Srimad Bhagavatam, Volume 1

ALL GLORY TO SRI GURU AND GOURANGA

Krishne swadhamo 'opagate dharma jnana divi saha
Kalou nastadrisham esha puranarko 'dhuno dittah.

(pp. 211)*

SRIMAD
BHAGWATAM
of
KRISHNA DWAI PAYANA VYAS
ENGLISH VERSION
By A. C. BHAKTIVEDANTA SWAMI
SRIMAD
BHAGWATAM
FIRST PART

With short life sketch of
Lord Sri Chaitanya Mahaprabhu the ideal Preacher of Bhagwat
Dharma, Original Sanskrit text, its Roman transliteration
English Synonyms, English Translation
and
Elaborate Purport by

A. C. BHAKTIVEDANTA SWAMI

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TO
SRILA PRABHUPADA
BHAKTI SIDDHANTA SARASWATI
GOSWAMI MAHARAJ
MY SPIRITUAL MASTER
On the 26th annual ceremony of His
Disappearance Day
He lives for ever by His Divine instructions
and
the follower lives with Him
PREFACE

We must know the present need of the human society. And what is that need? The human society is no longer bounded by geographical limits of a particular country or community. The human society is broader than that in the middle age, and the world tendency is to belong to one state or one human society. The ideals of spiritual communism according to Srimad Bhagwatam are based more or less on oneness of the entire human society nay the entire Energy of the living being. The need is felt by great thinkers how to make it successful ideology. Srimad Bhagwatam will fill up the gap of human society and it begins, therefore, with aphorism of Vedanta Philosophy as Janmadyasya yathah to adjust the ideal of common cause.

The human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the field of material comforts of life, education and economic development of the entire world. But it suffers a pin-prick somewhere in the social body at large and therefore there is large scale quarrel even on less important issue. Therefore there is the want of the clue as to how they can become one in peace, friendship and prosperity by the common cause. Srimad Bhagwatam will fill up this gap by ontological aspect of human education. It is therefore a cultural presentation for re-spiritualisation of the entire human society. Srimad Bhagwatam should be introduced also in the schools and colleges as it is recommended by the great student devotee Prahlad Maharaj in order to change the demonic face of society.

(verse in Devanagari)

Koumara achar et prajna dharman bhagwataniha
Darlabham manusam janma tad api adhrubam arthadam

Disparity of the human society is due to the basic principle of a Godless civilisation. There is God or the Almighty One from whom everything emanates, by Whom everything is maintained and in Whom everything is merged to rest. The material science has tried to find out the ultimate source of creation very insufficiently but it is a fact that there is one Ultimate Source of everything that be. This ultimate source is explained rationally and authoritatively in the beautiful Bhagwatam or Srimad Bhagwatam.

Srimad Bhagwatam is transcendental science not only to know the ultimate source of every thing but also to know our relation with Him and our duty towards perfection of the human society on the basis of this perfect knowledge.

It is a powerful reading matter in Sanskrit language and is now rendered into English version elaborately so that simply by its careful reading one will know God perfectly well, so much so that the reader will sufficiently be educated to defend himself from the onslaught of the atheist. Over and above the reader will be-able to convert others in accepting God as concrete principle as anything.

It begins with the definition of the Ultimate Source as the bonafide commentary of the Vedanta Sutra by the same author Srila Vyasdeva and gradually it develops into nine canto's up to the highest stage of God realization. The only qualification required to study this great book of transcendental knowledge, is to proceed step by step cautiously and not to jump on half-hazardously like reading an ordinary book.

The book should be gone through chapter to chapter one after another and the reading matter is so arranged by its original Sanskrit text, its English transliteration, synonyms, translation and purportful explanation that one is sure to become a God-realised soul at the end of finishing the first nine canto's.

The tenth canto is distinct from the first nine canto's, because it deals directly with the transcendental activities of the Personality of Godhead Sri Krishna. One will be unable to capture the effects of the 10th canto without having gone through the first nine canto's. The book is complete in twelve canto's each independent but it is good for all to get them by small instalments one after another.

It is a large voluminous literature and let us have it by parts of not more than 350 to 400 pages at a time. So that the reader may conveniently go through it without being taxed heavily both physically and mentally.

I must admit my frailties in presenting the First Part but still I am hopeful of its good reception by the thinkers and leaders of the Society, on the strength of the following statement of Srimad Bhagwatam.

(verse in Devanagari)

Tad baga visarga junata agha viplavsva
Yasmin pratishlokam abaddha vayapi
Namami anantasaya jasho ankitani yat
Srimvanty gayanti grinanti sadhushah

"On the other hand the literature which is full with description of transcendental glories of the Name, Fame, Form, Pastime of the Unlimited Supreme Lord, -is a different creation of transcendental vocabulary all meant for bringing about a revolution in the impious life of a misdirected civilization of the world. Such transcendental literatures even though irregularly composed, is heard, sung and accepted by the purified men who are thoroughly honest." (pp. 259)
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THE MOTTO

It is admitted even in the higher circle that in fact, the whole root and background of Indian culture is wrapped in the Sanskrit language. And we know that the foreign invaders of India could break down some of the monumental architectural work in India but they were unable to break up the perfect ideals of human civilization so far kept hidden within the Sanskrit language of Vedic wisdom.

Srimad Bhagwatam is the mature ripen fruit of the tree of Vedic literature (pp. 66.). We have just begun to give it rendered into English with broader outlook and it is the duty of the leading Indians to spread up the culture all over the world at this momentous hour of need.
INTRODUCTION

The conception of God and the conception of the Absolute Truth are not on the same level. Srimad Bhagwat hits on the target of the Absolute Truth. Conception of God means the controller whereas the conception of Absolute Truth means the Sumnum Bonum or the Ultimate Source of all Energies. There is no two opinions about the personal feature of God because He is controller. A controller cannot be an impersonal feature. Modernised Government specially democratic Government is impersonal to some extent but at the ultimate issue the chief executive head is a Person and the impersonal feature of a Government cannot be equivalent to such Personality of the Government. So whenever we speak something of control over others, we must have to bring in the Personal feature without any doubt. There may be many Gods because there are different controllers in different parts of management. According to the statement of the Bhagwat Geeta any controller who does not derive any power from the Supreme Person is called a bibhutimat satwa (Bg. 10.41) or controller empowered by the Lord. There are many bibhutimat satwas, controllers or Gods with different specific powers but the Absolute Truth is one without a second and the Srimad Bhagwatam designates the Absolute Truth or the Sumnum Bonum as the Param Satyam. Srimad Bhagwatam i.e., the Author of the book at first, offers his respectful designates the Absolute Truth or the Summum Bonum as the Param Satyam. The Supreme Person being all-perfect it is quite natural for Him that He knows everything in all details. As such the Perfect Personality is addressed in the Srimad Bhagwatam and because He does not derive any power from any other source, therefore, He is Supremely independent. In the Vedic literature Brahma is described as the Supreme God or the head of all other Gods like Indra, Chandra, Varuna etc. but Srimad Bhagwatam states that every single controller is independent of His power and knowledge. He received knowledge and the Vedas from the Supreme Person who resides within the heart (Bg. 15.15) of every living being. That Supreme Personality knows everything directly and indirectly. Individual infinitesimal persons, who are parts and parcels of the Supreme Personality, may know directly and indirectly everything about their personal body or external features. But the Supreme Personality knows everything perfectly well both about His external and internal features. The word ‘jannadayasa’ suggests that the source of all production, maintenance and destruction, is the same Supreme conscious Person. Even in our personal experience we can know that nothing is generated from inanimate matter but matter can be generated from living entity. By contact of the living entity the material body develops into an working machine. Man with poor fund of knowledge mistakes the bodily machinery as the living being but the fact is that the living being as he is, is the basis of the bodily machine. The bodily machine is useless as soon as the living spark is away from it. As such the original source of all material energy is the Supreme Person. This fact is expressed in all the Vedic literatures and all exponents of spiritual science have accepted this truth. The living force is called in other words as Brahman and one of the greatest Acharya namely Sripad Sankaracharya has preached that Brahman is substance while the cosmic world is category. The original source of all energies is the living force only definitely accepted by the Supreme Person. He is therefore fully conscious of everything past, present and future and also each and every corner of His creative manifestation both material and spiritual. An imperfect living being does not know even what is happening within the physiological condition of his personal body. He eats his foodstuff but does not know perfectly as to how the foodstuff transforms into vitamins specifically for the particular constitution of his own body. Perfection of a living being means awareness of everything that happens and the Supreme Person being all-perfect it is quite natural for Him that He knows everything in all details. As such the Personal feature is addressed in the Srimad Bhagwatam as Vasudeva or One who lives everywhere in full consciousness and in full capacity of His complete energy. The whole thing is clearly explained in the Srimad Bhagwatam and the reader will have ample opportunity to study them in all critical ways.

In the modern age Lord Sri Chaitanya Mahaprabhu preached the cult of Srimad Bhagwatam by practical demonstration. It is easier, therefore, to penetrate to the topic of the Srimad Bhagwatam through the medium of Sri Chaitanya's causeless mercy. His merciful short secret life and precepts are also inserted herewith for specific understanding of the Srimad Bhagwatam. This will help the reader perfectly to understand the real merit of Srimad Bhagwatam. It is imperative that one should learn Srimad Bhagwatam from the person-Bhagwatam. The Person-Bhagwatam is one who is the source of all life practical Srimad Bhagwatam. Sri Chaitanya Mahaprabhu being the Absolute Personality of Godhead He is both Bhagwan and Bhagwatam, in person and sound; and His process of approach of the Srimad Bhagwatam is, therefore, practical for all people to be considered. He accepts that the cult of the Srimad Bhagwatam shall be preached in every nook and corner of the world by every one who happens to take his birth in India. Srimad Bhagwatam is the science of Krishna the Absolute Personality of Godhead, it is so much a science of understanding from the Srimad Bhagwatam. Sri Chaitanya Mahaprabhu said that every one, it does not matter what he is, who is well versed in the science of Krishna (Srimad Bhagwatam and for the matter of that Sri Bhagwat Geeta) can become an authorised preacher or preceptor in the science of Krishna. There is need of the science of Krishna in the human society for all the subsequent human ventures and we do request the leading personalities of all nations to take some information of the science of Krishna for their own good, for the good of the society and for the good of all people of the world.

(Short life sketch and teachings of Lord Chaitanya, the Preacher of Srimad Bhagwatam)

LORD SRI CHAITANYA MAHAPRABH U, the Great Apostle of love of God and the Father of introducing congregational chanting of the holy name of the Lord, advented Himself at Sridham Mayapur a quarter in the then city of Nabadwip in Bengal on the Pahagoomi Purnima evening in the year 1497 Shokohat (corresponding to the Christian era 1486 February.) His father Sri Jagannath Misra, a learned Brahmin, hailing from the district of Shylot came to Nabadwip as a student because at that time Nabadwip was considered to be the centre of education and culture and he domiciled on the bank of the Ganges after marrying Srimati Sachi devi a daughter of Srila Nilanath Chakravarty, the great learned scholar of the then Nabadwip. Jagannath Misra had a number of daughters by his wife Srimati Sachdevi and most of them expired at an early age. Two surviving sons Sri Viswarama and Vishwambhar became at last the object of their filial affection and the last named son or the youngest son and the tenth one was Vishwambhar who later on was known as Nakula and then Lord Sri Chaitanya Mahaprabhu after accepting the renounced order of life.

Lord Sri Chaitanya Mahaprabhu exhibited His transcendental activities for full forty eight years and then He disappeared from this mortal world in the year 1455 Shakabda at Puri.

For twenty four years only, he remained at Nabadwip as student and householder. His first wife was Srimati Lakshmi Priya who died at an early age when the Lord was absent from home. On His return from East Bengal, He was requested by His mother to accept a second wife and the Lord agreed. His second wife was Srimati Vishnupriya Devi who bore the separation of the Lord, throughout the life, because the Lord took the order of Sanyas at the age of twenty four when Sri Viswanuny was hardly sixteen years only.

After taking Sanyas, the Lord made His headquarters at Jagannath Puri on the request of His mother Srimati Sachdevi. Thus the Lord remained for twenty four years at Puri out of which continuously for six years He travelled all over India and specially the Southern India in the mode of His preaching work of the cult of Srimad Bhagwatam.

The cult of His preaching Srimad Bhagwatam was to propagate the teachings of the Bhagwat Geeta as well as in the practical way. In the Bhagwat Geeta Lord Sri Krishna is depicted as the Absolute Personality of Godhead and the last teachings of the great book of transcendental knowledge, is that one should give up all other modes of religious activities and should accept Him (Lord Sri Krishna) as the ONLY WORSHIPABLE Lord. And for this, the Lord assured all concerned that such devotees of the Lord would be protected from all sorts of sinful acts and there was no cause of anxiety.

Unfortunately inspiring of Lord Sri Krishna's direct order and teachings in the Bhagwat Geeta, less intelligent people misunderstood Him as a historical great personality and thereby accepted Him as super excellent mode of worship. He accepts the Srimad Bhagwatam also as much worshipable as the Lord. The highest form of transcendental worship of the Lord was exhibited by the damsels of Brajabhumi in the form of pure affection for the Lord and Lord Sri Chaitanya recommends the process as super excellent mode of worship. He accepts the Srimad Bhagwatam Parmam as the only source of understanding the Lord and He preached that the ultimate goal of life, for all human being, is to attain the stage of Prema or Love of God as the topmost perfection of life.

Many devotees of the Lord (Sri Chaitanya Mahaprabhu) like Srila Vrindaban das Thakur, Sri Lochandas Thakur, Srila Krishnadas Kaviraj Goswami, Sri Kavi Kamapur, Sri Probodhananda Saraswati, Sri Rupa...
When the Lord was offered solid foodstuff at the age of six months in the Annaprashan ceremony, the Lord indicated His future activities. It is a rule to offer the child at the time both coins and books to see the future taste of the child. The Lord was offered both sides coins and the Bhagwat. But the Lord accepted Srimad Bhagwatam. When the Lord was five years old He was initiated for learning and He showed Himself a naughty boy. And when He was a mere baby crowling on the yard, one day it so happened that a snake appeared before the baby and the Lord began to play with it. All the members of the house were struck with fear and at once they went away. But the snake went out of the room and the baby was taken away by His mother. Sometime He was stolen by a thief in order to take away His ornaments but the Lord took a pleasure trip on the shoulder of the bewildered thief. The thief was searching for a solitary place in order to rob the baby and it so happened that the thief wondered hither and thither, arrived at last just before the house of the Lord and He was afraid of being caught hold of. He, therefore, dropped the baby at once and the anxious and parents and relatives were glad to see the lost child.

Once upon a time a pilgrim Brahmmin was received at the house of Jagannath Misra and when the Brahmmin was offering the food stuff to Godhead, the Lord appeared before him and partook of the prepared foodstuff. The eatables were rejected on being touched by a child and the Brahmmin again prepared the foodstuff. The next time the same incidence happened. For the third time the same attempt was made and the baby was forcibly made to go asleep at night within the room. At about 12 in the night when all the members of the house were fast asleep within the closed room, the same Brahmmin appeared before the Lord. In the same way, the baby Lord appeared before the pilgrim and spoiled his offerings. The Brahmmin again began to cry but as every one was fast asleep nobody could reply. At that time child Lord appeared before the fortunate pilgrim Brahmmin and disclosed His identity as Krishna Himself. The Brahmmin was so much moved to discuss the incidence and the baby went back to the lap of his mother as fast asleep.

There are many such incidences in His childhood life. As a naughty boy sometimes He used to tease the orthodox Brahmmins who used to take bath in the Ganges. When they complained to His father the boy appeared before the father and Just complained of them to the Lodge. In the same way, the baby Lord appeared before the pilgrim and spoiled his offerings. The Brahmmin again began to cry but as every one was fast asleep nobody could reply. At that time child Lord appeared before the fortunate pilgrim Brahmmin and disclosed His identity as Krishna Himself. The Brahmmin was so much moved to discuss the incidence and the baby went back to the lap of his mother as fast asleep.

During this time a great Kashmere scholar of the name Keshav Kashmere came to Nabadwipa to hold meetings on the discourse of Shastras. The Kashmere Pandit was a champion scholar and he had travelled all the places of learning in India. At last he came to Nabadwipa to contest the learned Pandits there. The Pandits of Nabadwipa decided to put forward Nemai Pandit (Lord Chaitanya) before the Kashmere Pandit thinking it wise if Nemai Pandit was defeated they would have another chance with a plea that Nemai Pandit was a boy only. And if the Kashmere Pandit was defeated then they would be more glorified because people will know that a boy of Nabadwipa defeated such a champion scholar. And the Kashmere Pandit of Nabadwipa met the Kashmere Pandit while strolling on the bank of the Ganges. The Lord requested the Kashmere Pandit to compose a Sanskrit verse in praise of the Ganges and the Pandit within a short time composed a verse of 100 slokas in praise of the mother Ganges. He recited the verses like storm and showed sufficient speed in his vast learning. Nemai Pandit also at once took by heart all the slokas without deviation of a line. He quoted the 64th sloka and pointed out some deficiencies in the calculation of retorical and literary irregularities. He particularly pointed out one word BHAVANI BHARTA and pointed out that this word conveys opposite meaning. Bharamo means the wife of Vishnu and the one who can be taken away. In this way he pointed out several discrepancies in one sloka and the Kashmere
Pandit was struck with wonder. He was astonished as to how a student of grammar could point out such literary mistakes of an erudite scholar. The matter was ended prior any public meeting and the news was spread all over Nabadwipa like wild fire. At last Keshav Kashmere was ordered in dream by the goddess of learning to submit before the Lord and the Kahmari Pandit became a follower of the Lord.

The Lord was then married with great pomp and gay and began to preach the Congregational chanting of the Holy Name of the Lord at Nabadwipa. Some of the Brahmins became envious of His popularity and they put many hindrances in His path by creating falseurray. Even the Muslim Magistrate at Nabadwipa. Bengal was then governed by Pathans and the Governor of the Province was Nawab Hassen Shah. The Muslim Magistrate of Nabadwipa took up the complaints, of the Brahmins, seriously and at first he warned the followers of Nemai Pandit not to chant loudly the Name of Hari. But Lord Chaitanya asked His followers to disobey the orders of the Kazi and they went on with their Samkirtan Party as usual. The Magistrate then sent constables and broke some of the Mridangas where Samkirtan was taking place. When Nemai Pandit heard this incidence he organised a civil disobedience movement at Nabadwipa. He is the pioneer of civil disobedience movement in India for the right cause. He organised a procession of one lac of men with thousands of Mirdangas and Karatal and the procession passed over the roads of Nabadwipa without any fear of the Kazi who issued the order. At last the party reached the house of the Kazi who went upstairs out of fear of the mass movement. The men, assembled there at the house of Kazi, showed haughty temper but the Lord asked them to be peaceful. He said that this the right time for the Lord to come down and accept the Congregational chanting of the Holy Name of the Lord. The Kazi was so kind upon them that instead of protesting against the heinous act, He said that no body will put hindrances in the Samkirtan Movement started by the Lord. For the right cause they can take any step suitable for the purpose.

The next day again Nityananda Prabhu went to see the brothers and as soon as He approached them one of them threw a piece of broken earthen pot hurled on the body of Nityananda Prabhu. At once the broken part struck on the forehead of the Lord souring out flow of blood. Srila Nityananda Prabhu was so kind upon them that instead of protesting against the heinous act, He said that no body will put hindrances in the Samkirtan Movement started by the Lord. For the right cause they can take any step suitable for the purpose.

Introduction
and He was disturbed by the students in this foolish way. He therefore wanted was chanting the names of the Gopis they were astonished and out of sheer foolishness they advised the Lord to chant the name of Krishna and asked Him why He would chant the Name of the Gopis. The Lord was in ecstasy and He was disturbed by the students in this foolish way. He therefore wanted to chastise the students and chased them while they were flying away. The students were astonished at the age of the Lord they thought of the Lord as equal in position. As such they held a meeting and wanted to retaliate the attitude of the Lord and resolved that they would also attack Him if Nemai Pandit dared again to punish them in that manner. This incidence gave an impetus to the general public by the agitation of the discontent students and thus here and there were malicious talks about the Lord.

When the Lord was aware of this fact he began to think within Himself that there are different varieties of men in the society. Specially the students, the professors, the fruitive workers, yogis, enemies of the devotional cult, and different types of atheists all are against the cult of devotional service of the Lord. He thought within Himself as follows:-My mission is to deliver all the fallen souls of this age but if they commit offence on Me thinking Me as an ordinary man, it will go against their interest. Some way or other they must offer obeisances unto Me and that will be the beginning of their spiritual realisation" So the Lord decided to accept the renounced order of life (Sanyas) so that people in general would show Him respect as the Personality of Godhead, and as such the deity is identical with the Lord in all respects. He responds to the proportion of the devotee's affection for Him. In this instance there was seemingly a family misunderstanding by two devotees of the Lord and in order to mitigate the turmoil as well as to show specific facet of His transcendental nature He at once accepted the Sanyas order of life. Sri Chaitanya Mahaprabhu was not very much in favour of the renounced order of an ideal Sanyasi so that people in general would show Him respect as the Personality of Godhead.

Five hundred years before the condition of the Society was not so much degraded. At that time people would show respects to a Sanyasi and the Sanyasi was also rigid in the matter of regulations of the renounced order of life. Sri Chaitanya Mahaprabhu was not very much in favour of the renounced order of life in this age of Kali but the very high expectation that very few of the Sanyasins would be able to observe the rules and regulations of Sanyas life. Sri Chaitanya Mahaprabhu, therefore, decided that He would accept the order of an ideal Sanyasi so that people in general would show Him respect as one is duty bound to show to a Sanyasi. A Sanyasi is considered to be the master of all the Varnas and Ashramas.

While He was contemplating of accepting the Sanyas order of life, it so happened that Keshav Bharati a Sanyasi of the Mayavada school and resident of Katowa (Dist Burdwan in Bengal) visited Nabadwipa and he was invited by the Lord to dine with Him. When Keshav Bharati came at His house, the Lord requested him to award Him the Sanyas order of life. The Lord, therefore, decided not to accept another Sanyasi. Although the Lord was independent in all respects still to keep up the formalities of the Sastras, He desired to accept the Sanyas order from Keshav Bharati though not in the Vaishnava Sampadraya (Sect). After this consultation, the Lord left Nabadwipa for Katowa to accept the Sanyas order of life. While accepting the Sanyas order of life He became a full fledged preacher of the cult of Bhagwat Dharma. He asked, therefore, the caretakers of the temple not to disturb the unknown Sri Chaitanya because it so happens that unscrupulous pseudo-devotees sometimes imitate such feats of body to make false show of transcendental achievements just to attract the innocent people within the influence. A learned scholar like Bhattacharya, therefore, can detect such foolish show of spiritual advancement and when he finds out the artificial caricature, at once he rejects such pseudo-transcendentalists.

Thus at the end of twenty four years of His age the Lord accepted the Sanyas order of life in the month of Magh. After accepting the Sanyas order of life He became a full fledged preacher of the cult of Bhagwat Dharma. He advertised that He was going to Vrindaban. Sri Nityananda Prabhu laid him and brought Him at the house of Adwita Prabhu at Shantipur. The Lord stayed at the house of Sri Adwita Prabhu for a few days after Sanyas and knowing it well that the Lord was leaving His hearth and home for good Sri Adwita Prabhu sent his men to Nabadwipa to bring in Sachi Mata to have the last meeting with her son. The Lord also thought that Lord Chaitanya met His wife also in the case of Lord Chaitanya Mahaprabhu, He would be treated in a specific manner.

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still unknown to him. He saw Him for the first time in the temple and took Him as one of his influx of pilgrims.

In the meantime the companions of Lord Chaitanya who reached the temple a little after, could not see the Lord there but they heard about the incidence of the Lord's transcendental feats and His being carried away by the Bhattacharya, from the men who were still gossiping on the incidence. One of them by chance met Gopinath Acharya known to Gadhadhar Pandit and both of them greeted each other. From him it was learnt that the Lord was lying unconsciously at the residence of Sarabghouma Bhattacharya who happened to be the maternal grand-father of Lord Jagannath. All the members of the party were introduced by Gadhadhar Pandit to Gopinath Acharya and the latter took them all to the house of Bhattacharya where the Lord was lying unconscious in spiritual trance. All the members then chanted loudly the holy Name of the Lord Hari as usual and the Lord regained His consciousness. As such the Bhattacharya, together with all the members of the party were introduced by Gadhadhar Pandit to Nityananda Prabhu and asked them to become his guest of honour. The party including the Lord went for a bath in the sea and the Bhattacharya arranged for their residence and meals properly at the house of Kashfi Misra with attention of Gopinath Acharya his brother-in-law. There was some friendly talks about the Lord's divinity between the two brother-in-laws and in this argument Gopinath Acharya who knew the Lord before, also, wanted to establish that the Lord was the Personality of Godhead but the Bhattacharya wanted to establish Him as one of the great devotees. Both of them argued from the angle of vision of authentic Shastras and not on the strength of sentimental voo-poo-pul. The incarnations of God are known in terms of the authentic Shastras and not on popular votes as it is the practice amongst the foolish fanatics. Because Lord Chaitanya was incarnation of God in fact, foolish fanatics have pushed forward so many so called incarnations of God in this age or after Lord Chaitanya and that also without any reference of the authentic scriptures. But Sarabghouma Bhattacharya or Gopinath Acharya did not indulge in such foolish sentimentalism; on the contrary both of them wanted to establish Him (the Lord) on the strength of authentic Shastras.

Later it was disclosed that Bhattacharya was also hailing from the Nabadwipa area and it was understood from him that Nilambar Chakrabarty the maternal grand-father of Lord Chaitanya happened to be a class-fellow of the famous Sarabghouma Bhattacharya. It is said that the young Sannyasi Lord Chaitanya attracted a filial affection from the side of Bhattacharya. Bhattacharya was the professor of many Sanyasis in the order of the Shankaracharya Sampradaya and he himself also belonged to that cult. As such the Bhattacharya desired that the young Sannyasi Lord Chaitanya may also hear from him about the teachings of Vedanta.

Those who are followers of the Shankara cult are generally known as the Vedantist. It does not, however, mean that Vedanta is a monopoly study of Shankara Sampradaya. Vedanta is studied by all the bonafide Sampradayas but they have their own interpretations. But the Shankar Sampradaya is generally known as the Vedantist without any knowledge of the Vedantist Vaishnavas. For this reason Bhaktivinoda title was first offered to the author by the Vaishnavas.

The Lord agreed to take lessons from Bhattacharya on the Vedanta and they sat together in the temple of Lord Jagannath. The Bhattacharya went on speaking continually for seven days and the Lord heard him with all attention without any interruption of the Lord. After a month of the lessons the Bhattacharya raised some doubts in his heart and he asked the Lord how it was that He did not ask anything good or bad in the matter of hearing the explanations of Vedanta.

The Lord posed Himself before the Bhattacharya as a foolish student and pretended that He heard the Vedanta from him because he wanted Him to do so as the duty of a Sannyasi; otherwise hardly He could follow or understand the lectures delivered by him.

By this the Lord indicated that the so called Vedantist amongst the Shankara Sampradaya or any other Sampradaya who do not follow the instructions of Srila Vyasadev, are mechanical student of the Vedanta without any introspection within the great knowledge. The explanation of the Vedanta Sutras is given by the author himself in the text of the Srimad Bhagwatam. Any one who has no study or knowledge in the Bhagwatam will hardly be able to know what the Vedanta says.

The Bhattacharya as a vastly learned man could follow the sarcastic remarks of the Lord only from the angle of the Lord. He therefore asked Him why He did not question on any point which He could not follow. The Bhattacharya could understand the purpose of His dead-silence for the days He heard him. This shows clearly that the Lord had something else in His mind and he requested Him to disclose his mind.

Upon this the Lord made as follows: “My dear sir, I can understand the meaning of the Sutras like 'ANMADAYASA YATAH' 'SHASTRAYO NITWAT' 'ATHATHO BRAHMAJINANASA' of the Vedanta Sutras but when you explain them in your own way it becomes difficult for me to follow them. The purpose of the Sutras is already explained in them but your explanations are just like covering them with something else. You do not purposely take the direct meaning of the Sutras but indirectly you give your own interpretations.”

The Lord thus attacked all Vedantists who interpret the vedanta Sutras fashionably according to their limited power of thinking and also to serve their own purpose. Such indirect interpretations of the authentic literatures like the Vedanta is hereby condemned by the Lord.

"The authority of the Vedas is unchallengeable and goes with out any question of doubt. And whatever is stated in the Vedas must be accepted in toto otherwise it becomes a challenge to the authority of the Vedas".

"The conchshell and cowbong are bone and stool of two living beings. But bones and stools may have been removed by the Vedas as pure people accept them as such and that is the authority of the Vedas".

The idea is that nobody can apply his imperfect reason on the authority of the Vedas. The orders of the Vedas must be obeyed as it is without any mundane reasoning. The so called followers of the Vedic injunction make out their own interpretations of the Vedic injunctions and thus they establish different parties and sect of the Vedic religion. Lord Buddha directly denied the authority of the Vedas and He established his own religion. For this reason only the Buddhist religion was not accepted by the strict followers of the Vedas. But those who are socalled followers of the Vedas are more harmful than the Buddhist. The Buddhist has the courage to deny the Vedas directly but the so called followers of the Vedas have no courage to deny the Vedas and indirectly they disobey all the injunctions of the Vedas. Lord Chaitanya condemned this class of followers of the Vedas.

The example of the conchshell and that of the crowding given by the Lord is very much appropriate in this connection. If some body argues that conchshell is the stool of the Hindu and the cowbong is the stool of the Brahmin will be still more pure, that sort of argument will not be accepted. The cowbong will be accepted and the stool of a highly posted Brahmin will be rejected with equal abhorrence. The Lord therefore continued to say.

"The Vedic injunctions are self-authorised and if some mundane creature wants to interpret the Vedic injunctions of the Vedanta they certainly will commit blunder upon the authority of the Vedas. It is foolish to think of oneself as more intelligent than Srila Vyasa deva. He has already expressed himself in his Sutras and there is no need of help from personalitities of lesser importance. His set up of the Vedanta Sutras are so much dazzling as the midday Sun and when some body wants to give his own interpretations on the self effulgant Sun-like Vedanta Sutras, certainly such person attempts to cover the sun with a kind of cloud of one's own imagination."

"The purpose of the Vedas and Puranas are one and the same. They want to ascertain the Absolute Truth and the Absolute Truth is greater than everything else. The Absolute Truth is ultimately realised as the Absolute Personality of Godhead with Absolute Controlling Power. As such the Absolute Personality of Godhead must be completely full of opulence, strength, fame, beauty, knowledge and renunciation. And as such the transcendental Personality of Godhead is astonishingly ascertained as impersonal."

"The impersonal description of the Absolute Truth in the Vedas means for nullifying the mundane description of the Absolute Lord. The Absolute Lord is not the impersonal object."
"The Puranas are also supplementary to the Vedas. The Vedic mantras are too stiff for an ordinary man. Women, Sudras and the tacitly called-two-born higher castes are unable to penetrate into the sense of the Vedas. And thus the lila of the Mahabharat as well as the Puranas are made easy to explain the transcendental Vedas and the mantras. Since the Bhattacharya deviated the human race from Him with the garb of a Brahmin;"}

"The Lord is beyond the inferior and marginal energies as above mentioned under the authority of Vishnu Puranam (6.7.60). It says that the transcendental energies of the Lord Vishnu are primarily three. His spiritual energy as well as the energy of the living entities are manifested as superior energy whereas the material energy is inferior one which is sprouted out of ignorance."

"The transcendental energy of Godhead ordered His Lordship Shiva to deviate the human race from Him in devotion. These statements of going faster or accepting everything by hand definitely suggest the Personal features of the Lord, although He is distinguished from mundane hands and legs or other senses."

"Brahma is, therefore, never Impersonal but when such Mantras are interpreted it is wrongly established that the Absolute Truth is impersonal. The Absolute Truth Personality of Godhead is full of all opulences and therefore He has transcendental Form of full existence, knowledge and bliss. How one can establish thus the Absolute Truth as impersonal."

"Brahman being full of opulences, it is understood that He has manifold energies and all such energies are classified under three headings under the authority of Vishnu Puranam (6.7.60). It says that the transcendental energies of the Lord Vishnu are primarily three. His spiritual energy as well as the energy of the living entities are manifested as superior energy whereas the material energy is inferior one which is sprouted out of ignorance."

"The example of the touch-stone is verily comparable with the theory of emanations. The touch-stone can convert unlimited quantity of iron into gold and yet goes faster than all and accepts everything that is offered to Him in devotion. These statements of going faster or accepting everything by hand definitely establish the Personal features of the Lord, although He is distinguished from mundane hands and legs or other senses."

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"The Lord thus spoke on the Vedanta Sutras and defied all the propaganda of the Mayavada school. The Bhattacharya tried to defend himself and his Mayavada school by jugglery of logic and grammar but the Lord was able to defeat all such jugglery of words by His forceful arguments. He affirmed that we are all related with the Personality of Godhead eternally and the devotional service is our eternal function to exchange dealings of our relations. And the result of such exchange of dealing to attain Prema or Love of Godhead. When Love of Godhead is attained, love for all other beings automatically follows because the personality of Godhead is the interconnected with the living beings."

"In our Chaitanya Charitamrita Essays and Text we have more elaborately explained all these philosophical intricacies Srimad Bhagwatam clears them all."

"The Lord said except these three items namely eternal relation with god, experience of dealings thereof and to attain to the stage Love of Godhead, all that are instructed in the Vedas are Superfluous only, and besides these three items everything is concocted imagination."

"The Lord further added that the Mayabada Philosophy catered by Srivid Shankaracharya is something imaginary explanation of the Vedas but it had to be destroyed by Him (Shiva) because He was ordered to do so by the Personality of Godhead. In the Padmapurapam it is stated that the Personality of Godhead ordered His Lordship Shiva to actuate the divine race from Him (the Personality of Godhead), The Personality of Godhead was to be so covered that people may be encouraged to generate more and more population. His Lordship Mahadeva said to the Devi “In the Kaliyuga, I shall preach the Mayavada Philosophy which is nothing but clouded Buddhism, in the garb of a Brahmin.”"

"After hearing all these speeches of the Lord Sri Chaitanya Mahaprabhu, the Bhattacharya was struck with wonder and awe and began to see Him in dead silence. The Lord then encouraged him with assurance that there was no cause of wonder. I say that DEVOTIONAL SERVICE UNTO THE PERSONALITY OF GODHEAD IS THE HIGHEST NEED OF HUMAN LIFE. He than quoted a sloka from the Bhagwat and assured him that even the liberated souls who are absorbed in the Spirit and spiritual realisation, do also take to the devotional service of the Lord Hari because the Personality of Godhead has such transcendental qualities as He attracts the heart of the liberated souls too.

"Then the Bhattacharya desired to listen to the explanation of the “Atmarama” sloka from the Bhagwat (1.7.10) on which the Lord first of all asked Bhattacharya to explain it and after that He would explain. The Bhattacharya then slowly explained the sloka with special reference to logic. He explained the sloka in nine different ways chiefly based on logic because he was the most renowned scholar of logic of the time."

"The Lord after hearing the Bhattacharya thanked him for the scholarly presentation of the sloka and then on the request of the Bhattacharya the Lord explained the sloka in sixty four different ways without touching the nine different explanations given by the Bhattacharya."

"Thus after hearing the explanation of the Atmarama sloka* from the Lord, the Bhattacharya was convinced that such a scholarly presentation of the sloka is impossible to be done by any earthly creature. Before this he was tried to be convinced by Sri Gopinath Acharya about the Divinity of the Lord but at that time he did not see anything special. Now he has been astounded by the Lord’s exposition of the Vedanta Sutras and explanations of the Atmarama sloka. And thus he began to think within himself that he committed a great offence at the lotus feet of the Lord without recognising Him to be Krishna Himself. He then surrendered unto Him repenting his past dealings with Him and the Lord was kind enough to accept the Bhattacharya. Out of His causeless mercy the Lord manifested before him first as four handed Narayana and then again as two handed Lord Krishna with the flute in His hand.

"The complete text of the explanation given by the Lord will form a book. If and therefore he has tried to present it in a different chapter in our Chaitanya Charitamrita Essays and Texts.
Roy then suggested renunciation of the Varnashram Dharma and acceptance of devotional service. The Lord did not approve of this suggestion also for the reason that all of a sudden one may not renounce his position and that will not bring in the desired result.

It was further suggested by Roy that attainment of spiritual realisation freed from the material conception of life is the topmost achievement by a living being. The Lord rejected this suggestion also because on the plea of such spiritual realisation many havoc may be done by the uncepsuous persons and therefore all of a sudden this is not possible. The Roy then suggested sincere association of self and the Personality of Godhead and that too only in 125000 years. The Lord was of the opinion that the message of the pastimes of the Personality of Godhead from any worldly position. This suggestion of Sri Ramananda Roy was welcomed by the Lord.

The Lord first suggested renunciation of the Varnashram Dharma and the system of Varna Ashram Dharma is superficial only. The Lord Sri Chaitanya Mahaprabhu rejected it as superficial and asked the worker to be dedicated to the Personality of Godhead. The Bhagwat Geeta advises in this connection as follows.

**1. Let me surrender unto the personality of Godhead who has appeared now as Lord Sri Chaitanya Mahaprabhu. He is the ocean of all mercy and has come down to teach us material detachment, learning and devotional service of Himself.**

**2. Pure devotional service of the Lord having been lost in oblivion of time, the Lord has appeared to renovate the principles and therefore I do offer my obeisances unto His lotus feet.**

The Lord explained the word Mukti as equivalent of the word Vishnu and the Personality of Godhead. And to attain Mukti or liberation from the bondage of material existence is to attain the service of the Lord.

The Lord then proceeded towards South India for some time and converted everyone He met on the way to become a devotee of Lord Sri Krishna. Such devotees also converted many others to the cult of devotional service or Bhagwat Dharma and the Lord was of the opinion that the Personality of Godhead deals with pure devotees and hear them patiently by submissive aural reception from any spiritual values with three or four companions at Puri and passed eighteen years in that way and in spiritual trance which were recorded by His private Secretary Sri Damodar Goswami one of the abovementioned four confidential devotees.

The Lord extensively travelled all over the southern part of India. The great saint of Maharastria known as saint Tukaram was also initiated by the Lord. Saint Tukaram after initiation from the Lord overflodded the whole of Maharastria Province with Samkirtan movement and the transcendental flow is still rolling on in the south western part of great Indian peninsula. The Lord excavated from the south Indian portion two very important old literatures namely the Brahma Samhita* and Krishna Karnamrita and these two literatures are written by Lord Sri Chaitanya Mahaprabhu which are generally known as Bhagwat Dharma. Srimad Bhagwatam is perfect guide for the Lord.

When he met Shri Ramananda Roy on the bank of the Godavari the conversation began with the subject matter of Varnashram Dharma followed by the Hindus. Sri Ramananda Roy said that by following the principles of Varnashram Dharma one can get prosperity and the Lord is willing to give it as a gift and therefore it should be followed by every one in order to realise transcendence. In the opinion of the Lord the system of Varna Ashram Dharma is superficial only and it has very little to do with the highest realisation of spiritual values. Because the highest perfection of life is to get detached from the material attachment and proportionately realise the transcendental loving service of the Lord. The Personality of Godhead recognises a living being who is progressing in that line. Devotional service is, therefore, the culmination of the culture of all knowledge. When Sri Krishna the Supreme Personality of Godhead appeared for the deliverance of all fallen souls, He advised for clear cut deliverance of all living entities as follows. The Supreme Absolute Personality of Godhead from whom all living entities have emanated, must be worshipped by all by their respective engagements, because every thing that we see is also the expansion of His energy only. That is the way of real perfection and is approved by all bonafide Acharyas past and present. The system of Varnashram is more or less based on the principles of moral and ethnical. There is very little realisation of the transcendence as such the Lord Sri Chaitanya Mahaprabhu rejected it as superficial and asked Ramananda Roy to go further up.

Sri Ramananda Roy then suggested renunciation of the frutitive actions unto the Lord. The Bhagwat Geeta advises in this connection as follows. Whatevers you do, whatever you eat and whatever you give as well as whatever you may perform in penance, all must be offered to Me alone*. This dedication on the part of the worker suggests the Personality of Godhead a step higher than the impersonal conception of the Varnashram system but still the relation of the living being and the Lord is not distinct in that way. The Lord therefore rejected this proposition and asked Ramananda Roy to go further on.

*Summary of Srimad Bhagwatam.

On His return to Puri all the anxious devotees of the Lord got back their life and the Lord remained there with continued pastimes of His transcendental realisations. The most remarkable incident during that time was to grant audience to the King Pratapadra. King Pratapadra was a great devotee of the Lord and he considered himself as one of the servants of the Lord entrusted with service of sweeping the temple. This submissive attitude of the king was very much appreciated by Sri Chaitanya Mahaprabhu. The King requestedbgcolor="black"; the Lord to give him some suggestions for a Bhagwat Geeta book. But the Lord said that he himself conceived a Bhagwat Geeta book but he could not finish it. However He was so requested by the two stalwart devotees of the Lord, He
In India there is always a kind of spiritual rivalry between the Mayavadi and the Bhagwat school and as such when the news of the Lord reached Prakashananda he could know that the Lord was a Vaishnav-Sanyasi and therefore, he minimised the value of the Lord before those who brought him the news of the Lord. He depreciated the activities of the Lord on account of His preaching the Samkirtan Movement which was in his opinion nothing but a religious sentiment. He was a profound student of the Vedanta and he advised his followers to give attention to the Vedanta than indulge in the so called Samkirtan.

One of the great Mayavadi Sanyasi Prakashananda, who became a devotee of the Lord, did not like the criticism of Prakashananda upon the Lord and he came to the Lord to express His sorry feelings. He said to the Lord that on his utterance of the Lord's Name Chaitanya before the Sanyasi Prakashananda, the latter strongly criticised Him although he heard him uttering several times the name Chaitanya. The Brahmin was astonished to see that the Sanyasi Prakashananda could not vibrate the sound Krishna even for once although he uttered the name Chaitanya several times.

The Lord smiledly replied to the devotee Brahman about the reasons of non-utterance of the holy name of Krishna by the Mayavadi Sanyasi. He said as follows: "The Mayavadis are offenders at the Lotus feet of Krishna although they utter always "Brahman", "Atma", or "Chaitanya" etc. And because they are offenders at the Lotus feet of Krishna, they are practically unable to utter the holy name of Krishna. The name Krishna and the Personality of Godhead Krishna are identical. There is no difference in the Absolute realm between the Name Form or Person of the Absolute Truth being Krishna, His holy name and Fame etc. His name fame form and pastimes all are one and the same transcendental identity and they are not knowable by the exercise of material senses."

"The transcendental mellow of the Pastimes Of the Lord is the source of still more bliss than one can experience by realisation of Brahman or becoming one with the Sattva Gunas. And it has been so then those who are already situated in the transcendental bliss of Brahman would not have been attracted by the transcendental bliss of the Pastime of the Lord."

After this a great meeting was arranged by the devotees of the Lord in which all the Sanyasins were invited including the Lord and Prakashananda Sarbabhouma. In this meeting both the scholars (the Lord and Prakashananda) had a long discourse on the spiritual values of Samkirtan movement and the gist idea is given below:

The great Mayavadi Sanyasi Prakashananda enquired from the Lord as to the reason of His diversion to the Samkirtan movement instead of studying the Vedanta Sutras. He said that it is the duty of a Sanyasi to read the Vedanta Sutras and what was the cause that He indulged in Samkirtan.

After such enquiry the Lord submissively replied as follows:"The reason of my diversion to the Samkirtan movement from the Study of Vedanta is that I AM A GREAT FOOL. The Lord thus represented Himself as one of the numberless fools of this age who are absolutely incapable to study the Vedanta Sutras."

In this age of Kali there is no other religion than glorifying the Lord by utterance of His holy name and that is the injunction of all the revealed scriptures. And my spiritual Master has taught me one sloka (from the Brihamaradidiy Puranam) which is as follows:

"HARER NAMA HARER NAMA HARER NAMAIBA KEVALAM KALAU NASTEYA NASTEYA NASTEYA GATIR ANYATHA."

"So on the order of my spiritual master I chant the holy name of Hari and I am now mad after this holy Name whenever I utter the holy Name. I forget myself completely and as such some times I laugh, cry, dance, like a mad man. I thought within myself if I have not gone actually mad by this process of chanting the holy name of Hari and the Sanyasi Prakashananda has taught me about it. I told him that I have become now mad by chanting the holy Name and what is this please let me know."

"My spiritual master informed me that it is the real effect of chanting the holy Name that it produces a transcendental emotion which is a rare manifestation. It is the sight of God and which is the ultimate end of life. The Love of God is transcendental to liberation (Muktia) and as such it is called the fifth stage of spiritual realisation above the stage of liberation. Actual result of chanting the holy Name of Krishna is to attain the stage of Love of God and it was good that fortunately I was favoured with the blessings."
On hearing this statement from the Lord the Mayavadi Sanyasi enquired from the Lord what was the harm if He would study the Ved/nta along with the chanting of the Holy Name. Prakashananda Saraswati knew it well that the Lord was formerly known as Nemai Pandit a very learned scholar of Nabadwipa and His representation as a great Fool was certainly impregnated with some purpose. So on this enquiry by the Sanyasi the Lord smiled and said "My dear sir, if you do not mind it then I can reply your enquiry."

All the Sanyasins there were very much pleased on the Lord for His simple dealings and they unanimously replied that they would not mind for whatever He would reply. The Lord began to say—

"Vedanta Sutra is transcendental words or sounds uttered by the transcendental Personality of Godhead. As such in the Vedanta there cannot be any human deficiencies like mistake, illusion, cheating or inefficiencies. The message of Upanishads is expressed in the Vedanta Sutras and what is said there is definitely approved by the Lord."

"Whatever interpretations have been given by Shankaracharya have no direct bearings on the Sutras and therefore such condemnation makes everything spoiled for the purpose."

"The word Brahman indicates the greatest of all, full with transcendental opulences without any one else on the same level. Such Brahman who is ultimately the Personality of Godhead is covered by such indirect interpretations and established as impersonal".

"Every thing that is in the spiritual word is full of transcendental bliss including the Form, body, place and paraphrana of the Lord; all are eternally cognisant and blissful. But it is not the fault of the Acharya Shankara that he has so interpreted because somebody accepts it then certainly he becomes doomed. Any one who accepts the the transcendental body of the Personality of Godhead as something mundane, certainly commits the highest order of blasphemy." The Lord thus spoke to the Sanyasi and in the same line as He spoke to the Bhakti Charu of Prayag and by forceful arguments He nullified the Mayavada interpretations of the Vedanta Sutra. And all the Sanyasins present there reconciled the Lord as Personified Vedas and directly the Personality of Godhead. All the Sanyasins became converted to the cult of Bhakti and all of them accepted the Holy Name of the Lord Sri Krishna. All of them united together with the Lord and the midst of them. After this conversion of the Sanyasins the popularity of the Lord became more conspicuous at Varanasi and thousands of people assembled to see the Lord in person. The Lord thus established the primary importance of Srinad Bhagwat Dharma and He defeated all other system of spiritual realisation. Since then every one at Varanasi became overwhelmed with the transcendental Samkaratan movement.

While the Lord was camping at Varanasi Sanatan Goswami also arrived there after retiring from office. He was formerly one of the state ministers in the government of Bengal then under the regime of Nawab Hassain Shah. He had some difficulty in getting relief from the state service as the Nawab was reluctant to leave him. He came to Varanasi and the Lord taught him all about the principles of devotional service. He taught him about the constitutional position of the living being the cause of his bondage under material conditions, his eternal relation with the Personality of Godhead. He was taught about the transcendental position of the Supreme Personality of Godhead how He expresses Himself in all different planetary universes and how and how does He dominate in different parts of the universe and the nature of His transcendental abode. He was taught about the devotional activities, its different stages of development and the rules and regulations for achieving the gradual stages of spiritual perfection. He was taught about the symptoms of different incarnations in different ages and how to detect them with reference to the context of revealed scriptures.

The subject of teachings to Sanatan Goswami forms a big chapter in the text and essays of Sri Chaitanya Charitamrita and to explain the whole thing in minute details will require a volume itself. We shall try to put in these special matters in a different chapter conveniently.

At Mathura He visited all the important places and then He reached Vrindaban. Lord Chaitanya appeared in the family of a high caste Brahmin and over and above that as Sanyasi He was the preceptor for all the Varnas and Ashramas. But He used to accept meals from all classes of Vaishnavas.

At Mathura the Sanodhia Brahmans are considered in lower status of society but the Lord did accept meals from such family also because he (His host) happened to be a disciple of the Madhabendra Puri family.

At Vrindaban the Lord took bath in 24 important bathing places and ghats. He travelled all the twelve important Bans (forests). In these forests all the cows and birds welcomed Him, as if He was their very old friend. The Lord also began to embrace all the trees of those forests and by doing so He was feeling the symptoms of transcendental ecstasy. Some times He fell unconscious and He was made to regain consciousness by resounding the holy Name of Krishna. The transcendental symptoms that were visible on the body of the Lord during His travel within the forest of Vrindaban were all unique and inexplicable and we have just given a gist idea only. Some of the important places that were visited by the Lord in Vrindaban are as follows. 1. Kamyaban, Adiswar, Babanarobar, Khadirban, Seshasayee, Khela Tirtha, Bhandirban, Bhadraban, Sreeban, Louhaban, Mahaban, Gokul, Kaliyahrad, Dwadashiyadi, Keshiritha, etc. When He saw the place where Rasa dance took place, He at once fell down there in trance. So long He remained at Vrindaban He made a pilgrimage there several times.

From Vrindaban His personal servitor Krishnadadas Vipra induced Him to go back to Prayag to take bath during the Magh Mela. The Lord arrived at Prayag on this proposal and they started for Prayag. On the way they were met with some Pathans amongst whom there was a learned Moulana. The Lord had some talk with the Moulana and the Lord convinced the Moulana that in the Koran also there is description of Bhagwat Dharma and Krishna. All the Pathans were converted into His cult of devotional service.

When He came back to Prayag Srila Rupa Goswami along with his youngest brother met Him near Vinduadhab Temple. The Lord was this time accompanied by the Moulana. Out of their conversation the Lord convinced the Moulana that in the Koran also there is description of Bhagwat Dharma and Krishna. All the Pathans were converted into His cult of devotional service.

