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Śrī Kṛṣṇa-sandarbha

Some Words of Acknowledgement

tau santoṣayatā santau śrīla-rūpa-sanātanau
dakṣiṇātyena bhaṭṭena punar etad vivicyate
tasyādyam granthanā-lekham kranta-vyutkranta-khaṇḍitam
paryālocyātha paryāyam kṛtvā likhati jīvakah

tau-them; santoṣayatā-pleasing; santau-saintly devotees; śrīla-rūpa-Śrīla Rūpa Gosvāmī; sanātanau-and Śrīla Sanātana Gosvami; dakṣiṇātyena-from south India; bhaṭṭena-by Śrīla Gopāla Bhaṭṭa Gosvāmī; punaḥ-again; etat-this; vivicyate-is described; tasya-his; ādyam-original; granthanā-lekham-writing; kranta-vyutkranta-various fallacious arguments; khaṇḍitam-refuting; paryalocya-considering; atha-now; paryāyam-systematic arrangement; kṛtvā-having done; likhati-writes; jīvakah-Jīva Gosvāmī.

Śrīla Gopāla Bhaṭṭa Gosvāmī, the great philosopher from the southern provinces who greatly pleased Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, left many valuable notes which defeat various philosophical misconceptions. Systematically arranging these notes, and considering their content, Jīva Gosvāmī writes this book, Kṛṣṇa-sandarbha.

Anuccheda 1

Text 1

atha pūrvam sandarbha-trayeṇa yasya sarva-paratvam sādhitam, tasya śrī-
bhagavato nirdharaṇāya sandarbho 'yam ārabhyate.

atha-now; pūrvam-previously; sandarbha-trayeṇa-by the three Sandarbhas; yasya-of whom; sarva-paratvam-the position as the ultimate phase of the absolute truth superior to everything and any other conception of God; sādhitam-conclusively demonstrated; tasya-of Him; śrī-bhāgavataḥ-the Personality of Godhead, full of all opulences and powers; nirdharaṇāya-for the specific description; sandarbhaḥ-essay; ayam-this; ārabhyate-is begun.

In the previous three sandarbhas the conception of God as the Supreme Person full of all powers and opulences is proved to be the ultimate phase of the Absolute Truth, superior to every other conception of God. This essay is written to give a specific description of that Supreme Personality of Godhead.

Sarva-samvādinī Comment

atha iti nirdhāraṇam. bahusv ekasya nirṇayaḥ

atha iti-beginning with the word atha; nirdhāraṇam-the word nirdharana; bahusu--among many; ekasya-of one; nirṇayah- conclusion.

By the word nirdhāraṇa it is intended that Bhagavān is the ultimate feature of the Absolute Truth.

Text 2

atha tatra prathamasya dvitiye vadanti ityādinā tad ekam eva tattvaṁ
brahmāditayā śabdyate ity uktam.

atha-now; tatra-in this connection; prathamasya-of the First Canto of Śrīmad-Bhāgavatam (1.2.11);

"Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."*

Text 3

tad eva brahmādi-trayaṁ tasya tṛtiye vivicyate. brahma tv iha

yatreṁ sad-asad-rūpe
pratiśiddhe sva-samvidā
avidyayātmani kṛte
iti tad brahma-darśanam

tat-that; eva-certainly; brahma-ādi-beginning with Brahman; trayam-three feature; tasya-of that; tṛtiye-in the Third Canto; vivicyate-is delineated; brahma-Brahman; tu-also; iha-here; yatra-whenever; ime-in all these; sat-asat-gross and

subtle; rūpe-in the forms of pratiśiddhe-on being nullified; sva-samvidā-by self-realization; avidyayā-by ignorance; ātmani-in the self; krte-having been imposed; iti-thus; tat-that is; brahma-darśanam-the process of seeing the Absolute.

These three features of the Absolute are described in the Third Canto of Śrīmad-Bhāgavatam. The following verse (1.3.33) describes the Lord's Brahman feature:

"Whenever a person experience, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord in His Brahman feature."*

Text 4

iti-ādinā tatra viviktam apy ekākārāvirbhāvatayā
saṁśayābhāvāt tat-tan-nirdhāraṇārtham tat-tad-vacanāṁ
niddhriyate.

iti-ādinā-by this and other verses; tatra-in this connection; viviktam-discerned; api-manifestation; saṁśaya- of doubt; abhāvāt-because of the absence; tat-tat-various; nirdharaṇa of discrimination; artham-for the purpose; tat-tat-various; vacanā-descriptions; na-not; uddhriyate-should be raised.

According to this verse and other descriptions in the Vedic literatures, the Brahman feature of the Absolute has only one unvariegated aspect, and therefore, without any doubt, it does not require an elaborate description in many words.

Text 5

śrī-bhagavat-paramātmanos tu nānāvirbhāvatvāt tāni vacanāni tat-tan-nirdhāraṇārtham uddhriyante.

śrī-bhagavat-of the all-opulent Personality of Godhead; paramātmanoḥ-and of His localized expansion as the all-pervading Supersoul; tu-however; nānā-variegated; āvirbhāvatvāt-because of manifestation; tāni vacanāni-many words; tat-tat-various; nirdharana-of discriminations; artham- for the purpose; uddhriyante-may be raised.

However, the Paramātmā and Bhagavān features of the Absolute manifest a great variety of qualities, and therefore they require an elaborate description.

Text 6

tatreśvaro nirākāro nāstīti prāṇ nirṇītam

tatra-inthis connection; īśvaraḥ-the Supreme Controller; nirākāraḥ-without form or qualities; na-not; asti-is; prak-previously; nirṇītam-conclusively demonstrated.

Here we may note that in the final conclusion the Supreme Controller is not without form and qualities. This has been proved in the earlier portion of this book (the previous Sandarbhas).

Text 7

paramātmā-śabdena ca sarvāntaryāmi-puruṣaḥ pratipāditaś teśv eva sandarbheṣu. tathā ca satī tasmīns ṛtīyādhyāyārambhe evam ābhāṣyam.

paramātmā-śabdena-by the word Paramātmā; ca-also; sarva-antaryāmī-all-pervading; puruṣaḥ-Supreme Person; pratipāditaḥ-described; teṣu-in these; eva-certainly; sandarbheṣu-in the Sandarbhas; tathā-in the same way; ca- also; satī-being; tasmīn-in this; ṛtīya-adhyāya-of the Third Chapter; ārambhe-in the endeavor; evam-in this way; ābhāṣyam-I described.

The Paramātmā, or all-pervading expansion of the Supreme Person present in everyone's heart and in every atom, I have already described in the Third Chapter (Paramātmā-sandarbhā) of this book.

Text 8

nanu pūrvam brahmāditayā tridhāiva tattvam ekam uktam tatra brahmaṇaḥ kim lakṣaṇam bhagavat-paramātmanor vā, tatra tatra viśeṣaḥ kaścīd vā kim astīti śrī-śaunakādi-praśnam āśaṅkya śrī-sūta uvāca

nanu-Is it not so?; pūrvam-previously; brahma-ādi-yaya- beginning with Brahman ṛdhā-in three ways; eva-certainly; tattvam-the Absolute Truth; ekam-single; uktam-is described; tatra-in this connection; brahmaṇaḥ-of Brahman; kim-what?; lakṣaṇam-characteristic; bhagavat-of Bhagavan; paramātmanoḥ-of Paramātmā; vā-or; tatra tatra-in various points; viśeṣaḥ-specific distinction; kaścīd-certain; va- or; kim-what?; asti-is; iti-thus; śrī-śaunaka-ādi-of Śaunaka and the other sages; praśnam-query; āśaṅkya- guessing; śrī-sūtaḥ-Sūta Gosvāmī; uvāca-said.

"Formerly you said that althout the Absolute Truth is one, It is manifested in three features. What are the qualities of these three features: Brahman, Paramātmā and Bhagavān?" Thinking that this question might arise in the minds of Śaunaka and the other sages, Sūta Gosvāmī said (Śrīmad-Bhāgavatam 1.3.1):

Text 9

jagṛhe pauruṣam rūpam
bhagavān mahad-ādibhiḥ
sambhūtam śoḍaśa-kalam
ādau loka-sisṛkṣayā

jagṛhe-accepted; pauruṣam-plenary portion as the puruṣa incarnation; rūpam-form; bhagavān-the Personality of Godhead; mahat-ādibhiḥ-with the ingredients of the material world; sambhūtam-thus there was the creation of; śoḍaśa-kalam-sixteen primary principles; ādau-in the beginning; loka-the universes; sisṛkṣayā-on the intention of creating.

"In the beginning of the creation, the Lord (Bhagavān) first expanded Himself in the universal form of the puruṣa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe."*

Text 10

yaḥ śrī-bhagavaṇ pūrṇa-sad-aiśvaryatvena pūrvam nirdiṣṭaḥ, sa eva pauruṣam rūpam puruṣatvenāmnāyate yad rūpam tad evādau sargārambhe jagṛhe. prākṛta-pralayeṣv asmin līnam sat-prakaṭatayā svī-kṛtavān.

yaḥ-who; śrī-bhagavaṇ-Bhagavan; pūrṇa-full; sat- six; aiśvaryatvena-by possessing the opulences; pūrvam- previously; nirdiṣṭaḥ-described; saḥ-he; eva-certainly; pauruṣam-of the Puruṣa incaration; rūpam-the form; puruṣatvena-as a person; āmnāyate-is considered; yat-which; rūpam-form tat-that; eva-certainly; ādau-in the beginning; sarva-ārambhe-at the time of creation; jagṛhe-accepted; prākṛta-of the material manifestation; pralayeṣu-at the times of dissolution; asmin-in Him; līnam-dissappearance; sat--of reality; prakaṭatayā-by manifestation; svī-kṛtavān- accepted.

This verse says that Śrī Bhagavān, who was described in the previous chapter as

the possessor of six opulences in full perfection, accepts the personal form of the puruṣa incarnation at the beginning of the material creation. At the time of annihilation, the material world enters again within the puruṣa incarnation and only the eternal spiritual reality is manifest.

Text 11

kim artham? tatrāha--loka-sisṛkṣayā. tasminn eva līnānām lokānām samasti-vyasty-upādhi-jīvanām sisṛkṣayā prādurbhāvanārtham ity arthaḥ.

kim artham?-why?; tatra-in this connection; āha-he says; loka-the universes; sisṛkṣayā-on the intention of creating; tasmin-in Him; eva-certainly; līnānām-of the merged; lokānām-universes; samasti-distinct; vyasti-as one; upādhi-deceptively appearing; jīvanām-of living entities; sisṛkṣayā-on the intention of creating; prādurbhāvana-of manifesting; artham-for the purpose; iti-thus; arthaḥ-the meaning.

The question may be raised: "Why does Bhagavān accept the form of the puruṣa-incarnation?" To answer this question. Sūta Gosvāmī uses the word loka-sisṛkṣayā (for the purpose of creating the material universe). Along with the material universes, the eternally individual living entities entered the Lord's body at the time of devastation, and appeared to have become one with Him, although their individuality actually remained intact. In order to again manifest the living entities and universes, Bhagavān expands Himself as the puruṣa incarnation.

Text 12

kīdṛśam sat tad rūpam līnam asīt tatrāha--mahad-ādibhiḥ sambhūtam militam antar-bhūta-mahad-ādi-tattvam ity arthaḥ.

kīdṛśam-like what?; sat-real; tat-that; rūpam-form; līnam-disappearance; asīt-was; tatra-in this connection; āha-he says; mahad-ādibhiḥ-with the ingredients of the material world; sambhūtam-thus there was the creation of; militam-assembled together; antaḥ-bhūta-entered within; mahad-ādi-ingredients of material creation; ādi-beginning with; tattvam-principle; iti-thus; arthaḥ-the meaning.

One may ask what form the material universes took when they became merged within the body of the puruṣa-incarnation. To answer this question, Sūta Gosvāmī used the word "mahad-ādibhiḥ" (with the ingredients of the material world). The mahad-tattva and other ingredients of the material world were thus contained within the body of the puruṣa-incarnation.

Text 13

sambhūyāmbhodhim abhyeti mahānadyo nagāpagāḥ ity ādau hi sambhavatiḥ milanārthaḥ. tatra hi mahad-ādīni līnāny āsann iti.

sambhūya-having come into existence; ambhonidhim-the oceans; abhyeti-attains; mahā-nadī-ādyah-the great rivers; nāga-from the mountains; apagāḥ-flowing; iti-thus; ādau- beginning; hi-certainly; sambhavatiḥ-creation; milana-meeting; arthaḥ-purpose; tatra-there; hi-certainly; mahat- the mahat-tattva; ādīni-etc.; līnāni-merged; āsan- become; iti-thus.

The merging of the creation into the Supreme is described in the Vedic literatures: "The creation enters the Supreme as rivers flow from the mountains and enter the ocean." In this way the mahat-tattva and other ingredients of the material world enter the form of the puruṣa-incarnation.

Text 14

tad evaṁ viṣṇoḥ tu trīṇi rūpāṇi ity ādau mahat-sraṣṭṛtvena prathamam puruṣākhyam rūpam yacchayate, yac ca brahma-saṁhitādau karaṇārṇavaśāyi-saṅkarṣaṇatvena śrūyate, tad eva jagṛhe iti pratipāditam.

tat-therefore; evam in this way; viṣṇoḥ-of Viṣṇu; tu-certainly; trīṇi-three; rūpāṇi-forms; iti-thus; ādau-in the beginning; mahat-of the mahat-tattva; sraṣṭṛtvena-by being the creator; prathamam-first; puruṣa-purusa incarnation; ākhyam-named; rūpam-form; yacchayate-is presented; yat- which; ca-also; brahma-saṁhitā-in the Brahman-saṁhitā; ādau-and other Vedic literatures; karaṇa-arnāva-śāyī- resting on the causal ocean; saṅkarṣaṇatvena-as Lord Saṅkarṣaṇa; śrūyate-is heard from authorized sources; tat- therefore; eva-certainly; jagṛhe iti-the verse beginning with the word jagṛhe; pratipāditam-is established.

The first puruṣa-incarnation is described as the original creator of the ingredients of the material world. This is confirmed in the Sātvata Tantra:

"Viṣṇu, has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy (mahat), the second is Garbhodakaśāyī, who is situated within each universe, and the third is Kṣīrodakaśāyī, who lives in the heart of every living being."

That first puruṣa-incarnation, Lord Saṅkaraṣaṇa, who lies down on the causal ocean is described in the Brahma-saṁhitā and other Vedic literatures, as well as the verse beginning with the word "jagrhe" which was quoted in Text 9.

Text 15

punaḥ kīdṛśaṁ tad rūpam. tatrāha śiḍaśa-kalam tat-sṛṣṭy-upayogi-pūrṇa-śaktīty arthaḥ.

punaḥ-again; kīdṛśaṁ-like what?; tat-that; rūpam- form; tatra-in this connection; āha-he explains; śiḍaśa-kalam-withthe 16 elements of creation; tat-that; sṛṣṭi-for creation; upayogi-suitable; pūrṇa-perfect and complete; śakti-potencies; iti-thus; arthaḥ-the meaning.

To further explain the nature of the Lord, Sūta Gosvāmī uses the word "śiḍaśa-kalam" (with the 16 elements of creation). This word shows that the Lord possesses all potencies required to manifest the material cosmos.

Text 16

tad evam yas tad rūpaṁ jagrhe, sa bhagavān. yat tu tena gṛhītam tat tu sva-sṛjyānām āśrayatvāt paramātmēti paryavasitam.

tat-that; evam-in this way; yaḥ-who; tat-that; rūpam- form; jagrhe-accepted; saḥ-He; bhagavān-Bhagavān; yat- because; tu-indeed; tena-by Him; gṛhītam-accepted; tat- therefore; tu-certainly; sva-sṛjyānām-of that created by Him; āśrayatvāt-because of being the shelter; parama-ātmā- Paramātmā; iti-thus; paryavasitam-determined.

In conclusion, it is Bhagavān who accepts the form of the first puruṣa-incarnation (Kāraṇodakaśāyī Viṣṇu) described in this verse (Text 9). When the Lord enters the universes He assumes the feature known as Paramātmā.

Anuccheda 2

Text 1

tasya puruṣa-rūpasya visarga-nidanatvam api pratipādayitum āha sārḍhena

tasya-of Him; puruṣa-rūpasya-in the form of the puruṣa incarnation; visarga-the secondary phase of creation; nidānatvam-the state of giving; api-also; pratipādayitum-to conclusively describe; āha-speaks; sār dhena-the following one and a half verses.

To describe how the second puruṣa-incarnation arranges the activities of the secondary phase of creation within each universe, (Sūta Gosvāmī) speaks the next one and a half verses (Śrīmad-Bhāgavatam 1.3.2-3):

Text 2

yasyāmbhasi śayānasya
yoga-nidrām vitanvataḥ
nābhi-hradāmbujād āsīd
brahmā viśva-srjām patiḥ

yasyāvayava-saṁsthānaiḥ
kalpito loka-vistaraḥ

yasya-whose; ambhasi-in the water; śayānasya-lying down; yoga-nidrām-sleeping in meditation; vitanvataḥ-ministering; nā-bhi-navel; hrada-out of the lake; ambujāt-from the lotus; āsīt-was manifested; brahmā-the grandfather of the living beings; viśva-the universe; srjām-the engineers; patiḥ-master; yasya-whose; avayava-bodily expansion; saṁsthānaiḥ- situated in; kalpitaḥ-is imagined; loka-planets of inhabitants; vistaraḥ-various;

"A part of the puruṣa lies down within the water of the universe. From the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest. It is believed that all the universal planetary systems are situated on the extensive body of the puruṣa."*

Text 3

yasya puruṣa-rūpasya dvitīyena vyūhena brahmāṇḍam praviśya ambhasi
garbhodake śayānasyety ādi yojyam.

yasya-of whom; puruṣa-rūpasya-in the form of the puruṣa incarnation; dvitīyena in the second; vyūhena-expansion; brahma-aṇḍam-the material universe; praviśya-having entered; ambhasi-on the water; garbhodake-on the Garbhodaka ocean; śayanasya-resting; iti-thus; ādi-beginning; yojyam- suitable.

This verse describes how the second puruṣa-incarnation (Garbhodakaśāyī Viṣṇu) enters the universes and lies down (śayānasya) on the Garbhodaka ocean (ambhasi).

Text 4

yasya ca tadṛśatvena tatra śayānasya avayava-saṁsthānaiḥ sākṣāc chrī-caraṇādi-sanniveśair lokasya vistāro virāḍ-ākāraḥ prapañcaḥ kalpitaḥ.

yasya-of whom; ca-also; tadṛśatvena-by the state of being like this; tatra-there; śayānasya-resting; avayava- bodily expansions; saṁsthānaiḥ-situated in; sākṣāt-directly; śrī-caraṇa-of the lotus feet; ādi-and other parts of the Lord's transcendental form; sanniveśaiḥ-by contact; lokasya- of the material world; vistāraḥ-the expansion; virāḍ-ākāraḥ-the universal form prapañcaḥ-the material cosmos; kalpitaḥ-imagined.

In these verses the words "śayānasya" (resting) and "avayava-saṁsthānaiḥ" (situated on the limbs of His transcendental form) show that the transcendental feet and other limbs of the Lord were spread throughout the material universe. Because of this entrance of the Lord into the universe it is sometimes considered that the entire universe is the body of the Lord (virāḍ-rūpa).

Text 5

yathā tad-avayava-sanniveśas tathaiva pātālam etasya hi pāda-mūlam ity ādinā navīnopāsakān prati manaḥ-sthairyāya prakhyāpitaḥ, na tu vastutas tad eva yasya rūpam ity arthaḥ.

yathā-just as; tat-His; avayava-bodily expansion; sanniveśaḥ-contact; tathā-in the same way; eva-certainly; pātālam-the planets at the bottom of the universe; etasya-of His; hi-exactly; pāda-mūlam-soles of the feet; iti-thus; ādinā-beginning with; navīna-neophyte; upāsakān-devotees; prati-to; manaḥ-of the mind; sthairyāya-for fixing; prakhyāpitaḥ-described; na-not; tu-but; vastutaḥ-real; tat-that; eva-certainly; yasya-of Him; rūpam-form; iti- thus; arthāḥ-the meaning.

The entrance of the transcendental form of the Lord within the material universe is the cause of the conception of the universe as the Lord's form. This conception of the universal form if the Lord is described in the Śrīmad-Bhāgavatam (2.1.26):

"Persons who have realized it have studied that the planets known as Pātāla constitute the bottoms of the feet of the Universal Lord, and the heels and the toes are the Rasātala planets. The ankles are the Mahātala planets, and His shanks constitute the Talātala planets."*

This conception of the Lord's Universal form is meant to help the neophyte devotees fix their minds on the Lord's form. The Universal Form is not actually real. It is only an imagination.

Text 6

yad vā, candramā manaso jātaḥ ity ārabhya padbhyāṁ
bhūmir diśaḥ śrotrāt tathā lokān akalpayat iti śruteḥ tair hetu-bhūtair loka-viśtāro
racita ity arthaḥ.

yad vā-perhaps; candramāḥ-the moon; manasaḥ-from the mind; jātaḥ-born;
iti-thus ārabhya-beginning; padbhyāṁ- with His two feet; bhūmiḥ-the earth;
diśaḥ-the directions; śrotrāt-from the ear; tathā-in the same way; lokān-the
varieties of material manifestation; akalpayat-created; iti- thus; śruteḥ-from the
Śruti-śāstra (Rg Veda 10.90.13-14); taiḥ-by these; hetu-bhūtaiḥ-as the cause;
loka-of the material world; viśtāraḥ-the expanse; racitaḥ-created; iti- thus;
arthaḥ-the meaning.

The conception of the Lord's Universal Form may also be understood in the following way: Because the different varieties of the material manifestation have emanated from the different limbs of the Lord's form, the universe may be considered a form of the Lord. This is confirmed in the Vedic hymns:

"the moon is born from the mind of the Supreme Personality of Godhead."
-Rg Veda 10.90.13

"The Supreme Personality of Godhead created the earth from His two lotus feet. He created the different directions from His sense of hearing. He created the different parts of the material world from the parts of His transcendental body."
-Rg Veda 10.90.14

Text 7

tathā ca bhārate mokṣa-dharme nārāyaṇīye garbhodake śayānasya rūpāntareṇa
śvetadvīpa-pater vākyam

tathā-in the same way; ca-also; bhārate-in the Mahābhārata; mokṣa-dharme-in
the Mokṣa-dharma; nārāyaṇīye-in the Nārāyaṇīya; garbha-udake-in the

Garbhodaka ocean; śayanasya-resting; rūpa-the form; antareṇa-by being within; śvetadvīpa-pateḥ-of Lord Viṣṇu, the master of Śvetadvīpa; vākyaṃ-the statement.

In the Mahābhārata's Mokṣa-dharma Nārāyaṇīya (Śānti-parva 339.12-14), Lord Garbhodakaśāyī Viṣṇu, in His form as the master of Śvetadvīpa, confirms this explanation in the following verses:

Text 8

asman-mūrtiś caturthī yā
sāsrjac cheṣam avyayam

sa hi saṅkarṣaṇaḥ proktaḥ
pradyumnaṃ so 'py ajījanat
pradyumnād aniruddho 'haṃ
sargaḥ mama punaḥ punaḥ

aniruddhāt tathā brahmā
tan-nābhi-kamalodbhavaḥ
brahmaṇaḥ sarva-bhūtāni
sthāvarāṇi carāṇi ca

asmat-My; mūrtiḥ-form; caturthi-fourth; yā-which; sā-it; asrjat-created; śeṣam-Śeṣa; avyayam-imperishable; saḥ-He; hi-certainly; saṅkarṣaṇaḥ-Saṅkarṣaṇa; proktaḥ-described; pradyumnaṃ-to Pradyumna; saḥ-He; api-certainly; ajījanat-gave birth; pradyumnāt- from Pradyumna; aniruddhaḥ-Aniruddha; ahaṃ-I; sargaḥ- creation; mama-My; punaḥ punaḥ-again and again; aniruddhāt- from Aniruddha; tathā-in the same way; brahma-Brahmā; tat- from His; nābhi-from the navel; kamala-from the lotus flower; udbhavaḥ-born; brahmaṇaḥ-from Brahma; sarva-all; bhūtāni-material elements and living entities; sthavarāṇi-non-moving; carāṇi-and moving; ca-also.

"From My fourth expansion the eternal form of Lord Śeṣa is manifest. Then Lord Saṅkarṣaṇa is manifest and from Him Lord Pradyumna appears. From My appearance as Lord Pradyumna I again appear as Lord Aniruddha. From the lotus flower of Lord Aniruddha's navel, Brahmā is born, and from Brahmā all the material elements as well as the moving and non-moving living entities appear."

Text 9

tatraiva vedavyāsaḥ

paramātmēti yaṁ prāhuḥ
sāṅkhya-yoga-vido janāḥ

mahā-puruṣa-saṁ jñāṁ sa
labhate svena karmaṇā
tasmāt prasutam avyaktam
pradhānam tad vidur budhāḥ

avyaktād vyaktam āpannam
loka-sṛṣṭy-artham īśvarāt
aniruddho hi lokeṣu
mahān ātmeti kathyate

yo śau vyaktatvam āpanno
nirmame ca pitāmahaṁ

paramātmā-Paramātmā; iti-thus; yaṁ-whom; prāhuḥ- describe; sāṅkhya-yoga-vidaḥ-learned in the sāṅkhya-yoga philosophy; janāḥ-persons; mahā-puruṣa-of the Supreme Person; saṁjñam-name; saḥ-He; labhate-attains; svena-by His own; karmaṇā-transcendental activities; tasmāt-from Him; prasūtam-is born; avyaktam-unmanifest; pradhānam-primordial elements of material creation; tat-that; viduḥ-understand; budhāḥ-those who are learned; avyaktāt-from that unmanifested material nature; vyaktam-manifestation; āpannam- attained; loka-of the material world; sṛṣṭi-of the creation; artham-for the purpose; īśvarāt-from the Supreme Controller; aniruddhaḥ-Aniruddha; hi-certainly; lokeṣu-within all living entities; mahān ātmā-the Supersoul; iti-thus; kathyate-is described; yaḥ asau-He; vyaktatvam-manifestation; āpannaḥ- attained; nirmame-created; ca-also; pitāmahaṁ-Brahmā.

Vedavyāsa also explains:

"They who are learned in sāṅkhya-yoga declare that Lord Aniruddha is the all-pervading Supersoul. Lord Śaṅkarṣaṇa's transcendental deeds have expanded His reputation as the Supreme Personality of Godhead. The wise know that the unmanifest origins (pradhāna) of material creation have emanated from Lord Śaṅkarṣaṇa, and because of Him this original form of matter evolves into the manifest material world. Lord Aniruddha, the all-pervading Supersoul present in each universe, appears from Lord Śaṅkarṣaṇa, and He creates Brahmā, the grandfather of all living entities."

Text 10

tad evaṁ śaṅkarṣaṇasya vaibhavam ukṭvāniruddhasyāpy āha aniruddho hīti,
lokeṣu pratyekaṁ brahmāṇḍeṣu mahātmā paramātmā. vyaktatvaṁ prakatyam
pradyumnād iti śeṣaḥ.

tat-therefore; evam-in this way; saṅkarṣaṇasya-of Lord Saṅkarṣaṇa; vaibhavam-the glory; uktvā-having described; aniruddhasya-of Lord Aniruddha; api-also; āha-describes; aniruddhaḥ-Aniruddha; hi-certainly; iti-thus; lokeṣu-in the worlds; pratyekam-in each; brahmāṇḍesu-universe mahātmā- the word mahātmā; paramātmā-is Paramātmā; vyaktatvam- vyaktatvam; prakatyam-manifestation; pradyumnāt-from Pradyumna; iti-thus; śeṣaḥ-the remainder of the verse is clear.

The first part of this passage describes the glories of Lord Saṅkarṣaṇa, and the second part, beginning with the words "aniruddho hi", describes the glories of Lord Aniruddha. The word "lokeṣu" means "in each universe" and the word "mahātmā" means the all-pervading Supersoul (paramātmā). The word "vyaktatvam" means "manifested from Lord Pradyumna." The rest of the verse is clear and requires no comment.

Text 11

sūtena tv abheda-vivakṣayā pradyumnaḥ pṛthān noktaḥ viṣṇos tu trīṇi rūpāṇi itivat.

sūtena-by Sūta Gosvāmī; tu-indeed; abheda-the non-difference of the forms of Lord Viṣṇu; vivakṣayā-with a desire to explain; pradyumanaḥ-Lord Pradyumna; pṛthak- specifically; na-not; uktaḥ-described; viṣṇos tu trīṇi rūpāṇi-the verse beginning viṣṇos tu trīṇi rūpāṇi; itivat-just as.

Because Sūta Gosvāmī wanted to emphasize that all Viṣṇu-forms are actually the same single Personality of Godhead, he did not place Lord Pradyumna's name in this verse. The same reason prompted the author of Sātvata Tantra to avoid specifically naming the various the various puruṣa-incarnations when he spoke the verse beginning "viṣṇos tu trīṇi rūpāṇi" (which has been quoted in Anuccheda 1, Text 14).

Text 12

seyam prakriyā dvitīyasya śaṣṭhe dṛśyate, yathā-sa eṣa ādyaḥ puruṣaḥ.

sā iyam-this same; prakriyā-activity of creation; dvitīyasya-of the Second Canto of Śrīmad-Bhāgavatam; śaṣṭhe-in the Sixth Chapter (verse 39) ; dṛśyate-is observed; yathā-just as; saḥ eṣaḥ ādyaḥ puruṣaḥ-in the verse sa eṣa ādyaḥ puruṣaḥ kalpe kalpe sṛjaty ajaḥ ātmātmāny atmanātmānam sa saṁyacchati pāti ca.

The same description of the Supreme Personality of Godhead's creation of the material world is found in the following verse of Śrīmad-Bhāgavatam (2.6.39):

"The Supreme original Personlity of Godhead, Lord Śrī Kṛṣṇa, expanding His plenary portion as Mahā-Viṣṇu, the first incarnation, creates this manifested cosmos, but He is unborn. The creation, however, takes place in Him, and the material substance and manifestations are all Himself. He maintains them for some time and absorbs them into Himself again."*

Text 13

ity ādi-padye ṭikā sa eṣa ādyo bhagavān yaḥ puruṣāvatāraḥ san sṛṣṭy-ādikam karoti ity eṣā.

iti-thus; ādi-padye-in the first line of the verse; ṭikā-commentary; saḥ eṣaḥ ādyaḥ-the phrase beginning with these words; bhagavān-refer to Bhagavān; yaḥ-who is; puruṣa-avatāraḥ-the puruṣa incarnation; san-being so; sṛṣṭi-ādikam-the creation, maintenance and anihillation of the material world; karoti-performs; iti-thus; eṣā-the commentary.

In his commentary on the first line of this verse, Śrīdhara Svāmī explains:

"The phrase `sa eṣa ādyaḥ' refers to Bhagavān, the Supreme Personality of Godhead, who appears as the puruṣa-incarnation, and thus creates, maintains and annihilates the material worlds."

Text 14

evam ādyo 'vatāraḥ puruṣaḥ parasya.

evam-in the same way; ādyaḥ avatāraḥ puruṣaḥ parasya-the verse ādyo 'vatāraḥ puruṣaḥ parasya kalaḥ svabhāvaḥ sad-asan-manaś ca dravyam vikāro guṇa indriyāṇi virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ.

The first puruṣa-incarnation is also described in Śrīmad-Bhāgavatam (2.6.42):

"Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving."*

Text 15

ity atra ṭikā parasya bhūmnaḥ puruṣaḥ prakṛti-pravārtako yasya sahasra-śīrṣa
ity ādy ukto līlā-vigrahaḥ sa ādyo 'vatāra ity eṣā.

iti-thus; atra-for this verse; ṭikā-commentary; parasya-of the word parasya;
bhūmnaḥ-means the Supreme Personality of Godhead; puruṣaḥ-the word puruṣa
prakṛti-pravārtakaḥ yasya-means the creator of the material manifestation;
sahasra-śīrṣaḥ ity-ādi-uktaḥ-the verse sahasra-śīrṣaḥ puruṣaḥ sahasrākṣaḥ sahasra-
pāt sa bhūmim viśvato vṛtvātyatiṣṭhad daśāṅgulam; līlā-for pastimes; vigrahaḥ-
form; saḥ-He; ādyah avatāraḥ-the word ādyah avatāraḥ; iti-thus; esa-it.

Śrīdhara Svāmī explains in his commentary:

"In this verse the word `parasya' means `of the Supreme Personality of
Godhead' and the word `puruṣaḥ' means `the puruṣa-incarnation, who creates the
material world'.

"This first puruṣa-incarnation (Kāraṇodakaśāyī Viṣṇu) is described in the Ṛg
Veda (10.90.1): `The Supreme Personality of Godhead then appeared as the first
puruṣa-incarnation, who had thousands of faces, eyes and feet. Expanding in all
directions, the puruṣa-incarnation exceeded the dimensions of the universe by the
measurement of ten fingers.'

"We may also note in the connection that the Lord accepts the form of the
puruṣa-incarnation (ādyo 'vatāraḥ) in order to enjoy transcendental pastimes."

Text 16

tathā tṛtīyasya vimśe daivena ity ādikam.

tathā-in the same way; tṛtīyasya-of the Third Canto of Śrīmad-Bhāgavatam;
vimśe-in the Twentieth Chapter; daivena iti ādikam-the verse daivena
durvitarkyeṇa pareṇānimiśeṇa ca jāta-kṣobhād bhagavato mahān āsīd guṇa-trayāt.

In the same way, in Śrīmad-Bhāgavatam (3.20.12) it is said:

"When the equilibrium of the three modes of nature was agitated by the unseen
activity of the living entity, by Mahā-Viṣṇu, and by the force of time, the total
material elements were produced."*

Text 17

so 'nu ity antam sa-tīkam eva prakaraṇam atrānusandheyam.

so 'nu-iti-antam-the verse so snuviṣṭo bhagavatā yaḥ śete salilāśaye loka-saṁsthām yathā-pūrvam nirmame saṁsthayā svayā; sa-along with; tīkam-the commentary of Śrīdhara Svāmī: yaḥ salilāśaye garbhodakasyāntaḥ śete tena bhagavatānuviṣṭo `dhiṣṭhitaḥ san sa svarāṭ svayā saṁsthayā nāma-rūpādi-krameṇa; eva-certainly; ; prakaraṇam-subject for discussion; atra-in this matter; anusandheyam-should be carefully studied.

The next verse from Śrīmad-Bhāgavatam (3.20.27) along with Śrīdhara Svāmī's commentary, should be carefully studied.

Note: The verse and commentary are given below.

Śrīmad-Bhāgavatam: "When that Supreme Personality of Godhead who is lying on the Garbhodaka ocean entered the heart of Brahmā, Brahmā brought his intelligence to bear, and with the intelligence invoked he began to create the universe as it was before."*

Śrīdhara Svāmī's Commentary: "This verse explains that the Lord lies down on the waters (salilāśaye) of the Garbhodaka ocean (garbhodakasyāntaḥ) and enters (adhiṣṭhitā) the heart of Brahmā. By his own intelligence the seemingly independent Brahmā then created all the forms and names of the material universe."

Text 18

tasmād virāṭtvena tad-rūpaṁ na vyākhyātam.

tasmāt-from this study; virāṭtvena-as the Universal Form; tat-His; rūpaṁ-form; na-not; vyākhyātam-should be described.

From the study of this verse and commentary it will become clear that the Universal Form is not actually a form of the Lord.

