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## Srimad -Bhagavatam

### The postgraduate study of the science of Godhead

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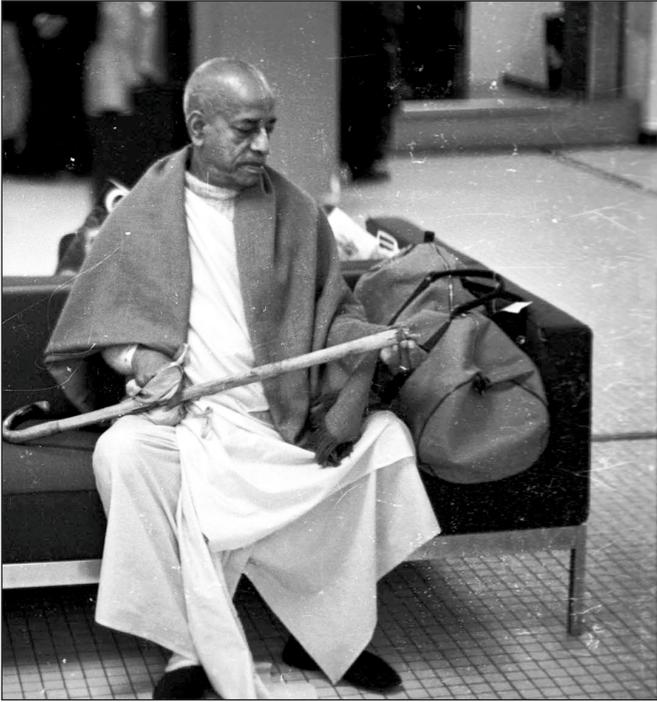
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#### THE TEN TOPICS OF BHĀGAVATAM

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### CATUḤ-ŚLOKI-BHĀGAVATA

His Divine Grace

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*Śrīmad-Bhāgavatam* has eighteen thousand verses, which are summarized in the four verses:

*aham evāsam evāgre nānyad yat sad-asat param  
paścād ahaṁ yad etac ca yo 'vaśiṣyeta so 'smy aham*

"Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally".

*ṛte 'rthaṁ yat pratīyeta na pratīyeta cātmani  
tad vidyād ātmano māyāṁ yathābhāso yathā tamaḥ*

"What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections".

*yathā mahānti bhūtāni bhūteṣūccāveṣṭu anu  
praviṣṭāny apraviṣṭāni tathā teṣu na teṣu aham*

"As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them".

*etāvad eva jijñāsyāṁ tattva-jijñāsunātmanaḥ  
anvaya-vyatirekābhyāṁ yat syāt sarvatra sarvadā*

"A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know the all-pervading truth."

—*Śrīmad-Bhāgavatam* 2.9.33-36

In the first of these verses the transcendental nature of Lord Krishna, the Supreme Personality of Godhead, is explained. The second verse further explains that the Lord is detached from the workings of the material energy, *māyā*. The living entities, although parts and parcels of Lord Krishna, are prone to be controlled by the external energy; therefore, although they are spiritual, in the material world they are encased in bodies of material energy. The eternal relationship of the living entities with the Supreme Lord is explained in that verse. The next verse instructs that the Supreme Personality of Godhead, by His inconceivable energies, is simultaneously one with and different from the living entities and the material energy. This knowledge is called *acintya-bhedābheda-tattva*. When an individual living entity surrenders to the Supreme Lord, Krishna, he can then develop natural transcendental love for Him. This surrendering process should be the primary concern of a human being. In the next verse it is said that a conditioned soul must ultimately approach a bona fide spiritual master and try to understand perfectly the material and spiritual worlds and his own existential position. Here the words *anvaya-vyatirekābhyāṁ*, "directly and indirectly," suggest that one must learn the process of devotional service in its two aspects: one must directly execute the process of devotional service and indirectly avoid the impediments to progress.