On the bank of the Dasaswamedh Ghat at Prayag for ten days continually the Lord instructed Rupa Goswami on the Science of Devotional Service of the Lord. He taught the Goswami the divisions of the living creatures in 84 lacs species of life. Then about the human species. Out of them He selected the devotees for the service of the Lord and His devotees. 25 per cent for the relatives and the 25 per cent for his personal needs in case of emergency. In that way he set examples to all the householders how to divide the accumulated wealth.

The Lord taught the Goswami about devotional service comparing the whole subject with a creeper. And He advised to protect the Bhakti creeper most carefully specially from the elephant of offensive act unto the pure devotees. Besides the giant elephant as above mentioned the creeper has to be protected from the desires of sense enjoyment, monistic liberation and perfection of the Yoga system. They are all detrimental on the path of devotional progress. Similarly violence on the living being, desire for worldly gain, worldly reception and worldly fame are all detrimental to the progress of Bhakti cult or Bhagwat Dharma.

Pure devotional service must be freed from all desires of sense-gratification and uncovered by fruitive aspirations and culture of monistic knowledge. One must be freed from all kinds of designations and when one is thus converted into transcendental purity, one can then only serve the Lord by those purified senses.

There is the desire to enjoy sexually or to become one with the Supreme or to possess the mystic powers, there is no question of attaining the stage of pure devotional service.

Devotional service is conducted under two categories namely primary practice and spontaneous emotion. When one can rise up to the platform of spontaneous emotional stage he can make further progress by spiritual attachment, feeling, love, and many other higher stages of devotional life for which there is no English words to express properly We have tried to explain the science of devotional service in our book of the same name based on the authority of Bhakti Rasamrita Sindhu made by Srila Rupa Goswami.

Transcendental devotional service has five stages of reciprocation—

1. Only the self realisation stage just after liberation from the material bondage, is called the Santa or neutral stage. 2. After that when there is development of the transcendental knowledge of the Lord's internal potential opulences, the devotee engages himself in the Dasya stage.

3. By further development of the Dasya stage a respectful fraternity develops and above that a feeling of friendship on equal terms become manifest. Both these stages are called Sakhya stage or the devotional service in friendship.

4. Above this there is the stage of filial affection and this stage is called Vatsalya stage.

5. And above this stage there is the stage of conjugal Love and this stage is called Madhurya stage.

6. Above that stage there is the stage of conjugal Love and this stage is called Madhurya stage.

The Lord taught His devotees only about the devotional science to Rupa Goswami and deputed him to Vrindaban to excavate the lost sight of the places of
transcendental pastimes of the Lord. After this He came back again to
Varanasi and delivered the Sanyasins and instructed the elder brother of Rupa
Goswami which we have already discussed.

The Lord left only eight slokas of His instructions in writing and they are
known as Sikshastak. All other literatures of His Divine cult were extensively
written by the principal followers the six Goswamins of Vrindaban and their
followers. The Cult of Chaitanya Philosophy is richer than any other one and
it is admitted to be the living religion of the day with potency of being spread
as Vishwa Dharma or Universal religion We are glad that the matter is already
taken up by some enthusiastic sages like Bhaktisiddhanta Saraswati Goswami
Maharaj and His disciples. We shall eagerly wait for the happy days of
Bhagwat Dharma or Prem Dharma inaugurated by the Lord Shri Chaitanya
Mahaprabhu.

The eight slokas completed by the Lord are as follows:—

1. Glory to the Sri Krishna Samkirtan which cleanses the heart of all the dust
accumulated for years together and thus the fire of conditional life of repeated
birth and death, is extinguished. Such Samkirtan movement is the prime
benediction for the humanity at large because it spreads the rays of the
benediction Moon. It is the life of all transcendental knowledge, it increases
the ocean of transcendental bliss and it helps to have a taste of the full
nectarine for which always anxious we are.

2. Oh my Lord your holy name can alone render all benediction upon the
living being and therefore you have hundreds and millions of names like
Krishna, Govinda etc. In these transcendental names you have invested all
your transcendental energies and there is no hard and fast rules for chanting
these holy names. Oh my Lord you have so kindly made easy approach to you
by your holy name but unfortunate as I am, I have no attraction for them.

3. One can chant the holy name of the Lord in an humble state of mind
thinking himself as lower than the straw in the street, tolerant more than the
tree, devoid of all sense of false prestige and being ready to offer all kinds of
respect to others. In such state of mind one can chant the holy name of the
Lord constantly.

4. Oh the almighty Lord! I have no desire for accumulating wealth nor I have
any desire to enjoy beautiful woman neither I want any number of followers
of mine. What I want only is that I may have your causeless devotional
service in my life birth after birth.

5. Oh the son of Maharaj Nanda, I am your eternal servitor and although I am
so, some how or other I have fallen in the ocean of birth and death. Please
therefore pick me up from this ocean of death and fix me up as one of the
atoms of your lotus feet.

6. Oh my Lord when shall my eyes be decorated with tears of love flowing
constantly by chanting your holy name? When my words will be choked up
when uttering the holy name? And when all the holes of hair on my body will
have eruptions by the recitation of your name?

7. Oh Govinda! Feeling your separation I am considering a moment as twelve
years or more than that and tears flowing from my eyes like the torrents of
rains I am feeling all vacant in the world in the absence of your presence.

8. I do not know any one except Krishna as my Lord and He shall always
remain as such even if He handles me roughly by his embrace or he may
make me broken hearted by not being present before me. He is completely
free to do anything and everything but he is always my worshipful Lord,
unconditionally.

SRIMAD BHAGWATAM
Original Sanskrit Texts of the First Chapter*
(FIRST CANTO)
(original Sanskrit of 33 slokas inserted here)

*By the request of some scholars and librarians the original Slokas are also
inserted. The suggestions by the scholars were received late after printing of
the First Chapter and thus they are inserted here with page marks where they
are explained.
FIRST CHAPTER
Questions by the Sages

Om Namo Bhagavate Vasudevaya
Jannadi asya yatam urtara cha avinimaya swat
tena brahma hridya urtara urtara udvayat vay surayah
Tejo vi miradat yatha vinimaya yattra trisagam' mirsha
Dhanna swena sada nrista kuhukam satyam param dhmeahi.

Om—Oh my Lord, namo—offering my obsequies, Bhagawate—unto the Personality of Godhead, Vasudevaya, unto Vasudevay the son of Vasudeva or Lord Sri Krishna the Primeval Lord. Jannadi—creation, sustenance and destruction, asya—of this manifest universe, yato—from whom, annayad—directly, itaratas—indirectly, cha- and, artheas—purposes, avijnah—fully cognisant, swar—fully independent, tene—imparted, brahma—the vedic knowledge, hrida—by the hearty consciousness, Ya—one, who, adikavaye—unto the original created being, Yat—about whom, suryakam—sages and demigods, tejo—fire, varir—water, meditante, yatha—as much as, Vinimaya—action and reaction, Yatra—whereupon, trisarga—three modes of creative faculties, amrisha—almost factual, dhana—along with all transcendental paraphernalia, swena—self sufficiently, Sada—always, mirata—negation by absence, kuhukam—illusion, satyam—Truth, param—absolute, dhmeahi—do I meditate upon.

Oh my Lord Sri Krishna the son Vasudeva the all prevailing Personality of Godhead, I offer my respectful obsequies unto you. I do meditate upon Him because He is the Absolute truth and He is the Primeval cause of all causes of this manifest universe in the matter of creation sustenance and destruction. Directly and indirectly He is conscious of all different manifestations but still He is independent of any other cause beyond himself. Therefore He is the original first Viita Vyasdeva the Vedantic knowledge unto the heart of the original being named Brhamaji and unto Whom even the great sages and demigods become illusioned as much as there is illusory representation of water in the fire or land on the water and so on. It is on account of Him only the temporary manifestation of the material universes made by the reaction of the three modes of nature appears to be factual although it is unreal. I do therefore meditate upon Him who eternally existent in the transcendental abode which is for ever free from the illusory representation of the material world and He is therefore the Absolute Truth.

Obsequies unto the Personality of Godhead Vasudeva directly indicates Lord Sri Krishna who is the Divine son of Vasudeva and Devaki. The fact will be more explicitly explained later in the text of the Srirad Bhagwatam by the direct statement of the author in his assertion that Sri Krishna is the Original Personality of Godhead and all others are either His direct or indirect plenary portions or portion of the portion. Srila Jiva Goswami has still more explicitly explained the subject matter in his Krishna Sandarva and Brahmaji the original living being has explained the subject of Sri Krishna substantially in his treatise called by the name BRAHMA SAMHITA. In the Samveda Upanishad it is said also that Lord Sri Krishna is the Divine son of Devaki.

Therefore, in this prayer of the author, the first proposition is that Lord Sri Krishna is the Primeval Lord and if any transcendental nomenclature has to be understood of the Absolute Personality of Godhead it must be the same as indicated by the word Krishna the all attractive. In the Bhagwat Geeta in many places the Lord has affirmed Himself as the original Personality of Godhead and it is confirmed by Arjuna with authorised statements of great sages like Narada Vyasa and many others. In the Padma-purana also (Pravakshanda) it is said that out of the innumerable names of the Lord, the name of Krishna is the principal name. Therefore, although Vasudeva indicates the plenary portion of the Personality of Godhead and all the different forms of the Lord being indetical with Vasudeva, indicated in this text, is principally meant to indicate the Divine son of Vasudeva and Devaki Sri Krishna who is always meditated upon by the Paramhansas or the most perfect of the renounced order of life.

This Vasudeva or Lord Sri Krishna is the cause of all causes. Everything that be are all emanations from the Lord and how it so happens will be explained in the later chapters of Srirad Bhagwatam. This Bhagwat Puranam is described, by the Mahaprabhu Sri Chaitanya, as the spotless Puranam because it contains the transcendental narration of the Personality of Godhead Sri Krishna. The history of Srirad Bhagwat is also very glorious. It was compiled by Sri Vyasa on his mature experience of transcendental knowledge under the instruction of Sri Naradaji the spiritual master of Vyasa. Vyasa compiled all the Vedic literatures namely the four divisions of the Vedas, the Vedanta Sutras or the Brahma Sutras, the Puranas, Vyasdeva. Vyasdeva compiled all the Vedic literatures namely the four divisions of the Vedas, the Vedanta Sutras or the Brahma Sutras, the Puranas, the Mahabharat etc. but yet he was not delighted in his mind. This was observed by his spiritual master and thus Narada advised him to write on the transcendental activities of the Lord Sri Krishna. The transcendental activities of Lord Sri Krishna is described specifically in the 10th Canto of the Book, which was considered to be the Substance of this attempt but in order to reach to the substance it is to be gradually subdivided into many categories.

Generally a philosophical mind is inquisitive to know what is the origin of all creations. He sees at night on the sky and naturally thinks what are the stars how they are situated who lives there and so on. All these enquiries are quite natural for a human being because he has the developed consciousness than the animals and to answer at once to such sincere enquirer the author of the Srimad Bhagwatam says that the Lord is the Origin of all creations. He is not only the creator but also He is the maintainer of the cosmic situation and He is also destroyer of them. The manifested cosmic nature is created at a certain period on the will of the Lord, it is maintained for some time and then it is annihilated by his will and as such He is the Supreme Will behind all these activities.

There are Atheists of various categories who do not believe in the conception of a creator but that is due to poor fund of knowledge only. The modern scientist has created a Sputnik and by some arrangement or other the sputnik is thrown in the outer space to fly on for some time at the control of a scientist who is far away from the flying sputniks. Similarly all the universes, with innumerable planets with them, are similar to the sputniks controlled by the best Brain of the Personality of Godhead. In the Vedic literatures it is said that the Absolute Truth Personality of Godhead is the chief amongst the living personalities. All living beings from the first created Being Brahmaji, down to the smallest ant, all of them are individual living beings. And above Brahmaji, there are many other living beings with individual capacities and the Personality of Godhead is also a similar living being as individual as the other living beings; but the Supreme Lord or the Supreme living Being has the highest brain with the supermost and inconceivable energies of different varieties. If a man's brain can produce a sputnik we can very well imagine that such a produced sputnik is nothing but the same kind of wonderful things far superior than the man made sputniks. A reasonable person will easily accept this argument but there are stubborn obstinates who may not believe in this reasonable statements. But Srila Vyasa deva at once accepts the Supreme Brain as the Paramaswara. He proposes to offer his respectful obeisances to the Supreme Brain addressed as the Paramaswara or the Supreme Personality of Godhead. And that Paramaswara is Sri Krishna is admitted in the Bhagwat Geeta and all other scriptures delivered by Srila Vyasa deva and specifically in the Srimad Bhagwat. In the Bhagwat Geeta the Lord says that there is no other Paratava (Summun bonum) than Him. Therefore, the author at once worships the Paratava Sri Krishna whose transcendental activities are described in the 10th Canto. Unscrupulous persons go at once the 10th canto and specially to the five chapters where description of the Lord's Rasa Dance is kindly given. This portion of the Srimad Bhagwatam is the most confidential part of the great literature. Unless one has thoroughly accomplished himself in the transcendental knowledge of the Lord one is sure to misunderstand the Lord's worshipable transcendental pastimes in the form of Rasa Dance and His love affairs with the Gopies. The subject matter is highly spiritual technology and only the liberated persons who have gradually attained to the stage of Paramhansa, as referred to hereinbefore, can transcendentally relish the worshipable Rasa Dance of the Lord.

Srila Vyasa deva, therefore, gives us the chance of gradual development of spiritual realisation before one can actually relish the essence of the pastimes of the Lord. He "therefore" purposely invokes the Gayatri Mantra "Dheemahi"). This Gayatri Mantra is meant for the spiritually advanced persons but even one who is not a Paramhansa in this life in can enter into the transcendental position of the Lord. One must therefore acquire the Brahminical qualities or be perfectly situated in the quality of goodness of the modes of material nature in order to chant the Gayatri Mantra successfully and then attain to the stage of transcendently realising the Lord, His Name, His Fame, His Qualities etc. Srimad Bhagwatam is the narration of the Swarupa of the Lord manifested by his internal potency and this potency is distinguished from the external potency which has manifested the cosmic world which is practically within our experience. Srila Vyasa deva makes a clear distinction between the two in this Sutras and says herein that the manifestation of the Lord is internal only not external. In the spiritual world which is conspicuous by the absence of all affairs of the miracle. Absolute Truth is there and not here. Here everything is relative truth or one seemingly truth depending on something else. This cosmic creation is an inter actory resultant of the three modes of nature and the temporary manifestations are so created to provide the illusion of reality to the bewildered mind of the conditioned soul appearing as so many species of life including the higher demigods like Brahma, Indra, Chandra etc. In fact there is no reality in the manifestive world but it appears so on account of the Real Reality in the spiritual world where the Personality of Godhead eternally exists with His transcendental paraphernalia.
The chief engineer of a complicated construction does not personally take part in the construction but it is he only who knows all the nook and corner of the construction because everything is done by his direction only. He knows everything of the construction both directly and indirectly. Similarly the Personality of Godhead is certainly also not the creator of the Whole body. His cosmic creation knows very well in the nook and corner of the cosmic creation although the things are apparently done by someone else. Beginning from Braham down to the insignificent ant no body is independent in the matter of material creation and everywhere there is the hand of Supreme Lord. All material elements as with all the energies of this matter are the cyrames of the Personality of Godhead. These two words distinguish the Lord from all other living entities. No living being worships neither Brahma nor the Sun but the Supreme Lord who guides both Brahma and the Sun in their different activities of creation.

Brahma has personally admitted that it is He only who superintends over the creation of modern age by some body of the name Bopedeva. Srila Sridhar Swami, in order to refute this meaningless arguments, says that there is reference of the Bhagwatam in many other oldest Puranas. The first sloka of the Bhagwatam is begun with Gayatri Mantra and there is reference of this in the Padma Puranam of the Supreme Lord who is Absolute Personality of Godhead, is the Primeval Cause of all creations. He is Parama or Ultimate Truth because all other truths are dependent on him and Acintya or Unintelligible because not even Brahma can imagine His activities of creation. He is Parama or Ultimate Truth because all other truths are dependent on him and Acintya or Unintelligible because not even Brahma can imagine His activities of creation.

In this sloka the particular word namely Avjina and Swarat are significant. This is said there that at the beginning of Brahma's millennium the source from which everything emanates and ultimately at the end of that millennium the reservoir where everything enters into, is the Absolute Truth or Brahma. Material scientist half-hazardly takes it for granted that the nature of everything is matter and everything is matter automatically takes its own shape without a conscious back ground. This is refuted here in this sloka of the Bhagwat by Srila Vyas-Deva Who is a liberated soul and he compiled this book of authority after his mature spiritual perfection. The complete whole or the Absolute Truth being the source of everything nothing is independent of the Supreme Lord. The whole philosophy of the Absolute Truth is thus simultaneously confirmed. It is said there that at the beginning of Brahma's millennium the source from which everything emanates and ultimately at the end of that millennium the reservoir where everything enters into, is the Absolute Truth or Brahma. Material scientist half-hazardly takes it for granted that the nature of everything is matter and everything is matter automatically takes its own shape without a conscious back ground. This is refuted here in this sloka of the Bhagwat by Srila Vyas-Deva Who is a liberated soul and he compiled this book of authority after his mature spiritual perfection. The complete whole or the Absolute Truth being the source of everything nothing is independent of the Supreme Lord.

In the Sruti Mantra it is also stated that the Absolute Whole or the Brahman is the ultimate source of everything. Everything emanates from Him and everything is maintained by Him and at the end everything enters into Him only. That is the law of nature. In the Smriti Mantra also the same thing is confirmed. It is said there that at the beginning of Brahma's millennium the source from which everything emanates and ultimately at the end of that millennium the reservoir where everything enters into, is the Absolute Truth or Brahma. Material scientist half-hazardly takes it for granted that the source of everything is matter and everything is matter automatically takes its own shape without a conscious back ground. This is refuted here in this sloka of the Bhagwat by Srila Vyas-Deva Who is a liberated soul and he compiled this book of authority after his mature spiritual perfection. The complete whole or the Absolute Truth being the source of everything nothing is independent of the Supreme Lord. The whole philosophy of the Absolute Truth is thus simultaneously confirmed. It is said there that at the beginning of Brahma's millennium the source from which everything emanates and ultimately at the end of that millennium the reservoir where everything enters into, is the Absolute Truth or Brahma. Material scientist half-hazardly takes it for granted that the source of everything is matter and everything is matter automatically takes its own shape without a conscious back ground. This is refuted here in this sloka of the Bhagwat by Srila Vyas-Deva Who is a liberated soul and he compiled this book of authority after his mature spiritual perfection. The complete whole or the Absolute Truth being the source of everything nothing is independent of the Supreme Lord. The whole philosophy of the Absolute Truth is thus simultaneously confirmed. It is said there that at the beginning of Brahma's millennium the source from which everything emanates and ultimately at the end of that millennium the reservoir where everything enters into, is the Absolute Truth or Brahma. Material scientist half-hazardly takes it for granted that the source of everything is matter and everything is matter automatically takes its own shape without a conscious back ground. This is refuted here in this sloka of the Bhagwat by Srila Vyas-Deva Who is a liberated soul and he compiled this book of authority after his mature spiritual perfection. The complete whole or the Absolute Truth being the source of everything nothing is independent of the Supreme Lord. The whole philosophy of the Absolute Truth is thus simultaneously confirmed. It is said there that at the beginning of Brahma's millennium the source from which everything emanates and ultimately at the end of that millennium the reservoir where everything enters into, is the Absolute Truth or Brahma. Material scientist half-hazardly takes it for granted that the source of everything is matter and everything is matter automatically takes its own shape without a conscious back ground. This is refuted here in this sloka of the Bhagwat by Srila Vyas-Deva Who is a liberated soul and he compiled this book of authority after his mature spiritual perfection. The complete whole or the Absolute Truth being the source of everything nothing is independent of the Supreme Lord. The whole philosophy of the Absolute Truth is thus simultaneously confirmed. It is said there that at the beginning of Brahma's millennium the source from which everything emanates and ultimately at the end of that millennium the reservoir where everything enters into, is the Absolute Truth or Brahma. Material scientist half-hazardly takes it for granted that the source of everything is matter and everything is matter automatically takes its own shape without a conscious back ground. This is refuted here in this sloka of the Bhagwat by Srila Vyas-Deva Who is a liberated soul and he compiled this book of authority after his mature spiritual perfection. The complete whole or the Absolute Truth being the source of everything nothing is independent of the Supreme Lord. The whole philosophy of the Absolute Truth is thus simultaneously confirmed.
such material gain is obtainable otherwise then even the so called religiosity is performed with an aim generally for the purpose of some material gain. If Dharma—religiosity, Projjhita—completely rejected, Kaitava—covered by the life of religiosity. Eating sleeping fearing and mating all these four such culture (of knowledge).

The beautiful Bhagwatam is compiled by the great described herein for every one's wellbeing and causing uprooting of the understandable by the cent per cent pure hearted devotees, is inculcated.

Dharmah projjhita kaitavo tra Paramo nirmatsaranam Satam vedyam vastu kaitavyam vastu shishumat tapatraoumslam Srimad Bhagwate Mahamuni krite kim ba parair iswarah Sadyo hridy avarudhyate krivit shushrutha tattshanat.

Dharma—religiosity, Projjhita—completely rejected, Kaitava—covered by the life of religiosity, Atra—thus, Atra—herin, Vastu—substance, Shivadam—wellbeing. Tapatrao—threefold miseries, Unmulanam—causing uprooting of, Srimad—pure hearted devotees are not only freed from all material eviousness but also they are on the contrary, kind to every one for endeavouring in the matter of establishing a competitionless society with God in the centre. The socialistic idea of society is artificially competitionless because even in the socialist state the competition is for the post of dictatorship. The fact is, therefore, that the state of sense gratification is the order of materialistic life take it either from the vedas or from the common human activities. As mentioned above there are three divisions of the vedas namely the stage of fruitive activities as to get promotion in the field of better planets like the heaven etc. and above this there is the activities of worshipping different demigods with the same intentions of getting the different planets of the different types of demigods and lastly the activities of reaching the absolute Truth in His impersonal feature to become one with Him.

Impersonal feature of the Absolute Truth is not the last word. Above the impersonal feature there is the Paramatma feature and above it there is the Personal feature of the Absolute Truth. Srimad Bhagwatam gives us the information of the Absolute Truth in His Personal feature above the impersonal feature. It is therefore more than the topic of impersonal philosophical speculations and as such Srimad Bhagwatam is placed on the higher status than the Jnanakanda division of the vedas. It is higher than the Karmakanda division as well as Jnanakanda division and more than that it is actually the worship of the Supreme Personality of Godhead Sri Krishna the Divine son of Vasudeva. In the Karmakanda division of the Vedas there is competition of supremacy in the matter of reaching the heavenly planes for better sense gratification. And the same competition is there in the Jananakanda or Upashanakandas. But Srimad Bhagwatam is above all of them because it aims at the Supreme Truth the substance or the root of all categories. In other words it may be taken that from Srimad Bhagwatam we can know the substance as well as the relativities in the true sense and perspective. The Substance is the Absolute Truth the Supreme Personality of Godhead and all emanations from Him are relativities in different forms of energies. The Living entities are also relative energies of the Substance. The substance is related with all different types of His energies and therefore nothing is different from the Substance but at the same time the energies are different from the Substance. The conception is not self contradictory. Srimad Bhagwatam explicitly expresses the same in this simultaneous one and differential philosophy of the Vedanta Sutra which begins with the Jnanadasya Sutra.

Such knowledge of simultaneously one and different from the Absolute Truth is realy for the wellbeing of the knower; otherwise the mental speculators mislead the people by wrongly establishing the energy as absolute. When it is factually understood the situation becomes more pleasing than the imperfect conception of monism or dualism. Development of this consciousness leads one at once to the stage of freedom from the threefold miseries. The threefold miseries are (1) in relation with the body and the mind (2) in relation with our dealings with other living being and (3) in relation with the acts of providence on which we have no control. Srimad Bhagwat begins the servitorship position of the living being is wasted in the material civilisation on account of the servitude at once he becomes freed from all the above mentioned miseries. The servitorship position of the living being is wasted in the material conception of his life with a false sense of overlordship. This servitorship is transferred unto the Lord in pure consciousness of spiritual identity and at once the living entity becomes freed from the encumbrances of material afliction.

Over and above this, Srimad Bhagwatam is the personal commentation of the Vedanta Sutra by the great author himself. And that also in the mature stage of his spiritual realisation through the mercy of Narada. Sri Vyasdeva is the authorised incarnation of Narayan the Personality of Godhead. Therefore,
there is no question about his authority. He is the author of all other vedic literatures but surpassing all of them he recommends the study of Srimad Bhagwatam. In other Puranas there is different method of worshipping the demigods but here in the Bhagwatam only the Supreme Personality of Godhead is mentioned. The Supreme Personality of Godhead is the Whole body and the demigods are His different parts of the body. As such by worshipping the Supreme Lord there is no need of worshipping the demigods because the Supreme Lord is at once fixed up in the heart. Lord Chaitanya Mahaprabhu has recommended this Srimad Bhagwatam as the spotless Puranam on condition of its being distinguished from all other puranas.

The mode of receiving the transcendental message is to get it through the ears by submissiveness. No challenging mode can help the receiver in getting or realising the transcendental message. Herein therefore one particular word is used for our proper guidance. This particular word is Shushrusha. One must be anxious to hear about the transcendental message. And this qualification of hearing with interest is the prime qualification for assimilating transcendental knowledge

Unfortunately less fortunate persons are not interested in giving patient hearing to the message of Srimad Bhagwatam. The process is simple but the application is difficult. Unfortunate persons will find out enough time for hearing ordinary social, political and all sort of become tasks. As such they will be invited to attend a meeting of the devotees assembled to hear on Srimad Bhagwatam, the unfortunate creatures will either be reluctant to attend such meeting or they will indulge in hearing the portion of where they are unfit to enter in. Professional reader of the Bhagwatam indulge in the confidential topics of the pastimes of the spiritual Lord. The transcendental literature Srimad Bhagwatam is meant to be heard from the beginning of the literature and the class of persons who are fit to assimilate it is also mentioned in this sloka. Such bonafide audience for hearing the Srimad Bhagwatam are generated after many pious deeds but an intelligent person, by thoughtful discretion, can believe in the assurance of the great sage Vyasdeva and give a patient hearing to the message of Srimad Bhagwatam in order to realise directly the Supreme Personality of Godhead. And without undergoing the different stages of Vedic ways one can at once be lifted to the position of the Supreme Personality of Godhead. These spiritual display of different Rasas.

In the two previous slokas it has been definitely proved that Srimad Bhagwatam is not only superior in terms of its text but it is the ripen fruit of all vedic literatures. In other words it is the cream of all vedic knowledge also. Srimad Bhagwatam is the mature fruit of the desired tree of Vedic literatures and the material world down to the insignificant ant,—all are after mundane knowledge

In the two previous slokas it has been definitely proved that Srimad Bhagwatam is the sublime literature above all other vedic scriptures because it is transcendental to all prescribed mundane activities and superior to all mundane knowledge. In this sloka it is stressed herewith that Srimad Bhagwatam is not only superior in terms of its text but it is the ripen fruit of all vedic literatures. In other words it is the cream of all vedic knowledge also. And considering all these important points the patient hearing and submissive aural reception of the transcendental message of the great literature is definitely essential. With great respect and attention one should receive the message and lessons imparted by the Srimad Bhagwatam.

In the Srimad Bhagwatam, description of the transcendental pastimes of the Supreme Personality of Godhead Who is adored by all the demigods are His different parts of the body and the demigods are His different parts of the body. As such by worshipping the Supreme Lord there is no need of worshipping the demigods because the Supreme Lord is at once fixed up in the heart. Lord Chaitanya Mahaprabhu has recommended this Srimad Bhagwatam as the spotless Puranam on condition of its being distinguished from all other puranas.

The Vedas are compared with the desired tree because they contain all things knowable by the human being both for mundane necessities as well as spiritual realisation. The Veda contains regulated principles of knowledge covering social, political, religious, economical, military, medical, chemical, physical, metaphysical and all that may be necessary for the proper up keep of the body and the soul together and above all there is specific direction for spiritual realisation also. The Supreme Personality of Godhead being one living entity gradually to the spiritual plane and the highest spiritual realisation is to know the Personality of Godhead as the reservoir of all mellows (Rasas).

Every living being beginning from Braham the first born living being within this material world down to the insignificant ant,—all are after relishing some short of mellows derived from sense perceptions. These sensual pleasures derived from another object is technically called the Rasa. Such Rasas are of different varieties. In the revealed scriptures such varieties of Rasas are calculated to be twelve in all. They are as follow: 1. Roudra (anger), 2. Abhutha (wonderful), 4. Siragun (conjugal), 4. Hayasa (conic), 5. Vin (chivalrous), 6. Daya (mercy), 7. Daya (serves relations), 8. Sakhy (fraternity), 9. Bhayanaka (Ghastly) 10. Vivatsa (shocking), 11. shanta (Neutral), 12. Vatsalya (parental).
of the ripen fruit of the Vedic literature referred to above. The Vedic Fruit which is matured and ripen in knowledge is also spoken through the lips of Srila Sukdeva Goswami that any sincere audience who will lend his ears submissively to this message of the transcendental world, will at once relish the transcendental message of Bhagwatam constainly in the line of the chain of desciplic succession from Srila Sukdeva Goswami who describes the Bhagwatam from the very beginning of the scripture and not whimsically to satisfy the Supreme Lord and all the plans that are being made by the atheistic leaders are sure to be baffled in the long run. They are experiencing the same defect in every step still they are not alert in the matter.

So one day the great sages after finishing the morning duties by burning the sacrificial fire and offering respectful seat to Srila Suta Goswami made enquiries about the following with great regards.

Morning time is the best and the most suitable occasion for holding holy service and here are the indications for such spiritual association. The great sages offered to speaker of Bhagwat a respectful elevated seat for comfortable aural reception and that also from the right sources. And thus the sages asked Mahaprabhu inorder to bring about real peace and prosperity of the people.

The prelude of the Srimad Bhagwatam having been spoken in the previous three slokas the main topic of the great literature is now being attempted for presentation. Srimad Bhagwatam after first recitation by Srila Sukdeva Goswami, was repeated for the second time at Naimisharanya and the same incidence is narrated here.

The ripen fruit of the Vedic knowledge simply drinking the nectarine juice through the mouth of Sukdeva Goswami or his bonified representative. The whole subject matter is so presented through the lips of Srila Sukdeva Goswami that any sincere student can at once have the ripen fruit of the Vedic knowledge simply drinking the nectarine juice through the mouth of Sukdeva Goswami or his bonified representative.

First Chapter – Questions by the Sages

Naimishe nimisakshetre risayuh shounakadayah
Sattrum svargyay lokaya saharsa samastam.

Naimishe—in the forest known as Naimisharanya Animishakshetre—the spot which is specially favourite of Vishnu (who does not close his eyelids), Risayuh—sages, Shounakadayah—headed by the sage Shounaka, Satram—sacrifice, Svargaya—the Lord who is glorified in heaven, Lokaya—and for the devotees who are always in touch with the lord, Saharsa—one thousand, Samam—years, Asata—performed.

Once upon a time the great sages headed by the sage Shouanka assembled at the holy place known as Naimisharanya to perform a great sacrificial ceremony to be finished in one thousand of years and that for the satisfaction of Vishnu the Lord and his devotees.

The prelude of the Srimad Bhagwatam having been spoken in the previous three slokas the main topic of the great literature is now being attempted for presentation. Srimad Bhagwatam after first recitation by Srila Sukdeva Goswami, was repeated for the second time at Naimisharanya and the same incidence is narrated here.

In theavya Tantra, it is said that Brahma the engineering deity of this particular universe, contemplated within his mind a great wheel which may be turned round for the space of the universe and thus the hub of the great circle is fixed at a particular place which is known as Naimisharanya. Similarly there is another reference of the forest of Naimisharanya in the Baraha Puranam where it is stated that by performance of sacrifices at this place the strength of demonsiac people is curbred down. And thus people who are situated in the Brahminical culture do like this place of Naimisharanya for such performances.

The Vedic aninisha means without any twinkling of the eyelids and this is a special prerogative of Vishnu the Personality of Godhead. Therefore, it indicates the Lord Vishnu who is always offered all kinds of sacrifices just to please Him and thereby to please all his devotees. The devotees are always attached in the service of the Lord and others who are not attached in that way are fallen souls serving the penalties in the material existence. In the Bhagwat Geeta it is said that a person who is engaged in devotional activities without any reference for the pleasure of the Lord Vishnu, is the cause of further bondage for the performer. It is enjoined, therefore, that all our acts must be performed in the sacrificial way for the satisfaction of Vishnu and His devotees and that will bring in peace and prosperity for all the people of the world.

The great sages and thinkers are always anxious to do good to the people in general and as such the sages headed by Shounaka and others assembled at this holy place of Naimisharanya with a programme of performing a great and continuous chain of sacrificial ceremony with the same object in view. Forgetful men do not know the right path of peace and prosperity. The sages know it well and, therefore, for the good of all men they are always anxious to think and perform acts which may bring about peace in the world as much as the eldest members of a family are always anxious to bring about peace and prosperity in the family specially and for the well being of all other living beings generally. They are sincere friends to all living entities and at the risk of all personal inconvenience they are always engaged in the service of the Lord for the good of all people. Lord Vishnu is just like a great tree and all others namely all kinds of living entities including the demigods, men, sidhvas, charanas, vidyadhars and all kinds of living beings are like the branches, twigs and leaves of the tree. As such by pouring water at the root of the tree all the parts and parcels of the tree are automatically nourished. Only the detached branches and leaves cannot be satisfied by such watering endeavour. The detached branches and leaves of the tree dry up gradually inspite of all sorts of watering plan on them. Similarly human being or the human society when it is detached from the relation of the personality of Godhead are like the detached branches and leaves and watering on such disintegrated parts of the whole tree is simply waste of energy and resources.

The modern materialistic society is detached from the relation of the Supreme Lord and all the plans that are being made by the atheistic leaders are sure to be baffled in the long run. They are experiencing the same defect in every step still they are not alert in the matter.

In this age the sacrifice by holding congregational chanting of the holy Name of the Lord is the prescribed method. The ways and means are most scientifically presented by Lord Sri Chaitanya Mahaprabhu and intelligent persons may take advantage of the teachings of Lord Chaitanya Mahaprabhu inorder to bring about real peace and prosperity of the people.

Srimad Bhagwatam is presented for the same purpose of guiding the actions of the modern men and gradually the matter will be explained more clearly in the text of the great literature.

Ta ekada tu munayah prarat huta agnayah
Sakttram satum asinam prapachhu idam adarat

Ta—the sages, Ekada—one day, tu—but, Munayah—sages, prarat—morning, huta—be, agnayah—sacrificial fire and offering respectful seat to Srila Suta Goswami, asinam—seated on, prapachhu—made querries, idam—on this (as follows), adarat—with due regards.

So one day the great sages after finishing the morning duties by burning the sacrificial fire and offering respectful seat to Srila Suta Goswami made enquiries about the following with great regards.

The sages asked Mahaprabhu inorder to bring about real peace and prosperity of the people.
Srimad Bhagawatam, First Canto, Part One

The sages said, "Respected Suta Goswami, you are completely freed from all vices. You are well versed in all the scriptures that are famous for religious life as well as in the Puranas and histories as you have gone through them under proper guidance as also explained them. A Goswami or the rightful representative of Srila Vyasadeva must be free from the vices of a godless generation. Conclusively they are as follows:

1. Illicit connection with women, 2. Indulgence of unnecessary animal slaughter, 3. To live a life of intoxication and 4. Endeavouring in the matter of speculative gambling of all descriptions. A Goswami therefore, is freed from all these symptomatic uncleanness before he can dare to sit on the Vyas Asana. Nobody should be allocated a seat on the Vyas Asana who is not capable of being with special reference to the above four principles. He shall not only be freed from all such vices but also he must be well versed in all revealed scriptures or the Vedas. The Puranas are also parts of the Vedas. And histories like the Mahabharata or Ramayana are also parts of the Vedas. The Acharya or the Goswami must be well acquainted with all these literary field. To hear and explain them is more important than reading. One can only assimilate the knowledge of the revealed scriptures by hearing and explaining. Hearing is called SHRABAN and explaining is called KIRTAN. Therefore these two processes namely Shran and Kirtan are two principal factors in the progressive spiritual life. One who has properly grasped the transcendental knowledge from the right source by submissive hearing only can properly explain the subject.

Yani Vedavidam Shreshtha Bhagyan Badaryana
Anya Cha Munayah Suta Parabaravido Viduh
Yani—all that, vedavidam—scholars of the Vedas, shreshtho—Seniormost, Bhagwan—incarnation of Godhead, badaryana—Vyasadeva, anya—others, cha—and, munayah—the sages, suta—oh Suta Goswami, parabarvado amongst the learned scholars one who is conversant with physical and metaphysical knowledge, viduh—one who knows.

The seniormost learned Vedantist Oh Suta Goswami, you are acquainted with knowledge of Vyasadeva who is incarnation of Godhead as well as with other sages who are fully conversant in all kinds of physical and metaphysical learnings. Srimad Bhagwat is the natural commentation of the Brahma-Sutra or the Vedanta Sutras as well as Srimad Bhagwat the essence of all vedic literatures. Besides Vyasadeva there are other sages who are the authors of six systems of Indian philosophy—Gaudya, Svetambara, Kapila, Patanjali, Jayee, Astakraka etc. Theism in complete is explained in the Vedanta Sutras and, therefore, they were anxious to hear from him.

Vini schitam—ascertained, tat—those, punsam—for the people in general, good duration of life, bhabata—by your good self, Yad—whatever, vinischat—ascertained, tat—those, punsam—for the people in general, ekantam—absolutely, shreyah—ultimate good, tat—that, nah—to us, sansmitum—to explain, arhasi—deserve.

You are, therefore, requested to explain to us what you ascertained to be the absolute and ultimate good for the people in general, out of your considered and made easy opinion. Oh you are blessed with good old age.

In the Bhagwat Geeta worshiping the Acharyas is recommended. The acharyas and Goswamis are always compact in thought for the well being of the people in general specially for their spiritual well being. Spiritual well being is automatically followed by material well being. The Acharyas, therefore, give direction in the matter of spiritual well being of the people in general. Foreseeing the incompetencies of the people in this age of Kali or the iron age of quarrel, the sages enquired from the Suta Goswami the summary of all the revealed scriptures to the people of this age. They were condemned in every respect. The sages, therefore, enquired of the absolute and ultimate good for the people. The condemned state of affairs of the people of this age is described as follows:

Prayena alpa aynash sabhaya kalou asmin yuge janah
Mandah sumandamatayaa mandabhangaa hii upadrutah
Prayena—almost always, alpa—meagre, aynash—duration of life, sabhaya—member of the learned society, kalou—in this age of Kali (quarrel), asmin—herein, yuge—age, janah—the public, mandah—lazy, sumandamatayaa—misguided, mandabhangaa—unlucky, hi—and above all, upadrutah—disturbed.

The public, men in this iron age of quarrel, are almost always meagre in the duration of life. Oh the member of learned society, they are not only so but also very lazy, misguided, unlucky and above all they are always disturbed.

The specific qualification of the devotees of the Personality of Godhead is that they are always anxious for the improvement of the numbers of the public. As such the sages of the Naimisharanya did analyse the state of affairs of the people in this age of Kali. They found it by experience and foresight that the men in this age are of shortened duration of life. Duration of life is shortened not so much for want of sufficient food as it is on account of irregular habits. Regular habits and simple innocent food can keep up the standard of health of any common man. Over eating, overindulgence, artificial standard of living and depending too much on others' mercy kill the very vitality of human energy and thus they become shortened in the duration of life.

The people of this age are also very lazy not only in the matter of self realisation but also in the matter of material prosperity. The human life is specially meant for self realisation i.e. to say to know what we are this world is and what is the Supreme Truth. This life is meant for ending the miseries of material existence of hard struggle for life and going back to Godhead which is our eternal Home. But on account of bad system of education they are completely averse from such self-realisational path and even they are unable to know about it, unfortunately they become victims of misguided leaders.

They are not only victims of different political creeds and party but also they are victims of many types of sense gratificatory agencies such as the cinema shows, sporting, gambling, clubs, libraries bad associations, smoking, drinking, overeating, overindulgence in the above activities make the mind always disturbed and full of anxieties on account of different engagements. In this age many unscrupulous men manufacture imaginary religious faiths without any reference to the standard vedic literatures of revealed scriptures and persons who are addicted to the abovementioned different types of sense gratificatory institutions are attracted by such institutions of religious faith. The result is that in the name of religious faith, so many, sinful acts are being enacted and the people in general are not in peace of mind nor healthy in constitution. The Brahmachary system of the student communities is no longer maintained neither the householders do observe the rules and regulations of Grihadha Acharmya. People have taken the shortcut by association to the Sanyasins who come out of such Grihastha ashramas are also deviated from the rigid path. The whole atmosphere is now surcharged with faithlessness. They are no more interested in the necessities of spiritual values. Matter and material sense gratifications is now the standard of civilization. And to maintain such material civilization they have formed into groups of nations, peoples, communities and there is constant strain of cold and hot war between the different groups of mankind. It has become very difficult, therefore, to raise the standard of humanity in the present distorted condition of the human society. The sages are anxious to get, out of the tangle, all the fallen souls. They are seeking the remedy from Srita Suta Goswami.

Bhoreneri bhrir karmini shrotobyanti bibhaagasyah
Atath sahadro gra jat sarvam samuddharya
Bruhi bahadraya bahudhaan yamunatama suprasidati
Bhoreneri—multifarious, Bhu—many, Karmani—duties, Shrotobyanti—to be learnt, Bibhaagasya—by division of subject matter, Atath—therefore, Sadho—Oh the sage, Atra—herein, Yat—whatever, Samuddharya—by selection, Manishaya—best to your knowledge, Bruhi—please tell us,
Bhadraya—for the good of, Bhutanam—for the living beings, Yena—by which, Atma—self, Suprasiddi—becomes fully satisfied.

There are multifarious varieties of scriptures and in all of them there are many many prescribed duties which are to be learnt for many many years even by division of subject matters. Oh the sage, please, therefore, select out the essence of all such scriptures and explain it for the good of all living beings so that they may become fully satisfied in heart by such instruction.

Atma or Self is distinguished from matter and material elements. It is spiritual in constitution and as such Atma is never satisfied by any number of ascriptions in the material field. All scriptures and instructions in spiritual values are meant for the satisfaction of the same self or Atma. But the mode of approach are of different varieties. Such multifarious varieties are recommended for different types of living being in different times and at different places. Therefore, the number of revealed scriptures are innumerable. There are different methods of prescribed duties in those multifarious scriptures. Taking into consideration of the fallen condition of the people in general of this age of Kali, the sages of Naimisharanya suggested to Srila Suta Goswami for picking up the essence of all such scriptures because in this age it is not possible for the fallen souls to undergo the lessons of all such scriptures in a systematic division of Varna and Ashram.

The Varna and Ashram society amongst the human being was considered to be the best institution for uplifting human being to the spiritual plane and due to the awkward time it is not possible to execute the rules and regulations of that institutions. Neither it is possible for the people in general to quit completely connection of family life as it is prescribed by the Varnashram institution. The whole atmosphere is surcharged with opposing elements and considering all these in total, spiritual emancipation of the common man in this age is a difficult task and only the matter was presented before Sri Suta Goswami is explained as follows.

Suta janasi bhadrnem te bhagavan satwatam patih Devakym vasudevasya jato yasya chikirsaya.

Sutra—Oh Suta Goswami, janasi—you know, bhadram—for all blessings upon you, sattwatam—for the pure devotees, path—protector, devakym—in the womb of Devaki, vasudevasya—by Vasudeva, jato—born of, yasya—for the purpose of, chikirsaya—executing.

Oh Suta Goswami all blessing upon you. You know as to for what purpose the Personality of Godhead appeared in the womb of Devaki as the son of Vasudeva.

Bhagwan means the Almighty God who is the controller of all opulences, power, fame, beauty, knowledge and renunciation. And He is the protector of His pure devotees. God is equal to one and all but He is specially inclined to His devotees. Sat means the Absolute Truth. And persons who are servitors of the Absolute Truth are called Sattwatas. And the Personality of Godhead Who possesses such pure qualities is known as the Protector of the Sattwatas. Bhadram to or blessings upon you is sign of anxietyous for knowing the truth from the speaker. Lord Sri Krishna the Supreme Personality of Godhead appeared in the presence of Devaki the wife of Vasudeva. Vasudeva is the symbol of transcendental position wherein the appearance of the Supreme Lord takes place.

Tatah sadyah vimuchyate tad viveti swam bhayam.

Tat—those, naah—unto us, shushrusheraman—who are endeavouring for, ahasari—ought to do it, anga—oh Suta Goswami, anuvartnam—to explain by following the footprints of previous Acharyas, yasya—whose, avataram—incarnation, bhutanam—of the living beings, kshemam—for good, bhavaaya—upliftment, cha—ende.

Oh Suta Goswami, you ought to explain us, who are endeavouring for knowing it eagerly, the topic about the Personality of Godhead and His incarnations as they were done by the previous Acharyas,—because such description and hearing both are for the good and upliftment of living being.

The conditions for hearing the transcendental message of the Absolute Truth is fulfilled herewith. The first condition is that the audience must be very sincere and eager for hearing and the speaker must be in the line of disciplic succession from the recognised Acharya. The transcendental message of the Absolute is not understandable by materially absorbed instruments of the senses. They are gradually purified under the direction of a bonafide spiritual master. Therefore, one must be in the chain of disciplic succession and learn the spiritual art of submissive hearing. In this context of dealings between Suta Goswami and the sages of the Naimisharanya all the conditions are fulfilled; because Srila Suta Goswami is in the line of Srila Vyasa and the sages of the Naimisharanya are all sincere audience to get it from the line of Acharya. As such the transcendental topics on the subject matter of Lord Sri Krishna’s superhuman activities, His incarnation, His birth, appearance or disappearance, His forms, His Names etc. all are easily understandable on fulfilling the above conditions. And such transactions of hearing and speaking help all men in spiritual realisation which is all round good for every one's upliftment.

Apanna samruttin ghoram yannu nama vivasha ghrnan

Tatad sadya vinumuchyate tat viveti swam bhayam.

Apanna—being entangled, samruttin—in the hurdle of birth and death, ghoram—too complicated, yannu—what, nama—the absolute name, vivasha—unconsciously, ghrnan—chanting, tat—this, sadya—at once, vinumuchyate—gets freedom, yad—that which, viveti—fears, svayam—personally, bhayam—fear itself.

Living beings, who are entangled in the hurdle of birth and death, even though too complicated, can get freedom at once even by unconsciously chanting the holy Name of Krishna which is feared even by the personified Fear.

Vasudeva or Lord Krishna the Absolute Personality of Godhead is the Supreme controller of everything and as such He is feared by all others. There is no body in the creation who is not afraid of the rage of the Almighty. Great Ashuras like Ravana, Hiranyakasipu, Kansa and others who were the most powerful amongst all living beings,—all were killed by the Personality of Godhead. And the Almighty Vasudeva has empowered His name also similarly. Like His Personality, there is no difference in the nature of chanting the holy Name that is related with Him. It is stated herein that the name of Krishna is feared of even by the Fear personified. This indicates that the Name of Krishna is non different from Krishna. And, therefore, the Name Krishna is as much powerful as Lord Krishna Himself; there is no difference at all. Any one therefore can take advantage of the Holy Name of Lord Sri Krishna even in the midst of greatest dangers. Transcendental Name of Lord Krishna even He is uttered in unconscious state of mind and forced by circumstances, can help the reciter in getting freedom from the hurdle of birth and death.

Yad pada samshrayah suta munayah prasamanyah

Sadyah punanti apaspristah Svadhunaya apa anusevaya.

Yad—who, pada—lotsus, samshrayah—those who have taken shelter of, suta—oh Suta Goswami, munayah—great sages, sadyah—at once, punanti—sahasra—apariprajitah—association, Svadhisthunaya—of the sacred Ganges, apa—water, anusevaya—bringing into use.

Oh Suta Goswami, the great sages who have completely taken shelter of the lotus feet of the Lord, can at once sanctify others who may come into touch with them while the water of the Ganges can do so after a prolonged use only.

Pure devotees of the Lord are more potent than the water of the sacred river Ganges. One can derive spiritual benefit out of prolonged use of the Ganges water but one can be at once sanctified by the deliberate mercy of a pure devotee of the Lord. In the Bhagwat Geeta it is said that any person however low born may be he, as also the Sudras, women and the merchant people all of them are welcome to take shelter of the Lotus feet of the Lord and by soing they can be equally qualified for going back to Godhead. To take shelter of the Lotus feet of the Lord means to take shelter of the pure devotees. The pure devotees, who have no other business than to serve the Lord, are honoured with the words like ‘Prabhupada’ ‘Vishnupada’ that is to say such pure devotees are representatives of the Lotus feet of the Lord. Any one who, therefore, takes shelter of lotus feet of the pure devotee i.e. accepts pure devotee as the spiritual master, can at once be purified. Such devotees of the Lord are equally honoured like the Lord because they do the most confidential service of the Lord in delivering the fallen souls of the material world, whom the Lord wants to go back to home back to Godhead. Such pure devotees are better known as the Vice-Lord in the opinion of all revealed scriptures. Sincere disciples of pure devotee, offer the spiritual master equal position with the Lord but such pure devotee always considers himself as an humble servant of the servant of the Lord. That is the way of pure devotional path.

Ko bahagwathaya tasya punya slokayedya karmanah

Suddhikamo na srinuad jashah kali malapaham.

Ko—who, Ba—rather, Bhagwatha—of the Lord, Tasya—his, Punya—virtuous, Slokedaya—worshipable by prayers, Karmanah—deeds, Suddhikamo—desiring deliverance from all sins, Na—not, Srinuad—does hear, Jashah—glories, Kali—of the age of quarrel, Malapaham—the agent for sanctification.

Who is there not willing to take to the business of hearing the virtuous glories of the Lord if he at all desires to get deliverance from all vices in this age of quarrel.