Text 19

tasmāc ca vāsudeva-sthānīyo bhagavān puruṣād anya evety āyātam.

tasmāt-from this study; ca-also; vāsudeva-sthānīyaḥ- the Lord; s appearance as

Vaśudeva; bhagavān-His Bhagavān feature; puruṣāt-from the puruṣaincarnation; anyaḥ- different; eva-certainly; iti-thus; āyātam-follows.

From the careful study of this verse it will also become clear that the Lord's Bhagavān feature, who is also known as Vāsudeva, is separately manifested from His appearance as the puruṣa-incarnations.

Anuccheda 3

Text 1

atha tasya rūpa-dvayasya samānyata aika-vidhyena sva-rūpam āha

tad vai bhagavato rūpam
viśuddham sattvam ūrjitam iti.

atha-now; tasya-His; rūpa-forms; dvayasya-of the two; samānyate-are the same; aika-vidhyena-with the same quality; sva-rūpam-the Lord's form; āha-he describes; tat-vai-but that is; bhagavataḥ-of the Personality of Godhead; rūpam-form; viśuddham-purely; sattvam-existence; ūrjitam- excellence; iti-thus.

These two forms (Bhagavān-Vāsudeva and the puruṣa-incarnation) possess the same spiritual quality. This is described (by Sūta Gosvāmī in Śrīmad-Bhāgavatam 1.3.3):

"The body of the Supreme Personality of Godhead is eternally in spiritual existence par excellence, and has nothing to do with the created material ingredients."*

Text 2

tat śrī-bhagavataḥ pauruṣam rūpam vai prasiddhau viśuddhorjita-
sattvābhīvyaktatvāc chakti-svarūpayor abhedāc ca tad-rūpam evety arthaḥ.

tat śrī-bhagavataḥ-the phrase tat śrī-bhagavataḥ; pauruṣam-of the puruṣa incarnation; rūpam vai-the phrase rūpam vai; prasiddhau-in perfection; viśuddha-pure; ūrjita-excellence; sattva-existence; abhīvyaktatvāt-because of the manifestation; śakti-of the potency; svarūpayoḥ-and of His own transcendental form; abhedāt-because of non-difference; ca-also; tat-His rūpam-form; eva-certainly; iti-thus; arthaḥ-the meaning.

In this verse the phrase "tad vai bhagavato rūpam" describes the form of the puruṣa-incarnation. This verse describes the Lord's supremely pure spiritual form, which, in one sense, is not different from His transcendental potency.

Text 3

uktam dvitīyam puruṣa-vyūham adhikṛtya svarūpatvam tad-rūpasya nataḥ
param parama yad bhavataḥ svarūpam ity atra.

uktam-previously described; dvitīyam-second; puruṣa-vyūham-puruṣa
incarnation; adhikṛtya-with reference to; svarūpatvam-the nature; tat-of His;
rūpasya-form; na-do not; ataḥ-hereafter; parama-O Supreme; yat-that which;
bhavataḥ-of Your Lordship; svarūpam-eternal form; iti-thus; atra-in this
connection.

The transcendental nature of the form of the Supreme Personality of Godhead
is described in the following prayer offered by Brahmā to Garbhodakaśāyī Viṣṇu
(Śrīmad-Bhāgavatam 3.9.3):

"O my Lord, I do not see a form superior to Your present form of eternal bliss
and knowledge."*

Text 4

viśuddham jāḍyāmśenāpi rahitam, svarūpa-śakti-vṛttivāt. ūrjitam sarvato
balavat, paramānanda-rūpatvāt.

viśuddham-pure; jāḍya-of inert matter; amśena-by a fragment; api-even;
rahitam-devoid; svarūpa-of His own form; śakti-of the potency; vṛttivāt-because
of existence; ūrjitam-powerful and glorious; sarvataḥ-under all conditions;
balavat-powerful; parama-supreme; ānanda-bliss; rūpatvāt- because of possessing
a form.

In the Śrīmad-Bhāgavatam verse (1.3.3) quoted in Text 1, the word
"viśuddham" (pure) means that because the Supreme Personality of Godhead has
all transcendental potencies, He can therefore remain always pure and free from
even the slightest trace material contamination. The word "ūrjitam" (powerful and
glorious) means that because the Lord's form is full of supreme spiritual bliss, He
remains always powerful and glorious and His spiritual prowess never becomes
diminished under any circumstance.

Text 5

ko hy evānyāt kaḥ prāṇyād yad eṣa ākāśa ānando na syāt iti śruteḥ.

kaḥ-who?; hi-certainly; eva-indeed; anyāt-from another (from the material world); kaḥ-who? prāṇyāt-from transcendence; yat-if; eṣaḥ-He; akāśaḥ-the unlimited Personlity of Godhead; ānandaḥ-full of bliss; na-not; syāt-is; iti-thus; śruteḥ-from the Taittirīya Upaniṣad (2.7.1).

The Taittirīya Upaniṣad (2.7.1) says:

"The Personality of Godhead must be full of transcendental bliss, for if He were not, then how would it be possible for anyone to find any kind of spiritual or even material happiness?"

Anuccheda 4

Text 1

tad evaṁ puruṣasya dvidhā sthāna-karmaṇi uktvā svarūpavad-ākāraṁ tv eka-prakāraṁ āha

tat-therefore; evaṁ-in this way; puruṣasya-of the puruṣa incarnation; dvidhā-in two ways; sthāna-place; karmaṇi-and activities; uktvā-having described; svarūpavat-ākāraṁ-the Lord's transcendental form; tu-also; eka-one; prakāraṁ-nature; āha-describes.

In the first three verses of the First Canto, Third Chapter of Śrīmad-Bhāgavatam (quoted in Anuccheda 1, Text 9, Anuccheda 2, Text 2, and Anuccheda 3, Text 1), the place of residence and the activities of the puruṣa-incarnation were described by Sūta Gosvāmī. Then, in Verse 4, he described the Lord's transcendental form in the following way:

Text 2

paśyanty ado rūpam adabhra-cakṣuṣā
sahasra-pādooru-bhujānanādbhutam

sahasra-mūrdha-śravaṇākṣi-nāsikam
sahasra-mauly-ambara-kuṇḍalollasat

paśyanti-see; adaḥ-the form of the puruṣa; rūpam- form; adabhra-perfect; cakṣuṣā-by the eyes; sahasra-pāda- thousands of legs; ūru-thighs; bhuja-ānana-hands and faces; adbhutam-wonderful; sahasra-thousands of; mūrdha-heads; śravaṇa-ears; akṣi-eyes; nāsikam-noses; sahasra- thousands; mauli-garlands; ambara-dresses; kuṇḍala-earrings; ullasat-all glowing.

"The devotees, with their perfect eyes, see the transcendental form of the puruṣa who has thousands of legs, thighs, arms and faces-all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and glowing earrings and are adorned with garlands."*

Text 3

adaḥ pauruṣam rūpam, ahabhra-cakṣuṣā bhakty-ākhyena, puruṣaḥ sa paraḥ
pārtha bhaktyā labhyas tv ananayayā ity ukteḥ, bhaktir evainam nayati bhaktir
evainam darśayati ity-ādi-śruteś ca.

adaḥ-the form of the puruṣa; pauruṣam-of the puruṣa incarnation; rūpam-form; adabhra-perfect; cakṣuṣā-by the eyes; bhakti-ākhyena-known as pure devotional service; puruṣaḥ-the Supreme Personality; saḥ-He; paraḥ-the Supreme, than whom no one is greater; pārtha-O son of Pṛthā; bhaktyā-by devotional service; labhyaḥ-can be achieved; tu- but; ananyayā-unalloyed, undeviating devotion; iti-thus; ukteḥ-from the statement; bhaktiḥ-devotional service; eva- certainly; enam-Him; nayati-leads to; bhaktiḥ-devotional service; eva-certainly; enam-Him; darśayati-reveals; iti- thus; ādi-beginning; śruteḥ-from the śruti-śāstra; ca- also.

In this verse the words "ado rūpam" indicate the form of the puruṣa-incarnation, and the words "adabhra-cakṣuṣā" mean "eyes made perfect by pure devotional service".

That one is able to see and understand the Supreme Personality of Godhead by the process of devotional service is confirmed by the following quotes:

"The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion."*

-Bhagavad-gītā 8.22

"Pure devotional service leads the worshiper to the Supreme Personality of Godhead and makes the Lord visible to His devotee."

-Śruti-śāstra

Text 4

tatra prathamasya sahasrapād-āditvam paramātma-sandarbhe
vyañjitam.

tatra-in this connection; prathamasya-of the first puruṣa incarnation;
sahasrapād-āditvam-the Universal form with thousands of faces, eyes and feet;
paramātma-sandarbhe-in the Paramātmā Sandarbha; vyañjitam-has been
elaborately described.

The Lord's Universal Form, manifested from the first puruṣa-incarnation, and
displaying thousands of faces, eyes and feet, has already been described in the
Paramātma-sandarbha.

Text 5

ṭṭīyasyāṣṭame tu dvitīya-puruṣasya vyūham upalakṣya śrī-maitreyeṇa

ṭṭīyasya-of the Third Canto of Śrīmad-Bhāgavatam; aṣṭame-in the Eighth
Chapter; tu-also; dvitīya-puruṣasya- of the second puruṣa incarnation; vyūham-
the form; upalakṣya-with reference to; śrī-maitreyeṇa-by Maitreya Muni.

In the following verses from the Third Canto, Eighth Chapter of Śrīmad-
Bhāgavatam, Maiteya Muni describes the form of the second puruṣa-incarnation
(Garbhodakaśāyī Viṣṇu).

Text 6

prekṣām kṣipantam haritopalādreḥ
sandhyābhra-nīver uru-rukma-mūrdhnaḥ
ratnodadhāraśadhi-saumanasya
vana-srajo veṇu-bhujāṅghripāṅghreḥ

prekṣām-the panorama; kṣipantam-deriding; harita- green; upala-coral;
adreḥ-of the hell; sandhyā-abra-nīveḥ- of the dress of the evening sky; uru-great;
rukma-gold; mūrdhnaḥ-on the summit; ratna-jewels; udadhāra-waterfalls;
auśadhi-herbs; saumanasya-of the scenery; vana-srajaḥ-flower garland; veṇu-
dress; bhujā-hands; aṅghripa-trees; aṅghreḥ-legs.

"The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening sky, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasī leaves and flower garlands, mocked the scene on the mountain."*

-3.8.24

Text 7

parārdhya-keyūra-maṇi-praveka-
paryasta-dordāṇḍa-sahasra-śākham
avyakta-mūlam bhuvanāṅghripendram
ahīndra-bhogair adhivīta-valśam

parārdhya-very valuable; keyūra-ornaments; maṇi-praveka-highly valuable jewels; paryasta-disseminating; dordāṇḍa-arms; sahasra-śākham-with thousands of branches; avyakta-mūlam-self-situated; bhuvana-universal; aṅghripa- trees; indram-the Lord; ahi-indra-Anantadeva; bogaiḥ-by hoods; adhivīta-surrounded; valśam-shoulders.

"As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was also covered by the hoods of Ananta."*

-3.8.29

Text 8

carācarauko bhagavan-mahīdhram
ahīndra-bandhum salilopagūḍham
kirīṭa-sāhasra-hiraṇya-śṛṅgam
āvirbhavat kaustubha-ratna-garbham

cara-moving animals; acara-nonmoving trees; okaḥ-the place or situation; bhagavat-the Personality of Godhead; mahīdhram-the mountain; ahi-indra-Śrī Anantadeva; bandhum- friend; salila-water; upagūḍham-submerged; kirīṭa-helmets; sāhasra-thousands; hiraṇya-gold; śṛṅgam-peaks; āvirbhavat-manifested; kaustubha-the Kaustubha jewel; ratna-garbham-ocean.

"Like a great mountain, the Lord stands as the abode for all moving and

nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peaks, so the Lord was seen with the thousands of golden-helmeted hoods of Ananta-nāga; and as a mountain is sometimes filled with jewels, so also His transcendental body was fully decorated with valuable jewels. As a mountain is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation."*

-3.8.30

Text 9

tathā navamasya caturdaśe śrī-śukena

sahasra-śirasaḥ puṁso
nābhi-hrada-saroruhāt
jātasyāsīt suto dhātur
atriḥ pitṛ-samo guṇaiḥ

tathā-in the same way; navamasya-of the Ninth Canto; catudaśe-in the fourteenth chapter; śrī-śukena-by Śukadeva; sahasra-śirasaḥ-who has thousands of heads; puṁsaḥ-of Lord Viṣṇu (Garbhodakaśāyī Viṣṇu); nābhi-hrada-saroruhāt-from the lotus produced from the lake of the navel; jātasya-who appeared; āsīt-there was; sutaḥ-a son; dhātuḥ-of Lord Brahmā; atriḥ-by the name Atri; pitṛ-samaḥ-like his father; guṇaiḥ-qualified.

In Śrīmad-Bhāgavatam (9.14.2) Śukadeva Gosvāmī says:

"Lord Viṣṇu (Garbhodakaśāyī Viṣṇu) is also known as Sahasra-śirṣā Puruṣa. From the lake of His navel sprang a lotus, on which Lord Brahmā was generated. Atri, the son of Lord Brahmā, was as qualified as his father."*

Text 10

tatra śrī-bhagavantam suṣṭhu spaṣṭi-kartum garbhodakasthasya dvitīyasya puruṣasya vyūhasya nānāvatāritvam vivṛṇoti

tatra-in this matter; śrī-bhagavantam-ŚRī Bhagavān ; suṣṭhu-nicely; spaṣṭi-kartum-to clarify; garbhodakasthasya- resting on the Garbhodaka ocean; dvitīyasaya-of the second; puruṣasya-puruṣa incarnation; vyūhasya-of the form; nānā- various; avatāritvam-the source of the other incarnation; vivṛṇoti-describes.

in order to clarify the exact nature of Śrī Bhagavān, Sūta Gosvāmī says that the second puruṣa-incarnation (Garbhodakaśāyī Viṣṇu) is the origin from whom the

other incarnations of Godhead emanate. He says (Śrīmad-Bhāgavatam 1.3.5):

Anuccheda 5

Text 1

etat nānāvātārāṇām
nidhānam bījam avyayam
yasyāṁśāṁśena sṛjyante
deva-tiryak-narādayaḥ

etat-this (form); nānā-multifarious; avātārāṇām-of the incarnations;
nidhānam-source; bījam-seed; avyayam- indestructible; yasya-whose; aṁśa-
plenary portion; aṁśena- part of the plenary portion; sṛjyante-create; deva-
demigods; tiryak-animals; nara-ādayaḥ-human beings and others.

"This form [the second manifestation of the puruṣa] is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created."*

Text 2

etat iti brahmāṇḍa-stham ity arthaḥ. nidhanam sarovarāṇām samudra iva sadaivāśrayaḥ. ata evāvyayam anapakṣayam bījam udgama-sthānam. na kevalam avātārāṇām bījam jīvanām apīty āha- yasyāṁśāṁśeneti.

etat-this; iti-thus; brahmāṇḍa-stham-situated in the material universe; iti-thus; arthaḥ-the meaning; nidhanam- the word nidhanam; sarovarāṇām-of bodies of water; samudraḥ-the ocean; iva-as; sadā-always; āśrayaḥ-the shelter; ata eva-therefore; avayam-the word avayam (this); anapakṣayam-imperishable; bījam-the word bījam (seed); udgama-sthānam-place of origin; na-not; kevalam-exclusively; avātārāṇām-of the incarnations; bījam-the seed; jīvanam- of the individual living entities; apī-also; iti-thus; āha-he describes. yasya amsa-amsena iti-by the phrase yasyāṁśāṁśena.

In the verse the word "etat" means "that form which is situated within the material universe". The word "nidhanam" indicates that Garbhodakaśāyī Viṣṇu is the source of all other incarnations of the Supreme Lord just as the ocean is the large reservoir of water, which is the original source of the other smaller bodies of

water. The word "avyayam" means "indestructible" and the word "bījam" means "origin".

The second puruṣa-incarnation is not only the source of the viṣṇu-tattva forms of the Supreme Lord, but is also the source of the individual living entities (jīvas). This is confirmed by the phrase "yasyāṁśāmsena".

Sarva-samvādinī Comment

Text 1

etat iti yasya śaktitvenāṁśau prakṛti-śuddha-samāṣṭi-jīvau. tayor aṁśena
paramparā-samyuktena vṛtti-samūha-dvayena

na ghaṭata udbhavaḥ prakṛti-puruṣayor ajayor
ubhaya-yujā bhavanty āsu-bhṛto jala-budbudavat ity uktatvāt.

etat iti-the verse beginning with the word etat (Bhāgavatam 10.87.31) yasya-of whom; śaktitvena-by the state of the two potencies; aṁśau-two parts; prakṛti-śuddha-samāṣṭi-of the material energy; jīvau-and the individual living entity; tayor-of them; aṁśena-by the part and parcel; paramparā-series; sam yuktena-endowed; vṛtti-samūha-of activities; dvayena-by the pair; na-not; ghaṭate-occurs; udbhavaḥ-manifestation; prakṛti-of the material energy; puruṣayoḥ-and the controller; ajayoḥ-unborn; ubhaya-with both; yuja-endowed; bhavanti-are; āsu-bhṛtaḥ-living entities; jala-of water; budbudavat-like bubbles; iti-thus; uktatvāt-from the statement.

That the Supreme Lord is the creator of the individual living entities (jīvas) is confirmed by the following statement of Śrīmad-Bhāgavatam (10.87.31):

"The living entities are created by the contact of the Supreme Controller with His material energy, just as bubbles and foam are produced on the surface of the water."*

Anuccheda 6

Text 1

atha prācuryeṇa tad-avatārān kathayāns tad-aikya-vivakṣayā tad-aṁśāṁśinām
apy āvirbhāva-mātram gaṇāyati viṁsatyā

atha-now; pracuryena-elaborately; tat-His; avatārān- incarnations; kathayan-describing; tat-His; aikya-non- difference; vivakṣayā-with a desire to explain; tat-of Him; amśa-of the parts; amśinām-of the parts; api-also; āvirbha/va-manifestation; mātram-only; gaṇayati-enumerates; vimśatyā-by twenty.

Although desiring to elaborately describe the innumerable incarnations of the Supreme Personality of Godhead (viṣṇu-tattva), and His potencies (jīva-tattva), Sūta Gosvāmī briefly summarizes the list of these incarnations, and only describes twenty incarnations in this chapter of Śrīmad-Bhāgavatam (Canto One, Chapter Three).

Text 2

sa eva prathamam devaḥ
kaumāram sargam āśritaḥ
cacāra duścaram brahmā
brahmacaryam akhaṇḍitam

saḥ-that; eva-certainly; prathamam-first; devaḥ- Supreme Lord; kaumāram-named Kumāras (unmarried); sargam- creation; āśritaḥ-under; cacāra-performed; duścaram-very difficult to do; brahmā-in the order of Brahman; brahmacaryam-under discipline to realize the Absolute (Brahman); akhaṇḍitam-unbroken.

The description of the Lord's incarnations begins with the following verse (Śrīmad-Bhāgavatam 1.3.6):

"First of all, in the beginning of creation, there were the four unmarried sons of Brahmā [the Kumāras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth."*

Text 3

yo 'mbhasi śayāno yaś ca sahasra-pād-ādi-rūpaḥ sa eva puruṣākhyo devaḥ. ete cāmśa-kalāḥ puṁsaḥ ity upasamhārasyāpi samvādāt. kaumaram catuḥsana-rūpam. brahmā brahmaṇo bhūtvā.

yaḥ-who; ambhasi-on the Garbhodaka ocean; śayānaḥ- resting; yaḥ-who; ca-also; sahasra-pād-of the Universal Form with thousands of faces and feet; ādi-beginning with; rūpaḥ- with forms; saḥ eva-He indeed; puruṣa-ākhyāḥ-known as the puruṣa incarnation; devaḥ-the Supreme Personality of Godhead; ete cāmśāḥ kalāḥ puṁsaḥ-the verse beginning with the phrase ete cāmśa-kalā-puṁsaḥ; iti-

thus; upasamhārsya-of the conclusion; api-also; samvadat-from the statement; kaumāram-the word kaumāram; catuḥsana-rūpam- consisting of the Four Kumāras; brahmā-the word brahma; brahmaṇaḥ-qualified Bṛahmaṇas; bhūtvā-having become.

In this stanza the phrase "sa eva devaḥ" refers to the second puruṣa incarnation who lies down on the Garbhodaka ocean and who appears in many forms, beginning with the Universal Form who manifests thousands of faces and thousands of feet. At the conclusion of this summary account of the Lord's incarnations, Sūta Gosvāmī explains (1.3.28):

"All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead."*

We may also note that the word "kaumaram" in this verse refers to the Four Kumāras, and the word "brahmā" means "having become qualified brāhmaṇas".

Anuccheda 7

dvitīyaṁ tu bhavāyāsyā
rasātala-gatāṁ mahīm
uddhariṣyann upādatta
yajñeṣaḥ saukaram vapuḥ

asya viśvasyodbhavāya

dvitīyam-the second; tu-but; bhavāya-for the welfare; asya-of this earth; rasātala-of the lowest region; gatām- having gone; mahīm-the earth; uddhariṣyan-lifting; upādatta-established; yajñeṣaḥ-the proprietor or the supreme enjoyer; saukaram-hoggish; vapuḥ-incarnation; asya-of this; viśvasyo-universe udbhavāya-for the welfare.

The Lord's second incarnation is described in Śrīmad-Bhāgavatam (1.3.7):

"The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth from the nether regions of the universe."*

We may note that the Lord accepted this incarnation for the welfare of the earth.

Text 1

dvitīyam ity anena pṛthivy-uddharaṇam dvir api kṛtam. līlā-sājatyena tv ekavad varṇyate.

dvitīyam iti-the verse beginning with the word dvitīyam; anena-by this; pṛthivī-of the earth; uddharaṇam-lifting; dvir-twice; api-even; kṛtam-done; līlā-of the pastime; sājatyena-because of sameness; tu- although; ekavat-as one; varṇyate-is described.

Although the Lord assumed the form of a boar and lifted the earth on two separate occasions, these two incarnations of the Lord as described together, because they performed almost exactly the same pastime.

Text 2

pūrvam hi svāyambhuva-manvantarādau pṛthivī-majjane tam uddhariṣyan paścāc ca śaṣṭha-manvantara-jāta-prācetasā-dakṣa-kanyāyā aditer garbhodbhavana hirāṇyākṣeṇa saha yuddhe 'ṣṭama-manvantara-jāta-pṛthivī-majjane tam uddhariṣyann ity arthaḥ.

pūrvam-in the beginning; hi-certainly; svāyambhuva-of Svāyambhuva manvantara-of the Manvantara; ādau-in the beginning; pṛthivī-of the earth; majjane-in the immersion; tam-the earth; uddhariṣyan-lifting; paścāt-afterwards; ca-also; śaṣṭha-in the sixth; manvantara-manvantara period; jāta-born; prācetasā-dakṣa-of the progenitor Dakṣa; kanyāyāḥ-of the daughter; diteḥ-of Diti; garbha-from the womb; udbhavena-born; hirāṇyākṣeṇa-Hirāṇyākṣa; saha- with; yuddhe-in the fight; aṣṭama-in the eighth; manvantara- manvantara period; jāta-produced; pṛthivī-of the earth; majjane-in the immersion; tam-the earth; uddhariṣyan-lifting; iti-thus; arthaḥ-the meaning.

In the beginning of the creation, during the reign of Svāyambhuva Manu, the Lord first assumed the form of a boar to lift the earth, which had fallen into the waters of the Garbhodaka ocean. Later, the progenitor Dakṣa, who was born in the reign of the sixth Manu, gave birth to a daughter named Diti who in turn became the mother of the demon Hirāṇyākṣa. During the reign of the sixth Manu, the Lord assumed the form of a boar for the second time, fought with Hirāṇyākṣa, and again lifted the earth from the Garbhodaka ocean.

Text 3

tatrādau vidher ghrāṇād ante nirāt iti purāṇāntaram

ayam kvacic catuṣpāt syāt
kvacit syān nṛ-varāhakaḥ
kadācij jalada-śyāmaḥ
kadācic candra-pāṇḍuraḥ

tatra-in this connection; ādau-in the beginning; vidheḥ-of Brahma; ghrāṇāt-from the nostril; ante-in the end; nirāt-from the water; iti-thus; purāṇa-antaram-within the Purāṇas; ayam-He; kvacit-sometimes; catuṣpat-in the form of a four-legged animal; syāt-may appear; kvacit-sometimes; syāt-may appear; nṛ-varāhakaḥ-as a boar; kadācit- sometimes; jalada-as a rain-cloud; śyāmaḥ-dark; kadācit- sometimes; candra-as the moon; pāṇḍuraḥ-pale.

The Lord's incarnations are summarily described in this verse from the Purāṇas:

"In the beginning of the creation the Lord appeared from Brahmā's nostril (as Varāha), and at the end of the creation He appeared as a fish in the water (as Matsya)."

The following explanation also appears in the Purāṇas:

"The Supreme Personality of Godhead sometimes assumes the form of a four-legged animal, and sometimes He appears as a boar. Sometimes His form is white as the moon, and sometimes it is dark as a monsoon cloud."

Text 4

uktaś ca pralayaś cākṣuṣādau devādi-sṛṣṭiś ca caturthe

cākṣuṣe tv antare prāpte
prāk-sarge kāla-vidrute
yaḥ sasarja prajā iṣṭāḥ
sa dakṣo daiva-coditaḥ

uktaḥ-described; ca-also; pralayaḥ-anihilation; cākṣuṣa-ādau-in the beginning of the reign of Cākṣuṣa Manu; deva-of the demigods; ādi-beginning with; sṛṣṭiḥ-creation; ca-also; caturthe-in the Fourth Canto of Śrīmad-Bhāgavatam; cākṣuṣe-named Cākṣuṣa; tu-but; antare-the manvantara; prāpte-when it happened; prāk-previous; sarge-creation; kāla-vidrute-destroyed in due course of time; yaḥ-one who; sasarja-created; prajāḥ-living entities; iṣṭāḥ-desirable; saḥ-he; dakṣaḥ-Dakṣa; daiva-a-by the Supreme Personality of Godhead; coditaḥ-inspired.

Although everything had been destroyed at the end of the fifth Manu's reign, in the beginning of Cākṣuṣa's (the sixth Manu) reign, Dakṣa (the grandfather of Lord Varāha's opponent, Hiranyākṣa) helped to re-create the class of living entities known as demigods. This is confirmed in the Śrīmad-Bhāgavatam (4.30.49):

"His previous body had been destroyed, but he, the same Dakṣa, inspired by the supreme will, created all the desired living entities in the Cākṣuṣa manvantara."*

Anuccheda 8

Text 1

ṭṛtīyam ṛṣi-sargam vai
devarṣitvam upetya saḥ
tantram sātvatam ācaṣṭa
naiṣkarmyam karmaṇām yataḥ

ṭṛtīyam-the third one; ṛṣi-sargam-the millennium of the ṛṣis; vai-certainly; devarṣitvam-incarnation of the ṛṣi amongst the demigods; upetya-having accepted; saḥ-he; tantram-exposition of the vedas; sātvatam-which is especially meant for devotional service; ācaṣṭa-collected; naiṣkarmyam-nonfruitive; karmaṇām-of work; yataḥ-from which.

The third incarnation is described in Śrīmad-Bhāgavatam (1.3.8):

"In the millennium of the ṛṣis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarṣi Nārada, who is a great sage among the demigods. He collected expositions of the Vedas which deal with devotional service and which inspire nonfruitive action."*

Text 2

ṛṣi-sargam upetya tatrāpi devarṣitvam śrī-nāradatvam upetya. sātvatam vaiṣṇavam tantram pañcarātrāgamam. karmaṇām karmākāreṇāpi satām śrī-bhagavad-dharmāṇām yatas tantrān naiṣkarmyam karma-bandha-mocakatvena karmabhyo nirgatatvam tebhyo bhinnatvam pratīyata iti śeṣaḥ.

ṛṣi-sargam upetya-these words; tatrāpi-nevertheless; devarṣitvam-this word; śrī-nāradatvam-the state of being Nārada Muni; upetya-in relation to; satvatam-

this word; vaiṣṇavam-in relation to Lord Viṣṇu; tantram-Tantra; pācarātra-āgamam-the Nārada-pañcarātra; karmaṇām-this word; karma-of karma; ākāreṇa-with form; api-although; satām-of the transcendental śrī-bhagavat-dharmāṇām-activities of devotional service to the Lord; yataḥ-this word; tantrāt-from this scripture; naiṣkarmyam-this word; karma-of karma; bandha-of the bondage; mocakatvena-because of releasing; karmabhyaḥ-from karma; nirgatatvam-the state of having left; tebhyaḥ-of them; bhinnatvam-the state of being different; pratīyate-is known; iti-thus; śeṣaḥ-the remainder of the verse.

In this verse the word "ṛṣi-sargam" means "the millenium of the ṛṣis", and the word "devarṣitvam" refers to Nārada. The words "tantram satvatam" means the Vaiṣṇava scripture Nārada-pañcarātra. "karmaṇām" means "the transcendental activities of devotional service". The words "naiṣkarmyam yataḥ" explain that the activities of devotional service release the performer from the bondage of karmic reaction, and are therefore very different from ordinary material activities."*

Anuccheda 9

Text 1

turye dharmā-kalā-sarge
nara-nārāyaṇāv ṛṣī
bhūtvātmopāśamopetam
akarot duṣcaram tapaḥ

turye-in the fourth of the line; dharmā-kalā-wife of Dharmarāja; sarge-being born of; nara-nārāyaṇau-named Nara and Nārāyaṇa; ṛṣī-sages; bhūtvā-becoming; ātma-upāśama-controlling the senses; upetam-for achievement of ; akarot-undertook; duṣcaram-very strenuous; tapaḥ-penance.

The Lord's fourth incarnation is described in Śrīmad-Bhāgavatam (1.3.9):

"In the fourth incarnation, the Lord became Nara and Nārāyaṇa, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses."*

Sarva-samvādinī Comment

turye iti dharmasya bhāgavata-mukhyasya kalāyāḥ śraddhā-puṣṭy-ādi-sāhityena paṭhitāyāḥ śrī-bhagavac-chakti-lakṣaṇāya mukteś ca sarge prādurbhāve. anayor

ekāvatāratvam hari-kṛṣṇābhyām sodarābhyām api saha.

turye iti-in the verse beginning with the word turye; dharmasya-of Dharma; bhāgavata-mukhyasya-the great devotee of the Lord; kalāyāḥ-of the wife; śraddhā-uṣṭi-ādi-sahityena-with great faith and learning; paṭhitāyāḥ- learned; śrī-bhagavat-of the Supreme Personality of Godhead; śakti-lakṣaṇāyāḥ-empowered with the potency; mukteḥ- named Mukti; ca-also; sarge-the word sarge; prādurbhave-appeared; anayoḥ-of the two of them; eka-avatāratvam-the state of being a single incarnation; hari-kṛṣṇābhyām-Nara Nārāyaṇa Ṛṣis; sodarābhyām-two brothers; api-and; saha- with.

In this verse, which begins with the word "turye", the word "dharma" is the name of a great devotee of the Lord, and the word "kalāyāḥ" refers to Mukti-devī, his faithful, learned wife, who was full of all good qualities and specifically empowered by the Personality of Godhead. The word "sarge" means that the Lord appeared as Nara Nārāyaṇa Ṛṣis, the two sons of Dharma and Mukti.

Anuccheda 10

pañcamaḥ kapilo nāma
siddheśaḥ kāla-viplutam
provācāsuraye sāṅkhyam
tattva-grāma-vinirṇayam

āsuri-nāmne viprāya

pañcamaḥ-the fifth one; kapilaḥ-Kapila; nāma-of the name; sid-dheśaḥ-the foremost amongst the perfect; kāla- time; viplutam-lost; provāca-said; āsuraye-unot the brāhmaṇa named Āsuri; sāṅkhyam-metaphysics; tattva-grāma- the sum total of the creative elements; vinirṇayam-exposition; āsuri-Asuri; nāmne-named; viprāya-to the Brahmaṇa.

The Lord's fifth incarnation is described in the Śrīmad-Bhāgavatam (1.3.10)

"The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Āsuri Brāhmaṇa, for in course of time this knowledge had been lost."*

Sarva-samvādinī Comment

pañcamaḥ iti

kapilo vāsudevākhyas
tattvaṁ sāṅkhyam jagāda ha
brahmāḍibhyaś ca devebhyo
bhṛgv-āḍibhyas tathaiva ca

tathaivāsuraye sarva-
vedārthair upabṛṁhitam
sarva-veda-viruddham ca
kapilo 'nyo jagāda ha
sāṅkhyam āsuraye 'nyasmai
kutarka-paribṛṁhitam

pañcamah iti-in this verse beginning with the word pañcamah; kapilaḥ-Lord Kapilaḥ; vāsudeva-ākhyah-known as Vāsudeva; tattvam-philosophy; sāṅkhyam-sāṅkhya; jagāda ha-spoke brahma-āḍibhyaḥ-headed by Brahmā; ca-and; devebhyaḥ-to the demigods; bhṛgu-āḍibhyaḥ-headed by Bhṛgu; tathā-in same way; eva-certainly; ca-also; tathā-in the same way; eva-certainly; āsuraye-to Āsuri Brāhmaṇa; sarva-veda-of all the Vedas; arthaiḥ-by the conclusions; upabṛṁhitam-substantiated; sarva-veda-all Vedic instructions; viruddham-opposed; ca-also; kapilaḥ anyah-another Kapila; jagāda ha-spoke; sāṅkhyam-sāṅkhya philosophy; āsuraye anyasmai-to another Āsuri Brāhmaṇa; kutarka-with faulty logic; paribṛṁhitam-expanded.

The original Lord Kapila, and a later imposter who assumed the same name, are both described in the following verses of Padma Purāṇa:

"The Supreme Personality of Godhead appeared as Lord Kapila and spoke the original Sāṅkhya philosophy, which eloquently presents the same philosophy expounded in all the Vedic literatures. This incarnation of the Lord instructed the Brāhmaṇa Āsuri, many great demigods headed by Brahmā, and many sages, headed by Bhṛgu.

"An imposter later assumed the name Kapila and spoke an illogical, atheistic theory opposed to the Vedas. He spoke this theory, to his disciple named Āsuri, and claimed his atheism to be the actual Sāṅkhya philosophy. In this way there are two contradictory philosophies, both bearing the same name of Sāṅkhya."

Anuccheda 11

Text 1

śaṣṭham atrer apatyatvaṁ
vṛtaḥ prāpto `nasūyayā

ānvīkṣikīm alarkāya
prahlādādibhya ūcivān

śaṣṭham-the sixth one; atreḥ-of Atri; apatyatvam- sonship; vṛtaḥ-being prayed for; prāptaḥ-obtained; anasūyā; ānvīkṣikīm-on the subject of transcendence; alarkāya-unto Alarka; prahlāda-ādibhyaḥ-unto Prahlāda and others; ūvivān-spoke.

The sixth incarnation is described in Śrīmad-Bhāgavatam (1.3.11):

"The sixth incarnation of the puruṣa was the son of the sage Atri. He was born from the womb of Anasūyā, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlāda and others [Yadu, Haihaya, etc]."*

Text 2

atriṇā tat-sādṛṣa-putrotpatti-mātram prakāṣam yācitam iti. caturtha-skandhādy-abhiprāyaḥ.

atriṇā-by Atri Muni; tat-Him; sādṛṣa-like; putra-of a son; utpatti-mātram-appearing; prakāṣam-manifested; yācitam-begged; iti-thus; caturtha-skandha-of the Fourth Canto of Śrīmad-Bhāgavatam; abhiprāyaḥ-meaning.