— *Śrī Caitanya-caritāmṛta* » *Ādi-līlā* » Chapter 1 : *The Spiritual Masters*  
» Verse: 56 » Purport ❀

### MEANS TO ACHIEVE UNFLINCHING FAITH

*Srila Sukadev Goswami*

**The fortunate King Parikṣhit said:** O brahmana, by your mercy only, you have sanctified us, making us like unto places of pilgrimage, all by your presence here as my guest. By your mercy, we, who are but unworthy royalty, become eligible to serve the devotee. Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you,

touching you, washing your holy feet and offering you a seat in our home? Just as the atheist cannot remain in the presence of the Personality of Godhead, so also the invulnerable sins of a man are immediately vanquished in your presence, O saint! O great mystic!

Lord Krishna, the Personality of Godhead, who is very dear to the sons of King Pandu, has accepted me as one of those relatives just to please His great cousins and brothers. Otherwise [without being inspired by Lord Krishna] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?

You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die. Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me. O powerful brahmana, it is said that you hardly stay in the houses of men long enough to milk a cow.

**Sri Suta Goswami said:** The King thus spoke and questioned the sage, using sweet language. Then the great and powerful personality, the son of Vyasadeva, who knew the principles of religion, began his reply.

**Sri Sukadev Goswami said:** My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists. Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, leave many subject matters for hearing in human society, O Emperor. The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.

Persons devoid of *ātma-tattva* do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction. O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life. O King Parikshit, mainly

the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord. At the end of the Dvapara-yuga, I studied this great supplement of Vedic literature named *Śrīmad-Bhāgavatam*, which is equal to all the Vedas, from my father, Srila Dvaipayana Vyasadeva. O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.

That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Krishna. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation. O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest. The saintly King Khatvanga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead. Maharaja Parikshit, now your duration of life is limited to seven more days, so during this time you can perform all those rituals which are needed for the best purpose of your next life.

—*Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 1 » Chapter 19: The Appearance of Śukadeva Gosvāmī » Verse: 32-40 & Canto 2 » Chapter 1: The First Step in God Realization » Verse: 2-14* ❧

## LISTENING HARI-KATHĀ

*Srila Bhakti Siddhanta Saraswati Thakur*

We must distinguish between transcendental words and mundane words. Whenever mundane words enter the ear, four other senses inspect them to see whether they agree with previous experience. When the transcendental sound comes it carries all necessary implements and things that sweep away wrong ideas as well as supply accommodation for the vacuum caused by dismantlement of older constructions by the transcendental sound. It clears up all previous deposits of knowledge.

The transcendental sound should not be confronted with ordinary sound. It offers no scope for



any invasion of the challenger. It does not allow any opposing sound to disturb its progress. When it comes, ordinary sounds give way to make progress towards it.

The transcendental sound is called Harikatha (discourse about the Godhead). Mundane sounds give facility to our enjoyments. We display two different sorts of feelings towards them. We either welcome or don't give invitation. We don't welcome pain. The transcendental sound does not give pain in any way. The transcendental sound is furnished with all sorts of good wishes that we require. We should study it in this life. This is initiation (*dīkṣā*), consisting of the utterance of some *mantras* that dispel all sorts of wrong impressions and we are placed in a plane where no opposition is met. That sound is needed by everybody. Though some people who cherish materialistic ideas

do not care to give their full attention not feeling that there is any such necessity. But we require that persons holding the materialistic view should be given to understand that we are in urgent need of studying the transcendental sound. It is efficacious in our present stage also.

People now-a-days freely indulge in all sorts of materialistic views. They do not entertain the idea that everyone is vitally interested for studying the transcendental sound which they neglect by accepting materialistic views. All of us seek help and strive to utilize everything for ephemeral purposes. The receiver as well as grantor of such help are both of them liable to be transformed. So the empiric knowledge is inadequate to cope with the transcendental sound. But transcendental sound furnished all sorts of help necessary for its proper acceptance.

We cannot help ourselves at the time of birth, in infancy. As a matter of fact are always in need of constant help. This is our life long experience. With growing experience we scrutinize about gradation of the help received. We become aware that a grammar school imparts less knowledge than higher academies which furnish more information.