This age of Kali is the most condemned age on account of its quarrelsome features. The age of Kali is so much saturated with vicious habits of the fallen people that on a slight misunderstanding there is great fight. Persons who are engaged in the pure devotional service of the Lord without any desire for self
Srimad Bhagawatam, First Canto, Part One

aggrandisement and freed from the effects of fruitful actions and dry speculative conceptions, can only get out of the entanglements of the complicated age. The leaders of the people are very much anxious to live in peace and friendship but they have no information of the simple method of hearing the glories of the Lord. On the contrary, such leaders of the people are against the process of ventilating the glories of the Lord. Or in other words the foolish leaders want to deny completely the very existence of the Lord. In the name of secular state such foolish leaders are enacting various plans every year but by the insurmountable intricacies of the material energy of the Lord, all such plans and progress are being continuously frustrated. But they have no eyes to see to such failure in the attempt of peace and friendliness. Here is the hint to get out of the hurdle. If we want actual peace and life in friendliness, we must open the road to understand the Supreme Lord Krishna and glorify Him for His virtuous activities as they are depicted in the pages of the Srimad Bhagawatam.


His transcendental acts are very magnanimous and great learned sages like (Narada) and others do narrate them. Please, therefore, speak to us, who are all eager to hear them, about His adventures which He performed in His various incarnations.

The Personality of Godhead is never inactive as it is suggested by some less intelligent persons. His works are magnificent and magnanimous at the same time. His creations both material and spiritual are all wonderful things with all variedgedness and they are described nicely by such liberated souls as Srita Narada, Vyas, Valmiki, Devala, Asita, Madhya, Sri Chaitanya, Ramana, Vishnuswami, Nimbarka, Sridhara, Viswanath, Valadeva, Bhaktivinode, Siddhanta Saraswati and many such learned and realised souls. His creations both material and spiritual both are full of opulence, beauty and knowledge but the spiritual realm is still more magnificent on account of its being full of knowledge, blissful and eternally existent. The material creations are manifested for sometime as perverted shadow of the spiritual kingdom like the cinematographic focus on screen and attracts people of less intelligent calibre who are attracted by false things. Such foolish men have no information of the real reality and take it for granted that the false material manifestation is all in all. But more intelligent men guided by the sages like Vyasa and Narada know that the eternal kingdom of God is more delightful larger and eternally full of bliss and knowledge. Those who are not conversant with the activities of the Lord in His transcendental realm are sometimes favoured by the Lord by His adventues as Incarnation wherein He displays the eternal bliss of His association in the transcendental realm. By such activities He attracts the conditioned soul of the material world where some of them are engaged in the business of the material senses and others are engaged in the business of negativating the real life in the spiritual world. Such less intelligent persons are known as Karmis or the frivolous workers and the other is known as the Jnanins or dry mental speculators just to make an analysis of the material elements for distinguishing matter and spirit. And although the two classes of people where is the transcendental one kept by the Lord for the welfare of Satwas or the Devotees who are not busy either in the rampant material activities nor in the business of material elimination. They are engaged in the positive service of the Lord and thereby derive the highest spiritual benefit unknown to the Karmis and Jnanins.

As the Supreme controller of both the material and spiritual worlds, the Lord has different incarnations of unlimited categories. Incarnations like Brahma, Rudra, Manu, Prithu, Vyas etc. are His material qualitative incarnations but His incarnations like Rama, Narasingha, Varaha, Vamana, Vaman, Rudra, Manu, Prithu, Vyas etc. are His transcendental incarnations. Lord Shri Krishna is the Fountain Head of all incarnations and He is therefore the cause of all causes.

Atma abhyah harer dhimam avatara kathah shubhabh
Leela vidhadhata svaha iswaryaya atma mayas

Therefore oh the sagacious Suta Goswami, please narrate the transcendental pastimes of the Supreme controller Godhead's multi-incarnations which are auspicious adventures and pastimes executed by His supernatural potencies.

For creation maintenance and destructions of the manifested worlds, the Supreme Lord Personality of Godhead appears Himself in many thousands Forms of incarnations and the specific acts and adventures performed in those transcendental Forms are all auspicious. Fortunate persons who happen to see them personally during performance of the Lord's activities as well as those who hear those transcendental narrations, both are benefitted by such pastimes.

Vayam tu na vitypaya uttamaslakha vikrame
Yat shrinwam rasa jnanam svadu padas pade
Vayam—we, tu—but, na—not, vitypaya—shall be in rest, uttamaslakha— the Personality of Godhead who is glorified by transcendental prayers, vikrame—adventures, yat—which, shrinwam—by continuous hearing, rasa—sweetness, jnanam—knowledge, svadu—relishing, padas—palatable, padapade—in every step.

We shall never be in rest even though continuously hearing the transcendental pastimes of the Personality of Godhead who is glorified by good prayers. Those who have developed the particular humour of transcendental mellow, do relish in every step such description of pastimes of the Lord.

That is the difference between mundane stories, fiction or history and transcendental pastimes of the Lord. It is for this reason only that the old history of the whole universe is inculcated with reference to the pastimes of the incarnations of Godhead. Ramayan, Mahabharat or the Puranas are histories of the bygone ages recorded in connection with the pastimes of the incarnation of the Lord so that the reading matter would remain overfresh even by repeated and repeated readings. For example let us take the matter of the Bhagwat Geeta or that of the Srimad Bhagawatam. Any one may go on reading these transcendental books repeatedly for the whole life and still he will find in them new light of information. Mundane news are static whereas the transcendental news are dynamic as much as the spirit is dynamic where as the matter is static. And those who have developed the humour for understanding the transcendental subject matter shall never become tired of hearing such narrations. One is satiated by mundane activities and no body is satiated by transcendental or devotional activities. Uttama Sloka means the literature which is not meant for the nescience. Mundane literature are Tamas or in the modes of darkness of ignorance whereas the transcendental literatures are different from them. They are above such modes of darkness and the light is more and more illuminated in course of progressive reading and realisation of transcendental subject matter. The so called liberated persons are never satisfied by repetition of the word Aham Brahmasmi. Such artificial realisation of Brahma becomes hackneyed and thus for relishing real humanitarian purpose we turn to the Srimad Bhagawatam. And those who are not so much fortunate they turn to worldly matters of philanthropy and altruism. This means the Mayavada philosophy is mundane whereas the philosophy of the Bhagwat Geeta and that of the Srimad Bhagawatam are transcendental.

Krituban kila Karmani suha ramena keshabah
Atmattanri Bhagvan Gorha Kapata manusah
Krituban—done by, Kila—that and whata, saha—along with, Ramena—Valarama, Kesha—Keshav, Atmattanri—Atman, Bhagwan—being, bhagvan—by the personality of Godhead, gudha—masked as, Kapata—apparently, manusah—human being.

Lord Sri Krishan the Personality of Godhead along with Valarma played apparently like the human being but He performed many superhuman acts although masked like that.

The doctins of anthropomorphism or that of zoomorphism are never to be applied to Sri Krishna the Personality of Godhead. The theory that a man becomes God by dint of pune and austerities is very much rampant now a days specially in India. Since Lord Rama, Lord Krishna or Lord Sri Chaitanya Mahaprabhu were detected by the sages and saints as the Personality of Godhead in terms of the directions given in the revealed scriptures, many unscrupulous men have created their own concocted incarnations in so many ways. Specially in Bengal this practice of creating an incarnation of God has become an ordinary business. Any popular personality with little traits of mystic powers creating some feats of jugglery will easily cause to become an incarnation of Godhead by popular votes. Lord Sri Krishna was not that type of incarnation but He was actually the Personality of Godhead from the very beginning of His appearance. He appeared before His so-called mother as four handed Vishnu and then at the request of the mother He became like a human child and at once left the place for another devotee at Gokul where He was accepted as the son of Nanda Maharaja and Jasoda Mata. Similarly Sre Valadeva the counter part of Lord Sri Krishna also was considered as human child even if another one like Kanhoa or Lord Sri Gudranag. So the Lord that His birth and deeds are transcendental and any body who may be fortunate enough to know the transcendental nature of His birth and deeds will at once become a liberated soul eligible to go back to the kingdom of God. So to know the transcendental nature of birth and deeds of Lord Krishna is sufficient for one's becoming eligible for liberation and what to speak of knowing in further detail the Bhagwat such transcendental nature of the Lord is described in nine cantos and in the tenth canto His specific pasties have been taken up. We shall gradually know all these facts with the progress of reading the transcendental literature. But on the whole Lord exhibited His
Divinity even from the lap of His mother. His deeds are all super human and the most wonderful act was done by Him by lifting the Hill of Goverdhan at the age of six years only. All these acts of the Lord definitely proved Him to be actually the Supreme Personality of Godhead but yet by His mystic covering He was always accepted as an ordinary human child by His so-called father, mother and other relatives. Whenever a herculean task was done by Him the father and the mother took it otherwise and they remained satisfied with the unflinching filial love for their son. As such the sages of Naimisharanya describes him as apparently a human being but actually He was the Supreme Almighty Personality of Godhead.

Kalim the age of Kali (iron age of quarrel), Agatam—having arrived, Ajnaya—knowing this, Kshetra—in this tract of land, Vaishnave—specially meant for the devotee of the Lord, Vayam—we, Asina—seated, Deergha—prolonged, Satrena—for performance of sacrifices, Sakshana—with time at our disposal, Kathayam—in the words of, Hareh—of the Personality of Godhead. Knowing it well that the age of Kali has already begun we are assembled here with a prolonged programme for performing sacrifices in the shape of hearing the transcendental message of Godhead.

This age of Kali is not at all suitable for self-realisation as it was done in the Satya yuga (Golden age) or as it was possible to be performed in the Treta or Dwapara yugas (silver and copper age). For self-realisation, the people in the Satya Yuoga, when the duration of life was for one lac of years, the people would have it by performances of prolonged meditation. The same was attained in the Tretayuga (when the duration of life was for ten thousands of years) by performances of great sacrifices. In the Dwapara Yuga (when the duration of life was for one thousand of years) the same thing was attained by worshipping the Lord. But in the Kali Yuga the maximum duration of life being one hundred years only and that also combined with various difficulties,—the process of self realisation is recommended by hearing and chanting the holy Name, Fame and Pastimes of the Lord. The sages of Naimisharanya began this process in that specific land for the devotees of the Lord. They became ready for hearing for a prolonged time even for one thousand of years as the programme was so made. From the examples of the sages at Naimisharanya it should be learnt by those who want to make a profession of self-realisation that regular recitation of the Bhagwatam and regular hearing thereof are the only way for self-realisation. Other attempts will be simply waste of time without any tangible result. Lord Sri Chaitanya Mahaprabhu preached this system of Bhagwat Dharma and He recommended all those who are born in India to take up the responsibility of broadcasting the messages of Lord Sri Krishna. Primarily the message of Lord Sri Krishna is the Bhagwat Geeta and when one is well established in the teachings of the Bhagwat Geeta one can take up the study of Srimad Bhagwatam for further enlightenment in self-realisation.

Twam nah sandarsito dhatra dustaram nistitirsatam
Kalim satwaharam punsam karnadhara ibarnavam
Tvam—your goodness, Nah—unto us, Sandarsito—meeting, Dhatra—by the providence, Dustaram—insurmountable, Nistitirsatam—for those desiring to cross over, Kalim—the age of Kali, Satwaharam—that which deteriorates the good qualities, Punsam—of the man, Karnadhara—captain, Ibarnavam—the ocean.

We think that your goodness is met by us by the will of providence just to accept you as the captain of the ship which desires to cross over the difficult ocean of Kali which deteriorates all the good qualities of the human being.

This age of Kali is very much dangerous for all the human being. The human life is simply meant for self-realisation but by the influence of this dangerous time they have forgotten completely the aim of life. In this age gradually people will lose duration of life, memory, finer sentiments, strength specially and the list of the anomalies for this age is given in the 12th canto of this great literature. As such it is very difficult for those who want to utilise this life for self-realisation. The question of self realisation is gradually being forgotten and the people are too busy for sense gratification. Out of madness they frankly say there is no need of self-realisation because they do not know that this spot-life is but a fragment of our journey towards self-realisation. The system of education is meant for sense gratification and one learned man thinks over it as he sees it that the children of the age are being intentionally sent to the slaughter house of this age. Careful men, therefore, must be cautious of this dangerous age and if they at all want to cross over the dangerous ocean of Kali; they must follow the foot prints of the sages of Naimisaranya and accept Shi Suta Goswami or his bonafide representative as the captain of the ship. The ship is the message of Lord Sri Krishna in the shape of the Bhagwat Geeta or the Srimad Bhagwatam and one must get on board of the ship captained by such expert as Sri Suta Goswami. That is the introductory note for the persons who want to get rid of the dangers of this age.

Swam kastham adhuno’ pete dharmam kam saranam gatah
Bruhi—please tell, Yogesware—the lord of all mystic powers, Krishna—lord of Krishna, Brahmanye—the absolute truth, Dharma—religion, Varman—protector, Swam—own, Kastham—abode, Adhuna—now a days, Apete—having gone away, Dharmam—religion, Kam—unto whom, Saranam—shelter, Gata—gone.

Please let us know as to whom the religious principles have taken shelter at the present moment when Sri Krishna the Absolute Truth and the Master of all mystic powers has had departed for His own abode.

Religion is the prescribed codes enunciated by the Personality of Godhead Himself. Whenever there is gross misuse of the principles of religion, the Supreme Lord appears Himself to restore religious principles. In the Bhagwat Geeta also the same declaration is there and herein the sages of the Naimisharanya enquires on the same principles. The reply for this question is given later on that Srimad Bhagwatam is the transcendental sound representative of the Personality of Godhead and as such Srimad Bhagwatam is the full representation of transcendental knowledge and religious principles. Thus end the Bhaktivedanta Purports of the first canto—first chapter of Srimad Bhagwatam in the matter of questions by the sages.
SECOND CHAPTER
Divinity and Devotional Service

Iti samprasa samhritro viprano navamaharanah
Prativarcha vachas tesam pravaktam apachchhrame.

Iti—thus, Samsprasa—perfect enquiries, Samhriti—perfectly satisfied, Viprama—of the sages there, Rohamaharshi—The son of Rohamatrasa, namely Ugrashraba, Pratipuja—after thanking them, Vachas—words, Tesam—their, Pravaktam—to reply them, Upacharam—attempted.

Thus the son of Rohamaharshi of the name Ugrashraba, after being satisfied fully on the perfect questionaires of the Brahmins there, he attempted to reply them one by one and thanked them for their words.

The sages of the Naimisharanya asked from Suta Goswami six questions. And he is answering them one by one.

Suta uvaca
Yam prabajanta anupetan apeya kriyam
Dwiayapina viraha kature ajhavah
Putrei tannayataya tarabahvinechus
Tvam sarva bhuta hihradam munin anatomi.

Suta—Suta Goswami, Uvacia—said, yam—which, prabajanta—while going for renounced order of life, Anupetam—without being reformed by sacred thread, Apeya—non ceremonised, Kriyam—prescribed duties, Dwipaya—Vyasdeva, Viraha—separation, Kature—being afraid of, Ajuhavah—exclaimed, Putrei—oh my son, Tannayataya—being absorbed in that way, Taraboh—all the trees, Aveineduh—responded, Tvam—unto him, Sarva—all, Hridayam—heart, Munin—sage, Anatomi—offer obesiances.

Srita Suta Goswami said,"let me offer my respectful obesiences unto the great sage, who can enter everyone's heart and who was addressed 'as my son' by his father Vyasdeva while he was going away for renounced order of life without being reformed by sacred thread or undergoing the ceremonies observed by the higher castes. The trees absorbed in that way responded to the fearful father feeling the separation of the son."

The institution of Varna and Ashrama prescribes many regulative duties for observation by the followers. In such prescribed duties, it is enjoined that a candidate willing to study the Vedas must approach a bonafide spiritual master and request him (the master) for accepting him (the candidate) as his disciple and thus reform him by the sacred thread. The sacred thread is the sign of those who are competent to study the Vedas from the Acharya or the bonafide spiritual master. Sri Sukadeva Goswami did not undergo any such purificatory ceremonies because from his very birth he was a liberated soul and there was no need for him to undergo such reformatory process.

It is taken for granted that a man is born as an ordinary being and by the purificatory processes he is born for the second time. In other words when he sees a new light of spiritual progress of life and approaches a spiritual master, he is born for the second time. In other words when he sees a new light of spiritual progress of life and approaches a spiritual master, he is born for the second time. In other words when he sees a new light of spiritual progress of life and approaches a spiritual master, he is born for the second time. In other words when he sees a new light of spiritual progress of life and approaches a spiritual master, he is born for the second time.

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2. to the Naranarayan Rishi who is the supermost human being 3. to the mother Saraswati the goddess of learning then 4. to Srila vyasadeva (the author)

In this statement of Sri Suta Goswami's speech, answer the first question, by the sages of Namisharaya, is given. The question by the sages was to have perfect knowledge of everything material and spiritual and the effect of transcendental activities and therefore it is both sublime and easy at the same time. It is sublime for the pure devotees who are serious about getting in contact with the Supreme Lord and easy for the neophytes who are just on the threshold of the house of Bhakti cult. It is a great science to achieve the contact of the Supreme Personality of Godhead Shri Krishna and it is open for all living beings including the Sudras, Vaishyas, Women or even lower than the Sudras who are called low born, and what to speak of the higher class men including the Sudras, Vaishyas, Women or even lower than the Sudras who are called low born, and what to speak of the higher class men.

As it is stated hereinbefore that in the Bhagwatam the absolute Truth is to be known so the questions, of the sages in the Naimisharanya are proper and just because they are made in relation with Krishna Who is the Supreme Personality of Godhead Absolute Truth. In the Bhagwat Geeta the Personality of Godhead says that in all the Vedas there is nothing but an urge for searching Him (Lord Krishna).[Bg. 15.15] As such the questions in relation with Krishna is the sum and substance of all the Vedic enquiries.

The whole world is full of questions and answers. The birds, beasts or the man all are busy in the matter of perpetual questions and answers. The business men on the market place is busy with questions and answers. The lawyers in the court and the students in the schools and colleges. The legislators in the parliament are also busy with questions and answers. The human being unless he is fast asleep at night he is busy with perpetual struggle for existence he must re-establish his eternal relation with the Supreme Lord Krishna as his most intimate master, friend, father or son and object of devotion. In this statement of Sri Suta Goswami's speech, answer the first question, by the sages of Namisharaya, is given. The question by the sages was to have perfect knowledge of everything material and spiritual and the effect of transcendental activities and therefore it is both sublime and easy at the same time. It is sublime for the pure devotees who are serious about getting in contact with the Supreme Lord and easy for the neophytes who are just on the threshold of the house of Bhakti cult. It is a great science to achieve the contact of the Supreme Personality of Godhead Shri Krishna and it is open for all living beings including the Sudras, Vaishyas, Women or even lower than the Sudras who are called low born, and what to speak of the higher class men including the Sudras, Vaishyas, Women or even lower than the Sudras who are called low born, and what to speak of the higher class men.

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material things does not mean to become inert altogether as it is considered by men with poor fund of knowledge. Naksartha means not to undertake such activities which will produce good or bad effects. Negation does not mean negation of the positivity. Negation of the non-essentials does not mean negation of the essential. Similarly detachment from material forms does not mean nullifying the positive forms. The Bhakti cult is meant for realisation of the positive form. When the positive form is realised the negative forms are automatically eliminated. Therefore, with the development of Bhakti cult i.e. with the application of the positive service to the positive form one gets naturally detached from the negative forms as one gets detached from inferior quality of things after achievement of superior quality of things. Similarly the Bhakti cult being the supermost occupation of the living being the latter certainly is less retired from inferior occupation of material sense enjoyment. That is the sign of a pure devotee. He is neither foolish nor engaged in the inferior energies of material values. How this happens cannot be ascertained by dry reasoning but it actually happens by the Grace of the Almighty. The conclusion is that one who is pure devotee has all the other good qualities namely knowledge, detachment etc. but one who has only knowledge of detachment may not be well acquainted with the principles of Bhakti cult which is the supermost occupation of the human being.

Dharma—occupation, Swanusthita—executed in terms of one's own position, Punsam—of the humankind, Viswakarsna—personality of Godhead (plenary portion), Kathasu—in the message of, Yah—what is, na—not, Ubhayam—both, Yadi—if, Ratih—attraction, Shrampa—useless labour, Eva—only, Hi—certainly.

Occupational activities according to one's own position executed by the human kind, turns into useless labour only if such activities do not provoke attraction for the message of the Personality of Godhead. There are different occupational activities in terms of man's different conception of life. To the gross materialist who cannot see anything beyond the gross material body, there is nothing beyond the senses and as such their occupational activities according to one’s own position executed by the gross materialist who cannot see anything beyond the gross material body, there is nothing beyond the senses and as such their occupational activities are limited by concentrated and extended selfishness. Concentrated selfishness is around personal body as it is generally seen amongst the lower animals. Extended selfishness is manifested in human society in the form of family, social, communal, national or international selfishness of the gross bodily comfort. Above these gross materialists there are other mental speculationists who hover aloft the mental spheres and the occupational duties become thoughtful poetry, philosophy or some ism with superior energies of material values. How this happens cannot be ascertained by dry reasoning but it actually happen s by the Grace of the Almighty. TheGrace of the Almighty. The conclusion is that one who is pure devotee has all the other good qualities namely knowledge, detachment etc. but one who has only knowledge of detachment may not be well acquainted with the principles of Bhakti cult which is the supermost occupation of the human being.

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Dharmasya—occupational engagement, hi—certainly, apavargasya—ultimate liberation, na—not, artha—wealth, avidya—knowledge, labhaya—attainment of, hi—certainly, smritaḥ—is described by the great sages.

All occupational engagements are certainly meant for ultimate liberation and they are never meant for material gain. Similarly material gain for one who is engaged in the ultimate occupational service, is never meant by the sages for attainment of sense gratification.

We have already discussed it that pure devotional service of the Lord is automatically followed by perfect knowledge and detachment for material existence. But there are others who consider that all kinds of different occupational engagements including the terms of religiosity are meant for material gain. General tendency of any ordinary man in any part of the world is to gain some material profit in exchange of religious or any other occupational service. Even in the vedic literatures for all sorts of religious performances an allurement of material gain is offered and most people are attracted by such allurement or blessings of religiosity. Why such so called men of religiosity are allured by material gain? Because material gain can endow with the blessings of fulfilling desires which in turn satisfy sense gratification. This cycle of occupational engagements including so called religiosity followed by material gain and material gain followed by fulfilment of desires. Sense gratification is the general way for all sorts of fully occupied men. But in the stabilized stage of a Suta Gossamit as per the verdict of the Srimad Bhagavatam, this is nullified by the present stage of existence.

One should not engage himself in any sort of occupational service only for the material gain nor material gain should be utilised for the matter of sense gratification. How material gain should be utilised is described as follows—

Kamsāya na indriya pritir labho jevetteyavata
Jeevasya tatwajnaya na artho jasheca karmabhūṁ.

Kamsāya—of desires, na—not, indriya—senses, priti—satisfaction, labho—gain, jevetey—self-preserv, yavata—so much so, jeevasya—of the living being, tatwajnaya—absolute truth, na—not, artha—end, jasheca—whatsoever else, karmabhūṁ—by occupational activities.

Life's desires must not be directed towards the matter of sense gratification. One should desire only for a healthy life or self preservation because the life of a human being is meant for enquiring about the Absolute Truth and nothing more should be desired by all occupational service.

The complete bewildered material civilization is wrongly directed towards the fulfilment of desires in sense gratification. In such civilization, in all spheres of life the ultimate end is sense gratification. In politics, social service, altruism, philanthropy and ultimately in religiosity or even in the matter of salvation the very same tint of sense-gratification is ever increasingly predominant. In the political field the leaders of men fight with one another for the matter of fulfilling their selfish desire in the political sphere, and they are never meant for ultimate liberation.

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Srimad Bhagawatam, First Canto, Part One

name of Paramatma, bhagavan iti—called by the name of Bhagawan, sabdyate—it is so sounded.

Learned transcendentalists who know the Absolute Truth call the nondual substance as Absolute Who is known as Brahman, Paramatma or Bhagwan.

The Absolute Truth is both subject and object and there is no qualitative difference there. Therefore, Brahman, Paramatma and Bhagwan are qualitatively one and the same. The same substance is realised as impersonal Brahman by the student of Upanishads, as localised Paramatma by the Hiranyagarvas or the yogis and as Bhagwan by the devotees. In other words Bhagwan or the Personality of Godhead is the last word of the Absolute Truth. Paramatma is partial representation of the Personality of Godhead and impersonal Brahman is the glowing effulgence of the Personality of Godhead as the sun rays are to the Sun-God. Less intelligent student of either of the above schools sometimes urges in favour of his own respective realisation but those who are perfect seers of the Absolute Truth know it well that the above three features of the One Absolute Truth are different perspective view of the seer from different angles of vision.

As it is explained in the first sloka of the first chapter of the Bhagwat, the Supreme Truth is self-sufficient, cognisant and freed from the illusion of relativity. In the relative world the knower is different from the known but in the Absolute Truth both the knower and the known are the one and the same thing. In the relative world the knower is the living spirit or superior quality of energy whereas the known is inert matter or inferior quality of energy. Therefore, there is a duality of inferior and superior quality of energy whereas in the Absolute realm both the knower and the known are of the same superior quality energy. There are three kinds of energies of the Supreme Energetic. There is no difference between the energy and energetic but there is difference of quality among the material associations. The living being is not the part and parcel of material energy and on the contrary it is the superior quality of energy. The living being in contact with the inferior quality of energy is illusioned as belonging to the inferior quality of energy and therefore there is the sense of relativity in the material world. In the Absolute there is no such sense of difference between the knower and the known and therefore everything there is Absolute.

That Absolute Truth is realised by the seriously inquisitive student or sages well equipped with knowledge and detachment by performance of devotional service in terms of hearing the Vedanta Sruti.

Tat shraddhadhana munaya jnana vairagya yuktaya Pasyanti atmani cha atmamah bhaktiva shruta grihyataya
Tat—that, shraddhadhana—seriously inquisitive, munaya—sages, jnana—knowledge, vairagya—detachment, yuktaya—well equipped with, pasyanti—see, atman—with himself, atmamah—the Paramatma, bhaktya—in devotional service, shruta—the Vedan, grihyataya—well received.

The Absolute Truth is realised in the final process of devotional service of the Lord Vasudeva or the Personality of Godhead who is full fledged Absolute Truth. Brahman is his transcendent bodily effulgence and Parmatma is His partial representation. As such Brahman or Parmatma realisation of the Absolute Truth is partial realisation of the Absolute Truth. There are four different types of beings. They are 1. The Karmis, 2. the Yogins, 3. the Yogins and 4. the Devotees. The Karmis are materialistic whereas the other three are transcendentalists. First class transcendentalists are the devotees who have realised the Supreme Person; Second class transcendentalists are those who have realised the spiritual focus of the Absolute Person. And the third class transcendentalists are those who have barely realised the spiritual focus of the Absolute Person. As stated in the Bhagwat Geeta and other Vedic literatures the Supreme Person is realised by devotional service which is backed by full knowledge and detachment from the material association. We have already discussed the point that devotional service is followed by knowledge and detachment of material association. As Brahman and Parmatma realisation is imperfect realisation of the Absolute Truth so the means of realising Brahman and Parmatman i.e. the path of Jnana and yoga are also imperfect means of realising the Absolute Truth. Devotional service which is based on the foreground of full knowledge combined with detachment of the material association fixed up on the aural reception of the Vedanta is the proper method of realising the Absolute Truth by the seriously inquisitive student. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist. There are three classes of devotees namely first, second and third class. The third class devotees or the neophytes who have no knowledge neither detachment from the material association but are simply attached with the preliminary processes of worshiping the Deity in the temple are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second class devotional position. In the second class position the devotee can see four principles in the devotional line namely, the Personality of Godhead, his devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second class devotee and thus become eligible to know the Absolute Truth.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the Upanishad, Vedanta and other literatures left by the previous authorities or Goswamins for the benefit of his progress. Without hearing such literatures nobody can make actual progress. And without hearing and following the instructions the show of devotional service becomes an anachronism and thereby the essence or the path of devotional service is dissolved. Unless, therefore, devotional service is not established on the principles of Pruthi, Smriti, Puranam, Pancharatra authorities, the make show of devotional service should at once be rejected and an unauthorised devotee should never be recognised as pure devotee. By assimilation of such messages from the Vedic literatures one can see the all pervading localised aspect of the Personality of Godhead within his own self constancy. This is called Samadhi.

Atah pumbhih dwijasresthah varnasrama bhagabhasa Svanvishistya dharmasya sansiddhir hari toshanam
Atah—so, pumbhih—by the human being, dwijasresthah—oh the best amongst the twice born, varnasram—institution of four castes and orders of life, bhagabhasa—by the division of, svanvishistya—of ones own personal, dharmasya—occupational, sansiddhir—highest perfection, hari—the personality of Godhead, toshanam—pleasing.

Oh the best amongst the twiceborn, it is, therefore, concluded that the highest perfection achieved in the matter of discharging one's own prescribed occupational duties, in terms of the division of the institution of four castes and orders of life,—is to please the Personality of Godhead.

Human society all over the world is divided into four castes and four order of life. The four castes are 1. the intelligent caste, 2. the martial caste, 3. the productive caste, 4. the service caste. The four castes are classified on the basis of one's work and qualification and not by birth. Then again there are four orders of life namely 1. the student life, 2. the house holder's life, 3. the retired life and 4. the devotional life. In the best interest of the human society there must be such divisions of life otherwise no social institution can grow up in healthy state. A society in which each caste has a definite duty, a definite division of work, the aim must be to please the Supreme Authority of the Personality of Godhead. This institutional function of human society is known as the system of Varnashram Dharma which is quite natural for the civilised life. The Varnashram institution is contemplated for evolving a sense of realising the Absolute Truth and not for artificial domination of one division upon the other. When the aim of life i.e. realisation of the Absolute Truth is missed by too much attachment for the matter of Indriyapti or sense gratification as it is already discussed herein before, the institution of the Varnashram is utilised by selfish men to pose an artificial predominance over the weaker section. In the Kaliyuga or in the age of quarrel this artificial predominance is already current, but the saner section of the people know it well that the division of castes and orders of life is meant for smooth social intercourse with high thinking self-realisation and not for any other purpose.

Herein the statement of Bhagwat is that the highest aim of life or the highest perfection of the institution of the Varnashram Dharma is to cooperate jointly for the satisfaction of the Supreme Lord which is also confirmed in the Bhagwat Geeta too.[Bg. 4.13]

Tasmat ekena manasa bhagavan satwatam path Shrotyahavya kirtitaybhya cha dheyah pujyas cha nityadah
Tasmat—therefore, Ekena—by one, Manaasa—attention of the mind, Bhagavan—the Personality of Godhead, Satwatam—of the devotees, Path—protector, Shrotyahavya—is to be heard, Kirtitaybhya—to be glorified, Cha—and, Dheyah—to be remembered, Pujyas—to be worshipped, Cha—and, Nityadah—constantly.
Therefore, the Personality of Godhead Who is the Protector of the devotees, must be always heard of, glorified, remembered and worshipped with one attention.

If realisation of the Absolute Truth is the ultimate aim of life, it must be carried out by all means. In any one of the above mentioned status and order of life the four processes namely 1 glorifying some body, 2 hearing of some body, 3 remembering of some body or 4 worshipping of some body are general occupation. Without these principles of life no body can exist. Activities of the living being mean engagements in these different four principles of life. Specially in the modern society all activities are more or less dependant on hearing and glorifying propaganda. Any man of any social status becomes an well known man in the human society within a very short time if he is simply glorified truly or falsely in the daily news papers that man of course becomes at once an important person. Sometimes the leaders of a particular party are also so advertised by paper propaganda and by such glorifying method an insignificant man becomes an important man—within no time. But such propaganda work by false glorification of an non-glorified living being cannot bring about any good either for the particular man or for the society. Temporary reaction may have some effect on such propaganda but there is no permanent effect. As such, such occupational activities are simply waste of time. Actual object of glorification is the Supreme Personality of Godhead Who has created the whole thing manifested before us. We have broadly discussed this fact in the beginning of the Janmadsya sloka of Bhagavat Geeta. Therefore the tendency of glorifying others or hearing others may be turned for the real glorified Supreme Being and that will bring in the desired result.

Yad annuulya asina yuktah karma granthi nibandhanam Chhindanti kovidas tasya ko na kuryat katha ratim. Yad—which, anadhy—a—rememberance, asina—sowrd, yuktah—being equipped with persons, karma—reactionary work, granthi—knot, nibandhanam—interkint, chhindanti—cut, kovidas—intelligent, tasya—His, ko—who, na—not, kuryat—shall not do, katha—messages, ratim—attention.

Intelligent persons do cut off the interkint of the knot of reactionary work, by remembrance of the Personality of Godhead. Therefore, who will not, give attention to His message.

Contact of the spiritual spark living being with material elements is the point of interknitting knot. Unless that knot is cut off the living being has to undergo fruitive action and reactions of his endless work. Liberation means freedom from the cycle of reactionary work and this liberation automatically follows for one who constantly remembers the transcendental pastimes of the Personality of Godhead. The reason is that all activities of the Supreme Lord or His Leela are transcendental to the modes of material energy. They are all attractive spiritual activities and therefore, constant association of the spiritual activities of the Supreme Lord, gradually spiritualise the remnesence of the concealed soul and ultimately unlocks the interknitting knot of material bondage.

Liberation from the material bondage is, therefore, a by-product of devotional service. Attainment of spiritual knowledge is not sufficient to ensure liberation to such learned fellow. Such knowledge must be overcoated with devotional service so that ultimately the devotional service only predominates and liberation is made possible. Even the reactionary work of the fruiteful workers, can lead one to liberation when the same is overcoated with devotional service. Karma overcoated with devotional service is called Karma yoga. Similarly eminence knowledge overcoated with devotional service is called Jnana yoga. Pure Bhaktiyoga is independant of such Karma and Jnana because that alone can not only endow one with liberation from the conditional life but also can award the transcendental loving service of the Lord.

Therefore, any sensible man who is above the average man with poor fund of knowledge, must do constantly remember the Personality of Godhead by heart. They must glorify Him, by remembering Him and by worshipping Him always without any interval. That is the perfect way of devotional service. The Goswamis of Vrindaban who were authorised by Lord Sri Chaitanya Mahaprabhu to preach the Bhakti Cult, rigidly followed this rule and made immense literatures of transcendental science for our benefit. They have chaled out ways for all classes of men in terms of the divisions of different status and order of life in pursuance of the teachings of Srimad Bhagwatum and similar other authoritative scriptures.

Shrusruse shraddhadhanaya Vasudeva katha ruchih, Sat mahatayya vipra punyatiritha nesevat.

Shrusrush—one who is engaged in hearing, Shraddhadhanaya—with care and attention, Vasudeva—in respect of Vasudeva, Katha—message, Ruchi—affinity, Sat—is made possible, Mahatayya—by service rendered to pure devotees, Vipra—the twice born, Punyatirtha—which are cleansed of all vice, Nesevanat—by service.

Oh the twice born sages, by serving these devotees who are completely freed from all ranges of vice, a standard of great service is done. And as the result of such great service affinity in the messages of Vasudeva is made possible.

The conditioned life of a living being is set up by the revolving attitude against the Lord. There are classes of men called by the name Devata or godly living being and the asuras or the demoniac living beings who are against the authority of the Supreme Lord. In the Bhagwat Geeta [Bg. 16] a vivid description of the Asuras is given in which the Asuras are said to be put into greater and greater state of ignorance life after life like the lower animals in which there is no information of the Absolute Truth the Personality of Godhead. These Asuras are gradually rectified into God-consciousness by the mercy of the Lord’s liberated servitors in different countries and climate according to the Supreme Will. Such devotees of God are very confidential associates of the Lord and when they come to save the human society from the dangers of Godlessness, they are known somewhere as the powerful incarnation of the Lord, the Son of the Lord, the Servant of the Lord, the associate of the Lord but none of them declare falsely that they are themselves God. This blasphemy is declared by the Asuras and the demoniac followers of such Asuras also accept a pretender as God or His incarnation.

In the revealed scriptures there is definite informations of these incarnations of God and no body can be accepted as God or incarnation of God without reference to the above mentioned revealed scriptures. Such persons can be accepted by the devotees who actually want to go back to Godhead. Such servants of God are called Mahatmas or the Trithas and they make various propaganda according to the particular time and space. The standard quality of the Servants of God is that they canvass people to become devotee of the Lord and never tolerate the blamings of being godless. Sri Gour Govinda Chaitanya Mahaprabhu was himself according to the authoritative indications of the revealed scriptures but He played the part of a devotee. Anywhere any person who knew Him to be God Himself addressed Him as God. He used to block His ears with the hands murmuring with the Name of Lord Vishnu. He strongly protested against being called as God although undoubtedly He was God Himself. This behaviour of the Lord is just to warn unscrupulous men who take false pleasure in the matter of being addressed as God.

These servants of God come with a mission of life to propagate God—consciousness in the human society and intelligent persons should co-operate with them in every respect. By serving the servant of God, one can please God more than directly serving the Lord. The Lord is more pleased when He sees that His servants are properly respected because such servants of God who risk everything for the service of the Lord are very very dear to the Lord. The Lord declares in the Bhagwat Geeta that no body is dearer to Him than those who risk everything for the preaching work of God's glory.[Bg. 16.69] By serving the servants of the Lord gradually one gets the quality of such servants and this particular qualification of serving the servant of God makes one qualified with the urge for hearing the glorification of God. This eagerness for hearing about God is the first qualification of a devotee eligible for entering into the kingdom of God.

Shrinvatam swakatham krintah punya sharanaya kirtanah
Hridayasthito hi a vhadrani vidhoni suhrit satam.

Shrinvatam—those who have developed the urge for hearing the message of, Svatam—his own, Shravanaya—within one's heart, Kirtanah—chanting, Hridayasthito—within on's heart, hi—certainly, Adbhadrani—desire to enjoy matter, Vidhoni—cleanses, Suhrit—benefactor, Satham—of the truthful.

Sri Krishna the personally of Godhead who is also the Paramatma in every one's heart, the benefactor of the truthful devotee, does cleanse the desire for material enjoyment in the heart of the devotee who has developed the urge for hearing His messages which are themselves virtuous when properly heard and chanted.

Messages of the Personality of Godhead Sri Krishna are nondifferent from Him. Whenever, therefore, offensive glorfication and hearing of the same is undertaken, it is to be understood that Lord Krishna is present there in the form of Transcendental Sound which is as much powerful as the Lord is personally. Sri Chaitanya Mahaprabhu in his Sikhandikta, declares it clearly that the holy Name of the Lord has all the potencies of the Lord and He has endowed His innumerable Names with the same potency. There is no rigid fixture of time and any one can chant the holy name with attention and reverence at his convenience. The Lord is so kind to us that He can be present before us personally in the form of Transcendental but unfortunately we have no taste for hearing and glorifying the Lord’s Name and activities. We have already discussed this point of developing a taste for hearing and chanting the holy sound. It is done through the medium of service to the pure devotee of the Lord.

The Lord is reciprocally respondent to His devotees. When He sees that a devotee is completely sincere in getting admittance in the transcendental
service of the Lord and thus becomes eager to hear about Him, the Lord acts from within the devotee in such a way that the devotee may easily go back to Him. The Lord is more anxious to take us back into His Kingdom than we can desire. Most of us do not desire at all to go back to Godhead. Only a very few want to go back to Godhead. But the Lord finds one fortunate man who earnestly desires to go back to Godhead, Sri Krishna helps such sincere devotee in all respects. No body can enter into the kingdom of God unless one is perfectly cleared of all sins. The material sins are products of our desires to lord it over the material nature. It is very difficult to get rid of such desires. Women and wealth these two items are very difficult problems for the devotee making progress on the path of going back to Godhead. Many stalwarts in the devotional line fell victim of these allurement and thus retreated from the path of liberation. But when one is helped by the Lord Himself the whole thing becomes as easy as anything by the Divine Grace of the Lord. As soon as irrevocable loving service is fixed up in one's heart at that time the mode of goodness, Prasidati—thus becomes fully satisfied.

Nasta prayesha abhadresu nityam bhagwata sevaya Bhagwata uttama sloke bhaktr bhavati naishthiki. Nasta—destroyed, prayesu—almost to nil, abhadresu—all that is auspicious, nityam—regularly, bhagwata—Srimad Bhagawatam, or the pure devotee, sevaya—by serving, bhagwata—unto the Personality of Godhead, uttama—transcendental, sloke—prayers, bhaktr—loving service, bhavati—comes into being, naishthiki—irrevocable.

By regular attendance in the Bhagwata—songs or rendering service unto the devotees—book Bhagwata or the book Bhagwata one gets gradual promotion on the path of Godhead. This self satisfacation is not like the desire and hankerings etc do disappea r from one's heart and he becomes elavined minded as a spiritual being. This attainment of success is possible when one is above the modes of passion or ignorance or in other word the god realisation of the Personality of Godhead Krishna. Thus (when one is positively fixed up in the mode of unalloyed goodness) the enlightened minded man effected by contact of devotional service of the Lord, can positively know scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

But that is not the end of it. As referred to above such Brahm has to become fixed up in the form of the modes of passion or ignorance or in other words the enlivened minded man effected by contact of devotional service of the Lord, the stage of perfection is attained as soon as one is fixed up in the transcendental loving service of the Lord. The messages of the book Bhagwat, under the guidance of the Bhagwats, the more one becomes fixed up in the Bhagwats sincerely one is sure to receive transcendental knowledge very easily and the result is that he becomes fixed up in the transcendental loving service of the Lord. The messages of the book Bhagwat, therefore, has to be received from the devotee Bhagwata and combination of these two Bhagwat will help the neophyte devotee to make progress on and on.

Thus (when one is positively fixed up in the mode of unalloyed goodness) the enlivened minded man affected by contact of devotional service of the Lord, can positively know scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

Here is the remedy for eliminating all inauspicious things within the heart considered to be obstacles in the path of self realisation. The remedy is the association of the Bhagwats. There are two types of Bhagwats namely the book Bhagwata and the devotee Bhagwata. Both the Bhagwats are competent remedies and both of them or either of them can be good enough for eliminating the obstacles. A devotee Bhagwata is as good as book Bhagwata because the devotee Bhagwata leads his life in terms of the book Bhagwata and the book bhagwata is full of information about the Personality of Godhead and His pure devotees who are also Bhagwata. Bhagwatak book or the person is identical. The devotee-Bhagwata is direct representative of Bhagwana the Personality of Godhead. So by pleasing the devotee-Bhagwata one can receive the benefit of book-Bhagwata. Human reason fails to understand how by serving the devotee-Bhagwata or the book Bhagwata one gets gradual promotion on the path of devotion. But that is not the end of it. As referred to above such Brahm has to become fixed up in the form of the modes of passion or ignorance or in other words the enlivened minded man effected by contact of devotional service of the Lord, the stage of perfection is attained as soon as one is fixed up in the transcendental loving service of the Lord. The messages of the book Bhagwat, therefore, has to be received from the devotee Bhagwata and combination of these two Bhagwat will help the neophyte devotee to make progress on and on.
who participate in the eternal pastimes of the Lord. In other Forms of the Personality of Godhead except Sri Krishna and Valadeva there is no facility for intimate personal contact as they are displayed in transcendental pastimes of the Lord at Brajabhumi. The transcendental pastimes of Lord Sri Krishna is not newly accepted as it is argued by some less intelligent persons but His pastimes are eternal which is manifested in due course once is a day of Brahmajui as the sun rises on the eastern horizon at the end of every twenty four hours. Satwam—goodness, rajas—passion, tamo—darkness of ignorance, iti—thus, prakrite—of the material nature, gunas—qualities, tait—by them, yuktah—associated by, parah—transcendental, purusha—the Personality, eka—one, ihasy—of this material world, dhatyay—accept, shreedhaye—for the matter of creation, maintenance and destruction etc., Hari—Vishnu the Personality of Godhead, Virinchi—Brahma, Hara—Lord Shiva, iti—thus, samagham—different features, shreamsi—ultimate benefit, tatra—therein, khalu—of course, satwa—goodness, tano—form, nirnham—of the human being, syah—derived. The transcendental personality of Godhead is indirectly associated with the three modes of material nature namely goodness, passion ignorance and just for material world’s creation, maintenance and destruction He accepts the three qualitative forms of Braham, Vishnu and Maheswara trio. Out of them the Form of the quality of Goodness (Vishnu) is just sufficiently derived from the devotional service being engaged. Why Lord Shri Krishna by his plenary parts shall be rendered devotional service as it is explained above, is confirmed by this statement. Lord Shri Krishna and all His plenary parts are Vishnu Tatwa or the Lordship of Godhead. From Sri Krishna the next manifestation is Valadeva. From Valadeva is Samkarshan, from Samkarshan is Narayana again from Narayana there is the second Barakashan and from this Barakshana the Vishnu Purusha Avatars. The Vishnu or the deity of the quality of goodness in the material world is the Pursha Avatara known as Khirodashayee Vishnu or Paramatama. Brahma is the deity of Rajas (passion) and Shiva for ignorance. They are three departmental heads of the three qualities of this material world. Creation is made possible by the quality of passion and endeavour, it is maintained by the goodness of Vishnu and when it is required to be destroyed Lord Shiva does it by Tandab Nritiya. The materialists and the foolish human beings do worship Brahma and Shiva respectively. But the pure transcendentalists do worship the Form of Goodness Vishnu in His various Forms. Vishnu is manifested by His millions and billions of integrated forms and separated forms. The integrated forms are called Godhead and the separated forms are called the living entities or the Jivas. But either the jivas or Godhead both of them have their original spiritual forms. The Jivas are sometimes subjected under the control of the material energy but the Vishnu forms are always controller of the material energy. When Vishnu or the Personality of Godhead appears in the material world they deliver the beings from the grip of the material energy under the material energy. Such living being appears in the material world with intention of lording it over falsely and thus become entrapped by the three modes of nature. As such the living entities have to change the material coverings for undergoing different terms of imprisonment. The prison house of the material world is created by Brahma under instruction of the Personality of Godhead and at the conclusion of a Kalpa the whole thing is destroyed by Shiva. But so far maintenance of the prison house is concerned it is done by Vishnu as much as the state prison-house is maintained by the state. Any one, therefore, who may wish to get out of this prison house of material existence which is full of miseries like repetition of birth, death, diseases and oldage, etc. must approach Lord Vishnu for such liberation. Lord Vishnu is worshipped by devotional service only and if any one has to continue the prison-life in the material world he may ask for relative facilities from the different demigods like Shiva, Brahma, Indra, Varuna, etc. for temporary relief. No such demigods can however release the imprisoned living being from the conditioned life of material existence except Vishnu. As such the ultimate benefit may be derived from Vishnu the Personality of Godhead. Parthibad darunu dhumas tasmad agnis trayee mayah Tasmasas tu rajas tasmat satwam yad Brahma Durshnam. ENGLISH SYNONYMS Parthib—from earth, Darunu—fire wood, Dhumas—smoke, Tasmad—from that, Agnis—fire, Trayee—vedic sacrifices, Tasmas——the mode of ignorance, Tasto—Jadas—the mode of passion, Tasmad—from that, Satwam—the mode of goodness, Yad—which, Brahma—the Absolute Truth, Durshnam—realisation. Ato bai kavayo nityam bhaktim paramaya muda Vasadve bhagwai kurvanti utam prasadam. Ato—therefore, bai—certainly, kavayo—all transcendentalists, nityam—from time immemorial, bhaktim—service unto the Lord, paramaya—supreme, muda—with great delight, vasadve—Sri Krishna, Bhagwai—the Personality of Godhead, kurvanti—do render, utam—unto the self, prasadam—for the matter. The knot of one’s heart is thus pierced and all misgivings are cut into pieces. The chain of fruitive actions are terminated along with the seeing of one’s self the dominating factor. Attainment of scientific knowledge of the Personality of Godhead means seeing of one’s own self simultaneously. So far the identity of the living being as spirit self is concerned, there are number of speculation and misgivings. The materialist does not believe in the existence of the spirit self and empirc philosophers believe in the impersonal feature of the whole spirit without any individuality of the living beings. But the transcendentalists affirm it that the Soul and the Super Soul are two different entities qualitatively one but quantitatively different and the qualities and relative truths are represented by different manners. And all these different speculations are at once cleared off as soon as Sri Krishna is realised in truth by the process of Bhaktiyatra. Sri Krishna is like the sun and the materialistic speculations about the Absolute Truth are like the darkness. As soon as the Krishna Sun is arisen within one’s heart, the darkness of materialistic speculations about the Absolute Truth and the living beings are at once cleared off. In the presence of the Sun the darkness cannot stand and the relative truths that were hidden within the dense darkness of ignorance become clearly manifested by the mercy of Krishna who is residing in every one’s heart as the Super Soul. The Bhagwat Geeta says that He is like the cloud of all doubts are at once cleared off. He sees his Master and fully becomes identified with matter. As soon as, therefore, this knot is loosened the enlightenment of the devotee perfectly enables him to distinguish the spirit from the matter because the knot of spirit and matter is unlocked by the Lord. This knot is called as Ahamkara which falsely obliges a living being to become indentified with matter. As soon as, therefore, this knot is loosened the cloud of all doubts are at once cleared off. He sees his Master and fully engages himself in the transcendental loving service of the Lord making a full termination of the chain of fruitive action. In the material existence, a living being becomes his own master and governs himself by the good and bad effects of those actions life after life. But as soon as he engages himself in the loving service of the Lord, he at once becomes free from such chain of Karma and all his actions do no more create any reaction as they are grown in the material energy. The Lord Sri Krishna is the original form of Godhead and He is the last word in the Narayana, Purasha Avatars, Guna Avataras, Leela Avataras, Yuga Avataras and many other manifestations of the Personality of Godhead. Therefore Lord Sri Krishna is the original form of Godhead and He is the last word in the Transcendence. As such He is more attractive to the higher transcendentalists of Godhead, kurvanti—do render, atma—unto the self, isware—dominating factor. In the Bhagwat Geeta the Lord says that in order to show special favour to His pure devotees, HePersonally, eradicates the dense darkness of all misgivings by switching on the light of pure knowledge within the heart of a devotee.[Bg. 10.11] Therefore, on account of the Personality of Godhead’s taking charge of illuminating the heart of His devotee, certainly a devotee, engaged in His service in transcendental love, cannot remain in darkness about everything in Absolute and the relative truths. The devotee cannot remain in darkness and because a devotee is enlightened by the Personality of Godhead, his knowledge is certainly perfect than those who speculate on the Absolute Truth by dint of one’s own limited power of approach. Such knowledge is called Paramantra or the deductive knowledge coming down from the authority to the submissive aural receiver bonafide by service and surrender. One cannot challenge the authority of the Supreme and know Him also at the same time. He reserves the right of not being exposed to such challenging spirit of an insignificant spark of the whole subjected to the control of illusory energy. The devotees are submissive and therefore the transcendental knowledge descends from the Personality of Godhead to Brahma and from Brahma to his sons and disciples in succession and helped by the Supersoul within such devotees. That is the perfect way of learning transcendental knowledge. This enlightenment of the devotee perfectly enables him to distinguish the spirit from the matter because the knot of spirit and matter is unlocked by the Lord. This knot is called as Ahamkara which falsely obliges a living being to become indentified with matter. As soon as, therefore, this knot is loosened the cloud of all doubts are at once cleared off. He sees his Master and fully engages himself in the transcendental loving service of the Lord making a full termination of the chain of fruitive action. In the material existence, a living being becomes his own master and governs himself by the good and bad effects of those actions life after life. But as soon as he engages himself in the loving service of the Lord, he at once becomes free from such chain of Karma and all his actions do no more create any reaction as they are grown in the material energy.
The fire wood is a transformation of the earth and smoke is better than the tamas quality, but Satwa quality is the superior quality by which one can realize the Absolute Truth.