The Fourth Canto of Śrīmad-Bhāgavatam relates the story of Atri Muni's prayer to have a son exactly like the Supreme Personality of Godhead.

Text 3

etat-vākyenānasūyayā tu dadācit sāksād eva śrīmat-īśvarasyaiva putra-bhāvo vṛto 'stīti labhyate.

etat-this; vākyena-by the words; anasūyayā-by Anasūyā; tu-also; kadācit-at some time; sāksāt-directly; eva-certainly; śrīmat-īśvarasya-of the Supreme Personality of Godhead; eva-certainly; putra-bhāvaḥ-the status as a son; vṛtaḥ-begged; asti-it is; iti-thus; labhyate-is attained.

After Atri Muni offered his prayer, his wife, Anasūyā also prayed that the Supreme Personality of Godhead become her son.

Text 4

uktam ca brahmāṇḍa-purāṇe pati-vratopakhyena

anasūyābravīn natvā
devān brahmeśa-keśavān
yūyam yadi prasannā me
varārhā yadi vāpy aham
prasādābhimukhaḥ sarve
mama putratvam eśyatha iti.

uktam-spoken; ca-also; brahmāṇḍa-purāṇe-in the Brahmāṇḍa Purāṇa; pati-vratā-of the devoted wife; upākhyena-in the story; anasūyā-Anasūyā; abravīt-spoke; natvā-offering obeisances; devān-to the lords; brahma- Brahmā; īśa-Śiva; keśavān-and Keśava; yūyam-You; yadi-if; prasannaḥ-pleased; me-with me; vara-arhāḥ-grantes of benedictions; yadi-of; va-or; api-also; aham-I; prasāda-abhimukhaḥ-favored by you; sarve-all of You; mama--my; putratvam-the status of son; eśyatha-please accept; iti- thus.

This is described in the Pati-vrata narration of the Brahmāṇḍa Purāṇa:

"Anasūyā offered obeisances and prayed before Lords Brahmā, Viṣṇu and Śiva: My Lords, if you are pleased with me, and if you desire me to ask from you some sort of blessings, then I pray that you combine together to become my son."

Text 5

anvikṣikīm ātma-vidyām. śrī-viṣṇor evāvatāro `yam dattaḥ.

anvikṣikīm-the word anvikṣikīm; ātma-vidyām-on the subject of transcendence; śrī-viṣṇoḥ-of Śrī Viṣṇu; eva-certainly; ; avatāraḥ-incarnation; ayam-this; dattaḥ- Dattātreyā.

In this verse (Śrīmad-Bhāgavatam 1.3.11, quoted at the beginning of this anuccheda) the word "anvikṣikīm" means "on the subject of transcendence". This incarnation of the Lord as the son of Atri Muni is known as Dattātreyā.

Anuccheda 12

tataḥ saptama ākūtyām
rucer yajño `bhyajāyata

sa yāmādyaiḥ sura-gaṇair
apāt svāyambhuvāntaram

sa yajñas tadā svayam indora bhūda ity arthaḥ

tataḥ-after that; sapta-me-the seventh in the line; ākūtyām-in the womb of Ākūti; ruceḥ-by Prajāpati Ruci; yajñāḥ-the Lord's incarnation as Yaja; abhyajāyata- advented; saḥ-He; yāma-ādyaiḥj-with Yāma and others; sura-gaṇaiḥ-with demigods; apāt-ruled; svāyambhuva-antaram-the change of the period of Svāyambhuva Manu; saḥ yajñāḥ-the words saḥ yajña; tadā-then; svayam-personally; indraḥy-King Indra; abhūt-become; iti-thus; arthaḥ-the meaning.

The Supreme Lord's seventh incarnation is described in the following verse (Śrīmad-Bhāgavatam 1.3.12):

"The seventh incarnation was Yajña, the son of Prajāpati Ruci and his wife Ākūti. He controlled the period during the change of the Svāyambhuva Manu and was assisted by demigods such as His son Yama."*

The words "sa yajñāḥ" indicate that the Supreme Personality of Godhead personally assumed the post of Indra.

Sarva-samvādinī Comment

tataḥ ity ayam eva matāmahena manunā hariḥ ity anuktaḥ.

tataḥ iti-the verse beginning with the word tataḥ; ayam-He; eva-certainly; matāmahena-by His maternal Grandfather; manunā-Manu; hariḥ-Lord Hari; iti-thus; anuktaḥ-repeated.

This verse, beginning with the word "tataḥ", narrates Lord Hari's appearance as Lord Yajña, at the end of His maternal grandfather Svāyambhuva Manu's reign.

Anuccheda 13

aṣṭame merudevyām tu
nābher jāta urukramaḥ
darśayan vartma dhīraṇām
sarvāśrama-namaskṛtam

urukrama ṛṣabho jātaḥ

aṣṭame-the eighth of the incarnations; merudevyaṁ tu-in the womb of Merudevī, the wife of; nābheḥ-King Nābhi; jātaḥ-took birth; urukramaḥ-the all-powerful Lord; darśayan-by showing; vartma-the way; dhīrāṇām-of the perfect beings; sarva-all; āśrama-orders of life; namaskṛtam-honored by; urukramaḥ-the word urukrama; ṛṣabhaḥ-as Lord Ṛṣabhadeva; jātaḥ-appeared.

The Supreme Lord's eighth incarnation is described in Śrīmad-Bhāgavatam (1.3.13):

"The eighth incarnation was King Ṛṣabha, son of King Nābhi and his wife Merudevī. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who are honored by all orders of life."*

This verse describes the incarnation of the Supreme Lord as Lord Ṛṣabhadeva.

Sarva-samvādinī Comment

aṣṭame ity ayam evāveśa ity eke.

aṣṭame iti-in the verse beginning with the word aṣṭame; ayam-He; eva-certainly; aveśaḥ-empowered incarnation; iti-thus; eke-some.

Some say that the person described in this verse is an āveśa (empowered) incarnation.

Anuccheda 14

ṛṣibhir yācito bheje
navamaṁ pārthivaṁ vapuḥ
dugdhemāṁ oṣadhīr viprās
tenāyaṁ sa uṣattamaḥ

pārthivaṁ vapu rāja-dehaṁ pṛthu-rūpaṁ dugdha adugdha. uṣattamaḥ
kamaṇiyatamaḥ.

ṛṣibhiḥ-by the sages; yācitaḥ-being prayed for; bheje-accepted; navamam-the ninth one; pārthivaṁ-the ruler of the earth; vapuḥ-body; dugdha-milking; imām-all these; oṣadhīḥ-products of the earth; viprāḥ-O brāhmaṇas; tena-by;

ayam-this; saḥ-he; uṣattamaḥ-beautifully attractive; pārthivam vapuḥ-these words; rāja-of the kings; rūpam-in the form; pṛthu-rūpam-as King Pṛthu; dugdha-the word dugdha; adugdha-milked; uṣattamaḥ-the word uṣattamaḥ; kamaṇīyaḥ tama-beautifully attractive.

The Lord's ninth incarnation is described in Śrīmad-Bhāgavatam (1.3.14):

"O brāhmaṇas, in the ninth incarnation, the Lord, prayed for by sages, accepted the body of a king [Pṛthu] who cultivated the land to yield various produces, and for that reason the earth was beautiful and attractive."*

In this verse the words "pārthivam vapuḥ" mean "the body of a king", and the word "dugdha" means "milking" and the word "uṣattamaḥ" means "beautifully attractive."

Anuccheda 15

Text 1

rūpaṁ sa jagṛhe mātṣyam
cākṣuṣodadhi-samplave
nāvī āropya mahī-mayyām
apād vaivasvataṁ manum

rūpam-form; saḥ-He; jagṛhe-accepted; mātṣyam-of a fish; cākṣuṣa-Cākṣuṣa; udadhi-water; samplave- inundation; nāvī-on the boat; āropya-keeping on; mahī-the earth; mayyām-drowned in; apāt-protected; vaivasvatam- Vaivasvata; manum-Manu, the father of man.

The Lord's tenth incarnation is described in Śrīmad-Bhāgavatam (1.3.15):

"When there was a complete inundation after the period of the Cākṣuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat."*

Text 2

cākṣuṣa-manvantare tad-ante ya udādhi-samplavas tasmin. vaivasvatam iti bhāvinī samjñā satyavratasya. prati-manvantarāvasāne 'pi pralayaḥ śrūyate.

cākṣuṣa-of Cākṣuṣa Manu; manvantare-in the reign; tat-of that; ante-at the end; yah-which; udadhi-of the oceans; samplavaḥ-inundation; tasmin-in which; vaivasvatam- the word "vaivasvata"; iti-thus; bhāvinī-considered; samjñā-a name; satyavratasya-of Satyavrata; prati-of each; manvantara-Manu's reign; avasāne-at the conclusion; api-also; pralayaḥ-partial devastation; śrūyate-is heard in the revealed scriptures.

We may note in this verse the description of the great inundation at the conclusion of Cākṣuṣa Manu's reign. Vaivasvata is another name of Satyavrata. At the end of each Manu's reign there is a partial devastation. This is described in the revealed scriptures.

Text 3

śrī-viṣṇu-dharmottare prathama-kāṇḍe manvantare parikṣiṇe kīdrśī dvija jāyate
ity ādi, śrī-vajra-praśnasya manvantare parikṣiṇe ity ādi śrī-mārkaṇḍeya-dattottare

urmi-mālī mahā-vegaḥ
sarvam āvṛtya tiṣṭhati
bhūrlokaṁ āśritaṁ sarvaṁ
tadā naśyati yādava

na vinaśyanti rājendra
viśrutāḥ kula-parvatāḥ
nauḥ bhūtvā tu mahī-devī ity ādi

śrī-viṣṇu-dharmottare-in the Viṣṇu-dharmottara Purāṇa; prathama-kāṇḍe-in the First Canto; manvantare-when Manu's reign; parikṣiṇe-is over; kīdrśī-what?; dvija-O Brāhmaṇa' jāyate-happens; iti-thus; ādi-beginning with; śrī-vajra-of Mahārāja; praśnasya-of the question; manvantare parikṣiṇe-when Manu's reign is ended; iti-thus; ādi-beginning with; śrī-mārkaṇḍeya-by Mārkaṇḍeya Muni; datta-given; uttare-in the reply; ūrmi-mālī-the wave-filled ocean; mahā-vagaḥ-very powerful and violent; sarvam-everything; āvṛtya-covering; tiṣṭhati-is situated; bhūrlokaṁ-the middle planetary system; āśritaṁ-taking shelter; sarvam-everything; tadā-then; naśyati-becomes destroyed; yādava-O descendent of Mahārāja Yadu; na-not; vinaśyanti-become destroyed; rāja-indra- O best of kings; viśrutaḥ-celebrated; kula-parvatāḥ-the seven great sages; nauḥ-a boat; bhūtvā-constructing; tu-also; mahī-devī-the earth; iti-thus; ādi-beginning.

This partial devastation is described in the First Canto of the Viṣṇu-dharmottara Purāṇa, where Mahārāja Vajra asks Mārkaṇḍeya Muni:

"O learned brāhmaṇa, please tell me what happens at the end of Manu's reign?"

Mārkaṇḍeya replied:

"O descendent of Mahārāja Yadu, O best of kings, at the end of Manu's reign the oceans expand and cover the middle and lower planetary systems with ferocious waves. At that time all living entities on those planets perish, and only the celebrated seven sages survive, protected in a boat."

Text 4

evam eva manvantareṣu samhāraḥ ity ādi prakaraṇam śrī-hari-vaṁśe tadya-
ṭikāsu ca spaṣṭam eva. tataś cākṣuṣety upalakṣaṇam eva jñeyam.

evam-in this way; eva-certainly; manvantareṣu-in the periods of manvantara;
samhāraḥ-the end; iti-thus; ādi- beginning; prakaraṇam-subject; śrī-hari-vaṁśe-
in the Hari-vaṁśa; tadya-if it; ṭikāsu-in the commentaries; ca-also; spaṣṭam-
clear; eva-certainly; tataḥ-from this; cākṣuṣa- Cākṣuṣa Manu; iti-thus;
upalakṣaṇam-characteristic; eva- certainly; jñeyam-may be known.

This description of the partial devastation at the end of the reigns of Cākṣuṣa and the other Manus is also found in the Hari-vaṁśa and its commentaries.

Sarva-samvādinī Comment

Text 1

rūpam ity ayam api varāhavat prathama-ṣaṣṭha-manvantarayot avatārāt. tadvad
eva ca dvitīya ekatayaiva varṇitaḥ.

rūpam iti ayam-in this verse beginning with word "rūpam"; api-also;
varāhavat-just as Varāha; prathama-in the first; ṣaṣṭha-and sixth; manvantarayoh-
manvanantara period; avatārāt-descended-two; ekatayā-as one; eva-certainly;
varṇitaḥ-described.

We may note that, just as Lord Varāha does, Lord Matsya appears first at the end of the first Manu's reign, and secondly He appears at the end of the sixth Manu's reign. The description in the scriptures often combines the accounts of both incarnations into one narrative.

Text 2

matsyo yugānta-samaye manunopalabdhaḥ
kṣoṇīmayo nikhila-jīva-nikāya-ietāḥ
visraṁsitān uru-bhaye salile mukhān me
ādāya tatra vijahāra ha veda-mārgān

matsyaḥ-incarnation of the fish; yuga-anta-at the end of the millennium;
samaye-at the time of; manunā-the would-be Vaivasvata Manu; upalabdhaḥ-seen;
kṣoṇīmayaḥ-up to the earthly planets; nikhila-all; jīva-living entities; nikāya-
ketaḥ-shelter for; visraṁsitān-emanating from; uru-great; bhaye-out of fear;
salile-in the water; mukhāt-from the mouth; me-mine; ādāya-having taken to;
tatra-there; vijahāra-enjoyed; ha-certainly; veda mārgān-all the Vedas.

Lord Matsya (the fish incarnation) is described in the next verse from Śrīmad-Bhāgavatam (2.7.12):

"At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planets. Because of my fear of the vast water at the end of the millennium, the Vedas come out of my [Brahmā's] mouth, and the Lord enjoys those vast waters and protects the Vedas."*

Anuccheda 16

surāsurāṇām udadhim
mathnatām mandarācalam
dadhre kamaṭha-rūpeṇa
prṣṭha ekādaśe vibhuḥ

spāṣṭam

sura-the theist; asurāṇām-of the atheists; udadhim-in the ocean; mathnatām-churning; mandarācalam-the Mandarācala Hill; dadhre-sustained; kamaṭha-tortoise; rūpeṇa-in the form of; prṣṭha-shell; ekādaśe-the eleventh in the line; vibhuḥ-the great; spastam-the meaning is clear.

The eleventh incarnation is described in the next verse of Śrīmad-Bhāgavatam (1.3.16):

"The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandarācala Hill, which was being used as a churning rod

by the theists and atheists of the universe."*

Sarva-samvādinī Comment

sura ity ayam eva sura-prārthanāt kṣaunim dadhre iti pādme. anyatra tu tad-artham kalpādaḥ ca prādurabhāvāt iti.

sura iti ayam-in this verse beginning with the word "sura"; eva-certainly; sura-of the demigods; prārthanāt-because of the prayers; kṣaunim-Mandara Mountain; dadhre-held; iti-thus; pādme-in the Padma kalpa; anyatra-at another circumstance; tat-artham-for the same purpose; kalpa-of the kalpa; ādaḥ-at the beginning; ca-also; prādurabhāvāt-appeared; iti-thus.

Prayed to by the demigods, the Lord appeared as Kūrma-avatāra and held up the Mandarācala Hill. Some commentators say Lord Kūrma appeared during the Pādma-kalpa, and others say He appeared at the beginning of the kalpa.

Anuccheda 17

Text 1

dhānvantaram dvādaśamam
trayodaśamam eva ca
apāyayit surān anyān
mohinyā mohayan striyā

dhānvantaram-the incarnation of Godhead named Dhanvantari; dvādaśamam-the twelfth in the line; trayodaśamam-the thirteenth in the line; eva-certainly; ca-and; apāyayit-gave to drink; surān-the demigods; anyān-others; mohinyā-by charming beauty; mohayan-alluring; striyā-in the form of a woman.

The twelfth and thirteenth incarnations are described in the next verse of Śrīmad-Bhāgavatam (1.3.17):

"In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink."*

Text 2

bibhrat ity uttarenānvayaḥ. dvādaśamaṁ dhanvanataram rūpaṁ bibhrat, trayodaśamaṁ ca mohinī-rūpaṁ bibhrat. surān apāyayat sudhām iti śeṣaḥ. kena rūpeṇa. mohinyā striyā tad-rūpenety arthaḥ. kim kurvan anyān mohayan. dhanvantari-rūpeṇa sudhām copaharann iti śeṣaḥ. ajitasyāvatāra ete trayāḥ.

bibhrat-assumed the form; iti-thus; uttareṇa anvayaḥ- should be understood; dvādaśamaṁ dhanvantaram-Lord Dhanvantari, the twelfth incarnation; rūpaṁ-the form; bibhrat- assumed; surān-the demigods; apāyat-gave to drink; sudham-nectar; iti śeṣaḥ-should be added to complete the sentence; kena-with what? rūpeṇa-form; mohinyā-by charming beauty; striyā-in the form of a woman; tad-rūpeṇa-by this form; iti-thus; arthaḥ-the meaning; kim-what; kurvan-activities did the Lord perform?: anyān-others; asurān-the demons; mohayan--alluring; dhanvantari-of Lord Dhanvantari; rūpeṇa-with the form; sudhām-the nectar; ca-also; upaharaḥ-brought; iti- thus; śeṣaḥ-the remainder of the verses; ajitasya-of the unconquerable Supreme Personality of Godhead; avatāraḥ- incarnations; ete-these; trayāḥ-three.

In this verse the word "bibhrat" (assuming the form) should be understood (although unexpressed). The Lord assumed the form of Dhanvantari in the twelfth incarnation, and He also appeared in the form of Mohinī-devī in the thirteenth incarnation. In the phrase "surān apāyayat" (gave drink to the demigods), the word "nectar" should be understood, although unexpressed. What was the form of Mohinī-devī like? This is answered by the words "mohinyā striyā" (by the charming beauty of a woman). What activities did the Lord perform in this incarnation? The Lord allured and bewildered the atheists. In this way three incarnations of the unconquerable Supreme Personality of Godhead are described.

Sarva-samvādinī comment

dhanvantaram ity ayam samudra-mathanāt śaṣṭhe kāśī-rājāt saptame iti jñeyam.

dhanvantaram iti ayam-in the verse beginning with the word "dhanvanataram" samudra-of the ocean; mathanāt-from the churning; śaṣṭhe-in the sixth manvantara; iti-thus; jñeyam-should be understood.

During the reign of the sixth Manu, Lord Dhanvantari appeared from the churning of the milk-ocean. He also appeared as the son of the king of Kāśī during the reign of the seventh Manu.

caturdaśam nārasimham
bibhrad daityendram ūrjitam
dadāra karajair ūrāv
erakām kaṭa-kṛd yathā

narasimham rūpam bibhrat

caturdaśam-the fourteenth in the line; nāra-simham-the incarnation of the Lord as half-man and half-lion; bibhrat- advented; daitya-indram-the king of the atheists; ūrjitam- strongly built; dadāra-bifurcated; karajaiḥ-by the nails; ūrau-on the lap; erakām-canes; kaṭa-kṛt-carpenter; yathā-just like; narasimham-of Lord Narasimha; rūpam-the form; bibhrat- assumed.

The Lord's fourteenth appearance, in the form of Lord Nṛsimha, is described in the next verse of Śrīmad-Bhāgavatam (1.3.18)

"In the fourteenth incarnation, the Lord appeared as Nṛsimha and bifurcated the strong body of the atheist Hiranyakaśipu with His nails, just as a carpenter pierces cane."*

Anuccheda 19

pañcadaśam vāmanakam
kṛtvāgād adhvaram baleḥ
pada-trayam yācamānaḥ
pratyāditsus-tri-piṣṭapam

kṛtvā prakāṣayya.

pañcadaśam-the fifteenth in the line; vāmanakam-the dwarf-brāhmaṇa; kṛtvā-by assumption of; agāt-went; adhvaram-arena of sacrifice; baleḥ-of King Bali; pada-trayam- three steps only; yācamānaḥ-begging; pratyāditsuḥ-willing at heart to return; tri-piṣṭapam-the kingdom of the three planetary systems; kṛtvā-the word "kṛtvā"; prakāṣayya-means "assuming the form".

The fifteenth incarnation is described in the following verse of Śrīmad-Bhāgavatam (1.3.19):

"In the fifteenth incarnation, the Lord assumed the form of a dwarf-brāhmaṇa [Vāmana] and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He

simply asked for a donation of three steps of land."*

Sarva-samvādinī Comment

pañca ity ayam kalpe 'sminn ādau vāskaler adhvaram agāt, tato dhundhos tato baler iti jñeyam. tathaiva trīṣu trivikramatvaṁ ca.

pañca iti ayam-in this verse beginning with the word "pañca"; kalpe-in the millenium; asmin-in this; ādau-in the beginning; vāskaleḥ-of Mahārāja Bali; adhvaram-to the sacrifice; agāt-went; tataḥ-dundhoḥ tataḥ baleḥ-of Mahārāja Bali; iti-thus; jñeyam-should be understood; tathā-in the same way; trīṣu-in the three planetary systems; trivikramatvam-the incarnation of the Lord as Trivikrama; ca-also.

This verse describes the incarnation of Lord Vāmanadeva, who entered the sacrificial arena of Mahārāja Bali, and later assumed the gigantic form of Lord Trivikrama, which crossed over the three planetary systems.

Anuccheda 20

avatāre ṣoḍaśame
paśyan brahma-druho nṛpān
triḥ-sapta-kṛtvaḥ supito
niḥ-kṣatrām akaron mahīm

avatāre śrī-paraśurāmābhidhe.

avatāre-in the incarnation of the Lord; ṣoḍaśame-the sixteenth; paśyan-seeing; brahma-druhaḥ-disobedient to the orders of the brāhmaṇas; nṛpān-the kingly order; triḥ-sapta-thrice seven times; kṛtvaḥ-had done; kupitaḥ-being engaged; niḥ-negation; kṣatrām-the administrative class; akaron-did perform; mahīm-the earth; avatāre-in the incarnation of the Lord; śrī-paraśurama-abhidhe-known as Lord Paraśurama.

The sixteenth incarnation of the Lord is described in the following verse from Śrīmad-Bhāgavatam (1.3.20)

"In the sixteenth incarnation of the Godhead, the Lord [as Bhṛgupati] annihilated the administrative class [kṣatriyas] twenty-one times, being angry with them because of their rebellion against the brāhmaṇas [the intelligent class].

We may note in this connection that the sixteenth incarnation is known as Lord Paraśurāma.

Sarva-samvādinī Comment

avatāre ity ayam saptadaśe catur-yuge dvāvimśe tv iti kecit. āveśa evāyam.

avatāre-incarnation; iti-thus; ayam-he; saptadaśe-seventeenth; catur-yuge-cycle of four yugas; dvāvimśe-twenty-second; tu-indeed; iti-thus; kecit-some; āveśaḥ-empowered incarnation; eva-indeed; ayam-he.

Some say the incarnation of Lord Paraśurāma appears in the seventeenth cycle of four yugas, and others say He appears in the twenty-second cycle. Lord Paraśurāma is an āveśa (empowered) incarnation.

Anuccheda 21

tataḥ saptadaśe jātaḥ
satyavatyām parāsarāt
cakre veda-taroḥ śākhā
dṛṣṭvā puṁso 'lpa-medhasaḥ

tataḥ-thereafter; saptadaśe-in the seventeenth incarnation; jātaḥ-advented; satyavatyām-in the womb of Satyavatī; parāsarāt-by Parāśara Muni; cakre-prepared; veda-taroḥ-of the desire tree of the Vedas; śākhāḥ-branches; dṛṣṭvā-be seeing; puṁsaḥ-the people in general; alpa-medhasaḥ-less-intelligent. spaṣṭam-the meaning is clear.

The seventeenth incarnation is described in the next verse of Śrīmad-Bhāgavatam (1.3.21):

"Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyavatī through Parāśara Muni, and he divided the one Veda into several branches and sub-branches, seeing that the people in general were less intelligent."*

Sarva-samvādinī Comment

tataḥ ity asya pūrva-janmany apāntaratamatva-śravaṇād āveśa iti kecit. tat-

samyujyād ayam sākṣād amśa evety anye.

tataḥ iti asya-in this verse beginning with the word "tataḥ"; pūrva-janmaṇi-in his previous birth; ap-antaratatama-within the water; śravaṇāt-from the scriptures; āveśaḥ-empowered incarnation; iti-thus; kecit-some; tat-samyujyāt-from being one with the Lord; ayam-he; sākṣāt- directly; amśaḥ-a part; eva-certainly; iti-thus; anye- others.

Some say Vyāsa is an empowered incarnation because there is description of his previous birth as the sage Apāntaratama, as described in some scriptures, and others claim that he is actually viṣṇu-tattva, a direct expansion of Lord Viṣṇu.

Anuccheda 22

Text 1

nara-devatvam āpannaḥ
sura-kārya-cikīrṣayā
samudra-nigrahādini
cakre vīryāṇy ataḥ param

nara-human being; devatvam-divinity; āpannaḥ-having assumed the form of; sura-the demigods; kārya-activities; cikīrṣayā-for the purpose of performing; samudra-the Indian Ocean; nigraha-ādīni-controlling, etc.; cakre-did perform; vīryāṇi-superhuman powers; ataḥ param-thereafter.

The Lord's eighteenth incarnation is described in the next verse of Śrīmad-Bhāgavatam (1.3.22):

"In the eighteenth incarnation, the Lord appeared as King Rāma. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Rāvaṇa who was on the other side of the sea."*

Text 2

naradevatvam rāghava-rūpeṇa. ataḥ param aṣṭadaśe. asya sākṣāt puruṣasya skandhe śrī-rāma-gītāyām viśva-rūpaṁ dārśayato brahma-viṣṇu-rudra-kṛta-stutiḥ śrūyate.

naradevatvam-the word "naradevatvam"; rāghava-rūpeṇa- in the form of the descendent of Maharaja Raghu; ataḥ param- thereafter; aṣṭadaśe-in the eighteenth cycle of four yugas; asya-of Him; sāksāt-directly; puruṣasya-of the puruṣa incarnation; skandhe-in the Skandha Purāṇa; śrī-rāma-gītāyām-in the Rāma-gītā; viśva-rūpam-the Universal Form; darśayataḥ-revealing; brahma-by Brahmā; viṣṇu-by Viṣṇu; rudra-and by Rudra; kṛtā-offered; stutiḥ-prayers; śrūyate-are heard.

The word "naradevatvam" in this verse refers to Lord Rāmacandra, the descendant of Mahārāja Raghu, and the word "ataḥ param" indicates that Lord Rāma appeared in the eighteenth cycle of four yugas. Lord Rāma is directly the Supreme Personality of Godhead. The chapters of the Skanda Purāṇa known as the Rāma-gītā recount Lord Rāma's revelation of His Universal Form as well as the prayers offered to Him by Brahmā, Viṣṇu and Śiva.

Sarva-samvādinī Comment

naradeva ity ayam caturviṃśe catur-yuge tretāyām.

naradeva ity ayam-the verse beginning with the word "nāradeva"; caturviṃśe-in the twenty-fourth; catur-yuge-in the cycle of four yugas; tretāyām-in the Tretā-yuga.

Some commentators think Lord Rāmacandra appeared in the Tretā-yuga of the twenty-fourth cycle of four yugas.

Anuccheda 23

Text 1

ekonaviṃśe viṃśatime
vṛṣṇiṣu prāpya janmanī
rāma-kṛṣṇāv iti bhuvo
bhagavān aharad bharam

ekonaviṃśe-in the nineteenth; viṃśatime-in the twentieth also; vṛṣṇiṣu-in the Vṛṣṇi dynasty; prāpya- having obtained; janmanī-births; rāma-Balarāma; kṛṣṇau-Śrī Kṛṣṇa; iti-thus; bhuvaḥ-of the world; bhagavān-the Personality of Godhead; aharat-removed; bharam-burden.

The next verse (Śrīmad-Bhāgavatam 1.3.23) describes the nineteenth and twentieth incarnations:

"In the nineteenth and twentieth incarnation, the Lord advented Himself as Lord Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi [the Yadu dynasty], and by so doing He removed the burden of the world."*

Text 2

bhagavān iti sāksāt śrī-bhagavata evāvirbhāvo 'yaṁ, na tu puruṣa-samjñasyāniruddhasyeti viśeṣa-pratipatti-artham.

bhagavān-the word "bhagavān"; iti-thus; sāksāt- directly; śrī-bhagavataḥ-of Śrī Bhagavān; eva-certainly; āvirbhāvaḥ-manifestation; ayam-He; na-not; tu-but; puruṣa-samjñasya-of the puruṣa incarnation; aniruddhasya-of Lord Aniruddha; iti-thus; viśeṣa-specific; pratipatti-perception; artham-meaning.

By using the word "bhagavān" in this verse, Sūta Gosvāmī says that Lord Kṛṣṇa is directly Bhagavān, the original form of the Personality of Godhead. He is not an expansion of the puruṣa-incarnation Lord Aniruddha.

Text 3

tatra tasya sāksād rūpatvāt śrī-kṛṣṇa-rūpeṇa, nijāṁśa-rūpatvād rāma-rūpeṇāpi bhara-harivam bhagavata evety ubhayatrāpi bhagavān aharad bharam iti śliṣṭam eva.

tatra-there; tasya-of Him; rūpatvāt-because of the form; śrī-kṛṣṇa rūp/ena-in the form of Lord Kṛṣṇa; nija-own; amsa-plenary portion; rūpatvāt-because of having the form; rāma-rūpeṇa-in the form of Lord Balarāma; api- also; bhara-of the burden; harivam-the position of taking away; bhagavataḥ-of the Personality of Godhead; eva-certainly; iti-thus; ubhayatra- in both; api-also; bhagavān aharad bharam-the Lord removed the burden of the earth; iti-thus; śliṣṭam-two meanings; eva-certainly.

Lord Kṛṣṇa is directly the original form of the Supreme Personality of Godhead, and Lord Balarāma is His immediate plenary expansion. Both Kṛṣṇa and Balarāma removed the burden of the earth, so the phrase "bhagavān aharad bharam" may refer to either of Them.

Text 4

ato rāmasyāpy aniruddhāvatāratvam pratyākhyātam. śrī-kṛṣṇasya vāsudevatvāt śrī-rāmasya ca saṅkarṣaṇatvād yuktam eva ca tad iti.

tataḥ-from this; rāmasya-of Lord Balarāma; aniruddha-of Lord Aniruddha; avatāratvam-the state of being an incarnation; pratyākhyātam-is rejected; śrī-kṛṣṇasya-of Lord Kṛṣṇa; vāsudevatvāt-from the state of being Lord Vāsudeva; śrī-rāmasya-of Lord Balarāma; ca-also; saṅkarṣaṇatvāt- from the state of being Lord Saṅkarṣaṇa; yuktam-proper; eva- certainly; ca-also; tat-therefore; iti-thus.

We may note here that Lord Balarāma is not an expansion of Lord Aniruddha. Just as Lord Kṛṣṇa is directly the original form of Lord Vāsudeva, in the same way, Lord Balarāma is the original form of Lord Saṅkarṣaṇa. This is the proper understanding of the transcendental forms of Lord Kṛṣṇa and Balarāma.

Anuccheda 24

tataḥ kalau sampravṛtte
sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati

kīkaṭeṣu gayā-prādeṣe.

tataḥ-thereafter; kalau-the age of Kali; sampravṛtte- having ensued; sammohāya-for the purpose of deluding; sura- theists; dviṣām-those who are envious; buddhaḥ-Lord Buddha; nāmnā-of the name; añjana-sutaḥ-whose mother Añjanā; kīkaṭeṣu-in the province of Gayā (Bihar); bhaviṣyati-will take place; kīkaṭeṣu-the word "kīkaṭeṣu"; gaya-prādeṣe-means in the province of Gaya.

The next verse (Śrīmad-Bhāgavatam 1.3.24) describes the twenty-first incarnation:

"Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist."*

Sarva-samvādinī Comment

tataḥ ity ayaṁ kaler abda-sahasra-dvītiye gate vyaktaḥ. muṇḍita-muṇḍitāḥ

pātala-varṇo dvi-bhujāḥ.

tataḥ iti ayam-in the verse beginning with the word tataḥ; kaleḥ-of the age of Kali; abda-years; sahasra-thousand; dvitīye-in the second; gate-passed; vyaktaḥ-manifested; muṇḍita-with shaved; muṇḍaḥ-head; pātala-varṇaḥ-with a ruddy complexion; dvi-bhujāḥ-with two arms.

Lord Buddha appears when two thousand years of the Kali age have passed. He appears in a human-like form with two hands, a ruddy complexion and a shaved head.

Anuccheda 25

athāsau yuga-sandhyāyām
dasyu-prāyeṣu rājasu
janitā viṣṇu-yaśaso
nāmnā kalkir jagat-patiḥ

yuga-sandhyāyām kaler ante.

atha-thereafter; asau-the same Lord; yuga-sandhyāyām-at the conjunction of the yugas; dasyu-plunderers; prāyeṣu-almost all; rājasu-the governing personalities; janitā-will take His birth; viṣṇu-named Viṣṇu; yaśasaḥ-surnamed Yaśā; nāmnā-in the name of; kalkiḥ-the incarnation of the Lord; jagat-patiḥ-the Lord of the creation; yuga-sandhyāyām-the words yuga-sandhyāyām; kaleḥ ante-mean at the end of the age of Kali.

The twenty-second incarnation is described in the next verse (Śrīmad-Bhāgavatam 1.3.25):

"Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Viṣṇu Yaśā. At this time the rulers of the earth will have degenerated into plunderers."*

The phrase "at the conjunction of the two yugas" here means "at the end of Kali-yuga."

Sarva-samvādinī Comment

Text 1

atha ity ayam kalkir buddhaś ca prati-kali-yuga evety eke. etau cāveśāv iti viṣṇu-

dharmamataṁ. tathā hi-

atha iti ayam-in the verse beginning with the word "atha"; kalkiḥ-Kalki; buddhaḥ-Buddha; ca-and; prati-in each; kali-yuga-Kali-yuga; eva-certainly; iti-thus; eke-each; etau-they; ca-also; āveśau-empowered incarnations; iti-thus; viṣṇu-dharma-of the Viṣṇu-dharma; matam-opinion; tathā hi-it is explained.

Lord Buddha and Lord Kalki are both empowered (āveśa) incarnations who appear in every Kali-yuga. This is confirmed in Viṣṇu-dharma Purāṇa:

Text 2

pratyākṣa-rūpa-dṛḡ devo
dṛśyate na kalau hariḥ
kṛtādiṣv eva tenaiṣa
triyugaḥ paripaṭhyate

pratyākṣa-visible to the eyes; rūpa-form; dṛḡ-manifesting; devaḥ-the Supreme Personality of Godhead; dṛśyate-is seen; na-not; kalau-in the Kali-yuga; hariḥ-Lord Hari; kṛtādiṣu-in the Satya, Tretā and Dvāpara-yugas; eva-certainly; tena-by that; eṣaḥ-He; triyugaḥ-who appears in three yugas; paripaṭhyate-is described in the scriptures.

