

Śrīmad-Bhāgavatam_Dictations_3.32.22—26

[25:42 Minutes]

TEXT 22

TRANSLATION

Therefore, my mother, I advise you that you should take shelter of...

[break]

...is worth worshiping, and you accept this with all devotion and love so that you can be situated in devotional service transcendently.

PURPORT

The word *parameṣṭhinām* (p-a-r-a-m-a-s-t-h-i-n-a-m) is sometimes used in connection with Brahṁā. *Parameṣṭhinā* means the supreme person. As Brahṁā is the supreme person within this universe, similarly Kṛṣṇa is the Supreme Person in the spiritual world. So Lord Kapiladeva advising His mother that she should take shelter of the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, because it is worthwhile. To worship the lotus feet of the Supreme Lord, Viṣṇu or Kṛṣṇa, is worthwhile, and to take shelter of other demigods, even up to the highest position like Brahṁā and Śiva, is not advised herewith.

And one should take shelter of the Supreme Personality of Godhead *sarva-bhāvena* (s-a-r-v-a b-h-a-v-e-n-a). *Sarva-bhāvena* means "in all sorts of loving ecstasy." *Bhāva* is the preliminary stage of elevation before attaining pure love of Godhead. That is stated in the *Bhagavad-gītā* [Bg 10.8]: *budhā*

bhāva-samanvitāḥ—one who has attained to the stage of *bhāva*, they can accept the lotus feet of Lord Kṛṣṇa as worshipable. So this is advised by Lord Kapila to His mother. Another significance of this verse is: *tad-guṇāśrayayā bhaktyā* (t-a-d g-u-n-a-s-r-a-y-a, *bhaktyā*, b-h-a-k-t-y-a). *Tad-guṇāśrayayā bhaktyā*. That means by discharging devotional service which is transcendental and rendering service to the Supreme Personality of Godhead, Kṛṣṇa, is not material activity. They are all transcendental. And this is confirmed in the *Bhagavad-gītā* [Bg 14.26], that those who are engaged in devotional service, they are to be accepted as situated in the spiritual kingdom. *Brahma-bhūyāya kalpate*—they at once become situated in the transcendental kingdom.

So devotional service in full Kṛṣṇa consciousness is the only means for highest perfectional life of human being, and this is recommended herewith by Lord Kapila to His mother. *Bhakti* is therefore *nirguṇa*, without any tinge of material qualities. Although discharge of devotional service appears to be like other material activities, but devotional service is..., is never *saguṇa*, or contaminated with material qualities. Another feature of the word *tad-guṇāśrayayā* means that Lord Kṛṣṇa's transcendental qualities are so sublime that there is no need of diverting one's attention to any other activities. His behavior with the devotees are so exalted that a devotee need not try to divert his attention to any other worship. It is said that the demonic Pūtānā, Pūtānā she came to kill Kṛṣṇa by poisoning Him. But because Kṛṣṇa was pleased to suck her breast, she was given the same position as His mother. And therefore devotees pray that if such a demon who wanted to kill Kṛṣṇa gets such an exalted position, then why should they go to anyone else for our worshipful attachment than to Kṛṣṇa? There are two kinds of religious activities: one for material advancement, and the other is for spiritual advancement. So by taking shelter unto the lotus feet of Kṛṣṇa one is endowed with both kinds of prosperity, material and spiritual. Then why one should go

to anyone else or any other demigod?

TEXT 23

Engagement in Kṛṣṇa consciousness and application of devotional service unto Him makes it possible to advance in the matter of knowledge and detachment as well as self-realization.

PURPORT

It is said by less intelligent class of men that *bhakti-yoga* or devotional service is meant for persons who are not advanced in the method of transcendental knowledge and renouncement. But actually the fact is that if one is in full Kṛṣṇa consciousness and engaged in devotional service of the Lord, he hasn't got to attempt separately to practice detachment or to wait for awakening of transcendental knowledge. It is said that one who is engaged unflinchingly in the devotional service of the Lord, actually all the good qualities of the demigods develop into him automatically. One cannot find out any reason how such good qualities develop in the body of a devotee, but actually it happens. There are many instances in the history. Just like the hunter who was taking pleasure in killing animals, and when he became a devotee he was not prepared to kill even an ant. Such is the qualification of a devotee.

In other words, those who are very much eager to advance in the matter of transcendental knowledge, they can engage themselves in pure devotional service without wasting their time in mental speculation to arrive at the positive conclusion of the knowledge of the..., of the Absolute Truth. Here in this verse, the word *brahma-darśanam* is significant. *Brahma-darśanam* means to realize or to understand the Transcendence. So one who is engaged in the service of Vāsudeva, he can actually really realize what is Brahman. The

darśanam, if Brahman is impersonal, then there is no question of *darśanam*. But when... *Darśanam* means to see face to face. So therefore *darśanam* means to see the Supreme Personality of Godhead, Vāsudeva. Unless the seer and the seen are person, there is no question of *darśanam*. So *brahma-darśanam*, as soon as one sees the Supreme Personality of Godhead, he can at once realize what is impersonal Brahman. Such devotee doesn't require to make separate attempt to understand what is Brahman. The *Bhagavad-gītā* [Bg 14.26] also confirms this: *brahma-bhūyāya kalpate*—he at once become a self-realized soul in the Absolute Truth.