As explained above that one can get release from the conditioned life of material existence by the devotional service of the Personality of Godhead, it is further comprehended herein that one has to rise up the platform of the mode of goodness (Satwam) so that one can be eligible for the devotional service of the Lord. But there is impediment in such progressive path and any one from the plateform of tamas quality one can gradually rise up to the Satwam platform by the expert direction of the spiritual master. Such aspiring candidates must, therefore, approach an expert spiritual master for such progressive march and the bonafide expert spiritual master is competent to direct a disciple from any stage of life tamas, rajas or satwam.

Satwa quality by which one can realize the Absolute Truth.

It is mistake, therefore, to consider that worship of any quality or any form of the Supreme Personality of Godhead is equally beneficial. Except Vishnu all other separated forms are manifested under the conditions of the material energy and therefore, the forms of material energy cannot help any one to rise up to the platform of Satwa which alone can liberate a person from the material bondage.

Vishnu Tatwas are equally powerful living beings like the original Form of Vishnu, the parts and parcels are powerful by limitation. They have not got unlimited power like the Vishnu Tatwas. As such the Vishnu Tatwas or the plenary portions of Narayana the Personality of Godhead are never to be classified in the same categories of the parts and parcels. If any one does so he becomes at once a renegade by the name Pasandi. In the age of Kali many foolish persons commit such unlawful offences and equalise the two categories as one and the same.

The seperated parts and parcels have different postions in the estimation of material powers and some of them are like Kala Bhairava, Smashan Bhairava, Shani, Mahakali, Chandika. These demigods are worshipped mostly by those who are in the lowest categories of the mode of darkness or ignorance and there are others who are in the modes of passion to worship demigods like Brahma, Shiva, Surya, Ganesh and many such deities urged by the desire of material enjoyment. But those who are actually situated in the mode of goodness Satwa Guna of the material nature, do worship only Vishnu Tatwas. Vishnu Tatwas are represented by various names and forms such as Narayana, Damodara, Vaman, Govinda, Adhoksha, etc. The qualified Brahmins do worship the Vishnu Tatwas represented by the Shalagram Shila and so also some of the higher castes like the Kshatriyas and Vaishyas also do worship the Vishnu Tatwas generally.

Such highly qualified Brahmins situated in the mode of goodness have no grudge against the mode of worship of others. They have all respects for other demigods even though they are ghastly looking like the Kala Bhairava or Mahakali etc. They know very well that these horrible deities of the Supreme Lord are all different servitors of the Lord under different conditions, but yet they consider the worship of the horrible deities as being contrary to the spiritual benifit of the demigods and they concentrate only on the Forms of Vishnu because they are serious about Liberations from the material conditions. The demigods even to the stage of Brahma the Supreme of all the demigods, can not offer liberation to any body. Hiranya Kashipu underwent a severe type of penances for becoming eternal in life but his worshipful deity Brahma could not satisfy him with such blessings. Therefore Vishnu is called Muktipada or the Personality of Godhead who can bestow upon us Mukti liberation and none else. The demigods being as good as other living entities within the material world they are all liquidated at the time of annihilation of the material structure. They are therefore unable to give the real liberation and what to speak of giving liberation to their different devotees. The demigods can award upon the worshippers some temporary benifit only and not the ultimate one.

It is for this reason only the candidates for liberation do, deliberately reject the worship of other demigods although they have no disrespect for any one of them.

The Supreme Personality of Godhead Sri Krishna, Who is the Original Person of the Vishnu categories, expands Himself in two different categories namely integrated plenary portions and separated parts and parcels. The separated parts and parcels are the servitors and the integrated plenary portions of Vishnu Tatwas are the worshipful object of being served. All demigods who are empowered by the Supreme Lord are also separated parts and parcels. They do not belong to the categories of Vishnu Tatwa. The Vishnu Tatwas are equally powerful living beings like the original Form of the Personality of Godhead and they display only different categories of powers in consideration of different time and circumstances. The separated parts and parcels are powerful by limitation. They have not got unlimited power like the Vishnu Tatwas. As such the Vishnu Tatwas or the plenary portions of Narayana the Personality of Godhead are never to be classified in the same categories of the parts and parcels. If any one does so he becomes at once a renegade by the name Pasandi. In the age of Kali many foolish persons commit such unlawful offences and equalise the two categories as one and the same.
worship their business and to have faith in God. Worshiping the multi
demigods for material gain is practically a perversion of religion. This sort of
religious activities have been condemned in the very beginning of the
Bhagwat as Kaitaba Dharma. There is only one religion in the world to be
followed by one and all that is the Bhagwat Dharma or the religion which
teaches to worship The Personality of Godhead and no one else.

Vasudeva para veda vasudeva para makukh
Vasudeva para dya vasudeva sushchih
Vasudeva param janum vasudeva param tapah
Vasudeva para dharmo vasudeva para gati

Vasudeva—the personality of Godhead, para—ultimate goal, Veda—revealed
scriptures, Vasudeva—the personality of Godhead, Para—for worshiping, Makukh—sacrifices, Vasudeva—the personality of Godhead, Para—the means of
attaining, Yoga—mystic paraphernalia, Vasudeva—the personality of Godhead, Para—understanding, Makukh, Krishna, Vasudeva—the personality of
Godhead, Param—the supreme, Janum—knowledge, Vasudeva—the personality of Godhead, Param—best, Tapah—austerity, Vasudeva—the personality of
Godhead, Paro—superior quality, Dharma—religiosity, Vasudeva—the personality of Godhead, Para—ultimate, Gati—goal of life.

The ultimate knowable object in the revealed scriptures is Sri Krishna the
Personality of Godhead. The purpose of performing sacrifices is to please Him. The mystic paraphernalia are performed for realising Sri
Krishna. All fruitful activities are ultimately rewarded by Him only. He is the Supreme knowledge and all severe austerities are performed to
know him. Religion means to do devotional service unto Him. And He is the ultimate Goal of life.

Sri Krishna the Personality of Godhead is the only object of worship is
confirmed in these two slokas. In the Vedic literature there is the same
objective of establishing relation with Vasudeva, to act according to that
established relation and ultimately revive our lost loving service unto Him.
That is the sum and substance of the Vedas. In the Bhagwat Geeta the same
theory is confirmed by the Lord in His own words that the ultimate purpose of
the Vedas is to know Him only. All the revealed scriptures are prepared by
the Lord by His incarnation in the body of Srila Vyasa just to remind the
fallen souls conditioned by material nature about Sri Krishna the Personality
of Godhead. Except the Personality of Godhead no other demigod can award
freedom from the material bondage. That is the verdict of all the Vedic
literatures. Impersonalists who have no information of the Personality of
Godhead minimise the omnipotency of the Personality of Godhead and put
Him on equal footing with all other living beings and for this act such
impersonalists do get freedom from the material bondage with great difficulty.
Because they can only surrender unto Him after many many births and culture
of transcendental knowledge.

One may argue that the Vedic activities are based on sacrificial ceremonies.
That is true. But all such sacrifices are also meant for realising the truth about
Vasudeva. Another Name of Vasudeva is Yajna and in the Bagawat Geeta it is
clearly stated that all sacrifices and all activities are to be conducted for the
satisfaction of Yajna or Vishnu the Personality of Godhead. Similarly the
Yoga system. Yoga means to get into touch with Supreme Lord. The process
however, includes several bodily features as Ashana, Dhyana, Pranayama,
Meditation etc. and all of them are meant for concentrating upon the localised
aspect of Vasudeva represented as Paramatma. Paramatma realisation is
partial realisation of Vasudeva and if one is successful in that attempt one
realises Vasudeva in full. But by ill luck most of the yogins are stranded by
the powers of mysticism achieved through the process of bodily features.
Illfated yogins become captivated by the wonderful material powers thus
achieved and again become conditioned by the laws of Nature and fall down
from the higher status of perfection. These fallen yogins are given chance in
Vasudeva’s manifestation in the plane of Vasudeva.

is condemned in the Bhagwat Geeta as Ajnan or the opposite number of
knowledge. Ultimate aim of physical knowledge is to satisfy the senses which
means prolongation of the term of material existence and thereby continuing
the status of three fold miseries. So prolonging the miserable life of material
existence is nescience. But the same physical knowledge leading to the way
of spiritual understanding helps in ending the miserable life of physical existence
and begins the life of spiritual existence in the plane of Vasudeva.

The same is for all kinds of austerities, Tapasya means voluntary
acceptance of bodily pains for achieving some higher end of life. Ravana and
Hiranyakasipu underwent a severe type of bodily torture for achieving the end
of sense gratification. Some times modern politicians also undergo severe
type of austerities for achieving some political end. They are not actually
Tapasya but they should be severer type austerities for achieving the same
by knowing Vasudeva because that is the way of real austerities. Otherwise all
other forms of austerities are classified in the group of the modes of passion
and ignorance. Passion and ignorance cannot end the miseries of life. Only
the mode of goodness can mitigate the threefold miseries of life. Vasudeva and
Devaki, the so called father and mother of Lord Krishna, underwent, penances
to get Vasudeva as their son. Lord Sri Krishna is the Father of all living
being.(Bg. 14.4) As such He is the original living Being of all other living
beings He is the original Eternal Enjoyer amongst all other enjoyers.
Therefore no body can be His begetting father as it is ill conceived by the
less intelligent class of men. Lord Sri Krishna agreed to become the son of
Vasudeva and Devaki being pleased at their severe type of austerities.
Therefore if any austerities have to be done, it must be done in terms of
achieving the end of knowledge of Vasudeva.

Vasudeva is the Original Personality of Godhead Lord Shri Krishna. As
explained before the Personality of Godhead expands Himself by
innumerable Forms. Such expansion of forms are made possible by His
various energies. His energies are also multifarious and as such His internal
energies are superior and external energies are inferior in quality. This is
explained in the Bhagwat Geeta as the Para and Apara Prakritis.(Bg. 7.4-6)
So the expansions of various forms which take place in terms of the internal
energies are superior forms whereas the expansions which take place in terms of
the external energies are inferior forms. The living entities are also His
expansions. The living entities who are expanded by His internal potency are
eternally liberated persons whereas those who are expanded in terms of the
material energies are eternally conditioned souls. Therefore, all culture
of knowledge, austerities, sacrifice, activities shall be aimed at changing the
quality of the influence that is acting upon us. For the present we are all being
controlled by the external energy of the Lord and just to change the quality
of the influence, we must have to endeavour for it by cultivating spiritual energy.
In the Bhagwat Geeta it is said that those who are Mahatmas or those whose
mind has been so broadened as to be engaged in the service of Lord
Krishna,—are under the influence of the internal potency and the effect is that
such broad minded living beings are constantly engaged in the service of the
Lord without any deviation. That should be the aim of life. And that is the
verdict of all the vedic literatures. No body should bother himself with fruitive
action. He should dry up all transcendental and material energies. Everyone should
at once engage himself in the transcendental loving service of the Lord. One
should not also deviate himself in the engagement of worshipping different
demigods working as different hands of the Lord for creation manifacence
or destruction of the material world. There are innumerable powerful demigods
for looking over the external management of the material world. They are all
different assisting hands of Lord Vasudeva. Even Lord Shiva or Lord Brahma
are included within the list of the demigods but Lord Vishnu or Vasudeva is
always transcendentally situated. Even though He accepts the quality
of goodness of the material world He is still transcendent to all the material
modes. The following example will clear that matter more explicitly. In
the prison house there are the prisoners and the managers of the prison house.
Both the managers and the prisoners are bound up by the laws of the King.
But the King even though he sometimes comes in the prison does not mean
that the King is also bound up by the laws of the prison house. The King is the
creator of the prison house as well as the officers and by His order the prisoners
are within the prison house and begins the life of spiritual existence in the plane of Vasudeva.

Second Chapter – Divinity and Devotional Service

Sa eva idam sasaraja agre bhagavan atmatmaya
Sad asad rupaya ca asou gunamaye aguna ibhuh

Sa—that, Eva—certainly, Idam—this, Sasaraja—created, Agre—before,
Bhagavan—the Personality of Godhead, Atmatmaya—by His personal
potency, Sad—the cause, Asad—the effect, Rupaya—by forms, Cha—and,
Asou—by forms, Sasaraja—created, Agre—before, Gunamaye—in all modes of material nature,
Aguna—transcendental, Ibhum—The Absolute.

That Absolute Personality of Godhead (Vasudeva) in the beginning of the
material creation, created the causal and effectual energies in His
transcendental position by His own internal energy.
Srimad Bhagawatam, First Canto, Part One

The position of the Lord is always transcendental because the causal and effectual energies required for the creation of the material world, were also created by Him. He is therefore, unaffected by the qualities of the material modes. His existence, form, activities and paraparamalai all existed before the material creation.* He is all spiritual and has nothing to do with the qualities of the material world which are qualitatively distinct from the spiritual qualities of the Lord.

Taya—by them, Vilasiteesu—although in the function, Esu—these, Gunesu—the modes of material nature, Gunabha—affected by the modes, Eva—as if, Antah—within, Pravista—entered into, Avati—appears to be, Vijnanena—by transcendental consciousness, Bijrimbhita—fully enlightened.

The Lord (Vasudeva) after creating the ingredients in potency expands Himself by entering into the creative elements. And although He is within the functional affairs and appears to be one of the created beings, He is fully enlightened in his transcendental position.

The living entities are separated parts and parcels of the Lord and the conditioned living entities who are unfit for the spiritual kingdom are strwn within the material world to enjoy matter to fullest extent and as Paramatma and external friend of the living entities the Lord by one of His plenary portion accompanies the living entities to guide them in their material enjoyment and to become witness of all the activities. While the living entities do enjoy the material conditions the Lord keeps up His transcendental position without being affected by such material atmosphere. In the Vedic literatures (Srut) it is said that there are two birds in one tree.* One of them is eating the fruit of the tree while the other is witnessing the actions. The Witness is the Lord and the fruit eater is the living entity. The fruit eater living entity has forgotten his real identity and is everwhelmed in the fruvitve activities of the material conditions but the Lord Paramatma is always full in transcendental knowledge. That is the difference between the Super Soul and the conditioned Soul. The conditioned soul living entity is controlled by the laws of Nature while the Paramatma or the Super Soul is the controller of the material energy.

*Dwa suparna sayuja sakshaya samanam briksham parasipasajate tayoyannya pippalam swadhat wannanyah abhichakshiti. (Srutimantra)

Yatha hi abhithe bahnir darusu swayanissu
Naneva bhati vishvam cha tatha puman.

Yatha—as much as, Hi—exactly like, Abahito—surcharged with, Bahnir—fire, Darusu—in the wood, Swayonissu—the source of manifestation, Naneva—like different entities, Vishvam—the Lord as Paramatma, Cha and, Tatha—in the same way, Puman—the Absolute Person,

The Lord Paramatma is surcharged like the fire in the wood within everything in matter and appears to be of many varieties although He is Absolute one without second.

Lord Vasudeva the Supreme Personality of Godhead by one of His plenary part expands Himself all over the material world and His existence can be perceived even within the atomic energy. Matter antimatter neutron proton all are the sources of manifestation of the Paramatma feature of the Lord by proper culture only. As from the wood the infested fire can be manifested by proper manipulation or as butter can be churned out of the milk so also the presence of the Lord as Paramatma can be felt by the process of legitimate hearing and chanting of the transcendental subject. The transcendental subject is specially dealt in the Vedic literatures like the Upanishads and Vedanta and Srimad Bhagawatam is the bonafide explanation of the same Vedic literatures.

The Lord can be realised through the aural reception of the transcendental message and that is the only source of experiencing transcendental subject. As fire is kindled from the wood by another peace of fire similarly the divine consciousness of man can be kindled up by another divine grace. His Divine Grace the Spiritual master can kindle up the spiritual fire from the woodlike living entity by imparting proper spiritual messages injected through the receptive ear. Therefore one is required to approach the proper spiritual master with receptive car only and the Divine existence is thus gradually realized.* He is all spiritual and has nothing to do in this process only. A human being can hear properly while the animal cannot.

Asou gunamayair bhava bhuta sukshma indirin atmavih
Swanirmetesu nirvisto bhunghate bhutesu tadgunah

Asau—that Paramatma, Gunamayair—influenced by the modes of nature, Bhava—naturally, Bhuta—created, Sukshma—Subtle, Indriya—senses, Atmavih—by the living beings, Swanirmetus—within the matter of his own creation, Nirvisto—entering, Bhunghate—causes to enjoy, Tadgunah—those modes of nature.

The Supersoul enters into the body of the created beings and influenced by the modes of material nature causes to enjoy, the living beings in different bodies, by the subtle mind the effects of the modes of nature.

There are eighty four lacs species of living beings beginning from the highest intellectual being Brahma down to the insignificant ant and all of them are enjoying the material world internals of the desire of the subtle mind and gross material body. The gross material body is based on the conditions of the subtle mind and the senses are created according to the desire of the living being. The Lord as Paramatma helps the living being in getting material happiness because the living being is helpless in all respect to obtain his desired things. He proposes and the Lord disposes. In another sense the living beings are parts and parcels of the Lord. They are therefore one with the Lord. In the Bhagwat Geeta the living beings in all varieties of bodies have been claimed by the Lord as His sons. The sufferings and enjoyment of the sons are indirectly the suffering and enjoyment of the father. Still the father is not in any way affected directly with the sufferings and enjoyment of the sons. He is so kind that He constantly remains with the living being as Paramatma and always tries to convert the living being towards the real happiness.

Bhavayati esa sattwena lokan bai lokabhavanah
Leela avatara anurata deva tryryng naradisu.

Bhavayati—maintains, Esa—all these, Sattwena—in the mode of goodness, Lokan—all over the universe, Bai—generally, Lokabhavanah—the master of all the universes, Leela—pastimes, Avatara—incarnation, Anurato—assuming the role, Deva—the demigods, Tryryng—lower animals, Naradisu—in the midst of human beings.

Thus the Lord of the universes maintains all the universal planets domiciled by the demigods, human beings or other than the human beings,—by His pastimes and incarnations just to reclaim the living beings there in the mode of pure goodness.

There are innumerable material universes and in each and every universe there are innumerable planets inhabited by different grades of living entities in different modes of nature. The Lord (Vishnu) incarnates Himself in each and every one of them and in each and every type of living societies. He manifests His transcendental pastimes amongst them just to create the mentality of going back to Godhead. The Lord does not change His original transcendental position but He appears to be differently manifested according to the particular time circumstances and society.

Sometimes He incarnates Himself or empowers a suitable living being to act for Him but all the same the purpose is the same that the Lord wants the suffering living being to go back to home go back to Godhead. The happiness which the living beings are hunkering after is not to be found within any corner of the innumerable universes and material planets. The eternal happiness which the living being wants is obtainable in the kingdom of God and the forgetful living beings under the influence of material modes have no information of the Kingdom of God. He therefore comes to propagate the message of the Kingdom of God either personally as incarnation or through His bonafide representatives as the good son of God. Such incarnation or the sons of God are not only making propaganda of going Back to Godhead within human society but also the propaganda wosk in going on in all types of societies including demigods or those who are other than the human beings.

Thus end the Bhaktivedanta Purports of the First Canto—Second Chapter of Srimad Bhagwatam in the matter of Divinity and Devotional Service.
The universe full with water of His body. And from the navel of Purusha enters as the Garbhodakashayee Vishnu. He is lying in half portion of the stem (which is the body of the universe) and on the top, from the lotus the universe from the navel lake of His body which has sprouted the lotus manifested, Brahma—the grand father of the living beings, Viswa—the whole material universe, Yasya—whose, Ambhasi—in the water, Sayanasya—lying down, glance only to impregnate the material sky to manifest.

The First Purusha is the Karanodakashayee Vishnu. From the skinholes of the universe full with water of His body, Vishnu and the Khirodakashayee Vishnu which we shall know one after another, the innumerable universes are manifested. He is lying in half portion of His body as the Karanodakashayee Vishnu and in each one of the universes the Lord enters as Garvodakasayee Vishnu.

In the Bhagwat Geeta this is also mentioned that the material world is created at certain interval and then again it is destroyed. This creation and destruction is done by the Supreme will on account of the conditioned souls or the Nityabadhya living beings. The nityabadhya or the eternally conditioned souls have the sense of individuality or Ahamkara which dictates them for sense enjoyment which they are unable to have constitutionally. The Lord is the only en joyer and all others are enjoyed. The living beings are penetrated enjoyment and all others are enjoyed externally. He who has forgotten his constitutional position have strong aspiration for enjoying. This chance of enjoying the matter is given to the conditioned souls in the material world and side by side they are given the chance of understanding the real constitution al position. Those fortunate living entities who catch up the truth and surrender unto the Lord they are given innumerable universes. All these universes collectively is produced by the Kari naravashayee Vishnu called also the Mahavishnu who simply throws His glance only to impregnate the material sky to manifest.

Therefore, the conclusion is that the Purusha Avatar is manifested in three features namely first the Karanodakashayee who creates aggregate material ingredients in the Mahat Tatwa, second the Garbhodakasayee Vishnu Who enters in each and every universe and third the Kshirodakasayee Vishnu Who is the Paramatma of every material object organic or inorganic. One who knows these Plenary features of the Personality of Godhead knows also Him (Godhead) properly and thus the knower becomes freed from the material conditions of birth, death, old age and diseases as it is confirmed in the Bhagwat Geeta. In this sloka the subject matter of Mahavishnu is summarised. The Mahavishnu lies down in some part of the spiritual sky by His own free will and thus He does lie on the ocean of Karana from where He glances over His material nature and the Mahat Tatwa is at once created. Thus electrified by the desire of the Lord, the original Mahat Tatwa is distilled out of the universes just like in due course a tree is decorated with innumerable grown up fruits all at a time. The seed of the tree is sown by the cultivator and the tree or creeper in due course becomes manifested with so many fruits. Nothing can take place without a cause. The Karana ocean is therefore called the Causal Ocean. Karana means Causal. We should not foolishly accept the theory of creation by the atheist without the provision of description of such atheists is given in the Bhagwat Geeta. The atheist does not believe in the creator neither he can give any good explanation of the theory of creation. Material nature has no power to create without the power of the Purusha as much as a Prakriti or woman cannot produce any child without the connection of a Purusha. The Purusha impregnates and the Prakriti delivers. We should not expect milk from the fleshy bags in the neck of the goat although they look like breasted nipples. Similarly we should not expect any creative power from the material ingredients, we must believe in the power of the Purusha who impregnates the Prakriti or nature. And because the Lord wished for lying down in meditation the Material Energy created innumerable universes also at once and in each of them the Lord lay Himself down and thus all the planets and the different paraharmilaya was created at once by the will of the Lord. The Lord has unlimited potencies and as such He can perform as He likes in perfect planning although Personally He has nothing to do and no body is greater or equal to Him. That is the verdict of Veda.

It is conceived that all the universal planetary system are situated on the extensive bodily features of the Purusha but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence per excellence.

The conception of Virata Rupa or Viswa Rupa of the Sureme Absolute Truth is specially meant for the neophyte materialist who can hardly think of the transcendental Form of the personality of Godhead. To them a form means the power of the Lord. As stated above the Lord extends His transcendental Form of the personality of Godhead properly and thus the knower becomes freed from the material universes.

The universe is specially meant for the neophyte materialist who can hardly think of the transcendental Form of the personality of Godhead. To them a form means the power of the Lord. As stated above the Lord extends His transcendental Form of the personality of Godhead properly and thus the knower becomes freed from the material universes.
The devotees with their perfect eyes do see the transcendental Form of the Purusha Who has thousands of heads, thighs, arms, and faces all extraordinary. In that body there are thousands of heads, ears, and eyes. They are decorated with thousands of helmets dressed in garlands and glowing earrings.

With our present materialised senses we cannot perceive anything about the transcendental Lord. Our senses are to be purified by the process of devotional service when the Lord becomes Himself revealed to us. In the Bhagwat Geeta it is confirmed that the transcendental Lord can be perceived only by pure devotional service. So it is confirmed in the Vedas that devotional service only can lead one to the side of the Lord and devotional service only can show Him. In the Brahma Samhita also it is said that the Lord is always visible to the devotees whose eyes have been anointed with the tinge of devotional service. So we have to take information of the transcendental form of the Lord from persons who have actually seen Him in perfect eyes smeared with devotional service. In the material world also we do not see things in our own eyes but perceive it through the experience of them who have actually seen or done things. If that is the process for experiencing a mundane object it is more perfectly applicable in the matters transcendental. So with patience and perseverance only we can realise the transcendental subject matter regarding the Absolute Truth and His different Forms. He is formless to the neophytes but He is in transcendental Form for the expert servitor all.

**Etat nana avataraman nidhanam vijam avyam**

**Yasya ansa ansena siyente devya tiryag narayadayah**

Etat—this (Form), Nana—multifarious, Avataraman—of the incarnations, Nidhanam—source, Vajam—seed, Avyam—indestructible, Yasya—whose, Ansa—plenary portion, Ansena—part of the plenary portion, Siyajyante—create, Deva—demigod, Tiryag—animals, Narayadayah—humanbeings.

This (second manifestation of Purusha) Form is the source and indestructible seed of multifarious incarnations within the universe and particular articles and names of these forms of the living entities like the demigods, humanbeing or other than human beings are created.

The Purusha after creating innumerable universes in the Mahat Tattwa enters in each of them as the second Purusha Garbhodakashayee Vishnu. When He saw that within the Universe it is all darkness and is full of space only without any resting place, He filled up half of the universe with water out of His own perspiration of the body and He laid Himself down on the same water. This world is called Garbhodak in His left hand from His particular type of mission which He has to execute are mentioned in the Shastras. The incarnation does not declare Himself as the incarnation of the Lord but great sages indicate them by the symptoms referred in the revealed scriptures. The features of the incarnation and the particular type of mission which He has to execute are mentioned in the revealed scriptures.

Apart from the direct incarnations there are innumerable empowered incarnations. They are also mentioned in the revealed scriptures. Such incarnations are directly as well as indirectly empowered. When they are directly empowered they are called the incarnation but when they are indirectly empowered they are called Bibhitis. Such directly empowered incarnations are the Kumaras, Narada, Prithu, Sesa, Ananta etc. So far Bibhitis are concerned they are very explicitly described in the Bhagwat Geeta in the Bhuhutiyoja chapter. And for all these different types of incarnations the Fountain Head is the Garbhodakashayee Vishnu.

**Saeva prathamam devah kaumaram sargam ashirath Chaachara duscharam brahma brahma charyam akhanditam.**

So—what, eka—certainly, prathamam—first, kaumaram—under the names of Kumars (unmarried), sargam—creation, ashirath—under the, chachara— performed, duscharam—very difficult to do, brahma—being in the order of Brahman, brahmacharya—under disciplinary action for realising the Absolute (brahman), akhanditam—unbroken.

The creation of the material world is effected, it is maintained and then again it is annihilated at certain interval. So there are different names of the creations in terms of particular type of Brahma the father of the living beings in the creation. These Kumars as abovementioned appeared in the koumara creation of the material world and to teach us the process of Brahman realisation, they underwent a severe type of disciplinary action as bachelors. These Kumars are empowered incarnations. And before executing the severe type of disciplinary actions all of them became qualified Kumrans. This example suggests that one must acquire first the qualification of the Brahm in not simply by birth but also in quality and then one may undergo the process of Brahman realisation.

*Dwitiyam tu bhavaya avsa rasatalam gatah maham Urdharyasrayam upadatta yajneshah shoukaram vapuh.*

*Dwitiyam tu—then, bhavaya—there being, avsa—or, rasatalam—of this earth, gatah—taking charge of, maham—being the greatest devotee of the Lord, Urdharyasrayam—up in the rafter, upadatta—established, yajneshah—the proprietor or the supreme enjoyer, shoukaram—Hoggish, vapuh—incarnation.*

**The Supreme enjoyer of all sacrifices accepted the Hoggish incarnation as the second in the list and for the welfare of the earth He uplifted it from the downwards-most part of the universe.**

The Manus who are prominent within this Universe are as follows; Yajna as Swayambhuva Manu, Bibhu as Swarochi Manu, Satyasen as Uttam Mahu, Harim as Tamas Manu, Vaikuntha as Raibata Manu, Ajita as Chaksusa Manu, Vaman as Vaibswata Manu. (The present age is under the Vaibaswata Manu) ‘Sarbahouma as Savarnya Manu, Vishava as Daksya Savarnya Manu, Vaman as Brahma Savarnya Manu, Dharmas as Dharma Savarnya Manu, Sudhama as Rudra Savarnya Manu, Yogeswar as Deva Savarnya Manu, Vihaathbana as Indrasavarnya Manu. These are the names of one set of Manus covering 4300000X1000 years as described above.

Then there are the Yugavatars or the incarnation of the millenniums. The Yugas are known as the Brahma Yuga, Treta Yuga, Yudh Yuga and the Kali Yuga. The incarnations of each Yuga are of different colour. The colours are like White, Red, Black, and Yellow. In the Dawapara Yuga Lord Krishna in black colour appeared and in the Kaliyuga Lord Chaitanya in yellow colour appeared.
Third Chapter – Description of Incarnations of Godhead

metaphysics, Tatwagramam—the summation of creative elements, Vinirnayam—exposition.

The fifth incarnation advented Himself by the name of Lord Kapila who is the foremost among the perfect beings. He made an exposition of the creative elements and metaphysics before Asuriya Brahmin of the name, the system being lost in course of time.

The summation of the creative elements is twenty four in all. Earth and every one of them are explicitly explained in the system of Samkhya Philosophy. The Samkhya Philosophy is generally called the metaphysics by the European scholars. The aeteological meaning of Samkhya is what explains very lucidly by analysis of the material elements. This was done for the first time by Lord Kapila who is said herein as the fifth in the line of incarnations.

Sastham ater apatayatvam britra pragto anasusaya
Anvikshikim alarkay prahudriva uchiva

Sastham—the sixth one, Ater–of Atri, Apatayatvam—sonhood, Brithah being prayed for, Prapto—obtained, Anasusaya—by Anusuya, Anvikshikim—on the subject of transcendence, Alarkaya—unto Alakra, Prahradivya—unto Prahlad etc, Uchivan—spoke.

As it was prayed for by Anusuya, the sixth incarnation of the Purusha was the son of the sage Atri, in the womb of Anusuya. He spoke on the subject of transcendence to Alarka, Prahlad and others (Jadu, Hah hai etc.)

The Lord incarnated Himself as the son of Rishi Atri and Anusuya. The History of the birth of Darilyatra as an incarnation of the Lord is mentioned in the Brahmunda Puranam in connection with the story of the devoted wife. It is said there that Anusuya the wife of Rishi Atri prayed before the Lords Brahma Vishnu and Shiva as follows: ‘My Lords if you are pleased on me and if you desire me to ask you from some sort of blessings then I may pray the Lord to come any time on this earth for my sake.’ This was accepted by the Lords and as Dattatreya the Lord expounded the philosophy of the spirit soul and specially instructed all about them to Alarka, Prahlad, Jadu, Haiha etc.

Tatath saptama akutam rucher yajna avyayajata
Sa yamadiyaih suraganair apat swayambhubha antaram


The seventh incarnation in the line was advented as Yajna the son of Prajapati Ruchi and his wife Akuti. He controlled the period changed by the Swayambhubha Manu assisted by the demons as His son Yama and others.

The administrative posts occupied by the demons for maintaining the regular system of the material world are offered to the highly elevated pious living beings. When there is scarcity of such highly elevated pious living beings, the Lord incarnates Himself as Brahma, Prajapati, Indra etc. and takes up the charge. During the period of Swayambhuva Manu (the present period is of Varvaswata Manu) there was no suitable living being who could occupy the post of Indra and the Krishna on the Indraloka (heaven) planet. This was accepted by the Lords and as Dattatreya the Lord expounded the philosophy of the spirit soul and specially instructed all about them to Alarka, Prahlad, Jadu, Haiha etc.

Astame merudeyavam tu naver jatuh urukramah
Darshayam vartma dhiranam sarva ashrama namsrakrma

Astame—in the eighth of the incarnations, merudeyavam tu—in the womb of Merudevi the wife of, naver—king Navi, jatuh—took birth, urukramah—the all powerful Lord, darshayam—by showing, vartma—the way, dhiranam—of the perfect beings, sarva—all, ashrama—orders of life, namsrakrma—honoured by.

In the eighth of the line of incarnations the Lord advented Himself as the king Rishava) son of king Navi and his wife Merudevi. In this incarnation the Lord showed the path of perfection which is followed by those who have fully controlled the senses and who are honoured by all the orders of life.

The society of the human being is naturally divided into eight by orders and status of life. They are the four divisions of occupation and four division of cultural advancement. The intelligent class of men, the administrative class of men, the productive class of men and the labourer class of men are the four divisions of occupation. And the student life, the householder's life, retired life and renounced order of life are four status of cultural advancement towards the path of spiritual realisation. Out of these the renounced order of life or the order of Sanyas is considered the highest of all and a Sanyasi is constitutionally the Spiritual Master for all the order and division of social status. In the Sanyas-order also there are four stages of upliftment in the
matter of perfection. Such stages are called the Kutikach, Vahadak, Paribrajakacharya, and the Paramhansa. The paramhansa stage of life is the highest stage of perfection. This order of life is respected by all others. Maharaj Rishava the son of King Navi and Merudevi, was an incarnation of that order. And He instructed His son to take up the path of perfection by Tapasya which sanctifies one's existence and thus one attains to the stage of spiritual happiness which is eternal and ever increasing. Every living being is searching after happiness but none of them know it where eternal and unlimited happiness is obtainable. Foolish men seek after material sense pleasures as substitute for real happiness but such foolish men forget that temporary so-called happiness derived out of sense pleasures, is also enjoyed by the dogs and hogs. No animal, birds or beast is bereft of this sense pleasure. In every species of life except the human from of life, such happiness of sense pleasure is immensely obtainable. The human form of life is therefore, not meant for such cheap happiness. The human life is meant for attaining eternal and unlimited happiness by spiritual realisation. This spiritual realisation is obtained by Tapasya or under going voluntarily the path of penance and abstinence from material pleasures. Those who have been trained up for abstinence in the material pleasures, are called the Dheera or the men who have been trained to it. The human life is meant for spiritual happiness which is eternal and ever increasing. Every living being is Tapasya which sanctifies one's existence and thus one attains to the stage of the highest stage of perfection. This order of life is respected by all others. King Rishava propagated for this mission and at last stage He became completely aloof from the material bodily needs which is a rare stage not to be imitated by foolishmen but that is to be worshipped by all stages of social orders.

Rishiv yachito bhje navabam parthibham bapuh
Dudhag evamhosa sphalam vishruth tena ayam ashu vattatumah.

Rishiv—by the sages, yachito—being prayed for, bhje—accepted, navabham—the ninth one, parthibham—the ruler of the earth, bapuh—body, dudhag—milk, esha—all these, osudhi—product of the earth, vipra—oh the Brahmins, tena—by him, ayam—this, ushattamah—beautifully attractive.

Oh the Brahmins, the ninth incarnation of the Lord was advented by Him being prayed for by the sages. He accepted the body of king (Prithu) who cultivated the land by various produce and for that reason the earth is so beautiful and attractive.

Before the advent of King Prithu, there was great havoc of maladministration due to the vicious life of the previous king or the father of Maharaj Prithu. The intelligent class of men of the society (namely the sages and the Brahmins) not only prayed the Lord to come down but also they dethroned the previous king. It is the duty of the king to be pious and thus looking after the all round welfare of the citizens. Whenever there is some negligence on the part of the King in the matter of discharging the King's duty, the intelligent class of men must dethrone such worthless king. The intelligent class of men however do not occupy the royal throne because they have much more important duty for welfare of the public. Such intelligent class of men instead of occupying the royal throne they prayed for the incarnation of the Lord and the king came as Maharaj Prithu. Real intelligent class of men qualified Brahmins never aspire after political post. Maharaj Prithu excavated many produce from the earth and thus not only the citizens became happy to have such good king but also the complete sight of the earth became beautiful and attractive.

Rupam sa jagrihe matsyam chakshuso ‘dadhi samplabe
Nabharpyaya maha myam apad baibaswatam manum

Rupam—form, Sah he, Jagrihe—accepted, Chakshuso—of the name, Odhadi—water, Sampabe—insinuation, Nab—on the boat, Aropya—keeping on, Mahim—the earth, Mayaman—drowned in, Apad—protected, Vaivaswatam—of the name, Manum—Manu the father of man.

When there was complete inundation after the period of Chaksha Manu and the whole world was within deep water, the Lord accepted the form of Fish and protected the Vaivaswata Manu keeping him up on a boat.

According to Sripad Sridhar Swami the original commentator on the Bhagwat there is not always a devastation after the change of every Manu. And yet this inundation after the period of Chaksha Manu, took place inorder to show some wonders to Satyabhata. But Sri Jiva Goswami has given definite proofs from such authoritative scriptures like Vishnudharmottar, Markendeya Puran, Haribansa etc. that there is always a devastation after the end of each and every Manu. Sri Valwanath Chakrabarty has also supported Sri Jiva Goswami and he (Sri Chakrabarty) has also quoted from Bhagwatamritam about this inundation after each Manu. Apart from this the Lord, in order to show special favour to Satyabhata a devotee of the Lord: in this particular period, incarded Himself.

Sura asuranam udadhin mahattham mandarachalam
Dadhre kamatha rupena prithriva ekadashes vishbuh.

Sura—the theist, Asuranam—of the atheists, Udadhin—in the Ocean, Mathatnam—churning, Mandarachalam—the hill of the name, Dadhre—sustained, Kamatha—toroise, Rupen—in the form of, Prithra—shell, Ekadashes—eleventh in the line, Vishbuh—the Great.

The eleventh incarnation of the Lord took the form of the Tortoise and gave His shell as the resting place of the Mandarakachala Hill used as the churning rod while the theist and the atheist of the universe were all engaged in the task.

Sometimes both the atheist and the theist were engaged in producing nectarine from the sea so that all of them could become deathless by drinking the same. At that time the Mandarakachala Hill was used as the churning rod and the shell of Lord Tortoise incarnation of Godhead, became the resting place of the hill in the sea water.

Dhanwantaram dwadasham tramodasham eva cha
Apayayat suran anyan mohiniya mohayan stria.

Dhanwantaram—of the name incarnation of Godhead, Dwadasham—the twelfth in the line, Tramodasham—the thirteenth in the line, Eva—certainly, Cha—and, Apayayat—gave for drinking. Suran—the demigods, Anyan—others, Mohiniya—by charming beauty, Mohayan—alluring, Stria—in the form of a woman.

In the twelfth incarnation, the Lord appeared as Dhanwantari and in thirteenth in the line He allured the atheist by charming beauty of a woman and gave for drinking the nectarine to the demigods.

Chaturdusham narasigam vitrhadhayendram Ujitam
dadara karagairunan erakam katakrud yatha

Chaturdusham—the fourteenth in the line, Narasigam—the incarnation of the Lord half man and half lion, Vitrhadhaya—advented, Dhadarm—of the name of the king, Ujitam—strongly built, Dadara—bifurcated, Karajay—by the nails, Urou—on the lap, Erakam—canes, Katakrud—carpenter, Yatha—justlike.

In the fourteenth incarnation, the Lord appeared as Narasigah and bifurcated the strong body of the atheist (Hrinayakshipu) by the nails just like the carpenter pierces the cane.

Punchadasham vanamakan krittiva agaddhahwarum
Baleh padatrayam yachamama praditdadu stripinapatapah.

Punchadasham—the fifteenth in the line, Vanamakan—the Dwarf Brahmin, Krittiva—by assumption of, Agad—went, Adhirwar—aena of sacrifice, Valeh—of the king Bali, Padatrayam—three steps only, Yachamama—begging, Pratypaditru—wanting at heart for returning, Stripatiapah—The kingdom of the three planetary system.

In the fifteenth incarnation the Lord assumed the form of a Dwarf Brahmin (Yamana) and reached the arena of sacrifice arranged by Maharaj Bali. Although at heart He was willing to get back the kingdom of the three planetary system He simply asked for donation of three steps of land.

The Almighty God willing can bestow upon any one the kingdom of the universe from a very small beginning and simility He can take away the kingdom of the universe on the plea of begging a small piece of land.

Avatara sodasame puyan brahadrhara nirpin
trisaptakritwah Kapitoth nih kshatriyam akorai makim

Avatara—in the incarnation of the Lord, Sodasame—sixteenth, Puyan—seems, Brahadrhara—of the name incarnation of Godhead, Tritapa—certainly, Kapitoth—had done, Nih—negation, Kshatriyam—the administrative class, Akorai—did perform, Mahim—the earth.

In the sixteenth order of the incarnation of Godhead (Bhrigupati) the Lord for twenty one times made completely negation of the administrative class of men being angry on them on account of their rebellion against the order of the Brahmins (the intelligent class of men).

The Kshatriyas or the administrative class of men are expected to rule the planet by the direction of the intelligent class of men. The Brahmins being the intelligent class of men they give direction to the rulers interms of the standard shatras or the books of revealed knowledge and rulers carry on the administration according to that direction. Whenever there is disobedience on the part of the Kshatriyas or the administrative class on the orders of the Brahmins, Nirpin—The Kingly order, Trisapa—thrice seventimes, Krittiva—had done, Kapitoth—being enraged, Nih—negation, Kshatriyam—the administrative class, Akorait—did perform, Mahim—the earth.

Tatath saptadashe jathat satyabatram parasaharath
Chakre vedatrop shakha dristwa punshoshalamedhasah
Tatath—thereafter, Saptadashe—in the seventeenth order of incarnations, Jathat—adverted, Satyabatram—in the womb of Satyavati, Parasarat—by Parasaramuni, Chakre—prepared, Vedatrop—besides the vedas, Shakha—branches, Dristwa—by seeing, Punsah—the people in general, Almachedash—less intelligent.
Thereafter in the seventeenth order of the incarnation of Godhead Sri Vyasa deva appeared in the womb of Satyabati by Parasara Muni and He divided the one Veda into several branches and sub-branches seeing the people in general as less intelligent.

Originally the Veda is one. But Srila Vyudeva divided the original Veda into fourteen. One Sam Jaya Vrik. Athavara and Vasudeva were explained in different branches like the Puranas and the Mahabharat. Vedic language as well as the subject matter is very difficult for ordinary men. It is understood only by the highly intelligent and self realised Brahmans. But the present age of Kali is full of less intelligent men. Even those who are born by a Brahmin father are, in the present age, as good as the Sudras and the women. He is the Brahmin, Susahaan and the Vaishyas are expected to undergo cultural purificatory process known as Samaskaras but on account of the bad influence of the present age the so-called members of the Brahman and other high order family, are no more highly cultured. They are called the Dijabandhu or the friends and family members of the twice-born. But these Dwijabandhus are classified amongst the Sudras and the woman. Srila Vyudeva divided the Veda in various branches and sub-branches on account of these less intelligent class of men like the Dwijabandhus, sudras and the women.

Nara devatwam apannaah sara karya chikirasaya Samadra nigrahami chakre viryani ataparah Nara—being human, devatwam—divinity, apannaah—having assumed the form of, sara—the demigods, karya—activities, chikirasaya—for the purpose of performing, samadra—the Indian ocean, nigrahami—controlling, chakre—did perform, viryani—superhuman, prowess, ataparah—thereafter.

In the eighteenth incarnation of the Lord, He appeared as King Rama and in order to perform some pleasing work for the demigods, He did exhibited inhuman prowess in the acts of controlling the Indian ocean and then killing the atheist king Ravana on the other side of sea.

The Personality of Godhead Sri Rama assumed the form of a human being and appeared on the earth for the purpose of doing some pleasing work for the demigods or the administrative personalities for maintaining the orders of the universe. Sometimes great demons and atheist like Ravana and Hranyakashipu and many others become very famous on account of advancing material civilization by the help of material science and other activities with a spirit of challenging the established order of the Lord. For example, He attempts to overpower the demigods or to overstep the material order. It is a challenge over the established order. The conditions of each and every planet are different and different classes of human beings are accommodating there for particular purposes mentioned in the codes of the Lord. But puffed up by tiny success in material advancement sometimes the godless materialist challenges the existence of God. Ravana was one of them and He wanted to deport ordinary men to the planets of Indra (heaven) by material means without any consideration of the necessary qualifications. He wanted that a staircase may be built up directly reaching the heaven planet so that people may not be required to undergo the routine of pious work for qualifying oneself to enter into that planet. He wanted to do so as an infra and also work against the established rule of the Lord. Even He challenged the authority of Sri Rama the Personality of Godhead and kidnapped His wife Sita. Of course Lord Rama came to chastise these atheistic class of men by the prayer and desire of the demigods and He therefore took up the challenge of Ravana and the complete activity is the subject matter of Ramayana. Because Lord Ramachandra was the Personality of Godhead He exhibited some superhuman activities which no human being including the materially advanced Ravana could do them. Lord Ramachandra prepared a royal road on the Indian ocean with stones and the gigantic planets fly and float and inorder to perform some pleasing work for the demigods those persons who are envious of the faithful theist. Lord Buddha the powerful incarnation of the Personality of Godhead appeared in the province of Gaya (Bihar) as the son of Anjana and He preached His own conception of non-violence and deprecated even the animal sacrifices sanctioned in the Vedas. At one time when Lord Buddha appeared, the people in general became almost all atheists and preferred animal food more than anything else. On the plea of veda sacrifice every place was practically turned into a slaughter house and animal killing was indulged in unrestrictedly. Lord Buddha preached non-violence taking pity on the poor animals. He preached that He did not believe in the tenets of the Vedas and stressed on the point of psychological effects in the matter of animal killing. Lord Buddha was intelligent man of the age of kali, who had no faith in God, followed His principle and for the time-being they were trained up in moral discipline and non-violence the preliminary steps for proceeding further on the path of God realisation. He deluded the atheists because such atheists who followed His principles did not believe in God but they kept their absolute faith in Lord Buddha who Himself was the incarnation of God. Thus the faithless people were made to believe in God in the form of Lord Buddha. That was the mercy of Lord Buddha that He made the faithless faithful towards Him.

Killing of animals before the advent of Lord Buddha was the most prominent feature of all the then society under the shadow of Vedic sacrifices. When Vedas are not accepted through the authoritative despistic chain of submission, the culture of the Vedic principle died. The Vedic language as the emblem of theism. He therefore first of all wanted to check the habit of unrestricted animal killing in the slaught er house. Because the Ashuras or the super-human killers of animals as well as those who have lost their identity of the soul, sometimes called the animal or the living being. Therefore, both the animal killer and the one who are envious, Buddha—Lord Buddha, Namno—of the name, Anjana—the father are, in the present age, as good as the Sudras and the woman. Less intelligent men of the age of kali, who had no faith in God, followed His principle and for the time-being they were trained up in moral discipline and non-violence the preliminary steps for proceeding further on the path of God realisation. He deluded the atheists because such atheists who followed His principles did not believe in God but they kept their absolute faith in Lord Buddha who Himself was the incarnation of God. Thus the faithless people were made to believe in God in the form of Lord Buddha. That was the mercy of Lord Buddha that He made the faithless faithful towards Him.

Third Chapter – Description of Incarnations of Godhead
there is animal killing in the slaughter house. Lord Buddha wanted to stop it completely and therefore His cult of Ahimsa was propagated not only in India but also outside the country.

"Ref. Introduction.

Technically Lord Buddha's philosophy is called atheistic philosophy because there is no acceptance of the Supreme Lord and because the system of philosophy denied the authority of the Vedas. But that is an act of camouflage by the Lord. He is the incarnation of Godhead. As such He is the propounder of the Vedic knowledge originally. He therefore cannot reject the Vedic philosophy. But He rejected it outwardly because the Suradibshas, or the demons who are always envious of the devotees of Godhead would try to put forward the evidence of cow killing or animal killing from the pages of the Vedas as it is being done by the modernised Sanyasins (?)—Lord Buddha had to reject the authority of the Vedas altogether. This is simply technical and had it not been so He would not have been so accepted as the incarnation of Godhead. Neither He would have been worshipped in the transcendental songs of Poet Jayadeva who is a Vaishnava Acharya. He preached the preliminary principles of the Vedas in a manner suitable for the time being and so also did Acharya Sankaracharya to establish the authority of the Vedas. Therefore Lord Buddha and Acharya Shankara both of them paved the path of Godhead. He is to appear at the conjunction of the two Yugas namely by the Lord, Eva—certainly, Saprajapatayah—along with Prajapati, Smritah—are the governing personalities, Janita—will take His birth, Vishnu—of the name, Jasho—of the surname, Nanna—in the name of, Kalki—the incarnation of the Lord, Jagatpathi—the Lord of the creation, Prahlad Maharaj said in his prayer, “My Lord, you manifest as many avatars, Yatha avidasinah kulyh sarasah syuh sahasrashah

Avatara hi asamkhyea hareh satwanidher dwija

Yatha avidasinah kulyh sarasah syuh sahasrashah

Avatara—incarnations, Hi—certainly, Asamkhyea—innumerable, Hareh—of Hari the Lord, Satwanidher—of the ocean of goodness, Dwija—the Brahmins, Yatha—as it is, Avidashinah—inexhaustible, Kulyah—revulets, Sarasah—of water, Syuh—are, Sahasrashah—thousands of.