"The Supreme Personality of Godhead, Lord Hari, does not personally appear in the Kali-yuga. Because He only appears in the Satya, Tretā, and Dvāpara-yugas, and not in the Kali-yuga, the scriptures call Him Triyuga (He who appears in three yugas).

Text 3

kaleḥ ante ca samprāpte
kalkinaṁ brahma-vādinam
anupraviśya kurute
vāsudevo jagat-sthitim

kaleḥ-of the Kali-yuga; ante-at the end; ca-and; samprāpte-attained; kalkinaṁ-Kalki; brahma-vādinam-self-realized and a learned preacher of Kṛṣṇa consciousness; anupraviśya-having entered; kurute-creates; vāsudevaḥ-Lord Vāsudeva; jagat-of the universe; sthitim-the auspicious condition.

At the end of Kali-yuga, the Supreme Personality of Godhead, Vāsudeva, enters the body of the learned brāhmaṇa Kalki and gives him extraordinary powers. Through the agency of Kalki, the Supreme Lord restores the universe to an auspicious condition.

Text 4

pūrvotpanneṣu bhūteṣu
teṣu teṣu kalau prabhuḥ
kṛtvā praveśam kurute
yad abhipretam ātmanaḥ iti.

pūrva-previously; utpanneṣu-born; bhūteṣu-in the living entities; teṣu teṣu-in all of them; kalau-in the Kali-yuga; prabhuḥ-the Supreme Personality of Godhead; kṛtvā-having done; praveśam-entrance; kurute-performs; yat-what; abhipretam-intention; ātmanaḥ-of the self; iti-thus.

The Supreme Personality of Godhead then enters the hearts of all the great sages who were born before the Kali-yuga and grants extraordinary powers to them. In this way the Lord executes His purpose at the end of the Kali-yuga."

Anuccheda 26

atha śrī-hayagrīva-hari-haṁsa-prṣnigarbha-vibhu-satyasena-vaikuṅṭhājīta-sārvabhauma-viṣvaksena-dharmasetu-sudhāma-yogeśvara-bṛhadbhānu-ādinām śuklādinām cānuktānām saṅgrahārtham āha

atha-now; śrī-hayagrīva-Hayagrīva; hari-Hari; haṁsa-Haṁsa; prṣnigarbha-Prṣnigarbha; vibhu-Vibhu; satyasena-Satyasena; vaikuṅṭha-Vaikuṅṭha; ajīta-Ajita; sārvabhauma-Sārvabhauma; viṣvaksena-Viṣvaksena; dharmasetu-Dharmasetu; sudhāma-Sudhāma; yogeśvara-Yogeśvara; bṛhadbhānu-Bṛhadbhānu; ādinām-beginning with; śukla-Śukla; ādinām-beginning with; ca-also; anuktānām-not described; saṅgraha-multitude; artham-for the purpose; āha-spoke.

Wishing to indicate the Lord's other innumerable other incarnations not described in this passage, such as Hayagrīva, Hari, Haṁsa, Prṣnigarbha, Vibhu, Satyasena, Vaikuṅṭha, Ajita, Sārvabhauma, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara, Bṛhadbhānu, Śukla, and many others, Sūta Gosvāmī spoke the following verse (Śrīmad-Bhāgavatam 1.3.26):

Text 2

avatāra hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ

yathāvidāsinaḥ kulyāḥ
sarasāḥ syuḥ sahasraśaḥ

avatārāḥ-incarnations; hi-certainly; asaṅkhyeyāḥ-innumerable; hareḥ-of Hari, the Lord; sattva-nidheḥ-of the ocean of goodness; dvijāḥ-the brāhmaṇas; yathā-as it is; avidāsinaḥ-inexhaustible; kulyāḥ-rivulets; sarasāḥ-of vast lakes; syuḥ-are; sahasraśaḥ-thousands of.

"O brāhmaṇas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water."*

Text 3

herer avatārā asaṅkhyeyāḥ sahasrasaḥ sambhavanti, hi prasiddhau.
asaṅkhyeyatve hetuḥ-sattva-nidheḥ sattvasya sva-prādurbhāva-śakteḥ sevadhi-
rūpasya.

hareḥ avatārāḥ asaṅkhyeyāḥ sahasraśaḥ-these words; sambhavanti-are manifested; prasiddhau-in fame; asaṅkhyeyatve-in the matter of being innumerable; hetuḥ-the reason; sattva-nidheḥ-the words "sattva-nidheḥ"; sattvasya-of transcendental existence; sva-own; prādurbhāva-manifestation; śakteḥ-potency; sevadhi-of a great treasure; rūpasya-in the form.

In this verse the words "herer avatārā asaṅkhyeyāḥ sahasraśaḥ" indicate the innumerable celebrated incarnations of Lord Hari. Why the incarnations of the Lord are innumerable is described in the word "sattva-nidheḥ" (transcendental treasure). The Lord is like an immeasurably valuable jewel that has the power to appear in an unlimited number of forms.

Text 4

atraiva dṛṣṭāntaḥ-yatheti; avidāsino 'pekṣaya-śūnyāt sarasāḥ sakāśāt kulyās tat-
svabhāva-kṛtā nirjharā avidāsinyaḥ sahasraśaḥ sambhavanti.

atra-in this connection; eva-certainly; dṛṣṭāntaḥ-an example; yathā iti-in the phrase beginning with the word "yathā"; avidāsinaḥ-inexhaustible; apekṣaya-śūnyāt-because they never dwindle; sarasāḥ-of vast lakes; sākāśāt-directly; kulyāḥ-rivulets; tat-svabhāva-kṛtāḥ-by their own nature; nirjharāḥ-rivulets; avidāsinyaḥ-inexhaustible; sahasraśaḥ-thousands of; sambhavanti-come into existence.

In this verse an appropriate example is given: the incarnations of the Personality of Godhead are compared to innumerable (sahasraśaḥ) rivulets (kulyāḥ) flowing from inexhaustible (avidāsinaḥ) sources of water (sarasāḥ).

Text 5

atra ye 'mśāvatāras teṣu caīṣa viśeṣo jñeyaḥ. śrī-kumāra-nāradādiśv adhikārikeṣu jñāna-bhakti-śakty-amśāveśaḥ, śrī-pṛthu-ādiṣu kriyā-śakty-amśāveśaḥ, kecit tu svayam āveśaḥ. teṣām bhagavān avahām iti vacanāt.

atra-in this connection; ye-those who; amśa-partial; avatārāḥ-incarnations; teṣu-among them; ca-also; eṣaḥ-one; viśeṣaḥ-specific group; jñeyaḥ-should be known; śrī-kumāra-the four Kumāras; nārada-Nārada Muni; ādiṣu-and others; adhikārikeṣu-devotees; jñāna-with transcendental knowledge; bhakti-and devotional service; śakti-with the potencies; amśa-āveśaḥ-empowered incarnations; śrī-pṛthu-King Pṛthu; ādiṣu-and others; kriyā-śakti-with the potency to perform remarkable deeds; āveśaḥ-invested; kecit-others; tu-also; svayam-personally; āveśaḥ-entrance; teṣām-of them; bhagavān-the Personality of Godhead endowed with all powers and opulences; eva-certainly; aham-I am; iti-thus; vacanāt-the words of scripture.

"Some of the incarnations mentioned in this list of Śrīmad-Bhāgavatam are living entities empowered with certain potencies of the Lord. The Four Kumāras, Nārada, and others are empowered with transcendental knowledge and devotional service. King Pṛthu and others are specifically empowered with the potency to perform remarkable deeds (kriyā-śakti). Some of these listed incarnations are personal appearances on the Lord's part. This is confirmed in the Lord's own declaration:

"I am the Supreme Personality of Godhead, endowed with all powers and opulences."

Text 6

atha śrī-matsyadevādiṣu sāksād amśatvam eva. tatra cāmśatvaṁ nāma sāksād-bhagavattve 'py avyabhicāri-tādṛśa-tad-icchā-vāśāt sarva-daivaikadeśatayaivābhivyakta-śakty-ādikatvam iti jeyam. tathāivodahariśyate-rāmādi-mūrṭiṣu kalā-niyamena tiṣṭhan iti.

atha-now; śrī-matsyadeva-of Lord Matsya; ādiṣu-and others; sāksāt-directly; amśatvam-incarnations; eva-certainly; tatra-there; ca-also; amśatvam-the state of being an incarnation; nāma-certainly; sāksāt-directly; bhagavattve-the state of being the Personality of Godhead; api-also; avyabhicāri-without diminution; tādṛśa-like this; tat-His; icchā-by the desire; vāśāt-because of the control; sarva-all; daiva-the demigods; ekadeśatayā-by being in one place; iva-as it were; abhivyakta-manifested; śakti-potency; ādikatvam-beginning with; iti-thus; jeyam-should be understood; tathā-in the same way; eva-certainly; udahariśyate-may be quoted; rāma-ādi-the incarnation of Lord Rāma etc.; mūrṭiṣu-in different

forms; kalā-niyameṇa-by the order of plenary portions; tiṣṭhan-existing; iti-thus.

Included in this list of incarnations are Lord Matsya and other direct incarnations of the Supreme Lord, who appears with all divine opulences and potencies. These direct incarnations of the Lord are described in the following verse of Brahma-saṁhitā (5.39):

"I worship Govinda the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rāma, but who personally appears in His supreme original form as Lord Kṛṣṇa."*

Sarva-samvādinī Comment

Text 1

avatārah iti-tatra caṣa viśeṣa ity atraitad uktam bhavati-bhavān khalu tridhā prakāśate- 1. svayaṁ-rūpeḥ; 2. tad-ekātma-rūpaḥ; 3. āveśa-rūpaś ceti. tatra 1. ananyāpekṣa-rūpaḥ svayaṁ-rūpaḥ; 2. svarūpābhede 'pi tat-sāpekṣa-rūpādiḥ tad-ekātma-rūpaḥ; 3. jīva-viśeṣāviṣṭa āveśa-rūpaḥ. 2. tad-ekātma-rūpo 'pi dvi-vidhā- 2a. tat-samaḥ 2b. tad-amśaś ca. 3. āveśo 'pi tridhaḥ 3a. bhakti- 3b. -jāna- 3c. kriyā-śakti-pradhānyena.

avatārah iti-in the verse beginning with the word "avatārah"; tatra-there; ca-also; eṣaḥ-He; viśeṣaḥ-specific; iti-thus; atra-gere; etat-this; uktam-is described; bhavati-is; bhagavān-the Supreme Personality of Godhead; khalu-certainly; tridhā-in three features; prakāśate-is manifest; svayaṁ-rūpaḥ-personal form; tad-ekātma-rūpaḥ-a form almost like His original form; āveśa-rūpaḥ-an empowered living entity; tatra-in this connection; ananya-apekṣa-rūpaḥ-not at all different from His original form; svayaṁ-rūpaḥ-is known as "svayaṁ-rupa"; svarūpa-abhede api-although not different from His original form; tat-sāpekṣa-rūpa-adiḥ-forms emanated from His original form; tat-eka-ātma-rūpaḥ-known as "tad-ekātma-rūpa"; jīva-viśeṣa-aviṣṭaḥ-an empowered living entity; āveśa-rūpaḥ-known as "āveśa-rūpa"; tat-eka-ātma-rūpaḥ-the tad-ekātma-rūpa forms; api-also; dvi-vidhā-in two features; tat-samaḥ-equal to the original form; tad-amśaḥ-an expansion of the original form; ca-also; āveśaḥ-empowered incarnations; api-also; ; tridhāḥ-three varieties; bhakti-devotional service; jñāna-knowledge; kriyā-activities; śakti-with the potencies; pradhānyena-principally.

The Supreme Personality of Godhead appears in three kinds of incarnations: 1. svayaṁ-rūpa, or His original form; 2. tad-ekātma-rūpa, or forms appearing slightly different from His original feature; and 3. āveśa-rūpa, or individual living entities granted some extraordinary power by the Lord.

The tad-ekātma-rūpa incarnations are of two kinds: 1. tat-sama, or those directly like the Lord's original form; and 2. tad-amśa, or incarnations expanded from the Lord's form and manifesting only part of His qualities.

The āveśa-rūpa empowered living entities are divided into three categories, those empowered with: 1. pure devotional service, 2. transcendental knowledge, and 3. extraordinary prowess to perform remarkable deeds.

Text 2

tatra svayaṁ-rūpo yathā śrī-brahma-saṁhitāyām

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

tatra-in this connection; svayaṁ-rūpaḥ-the svayaṁ-rūpa incarnation; yathā-just as; brahma-saṁhitāyām-in the Brahma-saṁhitā; īśvaraḥ-the controller; paramaḥ-supreme; kṛṣṇaḥ-Lord Kṛṣṇa; sat-eternal existence; cit-absolute knowledge; ānanda-absolute bliss; vigrahaḥ-whose form; anādir-without beginning; ādir-the origin; govindaḥ-Lord Govinda; sarva-kāraṇa-kāraṇam-the cause of all causes.

The original svayaṁ-rūpa feature of the Supreme Lord is described in the Brahma-saṁhitā (5.1):

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."*

Text 3

tat-samo yathā tasyaiva paravyoma-nāthaḥ iti pratipatsyate; yathā paravyomāvaraṇa-sthas tasya vāsudevaḥ. tad-amśo yathā-tadā paramavyomāvaraṇa-sthaḥ saṅkarṣaṇādir matsyādiś ca. āveśaś ca tat-sthaḥ-nārada-catuḥsana-śeṣa-pṛthvādayaḥ.

tat-samaḥ-"tat-sama"; yathā-just as; tasya-of Him; eva-certainly; paravyoma-nāthaḥ-the Lord of Vaikuṅṭha; iti-thus; pratipatsyate-is understood; yathā-just as; paravyoma-āvaraṇa-sthaḥ-remaining away from the Vaikuṅṭha world; tasya-of Him; vāsudevaḥ-Vāsudeva; tat-amśaḥ-the tad-amśa āvaraṇa-sthaḥ-remaining away from Vaikuṅṭha; saṅkarṣaṇa-ādir-beginning with Lord Saṅkarṣaṇa; matsyā-ādir-beginning with Lord Matsya; ca-also; āveśaḥ-empowered incarnations; ca-and; tat-sthaḥ-remaining in the material world; nārada-Nārada Muni; catuḥsana-the Four Kumāras; śeṣa-Śeṣa; pṛthu-Mahārāja Pṛthu; ādayaḥ-and others.

Examples of the Lord's tat-sama incarnation are: 1. Nārāyaṇa, the Lord of Vaikuṅṭha, and 2. Lord Vāsudeva, who appears within the material world.

Examples of the Lord's tad-amśa incarnations are: 1. Lord Saṅkarṣaṇa, and the many forms of the Lord expanded from Him, and 2. Lord Matsya, and many similar other incarnations.

Examples of the āveśa incarnations are: 1. Nārada, who is empowered with pure devotional service, 2. the Four Kumāras, who are empowered with transcendental knowledge, and 3. Śeṣa and Mahārāja Pṛthu, who are empowered with extraordinary power to perform remarkable deeds.

Text 4

sa ete svayaṁ-rūpādayo yadi viśva-kāryārtham apūrvā iva prakāṭi-bhavanti, tadā avatāra ucyante. te ca kadācit svayaṁ eva prakāṭi-bhavanti; dvārāntarena ca; dvāram ca kadācit svarūpam, bhaktādi-rūpaṁ ca bhavati. tatra ca svayaṁ-rūpa-tat-samau-parāvasthau; amśāntaratamya-kramena prābhavaḥ

Text 5

tatra svayaṁ-rūpaḥ kṛṣṇaḥ. tat-sama-prāyau- śrī-nṛsimha-rāmau. vaibhava-rūpau- kroda-hayagrīvau. anye prābhava-prāyaḥ.

tatra-there; svayaṁ-rūpaḥ-"svayaṁ-rūpa"; kṛṣṇaḥ-Kṛṣṇa; tat-sama-prāyau-"tat-sama"; śrī-nṛsimha-rāmau-Lord Nṛsimha and Lord Rāmacandra; vaibhava-rūpau-"vaibhava-rūpa"; kroda-hayagrīvau-Varāha and Hayagrīva; anye-others; prābhava-prāyaḥ-principally prābhava-rūpa forms.

The Lord's original form (svayaṁ-rūpa) is Śrī Kṛṣṇa. Examples of the Lord's tat-sama incarnations are Lord Nṛsimha and Lord Rāmacandra. Examples of the Lord's vaibhava-rūpa are Lord Varāha and Lord Hayagrīva. Most of the other incarnations are considered to be prābhava-rūpa forms of the Lord.

Text 6

te cāvatārāḥ kārya-bhedena tri-vidhāḥ-puruṣāvatārāḥ, guṇāvatārāḥ, līlāvatārās ceti. tatrādy ubhaye-śrī-paramātmā-sandarbhē darśitaḥ, atyantaś ca-sa eva prathamam devaḥ ity ādinātraiva prakrantaḥ. ete punaḥ pañca-vidhāḥ-dviparārdhāvatārāḥ, kalpāvatārāḥ, manvantarāvatārāḥ, yugāvatārāḥ, svecchamaya-samayāvatārās ceti. tat-tad-adhikāri-līlātvāt te ca krameṇa-puruṣādayaḥ, kṣīrodaśayy-ādayaḥ, yajñādayaḥ, śuklādayaḥ, śrī-kṛṣṇa-rāmādayaś ca.

te-they; ca-also; avatārāḥ-incarnations; kārya-of activities; bhedena-by differences; tri-vidhāḥ-three types; puruṣa-avatārāḥ-puruṣa-incarnations; guṇa-avatārāḥ-incarnations of the modes of material nature; līlā-avatārāḥ-pastime

incarnations; ca-and; iti-thus; tatra-there; ādyaḥ-the first; ubhaye-both; śrī-paramātma-sandarbhe-in the Paramātma-sandarbha; darśitaḥ-described; atyantāḥ-limitless; ca-also; saḥ eva prathamam devaḥ-iti ādinā-in the Śrīmad-Bhāgavatam, 1.3.6, quoted in Anuccheda 6; prakrantaḥ-powerful; ete-the y; punaḥ-again; pañca-vidhāḥ-of five types; dvaiparardha-avatārāḥ-incarnations remaining for the lifetime of Brahma; kalpa-avatārāḥ-incarnations remaining for a kalpa; manvantara-avatārāḥ-incarnations remaining for the lifetime of Manu; yuga-avatārāḥ-incarnations appearing in each yuga; sva-icchāmaya-samaya-avatārāḥ-incarnations who appear whenever They wish; ca-also; iti-thus; tat-tat-adhikāri-lilātvāt-because of various pastimes; te-they; ca-also; krameṇa-one after another; puruṣa-ādayaḥ-the puruṣa-incarnations and similar forms of the Supreme Lord; kṣīrodaśāyī-ādayaḥ-Kṣīrodakaśāyī-Viṣṇu and similar forms; yajña-ādayaḥ-Lord Yajña and others; śukla-ādayaḥ-Lord Śukla and others; śrī-kṛṣṇa-rāma-ādayaḥ ca-Rāma, Kṛṣṇa, and other forms.

Because of Their different activities, the incarnations of the Lord are divided into three categories: 1. puruṣa-avatāras, 2. guṇa-avatāras (incarnations in charge of the modes of material nature) and 3. līlā-avatāras (pastime-incarnations). These incarnations of the Lord have been elaborately described both in the Paramātma-sandarbha (2.18), and in the verses of Śrīmad-Bhāgavatam (1.3.6-28) already quoted in the first portion of this Kṛṣṇa-sandarbha.

These incarnations of the Lord are further divided into five categories: 1. dvaiparārdha-avatāra (incarnations who appear in each lifetime of Brahmā), 2. kalpa-avatāra (incarnations who appear in each kalpa), 3. manvantara-avatāra (incarnations who appear in the reign of the Manus), 4. yuga-avatāra (incarnations who appear in each yuga), and 5. svecchamaya-samaya-avatāra (incarnations who appear whenever They wish).

Examples of these kinds of incarnations follow: 1. The puruṣa-avatāras are dvaiparārdha-avatāras, 2. Lord Kṣīrodakaśāyī Viṣṇu and similar incarnations are kalpa-avatāras, 3. Lord Yajña and similar incarnations are manvantara-avatāras, 4. Lord Śukla and similar other incarnations are yuga-avatāras, and 5. Lord Śrī Kṛṣṇa, Lord Balarāma, and other forms of the Lord are svecchamaya-samaya-avatāras.

Text 7

eṣu manvantarātavārāś ca- yajña-vibhu-satyasena-hari-vaikuṅṭhājīta-vāmana-sārvabhauma-ṛṣabha-viṣvaksena-dharmasetu-sudhāma-yogeśvara-bṛhadbhānavāḥ krameṇa caturdaśa. ṛṣabho 'yam ayuṣmat-putraḥ, nābhi-putrās tv anyāḥ. esu yajñāḥ prāya āveśaḥ- tasya prthu-pada-graha-śravaṇāt. hari-vaikuṅṭha-vāmanās tu parāvasthopamā vaibhavasthaḥ; tadṛṣatvena varṇanāt. anye prāyaḥ prābhavāvasthaḥ, nāti-varṇanāt.

eṣu-among them; manvanata-avatārāḥ-the manvantara incarnations; ca-also; yajña-Yajña; vibhu-Vibhu; satyasena-Satyasena; hari-Hari; vaikuṅṭha-Vaikuṅṭha; ajīta-Ajīta; vāmana-Vāmana; sārvabhauma-Sārvabhauma; ṛṣabha-Rṣabha; viṣvaksena-Viṣvaksena; dharmasetu-Dharmasetu; sudhāma-Sudhāma; yogeśvara-

Yogeśvara; bṛhadbhānavaḥ-and Bṛhadbhānu; krameṇa-caturdaśa-fourteen; ṛṣabhaḥ-Rṣabha; ayam-this; ayuṣmat-putraḥ-the son of Ayuṣmat; nābhi-putraḥ-the son of Nābhi; tu-but; anyaḥ-another; eṣu-among them; yajñaḥ-Yajña; prāyaḥ-principally; āveśaḥ-an empowered living entity; tasya-of him; pṛthu-many; pada-words; grāha-accepting; śravaṇāt-from hearing; hari-Hari; vaikuṅṭha-Vaikuṅṭha; vāmanāḥ-Vāmana; tu-but; parāvasthā-upamaḥ-almost like the most powerful incarnations; vaibhavasthaḥ-vaibhava-rūpa forms of the Lord; tadṛśatvena-like Them; varṇanāt-because of the description; anye-others; prāyaḥ-principally; prābhavavasthaḥ-prābhava-rūpa forms of the Lord; na-not; ati-from the elaborate; varṇanāt-description.

A list of the manvantara-avatāras follows: 1. Yajña, 2. Vibhu, 3. Satyasena, 4. Hari, 5. Vaikuṅṭha, 6. Ajita, 7. Vāmana, 8. Sārvabhauma, 9. Rṣabha, 10. Viṣvakṣena, 11. Dharmasetu, 12. Sudhāmā, 13. Yogeśvara, and 14. Bṛhadbhānu.

The Rṣabha mentioned here is the son of Ayuṣmat. The Rṣabha who is the son of Mahārāja Nābhi is a different person.

Lord Yajña is an empowered living entity (āveśa-rūpa). This is confirmed by ample evidence in the Vedic literature.

The Vedic literature states that Lord Hari, Lord Vaikuṅṭha, and Lord Vāmana, are vaibhava forms of the Lord. Most of the other incarnations in this list are prābhava-rūpa forms of the Lord, although there is not a very elaborate description of Their status.

Text 8

atha yugāvatārāḥ śukla-rakta-śyāma-kṛṣṇāḥ.

atha-now; yugāvatārāḥ-the yugāvatāras; śukla-Lord Śukla; rakta-Lord Rakta; śyāma-Śyāma; kṛṣṇāḥ-and Kṛṣṇa.

The yuga-avatāras are: 1. Śukla, 2. Rakta, 3. Śyāma, and 4. Kṛṣṇa.

Text 9

atra puruṣa-bhedānām brahmādinām cāvīrbhāva-samayo brahma-kalpa-pravṛtteḥ pūrvam eva. catuḥsana-nārada-varāha-matsya-yajña-nara-nārāyaṇa-kapila-datta-hayaś/ irṣa-haṁsa-pṛṣṇigarbha-rṣabhadeva-pṛthūnām svayambhuve; varāha-matsyayoḥ punaś cākṣuṣīye ca; nṛsimha-kūrma-dhanvāntari-mohinīnām cākṣuṣe; kūrmaḥ kalpādāv api; dhanvantarir vaivasvate 'pi; vāmana-bhārgava-rāghavendra-dvaipāyana-rāma-kṛṣṇa-buddha-kalkīnām vaivasvate; manvantara-yugāvatārāṇām tadā tadaiva jñeyaḥ.

atra-in this connection; puruṣa-bhedānām-of the puruṣa-incarnations; brahma-of Brahmā; ādinām-and others; ca-and; āvīrbhāv-of appearance; samayaḥ-time;

brāhma-kalpa-of the Brahma-kalpa; pravṛtteḥ-the beginning; pūrvam-before; eva-certainly; catuḥsana-the Four Kumāras; nārada-Nārada; varāha-Varāha; matsya-Matsya; yajña-Yajña; nara-nārāyaṇa-Nara-Nārāya/ba Ṛṣis; kapila-Kapila; datta-Dattātreyā; hayaśirṣa-Hayagrīva; haṁsa-Haṁsa; pṛṣṇigarbha-Pṛṣṇigarbha; ṛṣabhadeva-Ṛṣabhadeva; pṛthunām-Pṛthu; svāyambhuva-in the reign of Svāyambhuva Manu; varāha-matsayoḥ-of Varāha and Matsya; punaḥ-again; cākṣuṣīye-in the reign of Cākṣuṣa Manu; ca-also; nṛsimha-Nṛsimha; kūrma-Kūrma; dhanvantari-Dhanvantari; mohinīnām-and Mohinī-devī; cākṣuṣe-in the reign of Cākṣuṣa Manu; kūrmaḥ-Kurma; kalpa-of the kalpa; ādau-in the beginning; api-also; dhanvantariḥ-Dhanvantari; vaivasvate-in the reign of Vaivasvata Manu; api-also; vāmana-Vāmana; bhārgava-Paraśurāma; rāghava-indra-Lord Rāmacandra; dvaipāyana-Vyāsadeva; rāma-Balarāma; kṛṣṇa-Kṛṣṇa; buddha-Buddha; kalkinām-and Kalki; vaivasvate-in the reign of Vaivasvata Manu; manvantara-yuga-avatārāṇām-of the manvantara and yugāvatāras; tadā tadā-at these time periods; eva-certainly; jñeyaḥ-may be known.

The puruṣa-avatāras appear before the birth of Brahmā and the other living entities. The Four Kumāras, Nārada, Varāha, Matsya, Yajña, Nara-Nārāyaṇa Ṛṣis, Kapila, Dattātreyā, Hayagrīva, Haṁsa, Pṛṣṇigarbha, Ṛṣabhadeva, and Pṛthu appear during the reign of Svāyambhuva Manu. Varāha and Matsya appear in both the Svāyambhuva and Cākṣuṣa periods. Nṛsimha, Kūrma, and Mohinī-devī appear in the reign of Cākṣuṣa Manu. Kūrma appears in the beginning of the kalpa, and Dhanvantari appears in both the Cākṣuṣa and Vaivasvata milleniums. Vāmana, Paraśurāma, Rāmacandra, Vyāsadeva, Balarāma, Kṛṣṇa, Buddha and Kalki appear in the reign of Vaivasvata Manu. This is the schedule of the Manvantara-avatāras and yuga-avatāras.

Anuccheda 27

Text 1

atha vibhūtīr āha

ṛṣayo manavo devā
 manu-putrā mahaujasah
 kalāḥ sarve harer eva
 saprajāpatayah smṛtāḥ

atha-now; vibhutiḥ-the potencies; āha-he describes; ṛṣayah-all the sages; manavaḥ-all the Manus; devāḥ-all the demigods; manu-putrāḥ-all the descendants of Manu; mahā-ojasaḥ-very powerful; kalāḥ-portion of the plenary portion; sarve-all collectively; hareḥ-of the Lord; eva-certainly; sa-prajāpatayah-along with the Prajāpatīs; smṛtāḥ-are known.

Sūta Gosvāmī now describes the potencies of the Lord (Śrīmad-Bhāgavatam 1.3.27):

"All the ṛṣis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajāpatīs."*

Text 2

kalā vibhūtayaḥ. alpa-śakteḥ prakāśād vibhūtitvam. mahā-śaktas tv āveśatvam iti bhedaḥ.

kalāḥ-the word "kalā"; vibhūtayaḥ-means "potencies"; alpa-little; śakteḥ-because of potency; prakāśāt-because of manifestation; vibhūtitvam-the state of being vibhūti; mahā-śakteḥ-because of great potency; tu-but; āveśatvam-the status of āveśa; iti-thus; bhedaḥ-the distinction.

The word "kalā" in this verse means "potencies" (vibhūti). Those comparatively less powerful are called vibhūti, and those more powerful are called āveśa incarnations.

Anuccheda 28

tad evaṁ paramātmānam sāṅgam eva nirdhārya proktānuvāda-pūrvakam śrī-bhagavantam apy ākāreṇa nirdhārayati

ete cāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam iti.

tat-therefore; evam-in this way; paramātmānam-Lord Paramātmā; sa-along with; aṅgam-His expansions; eva-certainly; nirdhārya-having specifically described; prokta-spoken; anuvāda-repeatedly said; pūrvakam-previously; śrī-bhagavantam-Lord Bhagavān; api-also; ākāreṇa-with His form; nirdhārayati-specifically describes; ete-all these; ca-and; amśa-plenary portions; kalāḥ-portions of the plenary portions; puṁsaḥ-of the Supreme; kṛṣṇaḥ-Lord Kṛṣṇa; tu-but; bhagavān-the Personality of Godhead; svayam-in person; iti-thus.

After concluding the description of the various expansions of Lord Paramātmā, and His various potencies, Sūta Gosvāmī proceeds to describe the original form (Bhagavān) of the Personality of Godhead in the next verse of Śrīmad-Bhāgavatam (1.3.28):

"All of the above-mentioned incarnations are either plenary portions or portions

of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead."*

Text 2

ete pūrvoktaḥ. ca-śabdānuktaś ca, prathamam uddiṣṭasya puṁsaḥ puruṣasya
amśa-kalāḥ.

ete-all these; pūrva-previously; uktaḥ-described; ca-śabda-by the word "ca";
anuktaḥ-those not described; ca-also; prathamam-at first; uddiṣṭasya-of the
described; puṁsaḥ-of the puruṣa incarnation; puruṣasya-of the puruṣa
incarnations; amśa-plenary portions; kalāḥ-portions of the plenary portions.

In this verse the word "ete" (all these) refers to the incarnations previously
described in this chapter of Śrīmad-Bhāgavatam. The word "ca" (and) is meant to
include all the incarnations not mentioned in this list. The word "puṁsaḥ" means
"of the Supreme Personality of Godhead who expands as the puruṣa-incarnations"
and the words "amśa-kalāḥ" mean "plenary portions and portions of the plenary
portions".

Text 3

kecid amśāḥ svayam eva amśāḥ sāksād-amśatvenāmśatvena ca dvi-vidhāḥ; kecid
amśāviṣṭatvad amśāḥ; kecit tu kalā vibhūṭayaḥ.

kecit-some; amśāḥ-expansions; svayam-personally; eva-certainly; amśāḥ-
incarnations; sāksāt-directly; amśatvena-by the status of incarnation; amśa-
amśatvena-by the status of a portion of the plenary portion of the Lord; ca-also;
dvi-vidhāḥ-two kinds of incarnation; kecit-some; amśa-by a portion of the Lord;
āviṣṭatvāt-because of the entrance; amśāḥ-are incarnations; kecit-and others; tu-
also; kalāḥ vibhūṭayaḥ-are the Lord's potencies.

In this way the incarnations of the Lord may be grouped into two categories.
Some are plenary portions of the Lord and others are portions of the plenary
portions of the Lord. In addition to these there are empowered living entities
(āveśa incarnations) and incarnations of the Lord's potencies (kalā).

Text 4

iha ye viṁśatitamāvatāratvena kathitāḥ, sa kṛṣṇas tu bhagavān, puruṣasyāpy
avatāri yo bhagavān sa eṣa evety arthaḥ.

iha-in this connection; ye-those who; vimśatitama-twenty; avatāratvena-by manifesting as incarnations; kathitāḥ-described; saḥ-He; kṛṣṇaḥ tu bhagavān svayam-but Lord Śrī Kṛṣṇa is the original Personality of Godhead; puruṣasya-of the puruṣa incarnation; api-even; avatārī-the source of incarnation; yaḥ-who; bhagavān-Lord Bhagavān; saḥ eṣaḥ-that person; eva-certainly; iti-thus; arthaḥ-the meaning.

Someone may protest: Kṛṣṇa has already been described as the twentieth in the list of incarnations. For this reason, when Sūta Gosvāmī says "Kṛṣṇas to bhagavān" the intention is that Bhagavān refers to Lord Vāsudeva, the origin of the puruṣa incarnation.

Text 5

atra anuvādam anuktvaiiva na vidheyam udīrayet iti vacanāt kṛṣṇasyaiva bhagavattva-lakṣaṇo dharmāḥ sādhyate, na tu bhagavataḥ kṛṣṇatvam ity āyātam.

atra-in this connection; anuvādam-the subject; anuktvā-not stating; eva-certainly; na-not; vidheyam-the predicate; udīrayet-one should speak; iti-thus; vacanāt-from the scriptures; kṛṣṇasya-of Kṛṣṇa; eva-certainly; bhagavattva-status of the original Personality of Godhead; lakṣaṇaḥ-characteristic; dharmāḥ-nature; sādhyate-is conclusively demonstrated; na-not; tu-but; bhagavataḥ-of Bhagavān; kṛṣṇatvam-the state of being Kṛṣṇa; iti-thus; āyātam-is attained.

To this objection we reply: The following grammatical rule is found in the Ekādaśī-tattva:

"One should not state a predicate before its subject."

Therefore it cannot be avoided that in this sentence Kṛṣṇa is the subject and Bhagavān is the predicate. By word-jugglery no one can change the clear meaning of this verse: that Kṛṣṇa is the original form of the Personality of Godhead (Bhagavān), and no one can say that Lord Vāsudeva assumed the form of Kṛṣṇa. In this way this verse clearly demonstrates that Kṛṣṇa is the original form of the Supreme Personality of Godhead, and not merely a form expanded from Vāsudeva.

Text 6

tataś ca śrī-kṛṣṇasyaiva bhagavattva-lakṣaṇa-dharmitve siddhe mūlavatāritvam eva sidhyati, na tu tataḥ prādurbhūtatvam. etad eva vyanakti- svayam iti. tatra ca svayam eva bhagavān, na tu bhagavataḥ prādurbhūtatayā, na tu vā bhagavattādhyasenety arthaḥ.

tataḥ-therefore; ca-also; śrī-kṛṣṇasya-of Lord Kṛṣṇa; eva-certainly; bhagavattva-

the status of the original form of the Personality of Godhead; lakṣaṇa-characteristic; dharmitve-nature; siddhe-perfect; mūla-avatāritvam-the status as the origin of all incarnations; eva-certainly; sidhyati-is conclusively demonstrated; na-not; tu-but; tataḥ-from Him; prādurbhūtatvam-expansion; etat-this; eva-certainly; vyanakti-is manifested; svayam-by the word "svayam"; iti-thus; tatra-in this connection; ca-also; svayam-in person; eva-certainly; bhagavān-the Personality of Godhead; na-not; tu-but; bhagavataḥ-from the original Personality of Godhead; prādurbhūtatayā-as an expansion; na-not; tu-but; va-or; bhagavatta-the status of the original Personality of Godhead; adhyāseṇa-by false attribution; iti-thus; arthaḥ-the meaning.