TEXT 24

TRANSLATION

At that time, the exalted devotee's mind becomes equipoised by activities of the senses, and there is no reason to accept sense objects in opposite direction; or in other words, he is called transcendental to things agreeable and not agreeable.

PURPORT

The significance of advancement in the matter of transcendental knowledge and detachment for material attraction is exhibited in the person of a highly advanced devotee, that for him there is nothing agreeable or not agreeable. The reason is that he does not act anything for his personal sense gratification; and whatever he does, whatever he thinks, everything is for the satisfaction of the Personality of Godhead. Therefore, either in the material world or in the spiritual world, his equiposition of the mind is completely manifested. And the..., so far the material world, he can understand that in the material world there is nothing as good, everything is bad on account of being

contaminated by the material nature. Therefore, the materialists' conclusion of good and bad, moral and immoral, all these are simply mental concoction or sentiments because actually there is no nothing good. And in the spiritual field, everything is absolute good. There is nothing inebriety in the spiritual varieties. So because a devotee accepts everything in the spiritual vision, therefore he is equipoised. That is the symptom of his being elevated in transcendental position, and he automatically attains detachment, *vairāgya*, and *jñāna*, knowledge, the actual transcendental knowledge. The conclusion is that an advanced devotee is fixed up in the transcendental qualities of the Lord or he dovetails himself in the transcendental qualities of the Lord, and that is, in one sense, he becomes one with the Supreme Personality of God qualitatively.

TEXT 25

TRANSLATION

At that time, the pure devotee by his transcendental intelligence sees himself without being contaminated by matter and equipoised in his vision. He has no more anything as superior or inferior, and he feels himself raised to the transcendental platform of being equal in quality with the Supreme Person.

PURPORT

A thing becomes disagreeable or agreeable on account of attachment. So a devotee has no personal attachment in anything; therefore, for him there is no question of agreeable or disagreeable. And he has no attachment means that for the service of the Lord, he can accept anything even though it is disagreeable for his personal interest. He is completely free from personal interest, and as such anything agreeable to the Lord is agreeable to him,

anything which is disagreeable to the Lord is disagreeable to him. Just like Arjuna in the beginning the fight was not agreeable to him. But after hearing *Bhagavad-gītā* from the Lord, when he understood that the fighting is agreeable to the Lord, he accepted the fight as agreeable to him. So that is the position of pure devotee. For his personal interest there is nothing agreeable or disagreeable; everything is done on account of the Lord. Therefore, he is free from attachment or detachment. That is the transcendental stage of neutrality. Pure devotee enjoys life by the pleasure of the Supreme Lord.

TEXT 26

The Supreme Personality of Godhead alone is transcendental knowledge, but according to the different process of understanding He appears differently, either as impersonal Brahman, or as Paramātmā, or the Supreme Personality of Godhead, or the *puruṣa-avatāra*.

PURPORT

The word *dṛśyādibhiḥ* (d-r-i-s-y-a-d-i-b-h-i-h), *dṛśy-ādibhiḥ*. According to Jīva Gosvāmī, *dṛśi...*, *dṛś* means *jñāna*, the philosophical research. So by different process of philosophical research and by different conception, just like by the process of *jñāna-yoga* the same Bhagavān or the Supreme Personality of Godhead is understood as impersonal Brahman. Similarly, by the eight divisions of *yoga* system, He appears as the Paramātmā. But when in pure Kṛṣṇa consciousness or knowledge in purity, one tries to understand the Absolute Truth, He is realized as the Supreme Personality of Godhead. The Transcendence is realized simply on the basis of knowledge. The words used here, *paramātmā*, *īśvara*, *pumān*, they are all transcendental. And being transcendental, they are Supersoul. Supersoul is also described as *puruṣa*. But the word *bhagavān* (b-h-a-g-a-v-a-n), *bhagavān* is the Supreme Personality of

Godhead, full of six opulences: wealth, fame, strength, beauty, knowledge and renunciation. He is the Personality of Godhead in the spiritual sky, in different spiritual skies. And the different descriptions of *paramātmā*, *īśvara*, *pumān*, like that, means that the expansion of the Supreme Personality of Godhead are unlimited.

Ultimately, to understand the Supreme Personality of Godhead one has to accept *bhakti-yoga*. By executing *jñāna-yoga* or *dhyāna-yoga* one has to approach the *bhakti-yoga* platform, then the *paramātmā*, *īśvara*, *brahman*, *pumān*, everything becomes clearly understood. It is recommended in the Second Canto of *Bhāgavata* that either one is a devotee or a fruitive actor or desirous of liberation, if he is intelligent enough he should engage himself with all seriousness in the process of devotional service. And it is also explained that what is obtainable by fruitive activities, or if anyone wants to be elevated in the higher planets, or anything one desires, that can be achieved simply by execution of devotional service because that Supreme Personality of Godhead is full of six opulences and He can bestow any one of them to the respective worshiper.

In other words, the Supreme Personality of Godhead reveals Himself to the different thinkers as the person, or impersonal Brahman, or *Paramātmā*. Impersonalist desires of being merged into the impersonal Brahman, but that is not achieved by worshiping the impersonal Brahman. But if one takes to devotional service but at the same time he desires to be merged into the existence of the Supreme Lord, then he can achieve that. In clear words, if somebody desires at all to merge into the existence of the Supreme, he has to execute devotional service.

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