Oh Brahmims, the incarnations of the Lord are innumerable as much as there are innumerable revulets coming out of the inexhaustible sources of water.

The incarnations of the Personality of Godhead as they are mentioned hereinbefore are not complete list. They are only a partial view of all the incarnations. There are many other such as the Kumars, Hari, Hansa, Prishiningartha, Bibhu, Satyasean, Vaikuntha, Sarbabhouma, Viswken, Dharmasetu, Sadhama, Yogswara, Vrihabhatu, etc. in the by gone ages. Sri Prahlad Maharaj said in his prayer, “My Lord, you manifest as many incarnations as there are species of life namely the aquatic, the vegetables, the reptiles, the birds, the beasts, the men, the demigods etc. just for the maintenance of the faithful and for the annihilation of the unfaithful. You advert yourself as such in accordance with the necessity of the different Yugas. In the Kali yuga you have incarnation garbed as the devotee”. This incarnation of the Lord garbed in the Kali Yuga is meant to indicate Lord Chaitanya Mahaprabhu. There are many other places both in the Bhagwat and other scriptures in which the incarnation of the Lord as Sri Chaitanya Mahaprabhu is explicitly mentioned. In the Brahma Samhita also it is said indirectly that although there are many incarnations of the Lord as Rama, Krishna, Varaha, Matsya, Kurma and many others, the Lord Himself sometime incarnates in person. Lord Krishna and Lord Sri Chaitanya Mahaprabhu are not therefore incarnations but He is the original source of all other incarnations. This will be clearly explained in the next sloka. So the Lord is the inexhaustible source for innumerable incarnations which are not always mentioned in the Bhagwat and the Puranas. The Lord sometimes performs specific extraordinary performances which are impossible to be done by any living being. That is the general test to identify an incarnation of the Lord directly and indirectly empowered. The incarnations mentioned above are almost plenary portions. Such as the Kumars are empowered with transcendental knowledge. Sri Narada is empowered with devotional service. Maharaj Pritibh was empowered incarnation with executive function. The Matsya incarnations is directly plenary portion and similarly the innumerable incarnations of the Lord are manifested all over the universes constantly without any stop as there is constant flow of water from the water falls.

Rishyava manabo deva manuputra mohouajasa

Kalam sarve harerева suprajapatayah smritah.

Rishu—all the sages, Manabo—all the Manus, Deva—all the demigods, Manuputra—all the descendants of man, Mohouajasa—very powerful, Kalam—portion of the plenary portion, Sarve—all collectively, Harer—the Lord, Eva—certainly, Saprajapatayah—along with Prajapati, Smritah—are known.

All the Rishis, manous, demigods descendants of man, who are specially powerful are plenary portions or portion of the plenary portion of the Lord. This includes all the Prajapatis also.

Those who are comparatively less powerful are called Bibhuthi and those who are comparatively more powerful are called Avesh incarnations.

Ete cha anusa kaia prasnuh krishnas tu bhagwan swayam

Indrari vyakulam lokam mitam yuge.

Ete—all these, Cha—any, Ansha—plenary portion, Kalah—portion of the plenary portion, Krishna—Lord Krishna, Tu—but, Bhagwan—the personality of Godhead, Swayam—in person, Indrari—the enemies of Indra, Vyakulam—disturbed, Lokam—all the planets, Mridayanti—gives protection, Yuge—yuge in different ages.

All the above mentioned incarnations are either plenary portion or portion of the plenary portion of the Lord but Lord Sri Krishna as above mentioned, is the Original Personality. All of them advert themselves in all the Planets whenever there is disturbances by the atheists and the Lord incarnates to protect the theists.

In this particular stanza Lord Sri Krishna the Personality of Godhead is distinguished from other incarnations. He is counted amongst the Avatars (incarnations) because out of Him causeless mercy the Lord descends from His transcendental abode. The Avatar means one who descends. All the incarnations of the Lord including the Lord Himself descend on different planets of the material world as also in different species of life to fulfil particular mission only. Some times He comes Himself and sometimes His different plenary portions or parts of the plenary portions or His differentiated portions directly or indirectly empowered by Him descend on this material world to execute certain specific function. Originally the Lord is full of all opulences, all prowess, all fame, all beauties, all knowledge and all renunciations. When they are partly manifested through the plenary portions or parts of the plenary portions at that time it should be noted that so much manifestation of His different prowess is required for that particular function. When in the room small electric bulbs are displayed it does not mean that the electric power house is limited by such powers of the small bulbs. The same power house can supply power to roll on large scale industrial dynamos with greater volts. Similarly the incarnations of the Lord display limited powers because so much power is needed in that particular time.

For example Lord Buddha displayed unusual power by killing the disobedient Khastriyas for twenty one times and killing the great powerful Atheist Hiranya Kasispu respectively. Hiranya Kasispu was so powerful that even the demigods in other planets would tremble simply by the unfavourable display of his eyebrow. The demigods in the higher level of material existence are many many times well placed than the material-plane-dwelling demigods in respect of position life, beauty, peace, wealth, parsharnalia, and in all other respects. Still they were afraid of Hiranya Kasispu. Thus we can simply imagine how much powerful was Hiranya Kasispu in this material world. But even such powerful Hiranya

Srimad Bhagawatam, First Canto, Part One
Kasipo was also pierced into small pieces by the nails of Lord Nrisingha. This means that any one materially powerful can not even stand the strength of the Lord's nails. Similarly Jamadagnya displayed His power to kill all the disobedient kings powerfully situated in their respective states. His empowered incarnation Narada and plenary incarnation Varaha as well as indirectly empowered Lord Buddha manifested His feature of creating faith in the mass of people. The incarnation of Rama, Dhanwantari manifested the feature of His fame, Valarana Mohini and Yamana exhibited the feature of His beauty. Duttatreyaa, Matsya, Kumara and Kapila manifested the feature of His transcendental knowledge. Narayana Ramanu exhibited the feature of His renunciation. So all the different incarnations of the Lord indirectly or directly powerful manifested different features but Lord Krishna the primeval Lord exhibited the complete features of Godhead and thus it was confirmed that He is the source of all other incarnations. And the most extraordinary feature exhibited by Sri Krishna was His internal, energetic manifestations of His pastimes with cowherd girls. His pastimes with the Gopis are all display of the transcendental existence, bliss and knowledge although it was manifested apparently in way of sex love. The specific attraction of His pastimes with Gopis is never to be misunderstood. The Bhagvat has described about this transcendental pastimes in the tenth Canto. And inorder to reach to that position to understand the transcendental nature of Lord Krishna's pastimes with the Gopis, the Bhagvat has tried to promote the student gradually in nine other cantos continually.

According to Srila Jiva Goswami's statement which he has dealt with interns of authoritative sources, Lord Krishna is the source of all other incarnations and it is clearly mentioned that Lord Krishna is the main source of all other sources to incarnate. All the symptoms of the Supreme Truth in full are present in the Person of Lord Sri Krishna and in the Bhagvat Geeta the Lord emphatically declares that there is no other greater and equal truth than Himself. In this stanza the word "Swayam" is particularly mentioned to confirm it that Lord Krishna is the source of all other incarnations. No other emanation of Him Himself fills even any other places the incarnations are described as Bhagwan, because of the incarnation's specific function still no where it has been declared that He is the Supreme Lord Personality. In this stanza the word "Swayam" signifies the supremacy as the Summun Bonum.

Third Chapter – Description of Incarnations of Godhead

In the Bhagwat Geeta the Personality of Godhead has declared it that any one who may know the principles of transcendental birth and activities of the Lord in fact, will go back to Godhead after being relieved from this material tabernacle. So simply by knowing factually the mysterious way of the Lord's appearance as incarnation on this material world, means liberation from material bondage. Therefore the birth and activities of the Lord as they are manifested by Him for the welfare of the people in general, are not ordinary birth like other living being. It is something mysterious and only those who carefully try to go deep into the matter by spiritual devotion only to them the mysterious truth of the theory will be revealed from all miseries of life. This means He gets liberation from the material bondage. It is advised therefore that one who may simply recite this chapter of Bhagwat describing the appearance of the Lord in different incarnations in sincerity and devotion, will help one self penetrate into the insight of such birth and activities of the Lord. The very word "incarnation" is an expression to indicate that all the Lord's birth and activities are all transcendental otherwise simply by reciting such activities no body would attain liberation. They are therefore mysterious and those who do not follow the prescribed regulations of devotional service are not entitled to enter into the mysteries of His such births and activities.

Edad rupam bhagwato hi arupasya chidatmanah
Maya gunair virachitam mahddadivir atmani.

Edad—all these, Rupam—forms, Hi—certainly, Arupasya—of one who has no form, Chidatmanah—of the transcendence, Maya—material energy, Gunai—by the qualities, Virachitam—manufactured, Mahddadivir—by the ingredients of matter, Atmani—in the self.

The conception of the Virata Universal Form of the Lord in the material world is an imagination of the less intelligent persons to make an adjustment of material body of the Lord, (for the neophytes), but factually the Lord has no material form.

The conception of the Lord covering the complete material universes known as the Visvaa Rupa or the Virata Rupa is particularly not mentioned in the context along with the various incarnations of the Lord as above mentioned. It is not mentioned for the reason that all the incarnations of the Lord as before mentioned are all transcendental and there is not a tinge of material touch in the bodies of such incarnations. There is no difference in the self and body of the Lord as there is difference of body and self in the conditioned soul. The Virata Rupa is conceived for those who are just grossly neophyte in the matter of worshipping the Lord. For them only the material Virata Rupa is presented as it will be explained in the 2nd canto of the book. In the Virata Rupa the material manifestations of different planets have been conceived as His legs, hands etc. Actually all such descriptions are for the facility of the neophytes. The neophytes cannot conceive anything beyond matter and as such the material conception of the Lord is not counted in the list of His factual forms. As Parmatma or the super soul the Lord is within each and every material form even within the atoms but the outward material form is but imagination both for the Lord and the living being. The present form of the conditioned soul is also not a particular conclusion to the material body of the Lord as well as for the conditioned souls are all imaginations. Both the Lord and the living beings are living spirits and have original spiritual bodies respectively.

Yatha navasi meghghouha renah parthibho anile
Ebam drastari drisyutam aropitam abuddhivah.

Yatha—as it is, navasi—on the sky, Meghoghua—the bunch of clouds, Renah—doctor, Ba—as well as, Parthibho—muddyness, Anile—in the air, Ebam—and, Drastari—to the see, Drisyutam—for the matter of seeing, Aropitam—is implied, Abuddhivah—by the less intelligent persons.

The cloud is carried by air and dirtyness is the appearance of the dust. But less intelligent persons say it that the cloud is in the sky and the air is dirty and as such they also implant material conception of body on the spirit self.

It is further confirmed herewith that with our material eyes or with our material senses we can not see the Lord who is all spirit. Even we can not detect the spiritual spark which exists within the material body of the living being. We look to the outward covering of the body or subtle mind of the living being but we cannot see the spiritual spark within the body and still we have to accept the living being's presence by the possession of his gross body. Similarly those who want to see the Lord with the present material eyes or perceptions by the senses should they be advised to see the Lord in His gigantic external feature called the Virata Rupa. For instance when a particular gentleman goes in his car which can be seen very easily we signify the car as the man within the car. The President of the state when he goes out by his particular car, we say there is the president. For the time being we call the car as the president. The car passing we call the president passing. We call the car as cut off. Similarly for those less intelligent men who want to see the Lord immediately without any necessary qualification they are shown first the gigantic material cosmos as the form of the Lord although the Lord is within and without. The example of the clouds in the air, of the colour of the sky as
blue, are better appreciated in this connection. Although the bluish tint of the sky and the sky are different still we can conceive the colour of the sky as blue. That is a general conception for the laymen only

Atah param yad ahyaekam abudha gunbringshitam adrasta astrasita vasthuvit sa jiva yat punarbhavam

Atah—this, param—beyond, yad—which, ahyaekam—manifested, abudha—with formal shape, gunbringshitap—effectuated by the qualities, adrasta—unseen, astrasita—unmanifested, vasthuvit—such like that, sa—that, jiva—living being, yat—that which, punarbhavan—takes birth repeatedly.

Beyond this gross conception of form there is another subtle conception of form which is without any formal shape and is unseen unheard non-manifested. The living being has his form beyond this subtlety otherwise how it is possible for repetition of births. As the gross cosmic manifestation is imposed as the gigantic body of the Lord so there also are others who conceive of the subtle form of Him which is simply realised without being seen, heard or manifested. But in fact all these gross or subtle conception of the body are in relation with the living being. The living being has his spiritual form beyond this gross material or subtle psychic existence. The gross body and psychic functions cease to act as soon as the living being leaves the visible gross body and still we say that the living being has gone away although he is still unseen unheard. Even the gross body not acting when the living being is in sound sleep we can know that he is within the body by the sound of sleeping inhalation. So the living being passing away from the body does not mean that there is no existence of the within the body by sound of sleeping inhalation. The living being simply realised without being seen, heard or manifested. But in fact all these so also there are others who conceive of the subtle form of Him which is how it is possible for repetition of births. Beyond this gross conception of form there is another subtle conception of form which is without any formal shape and is unseen unheard non-manifested. The living being has his form beyond this subtlety otherwise how it is possible for repetition of births.

Atah param yad abyaktam abudha gunbringhitam

Atah—this, param—beyond, yad—which, abyaktam—non-manifested, abudha—without formal shape, gunbringhitam—effectuated by the qualities, param—beyond, abyaktam—non-manifested, abudha—without formal shape, gunbringhitam—effectuated by the qualities. Thus the learned men describe the births and activities of the unborn and non-active which is undiscoverable even in the vedic literatures. He is the Lord of the heart. The Lord being the Absolute Transcendence, all His Forms, Names, Pastimes Attributes, associates and energies are identical with Him. His transcendental energy acts according to His omnipotency. The same energy acts as His External, Internal and Marginal energies and by His omnipotency He can act anything and everything through the agency of either of the above energies. He is omnipotent to turn the external energy into internal by His Will. Therefore by His Grace the external energy which is employed in the matter of illusorying those living beings who want to have it,—is subsided by the will of the Lord in terms of repentance and penance of the conditioned soul. And the very same energy then acts to help the purified living being to make progress on the path of self-realisation. The example of electrical energy is very appropriate in this connection. The expert electrician can utilise the electrical energy in both the case of heating and cooling process by adjustment only. Similarly the external energy which now bewilders the living being for continuation of repetition of births and deaths,—is turned into internal potency by the will of the Lord to lead the living being to eternal life. When a living being is thus graced by the Lord, he is placed in his proper constitutional position to enjoy eternal spiritual life.

Ebam janmani karmani hi akarat ajanyasa cha Varnayanti sma kavayo vedaguhya hriptate
ebam—thus, Janmani—birth, Karmani—activities, hi—certainly, akartur—of the nonactive, Ajanyasa—of the unborn, Cha—and, Varnayanti—do describe, Sma—in the past, Vastavyo—the learned, Vedaguhya—undiscoverable by the vedas, hriptate—of the Lord of the heart.

Thus the learned men describe the births and activities of the unborn and non active which is undiscoverable even in the vedic literatures. He is the Lord of the heart. The Lord and the living entities are essentially all spiritual and therefore both of them are eternal and none of them have any birth and death. The difference is that the so called births and disappearance of the Lord are not equal to that of the living beings. The Lord, being who are to take birth and then again accept death are so bound up by the law of material nature. But the so called appearance and disappearance of the Lord are not the actions of the material nature but they are demonstration of the internal potency of the Lord. It is described by the great sages for the same purpose as self realisation. It is stated in the Bhagwat Geeta by the Lord that His so called birth in the material world and His activities are all transcendental. And simply on meditations on such activities of the Lord one can attain the same realisation of Brahman and thus become liberated from the material bondage. In the Sruta’s it is said that the birthless appears as taking birth. The Supreme has nothing to do but because He is omnipotent everything is performed by Him so naturally as if they are being done automatically. The Lord's activities are all confidential even to the Vedic literatures but still they are displayed by the Lord for bestowing mercy upon the conditioned souls. We should always take advantage of such narration of the activities of the Lord so that we may take advantage of meditation on Brahma in the most convenient and palatable form.

Sa ba idam viswam amogdhah sriyati avayati na sajastra asmin Bhuteshu chantarthika atmanatruh sudhurgam jighrati sadgunesha

Sa—the supreme Lord, Ba—alternately, Idam—this, Viswam—manifestive universes, Amogdhah—one whose activities are spotless, Avayati—maintains and annihilates, Na—not, Sajastra—becomes affected by, Asmin—in them, Bhuteshu—in all living beings, Cha—also, Antarhita—living within, Sudhurgam—endowed with all the potencies of six opulences, Jighrati—superficially attached like smelling the flavour, Sadgunesha—master of the six senses.

Yadi—if however, Esha—they, Uparata—subsided, Maya—energy, Vaisharadi—full of knowledge, Mathi—enlightenment, Sampanna—enriched with, Eva—certainly, Iti—thus, Vidur—being cognisant of, Mahimmi—in the glories, Swe—of self, Mahiye—being situated in.

If however the illusory energy is subsided and becomes fully enriched with knowledge by the Grace of the Lord, then the living being becomes at first enlightened with self-realisation and thus enriched the cognisant becomes situated in his own glory.

The Lord being the Absolute Transcendence, all His Forms, Names, Pastimes Attributes, associates and energies are identical with Him. His transcendental energy acts according to His omnipotency. The same energy acts as His External, Internal and Marginal energies and by His omnipotency He can act anything and everything through the agency of either of the above energies. As the above energies, He is omnipotent to turn the external energy into internal by His Will. Therefore by His Grace the external energy which is employed in the matter of illusorying those living beings who want to have it,—is subsided by the will of the Lord in terms of repentance and penance of the conditioned soul. And the Lord and take energy then acts to help the purified living being to make progress on the path of self-realisation. The example of electrical energy is very appropriate in this connection. The expert electrician can utilise the electrical energy in both the case of heating and cooling process by adjustment only. Similarly the external energy which now bewilders the living being for continuation of repetition of births and deaths,—is turned into internal potency by the will of the Lord to lead the living being to eternal life. When a living being is thus graced by the Lord, he is placed in his proper constitutional position to enjoy eternal spiritual life.

Ebam janmani karmani hi akarat ajanyasa cha Varnayanti sma kavayo vedaguhya hriptate

Ebam—thus, Janmani—birth, Karmani—activities, hi—certainly, akartur—of the nonactive, Ajanyasa—of the unborn, Cha—and, Varnayanti—do describe, Sma—in the past, Vastavyo—the learned, Vedaguhya—undiscoverable by the vedas, hriptate—of the Lord of the heart.

Thus the learned men describe the births and activities of the unborn and non active which is undiscoverable even in the vedic literatures. He is the Lord of the heart. The Lord and the living entities are essentially all spiritual and therefore both of them are eternal and none of them have any birth and death. The difference is that the so called births and disappearance of the Lord are not equal to that of the living beings. The Lord, being who are to take birth and then again accept death are so bound up by the law of material nature. But the so called appearance and disappearance of the Lord are not the actions of the material nature but they are demonstration of the internal potency of the Lord. It is described by the great sages for the same purpose as self realisation. It is stated in the Bhagwat Geeta by the Lord that His so called birth in the material world and His activities are all transcendental. And simply on meditations on such activities of the Lord one can attain the same realisation of Brahman and thus become liberated from the material bondage. In the Sruta’s it is said that the birthless appears as taking birth. The Supreme has nothing to do but because He is omnipotent everything is performed by Him so naturally as if they are being done automatically. The Lord's activities are all confidential even to the Vedic literatures but still they are displayed by the Lord for bestowing mercy upon the conditioned souls. We should always take advantage of such narration of the activities of the Lord so that we may take advantage of meditation on Brahma in the most convenient and palatable form.

Sa ba idam viswam amogdhah sriyati avayati na sajastra asmin Bhuteshu chantarthika atmanatruh sudhurgam jighrati sadgunesha

Sa—the supreme Lord, Ba—alternately, Idam—this, Viswam—manifestive universes, Amogdhah—one whose activities are spotless, Avayati—maintains and annihilates, Na—not, Sajastra—becomes affected by, Asmin—in them, Bhuteshu—in all living beings, Cha—also, Antarhita—living within, Sudhurgam—endowed with all the potencies of six opulences, Jighrati—superficially attached like smelling the flavour, Sadgunesha—master of the six senses.

The Lord whose activities are always spotless is the master of the six senses and is omnipotent fully with six opulences. As such He creates the manifestive universes, maintains them and then again annihilates them without being the least affected by those actions. He is within every living being and is always self independant. The prime difference between the Lord and the living entities is that the Lord is the creator and the living entities are the created. He is called here as the Amoghalah which means there is nothing lamentable in His creation. Those who create disturbance in His creation are themselves disturbed. He is transcendental to all material afflictions because He is full with all six opulences namely wealth, power, fame, beauty, knowledge and renunciation.
Third Chapter – Description of Incarnations of Godhead

engagement in the loving service of the Lord in spontaneous affection. That is the secret of entering into the kingdom of God while fructive activities and speculative transactions are no qualifications for entering into the kingdom of God.

\[
\text{Atha itha dhanya bhagawastra itthwam yad vassudhiva akkila lokanathe}
\]

Suta Goswami on the merit of their transcendental nature. As it is already concluded, only the devotees of the Lord can know Him to considerable extent and no body else can know Him even by an inch so the devotees are perfectly cognisant of all spiritual knowledge. The Personality of Godhead is the last word in Absolute Truth. Impersonal Brahman and localised Paramatma Super Soul all are included in the knowledge of the Personality of Godhead. So one who knows the Personality of Godhead, can know automatically and He included His multi poly theses and expansions. So the devotees are congratulated as all successful. A cent per cent devotee of the Lord is immersed from the material miseries of repeated birth and death which is as dreadful as anything.

\[
\text{Namani rupani manovachavah santanwato natacharyam ivajnah.}
\]

This scripture of the name Srimad Bhagwatam is literary incarnation of God and it is compiled by Sril Vyasdeva the incarnation of God. It is Mahat—all perfect.

\[
\text{Sa veda dhatuh parasya durantaviryasya rathangapaneh}
\]

Lord Sri Chaitanya Mahaprabhu declared that Srimad Bhagwatam is spotless God and it is compiled by Sril Vyasdeva the incarnation of God. It is Mahat—all perfect.

\[
\text{Idam—this, Bhagwatam—book containing the narration of the Personality of}
\]

Lord Krishna only selected history of great devotees who are in direct contact with the Personality of Godhead. It carries with it all the transcendental ecstacy unto the Personality of Godhead who is the proprietor of all the universes and which guarantees cent per cent immunity from the dreadful repetition of birth and death.

The enquiries of the sages headed by Soumaka are herewith eulogised by Suta Goswami on the merit of their transcendental nature. As it is already concluded, only the devotees of the Lord can know Him to considerable extent and no body else can know Him even by an inch so the devotees are perfectly cognisant of all spiritual knowledge. The Personality of Godhead is the last word in Absolute Truth. Impersonal Brahman and localised Paramatma Super Soul all are included in the knowledge of the Personality of Godhead. So one who knows the Personality of Godhead, can know automatically and He included His multi poly theses and expansions. So the devotees are congratulated as all successful. A cent per cent devotee of the Lord is immersed from the material miseries of repeated birth and death which is as dreadful as anything.

\[
\text{Utama sloka charitam chakara bhagavomn risikh}
\]

This scripture of the name Srimad Bhagwatam is literary incarnation of God and it is compiled by Sril Vyasdeva the incarnation of God. It is Mahat—all perfect.

\[
\text{Atha iha dhanya bhagawastra itthwam yad vassudhiva akkila lokanathe}
\]

Lord Sri Chaitanya Mahaprabhu declared that Srimad Bhagwatam is spotless sound representation of all Vedic knowledge and historical digest. There are only selected history of great devotees who are in direct contact with the Personality of Godhead. Srimad Bhagwatam is the literary incarnation of Lord Sri Krishna and is therefore nondifferent from Him. Srimad Bhagwatam shall be worshipped as respectfully as we do worship the Lord and as such we can derive the ultimate blessings of the Lord by its careful and patient study. As God is all light, all blissful and all perfect so also is Srimad Bhagwatam. We can have all the transcendental light of the Supreme Brahman Sri Krishna from the recitation of Srimad Bhagwatam it is received through the medium of the transparent Spiritual Master. Lord Chaitanya's private Secretary Srila Swarup Damodar Goswami advised, all intending visitors who came to see the Lord at Puri, that they should make a study of the Bhagwatam from the Person Bhagwatam. Person Bhagwatam is the selfrealised bona fide spiritual master and through Him only one may understand the lessons of Bhagwatam in order to receive the desired result. One can derive from the studies of the Bhagwatam all benefits that is possible to be derived from the Personal presence of the Lord. It carries with it all the transcendental blessings of Lord Sri Krishna.

\[
\text{Tad idam grahayamasa sutam atmavatambaram}
\]

Tad—that, Idam—this, Grahymasa—made to accept, Sutam—unto His son, Atmavatam—of the selfrealised, Varam—all respectful, Sarva—all, Vedas—vedic literatures (book of knowledge), Itihashanam—all of the histories, Sarva—all, Cormam—samudhirham—takenout.

Sri Vyasdeva made that received by His son who is the most respectful amongst the selfrealised, after taking out the cream of all vedic literatures and histories (of the universe).

\[
\text{Tad tatha—atha—in this world, Dhanya—successful, Bhagavastra—perfectly}
\]

Men with poor fund of knowledge accept history of the world since the time of Buddha or since 600 B.C. and prior to this period all histories mentioned in the Scriptures are calculated by them as imaginary stories. That is not a fact.
All the stories mentioned in the Puranas and Mahabharat etc. are actual history not only of this planet but also of other millions of planets within the universe. Some times the history of different planets are not equal in all respects and so each some of the historical facts derived from other planets do not correspond with the historical facts derived from other planets do not correspond with the historical facts derived from other planets do not correspond with the experience of this planet. Considering the different situations of different planets as also time and circumstances, there is nothing wonderful in the stories of the Puranas nor they are imaginary. We should always remember the maxim that one man's food is another man's poison. We should not therefore reject the stories and histories of the Puranas as imaginary. The great Rishi like Vyasa had no business to put some imaginary stories in his literatures.

In the Srimad Bhagwatam such selected historical facts taken out from the histories of different planets have been depicted. It is therefore accepted by all the spiritual authorities as the Maha Purana. Special significance of these histories is that they are all connected with activities of the Lord in different time and different atmosphere. Srima Sukhadeva Goswami is the topmost personality of all the self-realised souls and He accepted as the subject matter of Srimad Bhagwat being equally important, He delivered the message first to His great son Srila Sukhdeva Goswami. It is compared with cream of the milk. The vedic literature are like the milk ocean of knowledge. Cream obruts er is the most palatable essence of milk and so also is Srimad Bhagwat as it contains all platble instructive as well as accurate versions of the Lord and His devotees. There is no gain, however, in accepting the message of Bhagwatam from the unbelievers, atheists and professional rascals who make a trade of Bhagwatam for the laymen. It was delivered to Srila Sukhdeva Goswami and He had nothing to do with Bhagwat business or to maintain family expenses by such trade. Srimad Bhagwatam should therefore be received from the representative of Sukhdeva, who must be in the renounced order of life without any family encumbrance. Milk is undoubtedly very good and nourishing food and drink. But when it is touched by the mouth of a snake the milk is no longer nourishing rather it is the prima-facie source of death. Srimad Bhagwatam is also the same. Those who are not strictly in Vaishnava discipline are not eligible to receive the message of Srimad Bhagwatam. It is therefore accepted by all the Vedas is to know Him (Lord Krishna) and Srimad Bhagwatam is Lord Sri Krishna Himself in the form of recorded knowledge. Therefore, it is the cream of all the Vedas and because it contains all historical facts of all times in relation with Sri Krishna, it is factually the essence of all histories. 

Sa tu samshvrayamasa maharajam Parikshitam
Prayopavicamat ganyagam paramitam paramaravicish
Sa—the son of Vyasa, Tu—again, Samshvrayamasha—made them audible, Maharajah—unto the Emperor, Parikshita—of the name, Prayopavicat—who sat until death without any food and drink, Ganyagam—on the bank of Ganges, Paramitarvam—being surrounded by, Paramaravicish—by great sages.

Sukhdeva Goswami the son of Vyasa in His turn made Bhagwatam heard for the great Emperor Parikshit who sat tight on the bank of the Ganges until death without any food and drink and surrounded by great sages. All transcendental messages are received properly in the chain of disciplic succession. This disciplic succession is called Paramapara. Unless therefore Bhagwatam or any other Vedie literatures are received through such Parampara system, the reception of knowledge is not bonafide. Vyasadeva delivered to Sukhdeva Goswami, and from Sukhdeva Goswami Suta Goswami received the message. One should therefore receive the message of Bhagwatam from the Suta Goswami or from his representative and not from any irrelevent interpreter. Emperor Parikshit received the information of his death timely and he at once left his kingdom and family and sat down tight on the bank of the Ganges completely in fasting till death. All great sages rishis, philosophers, mystics etc. reached there on account of His imperial position. There were many suggestions about His immediate duty and at last it was settled that he would hear from Sukhdeva Goswami about Lord Krishna and thus the Bhagwatam was spoken to him.

Sripada Shankaracharya who preached Mayavada philosophy stressing on impersonal feature of the Absolute,—did also at last recommend that one must take the shelter of the lotus feet of Lord Sri Krishna without any hope of gain from debating society. Indirectly Sripad Shankaracharya admitted that what he had preached are not equal in all respects and so his interpretation of Vedanta sutra, cannot help one seriously at the time of death. At the critical hour of death one must recite the name of Govinda is the recommendation of all great transcendentists. Sukadeva Goswami had long stated the same truth that at the end one must remember Narayana and that is the essence of all spiritual activities. In pursuance of this eternal truth Srimad Bhagwatam was heard by the emperor Parikshit, and it was recited by equally able racter Sukadeva Goswami. And both the speaker and the receiver of the messages of Bhagwatam, were duly delivered by the same one medium. 

Krishne svadhano upagate dharmam jnana divi saha
Kalou nastadrih vaha punaranyo 'dhanu dittah,
Krishne—on Krishna's, Svadhano—own abode, Upagate—having returned, Dharmam—religion, Jnana—knowledge, Adivi—combined together, Sahai—all together, Kalou—then, Nastadrih—of the persons who have lost their sight, Esha—all these, Parananyo—the purana which is brilliant like the sun, Adhono—just now, Udita—has arisen.

The Bhagwat Purana is just as brilliant as the sun and it has arisen just after the departure of Lord Krishna in His own abode accompanied with religion, knowledge etc. Persons who have lost sight on account of the dense darkness of ignorance due to the age of Kali, shall get light out of it. Lord Shri Krishna has His eternal abode or abode where eternally He enjoys with His eternal associates and paramparas. And His eternal abode is the manifestation of His internal energy whereas the material world is the manifestation of His external energy. When He descends on the material world He displays Himself with all parapranalas in His internal potency which is called Atma Maya. In the Bhagwat Geeta the Lord Says that He descends by His own potency (Atma Maya). His Form, Name, Fame, Paraparnalas, Abode etc. are not therefore creation of the matter. He descends to reclaim the fallen souls and to re-establish codes of religion which are directly enacted by Him. Except God no body can establish the principles of religion. Either He or a suitable person empowered by Him can dictate the codes of religion. Real religion means to know God in relation with Him, our duties in relation with Him and to know ultimately the aim of our destination after leaving this material body. The conditioned souls who are enwrapped by the material energy hardly know all these principles of life. Most of them are like the animals engaged in the matter of eating, sleeping, fearning and mating and they are most stupid in the matter of sense enjoyment under the pretension of religion, knowledge or salvation. They are still more blind at the present age of quarrel or Kaliyuga. In the Kaliyuga the population is just a royal edition of the animals. They have nothing to do with spiritual knowledge or Godly religious life. They are so blind that they cannot see anything beyond the needs of the body. They have no information of their soul being the link between the collection of matter and the soul. But they are very much proud of their advancement in knowledge, science and material prosperity. They can risk life for becoming a dog or hog just after leaving the present body and as such they have completely lost sight of the ultimate aim of life. The Personality of Godhead Sri Krishna appeared before us just a little prior to the beginning of the Kali Yuga and He returned back to eternal Home practically on the verge of Kali Yuga. While He was present, He exhibited everything by His different activities. He spoke on the Bhagwat Geeta specifically and eradicated all pretentious principles of religion. And prior to His departure from this material world He empowered Sri Vyasadeva through Narada to compile and write down messages of Bhagwatam and so such both the Bhagwat Geeta and the Srimad Bhagwatam are like the torch bearers for the blind people of this age. In other words if men in this age of Kali want to see the real light of life they must take to these two books only and their aim of life will be fulfilled. Bhagwat Geeta is the preliminary study of Bhagwatam. It was also written by the great guru, Lord Sri Krishna personified. We must therefore accept Srimad Bhagwatam as the direct representation of Lord Krishna. One who can see Srimad Bhagwatam can see also Lord Sri Krishna in person. They are identical.

Tatra kirttayato vipra viprarshe bhuri tejasah
Aham cha adhyamagam tatra nivista tadamraghat
So 'ham bah shrayavayamah yathadhatih yathatmahath
Tatra—there, Kirttayato—while reciting, Vipra—oh the Brahmins, Viprarshe—from this, Bhuti—bhumi, Cha—also, Adhyamagam—could understand, Tatra—in that meeting, Nivista—being perfectly attentive, Tadamraghat—by His mercy, So—that the very thing, Bah—unto you, Shrayavayamah—shall make you hearing, Yathadhatih Yathamah—as far as my realisation.

Oh learned Brahmins, while Sukdeva Goswami was reciting Bhagwatam there (in the presence of Emperor Parikshit), I was also hearing Him with rapt attention and as such by His mercy I also learnt it and thus learnt a great powerful sages. I shall just try to make you hearing the very same thing as I learnt it from Him and as I have realised it.

One can certainly see directly the presence of Lord Sri Krishna in the pages of Bhagwatam if one has heard it from a self realised great soul like Sukdeva Goswami. One cannot however learn Bhagwatam from bogus hired rector whose aim of life is to earn some money out of such recitation and employ the earnings in the matter of indulgence. One cannot also learn Srimad Bhagwatam who is associated with person engaged in the business of sexlife. That is the secret of learning Bhagwat. Neither one can learn Bhagwatam from one who interprets the text by his mundane scholarship. One has to learn
Bhagwatam from the representative of Sukdeva Goswami and no body else if at all one has to see Lord Sri Krishna in the pages of the Bhagwat reading. That is the process and there is no alternative. Suta Goswami is a bonafide representative of Sukdeva Goswami because he wants to present the very thing which he had received from the great learned Brahmin. Sukdeva Goswami also presented Bhagwatam as He heard it form His great father and so also Suta Goswami is presenting Bhagwatam as he had heard it from Sukdeva Goswami. Simple hearing is not all; one must realise the text with proper attention. The word nivishta means that Suta Goswami drank the juice of Bhagwatam through his ears. That is the real process of receiving Bhagwatam. One should hear Bhagwatam with rapt attention from the real person and then only he can at once realise the presence of Lord Krishna in every page of the Bhagwatam. The secret of knowing Bhagwat is mentioned here. No body can give rapt attention who is not pure in mind. No body can be pure in mind who is not pure in action. No body can be pure in action who is not pure in eating, sleeping, fearing and mating. But somehow or other if somebody hears with rapt attention Srimad Bhagwatam from the right person and at the very beginning of it one can assuredly see Lord Sri Krishna in person in the pages of Bhagwatam.

Thus end the Bhaktivedanta Purports of the First Canto Third Chapter in the matter of Description of Incarnations of Godhead.
FOURTH CHAPTER
Appearance of Sri Narada
Iti bruhanan samstaya muninam dirgha sattram
Bridhak kalapram satram bahuvratam tehabit
Iti—thus, Brubanam—speaking, Sams tuya—congratulating, Muninam—of
thus he stood up to congratulate Sri Suta Goswami when he expressed His
vastly learned also. Sri Sounaka rishi represented all these qualifications and
follows. He must be the leader of the house and elderly man. He must be
vastly learned also. Sri Sounaka rishi represented all these qualifications and
thus he stood up to congratulate Sri Suta Goswami when he expressed His
desire to present Srimad Bhagwatam as he exactly heard it from Sukadeva
Goswami and also by his own realisation. Personal realisation does not
mean that one should attempt to show the vanity of one's own learning trying
to surpass the previous Acharya. He must have full confidence in the previous
Acharya and at the same time he must realise the subject matter so nicely that
he may be able to present the matter just for the particular circumstances in a
suitable manner. The original purpose of the text may be maintained. No
interesting meaning shall be screwed out of it and yet it may be presented in
an appreciable manner for the understanding of the audience. This is called
realisation. The leader of the assembly Sounaka could just estimate the value
of the speaker Sri Suta Goswami simply by his uttering Yathadhitam and
therefore he was very glad to congratulate him in ecstasy. No
learned man may be willing to hear a person who does not represent the
original Acharya. So the speaker as well as the audience were both bonnefide
in this meeting where Bhagwat was being recited for the second time. That
should be the standard of recitation of Bhagwatam so that the real purpose can
be served and Lord Sri Krishna can be realised without any difficulty. Unless
this situation is created, Bhagwat recitation for ulterior purposes will be
useless labour both for the speaker and the audience.

Sounak uvacha
suta suta mahabhu vada no vadam bar
Kathambhagat purnam yada atha bhagwan suk
Suta—Oh Suta Goswami, Mahabhu—the most fortunate, Vada—please
speak, No—unto us, Vadam—of those who can speak, Bara—respectful,
Katham—message, Bhagatim—of the Bhagwatg, Purnam—pious, Yada—
which, Aha—said, Bhagwan—greatly powerful, Suka—Sri Sukadeva
Goswami.

Sounaka said, Oh Suta Goswami, you are the most fortunate and the
most respectful of all those who can speak and recite. Please speak to us
the pious message of Srimad Bhagwatam which was spoken by the great
powerful sage Sukadeva Goswami.

Sukadeva Goswami is addressed herein by Sounaka Goswami two times out of
great joy because he is a well-balanced, Nirvikalpakah—absolute monist, Ekantomotir—fixed up in
the transcendental stage but because he was in the householder's life, he did not
take the stage. Srila Vyasadeva was also in the
same spirit. Perfection of this spiritual vision is liberated stage and Srila
Vyasadeva attained that stage. Srila Vyasadeva was a young boy
of 16 years old and therefore all the parts of his body were in developed
condition. He was naked also and so also the ladies taking the bath.
But because Sukadeva Goswami was in transcendental position of sex relation his
looking was very innocent which had nothing to do with worldly affairs. The
ladies by their special qualification could know it at once and therefore they
were not very serious about Him. But when his father passed the ladies
following Sukadeva Goswami, the ladies dressed them properly to cover
the parts of the body. Vyasa was an old man and he was dressed also. The
ladies were exactly like his children or grandchildren and yet they took the
parts of the body. Vyasa was even in the social custom because Srila Vyasadeva
played the part of a householder. A householder has to distinguish between a
male and female. Otherwise he cannot be householder. One should, therefore,
attempt to know the distinction between spirit and soul practically with no
attachment for male and female affinity. So long such affinity is there one
should not try to become a 'Sanyasi' like sukdeva Goswami. At least
attachment for male and female affinity. So long such affinity is there one
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attachment for male and female affinity. So long such affinity is there one
should not try to become a 'Sanyasi' like sukdeva Goswami. At least
Katham—how, alakshitah—recognised, pouroih—by the citizens, sampraptah—reaching, kurujanglan—provinces of the name, unmatta—mad, muka—dumb, jadatub—stunned, vicharan—wondering, gajasahavyah—name with prefix of gaja (elephant).

He is accustomed to stay at the door of the householder only for the time of milking the cow just to sanctify such residence.

Sukdeva Goswami was a Sadhu who could speak on transcendental activities of the Lord. He was not for satisfying the whims of ordinary citizens. He was recognised when He spoke on the subject of Bhagwatam and He never attempted to make show of jugglery like magician, chemist or physician. Outwardly He appeared to be a stunned dumb man but in fact He was the most elevated transcendental personality.

Katham—how it is, ba—also, sadavayasya—of the descendant of Pandu (Parikshit), rajasve—of the King who was a sage, muninah—with the Munis, sata—along, Sambadah—discussion, samabhit—took place, tata—darling, yatra—where upon, esa—like this, satwati—transcendental, shruthi—essence of the Vedas.

How it so happened that King Parikshit met the great sage and thus the great transcendental essence of Vedas (Bhagawatam) was possible to be sung by Him.

Srimad Bhagawatam is stated here as the essence of the Vedas. It is not imaginary story as it is sometimes remarked by unauthorised men. It is also called Sukasamita or the Vedic hymn spoken by Sri Sukdeva Goswami the great liberated sage.

Sa godahamantram hi griheshu grihamedhinah
Avekshate mahabhubhagah tirthi kurvan tadasramham.

Sukdeva Goswami met the Emperor Parikshit and explained before him the text of Srimad Bhagawatam. He is not accustomed to stay at any householder's residence for more than half an hour at the time of milking the cow just to take alms from such fortunate householder. That was also for the purpose of sanctifying the residence by His auspicious presence. Therefore Sukdeva Goswami is an ideal preacher and established in the transcendental position.

Sa—he (Sukdev Goswami), godahamantram—only for the time of milking the cow, hi—certainly, griheshu—in the house of, grihamedhinah—of the householders, avekshate—waits, mahabhubhagah—the most fortunate, tirthi—passing away sitting down tightly on the bank of the Ganges and hear the transcendental activities of the Lord. For all the days he heard Bhagwat, he did not take food or drink nor did he sleep for a moment. So everything about him is wonderful for the common man and they are worth hearing attentively. The anxiety is expressed herewith to hear about him in details.

Katham—how it is, ba—also, sadavayasya—of the descendant of Pandu (Parikshit), rajasve—of the King who was a sage, muninah—with the Munis, sata—along, Sambadah—discussion, samabhit—took place, tata—darling, yatra—where upon, esa—like this, satwati—transcendental, shruthi—essence of the Vedas.

Parshryam—shelter for others, Mumo cha—gave up, Nirvidya—being freed from all worldly attachments, Janah—men, Jivanti—do live, Na—but not, Atmartham—selfish interest, Uttamaslokaparayan—devoted to the cause of the Personality of Godhead, Shivaya—welfare, Lokasya—of all living beings, Bhavaya—for flourishing, Namanti—how it is, ba—also, sadavayasya—of the descendant of Pandu (Parikshit), rajasve—of the King who was a sage, muninah—with the Munis, sata—along, Sambadah—discussion, samabhit—took place, tata—darling, yatra—where upon, esa—like this, satwati—transcendental, shruthi—essence of the Vedas.

He was a great Emperor and had the opulences of acquired kingdom as also he was so exhausted that he was increasing the prestige of the Pandu dynasty. What was the reason that he gave up everything and sat down on the bank of the Ganges fasting till death.

Maharaj Parikshit was the Emperor of the world with all the seas and oceans and he had not got to take the trouble of acquiring such kingdom by his own effort. He acquired such vast kingdom inherited from his grandfathers Maharaj Jindishi and brothers. Besides that he was doing well in the administration worth the good name of his forefathers and as such there was nothing undesirable in the matter of his opulence and administration. Then why should he untimely give up all these favourable circumstances and sit down on the bank of the Ganges fasting till death. This is astonishing and therefore they were eager to know about this.

Namanit Yatpadaneketam aham
Shivyaha dhaniyaha shatravaha
Katham sa veeraha shriyaha anga dastavah
Yavaiha ushtasramah aho usavah.


He was such an emperor that all his enemies would come and bow down at his feet surrendering all wealth for their own benefit. He was in full youthful time, he was full of strength, and possessed inseparable kingly opulences. What was the reason that he desired to give up everything including his life?

Nothing undesirable in his life means that he was quite a young man who could enjoy life with power and opulence. So there was no question of retiring from active life. There was no difficulty in collecting the state taxes because he was so powerful and chivalrous that even his enemies would come to him to bow down at his feet and surrender all wealth for their own benefit.

Maharaj Parikshit was pious king and conquered his enemies and as such the kingdom was full of prosperity. There was enough milk, grains, metals and all the rivers and mountains were full of potency. So there was nothing against even from the side of the material nature. Therefore, there was no question of giving up such prospective kingdom and give up life untimely. They were eager to hear about all these.

Shivaya lokasya bhavya bhutaya va uttamashloka parayana
Janah jivantah na atmartham parashrayah moomo scihriva kutahe kalevarah
Shivaya—welfare, Lokasya—of all living being, Bhavya—for flourishing, Bhumya—for the matter of economic development, Ya—one who is, Uttamashlokparayan—devoted to the cause of the Personality of Godhead, Janah—men, Jivantah—do live, Na—but not, Atmarthah—selfish interest, Parashrayam—shelter for others, Moomo—gave up, Nirviyaha—being freed from all attachment, Kutoha—for what reason, Kalevarah—mortal body.

Those who are devoted to the cause of the Personality of Godhead, live only for the welfare, development and happiness of others. They do not live for any selfish interest. So even though the emperor was free from all attachment for worldly possession how could he give up his mortal body which was the shelter for all others.

Parikshit Maharaj is an ideal king and householder because he was devotee of the Personality of Godhead. A devotee of the Lord has automatically all the good qualifications desirable. And the Emperor was an typical example for this. Personally he had no attachment for all worldly opulences in his possession. But as he was king for the all round welfare of the citizens he was always busy in the welfare work of the public not only for this life but also for the next. He would not allow to maintain slaughter house of killing cow and thus satisfy the citizens. He was not a foolish and partial administrator so that he would protect the cow from being killed by the great representative of sin. His death is also wonderful because he got previous notice of his death which is also wonderful for any other mortal being, and thus he prepared himself for passing away sitting down tightly on the bank of the Ganges and hear the transcendental activities of the Lord. For all the days he heard Bhagwat, he did not take food or drink nor did he sleep for a moment. So everything about him is wonderful for the common man and they are worth hearing attentively. The anxiety is expressed herewith to hear about him in details.
he would arrange for the protection of a class of living being and he would allow the other section to be killed. Because he was the devotee of the Lord he knew perfectly well how to conduct the administration for every one's happiness both men, animal, plants and all leaving creatures. He was not selfishly interested. Selfishness is displayed either self centered or self extinguished. It was neither of them. His interest was to please the Supreme Personality of Godhead. The Truth Personality of Godhead, the King is the representative of the Supreme Lord and as such the king's interest must be identical with that of the Supreme Lord. The Supreme Lord wants that all living being should be obedient to the Lord and thereby become happy. Therefore the Kings interest is to guide all subjects back to the kingdom of God and hence the activities of the citizens shall be so coordinated that they can at the end go back to home, back to Godhead. Under the administration of such representative king the kingdom is full of opulence. At that time the human being need not to take the animal food. There is ample food grains, milk, fruit and vegetables so that the human being as well as the animal all can take sumptuously and to their heart's content. All the living beings satisfied in the matter of food and shelter and conducted in terms of the prescribed rules, there cannot be any disturbance between one living with another. Emperor Parikshit was such a worthy king and therefore all were happy during his reign.

Tat sarvam naḥ samachakṣhva pristō yadiha kniccha
Manye tvam vishaye vachanam snatam anyatra chhandasat
dhat parashard yogi basabyam kalaya hareh.

Dwapare samanuprapte tritiya yuga paryaye
Suta uvacha

There is a chronological order of the four millenniums namely Satya, Dwapara, Treta and Kali. But sometimes there is some overlapping of them. During the regime of Vaivavswata Manu there was such overlapping in the twenty eighth round of the four millenniums and the third millennium appeared prior to the second. In that particular millennium Lord Sri Krishna also descends and on account of this there was some particular alteration. The mother of the great sage was Satyabati the daughter of the Basu (fisherman) and the father was the great Parashara Muni. That is the history of Vyasa's birth. Every millennium is divided into three periods and each period is called a Sandhya. Vyasa was appeared in the third Sandhya of that particular age.

Sa kadachit uparshiyaha sarasatya jalam suchi
Vivitvak eka aṣhina udīte raṁbimandale.

Once upon a time he (Vyasa) on the rise of the sun disc took his morning abortion in the water of the Saraswati and became alone for concentration sitting. The river saraswati is flowing in the Badarikashrama area of the Himalyas. So the place indicated here is Samyprash in Badarikashrama where Sri Vyasa is residing.

Parabara jnna sa riṣi kalener abyaṁka ramhasa
Yugaḥdharma Vyatikaram praptam bhuvī yuge yoge.

Parabara—past and future, Jnna—one who knows, Sa—he, Rishi—Vyasa, Kalener—by the course of time, Abyakta—nonmanifested, Ramhasa—by great force, Yugadharma—in acts of the millennium, Vyatikrama—anomalies, Praptam—having acquired, bhuvī—on the earth, Yuge—by different ages.

The great sage Vyasa saw anomalies in the acts of the millennium, as it happens in different ages, on the earth by the unseen forces of the course of time. The great sages like Vyasa are liberated souls and there fore they can see clearly past and future. Thus he could see the future anomalies in the Kali age and accordingly he made arrangement for the people in general so that they can execute a progressive life in this age which is full of darkness. The people in general of this age of Kali are too much intrested in the matter which is temporary. On account of ignorance they are unable to evaluate the assets of life and be enlightened in spiritual knowledge.

Bhoutikanancha bhavanam sakthikrasaamcha taktritam
Ashraddhanan nisvartam darmedhun hrusita ayasah
Janan bikhya munir dityena chakhsasa sarva
Varnashramanam Yaddadhu oitam omaghdhak.