We are always seeking greater education. The rationalistic propagatory agencies force us to look for sources of help. We find that infinity can meet our demand. That infinity should be ever existent, all-knowledge all-blissful. We should not neglect the study of these things. We poor people must get help from others. All help is to be received from the fountain-head. He can do no wrong to us. We need not associate any wrong idea in the fountain head. But our poor achievements trouble us with the idea that we can easily dispense with such help from the fountain head.

The primary thing is that we require help. A knower requires that knowledge should intervene to cement him with the source of knowledge. The conception of theists should not, therefore, be dismissed. We are allowed to stay in the mortal coil for some time. But I am to leave off my mortal frame and should not be satisfied with my present predicament. We should never be satisfied with mundane aspirations only. This life is short in comparison with eternal life. We should pay more attention to preparation for that life.

We may attend to some of our primary necessities of this life and need not be deprived. But this need not lead us to forget that this is not the summum bonum and to consider that we should have purely mundane interest and should have no interest in the eternal transcendental.

We can leave access to distant objects through the medium of sound only. Ocular activity cannot help us to be in contact with things lying behind the screen. Sound enables us to have an idea of things located out of sight at a long distance, beyond human scope, beyond our intellectual horizon.

We show natural eagerness to go further than the human scope. That can be by the transcendental sound carried by a messenger who cannot give any time to these mundane examinations. This is only three dimensions, - line, surface and cube. This space permits us to have no idea of fourth and higher dimensions and divisible parts. Our senses cannot go beyond three dimensions.

We are always looking out for having our knowledge extended. That can be by the transcendental sound which possesses this particular potency. The great peculiarity of that sound consists in this that it is identical with colour, figure, attributions, qualities, activities and need not be challenged and testified by the four other senses, or arguments. We should allot a portion of time to the study of this subject. We should always be impressing on our friends, who have got an atheistical tendency for preferring material advancement, that the soul has got a sacred duty of getting rid of the restricted duties and that therefore, we should give a lending ear to the transcendental sound whenever such an opportunity presents itself.

—From the writings of Srila Bhakti Siddhanta Sarasvati Thakur, Printed in 'The Harmonist', January 1932. ॐ

## THE TEN BASIC PRINCIPLES

*Srila Bhakti Vinode Thakur*

- 1.The Vedas are self revealed truths.
- 2.They declare that Hari is the Absolute Person of the Godhead and is one without a second;
- 3.He is endowed with all the potencies in the fullest degree;
- 4.He is the ocean of all *rasas* (the principle that is palatable to the pure soul) ;
- 5.The *jīvas* are His discrete parts ;
- 6.Some of them are enthralled by His deluding potency or Maya ;

7.Some are free beings or liberated souls eternally rendering loving service to Him under the guidance of His internal exhilarating energy ;

8.Both the *jīvas* and the phenomenal are His manifestations simultaneously distinct and non-distinct from Him;

9.Pure devotion is the means of attaining the highest end of spiritual existence.

10.Krishna-Prema or Divine Love for Krishna is the summum bonum of human existence.

The Supreme Lord Sri Krishna Chaitanya has taught these ten basic principles to all the people of the world.

1. The Vedas are self revealed truths. They come down to us through the lips of the genuine devotees of the Supreme Lord such as Brahma, in the chain of preceptorial succession. They are recognized as the true criteria of real knowledge. They assert the nine principal doctrines as proved conclusions with the help of auxiliary sources of knowledge viz., perception, inference, analogy, etc., reasoning or logical argument being powerless, due to its limitations, for establishing transcendental truths.

2. Hari is the One Universal Truth Absolute worshipped by Brahma, Shiva, Indra and all other Gods. The attributeless Brahma is the effulgent aspect of His Spiritual Form. The Immanent Paramatma, the Primal Cause, is the partial aspect of Sri Hari who is the most beloved consort of Sri Radha and whose complexion is like that of a fresh nimbus cloud.

3. May the Supreme Lord be glorified, who is identical with His internal self-conscious energy and yet independent of His powers. The marginal *jīva* potency and the external mayik potency, though co-existent, are not identical with Him. He lords it over all His Powers. He is the Sole Proprietor and enjoyer of all His potencies, spiritual and mundane. Despite the manifestations of His Potencies in the spiritual and mundane planes, He remains unchanged and untransformable.