This verse conclusively proves that Kṛṣṇa is the original Personality of Godhead and the source of all the incarnations, and not simply an expansion of Viṣṇu. This is emphasized by the use of the word "svayam" (in person). Kṛṣṇa is the original Godhead in person, He is not merely an expansion of the original Godhead, and the status of the original Godhead is not falsely attributed to Him.

Text 7

na cāvatāra-prakarāṇe 'pi paṭhita iti samśayaḥ; paurvāparye pūrva-daurbalyam prakṛtivat iti nyāyena.

na-not; ca-also; avatāra-of incarnations; prakarāṇe-in the description; api-even; paṭhitaḥ-mentioned; iti-thus; samśayaḥ-doubt; pūrva-in the beginning; aparye-and in the end; pūrva-the beginning; daurbalyam-weakness; prakṛtivāt-by nature; iti-thus; nyāyena-by the example.

Someone may object: Has not Kṛṣṇa already been mentioned in the list of incarnations of Godhead?

To this I reply: The rules of literary composition state:

"More significant facts, and facts meant to be emphasized should be placed at the end of a composition, for the final parts of a composition are naturally considered more important by the reader."

Therefore, because the statement "Kṛṣṇa is the original Personality of Godhead" is placed at the end of the list of incarnations, that is to be stressed more than the fact that He is also included in that list.

Text 8

yathāgniṣṭome- yady udgātā vicchidyād akakṣiṇena yajate, yadi pratihartā sarvasva-dakṣiṇena iti śruteḥ.

yathā-just as; agniṣṭome-in the prayers for the agniṣṭoma sacrifice; yadi-if; udgātā-the Udgātā priest; vicchidyāt-may interrupt; adakṣiṇena-without remuneration; yajate-performs the sacrifice; yadi-if; pratihartā-his assistant, the Pratihartā priest; sarvasv-everything; dakṣiṇena-in remuneration; iti-thus; śruteḥ-from the Śruti.

In the description of the Agniṣṭoma sacrifice, the Śruti-śāstra explains:

"If the Udgātā priest leaves prematurely and does not complete the sacrifice, he becomes ineligible to receive the priestly remuneration. If his assistant, the Pratihartā priest, then completes the sacrifice, that assistant becomes then entitled to receive all the priestly rewards."

This is another example of the great significance of the final statement or the final activity.

Text 9

tayoś ca kadācid dvayor api vicchede prāpte viruddhayoḥ prāyaścittayoḥ
samuccayāsambhave ca param eva prāyaścittam siddhāntitam tadvad ihāpīti.

tayoḥ-of the two; ca-also; kadācit-at a certain time; dvayoḥ-of the two; api-also; vicchede-when the difference; prāpte-is attained; viruddhayoḥ-of opposing; prāyaścittayoḥ-methods of atonement; samuccaya-of reconciliation; sambhave-in the lack; ca-also; param-last; eva-certainly; prāyaścittam-method of atonement; siddhāntitam-should be considered conclusive; tadvat-in that way; iha-in this; api-also; iti-thus.

When two contradictory methods of atonement are prescribed in the scriptures, and the difference between them cannot be reconciled by learned scholars, the atonement mentioned last is always considered to overrule what was stated previously and is taken as the final conclusion.

In the same way, the inclusion of Kṛṣṇa in the list of incarnations is overruled by the statement that appears at the conclusion of the description of the incarnations: that Kṛṣṇa is the original Personality of Godhead.

Text 10

athavā kṛṣṇas tu iti śrutyā prakaraṇasya bādhāt, yathā śaṅkara-śarīraka-bhāṣye
śruty-ādibalīyastvāc ca na bādhaḥ iti sūtre, te haite vidyācita eva iti śrutiḥ, manas-
cid-ādīnām agnīnām prakaraṇa-prāptam kriyānupraveśa-lakṣaṇam asvāntryam
badhitvā vidyā-cittvenaiva svāntryam sthāpayati tadvad ihāpīti.

athavā-or; kṛṣṇaḥ tu-the phrase "Kṛṣṇas tu"; iti-thus; śrutyā-by the Śruti-

śāstra; prakaraṇasya-of the description; bādhāt-because of contradiction; yathā-just as; śaṅkara-of Śaṅkarācārya; śārīraka-bhāṣye-in the commentary on the Vedānta-sūtra; śruti-of the Śruti-śāstra; ādi-balīyastvāt-because of superiority of evidence; ca-also; na-no; bādhaḥ-contradiction; iti-thus; sūtre-in the sūtra; te-they; ha-certainly; ete-they; vidyā-citaḥ-full of transcendental knowledge; eva-certainly; iti-thus; śrutiḥ-the Śruti-śāstra; manaḥ-cit-ādinām-beginning with the words "manaścid"; agnīnām-of Agnideva; prakaraṇa-prāptam-the description; kriyā-anupraveśa-lakṣaṇam-in the description of the activities; asvātantryam-lack of independence; badhitvā-having refuted; vidyā-cittvena-because of transcendental knowledge; eva-certainly; svātantryam-independence; sthāpayati-establishes; tadvat-to that extent; iha-here; api-also; iti-thus.

Someone may object: Your Purāṇa may say that Kṛṣṇa is the original form of the Personality of Godhead, but this conception of God is contradicted by the ultimate scriptural authority: the Śruti-śāstra. The actual authority is the Śruti, as confirmed in Vedānta-sūtra, which, eloquently explained by Śaṅkarācārya in Śārīraka-bhāṣya, says (Vedānta-sūtra 3.3.50) :

śruty-ādibalīyastvāc ca na bādhaḥ

"There is no fault in this statement because the Śruti is the most significant and conclusive evidence."

To this I reply: The Śruti-śāstra does not contradict the Bhāgavatam's explanation that Kṛṣṇa is the Original Supreme Personality of Godhead. The Śruti clearly explains:

"The Supreme Personality of Godhead is full of all transcendental knowledge."

The passage in the Vājasaneyī-saṁhitā that begins with the phrase "manaścit" and that recounts the story of Agnideva clearly refutes the misconception that the Supreme Godhead is not independent, and clearly explains that because the Godhead is full of all knowledge, He must therefore also be supremely independent, and free to do whatever He likes.

The Śruti does not deny that Kṛṣṇa is the Original Supreme Personality of Godhead, but rather, by describing the Lord's supreme independence, supports it.

Text 11

ata etat prakaraṇe 'py anyatra kvacid api bhagavac-chabdām akṛtvā tatraiva bhagavān aharad bharam/ ity anena kṛtavāḥ. tataś cāsyāvatāreṣu gaṇanā tu svayam bhagavān apy asau svarūpastha eva nija-parijana-vṛndānām ānanda-viśeṣa-cāmatkārāya kim api mādhyam nija-janmādi-līlayā puṣṇan kadācit sakala-loka-dṛṣyo bhavatīty apekṣayaivety āyātam.

ataḥ-therefore; etat-this; prakaraṇe-in the description; api-although; anyatra-in another place; kvacit-sometimes; api-although; bhagavat-śabdā-the word "bhagavān"; akṛtvā-not saying; tatra-there; eva-certainly; bhagavān-the Personality of Godhead; aharat-removed; bharam-burden; iti-thus; anena-by this; kṛtavān-He did; tataḥ-from this; ca-also; asya-of Him; avatāreṣu-among the incarnations; gaṇana-counting; tu-but; svayam-in person; bhagavān-the original Personality of Godhead; api-also; asau-He; svarūpasthaḥ-in His original form; eva-certainly; nija-own; parijana-vṛndānām-of associates; ānanda-transcendental bliss; viśeṣa-specific; cāmatkāraya-for the wonder; kim api-indescribable; mādhyam-sweetness; nija-own; janma-ādi-beginning with His appearance; līlayā-by His pastimes; puṣṇan-increasing; kadācit-sometimes; sakala-all; loka-by the residents of the earth; dṛśyaḥ-visible; bhavati-became; iti-thus; apekṣayā-for this purpose; eva-certainly; iti-thus; āyātam-arrived.

Although Kṛṣṇa is sometimes not specifically declared the original Personality of Godhead, when Kṛṣṇa is counted in this (Bhāgavatam, 1st Canto, 3rd Chapter) list of incarnations, He is declared the original Godhead in the phrase "bhagavān aharat bharam (The original Personality of Godhead then removed the burden of the world)".

Therefore, even though counted in the list of incarnations, Kṛṣṇa is the original Personality of Godhead who, to fill His associates with bliss and wonder, and to expand the sweetness of His birth and other pastimes, sometimes comes to this world and is seen by all.

Text 12

yathoktaṁ brahma-saṁhitāyām

rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
 nānāvatāram akarod bhuvaneṣu kintu
 kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
 govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

yathā-as; uktam-described; brahma-saṁhitāyām-in the Brahma-saṁhitā; rāma-ādi-the incarnation of Lord Rāma, etc.; mūrtiṣu-in different forms; kalā-niyamena-by the order of plenary portions; tiṣṭhan-existing; nānā-various; avatāram-incarnations; akarot-executed; bhuvaneṣu-within the worlds; kintu-but; kṛṣṇaḥ-Lord Kṛṣṇa; svayam-personally; samabhavat-appeared; paramaḥ-the supreme; pumān-person; yaḥ-who; govindam-unto Lord Govinda; ādi-puruṣam-the original person; tam-unto Him; ahaṁ-I; bhajāmi-offer obeisances.

This is confirmed in Brahma-saṁhitā (5.50):

"I worship Govinda, the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rāma, but who personally appears in His supreme original form as Lord Kṛṣṇa."*

Text 13

avatārās ca prākṛta-vaibhāve 'vatarāṇam iti jñeyam. śrī-kṛṣṇa-sāhacaryeṇa śrī-rāmasyāpi puruṣāṁśatvātyayo jeyaḥ. atra tu-śabdo 'mśa-kalābhyaḥ pumśaś ca sakāśād bhagavato vailakṣaṇyam bodhayati.

avatārāḥ-incarnations; ca-and; prākṛta-vaibhave-in the material world; avatarāṇam-descent; iti-thus; jñeyam-known; śrī-kṛṣṇa-of Śrī Kṛṣṇa; sāhacaryeṇa-by the state of being the intimate companion; śrī-rāmasya-of Lord Balarāma; api-also; puruṣa-of the Puruṣa incarnation; aṁśatva-the state of being a partial expansion; atyayaḥ-negation; jeyaḥ-known; atra-gere; tu-śabdaḥ-the word "tu"; aṁśa-kalābhyaḥ-to the parts and parts of the parts; pumśaḥ-of the puruṣa incarnation; ca-and; sakāśāt-in the presence; bhagavataḥ-of the Supreme Personality of Godhead (Bhagavān); vailakṣaṇyam-difference; bodhayati-teaches.

The word incarnation is defined: "The descent of the Supreme Personality of Godhead into the material world".

Because Lord Balarāma is Lord Kṛṣṇa's constant intimate companion, therefore Lord Balarāma cannot be an expansion of the puruṣa-incarnation, but He must be a direct expansion of Lord Kṛṣṇa.

By using the word "tu" (but), Lord Kṛṣṇa is clearly distinguished from the "aṁśa-kalāḥ" (plenary portions and parts of the plenary portions of the puruṣa-incarnation). Lord Kṛṣṇa is not another expansion of the puruṣa-incarnation.

Text 14

yad vā, anena tu-śabdena sāvadhāraṇā śrutir iyaṁ pratiyate. tataḥ sāvadhāraṇā śrutir balavatī iti nyāyena śrutyeva śrutam apy anyeṣāṁ mahā-nārāyaṇādīnāṁ svayaṁ-bhagavattvaṁ guṇī-bhūtam āpadyate.

yad vā-furthermore; anena-by this; tu-śabdena-word "tu"; sa-avadhāraṇā-with emphasis; śrutiḥ-text; iyaṁ-this; pratiyate-is established; tataḥ-from that; sa-avadhāraṇā-with emphasis; śrutiḥ-the text; balavatī-is strengthened; iti-thus; nyāyena-by the statement; śrutyā-by the text; iva-as it were; śrutam-heard; api-even; anyeṣāṁ-of others; mahā-nārāyaṇa-ādīnām-of Lord Nārāyaṇa and other expansions of the Personality of Godhead; svayaṁ-bhagavattvaṁ-the state of being the original Personality of Godhead; guṇī-bhūtam-made unimportant; āpadyate-is.

The word "tu" may also be used simply to emphasize a statement, and may mean "certainly" or "indeed". (This is confirmed in the statement "sāvadhāraṇā śrutir balavatī" (The word tu is used for emphasis). Taken in this way, the word "Tu" emphasizes that only Kṛṣṇa is the Original form of the Personality of

Godhead, Nārāyaṇa or any of the other secondary expansions of the Lord, are not the original form of the Lord.

Text 15

evam puṁśa iti bhagavān iti ca prathamam upakramoddiṣṭasya tasya śabda-dvayasya tat-sahodareṇa tenaiva śabdena ca pratinirdeśattāv eva khalv etāv iti smarayati. uddeśa-pratinirdeśayoḥ pratīstthagitatā-nirāśanāya vidvadbhir eka eva śabdaḥ prayujyate tat-sama-varṇo vā; yathā jyotiṣṭomādhikaraṇe vasante vasante ca jyotiṣā yajeta ity atra jyotiḥ-śabdo jyotiṣṭoma-viṣaye bhavati.

evam-in this way; puṁśaḥ-of the puruṣa incarnation; iti-thus; bhagavān-the Original Personality of Godhead; iti-thus; ca-also; prathamam-in the beginning; upakrama-uddiṣṭasya-of the statement; tasya-that; śabda-of the words; dvayasya-of the pair; tat-His; sahodareṇa-with the brother (Lord Balarāma); tena-with Him; eva-certainly; śabdena-by the word; ca-also; pratinirdeśattau-the two repetitions; eva-certainly; khalu-indeed; etau-the two; iti-thus; smarayati-causes to remember; uddeśa-of the first statement; pratinirdeśayoḥ-and of the repetition; pratīti-of the conclusion; stthagitatā-hidden meaning; nirāśanāya-for refuting; vidvadbhiḥ-by the learned; ekaḥ-one; eva-certainly; śabdaḥ-word; prayujyate-is used; tat-sama-varṇaḥ-spelled in the same way; vā-also; yathā-just as; jyotiṣṭoma-adhikaraṇe-in the connection with the Jyotiṣṭoma sacrifice; vasante vasante-every spring; ca-also; jyotiṣa-with the Jyotiṣṭoma ceremony; yajeta-one should offer sacrifice; iti-thus; atra-here; jyotiḥ-śabdaḥ-the word "jyotiḥ"; jyotiṣṭoma-viṣaye-in connection with the Jyotiṣṭoma sacrifice; bhavati-is.

The words "puṁśaḥ" (the puruṣa-incarnations) and "bhagavān" (the Original Personality of Godhead) are also used in this chapter of Śrīmad-Bhāgavatam (Canto One, Chapter Three), in the first verse (jagṛhe pauruṣaṁ rūpaṁ bhagavān mahad-ādibhiḥ), and in verse 23, where the Lord is described with His brother (rāma-krṣṇāv it bhuvo bhagavān aharad bharam). To refute any argument by the learned that it should be interpreted to have a different, hidden meaning, the word "bhagavān" is used twice in this chapter. This is so just as the word jyotiḥ is repeated in the chapter describing the jyotiṣṭoma-yajña (vasante vasante ca jyotiṣā yajeta: every spring one should offer a jyotiṣṭoma-yajña).

Text 16

atra tattvavāda-guravas tu "ca-śabda-sthāne sva-śabdāṁ paṭhitvaivam ācāṣate-ete proktā avatārā mūla-rūpī svayam eva. kim svarūpaḥ? svāmśa-kalāḥ, na tu jīvaḥ vibhinnāmśaḥ.

atra-in this connection; tattvavāda-the followers of Śrīpada Madhvācārya; guravaḥ-the spiritual masters; tu-but; ca-also; śabda-sthāne-in place of the word;

sva-"sva" (own); śabdā-the word; paṭhitvā-reading; evam-in the following way; ācakṣate-declare; ete-these; proktāḥ-mentioned; avatārāḥ-incarnations; mula-rūpī-the origin; svayam-in person; eva-certainly; kim-what are; svarūpaḥ-His own forms; sva-own; aṁśa-plenary portions; kalāḥ-and portions of the plenary portions; na-not; tu-but; jīvavat-as the individual living entities; vibhinnaṁśaḥ-eternally distinct parts.

The tattvavāda-gurus accept a different reading of this verse, replacing the word "ca" (and) with the word "sva" (own). They say:

"The word `ete' in this verse refers to the incarnations of the Lord and the word `bhagavān svayam' refers to the Lord Himself, whose form is the origin of the incarnations. What is the Lord's form? His forms are mentioned in the words svāṁśa-kalāḥ (The incarnations, which are His own plenary portions and portions of the portions, are His forms). His forms are not vibhinnāṁśa (separated parts), as are the jīvas."

Text 17

yathā varāhe

svāṁśaś cātha vibhinnaṁśa
iti dvedhāṁśa iṣyate
aṁśīno yat tu sāmārthyam
yat svarūpam yathā sthitiḥ

svāṁśaḥ-Personal expansions; ca-also; atha-now; vibhinnaṁśaḥ-separate expansions; iti-thus; dvedha-two; aṁśaḥ-expansions; iṣyate-are distinguished; aṁśīnaḥ-of the source of all expansions; yat-which; tu-also; sāmārthyam-ability; yat-which; svarūpam-own from; yathā-just as; sthitiḥ-status.

This is confirmed in the Varāha Purāṇa:

"The two kinds of expansions from the Supreme Personality of Godhead are: 1. svāṁśa (personal expansions) and 2. vibhinnāṁśa (separate persons). The svāṁśa expansions are unlimitedly powerful. Their form and personality are the same as the Supreme Personality of Godhead Himself.

Text 18

tad eva nānumātro 'pi
bhedaḥ svāṁśāṁśīnaḥ kvacit
vibhinnāṁśo 'lpa-śaktiḥ syāt
kiñcit sāmārthya-mātra-yuk

tat-therefore; eva-certainly; na-not; anumātraḥ-comparison; api-although; bhedaḥ-difference; svāmśa-of the personal expansions; amśinaḥ-and the Original Personality of Godhead; kvacit-at all; vibhinnāmśaḥ-the separate expansions; alpa-small; śaktiḥ-power; syāt-is; kiñcit-somewhat; sāmārthya-mātra-yuk-with power.

"There is not the slightest difference between the svāmśa expansions and the Original Personality of Godhead. The vibhinnāmśa expansions are very weak in comparison to Them."

Text 19

atrocyate amśānām amśi-sāmārthyādikaṁ tad-aikyenaiva mantavyam. tac ca yathāvidāsina ity ādau tasyākṣayatvena tāsām akṣayatvaṁ yathā tadvat, amśāmśitvānupapatter eva. tathā ca śrī-vāsudevāniruddhayoḥ sarvathā sāmye prasakte kadācid aniruddheṅāpi śrī-vāsudevasyāvīrbhāvanā prasajjyeta. tac ca śrūta-viparītam ity asad eva. tasmād asty evāvaṭary-avatārayos tārātamyam.

atra-in this connection; ucyate-it is said; amśānām-of the expansions; amśi-of the source of the incarnations; sāmārthya-power; ādikam-etc.; tat-with Him; aikyena-with equality; eva-certainly; mantavyam-should be considered; tat-therefore; ca-also; yathāvidāsina iti ādau-in the verse beginning "yathāvidāsina"; tasya-of Him; akṣayatvena-with eternity; tāsām-of them; akṣayatvam-eternity; yathā-just as; tadvat-in the same way; amśa-amśitva-of the stte of the incarnations or the source of the incarnations; anupapatteḥ-of the state of being inapplicable; eva-certainly; tathā-in the same way; ca-also; śrī-vāsudeva-of Lord Vāsudeva; aniruddhayoḥ-and Lord Aniruddha; sarvathā-always; sāmye-in equality; prasakte-devoted; kadācit-sometimes; aniruddhena-by Lord Aniruddha; api-also; śrī-vāsudevasya-of Lord Vāsudeva; āvirbhāvana-the appearance; prasajjyeta-is aspired for; tat-that; ca-also; śrūta-viparīta-contradicting the Vedic literatures; iti-thus; asat-false; eva-certainly; tasmāt-therefore; asti-there is; eva-certainly; avatāri-of the source of the incarnation; avatārayoḥ-and of the incarnation; tārātamyam-gradations of higher and lower.

Here it is said that both the Original Personality of Godhead and His expansions (amśas) are equally powerful. In the phrase "yathāvidāsinaḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ" (The incarnations of the Lord are innumerable like rivulets flowing from inexhaustible sources of water) (1.3.26) it may be understood that, because the Lord and His expansions share the same nature, as the original Supreme Personality of Godhead is eternal, so His expansions are also eternal. Although Lord Vāsudeva and Lord Aniruddha are equal in all respects, Lord Aniruddha sometimes devotedly meditates on Lord Vāsudeva. To argue that this is cotradicted by the Śruti-śāstra is wrong. For the Supreme Lord, who is the source of all incarnations, and for all His expansions, there are gradations of higher and lower.

Text 20

ata eva tṛtīasyāṣṭame

āsīnam urvyām bhagavantam ādyam
saṅkarṣaṇam devam akunṭha-sattvam
vivitsavs tattvam ataḥ parasya
kumāra-mukhyā munayo 'nvapṛcchan

svam eva dhiṣṇyam bahu mānayantam
yad vāsudevābhidham āmananti

ataḥ eva-therefore; tṛtīasya-of the Third Canto; aṣṭame-in the Eighth Chapter; āsīnam-seated; urvyām-in the bottom of the universe; bhagavantam-unto the Lord; ādyam-the original; saṅkarṣaṇam-saṅkarṣaṇa; devam-the Personality of Godhead; akunṭha-sattvam-undeterred knowledge; vivitsavaḥ-being inquisitive to know; tattvam ataḥ-truth like this; parasya-regarding the Supreme Personality of Godhead; kumāra-the boy-saint; mukhyāḥ-headed by; munayaḥ-great sages; anvapṛcchan-inquired like this; svam-Himself; eva-thus; dhiṣṇyam-situated; bahu-greatly; mānayantam-esteemed; yat-that which; vāsudeva-Lord Vāsudeva; abhidham-by the name; āmananti-acknowledge.

This is confirmed in Śrīmad-Bhāgavatam (3.8.3-4):

"Some time ago, being inquisitive to know, Sanat-kumāra, the chief of the boy-saints, accompanied by other great sages, inquired exactly like you about the truths regarding Vāsudeva, the Supreme, from Lord Saṅkarṣaṇa, who is seated at the bottom of the universe. At that time Lord Saṅkarṣaṇa was meditating upon His Supreme Lord, whom the learned esteem as Lord Vāsudeva."*

Text 21

ity ādau vāsudevasya saṅkarṣaṇād api paratvam śrūyate. yat tu teṣāṃ tathā
vyākhyānam tatra kṛṣṇas tu ity anarthakam syāt, bhagavān svayam ity
anenaivābhipreta-siddheḥ.

iti-thus; ādau-beginning; vāsudevasya-of Lord Vāsudeva; saṅkarṣaṇāt-from Lord Saṅkarṣaṇa; api-even; paratvam-superiority; śrūyate-is heard; yat-which; tu-also; teṣāṃ-of them; tathā-in that way; vyākhyānam-explanation; tatra-in that connection; kṛṣṇaḥ-Lord Śrī Kṛṣṇa; tu-but; iti-thus; anarthakam-without meaning; syāt-is; bhagavān-the Original Personality of Godhead; svayam-in person; iti-thus; anena-by this; eva-certainly; abhipreta-intended meaning; siddheḥ-because of the perfection.

This verse clearly states that Lord Vāsudeva is superior to Lord Saṅkarṣaṇa. These gradations of higher and lower do not refer to Kṛṣṇa. The phrase kṛṣṇas tu (but Kṛṣṇa) separates Him from them. Kṛṣṇa is then declared to be "bhagavān svayam" (the original Supreme Personality of Godhead).

Text 22

kim ca, taiḥ svayam eva prakāśādivān naivam paraḥ iti sūtre sphuṭam aṁśāmsī-
bhedo dārśitaḥ.

kim ca-furthermore; taiḥ-by them; svayam-in person; eva-certainly; prakāśa-of
manifestations; ādi-original source; vat-like; na-not; evam-in this way; paraḥ-
superior; iti-thus; sūtre-in the Vedānta-sūtra; sphuṭam-clearly; aṁśa-of the
expansions; aṁśī-of the Original Personality of Godhead, the source of all
expansions; bhedaḥ-the difference; dārśitaḥ-is observed.

This is also confirmed in Vedānta-sūtra (2.3.45):

"No one is superior to the Original Personality of Godhead, from whom
everything has expanded."

In this sūtra the difference between the Original Personality of Godhead and
His expansions is clearly shown.

Text 23

aṁśatve 'pi na matsyādi-rūpī para evam-vidho jīva-sādṛśaḥ.-yathā
tejo-'mśasyaiva sūryasya khadyotasya ca naika-prakāratety-ādinā. tasmāt sthite
bhede sādhu eva vyākhyātam kṛṣṇas tu bhagavān svayam iti.

aṁśatve-in the matter of being an expansion; api-even; na-not; matsya-ādi-
rūpī-manifest in many transcendental forms such as the forms of Lord Matsya,
Lord Varāha, etc.; paraḥ-superior; evam-vidhaḥ-in this way; jīva-the individual
living entities (vibhinnāṁśa expansions); sādṛśaḥ-like; yathā-just as; tejaḥ-of
effulgence; aṁśasya-of a small particle; eva-certainly; sūryasya-of the sun;
khadyotasya-of a
glowworm; ca-and; na-not; eka-one; prakāratā-type; iti-thus; ādinā-beginning;
tasmāt-therefore; sthite bhede-in considering the distinction; sādhu-nicely;
vyākhyātam-described; kṛṣṇaḥ tu bhagavān svayam iti-"Kṛṣṇa is the Original
Personality of Godhead".

As the splendid sun is not like the tiny fireflies, so the svāmśa expansions, such
as Lord Matsya, are not like the jīvas. This difference is clearly enunciated in the
statement "Kṛṣṇas tu bhagavān svayam" (Lord Śrī Kṛṣṇa is the Original Personality

of Godhead).

Text 24

indrāri iti padyārdham tv atra nanv eti, tu-śabdena vākyasya bhedanāt, tac ca tāvataivākāṅkṣa-paripūrteḥ. eka-vākyatve tu ca-śabda ekākāriśyata. tataś ca indrāri ity atrārthāt ta eva pūrvokta eva mṛdayanti ity āyāti. śrī-sūtaḥ.

indra-ari-the enemies of Indra; iti-thus; padya-of the verse; ardhham-half; tu-but; atra-here; na-not; anveti-follows; tu-śabdena-by the word "tu"; vākyasya-of the statement; bhedanāt-because of difference; tat-therefore; ca-also; tāvatā-to that extent; eva-certainly; akāṅkṣa-paripūrteḥ-because all His desires are automatically fulfilled; eka-vākyatve-as one statement; tu-the word "tu"; ca-śabdena-and the word "ca"; ekākāriśyate-become as if one word; tataḥ-then; ca-also; indrāri-the enemies of Indra; iti-thus; atra-here; arthāt-from the meaning; te-they; eva-certainly; mṛdayanti-crush; iti-thus; āyāti-goes; śrī-sūtaḥ-Śrī Sūta Gosvāmī.

The word "indrāri" begins the second half of this verse (1.3.28). Because the word "tu" here divides the sentence, and because the Lord's desires are always fulfilled, the meaning of this verse is affirmed. The word "tu" has the same meaning as the word "ca". The phrase beginning with "indrāri" is followed by the phrase beginning "mṛdayanti". This verse is spoken by Śrī Sūta Gosvāmī.

Anuccheda 29

Text 1

tad evaṁ śrī-kṛṣṇo bhagavān, puruṣas tu sarvāntaryāmitvāt paramātmēti nirdhāritam.

tat-therefore; evam-in this way; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; bhagavān-the Original Personality of Godhead; puruṣaḥ-the Puruṣa incarnations; tu-but; sarv-antaryāmitvāt-because they are all-pervading; paramātmā-are known as the Supersoul; nirdhāritam-concluded.

In this way Śrī Kṛṣṇa is the Original Personality of Godhead (Bhagavān). Because He is all-pervading, the Puruṣa-incarnation is known as the Paramātmā (Supersoul).

Text 2

tatrāsaṅkyate, nanv idam ekam aṁsitva-pratipādakam vākyam aṁsatv-pratipādaka-bahuvākya-virodhe guṇa-vādaḥ syāt.

tatra-in this connection; āsaṅkyate-it may be doubted; nanu-is it not so; idam-this; ekam-one; aṁsitva-the source of all incarnations; pratipādakam-demonstrating; vākyam-statement; aṁsatva-as an expanded incarnation; bahu-many; vākya-statements; virodhe-contradicting; guṇa-vādaḥ-description; syāt-is.

Someone may doubt: "You have presented a single quote to demonstrate that Kṛṣṇa is the original source of all incarnations of Godhead. This single quote, however, contradicts many other quotes that describe Kṛṣṇa as an expansion of the Personality of Godhead, and not the source of all incarnations."

Text 3

atrocyate. tāni kim śrī-bhāgavatīyāni parakīyāni vā.

atra-in this connection; ucyate-it may be said; tāni-them; kim-what?; śrī-bhāgavatīyāni-supporting that Kṛṣṇa is the original source of all incarnations; parakīyāni-the opposite view; vā-or.

To this doubt I reply: Let us consider which scriptural verses support the view that Śrī Kṛṣṇa is the original source of all incarnations, and which verses present a different opinion.

Texts 4 and 5

ādye janma-guhyādhyāyo hy ayam sarva-bhagavad-avatāra-vākyaṅām sūtram sūcakatvāt prathamika-paṭhāt tair uttarātra tasyaiva vivaraṇāc ca tatra ca "ete cāmsa-kalāḥ puṁsaḥ iti paribhāṣā-sūtram.

ādye-in the First Canto of Śrīmad-Bhāgavatam; janma-guhya-adhyāyaḥ-the chapter describing the mystery of the Lord's appearance in this material world (Chapter Three); hi-certainly; ayam-this; sarva-of all; bhagavat-of the Personality of Godhead; avatāra-of the incarnations; vākyaṅām-of the description; sūtra-concise explanation; sūcakatvāt-because of delineating; prathama-first; eka-paṭhāt-from the first reading; taiḥ-by them; uttarātra-later; tasya-of that; eva-certainly; vivaraṇāt-because of describing; ca-also; tatra-there; ca-also; ete cāmsa-kalāḥ puṁsaḥ iti-the verse beginning "ete cāmsa-kalāḥ puṁsaḥ"; paribhāṣā-sūtram-explanatory aphorism.

This (third) chapter in the First Canto of Śrīmad-Bhāgavatam tells the secret of

the Lord's birth and gives a summary of all the descriptions of the Lord's incarnations. Because it comes at the beginning of the book, and because it describes what will follow later on, its "ete cāmśa-kalāḥ puṁsaḥ" verse (1.3.28) is a is the paribhāṣā-sūtra (definition of terms, or system of abbreviations, placed in the beginning of book, which must be understood in order to properly understand the remainder of the book), for the Śrīmad-Bhāgavatam.

Text 6

avatāra-vākyeṣu anyān puruṣāmśatvena jānīyāt, kṛṣṇas tu svayam-bhagavattveneti pratijñā-kāraṇe granthārtha-nirṇayakatvāt.

avatāra-of the Lord's incarnations; vākyeṣu-in the descriptions; anyān-others; puruṣa-of the Puruṣa-incarnations; amśatvena-as a partial expansion; jānīyāt-should know; kṛṣṇaḥ-Kṛṣṇa; tu-but; svayam-bhagavattvena-as the Original form of the Personality of Godhead; iti-thus; pratijñā-kāraṇe-the first description of the truth to be demonstrated; grantha-of the book; artha-the meaning; nirṇayakatvāt-because of conclusively establishing.

Because in the opening statement of a book the truth (pratijñā) the book intends to establish is presented, in these descriptions of the incarnations, one should know that Kṛṣṇa is the original Supreme Personality of Godhead, and the others are expansions of the puruṣa-incarnation.

Text 7

tad uktam, aniyame niyama-kāriṇī paribhāṣā iti.

tat-therefore; uktam-it is said; aniyame-in that which appears to be disorganized; niyama-kāriṇī-giving the key to the organization; paribhāṣā-is known as the paribhāṣā-sūtra; iti-thus.

A paribhāṣā-sūtra is defined in the following quote:

"A paribhāṣā-sūtra explains the proper method for understanding a book. It gives the key by which one may understand the actual purport of a series of apparently unrelated facts and arguments."

Text 8

atha paribhāṣā ca sakṛd eva paṭhyate śāstre, na tv abhyāsenā; yathā vipratīṣedhe param kāryam iti, tataś ca vākyānām koṭir apy ekenaivamunā śāsanīyā bhaved iti

nāsyā guṇānuvādatvam.

atha-now; paribhāṣā-the paribhāṣā-sūtra; ca-and; sakṛt-once; eva-certainly; paṭhyate-is read; śāstre-in a book; na-not; tu-but; abhyāsenā-repeatedly; yathā-just as; vipratīṣedhe-in the situation where two grammatical rules are mutually contradictory; param-the second; kāryam-should be done; iti-thus; tataḥ-from this; ca-also; vākyaṅām-of statements; koṭīḥ-millions; api-even; ekena-by one; eva-certainly; amunā-by this; śāsanīya-governed; bhavet-may be; iti-thus; na-not; asya-of that; guṇa-of the qualities; anuvādatvam-repetition.

The paribhāṣā-sūtra is only stated once in a book, and it is not repeated. A single paribhāṣā-sūtra may govern the contents even of a very large book with millions of statements or arguments. An example of this is the paribhāṣā-sūtra “vipratīṣedhe param kāryam,” which governs the entire text of Pāṇinī's Aṣṭādhyāyī.

Text 9

praty utaitad viruddhayamānānām etad anuḡaṇārtham eva vaiduṣī, na ca paribhāṣikatvāt tac-chāstra eva sa vyavahāro jñeyo na sarvātreti gaṇatvam āśaṅkyam.

prati uta-on the contrary; etat-this; viruddhayamānānām-of those statements which contradict this; etat-this; anuḡaṇa-artham-non-conflicting meaning; eva-certainly; vaiduṣī-knowledge; na-not; ca-also; paribhāṣikatvāt-because of being a paribhāṣa-sūtra; tat-that; śāstre-in the book; eva-certainly; saḥ-that; vyavahāraḥ-procedure; jñeyah-known; na-not; sarvatra-everywhere; iti-thus; gaṇatvam-the condition of being a secondary meaning; āśaṅkyam-doubtful.

Someone may object: Many verses in the text of Śrīmad-Bhāgavatam contradict the statement of your so-called paribhāṣā-sūtra. If this verse contradicts the text of the book it is supposed to explain, then the argument that it is the paribhāṣā-sūtra for Śrīmad-Bhāgavatam is certainly a very weak and doubtful argument.

Text 10

paramārtha-vastu-paratvāc ca śrī-bhāgavatasya tatrāpy arthikatvāc ca tasyāḥ paribhāṣāyāḥ.

parama-artha-vastu-paratvāt-because of presenting the highest goal of life; ca-also; śrī-bhāgavatasya-of Śrīmad-Bhāgavatam; tatra api-nevertheless; arthikatvāt-because of attaining the state of the town-crier; ca-also; tasyāḥ-of that; paribhāṣāyāḥ-paribhāṣā-sūtra.