Bhoutikanancha—also of everything that is made of matter, Bhavanam—actions, Shaktikrasa—deterioration of natural power, Taktritam—rendered by that, Ashraddhadhanan—of the faithless, Nisvartam—impotent due to want of the mode of goodness, Hrashta—reduced, Ayasah—of duration of life, Durbhaganscha—also the unlucky, Janan—people in general, Bikhya—by seeing, Munir—muni, Dibyena—by transcendental, Chakhsasa—vision, Sarva—all, Varnashramanam—all of the status and orders of life, Yad—what, Dadhou—Contemplated, Htami—welfare, Amoghadhak—one who is fully equipped in knowledge could see by his transcendental vision about deterioration of every thing made of matter rendered by the influence of the age; as also he could see the faithless people in general reduced in duration of life and impotent due to lack of the quality of goodness. Thus he contemplated for the welfare of men in all status and orders of life. The non manifested forces of time is so powerful that it reduces all matters into decayng in due course. As such the Kaliyuga being the last millennium of a round of the four millenniums, the power of all material objects deteriorates by such influence of time. In this age duration of the material body of the people in general is much reduced and so also the memory. The action of matter is also not so much incentive. The land does not produce any more food grains in the same proportion as it did in other ages. The cow does not give so much milk as it used to give formerly. The production of vegetable and fruits are all less than before. As such all the living beings both men and animal do not have sumptuous nourishing food and due to want of so many necessities of life naturally the duration of life is reduced, the memory is short, intelligence is meagre mutual dealings are full of hypocrisy and so on.

The great sage Vyasa could see them all by His transcendental vision on account of His becoming the liberated soul. As an astrologer can see the future fate of a man or an astronomer can foretell by calculation about the solar and lunar eclipses in future dates, similarly those who can see through the scriptures about the future of all mankind are called liberated souls. They can see so, on account of their sharp vision by spiritual attainment.

And all such transcendentalist, who are naturally devotee of the Lord, are always busy for rendering welfare service to the people in general. Such transcendentalist are real friends of the people in general than the so called public leaders who are unable to see what is going to happen five months.

Fourth Chapter – Appearance of Sri Narada

Sa kadachit uparshiyaha sarasatya jalam suchi
Vivitvak eka aṣhina udīte raṁbimandale.

Suta uvacha

Jataḥ parashard yogi basabyam kalaya hareh.

Dwapare samanuprapte tritiya yuga paryaye
Suta uvacha

There is a chronological order of the four millenniums namely Satya, Dwapara, Treta and Kali. But sometimes there is some overlapping of them. During the regime of Vaivavswata Manu there was such overlapping in the twenty eighth round of the four millenniums and the third millennium appeared prior to the second. In that particular millennium Lord Sri Krishna also descends and on account of this there was some particular alteration. The
Srimad Bhagawatam, First Canto, Part One

ahead. In this age the people in general as well as their so called leaders are all unlucky fellows, faithless in the spiritual knowledge and being influenced by the age of Kali, are always disturbed by various diseases and other disturbances. For example at the present age there are so many T.B. patients and T.B. hospitals but formerly it was not so because the time was not so much unfavourable. These unfortunate men of this age are always reluctant to give a reception to the transcendentalists who are representatives of Srila Vyasadeva and yet such selfless workers are always busy in planning something which may help one in every one in all status and orders of life. So the great Vedic counsellors and anthropropists are those transcendentalists who represent the mission of Vyasa, Narada, Madhya, Chaitanya, Rupa, Saraswati etc. They are all one and the same because the personalities may be different but the aim of mission is one and the same namely to deliver the fallen soul back to home back to Godhead.

Chaturhotram karmasuddhahram prajanam bikshya vaidikam
Byadadhath yaina santayati vedakam chaturvidham
Chatur—four, Hotram—sacrificial fire, Karmasuddha—purification of work, Prajanam—of the people in general, Bikshya—after seeing, Vaidikam—Rig, Yaju, Sama, Atharva—the four names of the Vedas, Uddhrita—made to, Chatur—four, Hotram—sacrificial fire, Karmasuddhi—purification of work, the rigid principles of the Atharva Veda s,—was the leader of the followers of

In the Sruti mantras also it is stated that Angiras muni, who strictly followed the charges of different Vedas were entrusted to different learned scholars

The charges of different Vedas were entrusted to different learned scholars for development in various ways.

Atharva angirasum asit samanta duraṇṇa μuni
Iitahā puranān puraṇam pita me Romaharsanah
Atharva—the Atharvaveda, Angiras—unto the Rishi of Angiras, Asit—was entrusted, Samanta—He was also known as Samant muni, Duraṇṇa—seriously devoted in the matter of Atharva Veda, Itihasa puranam—anum—of the historical records like the Puranas, Pita—father, Me—mine, Romaharsana—Rishi of the name.

The Sumanta Muni Angirasa, who was very devoutly engaged—was entrusted with the Atharva Veda. And my father Romaharsana was entrusted with the Puranas and historical records.

In the Sruti mantras also it is stated that Angiras muni, who strictly followed the rigid principles of the Atharva Vedas, was the leader of the followers of the Atharva Vedas.

Ta eha rishya vedam swamy swamy nareshanekha
Shisyai prarshchayais tachchyai Veadste shakharra abhavan.
Ta—they, Eta—all these, Rishya—Learned scholars, Vedam—the respective Vedas, Swamy swamy—in their own entrusted matter, Byasan—rendered, Anekadha—many, Shisyai—disciple, Prasriva—grand-disciple, Tachcyai—great-grand disciple, Vedate—followers of the respective vedas, Shakhina—different branches, Abhavan—thus became.

All these learned scholars in their turn rendered their entrusted matter of Vedas unto many disciples grand-disciples and great-grand-disciples and thus they became the respetive branches of the followers of the Vedas.

The original source of knowledge are the Vedas. There is no branch of knowledge either mundane or transcendental,—which does not belong to the original text of the Vedas. They have simply been developed by different branches of followers of the original Vedic lore, respectful and learned professors. In other words the Vedic knowledge, in different branches by different disciplic succession, has been distributed all over the world. No body, can therefore, claim independant knowledge beyond the Vedas.

Ta eva veda dunmedhair dhanyante purushair yatha
Evam chakara Bhagavau yasya kripa navastava.
Ta—that, Eva—certainly, Veda—the book of knowledge, Dunmedhair—by the great Intellectuals, Dhanyante—can assimilate by, Yatha—as and as, Evam—thus, Chakara—edited, Bhagwan—the powerful, Vyasa—the great sage of the name, Kripa navastava—very kind to the ingorant mass.

Thus the great sage Vyasa, who is very kindly upon the less intellectual ignorant mass of people,—edited the book of knowledge so that the same may be assimilated by such less intellectual men.

The Veda is one and the reasons, for its divisions in many parts, are explained herewith. The seeds of all knowledge or the Veda is not a subject matter which can easily be understood by any ordinary man. There is a stricture that no body should try to learn vedas,—who is not a qualified Brahmin. This stricture of the authorities has been wrongly interpreted in so many ways. A class of men, who claim Brahminical qualification simply by their birth right in the family of a Brahmin,—claim that the study of the vedas is a monopoly business of such Brahmins. Another section of people take it as injustice to other castes who do not happen to take birth in a Brahmin family. But both of them are misguided. The Vedas is a subject matter which required to be explained even to Brahmajy by the Supreme Lord. Therefore the subject matter is understood by persons with exceptional qualities of goodness. Persons who are in the modes of passion and ignorance are unable to understand the subject matter of the Vedas. The ultimate goal of Vedic knowledge is Sri Krishna the Personality of Godhead. The Personality is very rarely understood by them who are in the modes of passion and ignorance. In the Satya Yuga every one was situated in the mode of goodness. Gradually the mode of goodness decreased bringing the trista and Dwapara Yugas and the general mass of people deteriorated from such qualities of goodness. In the present age the modes of goodness is almost nil and so for the general mass of people the kind hearted powerful sage Srila Vyasa Deva divided the Vedas in various ways so that it may be practically followed by less intelligent persons in the modes of passion and ignorance. It is explained in the next sloka as follows.

Stri sudra dwijabhunam trayee na shrutigocara
Karma shreyasi madhunam shreya eha bhahet iha
Iti bharatam akhyanam kripaya munina kritam.
Sri—the woman class, Sudra—the labourer class of men, Dwijabhunam—of the friend of the twice born, Shreya—superior benefit, Eham—thus, Iti—thus thinking, Bhateh—achieved, Iha—by this, Iti—thus thinking, Bharata—the great Mahabharata, Akhyana—historical facts, Kripa—out of great mercy, munina—by the Muni, Kritam—is completed.

The great sage out of compassion for them thought it wise that this will cause to achieve the ultimate goal of life by them, and thus he compiled the great historical narration of Mahabharat for the woman class, the labourer class and the friends of the twiceborn.

The friends of the twice born families are those who are born in the families of Brahmins, kshatriyas and Vaishyas or the spiritually cultured families,—but themselves they are not spiritual beings. Such descendents of the cultured families like Brahmin, kshatriyas and Vaishyas, are not recognised as such for want of the purifacatory achievements. The purificatory activities began even before the birth of a child and the seed giving reformatory process is called Garbhadhan Samaskata. And one, who has not had the chance of such Garbhadana Samaskara or the spiritual way of family planning,—is not accepted as actual twice born family. The Garbhadhan Samaskara is followed by other purificatory process out of which the sacred thread ceremony is one which is performed at the time of spiritual initiation. After this particular Samaskara one is rightly called the twice born. One birth is calculated during
Chhandansi—the vedic hymns, Gurabo—the spiritual masters, Agnaya—the Dhritabratena—under strict disciplinary vow, Maya—by me, Hi—certainly, woman, Sudras and such others (the friends of the twice born) can also Amnayarthaha—import by disciplic succession, Pradar shitah—properly pretence, Grihitancha—also accepted, Anushasanam—traditional discipline, sacrificial fire, Manita—properly worshipped, Nirbalikena—without any succession through the explanation of the Mahabharata in which even the I have under strict disciplinary vow, certainly worshipped the Vedas, the began to consider as he was one who knew the essence of religion and said knows what is religion.

Considered, Idamcha—also this, Provacha—said, Dharmavit—one who purified, Viviktastha—being placed in a lonely place, Vitarkyan—having Saraswatyas—of the river saraswati, Tate—on the bank of, Suchou—being Na—not, Atiprasidad—very much satisfied, Hridayah—at heart, Sarbatmakena—by all means, Yada—when, Na—not, Tushyat—become

Ebam—thus, Prabrittasya—one who is engaged in, Bhutanam—of the living great professor is Lord Himself in the Form Lord Sri Chaitanya Mahaprabhu the spiritual or devotional service of the Lord. It is a great science and the less intelligent class of men

classified on the level of Sudras and woman class, who are by nature less intelligent. The Sudras and the woman class do not require to under go any Samaskara save and except the ceremony of marriage.

This less intelligent class of men namely the woman the Sudras and the unqualified sons of the higher castes, are devoid of the necessary qualifications for understanding the purpose of transcendental Vedas. For them the Mahabharaata was prepared. The purpose of the Mahabharaata is to administer the purpose of the Vedas and therefore within this Mahabharaata the such as Bhagwat Geeta is set in. The less intelligent class of men are more interested in stories than in philosophy and therefore the philosophy of the Vedas in the form of the Bhagwat Geeta spoken by the Lord Sri Krishna is set in. Vyasa deva and Lord Krishna both of them are on the same transcendental plane and therefore both of them collaborated on the plan of doing good to the fallen souls of this age. The Bhagwat Geeta is the essence of all Vedic knowledge. It is the first book of spiritual values and same as the Upanisadas are. The Vedanta philosophy is the subject matter for study of the spiritual graduates and only the post graduate spiritual student can enter into the spiritual or devotional service of the Lord. It is a great science and the great professor is Lord Himself in the Form Lord Sri Chaitanya Mahaprabhu and persons who are empowered by Him can initiate other person in the transcendental loving service of the Lord.

Ebam prabruttasya sada bhutanan shreyasi dwija Sarbatmakena yadi natayat hridayam tatah. Ebam—thus, Prabrittasya—one who is engaged in, Bhutanam—of the living beings, Shreyasi—in the matter of ultimate good, Dwija—oh the twice born, Sarbatmakena—by all means, Yada—when, Na—not, Tushyat—become—satisfied, Hridayam—mind, Tat—é at that time.

Oh the twice born Brahmins, thus when His mind was not satisfied even though He engaged himself for all round welfare work for the general mass of people, thereafter.

Sri Vyasa deva was not satisfied Himself although He prepared literatures in the Vedic values, for all round welfare activities of the general mass of people. It was expected that He would be satisfied by all such activities but ultimately He was not satisfied.


Thus at once (the sage) being not being very much satisfied at heart began to consider as he was one who knew the essence of religion and said within himself.

The sage began to search out the cause of not being satisfied at heart. Perfection is never attained till one is not satisfied at heart. This satisfaction of heart has to be searched out elsewhere beyond the matter.

Dhritabratena mayaih chhandankai surasvatyas tate shuchou, Vitarkyan viviktastha idam pradarsitah. Dhritabratena—under strict disciplinary vow, Merry—by me, Hi—certainly, Chhandankai—the vedic hymns, Gurabo—the spiritual masters, Agnaya—the sacrifice, Manita—the offerings, Nirbalikena—without any pretence, Gritihanti—also accepted, Anusasana—traditional discipline, Bharata—the Mahabharaata, Byopadeshe—by compilation of, Hi—certainly, Annayartaha—import by disciplic succession, Pradarshitah—properly explained, Drishtyate—by which necessary, Dharmati—the path of religion, Steri Sudradhi—even by the woman and Sudras—etc.

I have under strict disciplinary vow, certainly worshipped the Vedas, the spiritual masters and the altar of sacrificial fire without any pretence; I have also abided by the rules, I have shown the import of disciplic succession through the explanation of the Mahabharaata in which even the woman, Sudras and such others (the friends of the twice born) can also see the path of religion.

No body can enter into the import of the Vedas without having undergone a strict disciplinary vow and disciplic succession. The Vedas, spiritual masters and sacrificial fire must be worshipped by the desiring candidate. All these

intricacies of the Vedic knowledge are systematically presented in the Mahabharaata for the understanding of the women class, labourer class of men and the unqualified members of Brahman, khsatriya or the Vaishya families. In this age the Mahabharaata is essential more than the original Vedas.

Tathapi bata me daihoy hi atma cha eva atmaana bhuh, Asampanna ibhayati bhuh varchayaa sattamah Tathapi—although, bata—defecto, Me—mine, Hi—certainly, Atma—living being, Eva—even, Atmana—myself, Bibhu—sufficient, Asampanna—wanting in, Ibbhavi—it appears to be, Brahmavarchaya—of the Vedantists, Sattama—The Supreme.

I am feeling still wanting although myself is already fully equipped with every thing required in the matter of Vedic principles.

Undoubtedly Srila Vyasa deva was complete in all the details of Vedic achievements. Purification of the living being submerged in the matter, is made possible by the prescribed activities in the Vedas but the ultimate achievement is different, the ultimate achievement is attained, the living being, even though fully equipped, cannot be situated in the transcendental normally stage. Srila Vyasa deva appeared to have lost the clue and therefore felt dissatisfaction.

Kimba Bhagwata dharma na prayena nirupta Priya paramansham na eva hi abhayata priyah Kimba—or, Bhagwata Dharma—devotional activities of the living being, Na—not, Prayena—almost, Niruptah—directed, Priya—dear, Paramansham—in the perfect beings, Ta Eva—that also, Hi—certainly, Achyuta—fulfill, Priya—attractive.

Or it may be that I did not almost directed the devotional service of the Lord which is dear both to the perfect beings and the infallible Lord. The wanting which was being felt by Srila Vyasa deva is expressed herein in his own words. The wanting was felt for the normal condition of the living being in the devotional service of the Lord. Unless one is not put up in the normal condition of service, neither the Lord nor the living being can become fully satisfied. This defect was felt by Him when Narada Muni, his spiritual master reached on the spot. It is described as follow:


Narada reached the cottage of Krishna Dwipayana on the bank of Saraswati as said before while Vyasa deva was regretting thus on the point of inferiority of his personal self. The vacuum felt by Vyasa deva was not due to his lack of knowledge. Bhagwata Dharma is purely devotional service of the Lord in which the monist has no access. The monist is not counted amongst the Paramanshas (the most perfect of the renounced order of life). Shrimad Bhagwat is full of narration of the transcendental activities of the Personality of Godhead. Although Vyasa deva was empowered Divinity still he felt inferior complex because in none of his works the transcendental activities of the Lord was properly explained. The inspiration was infused by Sri Krishna directly in the heart of Vyasa deva and thus he felt vacuum as above explained. It is definitely expressed herewith that without transcendental loving service of the Lord, everything is void; but in the transcendental service of the Lord everything is tangible without any separate attempt for frutitive work or emeripic philosophical speculation.

Tam ahbijanaya sahasa pratayhtvavagatam munih, Pujavayamsa bidhitab naradum surapujitam. Tamahbibijnaya—seeing the auspicity of His (Narada's) arrival, Sahasa—all of a sudden, Pratyuthyaaya—getting up, Agtamat—arrived at, Munih—Vyasa deva, Pujavayamsa—worshipped, Bidhitab—with the same respect as is offered to Brahma the creator.

Thus on the auspicious arrival of Sri Narada, Sri Vyasa deva got up in respect and worshipped Him with equal veneration as is offered to Brahma the creator.

Bidhitab means Brahma the first created living being. He is the original student as well as professor of the Vedas as He learnt it from Sri Krishna and taught Narada first. So Narada is the second Acharya in the line of spiritual disciplic succession. He is representative of Brahma and therefore He is respected exactly like Brahma the father of all Bidhis (regulations); similarly all other successive disciples in the chain are also equally respected as representative of the original spiritual master. Thus end the Bhaktivedanta Purports of the first canto—Fourth Chapter of Srimad Bhagwatam in the matter of Appearance of Sri Narada.
FIFTH CHAPTER
Sri Narada's instructions on Srimad Bhagwatam for Vyasadeva.

Suta uvacha
Atha tam sukhamasseena upasenanam brahchhavrama
Debrashti praha virprisim vinapani smayannitha.

Suta—of the name, Uvacha—said, Atha—Therefore, Tam—him, Sukhamasseena—comfortably seated, Upasenan—unto one sitting nearly, Brihchhavrama—greatly respected, Debrashti—The great Rishi amongst the Gods, Praha—said, Virprisim—unto the Rishi amongst the Brahmin, Vinapani—one who carries veena by his hand, Smayannitha—apparently smiling.

Suta Goswami said, "Thus the sage amongst the gods (Narada) who was comfortably seated addressed the Rishi amongst the Brahmin (unto Vedavyasa) apparently smiling."

Narada was smiling because he knew well the great sage Vedavyasa and the cause of his disappointment. As he will explain gradually the cause of Vyasdeva's disappointment was due to insufficiency in catering the science of devotional service. Narada knew the defect and it was confirmed by the then position of Vyasa.

Narada Uvacha
Parasharya mahabhagha bhavatath kacid atmana
Pritushyati Shriru atma manasa ehabha.

Narada—of the name, Uvacha—said, Parasharya—of the name, Parasher—a great fortunate, Bhavath—your, Kacid—if it is, Atmana—by the self realisation of, Paritushyati—does it satisfy, Shriru—identifying the body, Atma—self, Manasa—identifying the mind, Ehabha—certainly, Cha—and.

Addressing Vyasya, the son of Parashara, Narada enquired whether yourself is satisfied by identifying the body or the mind as the object of self realisation?

This was a hint by Narada to Vyasya about the cause of his despondency. Vyasya, as the descendant of Parashara a great powerful sage, has the privilege of having a great parentage which should not have given Vyasdeva cause of despondency. The great son of a great father as He was, He should not have identified the self with the body or the mind. Ordinary men with poor fund of knowledge can identify the body as self on the mind as self but Vyasya should not have done like that. One cannot be cheerful by nature unless one is factually seated in the matter of self realisation which is transcendental to the material body and the mind.

Jijnashitham susampannam api te mahadaibhatam,
Kritabham bharaman yastam sarbartha paribhringhatam.

Jijnashitham—fully enquired, Susampannam—well versed, Api—inspite of, Te—your, Mahadaibhatam—great and wonderful, Kritabham—prepared, Yastam—what you have done, Sarbartha—including all sequences, Paribhringhatam—elaborately explained.

Your enquires were full and studies also fulfilled well and there is no doubt about it as you have prepared the great and wonderful work Mahabharata which is full of all vedic sequences elaborately explained.

Despondency of Vyasya was certainly not due to his lack of sufficient knowledge because as a student, he had fully enquired in the Vedic literatures as a result of which the Mahabharat is compiled with full expansion of the Vedas.

Jijnashitham adhitumcha Brahma yattat sanatanan
Tathapi shochari atmanan akirturartha ita prabho.

Jijnashitham—deliberated fully well, Adhitumcha—the knowledge obtained, Cha—and, Brahma—The Absolute, Yat—that, Tat—that, Sanatanam—eternal, Tathapi—inspite of that, Shochari—lamenting, Atmanan—unto self, Akirturartha—undone, Itha—like, Prabho—my dear sir.

You have fully deliberated upon impersonal Brahman also and the knowledge derived also. Insipe of all these why should you be disponent thinking that your self is undone oh my sir.

The Vedenta Sutra or Brahman Sutra compiled by Sri Vyasa is the full deliberation of impersonal Absolute feature and it is accepted as the most exhalted philosophical exposition in the world. It is delineated on the subject of eternity and the clues implemented there are scholarly represented. So there cannot be any doubt about the transcendental scholarship of Vyasya and why it shall be like this that he shall consider himself as undone in the matter.

Sri Vyasa uvacha
Asti eha me sarvam idam twaya ukatam
Tathapi na atma paritushyati me.

Sri Vyasa—of the name, Uvacha—said, Asti—there is, Elba—certainly, Me—mine, Sarvam—all, Idam—this, Twaya—by you, Ukatam—uttered, Tathapi—and yet, Na—not, Atma—self, Paritushyati—does pacify, Me—unto me, Tat—that of which, Moolam—root, Agadbhodham—the man of unlimited knowledge, Prichhhamahe—do enquire, Twam—unto you, Atmahbha—self born, Atmahbham—appraising.

Vyasadeva replied that all that He (Narada) had said about Him (Vyasa) were perfectly correct. Inspite of all these, His self was not pacified. He therefore asked Narada who was the man of unlimited knowledge on account of His being the offspring of one (Brahman) who is self-born (without any mundane father and mother) on the root of the cause.

In the material world every one is engrossed with the seanty idea of identifying the body or the mind as self. As such all knowledge disseminated (without any mundane father and mother) on the root of the cause. Narada was smiling because he knew well the great sage Vedavyasa and the cause of his disappointment. As he will explain gradually the cause of despondency. The great son of a great father as He was, He should not have identified the self with the body or the mind. As such all knowledge disseminated in the material world, is related either with the body or with the mind and that is the root cause of all despondencies. This root cause of despondency all over the material world is not always detected by any one even though he may be the greatest erudite scholar in materialistic knowledge. It is good, therefore, to approach a Personality like Narada for solution of the root cause of all despondencies. Why Narada shall be approached in this connection is explained below.
The eternal relation of an individual soul with the Supreme soul Personality of Godhead is constitutionally one of being the eternal servitor of the eternal master. The Lord has expanded himself as the servitor living beings in order to accept loving service from them which alone can satisfy both the Lord and the loving service is a means. A scholar like Vyasadeva has completed many expansions of the Vedantic literatures within the Vedanta philosophy but none of them have been written with direct glorification of the Personality of Godhead. Dry philosophical speculations even on the transcendental subject of the Absolute, has very little attraction without being directly dealt in the glorification of the Lord. The personality of Godhead is the last word in transcendental realisation. The Absolute realised as impersonal Brahman or localised Super soul Paramatma are less provocative of transcendental bliss than the Supreme Personal realisation of his glories.

The compiler of the Vedanta Darshan is Himself troubled although He is the author of the Vedanta Darshan who can justifiably claim the transcendental bliss can be derived by the readers and listeners of Vedanta without being explained directly by Vyasadeva the author. Herein arises the necessity of explaining Vedanta Sutra in the form Srimad Bhagwatam by the self same common author.

Yaitha dharamadas cha artha munibarya anukirtitah
na talha Vasudevasya mahima hi anuvartanih.

Yatha—as as, Dharmadayas—all the four principles of religious principles, Cha—and, Artha—wealth, Munibarya—wealth and self the great sage, Anukirtitah—repeatedly described, Na—not, Tatha—in that way, Vasudevasya—of the Personality of Godhead Sri Krishna, Mahima—glories, Hi—certainly, Anuvartitah—so constantly described.

As you the great sage have very broadly described the four principles beginning with religious performances, so you have not described glories of the Supreme Personality Vasudeva.

The prompt diagnosis of Sri Narada is at once declared. The root cause of despondency of Vyasadeva was due to His deliberate avoidance of glorifying the Lord, in His various editions of the Puranas. He has certainly as a matter of course, given descriptions of the glories of the Lord (Sri Krishna) but not so widely as He had done it in the matter of religion, economic development, sense-gratifications and salvation. These four items are by far the inferior engagement of the living being than being engaged in the devotional service of the Lord. Sri Vasudeva as the authorised scholar knew very well that difference of the above mentioned two classes of engagements. And still instead of giving more importance to the better type of engagements namely in the devotional service of the Lord, He had more or less improperly used the valuable time of His life and thus He was despondent. From this it is clearly indicated that no body can be pleased substantially without being engaged in the devotional service of the Lord. In the Bhagwat Geeta this fact is clearly mentioned.

After liberation which is the last item in the line of performing religiosity etc., one is engaged in the pure devotional service. This is called the stage of self realisation or Brahmabhuta stage. At the beginning of this Bhagwa vatam, it is described that on the path of devotional service, one issymtomatised with the signis of satisfaction. But satisfaction is the beginning of transcendental bliss. One should push further on progress of the Brahmabhuta status by neutrality and equality of the relative world. And passing this stage of equanimity one is fixed up in the transcendental loving devotional service of the Lord. This is the instruction of the Personality of Godhead in the Bhagwat Geeta. The conclusion is that in order to maintain the status-qua of Brahmabhuta stage as also to increase the degree of such transcendental realisation, it is recommended by Narada to Vyasadeva that He (Vyasadeva) should now impatiently and repeatedly describe the path of devotional service. This would cure Him from gross despondency of life.

Na tad vachas chitrpadam harer yasha
Jagat pavitram pragrinita karhichit
Tad vayasya tirhim ushanti manasa
Na yatra hansa nirvamanti ujhayah


The set of vocabulary, in which there is no description of the glories of the Lord which can sanctify the whole universal atmosphere,—is considered by the saintly persons, as the pilgrimage of the crows where the all perfect persons do not derive any pleasure on account of their being inhabiting of the transcendental abode.

The crows and the ducks are not the birds of the same feather on account of their different mental attitude. Similarly the fruitful workers or the passionate man is compared with the crows whereas the all perfect saintly persons are compared with the ducks and swans. The crows do take pleasure in a place where refused remnants of foodstuff are thrown out as much as the passionate fruiter worker do take pleasure in wine and woman and similar places for gross sense-pleasure. The ducks and swans do not take pleasure in the place where crows are assembled for conferences and meetings but they are very rarely seen particularly in the atmosphere of natural scenic beauty where there is transparent reservoir of water nicely decorated with stems of lotus flower in variegated colourful natural beauty. That is the difference between the two classes of birds.

Nature has influenced different species of life,—by different mentality of the living entities and it is not possible to bring them up into the same rank and file.

Similarly there are different kinds of literature for study of different types of men of different mentality. Mostly the market literatures which attract men of the crown's categories are literatures containing refused remnants of sensuous topics. They are generally known as mundane talks in relation with the gross body and subtle mind. They are full of subject matter described in decorative language full of mundane poetic and literary art by similes and metaphorical arrangements; but with all they are void in the matter of glorifying the Lord. Such decorative poetry and prose on any subject matter is considered as decoration of the dead body and the superficial agitated mind. Spiritually advanced men who are compared with the Swans do not take pleasure in such dead literatures which may be sources of pleasure for men who are spiritually dead. These literatures in the mode of passion and ignorance are distributed under different labels but hardly they can help mitigating spiritual urge of the human being and as such the swankle spiritually advanced men have nothing to do with such mundane remnants. Such spiritually advanced men, who are called also the manasas called because such saintly persons do always keep up to the standard of transcendental voluntary service of the Lord in the spiritual plane which forbids attraction completely from fruitful activities for gross bodily sense satisfaction or subtle speculation of the material egoistic mind.

Very often literary men, revolutionists, mundane poets, theoetical philosophers, politicians who are completely absorbed in the material advancement of sense-pleasure,—are all dolls of the material energy. They do take pleasure in a place where the same rejected subject matters are thrown. According to Swami Sridhar such places are compared with the pleasure of the prostitute house.

But literatures which describes the glories of the Lord, are enjoyed by the Paramahamsas who have grasped the essence of human activities.

Tad baha visarga janata agha viplabho
Yasmin pratislokam abaddha vatyapi
Namani anatasya jasho ankitani yat
Srinnwanti gayanti grintani sadhabah

Tad—that, Baga—vocabulary, Visarga—creation, Janata—the people in general, Agha—revoluntary, Viplabho—unlimited, Yasmin—each and every, Pratislokam—each and every stanza, Abaddhabhah—irregularly composed, Api—insipri of, Namani—transcendental names etc, Anantaya—of the unlimited Lord, Jasho—glories, Ankitani—depicted, Yat—which, Shrinnwanti—do hear, Gayanti—do sing, Grintani—do accept, Sadhabah—the purified honest.

On the other hand the literature which is full with description of transcendental glories of the Name, Fame, Forms, Pastimes etc. of the Unlimited supreme Lord,—is a different creation of transcendental vocabulary all meant for bringing about a revolution in the impious life of a misdirected civilization of the world. Such transcendental literatures even though irregullary composed, is heard, sung and accepted by the purified men who are thoroughly honest.

It is a part of qualification of the great thinkers to pick up best even from the worst. It is said that intelligent man should pick up nectar from the stock of poison, he should accept gold even from the filthly place, he should accept a good and qualified wife even from the obscure family and he should accept good lesson from a man or from a teacher who may come from the unteachable. These are some of the ethical instructions for every one in every place without any exception. But a saint is far above the level of an ordinary man and he is always absorbed in the business of glorifying the Supreme Lord because by broadcasting the holy name, fame of the Supreme Lord, the polluted atmosphere of the world will have a change of heart of the people in general and as a result of such propaganda through the transcendental literatures like Srimad Bhagwatam people will become sane in their transactions honestly and diligently. While preparing this commentary on this particular stanza of Srimad Bhagwatam we have a crisis before us that our neighbouring friend China has attacked the border of India in a militant spirit. We have practically no business in the political field and yet we study situations that in old age there were both China and India and they lived peacefully for centuries without any ill feeling between them. The reason is that they lived in those days in an atmosphere of God-consciousness and therefore every country, over the surface of the world, was God fearing pure hearted simple populace and there was no question of political diplomacy for nothing. Practically there is no cause of quarrel between the two countries of
China and India on the issue of a land which is not very suitable for habitation and reasonably there is no cause of fighting on this issue. But due to the age of quarrel Kali which we have discussed in these pages of Srimad Bhagwatam, there is always a chance of quarrel on slight provocation. This is due not to the issue at question, but it is due to the political atmosphere of this age when systematically there is propaganda, by a section of people, to stop glorification of the Name and Fame of the Supreme Lord. Therefore, there is great need of disseminating the message of Srimad Bhagwatam all over the world. It is the duty of every responsible Indian to broadcast the transcendental message of Srimad Bhagwatam throughout the world to do them the supremest good as well as to bring about the desired peace in the world. Because India has failed in her duty by neglecting this responsible work there is so much quarrel and trouble all over the world. We are confident if the transcendental messages of Srimad Bhagwatam is received only by the leadership of the world, namely the Supreme Lord Krishna, naturally the people in the world to do them the supremest good as well as to bring about the desired peace in the world. As referred to above not only ordinary literatures devoid of the transcendental glorification of the Lord, are condemned but also vedic literatures and speculation on the subject of impersonal Brahma, when they are devoid of devotional service, are also similarly condemned on account of such spiritual vacuum. When speculation on the impersonal Brahma is condemned on the above ground then the whole subject of knowledge about Brahma is condemned also. They are not meant for fulfilling the aim of devotional service. Such speculative knowledge and fruitive work cannot lead one to the goal of perfection. Fruitive work in which almost all people in general are engaged, is always painful either in the beginning or at the end. They can only be fruitful when they are made subservient to the devotional service of the Lord. In the Bhagwat Geeta also in this is confirmed that the result of such fruitive work may be offered for the service of the Lord, otherwise they are all meant for material bondage. The bonafide enjoyer, of the fruitive work, is the personality of Godhead and as such fruitful result when it is engaged in the sense gratification of the living beings, all such results become acute sources of trouble for such false enjoyer.

Athe mohanagaha bhavan amoghadhik
Shachi shrabah satyarato dhritabratah
Urakram asya akhila bandha muktaye
Samadhina anusmara tad bechesitam

Athe—therefore, Mohahaga—highly fortunate, Bhavan—youself, Amoghadhik—the perfect seer, Shachi—spots, Shrhab—famous, Satyarato—taken the vow of truthfulness, Dhritabratah—fixed up in spiritual qualities, Urakramasya—of the one who performs supernatural activities (God), Akhila—universal, Bandha—bondage, Muktyate—for the matter of liberation from, Samadhina—by trance, Anusmara—think repeatedly and then describe them, Tadvichestitam—different pastimes of the Lord.

Oh Vyasa your vision is completely perfect. Your good fame is spotless. You are fixed up in vow and situated in truthfulness. And as such you can think of the pastimes of the Lord in trance just for the liberation of the people from all suffering from the material world.

People in general have a taste for literatures by instinct. They want to hear and read from the authorities something about the unknown but their taste is exploited by unfortunate literatures which is full of subject matter for satisfaction of the material senses. Such literary careers develop into different kind of mundane poems and philosophical speculations, more or less under the influence of Maya ending in sense gratification. These literatures, although worthless in true sense of the term, are variably decorated to attract the attention of the less intelligent men and thus the attracted living entities are more and more entangled in the material bondage without any hope of liberation for thousands and crores of generations. Sri Narada Rishi as He is the best amongst the Vishnavas, is compassionate for such unfortunate victims of worthless literatures and also as such He advises Sri Vyasa to compose such transcendental literature which may, not only be attractive but also actually cause liberation from all kinds of bondage of the materialistic men. Sriya Vyasa and His representatives are pure in thought on account of their spiritual enlightenment, fixed up in vow on account of their devotional service and all of them are determined to deliver the fallen souls rotting in the material activities. The fallen souls are very eager to receive novel informations every day and the transcendentalist like Vyasa or Narada can supply such eager people in general with news from the spiritual world without any limitation. In the Bhagwat Geeta it is said that the material world is only a part of the whole creation and this earth is only a fragment of the whole material world.

There are thousands and thousands of literates men all over the world and they have created many many thousands of literacies works for the information of the people in general for thousands and thousands of years. Unfortunately none of them have brought in peace and tranquility on the earth between man to man nation to nation. This is due to spiritual vacuum in those literatures and as such the Vedic literatures specially the Bhagwat Geeta and the Srimad Bhagwatam are specifically recommended to the suffering humanity for bringing about the desired effect of liberation from the pangs of material civilization which is eating the vital part of the human energy. The Bhagwat Geeta is the spoken message by the Lord Himself recorded by Vyasa and the Srimad Bhagwatam is the transcendental narration of the activities of the same Lord Krishna which alone can satisfy the hankering desires of the living being for eternal peace and liberation from miseries. Srimad Bhagwatam is, therefore, meant for all the living beings all over the universe for total

Fifth Chapter – Sri Narada’s Instructions on Srimad Bhagwatam for Vyasa...
Srimad Bhagawatam, First Canto, Part One

liberation from all kinds of material bondage. Such transcendental narration of the pastimes of the Lord can only be described by such liberated souls like Vyasadeva and His bonafide representatives who are completely merged in the transcendental loving service of the Lord. Because to such devotees only the pastimes of the Lord and transcendental consciousness automatically manifest by dint of devotional service attitude. No body else can either know or describe the acts of the Lord, even they speculate on the subject for many many years. Description of the Bhagwat is so precise and accurate that whatever has been predicted in this great literature, about five thousands years before, are now exactly happening without any deviation. Therefore, the vision of the author comprehends past, present and future. Such liberated persons like Vyasa are not only perfect by the power of vision and wisdom but also they are perfect in aural reception in thinking, feeling and all other perfect sense-activities. A liberated person means possessing perfect senses and with a perfect sense-hearing, he can see Hirshikeshi Sri Krishna the Personality of Godhead. Srimad Bhagwat is, therefore, the perfect description of all Perfect Personality Godhead by the all perfect Personality like Srila Vyasa the compiler of the Vedas.

Tato’ anyathā kimchana yad vivakshatāh prthu dhishas tatkrita rupa namabhīḥ
Na karhichītva kwa cha dushṭaḥ mātra labheta batahatah nīrsvaḥ aspadam.

Tato—from that, Anyathā—apart, Kimechana—something, Yad—whatever, Vivakshatā—desiring to describe, Prthu—separately, Drishha—vision, Tatkrita—reactionary to that, Rupa—form, Namabhīḥ—by names, Na karhichīt—never, Kwavi—any, Cha—And, Dushṭaḥ mātra—oscillating mind, Labheta—gains, Batahata—troubled by the wind, Naur—boat, Iva—like, Aspadam—place.

Anything that you may have desired to describe under separate vision apart from that of the Lord will react in different forms and names and result in oscillating the mind like the boat disturbed by the wind which cannot have any place to rest.

Srī Vyasa is the editor of all descriptions of the Vedic literatures and as such he has described transcendental realisation in different ways namely the way of fruitive activities, the way of speculative knowledge, the way of mystic power and the way of devotional service. Besides that in his various Puranas he has recommended the worship of so many demigods in different forms and names. The result is that people in general are puzzled to fix up his mind in the service of the Lord; on the contrary they are always disturbed to find out the real path of self realisation. Srī Naradadeva is stressing on this particular defect of the Vedic literatures compiled by Vyasa and thus he is trying to emphasise the point on concentrating in the matter of describing everything in relation with the Supreme Lord and no body else. In fact there is nothing existent except the Lord. The Lord is manifested in different expansions. He is the root of the complete tree. He is the stomach of the complete body. As such pouring of water on the root is the right process to water the tree as much as feeding the stomach supply energy to all the parts of the body. As such Srī Vyasa should not have compiled any other Puranas than the Bhagwat Purana because a slight deviation from that may create a havoc in the matter of self-realisation. A slight deviation can create such havoc and what to speak of deliberate expansion of the separatist ideas. Here is the foremost quality of the Personality like Srila Vyasa the compiler of the Vedic literatures such regulated sacrifice is recommended. They are so ruined either by voluminous work, or by accumulation of wealth or even by increasing the number of population, but it is so attained only by renunciation. The materialistic men only can retire from material activities and may pull on the life some way or other depending on the charities of the munificent population.

In histories like the Mahabhārata, of course, there are topics on transcendental subjects along with material topics. The Bhagwat Geeta is there in the Mahabhārata. The whole idea of the Mahabhārata is culminated in the ultimate instructions of the Bhagwat Geeta, that one should renounce all other engagements and should engage oneself solely and fully in the matter of surrendering unto the lotus feet of Lord Sri Krishna. But men with materialistic tendency are more attracted with politics, economics and social upliftment activities mentioned in the Mahabhārata than the principal topics namely the Bhagwat Geeta. This compromising spirit of Vyasa is directly condemned by Narada and He advised, so to speak, to directly pride the primary necessity of human life is to realise his eternal relation with the Lord and thus surrender unto Him without any delay.

A patient suffering from a particular type of malady is almost always inclined to accept eatable which is forbidden for him. The expert physician does not make any compromise with the patient and thus allow him to take partially what he should not at all take. In the Bhagwat Geeta it is also said that men attached with fruitive work may not be discouraged in his occupation and gradually he may be elevated to the position of self realisation. This is sometimes applicable for those who are only dry empiric philosophers without any spiritual realisation. But impetus for those who are in the devotional line may not be so advised by all means.

Vichakshana asya arhati veditum bhīho
Ananta-paramasāya nivīrṭitāḥ sukham
Praparantarasya purasāya gniṣṭaḥ anatmanas
Tato bhavaṁ darshay chetathā bhīho.

Vichakshana—very expert, Asya—of him, Arhati—deserves, Veditum—understand, Bibho—of the Lord, Ananta-paramasāya of the unlimited, Nivīrṭitāḥ—retired from, Sukham—material happiness, Praparantarasya—those who are attached with, Gunāḥ—by the material qualities, Anatmanas—knowledge of spiritual value, Tato—therefore, Bhavan—your goodness, Darshay—show, Chetathā—of the Lord.

The Supreme Lord is unlimited. Only a very expert personality deserves to understand this knowledge in spiritual values and that also being retired from the activities of material happiness. Therefore those, who are not so well placed on account of being attached with material qualities, may be shown the ways of transcendental realisation by your goodness by describing the transcendental activities of the Supreme Lord.
Theological science is a difficult subject and specially when it is dealt with the transcendental nature of God. It is not a subject matter to be understood by persons who are too much attached with material activities. Only the very expert personalities, who have almost retired from materialistic activities, and by culture of knowledge in spiritual values, can be admitted in the study of this great science. In the Bhagwat Geeta it is clearly stated that out of many hundred and thousands of men only a person deserves to be entered in the matter of transcendental realisation. And out of many thousands of such transcendently realised persons, only a few can understand the theological science specifically dealing in God as Person. Sri Vyasa deva is therefore advised by Narada to describe the science of God by His transcendental activities directly. Vyasa is himself a personality expert in this science and he is unattached with material enjoyment of life. Therefore He is the right person to describe it and Sukdeva Goswami the son of Vyasa deva is the right person to receive it. Shrimad Bhagwat is the topmost Theological science and therefore it can react on the laymen also as medicinal doses for the right recipient. As it contains the transcendental activities of the Lord there is no difference between the Lord and the literature. The whole literature is factual incarnation of the Lord by literal values. So the laymen can hear the narration of the activities of the Lord whereby they are able to associate with Lord and thus gradually become purified of the material diseases. The expert devotees also can discover novel ways and means to convert the foolish non-devotees in terms of particular time and circumstances. Devotional service is dynamic activities and for its acceptance the expert devotees can find out competent means to inject into the dull brain of the materialistic population. Such transcendental activities and the devotional service of the person to describe it can bring in a new order of life to the foolish society of materialistic men. Lord Shri Chaitanya Mahaprabhu and His subsequent followers exhibited expert dexterity in this connection and following the same method the materialistic men o this age of quarrel can be brought into order for peaceful life and transcendental realisation simultaneously.

**Tyakta swadharmam charanabhujam harer Bhajan napakho atha patet tato yadi Yatra kwa ba ahhadram abhut amasya kim Kobartha apto abhajatam swadharmatam.**


One who might have forshaken one’s own material occupational engagements and be engaged in the devotional service of the Lord, may sometimes fall down in immature condition and still he has no risk of being unsuccessful. On the other hand a non-devotee may be fully engaged in his occupational duties and yet does not gain any thing.

So far duties of the mankind are concerned there are innumerable duties. Every man is duty bound not only to his parents, family-members, society, country, humanity, other being living things, the environment etc. but also he is duty bound to the great philosophers, poets, scientists, etc. It is enjoined in the scripture that one can relinquish all such duties and surrender himself into the service of the Lord. So if one does so and becomes successful in the discharge of his devotional service unto the Lord, it is well and good. But it so happens sometimes that one surrenders himself unto the service of the Lord, by some temporary sentiment, and in the long run due to many other reasons he falls down from the path of service by undesirable association and there are so many instances in the histories. Bharat Maharaj was obliged to take his birth as a stag on account of his intimate attachment with a cub of a stag and he was full with its thinking when he died. As such in the next birth he became a stag although he did not forget his previous birth. Similarly Chitraketu also fell down due to the incidence of his previous birth. Similarly Chitraketu also fell down on account of wrong association sometimes become an devoted to the service of the Lord, by some temporary sentiment, and in the long run due to many other reasons he falls down from the path of service by undesirable association and there are so many instances in the histories. Bharat Maharaj was obliged to take his birth as a stag on account of his intimate attachment with a cub of a stag and he was full with its thinking when he died. As such in the next birth he became a stag although he did not forget his previous birth. Similarly Chitraketu also fell down due to the incidence of his previous birth. Similarly Chitraketu also fell down on account of wrong association sometimes become an

**Tasya—for that purpose, Eva—only, Heto—reason, Prayata—should endeavour, Kovid—to one who is philosophically inclined, Na—not, Labhyate—is not obtained, Yad—what, Bhramatam—wondering, Uparyada—from top to toe, Tat—that, Labhyate—can be obtained, Dukhman—like the, Ksham—suffer, Sukham—sense enjoyment, Kalena—in course of time, Sarvatra—everywhere, Gabhira—subtle, Ramhasa—progress.**

**Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable wondering even from the topmost planet (Brahmaloka) down to the lowest planet (Patala). So far happiness derived from sense enjoyment is concerned, it can be obtained by some mechanical arrangement of time as we progress}
Srimad Bhagawatam, First Canto, Part One

initiator of the fruitful workers. The fruitful workers want to lord it over the material world. Similarly foolishly a neophyte devotee thinks of accumulating some material power inexchange of devotional service. Such foolish devotees, are, some times, put into difficulty by the Lord Himself as special favour by means of sense enjoyment which is transient and miserable. Those who are enamoured by the external beauty of Vishnumaya, do not understand the transcendence, Purnam—personality of Godhead, Paratmanah—of the supreme Lord, Kalam—plenary part, Ajam—birthless, Prajatam—have taken birth, Jagatah—for the wellbeing, Tat—that, Mahanubava—of the Supreme Personality of Godhead Sri Krishna, Abhuvadaya—pastimes, Adhiganyatam—describe most vividly.

Your goodness has the perfect vision and you can yourself know the Supersoul Personality of Godhead because he is the plenary portion of the Lord. Although you are birthless, still you have appeared on this earth for the wellbeing of all people. Please therefore describe the transcendental pastimes of the Supreme Personality of Godhead Sri Krishna, more vividly.

Srila Vyasadeva is the empowered plenary portion incarnation of the Personality of Godhead Sri Krishna. He descended by His causeless mercy to demonstrate the fallen souls that all is under the control of the supreme powerful engineer. As such the living beings are also identical with the Lord. But they are never equal nor superior to the Personality of Godhead. The Lord and living beings are all individual persons and with the help of the material energies the living beings are also creating something but none of them is either equal or superior than the creations of the Lord. The human being create a small playful Spurtic and may throw it in the outer space for floating but that does not mean that he can create a full planet like the earth or moon and float them in the outer space. The Lord is able to do. Men with poor fund of knowledge only claim to be equal with the Lord. They are never to be equal with the Lord. This is never to be. The human being after attaining complete perfection may achieve a large percentage of the qualities of the Lord say upto 78% but it is never possible to surpass the Lord or to become equal with Him. In diseased condition only the foolish being claims to be one with the Lord and thus become misled by the illusory energy. The misguided living being, therefore, must accept the Supremacy of the Lord and agree to render loving service to Him for which they have been created. Without this there cannot be any peace and tranquility in the world. Srila Vyasadeva is advised by Srila Narada to expand this idea in the Bhagwat Geeta. In the Bhagwat Geeta also the same idea is explained as to surrender fully unto the lotus feet of the Lord and that is the only business of the perfect humanbeing.

Tvaam atmanam atmana avehi amoghadhir
Parasya pusnam paramatmanah kalam
Ajam prajatam jagatah shivaya tat
mohanabhava abhyudaya adhiganyatam

Tvaam—yourself, Atmanam—your suprer soul, Atmana—by your own self, Avehi—search out, Amoghadhir—one who has perfect vision, Parasya—of the transcendence, Pusnam—personality of Godhead, Paramatmanah—of the supreme Lord, Kalam—plenary part, Ajam—birthless, Prajatam—have taken birth, Jagatah—for the wellbeing, Tat—that, Mahanubava—of the Supreme Personality of Godhead Sri Krishna, Abhuvadaya—pastimes, Adhiganyatam—describe most vividly.

Your perfection in the progressive devotional service. A pure devotee continuously remembers of the lotus feet of Lord Shri Krishna and does not forget Him even for a moment and in exchange of all the opulence of the three worlds.

Idam hi visvam bhagavan iba itara
Yato jagat san nirodha sambhavah
Taddhi all about, Swoyam—personaly, Veda—knowledge, Bhavan—your good self, Tathapi—still, Te—unto your, Pradeshamatram—just a synopsis only, Bhvatah—unto you, Pradashratnham—explained.

The Supreme Lord Personality of Godhead is Himself this cosmos and still He is aloof from it because from Him only this cosmic manifestation has been created; unto Him it rests and unto Him it enters after annihilation. Your goodness knows all about this and still I have explained just a synopsis only.

For a pure devotee the conception of Mukunda Lord Sri Krishna is both Personal and impersonal. The impersonal cosmic situation is also Mukunda because it is emanation of the energy of Mukunda. The example is like the tree and the leaves and branches. The tree is the complete unit whereas the leaves and the branches of the tree are emanated parts and parcels of the tree. The leaves and branches of the tree are also tree but the tree itself is neither the leaf nor the branch. The vedic version that the whole cosmic creation is nothing but Brahman means that everything being emanations from the Supreme Brahman is the only plenary part of the whole. Similarly the part and parcel hands and legs are called the body but the body as the whole unit is neither the hand nor the leg. The Lord is the transcendental Form of eternity cognition and beauty. And as such the creation of the energy of the Lord appears to be partially eternal full of knowledge and beautiful also. The conditioned souls are therefore fully engaged in the net work of the material nature as all in all without any information of the Lord who is the Primeval cause. But they have no information also that the parts and parcels of the body being detached from the whole body are no longer the same hand or leg as they were when attached with the body. Similarly a Godless civilization detached from the transcendental loving service of the Supreme Personality of Godhead is just like detached hand and legs of the body. Such parts and parcels of the body may appear like the hands and legs but they have no efficiency. The devotee of the Lord Srila Vyasadeva knows it very well and he is further advised by Srila Narada to expand the idea in right earnest so that the entrapped conditioned souls may take lessons from Him and be in order to understand the Supreme Lord as the Primeval cause.

According to Vedic version the Lord is naturally fully powerful and as such His Supreme Energies are always perfect and identical with Him. Both the internal and external energies of the Lord. External energy is comparatively inferior whereas the internal potency is superior. The superior energy is living force and therefore, she is completely identical but the external energy being inert, she is partially identical. But both the energies are neither equal nor greater than the Lord being the generator of all energies; such energies are always under His control and like the external energy, however powerful may be it is always under the control of the supreme powerful engineer.