4. May Sri Krishna, the chief sportive Hero of all amorous games in Braja, be triumphant, who is ever immersed in the ocean of *rasa* (liquid mellowness to the spiritual palate), who exhilarates Himself and His devotees through His *hlādinī-sakti* or exhilarating

energy. He disports Himself as the chief centre of divine expressions of love through His pure self-conscious *sānivit* energy. Through the energy of existence known as *sandhini* He manifests His own form, His spiritual abode and all spiritual entities for His eternal pastimes.

5. *Jīva* souls are the atomic parts of the all-pervading over-soul, like the sparks of a blazing fire. Like the rays of the sun, they are inseparably connected but are not identical with the over-soul, who is the Lord of *Māyā*, His deluding potency. The *jīva* soul, even in his unfettered state, is liable to be enthralled and infatuated by the triple qualities of His deluding potency.

6. Those who have forgotten their real nature hankering after their selfish enjoyments and have turned their backs against the Supreme Lord Krishna, are punished by the three-fold noose of His deluding energy, enclosed by the double envelopes of gross and subtle bodies, and are hurled down to the enigmatic labyrinth of *karma*, the cycle of births and re-births, enjoying for a while by turns heavenly pleasures or suffering terrible miseries.

7. If, in course of this erratic sojourn, the conditioned soul comes in contact with a true devotee or a vaishnava saturated with the intense love of Krishna, and finds relish to follow Him in the track of devotion, he is released from his mayik imprisonment by the constant hearing and chanting of the eternal qualities and glories of the Holy Name of Krishna, with the result that this heart becomes pure and transparent and in that transparent heart he sees reflected the real nature of the Supreme Lord with all His paraphernalia and that of His own pure self, a fact which enables him to realize the blissful state of Divine love in the company of the absolute-realised souls or sadhus.

8. Hari is the supreme Lord of all His potencies. The Jaiva (sentient), the Cosmic (insentient) and the extra-cosmic (spiritual) worlds are the transformational of His potencies, spiritual and material. The theory of Illusion, as propounded by the pantheists, is untenable and false as it is opposed to the *śruti*, the revealed word. It is the dirty filth of Kali, the age of controversy for self-assertion. The doctrine of simultaneous existence of distinction and non-distinction is the unalloyed view approved by the *śrutis*. In matters purely spiritual divine love ensures spiritual perfection and is always triumphant.

9. When a devotee renders, as a neophyte, nine-fold spiritual services of hearing, chanting, meditation,

tending His holy feet, worship, greetings, doing all that pleases Him, friendship, and self-surrendering in obedience to the regulated practices of devotion, he attains nascent or dawning of love to the Lotus feet of Sri Krishna.

10. When a devotee attains maturity in his spiritual practices, he realizes his eternal nature which enkindles him to render confidential service to Sri Sri Radha-Krishna in Braja under the guidance of his divine master who is also an exhilarating potency eternally engaged in Their loving service. The acme of his life in this world is reached when he is blessed with the eternal loving service in the love-games of the divine youthful couple bringing upon him the nonpareil wealth of felicity endowed in the highest ecstatic principle.

A devotee who possesses a natural aptitude for the eternal service of Sri Hari must be well acquainted with the intricacies of the scriptures. He must discriminate the following inner truths viz., Who is Krishna? Who am I, a *jīva*? What is the nature of that spiritual kingdom? What is this phenomenal world? What is the relationship that exists between Krishna and all entities? He must shun by all means, the error of at-one-ness with Brahman, all acts of piety and impiety and all sorts of offences. If he does so, he is entitled, as an humble servant of the Supreme Lord Sri Hari, to drink of the ambrosial bliss accruing from chanting of the Holy Name in the society of His genuine devotees.

By taking recourse to the elixir of these ten basic principles, the *jīva* can shake off his malady of nescience or *avidyā* and can regain his eternal function of loving service in the blissful realm of Braja under the benign guidance of his divine master Sri Gurudeva.