To this objection I reply: Śrīmad-Bhāgavatam describes the ultimate phase of the

Absolute Truth and the supreme goal of life. It is not a loose collection of nice stories for casual reading. The weightiness of the subject matter of the Bhāgavatam demands that it be prefaced by a paribhāṣā-sūtra to explain the subject matter to follow.

Text 11

kim ca pratijñā-vākya-mātrasya ca dṛśyate paratrāpi nānā-vākyaṅtaopamardakatvam.

kim ca-furthermore; pratijñā-vākya-mātrasya-of the primary assertion; ca-also; dṛśyate-is seen; paratra-in other scriptures; nānā-various; vākya-statements; antara-within; upamardakatvam-refuting.

The objector continues: In many Vedic literatures your assertion that Kṛṣṇa is the Original Personality of Godhead is emphatically refuted.

Text 12

yathākāśasyānutpatti-śrutiḥ prāṇānām ca tac-chrutiḥ sva-virodhinī nānyā śrutis ca; "ātmani vijñāte sarvam idam vijñātam bhavati, idam sarvam yad ayam ātmā ityādinopamardiyate.

yathā-just as; ākāśasya-of the sky; anutpatti-not produced; śrutiḥ-śruti-mantra; prāṇānām-of the life-breath; ca-also; tat-of that; śrutiḥ-the śruti-mantra; sva-virodhinī-contradicting this; na-not; anya-other; śrutiḥ-śruti-mantras; ca-also; ātmani-when the Absolute Truth; vijñāte-is understood; sarvam-everything; idam-this; vijñātam-understood; bhavati-becomes; idam-this; sarvam-everything; yat-which; ayam-this; ātmā-Supreme Self; iti-thus; ādinā-by these and other quotes; upamardiyate-is refuted.

For example, the Chāndogya Upaniṣad explains that the Abstract Brahman effulgence is the actual feature of the Absolute Truth. This is confirmed in the statement "Ākāśasyānutpattiḥ" (The primeval Brahman effulgence is without an origin in time). The Bṛhad-āraṇyaka Upaniṣad (4.5.6) explains: "ātmani vijñāte sarvam idam vijñātam bhavati" (When the Supreme Self is understood, then everything becomes known). The Bṛhad-āraṇyaka Upaniṣad further says (2.4.5): "idam sarvam yad ayam ātmā" (Everything that exists is nothing but the Supreme Self.) In this way the most authoritative statements of the Śruti describe the Absolute Truth as the Abstract Brahman effulgence, and refute your idea that the Absolute Truth is the Personality Kṛṣṇa.

Text 13

ata eva śrī-svāmi-prabhṛtibhir apy etad eva vākyam tat-tad-virodha-nirāsāya bhūyo bhūya eva darśitam.

ataḥ eva-for this very reason; śrī-svāmi-prabhṛtibhiḥ-by the actual Vedic authorities, who accept Śrīdhara Svāmī as their leader; api-even; etat-this; eva-certainly; vākyam-statement; tat-tat-these; virodha-contradictions; nirāsāya-for rejection; bhūyaḥ bhūyaḥ-repeatedly; eva-certainly; darśitam-explained.

The actual Vedic authorities, who accept Śrīdhara Svāmī as their leader, repeatedly refute these arguments.

Text 14

tad evam śrī-bhāgavata-mate siddhe ca tasya vākyasya balavattamatve śrī-bhāgavatasya sarva-śāstropamardakatvena prathame sandarbhe pratipannatvāt, asminn eva pratipatsyamānatvāc ca parakīyānām apy etad anuḡṇyam eva vidvajjana-dṛṣṭam-yathā rajñāḥ śāsanam tathaiva hi tad-anucarāṇām apīti.

tat-therefore; evam-in this way; śrī-bhāgavata-of Śrīmad-Bhāgavatam; mate-in the opinion; siddhe-perfect; ca-also; tasya-of this; vākyasya-statement; balavt-tama-tve-in the position of being the most authoritative evidence; śrī-bhāgavatasya-of Śrīmad-Bhāgavatam; sarva-śāstra-upamardakatvena-by the condition of being the most authoritative of all the Vedic literatures; prathame sandarbhe-in the first Sandarbha (Tattva-sandarbha); pratipannatvāt-because of being established; asmin-in this; eva-certainly; pratipatsyamānatvāt-because of being about to be known; ca-and; parakīyānām-of others; api-even; etat-this; anuḡṇyam-non-contradictory nature; eva-certainly; vidvat-jana-by learned scholars; dṛṣṭam-seen; yathā-just as; rajñāḥ-of the king; śāsanam-the order; tatha-in the same way; eva-certainly; hi-indeed; tat-his; anucarāṇām-of the followers; api-also; iti-thus.

Because in the first (Tattva) sandarbha the truths that the opinion of Śrīmad-Bhāgavatam is perfect, and the statements of the Śrīmad-Bhāgavatam are conclusive and eclipse any scripture that contradicts them, is proven, and because in this book the same truths will again be proven, therefore the wise see that other scriptures all follow Śrīmad-Bhāgavatam, just as courtiers follow their king's orders.

Text 15

tatra śrī-bhāgavatīyāni vākyāni tad-anugatārthatayā darśyante. tatrāmśenāvatiṛṇasya iti amśesa śrī-baladevena sahetya arthaḥ. kalābhyām nitaram

hareḥ iti hareḥ kalā pṛthvī, abhyām śrī-rāma-kṛṣṇābhyām iti.

tatra-there; śrī-bhāgavatīyāni-of Śrīmad-Bhāgavatam; vākyaṇi-statements; tat-this; anugata-following; arthatayā-the meaning; darśyante-are explained; tatra-there; amśena-with a plenary portion; avatīrṇasya-descended; iti-thus; amśena-with a plenary portion; śrī-baladevena-with Lord Baladeva; saha-accompanied; iti-thus; arthaḥ-the meaning; kalā-of Hari; iti-thus; hareḥ-of Hari; kalā-part; pṛthvī-the earth; ābhyām-by the two of them; śrī-rāma-kṛṣṇābhyām-by Kṛṣṇa and Balarāma; iti-thus.

Now let us consider whether the verses of Śrīmad-Bhāgavatam contradict the statement of the paribhāṣā-sūtra ("kṛṣṇas tu bhagavān svayam"). The statement "tatrāmśenāvatīrṇasya" (Śrīmad-Bhāgavatam 10.1.2) may be presented as a statement contradicting the assertion of our paribhāṣā-sūtra, and someone may claim that these words mean "The Supreme Godhead appeared in this material world by expanding Himself as Śrī Kṛṣṇa". Actually, however, this is not the proper interpretation of these words. The word "amśena" should be understood to mean "with His plenary portion, Lord Baladeva", and the entire statement should be interpreted: "The Supreme Personality of Godhead, Lord Kṛṣṇa, appeared in this material world accompanied by His plenary portion, Lord Baladeva."

The statement "kalābhyām nitaram hareḥ" (Śrīmad-Bhāgavatam 10.20.48) may also be presented as a statement contradicting our paribhāṣā-sūtra, and someone may claim that these words mean "The Supreme Godhead appeared in the forms of His two expansions, Kṛṣṇa and Balarāma." Actually, however, this is not the proper interpretation of these words. "Kalābhyām" (by the two plenary portions) is not actually one word, but the two words "kalā" and "ābhyām", joined by sandhi. The phrase "hareḥ kalā" means the earth planet, which is one of Lord Hari's many potencies, and "ābhyām" means "by Kṛṣṇa and Balarāma". The actual meaning of this statement is: "The earth planet appeared very beautiful because of the presence of Kṛṣṇa and Balarāma."

Text 16

diṣṭyāmba te kukṣi-gataḥ paraḥ pumān
amśena sāksād bhagavān bhavāya naḥ

ity atra yo matsyādi-rūpeṇa "amśena" eva pūrvam "naḥ" asmākam bhavāya
abhūt; he amba sa tu sāksāt svayam eva kukṣi-gataḥ astīti.

diṣṭyḥ-by fortune; amba-O mother; te-your; kukṣi-gataḥ-in the womb; paraḥ-the Supreme; pumān-Personality of Godhead; amśena-with all His energies, His parts and parcels; sāksāt-directly; bhagavān-the Supreme Personality of Godhead; bhavāya-for the auspiciousness; naḥ-of all of us; iti-thus; atra-in this verse; yaḥ-who; matsya-ādi-rūpeṇa-in the form of Lord Matsya, and the Lord's other plenary portions; eva-certainly; pūrvam-formerly; naḥ-asmākam-the word "naḥ" means "of all of us"; bhavāya-for the auspiciousness; abhūt-appeared; he amba-O

mother; saḥ-He; tu-indeed; sāksāt svayam-the word "sāksāt" means "personally"; eva-certainly; kukṣi-gataḥ-in the womb; asti-is; iti-thus.

Someone may claim that the verse "diṣṭyāmba te kukṣi-gataḥ paraḥ pumān amśena sāksād bhagavān bhavāya naḥ" from Śrīmad-Bhāgavatam (10.2.41) contradicts the view presented in our paribhāṣā-sūtra ("kṛṣṇas tu bhagavān svayam"). Such a person may interpret this verse from Śrīmad-Bhāgavatam to mean "O mother Devakī, for your good fortune and ours, the Supreme Personality of Godhead Himself has expanded into His plenary portion known as Kṛṣṇa. In His Kṛṣṇa-expansion, He is now within your womb."

This is not the proper way to understand the meaning of this verse. The word "amśena" means "by His appearance as Lord Matsya and other incarnations", and the second line of the verse should be understood in the past tense. In this way one will be able to perceive the actual meaning of the verse: "O mother Devakī, the Supreme Personality of Godhead formerly appeared as Lord Matsya and His many other incarnations just for our good-fortune. He has now appeared within your womb, in His original form of Lord Kṛṣṇa."

Text 17

tato jagan-maṅgalam acyutāṁśam iti tu saptamy anya-padārtho bahuvrīhiḥ;
tasminn amśiny avatarati teṣām amśānām apy atra praveśasya vyākhyāsyamānatvāt.

tataḥ-thereafter; jagat-maṅgalam-auspiciousness for all living entities in all the universes of the creation; acyuta-amśam-the Supreme Personality of Godhead, who is never bereft of the six opulence, all of which are present in His plenary expansions; iti-thus; tu-but; saptamī-in the locative case; anya-pada-arthaḥ bahuvrīhi-an anyapadārtha-bahuvrīhi-samāsa; tasmin-in whom; amśini-the source of all incarnations; avatarati-descends; teṣām-of them; amśānām-of His viṣṇu-tattva expansions; api-also; atra-there; praveśasya-of the entrance; vyākhyāsyamānatvāt-because of intending to describe.

Someone may claim that the statement of our paribhāṣā-sūtra is contradicted by the following verse from Śrīmad-Bhāgavatam (10.2.18): "tato jagan-maṅgalam acyutāṁśam". Such a critic may interpret this statement: "Thereafter, the Supreme Personality of Godhead, who is auspicious for the entire universe, expanded Himself as His plenary portion Kṛṣṇa, and appeared in this material world."

The word "acyutāṁśam" in this verse is actually an anyapadārtha-bahuvrīhi-samāsa, and it means "He in whom all the incarnations of Godhead are present." The actual meaning of these words of Śrīmad-Bhāgavatam is: "Thereafter, the Original Personality of Godhead, Lord Kṛṣṇa, from whom the various forms of the Personality of Godhead have expanded, and who is auspicious for the entire universe, appeared in this material world, accompanied by all His plenary expansions."

Text 18

pūrṇatvenaiva tatra "sarvātmakam ātma-bhūtam ity uktam.

pūrṇatvena-as the Original Personality of Godhead; tatra-in that verse; sarva-
ātmakam-the Supreme Soul of everyone; ātma-bhūtam-the cause of all causes; iti-
thus; uktam-said.

That Lord Kṛṣṇa is the Original Personality of Godhead is confirmed in the third
line of this verse (Śrīmad-Bhāgavatam 10.2.18): "sarvātmakam ātma-bhūtam (Lord
Kṛṣṇa is the Original Personality of Godhead, the cause of all causes, and the
origin of the all-pervading Supersoul)."

Text 19

tathā nātividvajjana-vākye

etau bhagavataḥ sākṣād
dharer nārāyaṇasya hi
avatīrṇāv ihāṁśena
vasudevasya veśmani

ity atrāpi sarasvatī-preritatayā "aṁśena" sarvāṁśena sahaivety arthaḥ.

tathā-in the same way; na-not; ati-very; vidvat-jana-of intelligent persons;
vākye-in the statement; etau-the two of them; bhagavataḥ-of the Personality of
Godhead; sākṣāt-directly; hareḥ-of Lord Hari; nārāyaṇasya-of Lord Nārāyaṇa; hi-
certainly; avatīrṇau-descended; iha-here in this material world; aṁśena-with all
the plenary expansions; vasudevasya-of King Vasudeva; veśmani-in the home; iti-
thus; atra-here; api-also; sarasvatī-by the goddess of learning and eloquence;
preritatayā-by the inspiration; aṁśena-by the plenary portion; sarva-aṁśena-with
all the plenary portions; saha-accompanied; eva-certainly; iti-thus; arthaḥ-the
meaning.

An unintelligent critic may try to refute the statement of our paribhāṣā-sūtra
by pushing forward this verse from Śrīmad-Bhāgavatam (10.43.23):

etau bhagavataḥ sākṣād
dharer nārāyaṇasya hi
avatīrṇāv ihāṁśena
vasudevasya veśmani.

and he may interpret this verse to mean: "Kṛṣṇa and Balarāma, who are both
plenary expansions of the Original Personality of Godhead, Lord Nārāyaṇa, have
descended to this material world, appearing in the home of King Vasudeva."

In this verse the word "aṁśena" does not mean "as an expansion of Lord

Nārāyaṇa", but rather it means "accompanied by all His plenary portions. In this way the actual meaning of the verse is established: "The Original Personality of Godhead, Kṛṣṇa and Balarāma, have descended to this material world accompanied by all Their plenary expansions. They have appeared in the home of King Vasudeva."

Text 20

evam eva

tāv imau vai bhagavato
harer aṁśāv ihāgatau
bhara-vyāyāya ca bhuvaḥ
kṛṣṇau yadu-kurūdvahau.

ity tra āgatau iti kartarī niṣṭhā, kṛṣṇau iti karmaṇī dvitīyā, tataś ca bhagavataḥ nānāvātāra-bījasya hareḥ puruṣasya tāv imau nara-nārāyaṇākhyau aṁśau karṭṛ-bhūtau kṛṣṇau kṛṣṇārjunau karma-bhūtāv āgatavantau tayoh praviṣṭavantāv ity arthaḥ. kṛṣṇau kīdṛśau? bhuvo bharyasya vyāyāya cākarad bhakat-sukhāda-nānā-līlāntarāya ca yadu-kurūdvahau yadu-kuru-vaṁśayor avatīrṇāv ity arthaḥ. arjune tu narāveśaḥ kṛṣṇo nārāyaṇaḥ svayam ity āgama-vākyam tu śrīmad-arjune nara-praveśopekṣayā. yas tu svayam ananya-siddho nārāyaṇaḥ. nārāyaṇas tvaṁ na hi sarva-dehinām ity ādau darśitaḥ.

evam-in this way; eva-certainly; tau-both; imau-these; vai-certainly; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-of Hari; aṁśau-part and parcel expansion; iha-here (in this universal); āgatau-has appeared; bhara-vyāyāya-for mitigation of the burden; ca-and; bhuvaḥ-of the world; kṛṣṇau-the two Kṛṣṇas (Kṛṣṇa and Arjuna); yadu-kuru-udvahau-who are the best of the Yadu and Kuru dynasties respectively; iti-thus; atra-in this verse; āgatau-the word "āgatau"; iti-thus; kartari-performer of the activity; niṣṭhā-the past participle; kṛṣṇau-the word "kṛṣṇau"; iti-thus; karmaṇī-the receiver of the activity; dvitīyā-in the accusative case; tataḥ-therefore; ca-also; bhagavataḥ-the word "bhagavataḥ"; nānā-of various; avātāra-incarnations; bījasya-of the origin; hareḥ-of the word "hareḥ"; puruṣasya-of the puruṣa-incarnation; tau imau-the words "tau imau"; nara-nārāyaṇa-ākhyau-named Nara-Nārāyaṇa Ṛṣis; aṁśau-plenary expansions; karṭṛ-bhūtau-performers of the activity; kṛṣṇau-the word "kṛṣṇau"; kṛṣṇa-arjunau-Kṛṣṇa and Arjuna; karma-bhūtau-receiving the action; āgatavantau-appeared; tayoh-of the two; praviṣṭavantau-entered; iti-thus; arthaḥ-the meaning; kṛṣṇau-the two Kṛṣṇas; kīdṛśau-what were they like?; bhuvaḥ bharyasya vyāyāya-in order to mitigate the burden of the world; ca-kārāt-from the word "ca" (also); bhakta-the devotees; sukhada-delighting; nānā-līlā-antarāya-for performing various pastimes; ca-also; yadu-kuru-udvahau-the word "yadu-kurudvahau"; yadu-kuru-vaṁśayoḥ-in the Yadu and Kuru dynasties; avatīrṇau-appeared; iti-thus; arthaḥ-the meaning; arjune-in Arjuna; tu-indeed; nara-of Nara Ṛṣi; āveśaḥ-entrance; kṛṣṇaḥ-Kṛṣṇa; nārāyaṇaḥ-Lord Nārāyaṇa; svayam-

personally; iti-thus; āgama-vākyam-the statement of the Vedic literatures; tu-also; śrīmad-arjuna-in Arjuna; nara-of Nara Ṛṣi; praveśa-the empowerment; upekṣayā-in regard to; yaḥ-who; tu-but; svayam-directly; ananya-siddhaḥ-perfect and supremely independent; nārāyaṇaḥ-Lord Nārāyaṇa; nārāyaṇaḥ-Nārāyaṇa; tvam-You; na-not; hi-indeed; sarva-dehinām-residing in all living entities; iti-thus; ādau-in the beginning; darśitaḥ-revealed.

Attempting to discredit the validity of our paribhāṣā-sūtra, someone may quote the following verse from Śrīmad-Bhāgavatam:

tāv imau vai bhagavato
harer aṁśāv ihāgatau
bhara-vyāyāya ca bhuvah
kṛṣṇau yadu-kurūdvahau

Our critic may try to interpret this verse to mean: "Kṛṣṇa and Arjuna are plenary expansions of Nara and Nārāyaṇa Ṛṣis, and they have appeared in the Yadu and Kuru dynasties just to remove the burden of the world."

That is not the proper way to interpret this verse. In this sentence, we may note that the past-participle "āgatau" is the subject of the sentence, in the nominative case. The word "kṛṣṇau" is in the accusative case. The word "bhagavataḥ" means "The Supreme Personality of Godhead, the origin of all incarnations of Godhead", and "haraḥ" means "of the puruṣa-incarnation". The words "tau imau aṁśau" refer to Nara-Nārāyaṇa Ṛṣis, and these words are in the nominative case. The word "kṛṣṇau", in the accusative case refers to Kṛṣṇa and Arjuna. The meaning of the sentence is "Nara and Nārāyaṇa Ṛṣis were present within Kṛṣṇa and Arjuna." In other words, Nara and Nārāyaṇa Ṛṣis accompanied Kṛṣṇa and Arjuna. This verse does not mean that Kṛṣṇa and Arjuna are expansions of Nara and Nārāyaṇa Ṛṣis. The remainder of the sentence describes Kṛṣṇa and Arjuna. Firstly, the verse says that Kṛṣṇa and Arjuna descended to this world to relieve the burden of the earth. The use of the word "ca" (also) suggests that They also appeared to grant transcendental happiness to the devotees by performing various pastimes. We may also note that the word "yadu-kurūdvahau" means "who appeared in the Yadu and Kuru dynasties".

Our interpretation of this verse from Śrīmad-Bhāgavatam therefore is: "Nara and Nārāyaṇa Ṛṣis appeared within the bodies of Kṛṣṇa and Arjuna, who took birth in the Yadu and Kuru dynasties just to relieve the burden of the earth."

The following quote from the Āgama-śāstra explains that Kṛṣṇa and Arjuna are not expansions of Nara and Nārāyaṇa Ṛṣis:

arjuna tu narāveśaḥ
kṛṣṇo nārāyaṇaḥ svayam

"Arjuna is an empowered (śakty-āveśa) incarnation of Nara Ṛṣi and Lord Kṛṣṇa is directly the Supreme Personality of Godhead, Lord Nārāyaṇa."

That Lord Kṛṣṇa is the original Lord Nārāyaṇa is confirmed in the prayers of Lord Brahmā (Śrīmad-Bhāgavatam 10.14.14):

nārāyaṇas tvam na hi sarva-dehinām

"O Kṛṣṇa, are You not the original form of Lord Nārāyaṇa, who resides in the hearts of all living entities?"

Text 21

sa punaḥ kṛṣṇa ity arthāntarāpekṣayā ca mantavyam, yayor eva samam vīryam
ity-ādi-nyāyāt. tathā viṣṇu-dharme

yas tvām vetti sa mām vetti
yas tvām anu sa mām anu
abhedenātmano vedmi
tvām aham pāṇḍu-nandana iti.

saḥ-He; punaḥ-again; kṛṣṇaḥ-Kṛṣṇa; iti-thus; artha-meaning; antara-another;
apekṣayā-with reference; ca-also; mantavyam-may be considered; yayor-of the
two of whom; eva-certainly; samam-equal; vīryam-prowess; iti-ādi-nyāyāt-from
the verse beginning; tathā-in the same way; viṣṇu-dharme-in the Viṣṇu-dharma
Purāṇa; yaḥ-who; tvam-you; vetti-understands; saḥ-he; mām-Me; vetti-
understands; yaḥ-who; tvam-follows; saḥ-he; mām-Me; anu-follows; abhedena-
without distinction; ātmanaḥ-of self; vedmi-I understand; tvām-you; aham-I;
paṇḍu-nandana-O son of Pāṇḍu.

Our critic may then dispute our paribhāṣā-sūtra by saying that because Kṛṣṇa and Arjuna are equals, Kṛṣṇa cannot be the source of all incarnations. They say that friendship is a relationship of equals and they quote these words spoken by Śrī Kṛṣṇa to Rukmiṇī-devī (Śrīmad-Bhāgavatam 10.60.15):

"Generally friendship or marriage is contracted between partners who are equal in strength, birth, wealth, and activities, and not between those who are not equally possessing these assets."*

Had Kṛṣṇa not considered Arjuna His equal, they say, He would not have made friendship with him.

This is confirmed in the following words spoken by Lord Kṛṣṇa to Arjuna in the Viṣṇu-dharma Purāṇa:

"O Arjuna, O son of Pāṇḍu, someone who is able to understand you, is automatically able to understand Me also, and someone who becomes your follower, I consider to be My follower also. O Arjuna, I do not consider that there is any difference between you and Me, for we are equal in all respects."

Text 22

taṁ prati śrī-bhagavad-vākyāc cārjunasyāpi śrī-kṛṣṇa-sakhatvena nārāyaṇa-sakhān narāt pūrṇatvāt tatra praveśaḥ samucita eva.

taṁ prati-to him; śrī-bhagavat-of the Supreme Personality of Godhead; vākyāt-from these words; ca-also; arjunasya; api-also; śrī-kṛṣṇa-with Śrī Kṛṣṇa; sakhatvena-by the friendship; nārāyaṇa-of Lord Nārāyaṇa; sakhān-the friend; narāt-from Nara Ṛṣi; pūrṇatvāt-because of the fullness; tatra-there; praveśaḥ-entrance; samucitaḥ-is known; eva-certainly.

From these statements we may understand the deep friendship between Lord Kṛṣṇa and Arjuna. By this friendship we may understand that Arjuna is an empowered incarnation of Nara Ṛṣi, the great friend of Nārāyaṇa Ṛṣi. That is the real meaning of these words.

Text 23

kutrācic cāmsādi-śabda-prayogaḥ

nāhaṁ prakāśaḥ sarvasya
yogamāyā-samāvṛtaḥ

iti śrī-gītā-upaniṣad-diśā pūrṇasyāpi sādharmaṇa-janeṣv asamyak prakāśāt tat-pratīti-āveśāṁśa iva iva iva iti jñeyam.

kutrācit-on some occasion; ca-also; aṁśa-partial expansion; ādi-beginning with; śabda-of the word; prayogaḥ-usage; na-not; ahaṁ-I; prakāśaḥ-manifest; sarvasya-to everyone; yogamāyā-by yogamāyā; samāvṛtaḥ-covered; iti-thus; śrī-gītā-upaniṣat-of the Bhagavad-gītā; diśā-by the instruction; pūrṇasya-of the complete; api-also; sādharmaṇa-janeṣu-among the ordinary people; asamyak-incomplete; prakāśāt-because of manifestation; tat-of them; pratīti-believed; āveśa-aṁśaḥ-part; iva-just as; aṁśaḥ-partial incarnation; iti-thus; jñeyam-should be understood.

The reason some people maintain that Kṛṣṇa is a partial expansion of the Original Personality of Godhead, and not the Original Personality of Godhead Himself, is described by the Lord in Bhagavad-gītā (7.25):

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency (yogamāyā), and so the deluded world knows Me not, who am unborn and infallible."*

Śrī Kṛṣṇa only partially reveals Himself to the ordinary living entities. Because of this partial revelation, ordinary people believe that Kṛṣṇa is merely an expansion of the Original Godhead.

Text 24

nārāyaṇa-samo guṇaiḥ ity atrāpi nārāyaṇaḥ paravyomādhipa eva, guṇaiḥ samaḥ yasyety eva śrī-gargābhiprāyaḥ.

nārāyaṇa-Nārāyaṇa; samaḥ-equal; guṇaiḥ-with qualities; iti-thus; atra api-nevertheless; nārāyaṇaḥ-Nārāyaṇa; paravyoma-adhipaḥ-the monarch of Vaikuṅṭhaloka; eva-certainly; guṇaiḥ-with qualities; samaḥ-equal; yasya-of whom; iti-thus; eva-certainly; śrī-garga-of Gargācārya; abhiprāyaḥ-intention.

The critic of our paribhāṣā-sūtra may push forward the following statement of Gargācārya (Śrīmad-Bhāgavatam 10.8.19):

nārāyaṇa-samo guṇaiḥ

Our critic will interpret these words to mean: "Kṛṣṇa possesses wonderful exalted qualities, just as Lord Nārāyaṇa does." Because Gargācārya compared Kṛṣṇa to Nārāyaṇa, our critic will have it that Kṛṣṇa must be an expansion of Nārāyaṇa. Actually, however, these words mean: "Nārāyaṇa, the ruler of Vaikuṅṭhaloka, possesses transcendental qualities almost equal to the most exalted qualities present in Lord Kṛṣṇa." Gargācārya's intention in speaking these words was to compare Nārāyaṇa to Kṛṣṇa, not to say that Kṛṣṇa is so wonderful that He possesses great qualities, just as Lord Nārāyaṇa does.

Text 25

tad evaṁ mahā-kālapūrākhyāne 'pi pratijñā-vākyam idam adhikuryāt.

tat-therefore; evaṁ-in this way; mahā-kāla-pūra-of Kṛṣṇa and Arjuna's visit to the Kāla-puruṣa; ākhyāne-in the account; pratijñā-vākyam-our beginning statement; idam-this; adhikuryāt-is substantiated.

Our beginning statement (that Śrī Kṛṣṇa is the Original Personality of Godhead) is also confirmed in the account of Kṛṣṇa in the Eighty-ninth Chapter of the Tenth Canto of Śrīmad-Bhāgavatam.

Text 26

kim ca śāstraṁ hi śāsanātmakaṁ śāsanam copadeśaḥ. sa ca dvidhā-sākṣāt, arthānataradvārā ca.

kim ca-furthermore; śāstram-scripture; hi-certainly; śāsana-orders; ātmakam-consisting of; śāsana-orders; ca-and; upadeśaḥ-instructions; saḥ-this; ca-also; dvidhā-or two kinds; sāksāt-direct; artha-antara-dvara-indirect, with an obscure or allegorical meaning; ca-and.

The statements of scripture may be accepted in two ways: 1. by accepting the direct or literal meaning, and 2. by accepting an indirect, obscure or allegorical meaning.

Text 27

sākṣād upadeśas tu śrutiḥ iti paribhāṣyate.

sākṣāt-directly; upadeśaḥ-instruction; tu-and; śrutiḥ-śruti-śāstra; iti-thus; pribhāṣyate-spoken in the rules for interpretation.

Among the rules for interpreting the scriptures we find the statement:

sākṣād upadeśas tu śrutiḥ

"The instructions of the Śruti-śāstra should be accepted literally, without fanciful or allegorical interpretations."

Text 28

sākṣāttvam cātra nirapekṣatvam ucyate. tad uktam nirapekṣa-ravā śrutiḥ iti.

sākṣāttvam-literalness; ca-also; atra-in this connection; nirapekṣatvam-independence; ucyate-is described; tat-therefore; uktam-it is said; nirapekṣa-rava-independent; śrutiḥ-the Śruti-śāstra; iti-thus.

The statements of the Śruti-śāstra are always correct and do not need to be substantiated by any external authority. Because the scriptures are thus the supreme authority, they should be taken literally, without imaginative interpretation. Therefore it is said:

nirapekṣa-ravā śrutiḥ

"The statements of the Śruti-śāstra are the supreme independent authority)."

Text 29

tathā ca sati "śruti-liṅga-vākya-prakarāṇa-sthāna-samākhyānām samavāye pāra-
daurbalyam artha-viprakarṣāt" ity uktānusāreṇa caramasya pūrvāpekṣayā dūra-
pratīty-arthatve kṛṣṇas tu bhagavān svayam iti śrī-śaunakam prati śrī-sūtasya
sākṣād-upadeśenetihāsa-stha-tad-viparīta-liṅga-dvāropedeśo badhyeta, na ca me
kalāv avatīrṇau iti mahā-kāla-purādhīpa eva śrī-kṛṣṇam sākṣād evopadiṣṭavān iti
vācyam.

tathā-furthermore; ca-also; sati-being; śruti-the Śruti-śāstra; liṅga-vākya-
prakarāṇa-sthāna-the stages of logical argument; samākhyānām-the Smṛti-śāstra;
samavāye-in the group; para-following; daurbalyam-weakness of authority;
artha-from the actual truth; viprakarṣāt-because of distance; iti-thus; ukte-
spoken; anusāreṇa-in conformance; caramasya-of the last; pūrva-the previous
statements; apekṣayā-in regard to; dūra-great; pratīti-confidence; arthatve-in the
matter of correctness of meaning; kṛṣṇaḥ tu bhagavān svayam-the assertion in
Bhāgavatam 1.3.28 that Śrī Kṛṣṇa is the Original Personality of Godhead; iti-thus;
śrī-śaunakam-Śaunaka Ṛṣi; prati-to; śrī-sūtasya-of Sūta Gosvāmī; sākṣāt-direct;
upadeśena-by instruction; itihāsa-stha-in the Purāṇas; tat-that; viparīta-
contradicting; liṅga-dvara-by various evidences; upadeśaḥ-instruction; badhyeta-
is to be rejected; na-not; ca-and; me-My; kalau-plenary portions; avatīrṇau-
descended; iti-thus; mahā-kāla-pūra-adhipaḥ-the Bhūma-puruṣa; eva-certainly;
śrī-kṛṣṇam-to Śrī Kṛṣṇa; sākṣāt-directly; eva-certainly; upadiṣṭavān-instructed;
iti-thus; vācyam-statement.

The Mīmāṃsā-darśanam (3.3.14) explains: "Scriptural instructions are more
authoritative than the logical arguments known as liṅga, vākya, prakarāṇa, and
sthāna, and these logical arguments are more authoritative than conclusions drawn
from historical accounts." The statement of our paribhāṣā-sūtra (kṛṣṇas tu
bhagavān svayam) that Kṛṣṇa is the original form of the Supreme Personality of
Godhead appears to contradict the Bhūma-puruṣa's assertion (in the Bhāgavatam,
Tenth Canto, Chapter Eighty-nine): "O Kṛṣṇa and Arjuna, you are both My
plenary expansions". The first statement is in the context of a philosophical
discussion, and the second in the context of an historical narration. For this
reason, according to the description given in the Mīmāṃsā-darśanam, the former
statement is more authoritative than the second.

Text 30

śrī-kṛṣṇasya sarvajñavyabhicāreṇa vakṛ-śroṭṛ-bhāva-pūrvaka-
saṅgamaprastavena dvijātmejā me yuvayor didṛkṣuṇā iti kāryāntara-tātparya-
darśanena ca tasyaitan mahā-purāṇasya ca tattvopadeṣṭṛ-śrī-sūtādivat-tad-upadeśe
tātparyābhāvāt vakṣyamānārthāntara eva naikatyena pada-sambandhāc ca.

śrī-kṛṣṇasya-of Śrī Kṛṣṇa; sarvajña-avyabhicāreṇa-because of omniscience;
vakṛ-of the speaker; śroṭṛ-of the hearer; pūrvaka-at the beginning; saṅgama-of
their association; aprastavena-without respectful prayers; dvija-of the brāhmaṇa;
ātmejāḥ-the sons; me-by Me; yuvayor-of the two of you; didṛkṣuṇā-with a desire

to see; iti-thus; kārya-activity; antara-opposite; tātparya-meaning; darśanena-by the revelation; ca-also; tasya-of that; etat-this; mahā-purāṇasya-of the Śrīmad-Bhāgavatam; ca-also; tattva-of the truth; upadeṣṭṛ-teacher; śrī-sūta-Śrī Sūta Gosvāmī; ādi-beginning with; vat-possessing; tat-that; upadeśe-in the instruction; tātparya-explanation; abhāvāt-because of the lack; vakṣyamāna-about to be spoken; artha-meaning; antaraḥ-contrary; eva-certainly; naikatyena-nearby; pada-of words; sambandhāt-because of contact; ca-also.

These words of the Bhūma-puruṣa are not to be taken very seriously for the following reasons: 1. Śrī Kṛṣṇa, who is omniscient, did not begin His conversation with the Bhūma-puruṣa by offering respectful prayers, as is customary when one approaches a spiritual superior to receive instruction from him, 2. The Bhūma-puruṣa's statement is contradicted by His activity of stealing the brāhmaṇa's sons just to get the audience of Śrī Kṛṣṇa (The Bhūma-puruṣa said: "I have taken away the brāhmaṇa's sons because I am so eager to see You.") 3. The statement of Sūta Gosvāmī in the beginning of Śrīmad-Bhāgavatam and the instructions of many other exalted speakers in the Bhāgavatam clearly contradict the statement of the Bhūma-puruṣa, and 4. In this chapter of Bhāgavatam, the Bhūma-puruṣa's assertion is followed by other statements that contradict it.