The human being and all other living beings are products of His internal energies. As such the living being is also identical with the Lord. But they are never equal nor superior to the Personality of Godhead. The Lord and living beings are all individual persons and with the help of the material energies the
entrapped by Vishnumaya do utilise the result of advancement of knowledge in the matter of sense enjoyment. Sri Narada Muni has explained that all paraparpanam of the cosmic universe are but emanations from the Lord out of His different energies because the Lord has set in motion by His inconceivable energy, actions and reactions of the created manifestation. They have come to be out of His energy, they rest on His energy and after annihilation they merge into Him. Nothing is therefore, different from but at the same time the Lord is always different from them,

When advancement of knowledge is applied in the service of the Lord, the whole thing becomes Absolute. The Personality of Godhead, His transcendental Name, Fame, Glory, etc. are all non-different from Him. Therefore, all the sages and devotees of the Lord have recommended that the subject matter of art, science, philosophy, physics, chemistry, psychology and all other branches of knowledge should be wholly and solely applied in the service of the Lord. Art literature, poetry, painting, etc. may be used in glorifying the Lord. The fiction writers, poets and celebrated literators are generally engaged in the matter of senuous subjects but if the direction is turned towards the service of the Lord they can be well utilised in describing the transcendental pastimes of the Lord. Valmiki was a great poet and similarly Vyasa-deva is a great literator and both of them or many of them have absolutely engaged themselves in delineating the transcendental activities of the Lord and by doing so they have become immortal. Similarly science and philosophy also should be applied in the service of the Lord. There is no use presenting dry speculative thesis for sense gratification but philosophy and science should be engaged to establish the glory of the Lord. Advanced people are eager to engage through the Absolute Truth through the medium of science and therefore a great scientist should endeavour to prove the existence of the Lord on scientific basis. Similarly philosophical speculations may be utilised for establishing the Supreme Truth as sentient and all powerful. Similarly all other branches of knowledge should always be engaged in the service of the Lord. In the Bhagwat Geeta also the same thing is affirmed. All advancement of knowledge without being engaged in the service of the Lord are different branches of nescience. Real utilisation of advanced knowledge is to establish the glories of the Lord and that is the real import of them. Scientific knowledge engaged in the service of the Lord, artistic sense engaged in the service of the Lord, physical laws engaged in the service of the Lord, physical laws engaged in the service of the Lord, chemical combination engaged in the service of the Lord and all similar activities are all factually 'Harikirtan' or glorification of the Lord.

"Aham pura attitahave abhava mune
Dasyascha kaysa chana vedavadinah"

Nirupito valaka eva yoginam
Shrusursane prabhrishi nirvikshatam

Aham—I, Pura—formerly, Atitabhav—in the previous millennium, Abhava—became, Mune—of the muni, Dasya—who the most insignificant parentage, Kasyaschana—certain, Vedavadinah—of the followers of Vedanta, Nirupita—engaged, Valaka—boy servant, Eva—only, Yoginam—of the devotees, Shrusrasane—the service of, Prabhrishu—during the four months of rainy season, Nirvikshatam—engaged, together.

Oh the muni, in the last millennium i.e., in my past life I was born as the son of a certain maid servant engaged in the service of the Brahmins following the principles of Vedanta. When they were living together during the four months of rainy season, I was then engaged in their personal service.

The wonder of an atmosphere surcharged with devotional service of the Lord is briefly described herewith by Sri Narada Muni in the incidence of His previous birth. He was the son of the most insignificant parentage, neither He was properly educated and still because His complete energy was engaged in the service of the Lord He became an immortal sage like Narada. Such is the service of the Lord. The Bhaktivedantas as above mentioned were pure devotees of the Lord. The Bhaktivedantas see to the people in general as wasting time in the matter of false sensual things and thus their business is to get the ignorant mass of people to the sense of re-establishing the lost relation with the Personality of Godhead. By such Bhaktivedanta's endeavour, even the most forgotten soul is roused up to the sense of spiritual life and thus being initiated by them the people in general become gradually progressive on the path of transcendental realisation. So the Vedantvedis initiated the boy even before he became self-controlled and was detached from childish, sporting habits. But before the initiation of favour by them upon the poor boy, he (the boy) become more and more advanced in the matter of discipline which is very essential for one who wish to make progress in the line. In the system of Varnashram Dharma, which is the beginning of actual human life, small boys after five years of age are sent to the Guru's Ashram to Brahmabhary where these things were systematically taught to the boys may he be a king's son or the son of an ordinary citizen. The training was compulsory not only to create good citizen of the state but also for the matter of preparing the boy's future life for spiritual realisation. Irrespective life of sense enjoyment by childish proclivities were unknown to the children of the followers of the Varanashram system. Even the boy was injected with spiritual acumen before he was placed by the father in the womb of the mother. Both the father and the mother were responsible for the boy's life as successful for being liberated from the material bondage. That is the process of a loving parent family. The boy is to be brought up to complete perfection.

"Aham pura attitahave abhava mune
Dasyascha kaysa chana vedavadinah"

"Nirupito valaka eva yoginam
Shrusursane prabhrishi nirvikshatam"

"Aham—I, Pura—formerly, Atitabhav—in the previous millennium, Abhava—became, Mune—of the muni, Dasya—who the most insignificant parentage, Kasyaschana—certain, Vedavadinah—of the followers of Vedanta, Nirupita—engaged, Valaka—boy servant, Eva—only, Yoginam—of the devotees, Shrusrasane—the service of, Prabhrishu—during the four months of rainy season, Nirvikshatam—engaged, together."
association and by eating once the remnants of the foodstuff taken by them. Such foodstuff remnants may be taken even without permission of the pure devotees. There are sometimes pseudo-devotees and one should be very much cautious about them. There are many things which hinders one in the matter of entering in the realm of spiritual service. One association of pure devotees all these obstacles are removed. The neophyte devotee becomes practically enriched with the transcendental qualities of the pure devotee which means attraction for the Personality of Godhead's Name, Fame, Quality, Pastime etc. Infection of the qualities of the pure devotee means to imbibe in character the taste of pure devotion always in the transcendental activities of the Personality of Godhead. This transcendental taste at once makes all material things detestable and therefore a pure devotee is not at all attracted by material activities devoid of relation of the Personality of Godhead. After the elimination of all sins or obstacles on the path of devotional service, one can become free from all the effects of the mundane activity. A pure devotee have transcendental emotions and at last one is situated on the plane of loving service of the Lord. All these stages develop by the association of pure devotee and that is the purport of this stanza.

Tatra anya aham krishnakahat pragayatam
Anugrahena ashrinravan manoharah
Tah shrusada me anupadam visrwanathah
Priyashrabasya anga mama abhabat ruchih

Tatra—thereupon, Anu—everyday, I—Krishna, Shraddadhanasya—of the faithful, Valasya—of the boy, Dantasya—of Him, Sadasat—gross and subtle, Swamaya—one's own ignorance, Pasye—upon the Lord, Askhalita mati—strong faith in, Mahamate—great sage, Priyashrabasya—upon the Lord, Me—myself, Ruchih—taste.

Oh Vyasa desa, in that association and by the mercy of the great Vedantist describing the attractive activities of Lord Krishna, I could receive them by aural reception. And thus hearing attentively step by step my taste for hearing the personality of Godhead became manifested.

Lord Shri Krishna the Absolute Personality of Godhead is not only attractive by personal feature but also He is attractive by His transcendental activities. It is so because the Absolute is Absolute by His Name, Fame, Form, Pastimes, Entourage, Parahpamala etc. The Lord out of His mercy descends on this material world and displays His various transcendental pastime as human being so that the human being is attracted towards Him thus, become able to go back to Godhead. They are naturally apt to give aural reception to histories and narrations of various personalities of mundane activities without knowing that by such association of mundane affairs one can simply waste valuable time of one's life and also become addicted to the three qualities of mundane nature. Instead of wasting time in such mundane qualitative affairs one can get spiritual success by turning the attention to the transcendental pastimes of the Lord. By such aural reception of the narration of the pastimes of the Lord the heart is directly the Personality of Godhead and as explained before, by hearing about the Personality of Godhead from within, it causes clearance of all accumulated sins of the mundane creature. Being cleared of all sins by such aural reception of the narration of the pastimes of the Lord, the hearer gradually becomes liberated from the mundane association and becomes attracted to the transcendental pastimes of the Lord. This is so because the Absolute is by His transcendental pastimes entirely free from the ignorance. Thus during the two seasons of the rainy as well as the autumn, I was very much attracted to them, gentle in behaviour, and my all sins became eradicated by their service; in my heart I had strong faith in, Shradhaya—of the faithful, Valasya—of the boy, Dantasya—of Him, Shraddadhanasya—of the faithful, Me—unto me, Anupadam—constantly, Yasoma lam—unadulterated glories, Harer—of the Lord, Visrinwato—continuously hearing, Me—myself, Anusavam—constantly, Yasomalam—anulaterated glories, Samkritomanam—chanted by, munihi—the great sages, mahatmabhir—great souls, Bhakti—devotional service, Pravrita—began to flow on, Atma—living being, Rajas—mode of passion, Tama—mode of ignorance, Apah—a vanishing.

Prachakritya—attached to, Prarthana—praying, Alaadhitvat—liberated from the influence of the modes of passion and ignorance. These are the necessary qualifications of a prospective candidate—who can expect to be elevated to the position of a pure unadulterated devotee. Such candidate must seek always the association of pure devotees. One should not be misled by a pseudo devotee. He himself must be plain and gentle to receive the spiritual influences of the association of pure devotees. Anyone who receives the ultimate goal namely transcendental love of God. Such flow of devotional service cannot stop but on the contrary it increases more and more without any limitation. The flow of devotional service is so much potent that any onlooker of such flowing of transcendental service, also becomes as much liberated from the influence of the modes of passion and ignorance. These two qualities of nature are thus removed and living being is liberated, being situated in his original position.

Ittham sarat prakritya ritu harer
Virsivanto me'unamsuvam yasomalam
Sammkritomanam munihi mahatmabhir
Bhakti pravritta itum rajas tamoupha.

Ittham—thus, Sarat—autumn, Prakritya—rainy season, Ritu—two seasons, Harer—of the Lord, Visrivanato—continuously hearing, Me—myself, Anusavam—constantly, Yasomalam—anulaterated glories, Samkritomanam—chanted by, munihi—the great sages, mahatmabhir—great souls, Bhakti—devotional service, Pravrita—began to flow on, Atma—living being, Rajas—mode of passion, Tama—mode of ignorance, Apah—a vanishing.

Thus during the two seasons of the rainy as well as the autumn, myself got the opportunity of hearing the great-soul sages chanting constantly unadulterated glories of the Lord Hari,—the flow of my devotional service began, vanishing away coverings of the modes of passion and ignorance.

Transcendental loving service for the Supreme Lord is the natural inclination of every living being. The instinct is dormant in every living being but due to the association of material nature the modes of passion and ignorance cover them from time immemorial. If by the Grace of the Lord and the great soul devotees of the Lord, a living being becomes fortunate to associate with the unadulterated devotees of the Lord, and gets the chance of hearing unadulterated glories of the Lord, certainly the dormant instinct of devotional service become at once woke up and the flow of devotional service takes place like the flow of waves of a river. As the river flows on till she reaches the destination of the sea, similarly pure devotional service of devotee begins to flow by the association of pure devotees and it has just explained by this practical facts by his personal experience in the past. The whole idea is concentrated on the point that simply by hearing about the Lord's pastimes one can become one of the associates of the Lord. Narada Muni who has eternal life, unlimited knowledge and unfaltered bliss with access of travelling all over the material and spiritual worlds without any restriction. One can attain to the highest perfection of life simply by attentive hearing of the transcendental pastime of the Lord from the right sources, as Sri Narada heard it from the pure devotees Bhaktivedantas in His previous life. This process of hearing, in the association of the devotees, is specially recommended in this age of quarrel (Kali).

Tasmin tad labdha rucher mahamate
Priyasrabasi ashrikata matir mama
Yaya aham etat sadasat swamayyaga
Pasye mayee brahmani kalpitam pure.

Tasmins—so it being, Tada—at that time, Labdha—achieved, Ruchir—taste, Mahamate—great sage, Priyasrabasi—upon the Lord, Ashritala—uninterrupted attention, Mama—mine, Yaya—which by, Aham—I, Tad—all these, Sadasat—gross and subtle, Swamyaya—one's own ignorance, Pasyey—see, Brhamani—the supreme, Kalpitam—is accepted, Par—ina the transcendence.

Oh great Sage, as soon as I got some taste in the Personality of Godhead, at once my attention became uninterrupted in hearing about my Lord. And by such development of taste I could realise that by my ignorance only I had accepted the gross and subtle covering upon me and the Lord both of us being transcendental.

Ignorance in the material existence is compared with darkness and the Personality of Godhead is compared with the Sun in all the Vedic literatures. As such wherever there is light there cannot be darkness. Hearing of the Lord's pastimes means transcendental association of the Lord because there is no difference between His transcendental pastimes and material existence. To become associated with the Supreme light means dissipation of all ignorance. By ignorance only the conditioned soul wrongly thinks that he is a product of the material nature and so also the Personality of Godhead. But in fact all of them, the Personality of Godhead and the living being are transcendental and they have nothing to do with the material nature. When the ignorance is removed, and it is perfectly realised that there is nothing existing without the Personality of Godhead the nescience is removed. The gross and the subtle bodies being emanations from the Personality of Godhead, the knowledge of light permits one to engage both of them in the service of the Lord. The gross body shall be engaged in acts of rendering service to the Lord as to bring about water in the pot, cleansing the temple or in the matter of obeisances etc. The path of Archan or worshipping the Lord in the temple is to engage one's gross body in the service of the Lord. Similarly the subtle mind should be engaged in the matter of hearing the transcendental pastimes of the Lord, thinking about them, chanting His name and all such activities are transcendental. None of the gross or subtle senses shall otherwise be engaged. Such realisation of transcendental activities by the devotee is made possible by many many years of apprenticeship in the devotional service, but simply by attraction of love in the Personality of Godhead as it was developed in Narada Muni, by hearing, is highly effective.

Ittham sarat prakritya ritu harer
Virsivanto me'unamsuvam yasomalam
Sammkritomanam munihi mahatmabhir
Bhakti pravritta atma rajas tamoupha.

Tasya evam me anuraktsaya prarthitaya kata enasah
Shraddhadasanaaya valasya dantasya anucharchaya cha.

Tasya his, Evam—thus, Me—mine, Anuraktsaya—attached to him, Prarthitaya—obediently, Hata—freed from, Enasah—his, Shraddhadasanaaya—of the faithful, Valasya—of the boy, Dantasya—subjugated, Anucharchya—strictly following the instructions.

I was very much attached to them, gentle in behaviour, and my all sins became eradicated by their service; in my heart I had strong faith in them, I had subjugated the senses and I was strictly following them with body and mind.

These are the necessary qualifications of a prospective candidate—who can expect to be elevated to the position of a pure unadulterated devotee. Such candidate must seek always the association of pure devotees. One should not be misled by a pseudo devotee. He himself must be plain and gentle to receive the spiritual influences of the association of pure devotees. A pure devotee is a son of the Supreme being and thus he becomes completely unto the Personality of Godhead. Such pure devotee knows the Personality of Godhead as the Supreme Proprietor and all others are His servitors. And by the association of such pure devotees only one can get rid of
Fifth Chapter – Sri Narada's Instructions on Srimad Bhagawatam for Vyasadeva

all sins accumulated by mundane association. A neophyte devotee must faithfully serve the pure devotee and he should be very much obedient and strictly following the instructions of the pure devotee. These are the signs of a devotee who is determined to achieve success even in the existing duration of life.

Jnanam—knowledge, Guhyatamam—most confidential, Yat—what is, Tat— that, Sakshat—directly, Bhagawatadityam—propounded by the Lord Himself, Anavachakam—gave instruction, Gamiṣyanto—while departing from, Kripaya—by causeless mercy, Deenavatasa—those who are very kind to the poor and meek.

The Bhaktivedantas who are very kind upon the poor hearted souls while leaving the place where they reside, that is the most confidential subject which is instructed by the Personality of Godhead Himself. A pure Vedantist or the Bhaktivedantas do instruct to followers exactly what is instructed by the Lord Himself. The Personality of Godhead both in the Bhagvat Geeta and in all other scriptures has definitely instructed to follow the Lord only. Because the Lord is the creator, maintainer and annihilator of everything. The whole manifestive creation is existing by His will and by His will when the whole show will be finished He will remain in His eternal abode with His all paraphernalia. This means, before the creation, He was there in the eternal abode and after the annihilation of everything He will continue to remain. He is not therefore one of the created beings. He is transcendental. In the Bhagvat Geeta the Lord says that long before the instruction was imparted to Arjuna, the same was instructed to the Sun god and in course of time, the same instruction being wrongly handled and being broken thereof, it was again reinstructions to Arjuna because He was His perfect devotee and friend. Therefore, the instruction of the Lord can be understood by the devotees only and nobody else. The impersonlist who has no idea of the transcendental Form of the Lord cannot understand this most confidential message of the Lord. The word 'most confidential' is significant here because knowledge of devotional service is far and far above the knowledge of impersonal Brahman. Jananam means knowledge ordinary or any branch of knowledge. This knowledge develops up to the knowledge of impersonal Brahman. Above this when the same is partially mixed up with devotion such knowledge which develops up to the knowledge of the pure devotee. This is more confidential. But when such knowledge is turned into pure devotional service and the confidential part of transcendental knowledge is attained, it is called the most confidential knowledge. This most confidential knowledge was imparted by the Lord to Brahma Arjuna, Uddhaba etc.

Yena eva aham Bhagwato Vasudevay Vedaḥ
Maya anubhavam avidam yena gachhanti tatpadam.

Yena—by which, Eva—certainly, Aham—I, Bhagwato—of the Personality of Godhead, Vasudevaya—of Lord Sri Krishna, Vedaḥ—of the Supreme creator, Maya—energy, Anubhavan—influence, Avidam—easily understood, Yena—by which, Gachchanti—they go, Tatpadam—at lotus feet of the Lord. By that confidential part of knowledge, I could understand clearly the influence of the energy of the Lord Sri Krishna the creator maintainer and annihilator of everything and knowing that they can go back to Him or can personally meet Him.

By devotional service or by the most confidential knowledge, one can understand very easily how the different energies of the Lord is working. One part of energy is manifesting the material world, the other superior part of His energy is manifesting the spiritual world. And the via media is manifesting the living entities who are serving under either of the abovementioned energies. The living entities serving under the material energy are struggling hard for existence and happiness which is presented to them is illusion. But in the spiritual energy they are placed under the direct service of the Lord in eternal life, complete knowledge and perpetual bliss. The Lord desires, as He has directly said in the Bhagvat Geeta, that all conditioned souls, rotting in the kingdom of material energy, may come back to Him by giving up all engagements in the material world. This is the most confidential part of knowledge. But this can be understood only by the pure devotees and such devotees only are entered in the kingdom of Godhead. The concrete example is Narada Muni who has attained the highest stage of knowledge known as Bhagwati. And the ways and means are open to all like Narada Muni provided one agrees to follow the footsteps of Sri Narada Muni. According to Suri the Supreme Lord has unlimited energies without any effort by Him and the whole energy is described under three principal heading as above mentioned.

Oh the good soul, does not a thing therapeutically treated cure a disease which was caused by the same thing? Expert physician treat his patient with therapeutically treated diet. For example milk preparation sometimes causes disorder of the bowl but the very milk converted into curd and mixed up with some other remedial ingredients causes the disorder of the bowl. Similarly the threefold miseries of material existence cannot be mitigated simply by material activities. Such activities in connection with the enjoyment of the material energy is to be recommended for the human beings who are struggling hard for existence and happiness which is presented to them is illusion. But in the spiritual energy they are placed under the direct service of the Lord in eternal life, complete knowledge and perpetual bliss. The Lord desires, as He has directly said in the Bhagvat Geeta, that all conditioned souls, rotting in the kingdom of material energy, may come back to Him by giving up all engagements in the material world. This is the most confidential part of knowledge. But this can be understood only by the pure devotees and such devotees only are entered in the kingdom of Godhead. The concrete example is Narada Muni who has attained the highest stage of knowledge known as Bhagwati. And the ways and means are open to all like Narada Muni provided one agrees to follow the footsteps of Sri Narada Muni. According to Suri the Supreme Lord has unlimited energies without any effort by Him and the whole energy is described under three principal heading as above mentioned.

Etat samucchitan brahmanas tapatraya chikitsitam
Vad isware bhagwato karma brahmani bhavatam.

Etat—this much, Samsuchitam—decided by the learned, Brahmanas—oh Brahmin Vyas, Tapatraya—three kinds of miseries, Chikitsitam—remedial measures, Yad—that, Isware—the supreme controller, Bhagwato—unto the Personality of Godhead, Karma—one's prescribed activities, Brahmani—unto the great, Bhavatim—dedicated.

Oh Brahmin Vyasaede, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities in the service of the Supreme Lord Prsonality of Godhead (Sri Krishna).
with the Supreme Spiritual Being. Every thing is emanation from the Supreme spirit and by His inconceivable power He can convert the spirit into matter and the matter into spirit. Therefore a material thing (so-called) is at once turned into spiritual force by the great will of the Lord Who is able to do so. The necessary condition for such change of matter into spirit is to employ the so called matter in the service of the spirit. That is the way of treating our material diseases and elevate ourselves up to the spiritual plane where there is no misery, no lamentation and no fear. When everything is thus employed in the service of the Lord we can experience that there is nothing except the Supreme Brahman. The vedic mantra that Everything is Brahman is thus realised by us.

Evam nirnann kriyagah sarve samsriti hetavah
Ta evatma vinashaya kalpante kalpitah pare.

Evam—thus, Nirnam—of the human being, Kriyagah—all activities, sarve—everything, Samsriti—material existence, Hetava—causes, Ta—that, Eva—certainly, Atma—the tree of work, Vinasaya—killing, Kalpate—become competent, Kalpita—dedicated, Pare—unto the transcendence.

Thus when all activities of the human being become dedicated unto the service of the Lord, the activities which are causal to perpetual bondage, become the killing source of the tree of work.

Fruitive work which has perpetually engaged the living being in growing the tree of work, as it is compared with the banyan tree in the Bhagwat Geeta, is certainly very much deep rooted. So long the propensity for enjoying the fruit of work is there one has to continue the condition of transmigration of the soul from one body or place to another body or place according to one's nature of work. The propensity for enjoyment may be turned into the desire for serving the mission of the Lord. By doing so one's activity is changed into Karmayoga or the way by which one can attain spiritual perfection even being engaged in his work for which he has natural tendency. Here the word Atma indicates the categories of all fruire activity. The conclusion is that when the result of all fruire work and other works is dovetailed with the service of the Lord, they will cease to generate further karma and will gradually develop into transcendental devotional service which will not only cut off completely the root of the banyan tree of work but also will carry the performer to the Lotus Feet of the Lord.

The summary is that one has to, first of all, seek the association of pure devotees who are not only learned in the Vedantas but also self realised souls and unalloyed devotees of Lord Sri Krishna The Personality of Godhead. In that association, the neophyte devotees must render loving service physically and mentally with out any reservation. This service attitude of the neophyte will induce the great souls more to be favourable for bestowing their mercy which infects the neophyte with all the transcendental qualities of such pure devotees. Gradually this is developed into the strong attachment for hearing the transcendental pastimes of the Lord, which makes him able to catch up the constitutional position of the two gross and subtle bodies and beyond them is the knowledge of pure soul and his eternal relation with the Supreme Soul The Personality of Godhead. After the the purview of spiritual transcendental relation is established the eternal relation, pure devotional service of the Lord begins gradually developing into perfect knowledge of the Personality of Godhead beyond the purview of impersonal Brahman and localised Paramatma. By such Purushottamayoga, as it is stated in the Bhagwat Geeta, one is made perfect every moment of the present corporeal existence exhibiting all the good qualities of the Lord to the highest percentage. These are the gradual development by association of pure devotees.

Yadatra kriyate karma bhagawat puristosahnam
Jnanam yadad adhinam hi bhatkiyoga samwritnam.

Yad—whatever, Atra—in this life or world, Kriyate—does perform, Karma—work, Bhagwait—unto the Personality of Godhead, Puristosahnam—satisfaction of, Jnanam—knowledge, Yadad—what is called so, Adhinam—dependent, Hi—certainly, Bhatkiyoga—devotional, Samwritnam—dovetailed with bhatkiyoga.

Whatever work is done here in this life for the satisfaction of the mission of the Lord is termed as bhatkiyoga or transcendental loving service of the Lord and as such what is called knowledge become a concomitant factor.

The general and popular notion is that by discharging fruire work in terms of the direction of the scriptures one becomes perfectly able to acquire transcendental knowledge for spiritual realisation. Bhaktiyoga is considered by some as another form of karma. But factually Bhaktiyoga is above both Karma and Jnanam. Bhaktiyoga is independent of Jnanam or Karma on the other hand Jnanam and Karma are dependant of Bhaktiyoga. This Kriya Yoga or Karma-yaga as recommended by Sri Narada to Vyasa is specifically recommended because it is to satisfy the Lord. The Lord wants that His sons the living being may not suffer the threefold miseries of life and desires that all of them should come to Him and live with Him but such going back to Godhead means one must purify himself from material infections.

When work is, therefore, performed in terms of satisfaction of the Lord, the performer of such work become gradually purified from the material affection. This purification means attainment of spiritual knowledge. Therefore Knowledge is dependant on such Karma or work which is done on behalf of the Lord. Other's knowledge, being devoid of Bhaktiyoga or satisfaction of the Lord is termed as bhaktiyoga of the non-follower of the Lord and one who is engaged in such work means cannot even offer salvation as it is already explained in connection with the stanza, NAISKARAMA EVA ACHYUTABHAVA VARJITA. etc. The conclusion is that a devotee engaged in the unalloyed service of the Lord specifically in hearing and chanting of His transcendental glories, becomes simultaneously spiritually enlightened by the Divine grace as it is confirmed in the Bhagwat Geeta.

Kurvana yatra karmani bhagawat ichaayah sakrit
Granit acya guma namami krishnasya anusmaranti cha.

Kurvana—while performing, Yatra—thereupon, Karmani—duties, Bhagabat—the Personality of Godhead, Ichhaya—by the will of, Sakrit—constantly, Graniti—takes on, Guna—qualities, Namami—names, Krishnasya—of Krishna, Anusmaranti—constantly remembers, Cha—and.

While performing duties in pursuance of the order of Sri Krishna the Supreme Personality of Godhead, the performer certainly repeatedly takes into the mind the qualities, names of Him and constantly remembers of Him.

An expert devotee of the Lord can mould his life in such a way that while performing all kinds of duties either for this or the next life, he can constantly take and remember the Lord's Name, Name, Qualities etc. without any stoppage. The order of the Lord is distinctly there in the Bhagwat Geeta that one who performs work only in the name of the Lord even in all other occasions, the Lord shall be fixed up as the Proprietor. According to the Vedic rites even in the worshipping process of some demigods like Indra, Brahma, Sarswati, Ganesh, the system is that in all circumstances the representation of Vishnu must be there as the Yajneswar or the controlling power of such sacrifices. It is recommended that a particularly named demigod may be worshipped for serving a particular purpose but still the presence of Vishnu is compulsory inder to make the function properly done.

Apart from such Vedic duties even in our ordinary dealings also say for example in our household affairs, in our business or profession also we must consider that the result of all such activities must be given over to the Supreme Enjoyer Lord Krishna. In the Bhagwat Geeta the Lord has declared Himself as the Supreme Enjoyer of everything as the Supreme proprietor of every planet and the supreme friend of all beings. Except Lord Sri Krishna no one else can claim to be the proprietor of anything within His creation. A pure devotee remembers this constantly and in doing so he repeats the transcendental name, fame and qualities of the Lord which means He is constantly in touch with the Lord. The Lord is identical with His Name, Fame, etc and therefore to be associated with His Name Fame etc. constantly, means actually associated with the Lord.

The major portion of our monetary income, not less than 50 per cent must be spent for the purpose of the Lord of the order of Lord Krishna killing the demons and not only give over the profit of our earning to the cause as above mentioned, but also we must arrange for preaching this cult of devotion to others because that is also one of the orders of the Lord. On the other hand the Lord definitely says that no body is more dear to Him than one who is always engaged in the preaching of the prabhupada of the Lord. The problem of the householder is that he is recommended that a particularly named demigod may be worshipped for serving a particular purpose but still the presence of Vishnu is compulsory inder to make the function properly done.

The scientific discoveries of the material world can also be equally engaged in the matter of carrying out His order. He wants that message of the Bhagwat Geeta shall be preached amongst His Devotees and it may not be so done amongst those who have no credit of austerities, charity, education etc. Therefore the attempt must go on to convert the unwilling men to become His devotees. Lord Chaitanya has taught us a very simple method in this connection. He has taught us the lesson for preaching transcendental message through singing, dancing and refreshment. As such 50 per cent of our income may be spent up for this purpose. In this fallen age of quarrel and dissension if only the leading and well to do persons of the society agree to spend 50 percent of their income in the service of the Lord as it is taught by Lord Sri Chaitanya Mahaprabhu, there is absolute certainty of converting this hell of pandemonium to the transcendental abode of the Lord. No body will disagree to partake in a function where good singing, dancing and refreshment are administered. Every one will attend such function and in that auspicious spiritual function everyone is sure to feel individually about the transcendental presence of the Lord and this alone will help the attendants associating with the Lord and thereby purifying oneself in the matter of spiritual realisation.

The only condition for successfully executing such spiritual activities, is that it must be conducted under the guidance of a pure devotee who is completely free from all sorts of inferiorities, fruits, desires, etc. In the case of the Lord, the only condition is that His devotees have to feel individually about the nature of the Lord. No body has to discover the nature of the Lord. It is already spoken by the Lord Himself in the text of the Bhagwat Geeta specially and in all other vedic literatures generally. We have simply to accept them in toto and abide by the orders of the Lord. That will guide us to the path of perfection. One can remain in his own position. No body has to change his
position specially in this age of variegated difficulties but only one condition is that he must give up the habit of dry speculation in the matter of becoming one with the Lord. And after giving up such lofty puffed up vanities, one may very submissively receive by aural reception the orders of the Lord as it is said, ‘‘Sri Krsna and Bhagwat Geeta or Bhagwat from the lips of a bonafide devotee whose qualification is mentioned above. That will make everything successful without any doubt.

Om namo bhagabate tuhhyam vasudevaaya dheemahi
Pradyumnaya aniruddhyah namah samk arshanyah cha

Om—the sign of chanting transcendental glory of the Lord, Namo—offering obeisances unto the Lord, Bhagabate—unto the Personality of Godhead, Tuhhyam—unto you, Vasudevaaya—unto the Lord the son of Vasudeva, Dheemahi—let us chant Pradyumna, Aniruddha and Samkarsha—all plenary expansions of Vasudeva.

Let us all chant the glories of the Vasudeva along with His plenary expansions Pradyumna, Aniruddha and Samkarshan.

According to Pancharatra, Narayana is the Primal Cause of all expansions of Godhead. They are Vasudeva, Samkarsha, Pradyumna and Aniruddha. Vasudeva and Samkarshan are in the middle left and right, Pradyumna is on the right of Samkarshana and Aniruddha is on the left of Vasudeva and thus the four deities are situated. They are known as the four aide-e-camp of Lord Srikrishna.

This is a Vedic hymn or mantra beginning with Omkar pranava and as such the mantra is established by the transcendental-chanting process namely Om Namo Dheemahi etc.

The purport is that after any transaction, either in the field of fruitive work or emperic philosophy, which is not ultimately aimed at transcendental realisation of the Supreme Lord,—is considered as useless endeavours. Naradji has therefore explained the nature of unalloyed devotional service by His personal experience in the development of intimacy between the Lord and the living entity by gradual process of progressive devotional activities. Such progressive march of transcendental devotion for the Lord culminates in the attainment of loving service of the Lord which is called Prema in different transcendental variegatedness called Rasas (Mellows). Such devotional direction of the spiritual master. That will gradually lead us nearer to the bonafide spiritual master and the chanting may be practised by the representation. Such sound should be received from the transparent agency of Thakur as without difficulty. The transcendental Form of eternal bliss and Purem—the Personality of Godhead, Sa—he alone, Samyak—perfectly, mantramurtim—Form representation of transcendental sound, Amartikam—transmitting sound from a far distant place can be factually experienced. If one can receive the said transcendental Form of bliss, the senses can be realised fully simply by the sound representation. A person worshipped by sound representation in the way of transcendental method of pranapatita will be endowed with the transcendental Form of eternal bliss and identity gradually to one who has unflickening devotional mode both upon the spiritual master as well as the Lord. After this the devotee is endowed with mystic opulences which are eight in number. And above all the devotee is accepted as the confidential entourage of the Lord and is entrusted with specific service of the Lord through the agency of the Spiritual master. A pure devotee is more interested in the matter of service of the Lord than showing an exhibition of the mystic powers dormant in him. Sri Narada has explained all these from His personal experience and one can obtain all the facilities which Sri Narada obtained perfecting the chanting process of the symbolic sound representation of the Lord. There is no bar for chanting this transcendental sound by any one provided the same is received through the agency of Naradaji's representative coming down by the chain of disciplic succession or the Parampara system.

Tvam api adadhara shruta vishruttam vibhoh
Samapayate yena vidum bhubhutsitam
Prakhyahi dakhah mupur arditanam
Samklesha nirvamam ushanti nanyatha

Tvam—Your good soul, Api—also, Adadhara—vast, Shruta—vedic literatures, Vишruttam—have heard also, Vibhoh—of the almighty, Sampayate—satisfied, Vidum—of the learned, Bhubhutsit—who are always associated with transcendental knowledge, Prakhyahi—know how, Dakhah—miseries, Mupur—always, Arditan—suffering mass of people, Samklesha—sufferings, Nirvamam—mitigation, Ushanti—do not get out of, Nanyatha—by other means.

Please therefore, describe the Almighty Lord's activities which you have learnt by your vast knowledge of the Vedas; because that will satisfy the hankerings of the learned and good men and the benevolent people will mitigate the miseries of the common mass of people suffering from the material pangs always and there is no other way to get out of them.

Sri Narada Muni from practical experience of His life asserts it definitely that the prime solution of all problems of material work is to broadcast very widely the transcendental glories of the Supreme Lord. There are four classes of good men and there are four classes of bad men also. The four classes of good men acknowledge the authority of the Almighty God and therefore such good men when 1. they are in difficulty, 2. when they are in need money 3. when they are advanced in knowledge and 4. when they are inquisitive to know more and more about God, intuitively they take shelter of the Lord and as such Naradaji advises Vasdeva to broadcast the transcendental knowledge of God in terms of the vast Vedic knowledge which He had already attained.

So far the bad men are concerned they are also four in number. They are 1. Those who are simply addicted to the mode of progressive fruitive work and thus are subjected to the accompanying miseries. 2. Those who are simply addicted to vicious work for sense satisfaction and also suffering the consequences thereof. 3. Those who are materially very much attached and have no sense to acknowledge the authority of the almighty Lord and thus suffering a lot. And 4 there is a class of men who are known as atheist and therefore purposely hate the very name of God although they are always in difficulty.

Sri Naradaji advised Vasdeva to describe the glories of the Lord just to do good to all the above mentioned eight classes of men both good and bad. Srimal Bhagawat is therefore not meant for any particular class of men or sect. It is for the sincere soul who wants actually his own welfare and peace of the mind.
Thus end the Bhaktivedanta Purports of the first canto—fifth chapter of Srimad Bhagwatam in the matter of Sri Narada's Instructions on Srimad Bhagwatam to Vyasdeva.
SIXTH CHAPTER

Conversation Between Narada & Vyasa

Suta uvacha

Evam nisayya bhagaban devarase janma karma cha
Bhuyah paprachha tam brahman vyasah satyabati sutah

Suta uvacha—Suta said, Evam—thus, Nisayya—hearing, Bhagaban—the powerful incarnation of God, Devarase—of the great sage amongst the gods, Janma—birth, Karma—work, Paprachha—asked, Tam—him, Brahman—oh the brahmans, Vyasa—Vyasa, Satyabati sutah—the son of Satyabati.

(Suta said) Thus hearing all about Sri Narada's birth and activities, Vyasa Deva the incarnation of God and son of Satyavati asked as follows oh the brahmans.

Vyasa was further inquisitive to know about the perfection of Naradji and therefore he wanted to know about Him more and more. In this chapter Naradaji will describe how he was able to have flash of audience of the Lord while he was absorbed in the transcendental thought of separation from the Lord and when it was too much painful for him.

Sri Vyasa uvacha

Bhikshuhhir vipravasite vijnan adestribhis tava
Bartamana vaya adyate tathatah akorad bhavan

Sri Vyasa uvacha—Sri Vyasa said, Bhikshuhhir—by the great mendicants, Vipravasite—having departed from there for other places, Vijnana—scientific knowledge in transcendence, Adestribhis—those who had instructed, Tava—of your, Bartamana—present, Vaya—of the duration of life, Adye—before the beginning of, Tathatah—after that, Akorad—did do, Bhavan—your self.

Sri Vyasa asked Sri Naradaji, what did he do after the departure of the great sages who had instructed him about scientific transcendental knowledge before the beginning of the present birth.

Vyasa himself was the disciple of Naradaji and therefore it is natural to be anxious to hear from him what did he do after initiation from the spiritual masters. He wanted to follow Narad's footprints in order to attain to the same perfect stage of life. This inquisitive line of the disciples to enquire from the spiritual master is an essential factor to march progressively on the spiritual path. This process is technically known as Satdharma Pricha.

Swayambhusha kavya vrittya varitam te param vaya
Katham vedam udahasthrak kale praptte kala


Oh the son of Brahma, how did you pass your duration of life after the initiation and how did you quit your body having attained the time in due course.

Sri Narada Muni in His previous life was just an ordinary maid-servant's son and how he became so perfectly transformed into the spiritual body of eternal life bliss and knowledge, was certainly an important query. Sri Vyasa desired Him to disclose the facts for every one's satisfaction.

Prak kalpa visayam etam smritim te munisattama
Nahi esha byabadhat kala esha sarva nirakriti

Prak—prior, Kalpa—the duration of Brahma's day, Visayam—subject matter, Etam—all these, Smritim—memorance, Te—you, Munisattama—oh the great sage, Nahi—not, Esha—all these, Hi—certainly, Byabadhat—made any difference, Kala—course of time, Esha—all these, Sarva—all, Nirakriti—annihilation.

Oh the great sage, the time annihilates everything in due course and how it so happened that subject matter which happened prior to this duration of Brahma's day is still affair in your remembrance without being disturbed by time.

As spirit does not annihilate ever after the annihilation of the material body so also spiritual consciousness does not annihilate. Sri Narada developed this spiritual consciousness even when he had the material body in the previous Kalpa. Consciousness of the material body means spiritual consciousness expressed, through the medium of material body. This consciousness is inferior, destructible and perverted. But super consciousness of the supramind in the spiritual plane is as good as the spirit soul and is never annihilated.

Sri Narda Uvacha,
Bhikshuhhir vipravasite vijnanas drestiviv mama
Vartamano Vasyayate tato etad akarosham

Sri Narda Uvacha—Sri Narda said, Bhikshuhhir—by the great sages, Vipravasite—having departed for other places, Vijnana—scientific spiritual knowledge, Adestribhi—those who imparted upon me, Mama—mine, Vartamano—present, Vasyayate—before this duration of life, Tato—there after, Etad—this much, Akarosham—performed.

Sri Naradaji said

The great sages who had imparted upon me scientific knowledge in transcendence, having departed from me for other places I had to pass on my life like this.

In his previous life when Naradaji was impregnated with spiritual knowledge by the Grace of the great sages, there was a tangible change in his life although he was only a boy of five years only. That is an important symptom visible after initiation from the bonafide spiritual master. Actual association of devotee brings about quick change in life for spiritual realisation and how it so acted upon the previous life of Sri Narada Muni is described by and by in this chapter.

Ekatmja me janani yoshit mudha cha kinkari
Moye atma anyya gatoyu chakre sneha anubhandhanam

Ekatmja—having only one son. Me—mine, Janani—mother, Yoshit—woman by class, Mudha—foolish, Cha—and, Kinkari—maid servant, Moye—one to me, Aukartege—being her offspring, Anagnagayatu—one who has no alternative protection, Bakre—did it, Snahanabhandhan—tied up by affectionate bondage.

I was the only son of my mother who not only belonged to the simple woman class but also she was only a maid servant. And I being her only offspring having no other alternative protection, she bound me with tie of affectionate bondage.

Sa aswastanra na klapa asit yoga kashhemma moma ecbhati
Ishasya hi bhasa loka yoshra darumaray prartha

Sa—the, Aswatantra—was dependant, Na—not, Kalpa—able, Asit—was, Yogakshemam—maintenance, Momo—mine, Ecbhati—although desirous, Ishasya—of the Provience, Bhasa—under the control of, Loka—everyone, Yoshra—doll, Darumaraya—made of wood, Prartha—as much as.

She wanted to look after me in my childhood properly but because she was not independent she was unable to do any thing for me. The world is under full control of the Supreme Lord and therefore every one is like the wood doll in the hands of the dancing master.

Aham cha tad brahma kule ushibans tad apekskaya
Digeshas kaly ahat pantt awkakha pantcha hayanah

Aham—I, Cha—also, Tad—her, Apekskaya—being dependant on, Tad—that, Brahmakule—in the school of the brahmins, Usibhan—lived, Digeshas—direction and country, Kalya—time, Ahuypantta—having no experience, Valakah—mere a child, Pantcha—five, Hayanah—years old.

I also lived in that school of the brahmins being dependant on my mother's affection while I was a mere child of five years old without any experience of the countries and different directions.

Eka da nirgatam gehat duhanim nish go pathi
Sarpa adasabat pada spritiram kripanam kalachodita

Eka—once upon a time, Nirgatam—having gone out, Gehat—from home, Duhantin—for walking, Gam—the cow, Nish—at night, Sarpa—snake, Adasabat—bitten, Pada—on the leg, Spritiram—thus stroken, Krip nam—the poor woman, Kalachodita—influenced by the supreme time.

Once upon a time the poor woman my mother while engaged in milching cow at night was on the road bitten by a serpent striking on the leg as it was influenced by the Supreme Time.

That is the way of dragging a sincere soul nearer to God. The poor boy was being looked after by the only affectionate mother and yet the mother was withdrawn from the world by the Supreme Will, in order to put the sincere soul completely at the mercy of the Lord. That was actually to happen in the life of Narada in His previous birth.

Tada tad aham ishaya bhakatan sam abhipishtah
Anugraham manyamanyah pratistham dishtaram

Tada—at that time, Tad—that, Aham—I, Ishaya—of the Lord, Bhakatan—of the devotees, Sam—mercy, Abhipishtah—desiring, Anugraham—special benediction, Manyamanyah—thinking like that, Pratistham—departed, Dishti uttaran—on the northern direction.

I tooked it as special mercy of the Lord who always desires benediction for His devotes and thinking like that I started for the northern side after that.

Confident devotees of Lord see in every step a benedictory direction of the Lord. What is considered as odd moment in the mundane sense is accepted as a special mercy of the Lord. Modane prosperity is a kind of material fever and by the Grace of the Lord temperature of such material fever of devotee is gradually diminished and spiritual health is obtained step by step. Mundane people misunderstand it.

Sphitan janapadans tatra pura grama braja akaran
Khetakhabhata battis cha vanani upavanani

Sphitan—very flourishing, Janapadans—metropolises, Tatra—there, Pura—towns, Grama—villages, Braja—big farms, Akaran—mineral fields, (mines)
Srimad Bhagawatam, First Canto, Part One

Khetra—agricultural lands, Kharbata—vallies, Batis—flower gardens, Chaha—
and, Vanani—forests, Upavanani—nursery gardens.

After his departure Sri Narada Muni (in his previous life) began to pass
on through many flourishing metropolis, towns villages, animal farms,
mills, agricultural lands, vallies, flower gardens and natural forests as
well as nursery gardens.

Man's activities in the fields of agriculture mining farming industries
gardens laid were in the same scale, as they are now, even previous to
the present creation and the same activities will remain as they are even in
the next creation. After many hundreds of crores of years one creation is
annihilated and after many hundreds of crores of years another creation is
started by the law of nature and the history of universe repeats itself
practically on the same level but the mundane wranglers waste time in
the matter of archeological excavations without any search into the vital
necessities of life. Sri Narada Muni, even though he was a mere child,
after getting an impetus of spiritual renaissance did not waste time for a single
moment in the matter of economic development although he passed on
through the societies of towns and villages, mines and industries but
continually went on for progressive spiritual emancipation. Srimad
Bhagavatam is nothing but another repetition of history which happened
some hundreds of crores of years before. As it is said herein before that in
Srimad Bhagavatam only the most important factors of history, historical
narration are picked up so it is recorded in this transcendental piece of
literature.

It is the duty of a mendicant to have experience of all varieties of God's
creation as Paribrajakacharya or travelling alone through all forests, hills,
minerals like gold, silver and copper. Tracts of land with reservoirs of
water full of beautiful lotus flowers deserving to be used by the denizens
of heaven and decorated with bewildered deer by the singing birds upon
them.

A travelling mendicant can meet the needs of body namely thirst and hunger
by the gifts of nature without being a beggar at the door of the householders.
We can just have a glimpse of such ecstasy in the words of Shri Narada
Muni. Each and every part of the body or senses have their particular part of
personal deficiencies in the matter of progress in devotional service.

Srimad—being tired of, Indriya—bodily, Atma—mentally, Aham—I,
Tritipari—being thirsty, Bubhukhito— and hungry, Snatwa—taking a bath,
Bhiwa—and drinking water also, Hrada—in the lake, Nadya—of a river.
Upaspriito—being in contact with, Gatah—got relief from, Shramah—
tiredness.

Thus travelling I felt tired both bodily and mentally and I was both
thirsty and hungry. So I took bath in the lake of a river and drank water
also. I got relief from tiredness by such contact of water.

A travelling mendicant can meet the needs of body namely thirst and hunger
by the gifts of nature without being a beggar at the door of the householders.
The mendicant therefore does not go at the house of householder for begging
but for enlightening him spiritually.

Srimad— in that, Nirmanane—without any human habitation, Aranyane—in
the forests, Pippal—banian tree, Upastha—sitting under it, Ashritah—taking
shelter of, Atmana—by intelligence, Atmanam—the supersoul, Atmasthanam—
situated within myself, Yathrasruratnam—as I did hear it from the liberated
souls, Achintayam—thought over.

Thus after that the shadow of a banian tree in the forest without any
human habitation I began to meditate upon the Supersoul situated within
myself by my intelligence as I heard it from liberated souls.

One should not meditate according to one's personal whims. One should know
perfectly well from the authoritative sources of Scriptures through the
transparent medium of bonafide spiritual master and by proper use of one's
trained intelligence for meditating upon the Super Soul dwelling within every
living being. This consciousness is firmly developed by a devotee who has
rendered loving service un to the Lord by carrying the orders of spiritual
master. Shri Narada got contact of bonfide spiritual master served them
sincerely and got the enlightenment rightly. Thus he began to meditate upon.

Thusmeditating upon, Charnambhojam—lotus feet of the

Personality of Godhead localised, Bhavanirjita—mind transformed into
transcendental love and for the Lord, Chetasas—all mental activities
(thinking feeling and willing), Oukanthaa—eagerness, Ashrakaas—tears
dropped down, Akshsya—of the eyes, Asit—appeared, Me—mine,
Shanaa—without delay, Hari—the personality of Godhead.

Dhyatos—thus meditating upon, Charnambhojam—lotus feet of the

Personality of Godhead localised, Bhavanirjita—mind transformed into
transcendental love and for the Lord, Chetasas—all mental activities
(thinking feeling and willing), Oukanthaa—eagerness, Ashrakaas—tears
dropped down, Akshsya—of the eyes, Asit—appeared, Me—mine,
Shanaa—without delay, Hari—the personality of Godhead.

As soon as I began to meditate upon the lotus feet of the Personality
of Godhead with my mind transformed into transcendental love, tears
rolled down from eyes and after that the Lord Personality of Godhead Sri
Krishna appeared on the lotus of my heart.

The word Bhava is significant here. This Bhava stage is attained after
transcendental affection for the Lord. The first initial stage is called Shradhha
or liking for the Supreme Godhead and longing worship of Shri Krishna
and other deities and one has to associate with pure devotees of the Lord. The third stage is to practise the
prescribed rules and regulations in the matter of devotional service and this
will perfect in dissipation of all sorts of misgivings and removal of all
personal deficiencies in the matter of progress in devotional service.

In the Bhava stage personal deficiencies are removed there is a
standard faith in the transcendental matter and the taste for it increases in
greater proportion. This stage leads to attraction and after this there is Bhava
or the prior stage of unalloyed love for God. All the above different states are
but different stages of development of transcendental love. The mind being
surcharged with transcendental love there is strong feeling of separation
which leads eight different kinds of ecstacies. Tears from the eyes of a
devotee is an automatic reaction of such separation and because Shri Narada
Muni in his previous birth attained that stage very quickly after his departure
from home, it was quite possible for him to perceive actual presence of the
Lord which he tangibly experienced by his developed spiritual senses without
any material tinge.

When all misgivings and personal deficiencies are removed there is a
standard faith in the transcendental matter and the taste for it increases in
greater proportion. This stage leads to attraction and after this there is Bhava
or the prior stage of unalloyed love for God. All the above different states are
but different stages of development of transcendental love. The mind being
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Muni in his previous birth attained that stage very quickly after his departure
from home, it was quite possible for him to perceive actual presence of the
Lord which he tangibly experienced by his developed spiritual senses without
any material tinge.

Prema atithbara nibhinnna pulaka anga atinirbrishah
Ananda samapdale leena na apasyam ubhayaa mune.
Prema—love, Atithbara—excessive, Nibirhlnna—extra distinguished,
Pulaka—feelings of happiness, Anga—different parts of body, Atinirbrishah—
being fully overwhelmed, Ananda—ecstacy, Samaplaable—in the ocean of,
Leena—absorbed in, Na—not, Apasyam—could see, Ubbayam—both,
Mune—oh Vyasaeda.