—From the writings of Srila Bhakti Vinode Thakur, Printed in 'The Harmonist', January 1935

## THE TEN TOPICS OF BHĀGAVATAM

Srila Jīva Goswami

Upon listing the ten topics of *Bhagavat Purāṇa*, Sukadev Goswami mentions that the *Bhāgavatam* uses indirect statements to explain these topics.

*atra sarga visargaś ca sthānam poṣaṇam ūtayaḥ  
manvantareśānukathā nirodho muktir āśrayaḥ*

“In this book, the following ten topics are described: *sarga* [the original setting in motion of primordial nature by the Lord, i.e., primary creation], *visarga* [the secondary creation of the primal cosmic being,

Brahma], *sthāna* [the sustenance of living beings], *poṣaṇa* [the mercy displayed by the Lord in nurturing His devotees], *ūti* [the subconscious imprints and desires that promote engagement in goal-oriented action], *manv-antara* [the religious path enacted by the Manus], *iśanukathā* [narrations of the Lord and His devotees], *nirodha* [dissolution of the creation], *mukti* [liberation] and *āśrayaḥ* [the substratum or ultimate shelter of individual and collective being].” (*Śrīmad-Bhāgavatam* 2.10.1)

The following verse of the *Bhāgavatam* provides further description:

*daśamaśya viśuddhy-arthaṁ navānām iha lakṣaṇam  
varṇayanti mahātmānaḥ śrutenārthena cāñjasā*

“The first nine topics are described to make the tenth subject explicit. The great scholars describe sometimes directly or by literal meaning and sometimes indirectly or by suggested meaning.” (*Śrīmad-Bhāgavatam* 2.10.2)

This *Śrīmad-Bhāgavatam* discusses ten topics, beginning with creation, but the sages’ real purpose in describing the characteristics of the first nine is to give us systematic, lucid knowledge of the tenth topic. One might object here that the presentation of the other nine topics does not seem to explain the tenth topic; we reply that in the *Bhāgavatam* the sages explain the tenth topic both directly, by the explicit utterance of prayers and other statements, and also indirectly, through the implied purport of various historical accounts.

#### Commentary

Jiva Goswami begins explaining the absolute reality from the viewpoint of the aggregate—the *samaṣṭi* perspective—and he bases his explanation on the ten topics treated in the *Bhāgavatam*’s twelve cantos. First he quotes two verses spoken by Sukadeva Goswami (2.10.1–2), the second of which states that the reason why scripture describes such topics as creation, maintenance, annihilation, and liberation is to help us understand the ultimate topic, the Supreme Lord. Indeed, these other topics are but descriptions of the Supreme Lord’s manifold potencies. The Lord is the fountainhead of all these phenomena, and *Śrīmad-Bhāgavatam* explains them just to illustrate His special characteristics. In some places the *Bhāgavatam* introduces prayers to the Supreme Lord in the course of describing one or more of the other nine topics, and in these prayers the Supreme Person Himself is the object of glorification. In other places the Lord is described directly, as in the dialogue between Vidura

and Maitreya and that between Kapila and Devahūti. In yet other places, the *Bhāgavatam* glorifies the Lord indirectly through historical episodes, such as the accounts of how the Lord saved Parikshit Maharaja from Ashvatthama’s atomic weapon and of how Sukadeva Goswami was captivated when he heard verses about Lord Krishna’s attributes.

In this way Srila Jiva Goswami shows that the purpose of the nine preliminary subjects discussed in the *Bhāgavatam* is to explain the tenth subject, the *advaya-jñāna*, which is also called the *āśrayaḥ* and is the fountainhead of everything.

Every person has two types of characteristics *svarūpa* (personal) and *taṭa-siḥa* (marginal), and the Supreme Personality of Godhead is no exception. In our present conditioned state we have no experience of His personal features, and so if we hear these described without proper commentary we may misconstrue them on account of our strong material conditioning. But whether we adopt the aggregate or the individual viewpoint, we can more easily understand the Lord’s marginal characteristics manifested within the material nature, for they are within the scope of our personal experience.