Text 31

kim ca bhavatu va tuṣyatu iti nyāyena śrī-kṛṣṇasya tam apekṣyāpūrṇatvam, tathāpi sarveṣāṃ apy avatārāṇāṃ nityam eva sva-sthatvena darśayiṣyamānatvāt, keṣāñcin mate tu svayaṃ-puruṣatve 'pi svatantra-sthititvāt yuvāṃ nara-nārāyaṇāv ṛṣi dharmam ācaratām iti tvarayetam anti me iti ca tat-tad-arthatve virudhyate.

kim ca-furthermore; bhavatu-it may be; va-or; tuṣyatu-as you please; iti-thus; nyāyena-by the example; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; tam-that; apekṣya-in reference to; āpūrṇatvam-completeness; tathā api-nevertheless; sarveṣāṃ-of all; api-even; avatārāṇāṃ-incarnations; nityam-eternally; eva-certainly; sva-sthatvena-by His own position; darśayiṣyamānatvāt-because of being about to reveal; keṣāñcit-of some philosophers; mate-in the opinion; tu-but; svayaṃ-puruṣatve-directly the puruṣa-incarnation; api-although; svatantra-independent; sthititvāt-because of the status; yuvāṃ-you two; nara-nārāyaṇau ṛṣi-Nara-Nārāyaṇa Ṛṣis; dharmam-pious activities; ācaratam-performed; iti-thus; tvarayā-with speed; etam-this; anti-near; me-Me; iti-thus; ca-also; tat-tad-various; arthatve-in the matter of interpretations; virudhyate-is refuted.

Even though Śrī Kṛṣṇa is the Original Personality of Godhead, He indulgently accepts the Bhūma-puruṣa's identification of Him as an incarnation of Nārāyaṇa Ṛṣi, Śrī Kṛṣṇa will soon reveal that He is actually the Original Godhead, the origin and resting place of the innumerable incarnations of Godhead. The followers of Śrīpāda Rāmānujācārya accept that the Original Personality of Godhead is Nārāyaṇa, and Śrī Kṛṣṇa is an incarnation of the puruṣa-avatāra Kāraṇārṇavaśāyī Viṣṇu. They quote the verse "yuvāṃ nara-nārāyaṇāv ṛṣi dharmam ācaratām" (My

dear Kṛṣṇa and Arjuna, You are both incarnations of Nara-Nārāyaṇa Ṛṣis, who formerly performed exemplary activities for spiritual progress) and the verse "tvarayetam anti me" (O Kṛṣṇa and Arjuna, please quickly come to Me) to support their views, although the actual meaning of the Vedic literatures refutes their conclusion.

Text 32

astu tāvad asmākam anya-vārtā, na ca kutrapi mahā-kālo 'yam amśena tat-tad-rūpeṇāvatiṛṇa ity upākhyāyate vā. tataś cāprasiddha-kalpanā prasajjate.

astu-let their be; tāvat-to that extent; asmākam-of us; anya-another; vārtā-interpretation; na-not; ca-also; kutrapi-somewhere; mahā-kālaḥ-the Bhūma-puruṣa; ayam-this; amśena-by a plenary portion; tat-tad-rūpeṇa-with various related; vā-or; tataḥ-from this; ca-also; aprasiddha-imperfect; kalpanā-concept; prasajjate-clings.

The followers of Rāmānujācārya cling to their imperfect conclusion that Kṛṣṇa and Arjuna are incarnations of Nara-Nārāyaṇa Ṛṣi and the Bhūma-puruṣa, even though this view is not supported in any other Vedic literature. Our conclusion is different from theirs.

Text 33

tatraiva ca tvarayetam anti me iti, yuvām nara-nārāyaṇāv ṛṣi dharmam ācatarātām ity ādeśa-dvayasya pāramparika-virodhaḥ sphuṭa eva.

tatra-there; eva-certainly; tvarayā-quickly; etam-this; anti-near; me-Me; iti-thus; yuvām-you two; nara-nārāyaṇau ṛṣi-Nara-Nārāyaṇa Ṛṣis; dharmam-spiritual activities; ācatarātām-performed; iti-thus; ādeśa-instructions; dvayasya-of the pair; pāramparika-in the teachings of the bona-fide spiritual masters; virodhaḥ-contradiction; sphuṭaḥ-clearly manifest; eva-certainly.

These two statements of the Bhūma-puruṣa ("My dear Kṛṣṇa and Arjuna, You are both incarnations of Nara-Nārāyaṇa Ṛṣis, who formerly performed exemplary activities for spiritual progress," and "O Kṛṣṇa and Arjuna, You must quickly come to Me") clearly contradict the description of Kṛṣṇa found in the Vedic literatures and the writings of the great spiritual masters.

Text 34

kiṁ ca, yadi tasya tav amśāv abhaviṣyatām, tarhi karatāla-maṇivat sadā sarvam

eva paśyann asau tāv api dūrato 'pi paśyann evābhaviṣyat. tac ca yuvayor didṛkṣuṇā iti tad-vākyena vyabhicāritam. yadi svayam eva śrī-kṛṣṇas tat-tad-rūpāv ātmānau darśayati, tadaiv tena tau dṛśyeyatām ity āhītam ca, tathā ca sati dṛśyatābhāvād aṁśatvam nopapadyate. tasmād apy adhika-śaktitvena, praty uta pūrṇatvam evopapadyate.

kim ca-furthermore; yadi-if; tasya-of Him; tau aṁśau-the two expansions; abhaviṣyatām-had been; tarhi-then; kara-tala-in the palm of the hand; maṇi-a jewel; vat-just like; sadā-always; sarvam-completely; eva-certainly; paśyan-seeing; asau-He; tau-Them; api-also; dūrataḥ-from a great distance; api-even; paśyan-seeing; eva-certainly; abhaviṣyat-would have been; tat-therefore; ca-also; yuvayoḥ-of the two of You; didṛkṣuṇā-with a desire to see; iti-thus; tat-vākyena-by this speech of the Bhūma-puruṣa; vyabhicāritam-refuted; yadi-if; svayam-personally; eva-certainly; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; tat-tat-rūpau-in these two forms; ātmānau-His own; darśayati-reveals; tadā-then; tena-by that; tau-the two forms; dṛśyeyatām-may become visible; iti-thus; ānītam-brought; ca-also; tathā-in the same way; ca-also; sati-being so; dṛśyatā-visibility; abhāvāt-because of the non-existence; aṁśatvam-the state of being a plenary portion; na-not; upapadyate-impossible; tasmāt-therefore; api-also; adhika-śaktitvana-because of possessing inconveivable potencies; prati uta-furthermore; pūrṇatvam-the state of being the Original Personality of Godhead; eva-certainly; upapadyate-is confirmed.

If Kṛṣṇa and Arjuna had been plenary expansions of Nara Nārāyaṇa Ṛṣis, who were expanded from the Bhūma-puruṣa, then Kṛṣṇa and Arjuna would not have been so difficult for the Bhūma-puruṣa to see. Kṛṣṇa and Arjuna would have been then very easy for the Bhūma-puruṣa to see, just as one may very easily see a jewel held in one's own hand. If Kṛṣṇa and Arjuna had been expansions of the Nara-Nārāyaṇa Ṛṣis and ultimately the Bhūma-puruṣa Himself, the Bhūma-puruṣa would have easily been able to see His own expansions, even if They were performing pastimes far away on the earth planet. Actually, however, the Bhūma-puruṣa was completely unable to see Kṛṣṇa and Arjuna, and had to devise an elaborate stratagem to see them. This is confirmed in the Bhūma-puruṣa's own words "yuvayor didṛkṣuṇā" (I have done all this, simply because I desired to see You). Only if Kṛṣṇa revealed Himself would the Bhūma-puruṣa have been able to see Kṛṣṇa and Arjuna. Because it was so difficult for the Bhūma-puruṣa to see Kṛṣṇa, it must be concluded that Kṛṣṇa is clearly not an expansion of Nārāyaṇa Ṛṣi, and ultimately the Bhūma-puruṣa. Actually Kṛṣṇa is the Original Personality of Godhead, full of all transcendental potencies. This fact is confirmed in the narration of this pastime found in the verses of Śrīmad-Bhāgavatam.

Text 35

evam api yat tv arjunasya taj-jyotiḥ-pratāditākṣatvam tad-darśana-jāta-sādhvasam ca jātam, tatra svayam eva bhagavatā tat-tal-līlā-rasaupayika-mātra-śakteḥ prakāśanād anyasyaḥ sthitāyā api kuṇṭhanān na viruddham.

evam-in the same way; api-also; yat-because; tu-also; arjunasya-of Arjuna; tat-of the Bhūma-puruṣa; jyotiḥ-effulgence; pratāḍita-afflicted; akṣatvam-the condition of the eyes; tat-of that; darśana-from seeing; jāta-produced; sādhasam-fear; ca-also; jātam-born; tatra-there; svayam-directly; eva-certainly; bhagavatā-by the Original Personality of Godhead; tat-tat-various; līlā-of transcendental pastimes; aupayika-remedies; mātra-only; śakteḥ-because of the potency; prakāśanāt-from the manifestation; anyasyāḥ-of another; sthitāyāḥ-situated; api-even; kuṅṭhanāt-because of being weaker; na-not; viruddham-contradicted.

When Kṛṣṇa and Arjuna had pierced the coverings of the material universe, Arjuna became greatly afraid, and his eyes became full of pain when he saw the glaring spiritual effulgence emanating from the body of the Bhūma-puruṣa. At this time Arjuna's distress became immediately relieved by the pastime-potency of Śrī Kṛṣṇa, the Original Personality of Godhead. Kṛṣṇa's pastime-potency is here shown to be more powerful than the personal effulgence of the Bhūma-puruṣa. Because Kṛṣṇa's potency is thus greater than that of the Bhūma-puruṣa, it must be concluded that Kṛṣṇa is not an expansion of Nārāyaṇa Rṣi, who is Himself an expansion of the Bhūma-puruṣa. If Kṛṣṇa were expanded from the Bhūma-puruṣa, Kṛṣṇa's potency would be less powerful than His.

Text 36

ḍṛśyate ca svasyāpi kvacid yuddha prākṛtād api parābhavādikam.

ḍṛśyate-is seen; ca-also; svasya-His; api-even; yuddhe-in battle; prākṛtāt-from powerful materialistic demons; api-even; parābhava-ādikam-indefeatable.

Śrī Kṛṣṇa's supreme prowess may also be seen in His ability to repeatedly overpower innumerable demons. He is always undefeated in fighting with them.

Text 37

yathātraiva tāvat svayam eva vaikuṅṭhād āgatānām apy aśvānām
prākṛta-tamasā bhraṣṭa-gatitvam.

yathā-just as; atra-here; eva-certainly; tāvat-to that extent; svayam-directly; eva-certainly; vaikuṅṭhāt-from Vaikuṅṭhaloka; āgatānām-arrived; api-although; aśvānām-of the horses; prākṛta-of the coverings of the material universe; tamasā-by the darkness; bhraṣṭa-obstructed; gatitvam-the movement.

Another example of Śrī Kṛṣṇa's supreme prowess may be seen in this account of His visit to the Bhūma-puruṣa. When Kṛṣṇa and Arjuna approached the many-layered covering of the material universe, the transcendental horses (who had

originally descended into the material world from Vaikuṅṭhaloka) stopped drawing Their chariot, unable to proceed because of the great darkness of the coverings of material universe. Kṛṣṇa enabled the horses to proceed, and revealed His great power by illuminating the path with His sudarśana-cakra.

Text 38

tad evam eva śrī-kṛṣṇasya tasmin bhakti-bhara-darśanenāpy anyathā na mantavyam, śrī-rudrāḍau śrī-nārādāḍau ca tathā darśanāt. evam atra paratra va tadiya-lilāyām tu pūrva-pakṣo nāsti, tasya svairācaraṇatvāt.

tat-therefore; evam-in this way; eva-certainly; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; tasmin-for the Bhūma-puruṣa; bhakti-devotion; bhara-great; darśanena-by displaying; api-even; anyathā-otherwise; na-not; mantavyam-should be considered; śrī-rudra-for Śiva; āḍau-and others; nārada-for Nārada Ṛṣi; āḍau-and others; ca-and; tathā-in the same way; darśanāt-by the observation; evam-in the same way; atra-here; paratra-and in other circumstances; vā-also; tadiya-in His; lilāyām-pastimes; tu-also; pūrva-pakṣaḥ-the argument of our opponent; na-not; asti-is substantiated; tasya-of Śrī Kṛṣṇa; svaira-ācaraṇatvāt-because of the supremely independent pastimes.

The critic of our paribhāṣā-sūtra may protest: Kṛṣṇa approached the Bhūma-puruṣa with great reverence and devotion. Certainly this shows that Kṛṣṇa is a subordinate expansion of the Bhūma-puruṣa, and not the Original Form of the Personality of Godhead.

To this objection I reply: In His earthly pastimes Śrī Kṛṣṇa played the role of a human being and offered respects to Śiva, Nārada and others. This polite decorum on Śrī Kṛṣṇa's part does not disprove His actual status as the Original Personality of Godhead. In this pastime, and other pastimes also, we may clearly observe that Śrī Kṛṣṇa is supremely independent, and may do whatever He likes. Kṛṣṇa's supreme independence in these circumstances sufficiently refutes this objection offered by our critics.

Text 39

atas tadiya-tātparya-śabdottahāv arthāv evam eva dr̥ṣyete. tatra tātparyottho yathā-asau kṛṣṇaḥ svayaṁ bhagavān api yathā govardhana-makha-lilāyām śrī-gopagaṇa-vismāpana-kautukāya kācin nijām divya-mūrtim pradarśayan taiḥ samam ātmanaivātmānam namaś cakre, tathavārjuna-vismāpana-kautukāya śrī-mahākāla-rūpeṇaivātmanā dvija-bālakān harayitvā pathi ca tam tam ca atkāram anubhāvya mahākāla-pūre ca tam kām api nijām mahākālākhyām divya-mūrtim darśayitvā tena samam tad-rūpam ātmānam namaś cakre, tad-rūpeṇaiva sārjunam ātmānam tathā babhāṣe ca.

ataḥ-from this; tadīya-His; tātparya-interpretation; śabda-explanation; utthau-two have arisen; arthau-meanings; evam-in the same way; eva-certainly; dr̥śyete-may be seen; tatra-in this matter; tātparya-utthau-the two interpretations; yathā-as follows; asau-This; kṛṣṇaḥ-Kṛṣṇa; svayam-personally; bhagavān-the Original Personality of Godhead; api-although; yathā-just as; govardhana-makha-līlāyām-in the pastime of offering Vedic rituals for the satisfaction of Govardhana Hill; śrī-gopa-gaṇa-of the cowherd men; vismāpana-tricking; kautukāya-eagerness; kāñcim-a certain; nijām-His own; divya-transcendental; mūrtim-form; pradarśayan-displaying; taiḥ-with them; samam-together; ātmanā-with Himself; eva-certainly; ātmānam-to Himself; namaḥ cakre-offered respectful obeisances; tathā-in the same way; eva-certainly; arjuna-of Arjuna; vismāpana-for the bewilderment; kautukāya-eager; śrī-mahā-kāla-rūpeṇa-with the form of the Bhūma-puruṣa; eva-certainly; ātmanā-by Himself; dvija-of the brāhmaṇa; bālakān-the infants; harayitvā-stealing; pathi-on the path; ca-also; tam tam camatkāram-great astonishment; anubhāvya-experiencing; mahā-kāla-pūre-in the Bhūma-puruṣa's palace; ca-also; tām-that; kām api-a certain; nijām-His own; mahā-kāla-ākhyām-known as the Mahā-kāla-puruṣa; divya-transcendental; mūrtim-form; darśayitvā-revealing; tena-by Him; samam-accompanied; tat-that; ru/peṇa-by the form; ātmānam-to Himself; namaḥ cakre-offered respectful obeisances; tat-rūpeṇa-by His transcendental form; eva-certainly; sa-arjunam-with Arjuna; ātmānam-Himself; tathā-in the same way; babhāṣe-spoke; ca-also.

It may appear that the statement of our paribhāṣā-sūtra, and the statement of the Bhūma-puruṣa contradict each other, but actually they do not. This may be seen from the following explanation:

Even though Śrī Kṛṣṇa is the Original Personality of Godhead, in order to bewilder the residents of Vrajabhūmi during the worship of Govardhana Hill, He manifested an expansion of His own transcendental form, and then, along with the residents of Vraja, offered respectful obeisances to this expanded form of Himself. In this way, even though Kṛṣṇa is the Original Personality of Godhead, He offered respectful obeisances to His own expansion, as a part of His transcendental pastimes.

In the same way, Lord Kṛṣṇa desired to amaze and bewilder His friend Arjuna, and to do this, in His expansion as the Bhūma-puruṣa, the Lord removed the brāhmaṇa's sons, took Arjuna to the Bhūma-puruṣa's palace and, appearing full of awe and wonder, offered respectful obeisances to His own expanded form of the Bhūma-puruṣa in the company of Arjuna. Offering obeisances to His expansion, Lord Kṛṣṇa addressed Him with great respect.

Text 40

tad uktam. tasmai namo vraja-janaiḥ saha cakre ātmanātmane itivat. tatrāpi vavanda ātmānam anantam acyutaḥ iti.

tat-that; uktam-spoken; tasmai-to Him; namaḥ-obeisances; vraja-janaiḥ-by the residents of Vrajabhūmi; saha-accompanied; cakre-I offer; ātmanā-by the self;

ātmane-to the self; itivat-in this way; tatra-there; api-also; vavande-offered respectful obeisances; ātmānam-to Himself; anantam-unlimited; acyutaḥ-the infallible Personality of Godhead; iti-thus.

Offering obeisances to His expansion during the worship of Govardhana Hill, Śrī Kṛṣṇa said (Śrīmad-Bhāgavatam 10.24.36):

"Accompanied by the residents of Vrajabhūmi, I offer my respectful obeisances to Myself, the Supreme Person."

In the same way the Lord offered His respects to His Bhūma-puruṣa expansion. This is recorded in the following words of Śrīmad-Bhāgavatam (10.89.57):

"The infallible Personality of Godhead then offered His respectful obeisances to His own self in the form of the unlimited Bhūma-puruṣa."

Text 41

ata eva śrī-hari-vaṁśe tat-samīpa-jyotir uddīśya cārjunam prati śrī-kṛṣṇenaivoktam mat-tejas tat sanātanam iti.

ataḥ eva-therefore; śrī-hari-vaṁśe-in the Hari-vaṁśa; tat-samīpa-jyotiḥ-to the effulgence of the Bhūma-puruṣa; uddīśya-in relation; ca-also; arjunam-Arjuna; prati-to; śrī-kṛṣṇena-by Śrī Kṛṣṇa; uktam-spoken; mat-My; tejaḥ-splendor; tat-that; sanātanam-eternal; iti-thus.

We may also note the following words spoken by Śrī Kṛṣṇa and recorded in the scripture Hari-vaṁśa. When Kṛṣṇa and Arjuna had penetrated the coverings of the material universe, they saw the dazzling Brahman effulgence emanating from the spiritual body of the Bhūma-puruṣa. At that time Kṛṣṇa informed Arjuna (Viṣṇu-parva 114.9):

"That glaring effulgence is the eternal splendor of My own transcendental body."*

By identifying the Bhūma-puruṣa's effulgence as His own, Lord Kṛṣṇa affirms that the Bhūma-puruṣa is an expansion of Lord Kṛṣṇa.

Text 42

atha śabdottho 'py artho yathā tatra śrī-mahā-kālam uddīśya puruṣottamottamam iti viśeṣaṇasyārthaḥ-puruṣo jīvas tasmād apy ttamas tad-antaryāmī tasmād apy uttamam bhagavat-prabhāva-rūpa-mahā-kāla-śaktimayaṁ tam iti.

atha-now; śabda-utthaḥ-the word in this connection; api-although; arthaḥ-meaning; yathā-just as; tatra-there; śrī-mahā-kālam-the Bhūma-puruṣa; uddīśya-referring to; puruṣa-uttama-uttamam-the best of best persons; iti-thus; viśeṣaṇasya-of the adjectiv; arthaḥ-the meaning; puruṣaḥ-the word "puruṣaḥ" (-persons); jīvaḥ-individual living entities; tasmāt-than whom; api-even; uttamaḥ-superior; tat-antaryāmī-the all-pervading Supersoul; tasmāt-than whom; api-even; uttamam-superior; bhagavat-of the Original Personality of Godhead; prābhava-rūpa-Prābhava expansion; mahā-kāla-śaktimāyām-the Bhūma-puruṣa, who is the controller of mahā-kāla-śakti potency; tam-Him; iti-thus.

Someone may protest: Kṛṣṇa Himself addresses the Bhūma-puruṣas (Śrīmad-Bhāgavatam 10.89.54) as "puruṣottamottamam" (superior to the best of persons). This clearly indicates that the Bhūma-puruṣa, and not Kṛṣṇa, is the Original Form of the Personality of Godhead.

To this objection I reply: In the word "puruṣottamottama" the word "puruṣa" refers to the individual living entities. The word "uttama" means "superior". Therefore "puruṣa-uttama" refers to the all-pervading Supersoul expansion of the Personality of Godhead. Superior ("uttama") to the Supersoul expansion is the Bhūma-puruṣa, who is the prābhava expansion of the Original Personality of Godhead. From this Bhūma-puruṣa the Supersoul is manifest. For this reason the Bhūma-puruṣa is addressed as "puruṣottamottama". By itself this word does not at all establish that the Bhūma-puruṣa is the Original Personality of Godhead.

Text 43

atha śrī-mahā-kāla-vākyasya

dvijātmajā me yuvayor didṛkṣuṇā
 mayopanītā bhuvi dharmā-guptaye
 kalāvātīrṇāv avañer bharāsurān
 hatveha bhūyas tvarayetam anti me

atha-now; śrī-mahā-kāla-of the Bhūma-puruṣa; vākyasya-of the statement; dvija-of the brāhmaṇa; ātmajāḥ-the sons; dvija-ātmajāḥ-the sons of the brāhmaṇa; me-by Me; yuvayoḥ-of both of you; didṛkṣuṇā-desiring the sight; mayā-by Me; upanītāḥ-brought; bhuvi-in the abode; dharmā-guptaye-for the protection of religious principles; kalā-with all potencies and expansions, or in the material world, which is one of Your potencies; avātīrṇau-who descended; avañeḥ-of the world; bhara-asurān-the heavy load of demons; hatvā-having killed; iha-here in the spiritual world; bhūyaḥ-again; tvarayetam-please quickly bring back; anti-near; me-Me.

Now let us consider the statement of the Bhūma-puruṣa (Śrīmad-Bhāgavatam 10.89.58) that some critics think opposes the premise of our paribhāṣā-sūtra (kṛṣṇas tu bhagavān svayam). The verse is:

dvijātmajā me yuvayor didṛkṣuṇā
mayopanītā bhuvi dharmā-guptaye
kalāvatīrṇāv avaṇer bharāsurānn
hatveha bhūyas tvarayetam anti me

The proper interpretation of this verse is:

"I wanted to see both of You, and therefore I have brought the sons of the brāhmaṇa here. Both of You have appeared in the material world to re-establish religious principles, and you have appeared here with all your potencies and the incarnations who have expanded from You. Please kill all the demons, and cause them to quickly return to the spiritual world."*

Text 44

ity asya vyākhyā yuvayoḥ yuvām didṛkṣuṇā mayā dvija-putrā me mama bhuvi dhāmni upanītā ānītā ity ekam vākyam.

iti-thus; asya-of the statement; vyākhyā-the explanation; yuvayoḥ-the word "yuvayoḥ"; yuvām-means "of You two"; didṛkṣuṇā mayā-by Me who was desiring to see; dvija-putrāḥ-the Brāhmaṇa's sons; me-the word "me"; mama-means "My"; bhuvi-the word "bhuvi"; dhāmni-means "abode"; upanītaḥ-the word "upanītaḥ"; ānītaḥ-means "taken away"; iti-thus; ekam-one; vākyam-statement.

An explanation of these words follows: In the Bhūma-puruṣa's first statement we may note the following definitions of words: "yuvayoḥ" means "of You two", "didṛkṣuṇā mayā" means "by Me, who was desiring to see", "me" means "My", "bhuvi" means "abode", and "upanītaḥ" means "taken away".

Text 45

vākyāntaram āha he dharmā-guptaye kalāvatīrṇau kalā amśās tad-yuktāv avatīrṇau, madhya-pada-lopi-samāsaḥ. kim vā kalāyām amśa-lakṣaṇe māyika-prapañce 'vatīrṇau vā pado 'sya viśva-bhūtāni iti śruteḥ. bhūyaḥ punar api avaśiṣṭān avaṇeḥ asurān hatvā me mama anti samīpāya samīpam āgamayitum yuvām tvarayetam atra prasthāpya tan mocayatām ity arthaḥ tad-dhatānām mukti-prasiddheḥ mahā-kāla-pūra-jyotir eva muktāḥ praviśanti.

vākyā-statement; antaram-another; āha-said; he-O; dharmā-guptaye-for the protector of religion; kalāvatīrṇau-the word "kalāvatīrṇau"; kalā-the word "kalā"; amśaḥ-means part and parcels; tat-yuktāu-along with them; avatīrṇau-descended; madhya-pada-lopi-samāsaḥ-a compound where the middle word is understood; kim vā-or; kalāyām-the word "kalā" understood in the locative case; amśa-

lakṣaṇe-as the expansion; māyikā-prapañce-meaning "the material world"; avatīrṇau-descended; vā-or; padaḥ-step; asya-of Him; viśva-bhūtāni-the material world; iti-thus; śruteḥ-from the Śruti-śāstra; bhūyaḥ-the word "bhūyaḥ"; punaḥ api-means "again"; avasiṣṭān-remaining; avaṇaḥ-of the earth; asurān-demons; hatvā-having killed; me-the word "me"; mama-means "My"; anti-the word "anti"; samīpāya-means "to the vicinity"; samīpam-to the vicinity; āgamayitum-causing to arrive; yuvām-You two; tvarayetām-please hasten; atra-in this context; prasthāpy-having established; tān-them; mocayatām-please liberate; iti-thus; arthaḥ-the meaning; tat-by the Lord; hatānām-of those who are killed; mukti-of liberation; prasiddheḥ-celebrated; mahā-kāla-pūra-of the Bhūmi-puruṣa; jyotiḥ-brahmajyoti effulgence; eva-certainly; muktaḥ-liberated; praviśanti-enter.

In the Bhūma-puruṣa's second statement, He addresses Kṛṣṇa and Arjuna as "kalāvātīrṇau". In this compound word, the word "kalā" means "expansions", and the phrase "along with" is understood. In this way the word is a "madhya-pada-lopi-samāsa", and it means "O Supreme Lord, who has descended along with all Your viṣṇu-tattva expansions". Because the material world is an expansion of the Supreme Lord's energy, the word "kalā" may also be interpreted to mean "in the material world". In this interpretation the word "kalāvātīrṇau" means "O Lord who has descended to this material world". That the material world is an expansion of Lord Kṛṣṇa's energy is confirmed in the Puruṣa-sūkta prayers: "pado 'sya viśva-bhūtāni" (The material world is one quarter part of the energy of the Supreme Personality of Godhead). The word "bhūyaḥ" means "again".

The last part of the Bhūma-puruṣa's statement is: "Please kill the demons who still remain on the earth, and liberate them, bringing them quickly back to Me". This means that the demons who are personally killed by the Personality of Godhead become liberated and enter the Brahman effulgence emanating from the transcendental body of the Lord's Bhūma-puruṣa expansion.

Text 46

brahma-tejomayaṁ divyaṁ
mahad yad dr̥ṣṭavān asi
aham sa bharata-śreṣṭha
mat-tejas tat sanātanam

prakṛtiḥ sā mama parā
vyaktāvyaktā sanātani
tam praviśya bhavantīha
muktā yogavid-uttamāḥ.

iti śrī-hari-vaṁśe 'rjunam prati śrī-bhagavad-uktaś ca.

brahma-tejaḥ-mayam-the Brahman effulgence; divyam-transcendental; mahat-great; yat-which; dr̥ṣṭavān asi-You have seen; aham-I am; saḥ-that; bhārata-śreṣṭha-O best of the descendents of Bharata; mat-My; tejas-splendor; tat-that; sanātanam-eternal; prakṛtiḥ-energy; sā-that; mama-My; parā-superior; vyakta-

manifested; avyaktā-and unmanifested; sanātani- eternal; tām-that; praviśya- entering; bhavanti-become; iha-here; muktāḥ-liberated; yogavid-uttamāḥ-the best of yogīs; iti-thus; śrī-hari-vaṁśe-in the Hari-vaṁśa; arjunam prati-to Arjuna; śrī-bhagavat-of the Lord; uktaḥ-spoken; ca-and.

This effulgence emanating from the transcendental body of the Personality of Godhead is described to Arjuna by Lord Kṛṣṇa in the Hari-vaṁśa (Viṣṇu-parva 114.9-10) in the following words:

"My dear Arjuna, O best of the descendants of Mahārāja Bharata, this splendid Brahman effulgence that you have seen is the glowing light emanating from My transcendental form. I am not different from that splendid effulgence, which is My eternal spiritual potency. This potency of Mine is sometimes manifest and sometimes unmanifest. They who have perfected the practice of aṣṭāṅga-yoga may enter this divine effulgence and attain one of the five kinds of liberation."

Text 47

tvarayetam iti prārthanāyām hetu nij-antasya liṅ-rūpam anti ity avyayāc
caturthyā luk, caturthī ca edhobhyo vrajatiivat kriyārthopapadasya ca karmaṇi
sthāninaḥ iti smaraṇāt. kaṭam kṛtvā prasthāpayatīvad ubhayor ekenaiva
karmaṇānvayaḥ prasiddha eva. tasmād eṣa evārthaḥ spaṣṭam akaṣṭo bhavati
arthāntare tu sambhavaty eka-padatve pada-cchedaḥ kaṣṭāya kalpyate.

tvarayetam-please hasten; iti-thus; prārthanāyām-as a request; hetu-purpose; nij-antasya-of the causative; liṅ-rūpam-in the potential mood; anti-the word "anti"; iti-thus; avyayāt-as an indeclineable; caturthyā-with the dative; luk-case ending; caturthī-dative case; ca-and; edhobhyaḥ-for increasing; vrajati-goes; iti-thus; vat-like; kriyā-action; artha-for the purpose; upapadasya-of a prefix; ca-and; karmaṇi-in action; sthāninaḥ-in the place; iti-thus; smaraṇāt-from the sūtras of Pāṇini; kaṭam-glorification; kṛtvā-having done; prasthāpayati-establishes; itivat-in this way; ubhayoḥ-of the two of them; ekena-by one; eva-just as; karmaṇā-by action; anvayaḥ-series; prasiddhaḥ-celebrated; eva-certainly; artha-antare-in an alternate meaning; bu-but; sambhavati-arises; eka-padatve-in the state of being one line of a verse; pada-chedaḥ-division of the word; kaṣṭāya-for difficulty; kalpyate-is considered; tasmāt-therefore; eṣaḥ-this; eva-certainly; arthaḥ-interpretation; spaṣṭam-clearly; akaṣṭaḥ-without difficulty; bhavati-is.

In this verse the word "tvarayetam (please cause to quickly arrive)" is in the causative and the potential mood. The potential is used here to indicate a prayer or appeal. The word "anti" is an indeclineable prefix with a dative sense, and it is used here to mean "for the purpose of" in much the same way as the infinitive is used. It means here "for the purpose of killing the demons, and granting liberation to them (tvarayetam)."

The Bhūma-puruṣa glorified Kṛṣṇa and Arjuna, saying "You appear with Your transcendental potencies and various incarnations and expansions (kalāvatīṅṇau).

This interpretation of the word "kalāvātīrṇau" may be accepted if the word is understood as a ṭṛtīya-tatpuruṣa-samāsa. This interpretation is very logical and easy to accept. If one wants to interpret "kalāvātīrṇau" as two words in the nominative case, and interpret the two words to mean "Kṛṣṇa and Arjuna are My expansions", this interpretation will be difficult for the learned reader to accept.

Text 48

tathā

pūrṇa-kāmāv api yuvām
nara-nārāyaṇāv ṛṣī
dharmam ācaratām sthityai
ṛṣabhau loka-saṅgraham

tathā-in the same way; pūrṇa-fulfilled; kāmāu-all desires; api-although; yuvām-the two of you; nara-nārāyaṇau ṛṣī-Nara-Nārāyaṇa Ṛṣis; dharmam-principles of religion; ācaratām-practiced; sthityai-for the well-being; ṛṣabhau-the best of persons; loka-of living entities; saṅgraham-of the multitude.

Someone may quote the following verse (Śrīmad-Bhāgavatam 10.89.59):

pūrṇa-kāmāv api yuvām
nara-nārāyaṇāv ṛṣī
dharmam ācaratām sthityai
ṛṣabhau loka-saṅgraham

in an attempt to show that Kṛṣṇa and Arjuna are actually expansions of Nara and Nārāyaṇa Ṛṣis. There is, however, no need to interpret in that way. The actual interpretation of this verse follows:

"My dear Kṛṣṇa and Arjuna, You are both great transcendental personalities, and all Your wishes are always automatically fulfilled. You have both formerly appeared as Nara-and Nārāyaṇa Ṛṣis, the best of persons. Appearing as these two sages, you performed exemplary pious activities for the benefit of all living entities."

Text 49

ity asya na kevalam etad-rūpeṇaiva yuvām loka-hitāya pravṛttau, api tu vaibhavāntareṇāpīti stauti pūrṇeti. svayam-bhagavattvena tat-sakhatvena ca ṛṣabhau sarvāvatārāvatāri-śreṣṭhāv api pūrṇa-kāmāv api sthityai loka-rakṣaṇāya loka-saṅgraham lokeṣu tat-tad-dharma-pracāra-hetukam dharmam ācaratām kurvatām madhye yuvām nara-nārāyaṇāv ṛṣī ity anayor alpāṁśatvena vibhūtivan-

nirdeśaḥ. uktam caikādaśe śrī-bhagavatā vibhūti-kathana eva nārāyaṇo munīnām ca iti. dharmika-maulitvād dvija-putrārtham avaśyam eśyatha ity ata eva mayā tathā vyavasitam iti bhāvaḥ.

iti-thus; asya-of this; na-not; kevalam-only; etat-rūpeṇa-in this way; eva-certainly; yuvām-the two of you; loka-of the living entities; hitāya-for the benefit; pravṛttau-engaged; api-although; tu-also; vaibhava-antareṇa-with transcendental opulences; api-also; iti-thus; stauti-offers prayers; pūrṇa-iti-beginning with the word "pūrṇa"; svayam-bhagavattvena-with the position of the Original Personality of Godhead; tat-of Him; sakhatvena-with the position of friend; ca-also; ṛṣabhau-best; sarva-avatāra-avatāri-of the origins of all incarnations; śreṣṭhau-best; api-also; pūrṇa-kāmau api sthityai-the phrase "pūrṇa-kāmāv api sthityai"; loka-rakṣaṇāya-for the protection of all living entities; loka-of living entities and planets; saṅgraham-multitude; lokeṣu-among the living entities; tat-tat-dharma-of the principles of religion; pracāra-preaching; hetukam-for the purpose; dharmam ācaratam-the phrase "dharmam ācaratām"; kurvatam-performing; madhye-in the midst; yuvām-you two; nara-nārāyaṇau ṛṣī-Nara-Nārāyaṇa Ṛṣis; iti-thus; anayoḥ-of the two; alpa-small; aṁśatvena-by an expansion; vibhūti-vat-full of transcendental opulences; nirdeśaḥ-indication; uktam-spoken; ekādaśe-in the Eleventh Canto of Śrīmad-Bhāgavatam; śrī-bhagavatā-by the Supreme Personality of Godhead; vibhūti-of opulences; kathane-in the description; eva-certainly; nārāyaṇaḥ-Nārāyaṇa; munīnām-of the munis; ca-also; iti-thus; dharmika-of saintly persons; maulitvāt-because of the status of being the crown; dvija-of the Brāhmaṇa; putra-of the sons; artham-for the benefit; avaśyam-inevitably; eśyathaḥ-you two will come; iti-thus; ataḥ eva-therefore; mayā-by Me; tathā-in that way; vyavasitam-considered; iti-thus; bhāvaḥ-the meaning.