Oh Vyasaeda, at that time being excessively over powered by feelings of
happiness, every part of my body had become distinguished being absorbed in
the ocean of ecstacy, I could not see both myself and the Lord.

Spiritual feelings of happiness and intense ecstacies have no mundane
comparison. Therefore it is very difficult to give expression to such feelings.
We can just have a glimpse of such ecstacy in the words of Shri Narada
Muni. Each and every part of the body or senses have their particular part of

Parishranta indriya atama ahum trijnapari bhubhukhito
Snatwa putva hrad naudyu upasriito gatah shramah

Chitra dhatu vichitra adrin iva bhagnan bhujadruman
Jalasayan shiva jalan nalini surasevita
function. After seeing the Lord all the sense became fully awakened to render service unto the Lord because in the liberated state of the senses from mundane contingency, they are fully efficient in serving the Lord. As such in that transcendental ecstasy it so happened as if the senses have been completely enlivened to serve the Lord. It being so Narada Muni lost himself to see both himself and the Lord simultaneously.

Rupam—form, Bhagavato—of the Personality of Godhead, Jat—as it is, Tat—that, Manah—of the mind, Kanta—as it desires, Suchapaham—vanishing all disparity, Apasyan—without seeing, Sahasa—all of a sudden, Uttasse—got up. Baiklabyat—being perturbed, Durmana—having lost the desirable, Icaya—as it were.

The transcendental form of the Lord, as it is, is just apt to the mind by its desire and is at once vanishing all disparity of the mind. Having not seen that form again all of a sudden I got up being perturbed in the mind as it happens after losing the desirable.

The Lord is not Formless is experienced by Narada Muni. But His Form is happy with the Lord. It is not however possible for others to hear Him upon whom His mercy is bestowed. The Lord was too much pleased that form again all of a sudden I got up being perturbed in the mind as if it happens after losing the desirable.

The Lord is not Formless is experienced by Narada Muni. But His Form is happy with the Lord. It is not however possible for others to hear Him upon whom His mercy is bestowed. The Lord was too much pleased that form again all of a sudden I got up being perturbed in the mind as if it happens after losing the desirable.

As spiritual beings, having eternal relation with that transcendental Form of the Lord we are, life after life, searching after that Form of the Lord and we are not satisfied by any form of material appeasement. Narada Muni got a glimpse of this and he got the desirable of life but having not seen the same again he became perturbed in the mind and stood up all of a sudden to search out the lost desirable. What we desire life after life was obtained by Narada Muni and having lost sight of Him again was certainly a great socket for Him.

Didikshastad ahum bhavyah pranidhyah mano hrdi Bikhosamano api na apasyam avitrirpa iv atrah.

Didikshu—desiring to see, tad—that, Ahum—I, Bhuyah—again, Pranidhyah—having concentrated the mind, mano—mind, Hrdi—upon the heart, Bikhosamano—awaiting to see, Api—inspite of, Na—never, Apasyat—saw Him, Avitrirpa—without being satisfied, Iva—like, Aturah—agrieved.

I desired to see again that transcendental Form of the Lord but inspite of my attempting to concentrate the mind upon the heart with eagerness of reviewing the Form, I could not see any more and thus without being satisfied, I was like one very much agrieved.

There is no mechanical process to see the Form of the Lord. It completely depends on the causeless mercy of the Lord. We cannot demand the Lord to be present before our vision just like we cannot demand the sun to rise up without the day to make it like. Thesae and so also the Lord pleased to be present out of His causeless mercy. One should simply pray for the opportune moment and may go on discharging the prescribed duty in the matter of devotional service of the Lord. Narada Muni thought that the Lord could be seen again by the same mechanical process which was successful in the first attempt but inspite of his utmost endeavour he could not make the second attempt successful again. The Lord is completely independent of all obligations. He can simply be bound up by the tie of devotion unalloyed.

Neither he is visible or perceivable by our material senses. When he pleases being satisfied with the sincere attempt of devotional service depending completely on the mercy of the Lord, then the Lord may be seen out of His own accord.

Evam yatantam vijane mam aha agocharo giram Gambhirasha slksnya vacha suchah prashamayrunvita

Evam—thus, Yatantam—one who is engaged in attempting, Vijane—in that lonely place, Mam—unto me, Aha—saw, Agocharo—beyond the range of physical sound, Giram—utterances, Gambhirasha—grave, Slksnya—pleasing to hear, Vacha—words, Sucha—grief, Prashamay—mitigating, Iva—like.

Thus seeing myself so attempting in that lonely place, the Personality of Godhead, who is transcendental to all mundane description, said unto me in gravita and virtues and virtues just to mitigate mine words just to mitigate mine words just to mitigate mine words.

In the Veda it is said that God is beyond the approach of mundane words and intelligence. And yet by His causeless mercy one can have suitable senses to hear Him or to speak to Him. This is the Lord's inconceivable energy. One can hear Him upon whom His mercy is bestowed. The Lord was too much pleased with Narada Muni and therefore the necessary strength was invested in Him so that he could hear the Lord. It is not however possible for others to perceive directly the touch of the Lord during the probationer stage of regulative devotional service. It was a special gift for Narada. When he heard

Sixth Chapter – Conversation Between Narada & Vyasa

the pleasing words of the Lord the feelings of separation was to some extent mitigated. A devotee in love with God feels always the pangs of separation and is therefore always enwrapped in transcendental ecstasy.

Hant asmin janmani bhavan ma madrastum ita ahartri
Avipakka kashayamav durdursha aham kuyogina

Hant—oh Narada, Asmin—this, Janmani—duration of life, Bhavan—yourself, Ma—not, Ma—me, Drastum—to see, Ahartri—deserve, Avipakka—one immature, Sampat—material dirt, Durdursha—difficult to see, Kuyogina—incomplete in service.

Oh Narada I regret very much that during this span of life you shall no more be able to see me. Those who are incomplete in service and is still immature in being freed from all material dirt hardly can see Me.

The Personalty of Godhead is described in the Bhagwat Geeta as the Most Pure the Supreme and the Absolute Truth. There is no trace of a tinge of materiality in His Person and as such no body can approach Him—who has the slightest tinge of materiality. If one becomes a devotee of devotional service starts from the point when one is freed from at least two forms of material modes namely the modes of passion and the modes of ignorance. The result is exhibited by the signs of being freed from Kama lust and Lova covetousness. That is to say one must be freed from the desires of sense satisfaction and avarice of sense gratification. The balance modes of nature is goodness and to be completely freed from all material tinges is to become free from the modes of goodness also. To search the audience of God in the lonely forest is considered as the modes of goodness. One can go out into the forest for attaining spiritual perfection but that does not mean one can see the Lord Personality there. One can go out into the forest for the purpose of spiritual understanding but that does not mean one can be situated on the plane of transcendence which alone will help the devotee to be in personal touch with the Personality of Godhead. The best method is therefore one should live at a place where the Transcendental Form of the Lord is worshipped. The temple of the Lord is transcendental place, whereas the forest is materially good habituation. The neophyte devotee is always recommended to worship the Deity of the Lord (Archan) than to go into the forest for searching out the Lord. Devotional service begins from the process of Archan better than the process of going out in the forest. In His present life which is completely freed from all material hankering, Sri Narada Muni does not go into the forest although He can turn every place into Vaikuntha by His presence. He travels up and down the planet so that one can come to know that he is not going to the forest but goes into the forest for the purpose of understanding the Deity of Godhead. He has engaged many devotees like Prahlad Moharaj, Dhrura Mohra and many others in the transcendental service of the Lord. A pure devoted of the Lord, therefore, follows the foot prints of the great devotees like Narada, Prahlada etc. and engages his whole time service in the business of glorifying the Lord by the process of Kirtan in different manners. Such preaching process is transcendental to all material qualities.

Sakrid jad darshatnam rupam etad kamaya te anagha Mat kamah shanakaih sadhuh sarvan munchati Hritchhayan

Sakrid—one only, Jad—that, Darshatnam—shown, Rupam—form, Etad—this is, Kamaya—for the matter of hankering, Te—your, Anagha—oh the virtuous, Mat—mine, Shanakaih—by increasing, Sadhuh—devotee, Sarvan—all, Munchati—gives away, Hritchhayan—material desires.

Oh the virtuous, as you have once only seen My Person, it is just for your increasing the hankering for Me. Because the more your hankering for Me, the more you be freed from all material desires.

A living being cannot be vacuum from desires. He is not a dead stone. He must be working with thinking feeling and willing. But when he thinks, feels and wills, materially he becomes entangled one after another and conversely when he thinks feels and wills for the service of the Lord he becomes gradually freed from all entanglement. The more a person is engaged in the transcendental loving service of the Lord the more he acquires a hankering after it. That is the transcendental nature of Godly service. Material service has satiation whereas spiritual service of the Lord has no satiation neither any finishing goal. You may go on increasing your hankering after the loving transcendental service of the Lord, and yet you will not find any satiation nor the end of it. By intense service of the Lord one can experience the presence of the Lord transcendently in the direction of such service. Therefore seeing the Lord means being engaged in His service because His service and His personall are identical. The sincere devotee may go on with sincere purpose of service of the Lord and the Lord will give proper direction as to how and where it has to be done. There was no material desire of Narada and yet just to increase the intense desire for Lords audience He was so advised.

Satsavaya adhirghaya api jata mayi dridha mathi Hitwa avadyam idam lokam ganta majjantam asi.

Satsavaya—by service of the Absolute Truth, Adhirghaya—for some days, Api—even, Jata—having attained, Mayi—unto Me, Dridha—firm, Mathi—intelligence, Hitwa—having given up, Avadyam—deplorable, Idam—this,
Srimad Bhagavatam, First Canto, Part One

Lokam—material worlds, Ganta—going to, Majjanamat—My associates, Asi—become.

"By service of the Absolute Truth even for some days a devotee attains firm and fixed up intelligence unto Me. As such he goes to become My associate in the transcendental world after having given up the present deplorable material worlds." Service of the Absolute Truth means to render service unto the Absolute Personality of Godhead under the direction of the bonafide spiritual master who is transparent via media between the Lord and the neophyte devotee. The neophyte devotee has no capacity to approach the Absolute Personality of Godhead by the strength of his present imperfect material senses and therefore under the direction of the spiritual master he is made up to such transcendental service of the Lord. And by doing so for some days the neophyte devotee gets a fixed up intelligence in such transcendental service which leads him ultimately to get free from perpetual inhabitation in the material worlds and be promoted in the transcendental world to become one of the liberated associates of the Lord in the kingdom of God.

Etabad—thus, Ukta—spoken, Upararam a—stopped, Tat—that, mahat—great, recitation and without any formalities of the material world. Such beings envious also.

Pratikshan—awaiting, Vimada without being proud, Vimatsara—without Gataspriha—completely freed from all material desires, Kalam—time, earth, Paryatan—travelling all through, Stustamona—fully satisfied, Bhadrani—all benedictory, Smaran—constantly remembering, Gam—on the by recitation like repeated reading, Guhyani—mysterious, Kritani—activities, Namani—the holy Name, Fame etc., Anantasya—of the unlimited, transcendental sound.

The conclusion is that the Lord can be seen and heard persistently by chanting the sound of the Vedas. Similarly is the Bhagwat Geeta. Geeta is the sound feeling a sense of gratitude offered my obeisances unto Him by my head. By the eyes but wonderful, stopped speaking and myself on my part Thus spoken, that Supreme Authority personified by sound and unseen associates of the Lord in the kingdom of God.

Thus intelligence engaged in my devotion can never be separated at any time. Even at the time of creation as well as at the time of annihilation of the living beings your remembrance will continue by my mercy.

Any devotional service rendered to the cause of Personality of Godhead never goes in vain. The Personality of Godhead being eternal, intelligence applied in His service or anything done in His relation is also permanent. In the Bhagwat Geeta it is said that such transcendental service rendered unto the Personality of Godhead accumulates birth after birth of the devotees and when they are fully matured the total service counted together makes one eligible to enter into the association of the Personality of Godhead. Such accumulation of God's service never vanquishes but increases till fully matured.

Etabad ukhio upgrapata mat mahat Adhutam nabhalingon ingalimg iswaram Ahanancha tasmai mahatam mohiyase Shirsina abananam bidhadhe anukampitah

Etabad—thus, Utka—spoken, Upararama—stopped, Tat—that, mahat—great, Adhutam—wonderful, Nabhalingon—personified by sound, Atingalm—unseen by the eyes, Iswaram—the supreme authority, Aham—I, Cha—also, Tasmai—unto Him, mahatam—the great, mohiyase—unto the glorified, Shirsina—by the head, Bidhadhe—executed, Abanam—anobeisances, Anukampitah—being favoured by Him.

Thus spoken, that Supreme Authority personified by sound and unseen by the eyes but wonderful, stopped speaking and myself on my part feeling a sense of gratitude offered my obeisances unto Him by my head.

The Personality of Godhead although He was not seen but heard only that does not make any least difference to the Personality of Godhead produced the four Vedas by His breathing and he is seen and realised through the transcendental sound of the Vedas. Similarly is the Bhagwat Geeta. Geeta is the sound representation of the Lord and there is no difference in identity. The conclusion is that the Lord can be seen and heard persistently by chanting the transcendental sound.

Nanami anantasya hatatatrapah pathan Guhyan bhadrani kriti cha smaran
Gam paryatan stustamana gataspriha Kalam pratikshan vimada vimatsarah.

Nanami—the holy name, Fame etc., Anantasya—of the unlimited, Hatatrapah—being freed from all formalities of the material world, Pathan—by recitation like repeated reading, Guhyan—mysterious, Kritani—activities, Bhadrani—all benedictory, Smaran—constantly remembering, Gam—on the earth, Paryatan—travelling all through, Stustamana—fully satisfied, Gataspriha—completely freed from all material desires, Kalam—time, Pratikshan—awaiting, Vimada without being proud, Vimatsara—without being envious also.

Thus I began chanting the holy name and fame of the Lord by repeated recitation and without any formalities of the material world. Such chanting and remembering of the transcendental times of the Lord are all beneficent and so doing I travelled all over the earth fully satisfied and without being proud or envious.

The life of a sincere devotee of the Lord is thus explained in nutshell by Narada Muni by His personal example. Such devotee after his initiation from the Lord or by His bonafide representative, takes very seriously chanting of the glories of the Lord and travelling all over the world so that others may also hear the glories of the Lord. Such devotees have no other desire for anything like material gain but they are conducted by one and single desire for going Back to Godhead which awaits them in due course on quitting the material body. Because they have the highest aim of life for going Back to Godhead they are never envious of any body neither they are proud of being eligible for going Back to Godhead. Their only business is to chant and remember the holy name, Fame, Pastimes of the Lord and according to one's personal capacity to distribute the message for other's welfare without any motive of material gain.

Evam Krishnamathe brahman asaktasya amatmanah Kalah pradur abhat kale taidi soudamin yatha

Evam—thus, Krishnamate—one who is fully absorbed in thinking of Krishna, Brahman—oh Vyasa, Na—not Asaktasya—of one who is attached, Amatman—one who is completely free from all material dirt, Kalah—death, Pradurabht—become visible, Kale—in the course of time, Taid—lightening, Soudamin—inilluminating, Yatha—as it is.

Thus oh Brahm in Vyasa, de in course of time I, who was fully absorbed in thinking Krishna and therefore had no material attachment having been completely freed from all material dirt, met with death exactly like the lightening and illumination occur simultaneously.

To be fully absorbed in the thought of Krishna means clearance of material dirt or hankerings. As a very rich man has no hankerings for small petty things also a devotee of Lord Krishna who is guaranteed to pass on to the kingdom of God where life is eternal fully cognisant and blissful,—has naturally no hankerings for any material things which are dolls like shadow of the reality without any permanent value. That is the sign of spiritually enriched persons. And in due course of time when a pure devotee is completely prepared all of a sudden the change of body occurs which is commonly called death. And for the pure devotee such change takes place exactly like the lightening and illumination occurs simultaneously. That is to say a devotee simultaneously changes his material body and develops a spiritual body by the Will of the Supreme. Even before death a pure devotee has no material affection on account of his body being spiritualised like the red hot iron acts like fire in contact with fire.

Prayujyamanoye tum sdhada bhagavatim tanam Aradbha karma nirvano nyapatat panchahoukmat.

Prayujyamanoye—having been awarded upon, Moyi—on me, Tam—that, Sdhada bhagavatim—fit for being associated with the Personality of Godhead, Tanum—body, Aradbha—acquired, Karma—fruitive work, Nirvano—prohibitive, Nyapatat—acquitted of, Panchahoukmat—body made of five material elements.

Having thus the transcendental body befitting an associate of the Personality of Godhead, been awarded upon me, I was acquitted of the body made of five material elements and thus all acquired fruitive results of work was prohibited.

As informed by the Personality of Godhead that Narada would be awarded with transcendental body befitting the Lord's association, so it was done simultaneously along with acquittal of the material body. This transcendental body means free from material affinity and invested with three primary transcendental qualities namely eternity without any tinge of the material modes and without any reaction of fruitive activities. The material body is always afflicted with the above mentioned three ineffectiveness and a devoted body becomes at once surcharged with such transcendental qualities as soon as he is engaged in the devotional service of the Lord. It acts like magnetic influence of a touch stone upon iron. The influence of transcendental devotional service is like that. Therefore change of the body means stoppage of the reaction of three qualitative modes of material nature upon the person of a pure devotee and there are many instances like that in the revealed scriptures. Dhruva Maharaj and Prahlad Maharaj and many other devotees were able to see the Personality of Godhead face to face apparently in the same body. This means the quality of a devotee's body changes from material affinity to transcendence. That is the opinion of the authorised Gouswamin in terms of authentic scriptures. In the Brahma Samhita it is said that beginning from the Indragopa gurn up to the great Indra king of the heaven all living beings are subjected to the law of Karma and are bound to suffer and enjoy the frutive results of their own work. But only the devotee is exempt from such reaction of Karma by the causeless mercy of the Supreme Personality Authority of Godhead.

Kalpanta idam adaya shayane ambhasi udanwath Shhaishor anupraman vishive antar aham vibho,

Kalpanta—at the end of Brahama's one day, Idam—this, Adaya—taking together, Shayane—having gone to lie down, Ambhasi—in the causal water, Udanwath—devastation, Shhaishor—lying of the Personality of Godhead, (Narayana), Anupraman—breathing, Vishive—entered into, Antar—within, Aham—I, Vibho—of the Lord Brahma,
Sixth Chapter – Conversation Between Narada & Vyasa


I do travel as abovementioned by constantly singing the glories of the Lord in transcendental message by vibrating this instrument of Vina charged with transcendental sound and given to Me by Lord Krishna.

The musical instrument of string called Vina which was handed over to Narada by Lord Sri Krishna is described in the Linga Puranam as confirmed by Srila Jva Goswami. This transcendental instrument is identical with Lord Sri Krishna and also Narada because all of them are of the same transcendental category and the instrument cannot be anything material and therefore the glories and pastimes which are broadcast by the instrument of Narada are also transcendental without any tinge of material inebrity. The seven singing meter namely Sa (Swara) Ri (Rishav) Ga (Gandhar) Ma (Madyam) Pa (Panchara) Dha (Dhavata) Ni (Nishada) are also transcendental and specifically meant for being utilised in the matter of transcendental songs. As a pure-devotee of the Lord Srila Narada Deva is always fulfilling His obligation unto the Lord for His gift of the instrument and thus He is always engaged in singing His transcendental glories and is therefore infallible from his exalted position. Following the foot prints of Srila Muni a self realised soul in the material World also do anything properly use the sound meters namely Sa, Ri, Gi, Ma, etc. in the service of the Lord by constantly singing the glories of the Lord as it is confirmed in the Bhagwat Geeta. The Mohatmas have no other business in life save and except singing the transcendental Glories of the Lord following the foot prints of Srila Narada Deva.

Pragayatāḥ śrvasyaṁ tīrthaṇḍaḥ priyāśravah
Ahaṁ tu kāmāṅkum yadhur dharmam daśata

Pragayatāḥ—thus singing, Swavyāṁ—Own activities, Tirthapadāḥ—Lord Whose Lotus feet is the source of all virtues or holiness, Priyashravaḥ—pleasing to hear, Ahaṁ—called for, Iva—just like, me—to me, Shigrahā—very soon, Yati—appears, Chetasi—on the seat of the heart.

The Supreme Lord Sri Krishna whose glories and activities are all pleasing to hear do at once appear on the seat of my heart as if he is called for,—as soon as I begin to chant His holy activities.

The Absolute Personality of Godhead is not different from His transcendental name, form, pastimes and the sound vibration thereof. As soon as a pure devotee engages himself in the pure devotional service of hearing chanting remembering the name and activities of the Lord at once He becomes visible to the transcendental eyes of such pure devotee by reflecting Himself on the mirror of the heart by spiritual television. Therefore a pure devotee who is related with the Lord in the terms of loving transcendental service can experience the presence of the Lord at the time of chanting.

This means Narada appeared in the same transcendental body just like a man awakes from sleep in the same body. Sri Narada is eternally free to move in any part of the transcendental and material creation of the Almighty. He appears and disappears in His own transcendental body without any difference of body and soul unlike it is in the case of other conditioned beings.

Antar bahis cha lokam strin paryeni skandita bratah
Aagrapyatah mahavishvoh abhihitagath kwachit

Antar—in the transcendental world, Bahis—in the material world, Cha—and, Lokam—planets, Strin—three (divisions), Paryeni—travel, Skandita—unbroken, Bratah—sorrow, Anugrapyatah—by the causeless mercy, Mahavishvoḥ—of the Mahavishnu (Karnarayavase Vishnu) Abhigathed—without any restriction, Gatih—entrance, Kwachit—at any time.

Since then, I do travel everywhere, by the Grace of the Almighty Vishnu either in the transcendental world or in the three divisions of the material world without any restriction because I am fixed up unbroken in the devotional service of the Lord.

As stated in the Bhagwat Geeta there are three divisions of the material spheres namely Urdhaloka (upward planets), Adhaloka (downward planets). And beyond the Urdhaloka planets that is to say above the Brahmaloka there is material coverings of the universes and above that there is the spiritual sky which is unlimited in expansion containing unlimited self illuminated Vaikuntha planets resided by God Himself along with His associates who are all eternally liberated living entities. Sri Narada Muni could enter all the above mentioned planets both in the material and spiritual spheres without any restriction as much as the Almighty Lord is free to move personally in either part of His creation. In the material world the living beings are influenced by either of the—three material modes of nature namely goodness, passion and ignorance. But Sri Narada Muni is transcendental to all these material modes and as such He can travel everywhere unrestricted. He is a liberated space man Causeless mercy of Lord Vishnu is unparalleled and such mercy is perceived by the devotees only by the Grace of the Lord. As such the devotees never fall down but the materialists, i.e. the fruitlets without any speculative philosophers do fall down being forced by the respective modes of nature. The Rishis as above mentioned cannot enter into the transcendental world like Narada. This fact is disclosed in the Narasingha Purana. Rishis like Morichi are authorities of the fruitful work and Rishis like Sanak Sanatan are authorities of the philosophical path of speculations. But Sri Narada Muni is the Prime Authority for transcendental devotional service of the Lord. All the great authorities in the devotional service of the Lord follow the foot prints of Narada Muni in the order of Narada Bhaktisutra and therefore all the devotees of the Lord are unheartedly qualified to enter into the kingdom of God Vaikuntha.

Deva duttam imam vinam swara brahman ibbuśhśatām
Murchhāyitva harikathāṁ gauyamanaḥ charuṁ akham

contrary they become full with cares and anxieties. This called Maya or what is not. The thing which cannot give them is satisfaction is accepted as a thing for satisfaction. So Narada Muni by His personal experience desires to express it that satisfaction for such frustrated beings engaged in sense satisfaction is to change the subject matter only. The point is that the subject matter only shall be changed. No body can check the thinking activities of a living being; similarly the feeling and willing or practically working process, but if they want actual happiness they must change the subject matter only. Instead of talking in politics of a dying man, one may discuss the politics administered by the Lord Himself. Instead of relishing activities of the cinema artists one may turn the attention to the activities of the Lord with His eternal associates like the Gopis and Luxmis. The allmighty Personality of Godhead by His causeless mercy descends on the earth and manifests activities almost on the line of the worldly men, but at the same time extraordinarily, because He is Almighty, He can benefit all the conditioned souls so that they can turn their attention on transcendence. By doing so the conditioned soul will gradually be promoted to the transcendental position and cross easily the ocean of nescience the source of all miseries. This is stated by personal experience of an authority like Sri Narda Muni and we can have the same experience also if we begin to follow the footprints of the great sage nearest devotee of the Lord.

Yamadivir yogapathyah kamalobha hato mshah
Mukunda savaya yadhat tatha adhika atmana shamyati.

Yamadivir—by the process of practising self restraint; Yogapathyah—by the Yoga (mystic power of the body to attain Godly stage) system; Kama—desires for sense satisfaction, Lobha—lust for satisfaction of the senses, Hato—curbed down, mshah—always, mukunda—the personality of Godhead, Savaya—by the service of, Yadhat—as it is, Tatha—like that, Adhika—by all practical purposes, Atma—the soul, Na—does not, Shamyati—be satisfied.

It is true that by practising restraint of the senses by Yoga system one can get relief from the disturbances of desires and lust but as it is the same is not sufficient to give satisfaction to the soul as it is derived from the devotional service of the Personality of Godhead.

The system of Yoga means controlling the senses. By practice of the mystic process of bodily exercise in the matter of sitting, thinking, feeling, willing, concentrating, meditating and at last being merged into transcendence, are certainly useful for controlling the senses. The senses are considered like the venomous serpents and the Yoga system is just to control them as if by chanting mantra and herbal efficacy. On the other hand Narada Muni recommends another method for controlling the senses in the transcendental loving servce of Mukunda the Personality of Godhead. Rather by His experience He says that devotional service of the Lord is more effective and practical than the system of artificially controlling senses. In the service of the Lord Mukund the senses are transcendentaly engaged as such there is no chance of being engaged in the matter of sense satisfaction. The senses want some engagement. To check them artificially is no check at all but sooner or later there will be some opportunity for enjoyment the serpent like senses will certainly take advantage of it. There are many such instances in the history just like Viswamitra Muni fell a victim of the beauty of Menaka. But for Thakur Hari Das who was allured at midnight by the well dressed Maya He could not induce the great devotee in her trap.

The whole idea is that without being administered with devotional service of the Lord neither the Yoga system nor dry philosophical speculative way of searching out the truth, can become ever successful. Pure devotional service of the Lord without being tinged with fruitive work, mystic yoga or speculative philosophy is the foremost procedure to attain self realisation. Such pure devotional service is transcendental in nature and the system of the Yoga and Jnana are subordinate to such process. When transcendental devotional service is mixed up with the other subordinate process, it is no longer transcendental but it is called mixed up devotional service. Srila Vyasadeva the author of Srimad Bhagwatam will gradually develop all these different system of transcendental realisation pure and mixed up, in the text.

Sarvam tad idam akhyatam yat prista aham twaya angha
Janma karma rahasyam me bhuhato cha atma toshanam.
Sarvam—all, Tad—that, Idam—this, Akhyatam—described, Yat—whatever, Pristo—asked by, Aham—myself, Twaya—by your self, Anagha—without any sins, Janma—birth, Karma—activities, Rahasyam—mysteries, Me—mine, Bhavatas—your, Atma—self, Tosnanam—satisfaction.

Oh Vyasadeva you are freed from all sins and thus I have explained all about my birth and activities for self realisation as it was asked by you and I hope these things will be conducive for your personal self satisfaction also.

The process of devotional activities from beginning to the stage of transcendence all are dually explained to satisfy the enquiries of Vyasadeva. He has explained how the seeds of devotional service was sown by transcendental association, how it gradually developed by hearing the sages and the result of such hearing is detachment from worldly so much even a small boy could receive the death news of his mother, who was the only care taker, as blessings of God. And at once he took the opportunity of searching out the Lord. A sincere urge for having an interview of the Lord was also granted to Him although it is not possible for any one to see the Lord with the mundane eyes. He too explained how by execution of pure transcendental service one can get rid of fruitive action of accumulated work and how He transformed His material body into spiritual one. The spiritual body is alone able to enter into the spiritual realm of the Lord and nobody except a pure devotee is eligible to enter into the Kingdom of God. All the mysteries of transcendental realisation are duly experienced by Narada Muni Himself and therefore by hearing such authority one can have some idea of the result of devotional life which is hardly available even in the original text of the Vedas. In the Vedas and Upanishad there is only indirect hints to all these informations. Nothing is directly explained there and therefore Srimad Bhagwatam is the mature fruit of all the Vedic trees of literatures.

Suta Uvacha
Ebam sambhasya bhagavan narada vasavi sutam
Amantrya vinam ranayan yayo yadrik icchiko muni

Suta Goswami said, thus addressing Vyasadeva, Srila Narada Muni— took leave from him and vibrating on His instrument Veena left the spot for wandering at His free will.

Every living being is anxious for full freedom because that is his transcendental nature. And this freedom of life is obtained only through the transcendental service of the Lord. Illusioned by the external energy everyone thinks that he is free but actually he is bound up by the laws of nature. A conditioned soul cannot freely move from one place to another even on this earth and what to speak of one planet to another. But a full fledged free soul like Narada always engaged in the matter of chanting the Lord's glory is free to move not only on the earth but also in any part of the universe as well as in any part of the spiritual sky also. We can just imagine the extent and unlimitedness of freedom as good as that of the Supreme Lord. There is no reason or obligation for His travelling and no body can stop Him from His freedom movement. Similarly the transcendental system of devotional service is also free. It may or may not develop in some particular person even by under going all the detailed formulas. Similarly the association of the devotee is also free. One may be fortunate to have it or one may not have it even by thousands of endeavours. Therefore, in all spheres of devotional service freedom is the main pivot. Without freedom there is no execution of devotional service. The freedom surrendered to the Lord does not mean that the devotee becomes dependent in every respect. To surrender unto the Lord through the transparent medium of spiritual master means to attain complete freedom of life.

Aho devashir dhanya aya nam kirtim sharan gadhanwanah
Gayan madyan idam tantrya ramayati aturam jagat
Aho—all glory to, Devashir—the sage of the gods, Dhanya—all success, Yah—one who, Kirtim—glories, Shrangadhanwanah—of the Personality of Godhead, Gayan—singing, Madyan—taking pleasure in, Idam—this, Tantrya—by means of the instrument, Ramayati—enlivens, Aturam—distressed, Jagat—world.

All glory and success to Srila Narada Muni because He glorifies the activities of the Personality of Godhead and doing so He Himself takes pleasure in it and also enlivens all the distressed people of the universe.

Sri Narada Muni plays on His instrument for glorifying the transcendental activities of the Lord for giving relief to all miserable living entities of the universe. No body is happy here within the universe and what is felt as happiness by mistake is Maya. The illusory energy of the Lord is so strong that even the hog who lives on filthy stool, feels also happy in the material world. No body can be happy within the material world and srila Narada Muni in order to enlighten the miserable inhabitants wonders every where to get them back to home Back To Godhead. That is the mission of Srila Narada Muni and all genuine devotees of the Lord following the foot prints of the great Sage. Thus end the Bhaktivедanta Purports of the first canto—Sixth Chapter of Srimad Bhagwatam in the matter of Sri Narada's instruction on Srimad Bhagwatam to Vyasadeva.
SEVENTH CHAPTER
The Son of Drona Punished

Sri Sounaka uvaca

Sri Sounaka—of the name, Uvaca—said, Nirgate—having gone out, Narade—Nara Muni, Suta—oh suta, Bhagawan—the transcendentally powerful, Vadarayanah—Vedavyasa, Shrutavan—who heard, Tad—His, Abhignagnam—unconscious of the mind, Tahat—thereafter, Kim—what, Akrod—did do, Bibhu—the great.

Rishi Sounaka asked, "Oh Suta, Vyasa deva the great and transcendentally powerful heard everything from Sri Narada Muni. So after His departure, what did he do".

In this chapter the clue for describing Srimad Bhagavatam is picked up in the matter of miraculously saving the Maharaj Parishkt in the womb of his mother. This was caused by Drouni (A swathwama) son of Acharya Drona, who killed the five sons of Drona, while asleep and for which he was punished by Arjuna. And before commencing the great epic literature Srimad Bhagavatam Sri Vyasa realised the whole truth by trance in devotion.

Sri Suta uvaca

Brahmanadmayam sarstwam ashramah pashcime tate
Shramyaprasra it prokta rishnam satvradhanah

Sri Suta—of the name, Uvaca—said, Brahmanadmayam—on the bank of the river intimately related with Vedas, Brahmins—saints and The Lord. Sarstwam—of the name, Srama—meditation. Pashcime—on the west, Tate—bank, Shramyaprasra—the name of the place, Litu—thus, Prokta—said to be, Rishanam—of the sages, Satvradhanah—that which enlivens activities.

On the western bank of the river Saraswati which is very much related with transcendental subjects like the Vedas etc., there is a cottage for meditation at Shramyaprahhas which enlivens the transcendental activities of the sages.

For spiritual advancement of knowledge a suitable place and atmosphere is definitely required. The place on the western bank of Saraswati is specially suitable for this purpose. And here is the Ashram of Vyasa deva at Shyayaprasra. Srija Vyasa deva was a householder and still his residential place is called Ashram. An ashrama means the place where the spiritual culture is contiuedly made. It does not matter whether the place belongs to a householder or to a mendicant. The whole Varna system is so designed that each and every status of life is called an Ashrama. This means that spiritual culture is the common factor for all. The Brahmachari, The Grihasthas, The Vanaprasthas or The Sannyasinis all of them belonged to the same mission of life namely realisation of the Supreme. Therefore none of them were less important so far spiritual culture is concerned. The difference was a matter of formality on the strength of renunciation. The Sannyasinis were held in high estimation on the strength of practical renunciation.

Tasminis sa ashrame vyasa vadari sanda mandite
Asinopa uaprasriya pranidhauyan manah srawyan

In that place Srija Vyasa deva in His own Ashrama which was surrounded by berries, sat down on meditation of mind after touching water for purification.

Under instruction of His spiritual master Srija Narada Muni Vyasa deva concentrated His mind in that nice and transcendentally situated place of meditation.

Bhakti yogena manasi samyak pranithite amale
Apasyat purasham purnam mayam cha tad apashrayam

Bhakti—devotional service, Yogena—by the process of linking up, Manasi—upon the mind, Samyak—perfectly, Pranithi—engaged in fixed up, Apasyat—saw, Purasham—The Personality of Godhead, Purnam—absolute, Mayam—energy, Cha—also, Tad—His, Apashrayam—under full control.

Thus He fixed up His mind perfectly engaged in the linking up process of devotional service without any tinge of material affection and He saw the Absolute Personality of Godhead along with His external energy under full control.

Perfect vision of the Absolute Truth is possible only by the linking process of devotional service. This is also confirmed in the Bhagwat Geeta that one can perfectly realise the Absolute Truth Personality of Godhead only by the process of devotional service and one can enter into the Kingdom of God by such perfect knowledge. Imperfect realisation of the Absolute by partial approach of impersonal Brahman or localised Paramatma does not permit any one to enter into the Kingdom of God. Sri Narada advised Srija Vyasa deva to become absorbed in transcendental thinking of the Personality of Godhead and His activities. Srija Vyasa deva did not take any notice of the effulgence of Brahman because that is not absolute vision. The Absolute Vision is the Personality of Godhead but it is confirmed in the Bhagwat Geeta Vasudeva Sarvam iti. In the Upanishads also it is confirmed that Vyasa deva the Personality of Godhead is covered by golden glowing Hirnnomyena patrena veil of Impersonal Brahman and when that curtain is removed by the mercy of the Lord the real Face of the Absolute is seen. The Absolute is mentioned here as the Purusha or the Person. The Absolute Personality of Godhead is mentioned in so many Vedic literatures and in the Bhagwat Geeta the Purusha is confirmed as eternal and the Original Person. The Absolute Personality of Godhead is the Perfect Person. The Supreme Person has manifold energies out of which the internal external and the marginal energies are specifically important. The energy mentioned here is the external energy as it will be clear from the statements of her activities. The internal energy is there along with the Absolute Person as the moon light is seen along with the moon. The External energy is compared with darkness because she keeps the living entities in the darkness of ignorance. The word Aprishayam suggests that this energy of the Lord has no inferior complex in comparison with the energy called by the name Internal Potency. The internal potency is also called Maya but it is spiritual Maya or energy exhibited in the Absolute realm. When one is under the shelter of this internal potency the darkness of material ignorance is at once dissipated. And even those who are Atmarama or fixed up in trance do also take shelter of this Maya or internal energy. Devotional service is mentioned as the only way to the function of the internal energy. By means of it such there is no place for the inferior energy or material energy as much as there is no place for darkness in the effulgence of spiritual light. Such internal energy works even superior to the spiritual bliss attainable in the conception of impersonal Brahman. As it is stated in the Bhagwat Geeta that such impersonal Brahman is also emanation from the Absolute Personality of Godhead Sri Krishna. The Parama Purusha cannot be any one except Sri Krishna Himself as it will be explained in the later slokas.

Yaya samanohita jiva atmaman trignatmakam
Para api manute anartham tat kriktanaha abhiqupayate.

Yaya—by whom, Samanohita—illumined, Jiva—the living entities, Atmaman—self, Trignatmakam—conditioned by the three modes of nature or a product of matter, Para—transcendental, Api—instructive of, Manute—takes it, Anartham—without, Kriktanaha—reaction, Abhiqupayate—undergoes thereof.

By whom the living entity, although transcendent to the three modes of material nature, thinks of himself as one of material product and thus undergoes the reaction of material miseries.

The root cause of suffering by the materialistic living beings is pointed out herewith with remedial measures which are to be undertaken by the suffering living beings as also the ultimate perfection gained thereof,—all are mentioned in this particular statement. The living being is by constitution transcendent to material encagement but he is now imprisoned by the external energy and therefore he thinks himself as one of the material products due to such unholy contact. And due to this unholy contact of the pure spiritual entity, he suffers all material miseries under the modes of material nature. The living being is a spiritual entity under illusion of fearfulness by her bewildering influence. The Lord also does not interfere with the task of the illusory energy because such performances of the illusory energy is also necessary for reformation of the conditioned soul. An affectionate father does not like that his children should be chastised by another agent still he puts his disobedient children under the custody of a severe man just to bring it is prudence in order. He does not interfere with the affectionate duty. Affectionate Father desires at the same time relief of the conditioned soul relief from such undesirable acts. The Lord does not desire that a living being should be illumined by the external energy. The external energy is aware of this fact but still she accepted a thankless task of keeping the forgotten soul under illusion of fearfulness by her bewildering influence. The Lord also does not interfere with the task of the illusory energy because such performances of the illusory energy is also necessary for reformation of the conditioned soul.
relief in the form of the Bhagwat Geeta wherein He personally suggests that the ways of the illusory energy is very much stiff to be overcome but one who surrenders unto the lotus feet of the Lord is set free by the order of the Supreme. This surrendering process is the remedial measures for getting relief from the bewildering ways of the illusory energy. His transcendental loving service. The conditioned soul gets taste for hearing about the Lord and by such hearing process only such conditioned soul is gradually elevated on the platform of respect, devotion and attachment for the Lord. The whole thing is completed by surrendering process. Herein also the same suggestion is made by the Lord in His incarnation of Vyasadeva. This means that the conditioned souls are being reclaimed by the Lord both ways namely by the process of punishment by the external energy of the Lord as well as by Himself as the spiritual master within and without. Within the heart of every living being the Lord Himself as the Super Soul Paramatma becomes the spiritual master and from without He becomes the same spiritual master in the shape of scriptures, saints and initiator spiritual master. This remedial measure is still more explicitly explained in the next sloka.

Personal superintendence of the illusory energy is confirmed in the Vedas like the Kena Upanishad in the matter of the demigod’s controlling power. Herein also it is clearly stated that the living entity is controlled by the external energy in personal capacity. The living being thus subject to the control of External energy is differently situated. It is clear, however, from the present statement of the Bhagwat that the same External energy is situated in the inferior complex before the Personality of Godhead or the Perfect Being. The Perfect Being or the Lord cannot be even approached by the illusory energy. She can only work on the living entities. As such it is sheer imagination that the Supreme Lord is illusioned by the illusory energy and thus become a living being. The living entity is not a separate entity but is the same illusory energy. Then it was quite possible for Vyasadeva to see it and there would have been no question of material distress on the part of the illusioned being because the Supreme Being is fully cognisant. So there are so many unscrupulous imaginations on the part of the monks to endeavour to put in the same category both the Lord and the living entity. The living entity is not a separate entity but is the same illusory energy and therefore love is the only word that can be properly used in relation with Lord Krishna.

Srila Praabhuad had only one but the Lord is the controller of the illusory energy while the living entity is controlled by the illusory energy. As thus the Lord and the living beings are simultaneously one and different from the Lord. Another point is distinct herein that eternal relation between the Lord and the living being is of transcendental affection otherwise the Lord cannot have the power of recovering the conditioned souls from the clutches of Maya. In the same way the living entity is also required to revive his natural love and affection for the Lord and that is the highest perfection of the living entity. Sriram Bhagwatam will treat the conditioned soul with an aim to that goal of life.

Anartho aparastam sakshit bhaktiyooyam adhokshaje Lokasya ajanato vidwans chakre satwate samhitam. Anartha—things which are superfluous, Upapashma—mitigation Sakshat—directly, Bhaktiyogam—the linking up process of devotional service, Adhokshaje—unto the Transcendence, Lokasya—of the general mass of men, Ajanata—those who are unaware of, Vidwam—the supreme learned, Chakre—compiled, Satwata—in relation with the Supreme Truth, Samhita—vedic literature.

Material miseries of the living entity, which are superfluous for him can be directly mitigated by the linking process of devotional service. But the masses of people do not understand this and therefore the learned Vyasaadeva compiled this vedic literature which is in relation with the Supreme truth.

Sri Sra vedaswada saw the All perfect Personality of Godhead. This statement suggests the complete unit of the Personality of Godhead includes His parts and parcels also. He saw, therefore, His different energies namely the internal energy, the marginal energy as well as the external energy. He saw also His different planetary portions and planetary portions namely His different incarnations also and He specifically observed the unwanted miseries of the conditioned souls who are bewildered by the external energy. And at last He saw the remedial measure for the conditioned souls namely the linking up process of devotional service. It is a great transcendental science and begins with the process of hearing and chanting of the Name, Fame, Glory, etc. of the Supreme Personality of Godhead. Revival of the dormant affection or love of Godhead does not depend on the mechanical system of hearing and chanting but is solely and wholly depends on the causeless mercy of the Lord. When the Lord is fully satisfied with the sincere efforts of the devotees, He may even endow such pure devotees with His most exalted special powers. Hence, all of the prescribed forms of hearing and chanting there is at once mitigation of the superfluous and unwanted miseries of material existence. Such mitigation of material affection does not wait for development of transcendental knowledge. Rather knowledge is dependant on devotional service for ultimate realisation of the Supreme Truth.

Yasyam hir suyamanyam krishne parama puruше Parmane parama paramasputre Parishwanathomahopya apah Suryam this vedic literature, Sruyamanyam—simply by giving aural reception, Krishne unto Lord Krishna, Parama supreme, Purusre unto the Personality of Godhead, Bhakti feelings of devotional service, Upadayte sprouts up, Pumah of the living being, Lokam—lamentation, Moha—illusion, Bhaya—fearfulness, Apaha—that which extinguishes.

Simply giving an aurial reception to this vedic literature the feelings for loving devotional service of the Lord Krishna the Supreme Personality of Godhead, sprouts up at once for extinguishing the fire of lamentation illusion and fearfulness. There are various senses of the living being of which the ear is the most effective. This sense works even when a man is deep asleep. One can protect himself from the hands of enemy while awoken but while asleep one is protected by the ear only. As such partimmaul matter important of the organ for hearing is mentioned here in the of attaining the highest perfection of life namely to get free from three material pangs. Every one is full of lamentation at every moment, he is after the mirage of illusions things and is always afraid of his supposed enemy. These are the primary symptoms of material diseases. And it is definitely suggested herein that simply by hearing the message of Sriram Bhagwatam one gets attachment for the Supreme Personality of Godhead Sri Krishna and as soon as this is effected the symptoms of the material diseases disappear. Sri Sra Vedaswada saw the All Perfect Personality of Godhead and in this statement the All Perfect Personality of Godhead Sri Krishna is clearly confirmed.

The ultimate result of devotional service is to develop genuine love for the Supreme Personality. Love is a word which is strictly used in relation with man and woman. That is the etymological order in English language. And therefore love is the only word that can be properly used in relation with Lord Krishna and the living entities. The living entities are mentioned as Prakriti in the Bhagwat Geeta and in Sanskrit Prakriti is a feminine object. The Lord is always described as the Parama Purus or the Supreme Male Personality. As such the affection between the Lord and the living entities are of exactly like the male and the female. Therefore the word Love of the living entities is quite appropriate.

Such loving devotional service of the Lord begins with hearing about the Lord. For that reason there is no question of subject matter to talk about Him. The Lord is Absolute in all respect and as such there is no difference between Him and the subject matter heard about Him. As such hearing about Him means immediate contact with Him by the process of vibration of the transcendental sound. And the transcendental sound is so effective that it acts in the matter of removing all material affections as mentioned above. As mentioned hereinbefore, a living entity develops a sort of complexity by material association and the illusory engagement of material body is accepted as actual fact. Under such false complexity only the living beings under different categories of life become illusioned in different ways. Even in the most developed stage of human life the same illusion prevail in the form of a many isms and divide the loving relation with the Lord and thereby dividing the loving relation between man to man. By hearing the subject matter of Sriram Bhagwatam this false complexity of materialism is removed and the real peace of society begins which politicians aspire after so eagerly in so many political and fearful situation. The politician wants political satisfaction hereafter, nation gets efficient but at the same time, on account of too much attachment for material domination, there are the illusion and fearfulness. Therefore the politicians’ peace conferences cannot bring about peace in society. It can only be done by hearing the subject matter described in the Sriram Bhagwatam about the Supreme Personality of Godhead Sri Krishna. The foolish politician may go on holding peace and summit conferences for hundreds of years still they will fail to achieve success. Because till we reach to the stage of establishing our lost relation with Krishna the illusion of accepting the body as the self will prevail and as such the complexity of fearfulness will also prevail. So far validity of Sri Krishna as the Supreme Personality of Godhead Sri Krishna is clearly confirmed, His qualities of transcendental nature are. But even in the Kounadi Dictionary the synonyms of Krishna is given as the son of Jasodha and the Supreme Personality of Godhead Prambhrahman. The conclusion is
that simply by hearing the Vedic literature Srimad Bhagwatam one can have direct connection with the Supreme Personality of Godhead Sri Krishna and thereby one can attain the highest perfection of life in the form of dissipation of worldly miseries, illusion and fearfulness. These are practical tests for the one who has actually given a submissive aural reception to the readings of the Srimad Bhagwatam.

(To be continued)

Thus end the Bhaktivedanta Purports of the First Canto—part of the Seventh chapter of Srimad Bhagwatam in the matter of The Son of Drona punished.
Glossary

A

Acharya—Authorised teacher of a particular cult.
Ahamkara—The meeting point of matter and spirit.
Annaprasan—A ceremony or Samskara of offering solid food to a teething child at the age of six to seven months.
Apara—Material inferiority.
Archa—The Form of the Lord manifested through material agency such as mind, metal, earth, painting, wood, stone, jewel, drawing etc accepted as incarnation of God and worshipped by regulations.
Archan—The procedures followed in connection with worshiping the Archa.
Asha—Orders of life in connection with self realisation.
Asha—Person against the service of the Lord.
Aasca—Eight fold perfections by mystic powers.
Atmarama—Self satisfied in spiritual values.
Avesha—Incarnation of Godhead partially empowered.
B

Bhakti—Activities of the purified senses.
Bhagwat—In relation with the Personality of Godhead.
Brahman—The Absolute Truth.
Brahmin—A person in the mode of goodness.
Brahma—The first created being head of an Universe.
Bibhuti—Specific power deputed to a living being.

D

Devata—Person obedient to the service of the Lord.
J

Jnanam—Knowledge trnscendental.
K

Kazi—A Muslim Magistrate.
Karcha—Authorised notes recorded.
Karma—Material activities subjected to reaction.
Kartal—Handy bell used by the devotee.
Kali—the age in which quarrel is a common affair.
Kalpa—Millennium or material manifestation during the day of Brahma.
Kshatriya—The martial caste in the mode of passion.

L

Leela—Transcendental pastime of the Lord.
M

Mantras—Sound transcendental or Vedic hymns.
Mayavada—The system of philosophy propounded by the impersonalists.
Mukti—Recovery from material existence and be re-instated in the in the original form.
Mohatma—A devotee of the Lord constantly engaged in the service of the Lord.
Muktipada—Lord Vishnu whose lotus feet are worshipped by the liberated souls.
Mridanga—A particular type of drum specially made in Bengal.

P

Parampara—Disciplic succession.
Para—Transcendental superiority.
Pasandi—An offender to the Lord.
Paramatma—The supersoul localised aspect of the Lord.
Phalguni Purnima—The full moon night in the month of Phalgun (Feb.—March).
Prakriti—Energy or Nature.
Prema—Spontaneous attraction of Love.
Yoga—That which connects link with the Supreme.

R

Rasa—Spiritual humour by spiritual sense perception.
S

Satwam—Mode of material nature in goodness.
Sannyas—Renounced order of life for spiritual culture.
Sattwatas—Eternal devotees of the Lord.
Samadhi—Trance or being absorbed in the service of the Lord.
Shakabda—Year since the birthday of Maharaj Saka (79 B.C.)
Shastras—Revealed scriptures of Vedic literatures.
Shalagram Shila—Specific Archa of Vishnu (See Archa)
Silkashatka—Eight stanzas composed by Lord Chaitanya.
Suddha satwa—Purified state of the soul freed from matter.
Sudra—Person in the mode of ignorance the labourer class.
Sruti—Direction of the Vedas directly.
Sudarshan Chakra—The weapon-wheel used by Lord Krishna.
Swarupa—Original spiritual Form.

T

Tamas—Darkness or ignorance of undeveloped mind.
Tatwa—Substance.
Taraka Brahma—Transcendence that delivers the soul.
Tirtha—Holy place or the saint able to deliver fallen soul.