Srila Vyasadeva uses the same approach in the *Vedānta-sūtra*. After designating Brahman the subject of the book in the first sūtra—*athāto brahma-jijñāsā*: “Now, therefore, inquire into Brahman”—he begins discussing the Lord’s marginal characteristics in the next sūtra—*janmādy asya yataḥ*: “From Him come the creation, maintenance, and destruction of the universe.” *Śrīmad-Bhāgavatam* similarly discusses ten topics, presenting the first nine to help us understand the tenth topic, the *āśrayaḥ*. (Later in the Sandarbhas this *āśrayaḥ* will be identified more fully as Lord Sri Krishna.) The first nine topics of *Śrīmad-Bhāgavatam* deal with various potencies of the Lord, such as His creative potency, *sarga-śakti*. Understanding these topics helps us appreciate the Supreme Lord as the possessor of these potencies. Then we can come to properly apprehend His personal features and pastimes, which are narrated in the *Bhāgavatam*’s Tenth Canto. Without studying the nine preliminary topics of the *Bhāgavatam*, we run the risk of viewing His form and pastimes superficially, of concluding that Krishna is an ordinary human being endowed with some extraordinary powers. But this is far from the truth.

Lord Krishna therefore says in the *Bhagavad-gītā* (9.11):

*avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam  
paraṁ bhāvam ajānanto mama bhūta-maheśvaram*

“Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.” By contrast, the Lord describes those who do understand His transcendental nature as follows:

*janma karma ca me divyam evaṁ yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

“One who knows in truth the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna” (*Bhāgavad-gītā* 4.9).

Therefore, wishing to lead us to the highest plane of transcendence through a proper understanding of the *Bhāgavatam*'s tenth subject, the summum bonum, Sukadeva Goswami first explains the first nine subjects. Clearly, then, we should study *Śrīmad-Bhāgavatam* in the order Sukadeva Goswami presented it, from the first verse onward.

Unfortunately, unscrupulous persons do not study the *Bhāgavatam* verse by verse, Canto by Canto, but rather jump to the Tenth Canto. Yet they pose themselves as learned scholars of the *Bhāgavatam*. Another failing of these false *Bhāgavatam* scholars is their neglect of the mandatory requirement that one must hear the *Bhāgavatam* at the feet of a bona fide guru coming in Vaishnava disciplic succession. Because of this omission they cannot properly relish the ripened fruit of the Vedic tree of knowledge. To all such persons Lord Krishna declares in the *Bhāgavad-gītā* (7.25):

*nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ  
mūḍho 'yaṁ nābhijānāti loko mām ajam avyayam*

“I am never manifest to the foolish and unintelligent. For them I am covered by My Yogamāyā, and therefore they do not know that I am unborn and infallible.”

The most basic requirement for spiritual study, stipulated in all the Vedic scriptures, is that one must respectfully approach a bona fide spiritual master, humbly serve him, and submissively inquire from him. Then all the secrets of the Vedic teachings will be revealed. This injunction applies to every student, even those who are great intellectuals. The *Śvetāśvatara Upaniṣad* (6.28) therefore states:

*yasya deve parā bhaktir yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*

“Only unto those great souls who have implicit faith in and devotion to both the Supreme Lord and the spiritual master are all the imports of Vedic knowledge revealed.”

Nothing is revealed to the student without the grace of the spiritual master. Therefore to disregard the principle that one must approach a spiritual master to understand the Absolute Truth is to disrespect the Vedic teachings from the outset and ensure failure. Lord Krishna confirms this in the *Bhāgavad-gītā* (16.23):

*yaḥ śāstra-vidhim utsrjya vartate kāma-kārataḥ  
na sa siddhim avāpnōti na sukhaṁ na parāṁ gatim*

“He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.”

Therefore, to unravel the mystery of *Śrīmad-Bhāgavatam* one should follow in the footsteps of the previous *ācāryas* and refrain from jumping to the esoteric pastimes described in the Tenth Canto.

—Anuccheda 56, *Śrī-Tattva Sandarbha* of Srila Jiva Goswami.  
Translation & Commentary by Sri Satya Narayan Das, Printed at ISKCON Vrindavan, 1995



!! Sri Sri Nitai Gaurchandra Jayati !!

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