In this verse the Bhūma-puruṣa glorifies Kṛṣṇa and Arjuna, who are always engaged in furthering the well-being of all living entities. Using the word "ṛṣabhau", the Bhūma-puruṣa addresses the Original Personality of Godhead (Kṛṣṇa), the origin of all the incarnations of Godhead. With this word the Bhūma-puruṣa also addresses Śrī Kṛṣṇa's intimate friend Arjuna. The Bhūma-puruṣa explains that Śrī Kṛṣṇa and Arjuna formerly appeared among those engaged in spiritual activities as Their partial incarnations Nara and Nārāyaṇa Ṛṣi to benefit the entire world by preaching the principles of actual religious life. That Nārāyaṇa Ṛṣi is an expansion of the Original Godhead, Lord Kṛṣṇa, is confirmed by Lord Kṛṣṇa Himself in the Eleventh Canto of Śrīmad-Bhāgavatam, where Lord Kṛṣṇa says: "nārāyaṇo munīnām ca (Among the sages I incarnate as Nārāyaṇa Ṛṣi)". Because Kṛṣṇa and Arjuna had formerly appeared as Nara and Nārāyaṇa Ṛṣis for the benefit of all living entities, the Bhūma-puruṣa was convinced that They were the best of all saintly persons. For this reason the Bhūma-puruṣa stole the brāhmaṇa's sons, confident that Kṛṣṇa and Arjuna would come to rescue them.

Text 50

tathā ca śrī-hari-vaṁśe śrī-kṛṣṇa-vākyam

mad-darśanārtham te bālā
hṛtās tena mahātmanā
viprārtham eṣyathe kṛṣṇo
nāgacchad anyathā tv iha iti

tathā-in the same way; ca-also; śrī-hari-vaṁśe-in the Hari-vaṁśa; śrī-kṛṣṇa-of Śrī Kṛṣṇa; vākyam-the statement; mat-My; darśana-audience; artham-for the purpose of attaining; te-these; bālāḥ-boys; hṛtāḥ-were taken; tena-by Him; mahā-ātmanā-the great soul; vipra-of the Brāhmaṇa; artham-for the sake; eṣyate-arrived; kṛṣṇaḥ-Kṛṣṇa; na-not; agacchat-arrived; anyathā-otherwise; tu-but; iha-here.

This is also described in the Hari-vaṁśa (Viṣṇu-parva 114.8), where Lord Kṛṣṇa says:

"In order to get the opportunity to see Me, the Bhūma-puruṣa has stolen these sons of the brāhmaṇa. Although ordinarily I would not agree to come here, I have come for the sake of a brāhmaṇa."

Text 51

atrācaratām ity arthe ācaratām iti na prasiddham ity ataś ca tathā na
vyākhyātam. tasmān mahā-kālato 'pi śrī-kṛṣṇasyādhikyam siddham. darśayisyate
cedam mṛtyuñjaya-tantra-prakaraṇena, tad etan mahimānurūpam evoktam

ata-in this connection; ācaratām-the word ācaratām"; iti-thus; arthe-in the meaning; ācaratām-the word "ācaratām"; iti-thus; na-not; prasiddham-perfect; iti-thus; ataḥ-from this; ca-also; tathā-in the same way; na-not; vyākhyātam-described; tasmāt-therefore; mahā-kālataḥ-than the Bhūma-puruṣa; api-even; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; ādhikyam-superiority; siddham-established; darśayisyate-will be revealed; ca-also; idam-this; mṛtyuñjaya-tantra-prakaraṇena-in a passage of the Mṛtyuñjaya Tantra; tat-that; etat-this; mahima-glory; anurūpam-in connection with this; eva-certainly; uktam-it is said.

In this context we may note that the word "ācaratām" in the previously quoted statement of the Bhūma-puruṣa is a present active participate in the genitive plural ("of those who are engaged in activities"). By identifying Śrī Kṛṣṇa as the best of those engaged in spiritual activities, the Bhūma-puruṣa has declared that Kṛṣṇa is superior to everyone, including the Bhūma-puruṣa Himself. This fact will be confirmed in a quote from the Mṛtuñjaya Tantra to appear later in this book, and it is also confirmed in the following quote from Śrīmad-Bhāgavatam (10.89.62):

Text 52

niśāmya vaiṣṇavaṁ dhāma
pārthaḥ parama-vismitaḥ
yat kiñcit pauruṣaṁ puṁsaṁ
mene kṛṣṇānubhāvitam iti

niśāmya-after seeing; vaiṣṇavam-of Lord Viṣṇu; dhāma-the abode; pārthaḥ-Arjuna; parama-vismitaḥ-because greatly astonished; yat-which; kiñcit-something; pauruṣam-glory and opulence; puṁsām-of the all the viṣṇu-tattva forms of the Personality of Godhead; mene-considered; kṛṣṇa-by Śrī Kṛṣṇa; anubhāvitam-established.

"When Arjuna saw the opulent abode of Lord Viṣṇu, he became struck with wonder. Arjuna was able to understand that all the opulences of the various incarnations of Godhead are manifest by the mercy of his own friend, Śrī Kṛṣṇa."*

Text 53

atra mahā-kālānubhāvitam iti tu noktam. evam eva sacokta-lakṣaṇo bhagavān
śrī-kṛṣṇa eveti darśayitum ākhyāntaram āha ekadā iti. śrī-svāmi-likhitaitat-
prakaraṇa-cūrṇikāpi susaṅgatā bhavati.

atra-in this passage; mahā-kāla-by the Bhūma-puruṣa; anubhāvitam-established; iti-thus; tu-but; na-not; uktam-said; evam-in this way; eva-certainly; saḥ-He; ca-and; ukta-described; lakṣaṇaḥ-qualities; bhagavān-the original Personality of Godhead; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; iti-thus; darśayitum-to reveal; ākhya-antaram-in this account; āha-speaks; ekadā-the word "ekadā"; iti-thus; śrī-svāmi-by Śrīdhara Svāmī; likhita-written; etat-this; prakaraṇa-chapter; cūrṇika-explanation; susaṅgatā-nicely connected; bhavati-is.

We may note in this connection that this verse does not say "The opulences of the various incarnations of Godhead are manifest by the mercy of the Bhūma-puruṣa". In his commentary, Śrīdhara Svāmī nicely explains the purport of this chapter of Śrīmad-Bhāgavatam by saying:

"In order to establish that Śrī Kṛṣṇa is the Original Personality of Godhead (bhagavān), Śukadeva Gosvāmī has spoken this account of the visit to the Bhūma-puruṣa."

Text 54

atha parakīyāny api viruddhāyamānāni vākyaṇi tad-anugatārthatayā dṛśyante.

atha-now; parakīyāni-in other Vedic literatures; api-also; viruddhāyamānāni-

refuting; vākyāni-statements; tat-to them; anugata-arthatayā-with the proper explanation; dṛśyante-are seen.

Leaving the sphere of Śrīmad-Bhāgavatam, the critic of our paribhāṣā-sūtra may push forward quotes from other Vedic literatures in an attempt to refute our statement that Kṛṣṇa is the Original Personality of Godhead. In the following section of this essay, we will present the proper explanations of all these verses.

Text 55

tatra śrī-viṣṇu-purāṇe

ujjahārātmanaḥ keśau
sita-kṛṣṇau mahā-mune iti

tatra-there; śrī-viṣṇupurāṇe-in the Viṣṇu Purāṇa; ujjahāra-taking up; ātmanaḥ-from Himself; keśau-two hairs; sita-white; kṛṣṇau-and black; mahā-mune-O great sage; iti-thus.

For example, our critic may quote the following verse from Viṣṇu Purāṇa (5.1.59):

ujjahārātmanaḥ keśau
sita-kṛṣṇau mahā-mune

Our critic may interpret this verse to mean:

"O great sage, Lord Viṣṇu then plucked a white and black hair from His own transcendental body, and these two hairs became His incarnations known as Balarāma and Kṛṣṇa."

Text 56

mahābhārate

sa cāpi keśau harir uccakarta
śuklam ekam aparaṁ cāpi kṛṣṇam
tau cāpi keśāv āviśatām yadūnām
kule striyau rohiṇīm devakīm ca

tayor eko balabhadro babhūva
yo 'sau śvetas tasya devasya keśaḥ
kṛṣṇo dvitīyaḥ keśavaḥ sambabhūva
keśo yo 'sau varṇataḥ kṛṣṇa uktaḥ iti

mahābhārate-in the Mahābhārata; saḥ-He; ca-also; api-even; keśau-two hairs; hariḥ-Lord Hari; uccakarta-snatched; śuklam-white; ekam-one; aparam-the other; ca api-also; kṛṣṇam-black; tau-these two; ca api-also; keśau-hairs; āviśatām-entered; yadūnām-of the Yadu dynasty; kule-in the family; striyau-two pious ladies; rohiṇīm-Rohiṇī; devakīm-Devakī; ca-and; tayoh-of the two; ekaḥ-one; balabhadraḥ-Balarāma; babhūva-became; yaḥ asau-who; śvetaḥ-white; tasya-of Him; devasya-of the Supreme Personality of Godhead; keśaḥ-hair; kṛṣṇaḥ-black; dvitīyaḥ-second; keśavaḥ-Keśava; sambabhūva-became; keśaḥ-hair; yaḥ asau-which; varṇataḥ-because of color; kṛṣṇaḥ-as Kṛṣṇa; uktaḥ-is known.

Our critic may also quote the following verses from the Mahābhārata:

"Lord Viṣṇu snatched two hairs, one white and one black, from His head; These two hairs entered the wombs of Rohiṇī and Devakī, members of the Yadu dynasty. Balarāma was born from Rohiṇī, and Kṛṣṇa was born of Devakī. Thus Balarāma appeared from the first hair, and Kṛṣṇa appeared from the second hair."*

Text 57

atra tātparyam śrī-svāmibhir ittham vivṛtam-"bhūmeḥ suretara-varūtha ity adi padye. sita-kṛṣṇa-keśa ity atra sita-kṛṣṇa-keśatvam śobhaiva, na tu vayah-pariṇāma-kṛtam, avikāritvāt. yac ca ujjahārātmanaḥ keśau ity ādi. tat tu na keśa-mātrāvatārābhīprāyam, kintu bhū-bhāravataraṇa-rūpam kāryam kiyad etat? mat-keśāv eva tat kartum śaktāv iti dyotanārtham rāma-kṛṣṇayor varṇa-sūcanārtham ca keśoddharaṇam iti gamyate. anyathā tatraiva pūrvāpara-virodhāpatteḥ. kṛṣṇas tu bhagavān svayam ity etad-virodhāc ca.

atra-in this connection; tātparyam-explanation; śrī-svāmibhiḥ-by Śrīdhara Svāmī; ittham-thus; vivṛtam-presented; bhūmeḥ suretara-varūtha-in the verse from Śrīmad-Bhāgavatam (2.7.26) which begins "bhūmeḥ suretara-varūtha"; iti-ādi-padye-in the verse beginning; sita-kṛṣṇa-keśaḥ-the description of Kṛṣṇa and Balarāma as black and white hairs of Lord Viṣṇu; iti-thus; atra-in this connection; sita-white; kṛṣṇa-and black; keśatvam-the state of being hairs; śobhā-bodily splendor; eva-certainly; na-not; tu-but; vayah-of a certain age; pariṇāma-kṛtam-produced by a transformation; avikāritvāt-because the Supreme is without transformation; yat-which; ca-also; ujjahara ātmanaḥ keśau-the quote "ujjahārātmanaḥ keśau" from the Viṣṇu Purāṇa; iti-thus; ādi-beginning; tat-that; tu-but; keśa-hair; mātra-only; avatāra-incarnation; abhīprāyam-intention; kintu-but; bhū-of the world; bhāra-the burden; avatāraṇa-rūpam-the relief; kāryam-activity; kiyat etat-how is this?; mat-My; keśau-"kesas"; eva-certainly; tat-that; kartum-to do; śaktau-able; iti-thus; dyotana-splendor; artham-meaning; rāma-kṛṣṇayoh-of Kṛṣṇa and Balarāma; varṇa-complexion; sūcana-description; artham-meaning; ca-also; keśu-uddharaṇam-description of the emanation of the "keśa"; iti-thus; gamyate-is explained; anyathā-another interpretation; tatra-there; eva-

certainly; pūrva-apara-with other passages in the Vedic literatures; virodhā-apatteḥ-because of contradicting; kṛṣṇaḥ tu bhagavān svayam-the quote "kṛṣṇas tu bhagavān svayam" (Bhāg. 1.3.28); iti-thus; etat-virodhāt-contradicting; ca-also.

In his commentary on the verse which begins "bhūmeḥ suretara-varūtha" (Śrīmad-Bhāgavatam 2.7.26), Śrīdhara Svāmī gives the proper explanation of these passages from the Viṣṇu Purāṇa and Mahābhārata:

"Sometimes in the Vedic literatures Kṛṣṇa and Balarāma are described as white and black `keśas'. In this context the word `keśa' does not mean `hair', but it is used in the sense of `splendor'. The phrase `sita-kṛṣṇa-keśau' means Balarāma and Kṛṣṇa who have beautiful white and black complexions. It does not mean that black and white hairs grew at a certain time on the head of the changless Supreme Person.

"The Viṣṇu Purāṇa explains: `ujjāhārātmanaḥ keśau'. This phrase means: `The Personality of Godhead, in His splendid original forms as Balarāma and Kṛṣṇa, relieved the burden of the earth.' If one tries to interpret the word `keśa' in these passages as hair, and contends that Balarāma and Kṛṣṇa are incarnations of two of Lord Viṣṇu's hairs, he will contradict the clear statements of many verses in the Vedic literatures, and he will especially contradict the authoritative statement of the verse `kṛṣṇas tu bhagavān svayam' (Śrī Kṛṣṇa is the Original Personality of Godhead) found in Śrīmad-Bhāgavatam (1.3.28)."

Text 58

idam apy atra tātparyam sambhavati nanu devāḥ kim artham mām
evāvatārayitum bhavadbhir āgrhyate, aniruddhākhyā-puruṣa-prakāśa-viśeṣasya
kṣīroda-śvetadvīpa-dhāmno mama yau keśāv iva sva-śiro-dhārya-bhūtau tāv eva
śrī-vāsudeva-saṅkarṣaṇau svayam evāvatariṣyataḥ. tataś ca bhū-bhāra-haraṇam
tābhyām iṣat-karam eveti.

idam-this; api-also; atra-in this connection; tātparyam-explanation;
sambhavati-arises; nanu-is it not so?; devāḥ-O demigods; kim artham-why is it?;
mām-Me; eva-certainly; avatārayitum-to incarnate; bhavadbhiḥ-by you;
agrhyate-is appealed; aniruddha-ākhyā-unknown as Aniruddha; puruṣa-prakāśa-
viśeṣasya-of the specific puruṣa-incarnations; kṣīra-uda-on the ocean of milk;
śvetadvīpa-dhāmaḥ-residing in the abode of Śvetadvīpa; mama-My; yau-two;
keśau-two hairs; iva-like; sv-śiraḥ-dhārya-bhūtau-growing on My head; tau-They;
eva-certainly; śrī-vāsudeva-Vāsudeva; saṅkarṣaṇau-and Saṅkarṣaṇa; svayam-
personally; eva-certainly; avatariṣyataḥ-will incarnate; tataḥ-from this; ca-and;
bhū-of the earth; bhāra-burden; haraṇam-removing; tābhyām-by Them; iṣat-
karam-reduced; eva-certainly; iti-thus.

Even if one insists that the word "keśa" must mean "hair" and cannot mean anything else, it is not at all necessary that one interpret that Balarāma and Kṛṣṇa are incarnations of Viṣṇu. One may also interpret that Vāsudeva and Saṅkarṣaṇa

are incarnations of a black and white hair from the head of Lord Kṛṣṇa. Understood in this way, we may conceive of the following conversation between Lord Kṛṣṇa and the demigods, in order to properly understand these two quotes from the Viṣṇu Purāṇa and Mahābhārata. Lord Kṛṣṇa may have said to the demigods:

"My dear demigods, why do you ask Me to personally appear in the material world? I do not need to personally come, but rather I shall send my expansions of Saṅkarṣaṇa and Vāsudeva, who are like white and black hairs on My head. Saṅkarṣaṇa and Vāsudeva will certainly fulfill your request by removing the burden of the world."

Text 59

atha ujjahārātmanaḥ keśau ity asyaiva śabdārtho 'pi muktāphala-ṭikāyām keśau sukha-svāminau, sito rāma ātmanaḥ sakāśād ujjahāra uddhṛtavān. hari-vaṁśe hi kasyāñcid giri-guhāyām bhagavān sva-mūrtim nikṣipya garuḍam ca tatrāvasthāpya svayam atrāgata ity uktam. tad uktam, sa devān abhyanujñāya ity ādi.

atha-now; ujjahārātmanaḥ keśau-the phrase ujjahārātmanaḥ keśau" from the Viṣṇu Purāṇa; iti-thus; asya-of that; eva-certainly; śabda-arthāḥ-the definitions of each word; api-also; muktāphala-ṭikāyām-in the "Muktāphala-ṭikā" commentary by Bopadeva Bosvāmī; keśau-the word "keśau"; sukha-the blissful; svāminau-Personalities of Godhead; sitaḥ-white; rāmaḥ-Balarāma; ātmanaḥ-the word "ujjahāra"; uddhṛtavān-manifested; hari-vaṁśe-in the Hari-vaṁśa; hi-certainly; kasyāñcit-in a certain; giri-guhāyām-mountain cave; bhagavān-the Original Personality of Godhead; sva-mūrtim-own form; nikṣipya-having manifested; garuḍam-Garuḍa; ca-also; tatra-there; avasthāpya-causing to remain; svayam-personally; atra-here; āgatam-arrived; iti-thus; uktam-described; tat-that; uktam-said; sa devān abhyanujñāya iti adi-in the verse beginning "sa devān abhyanujñāya".

The statement "ujjahārātmanaḥ keśau" is explained by Bopadeva Gosvāmī in his commentary "muktāphala-ṭikā:

"The word `keśau' consists of the two words `ka' and `śau'. `Ka' means `blissful' and `śau' means the two Personalities of Godhead. In the phrase `sita-kṛṣṇa-keśau' the word `sita' is a name of Balarāma. This phrase therefore means: `Balarāma and Kṛṣṇa who are the two blissful Personalities of Godhead'."

The interpretation that these words mean Balarāma and Kṛṣṇa are incarnations of two hairs of Lord Viṣṇu is not correct, for it is contradicted by the following explanation found in the Hari-vaṁśa:

"After thus instructing the demigods, the Supreme Personality of Godhead travelled on Garuḍa to a concealed mountain cave. In that cave the Lord assumed

His Original form as Lord Kṛṣṇa. Ordering Garuḍa to wait for Him in that cave, the Lord then descended to earth in His original form."

Text 60

yais tu yathā-śrutam evedaṁ vyākhyātam, te tu na samyak parāmrṣṭavantāḥ,
yataḥ sura-mātrasyāpi nirjaratva-prasiddhiḥ. akāla-kalite bhagavati jarānudayena
keśa-śauklyānupattiḥ. na casya keśeṣu naisargika-sita-kṛṣṇateti pramāṇam asti.

yaiḥ-by whom; tu-but; yathā-as; śrutam-heard; eva-certainly; idam-this;
vyākhyātam-explained; te-they; tu-but; na-not; samyak-completely; parama-
amṛṣṭavantāḥ-pure; yataḥ-because; sura-mātrasya-of only a demigod; api-even;
nirjaratva-of freedom from old-age; prasiddhiḥ-perfection; akāla-kalite-beyond
the bondage of time; bhagavati-in the Original Personality of Godhead; jarā-of
old-age; anudayena-because of the non-appearance; keśa-of hairs; śauklya-
whiteness; anupattiḥ-non-appearance; na-not; ca-also; asya-of Him; keśeṣu-
among the hairs; naisargika-by nature; sita-whiteness; kṛṣṇatā-and blackness; iti-
thus; pramāṇam-transformation; asti-is.

What to speak of the Personality of Godhead, even the inferior demigods are free from the defects of old-age. Because the Personality of Godhead is always free from the symptoms of age, His hairs do not turn gray or white with age, as those of a conditioned human being. The Vedic literatures always describe the hairs of the Supreme Lord as black; there is no description of white hairs, hairs either naturally white, or turned white with age in the spiritual body of the Personality of Godhead. For this reason the story of white and black hairs from the head of Lord Viṣṇu is not very plausible. The learned will not accept it.

Text 61

ata eva nṛsimha-purāṇe kṛṣṇāvatāra-prasaṅge śakti-śabda eva prayujyate, na tu
keśa-śabdaḥ. tathā hi

vāsudevāc ca devakyām
avatīrya yadoḥ kule
sita-kṛṣṇe ca tac-chaktī
kamsādyān ghatayiṣyataḥ ity ādinā

ataḥ eva-therefore; nṛsimha-purāṇe-in the Nṛsimha Purāṇa; kṛṣṇa-avatāra-
prasaṅge-in the connection with the account of Lord Kṛṣṇa's incarnations; śakti-
śabdaḥ-the word "śakti"; eva-certainly; prayujyate-is employed; na-not; tu-but;
keśa-śabdaḥ-the word "keśa"; tathā hi-as it is said; vāsudevāt-from Vasudeva; ca-
and; devakyām-in Devakī; avatīrya-having descended; yadoḥ kule-in the family
of the Yadu dynasty; sita-kṛṣṇe-Balarāma and Kṛṣṇa; ca-and; tat-śakti-full of all

transcendental potencies; kamsa-ādyān-Kamsa and many other demons; ghaṭayiṣyataḥ-will kill; iti ādinā-in the passage beginning with these words.

In the descriptions of Kṛṣṇa and Balarāma's descent to this material world, we generally do not find any mention of the word "keśa" to describe them. In the following quote from the Nṛsimha Purāṇa, They are described as "sita-kṛṣṇa" (white and black), without any use of the word "keśa" which our critics are so eager to interpret as "hair":

"Lord Kṛṣṇa and Balarāma, the original black and white forms of the Supreme Personality of Godhead, who is full of all transcendental potencies, appeared in the Yadu dynasty as the two sons of Vasudeva and Devakī. In the future these two transcendental personalities will kill King Kamsa and many other demons."

Text 62

astu tarhi amśopalakṣaṇaḥ 'keśa'-śabdaḥ; no, avilupta-sarva-śaktitvena sāksād ādi-puruṣatvasyaiva niścetum śakyatvāt kṛṣṇa-viṣṇu-ādi-śabdānām aviśeṣataḥ paryāyatva-pratīteś ca. naivam avatārāntarasya kasya vānyasya janma-dinam jayanty-ākhyayāti-prasiddham.

astu-there may be; tarhi-then; amśa-as an expansion; upalakṣaṇaḥ-description; keśa-śabdaḥ-the word "keśa"; na-not; u-certainly; avilupta-sarva-śaktitvena-because of being full of all transcendental potencies; sāksāt-directly; ādi-puruṣatvasya-the Original Personality of Godhead, the source of all incarnations; eva-certainly; niścetum-to establish; śakyatvāt-because of the possibility; kṛṣṇa-Kṛṣṇa; viṣṇu-Viṣṇu; śabdānām-of the words; aviśeṣataḥ-without distinction; paryāyatva-definition; pratīteḥ-because of faith; ca-also; na-not; evam-in this way; avatāra-antarasya-of the other incarnations; kasya-of which; vā-or; anyasya-of another; janma-of birth; dinam-day; jayanti-"jayanti"; ākhyayā-by the name; ati-prasiddham-very celebrated.

Someone may object: Very well then, we shall accept that the word "keśa" means "expansion," and the keśāvatāra simply is an explanation of how Kṛṣṇa is an expansion of Lord Viṣṇu.

To this I reply: No. This should not be concluded. Kṛṣṇa is the Original Personality of Godhead (ādi-puruṣa), full of all transcendental potencies.

Another objection may be raised: Kṛṣṇa, Viṣṇu, and other words are used to indicate the Personality of Godhead and no distinction is made between them in the Vedic literatures. Why are you so eager to say that Kṛṣṇa is the original form and Viṣṇu is the expansion. All the forms of the Lord should be considered equal, without any distinction.

To this I reply: Actually Kṛṣṇa is specifically described as the Original Personality of Godhead, and the day when He appeared in this world is especially famous, more famous than the appearance-day of any other form of the Lord.

Text 63

ata evoktaṁ mahābhārata

bhagavān vāsudevaś ca
kīrtyate 'tra sanātanaḥ
śāsvataṁ brahma paramaṁ
yogi-dhyeyaṁ nirañjanam.

ataḥ eva-therefore; uktam-explained; mahābhārata-in the Mahābhārata; bhagavān-the Original Personality of Godhead; vāsudevaḥ-Kṛṣṇa, the son of Vasudeva; ca-and; kīrtyate-is glorified; atra-in this connection; sanātanaḥ-eternal; śāsvataṁ-eternal; brahma-Brahman; paramam-supreme; yogi-of the yogis; dhyeyam-the object of meditation; nirañjanam-free from all material contamination.

This is confirmed in the following verse from the Mahābhārata:

"Kṛṣṇa, the son of Vasudeva, is the eternal Original Personality of Godhead (Bhagavān). He is the supreme Brahman, free from all material contamination, and He is the object of the yogīs' meditation. He is glorified in the pages of this book."

Text 64

tasyākāla-kalitatvam

yo 'yaṁ kālas tasya te 'vyakta-bandho
ceṣṭām āhuḥ

ity ādau devakī-devī-vākye.

tasya-of Him; akāla-kalitatvam-the state of being beyond the influence of time; yaḥ ayam kālaḥ tasya te 'vyakta-bandho ceṣṭām āhuḥ iti ḍau-the verse from Śrīmad-Bhāgavatam 10.3.26 ("yo 'yaṁ kālas tasya te 'vyakta-bandho ceṣṭām āhuś ceṣṭate yena viśvam nimeśādir vatsarānto mahiyāms taṁ tveśānaṁ kṣema-dhāma prapadye"); devakī-devī-by Devakī; vākye-in the statement.

That Kṛṣṇa is beyond the influence of time is confirmed in the following verse spoken by Devakī-devī (Śrīmad-Bhāgavatam 10.3.26):

"O Kṛṣṇa, O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time,

but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship."*

Text 65

nataḥ sma te nātha sadāṅghri-paṅkajam
viriñca-vairiñcyā-surendra-vanditam
parāyaṇam kṣemam ihēcchatām param
na yatra kālaḥprabhavet paraḥ prabhuḥ

ity ādau śrī-dvārakā-vāsi-vākye ca prasiddham

nataḥ-bowed down; sma-we had done so; te-unto You; nātha-O Lord; sadā-always; aṅghri-paṅkajam-the lotus feet; viriñca-Brahmā , the first living being; vairiñcyā-sons of Brahmā like Sanaka and Sanātana; sura-indra-the King of heaven; vanditam-worshiped by; parāyaṇam-the supreme; kṣemam-welfare; iha-in this life; icchatām-one who so desires; param-the highest; na-never; yatra-wherein; kālaḥ-inevitable time; prabhavet-can exert its influence; paraḥ-transcendental; prabhuḥ-the Supreme Lord; iti-thus; ādau-in the passage beginning; śrī dvārakā-of Dvarakā; vāsi-of the residents; vākye-in the statement; ca-also; prasiddham-celebrated.

That Kṛṣṇa is beyond the influence of time is confirmed in the following statement by the residents of Dvārakā-purī (Śrīmad-Bhāgavatam 1.11.6)

"O Lord, You are worshiped by all demigods like Brahmā, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You."*

Text 66

ato yat prabhāsa-khaṇḍe keśasya bālatvam eva ca tat sitimnaḥ kāla-kṛta-palita-lakṣaṇatvam eva ca darśitam, tasya śarīriṇām śuṣka-vairāgya-pratipādana-prakaraṇa-patitvatena sura-mātra-nirjaratā-prasiddhatvena cāmukhyārthatvān na svārthe prāmāṇyam.

ataḥ-therefore; yat-because; prabhāsa-khaṇḍe-in the Prabhāsa-khaṇḍa; keśasya-of hair; bālatvam-youthfulness; eva-certainly; ca-also; tat-that; sitimnaḥ-whiteness; kāla-by time; kṛta-produced; palita-white hair of old-age; lakṣaṇatvam-characteristic; eva-certainly; ca-and; darśitam-is revealed; tasya-of Him; śarīriṇām-of the embodied living entities; śuṣka-dry; vairāgya-renunciation; pratipādana-prakaraṇa-explanation; patitvatena-by the fallen status; sura-of the demigods; mātra-even; nirjaratā-the state of freedom from old-age;

prasiddhatvena-by the fame; ca-also; amukhya-arthatvāt-because of accepting the secondary meaning; na-not; sva-arthe-in the connection; prāmānyam-evidence.

The false notion that Kṛṣṇa and Balarāma are incarnations of a black and white hair of Lord Viṣṇu is dispelled in the Prabhāsa-khaṇḍa, which explains that whiteness of hair is produced in old age, and because even the subordinate demigods, what to speak of Lord Viṣṇu, the controller of the demigods, remain always free from old-age, their hair never turns white with age. It is not possible that Lord Viṣṇu have white hairs, because He is beyond the influence of time, and therefore this conception of Lord Viṣṇu's white hair pushed forward by the dry renunciants is not acceptable.

Text 67

brahmā yena ity ārabhya

viṣṇur yena daśāvatāra-gahane kṣipto mahā-saṅkaṭe
rudro yena kapāla-pāṇir abhito bhikṣātaṇam kāritaḥ ity ādau.

tasmai namaḥ karmaṇe iti garuḍa-vacanāt. kim ca tat-pratipādanāya matsyādy-
avatārāṇām matsyādi-śabda-samyena chaloktir eveyam.

brahmā yena ity ārabhya-in the passage beginning "brahmā yena"; viṣṇuḥ-Viṣṇu; yena-because of which; daśa-ten; avatāra-of incarnations; gahane-in the dark abyss; kṣiptaḥ-thrown; mahā-great; saṅkaṭe-difficulty; rudraḥ-Śiva; yena-by which; kapāla-carrying a skull; pāṇiḥ-in His hand; abhitaḥ bhikṣa-aṭanam kāritaḥ-begging alms; iti-thus; ādau-in the passage beginning; tasmai-to that; namaḥ-I offer my respectful obeisances; karmaṇe-unto karma; iti-thus; garuḍa-of the Garuḍa Purāṇa; vacanāt-from the statement; kim ca-furthermore; tat-that; pratipādanāya-to establish; matsya-Lord Matsya; ādi-beginning with; avatārāṇām-of the incarnations of Godhead; matsya-ādi-śabda-of the words "matsya-ādi"; samyena-the same; chala-false; uktiḥ-statement; eva-certainly; iyam-this.

Similar other faulty statements may also be found in some portions of the scriptures. For example, the Garuḍa Purāṇa explains:

"I offer my respectful obeisances unto the law of karma, because of which Śiva carries a skull in his hand and wanders about as a beggar, and because of which Viṣṇu was hurled into the painful abyss of having to assume ten incarnations within the material world."

The author's intention in this passage was to emphasize the uncheckable power of karma, although in order to do this he had spoken some things that are not actually true. The description of Kṛṣṇa and Balarāma as Lord Viṣṇu's hairs is a similar untrue story.

Text 68

yathā

aho kanaka-daurātmyam
nirvāktum kena śakyate
nāma-sāmyād asau yasya
dhusturo 'pi mada-pradaḥ.

yathā-just as; aho-Oh; kanaka-of gold; daurātmyam-the wickedness;
nirvaktum-to be described; kena-by whom; śakyate-is possible; nāma-by name;
samyāt-because of equality; asau-this; yasya-of which; dhusturaḥ-dhustura
poison; api-even; mada-pradaḥ-intoxicating.

The following metaphorical statement in the scriptures may also be quoted to illustrate how an author may speak something untrue in order to emphasize a point:

"Alas, who is able to describe the evils of gold? Gold is certainly as intoxicating as the poisonous drink dhutura."

Text 69

iti śiva-śāstrīyatvāc ca nātra vaiṣṇava-siddhānta-viruddhasya tasyopayogaḥ. yata
uktam skānda eva ṣaṇmukham prati śrī-śivena

śiva-śāstre 'pi tad grāhyam
bhagavac-chāstra-yogi yat iti

anya-tātparyakatvena svatas tatrāpramāṇyād yuktam caitat yathā paṅkena
paṅkāmbhaḥ itivat.

iti-thus; śiva-śāstrīyatvāt-the status of being confirmed in the Śaivite scriptures;
ca-and; na-not; atra-here; vaiṣṇava-in relation to Lord Viṣṇu; siddhānta-the
conclusion; viruddhasya-opposing; tasya-of that; upayogaḥ-suitability; yataḥ-
because; uktam-spoken; skānde-in the Skānda Purāṇa; eva-certainly;
ṣaṇmukham-to Kārttikeya; prati-to; śrī-śivena-by Lord Śiva; śiva-śāstre-in the
Śaivite scriptures; api-although; tat-that; grāhyam-acceptable; bhagavat-śāstra-in
the Vaiṣṇava scriptures; yogi-found; yat-which; iti-thus; anya-another;
tātparyakatvena-by interpretation; svataḥ-in their own scripture; tatra-there;
apramāṇyāt-because of not being established; yuktam-suitable; ca-and; etat-this;
yathā-just as; paṅkena-by mud; paṅka-ambhaḥ-muddy water; iti-thus; vat-just
as.

Statements in the Śaivite Purāṇas should not be accepted unless they are corroborated by the Vaiṣṇava Purāṇas. This is confirmed in the Śaivite Purāṇas (Skānda Purāṇa) where Lord Śiva says to Kārttikeya:

"Statements in the Śaivite Purāṇas should be accepted only if they are confirmed in the Vaiṣṇava Purāṇas."

The followers of Lord Śiva may try to present a different conclusion, but they are simply contradicting the words of their own master, recorded in their own scripture. From this statement of Lord Śiva we may understand that the Śaivite Purāṇas are not a very reliable source of spiritual information. They are not actually able to purify the conditioned souls, and their position is described in the following statement of Śrīmad-Bhāgavatam (1.8.52):

"It is not possible to filter muddy water through mud or purify a wine-stained pot with wine."

One should not therefore rely on the impure statements of the Śaivite Purāṇas.

Text 70

pādmottara-khaṇḍe ca śiva-pratipādakānām purāṇānām api tāmasatvam eva darśitam. mātsye 'pi tāmasa-kalpa-kathāmayatvam iti.

pādma-uttara-khaṇḍe-in the Uttara Khaṇḍa of the Padma Purāṇa; ca-also; śiva-pratipādakānām-of the followers of Lord Śiva; purāṇānām-of the Purāṇas; api-also; tamasatvam-ignorance; eva-certainly; darśitam-is delineated; mātsye-in the Matsya Purāṇa; api-also; tāmasa-ignorance; kalpa-conception; kathā-descriptions; mayatvam-consisting of; iti-thus.

The inferiority of the Śaivite Purāṇas is confirmed in the Uttara Khaṇḍa of the Padma Purāṇa, which explains that the Śaivite Purāṇas are intended for those in the mode of ignorance. The Matsya Purāṇa also confirms that the Śaivite Purāṇas are full of faulty and ignorant conclusions.

Text 71

yuktaṁ ca tasya vṛddha-sūtasya śrī-bhāgavatam apaṭhitavataḥ śrī-baladevāvajñātuḥ śrī-bhagavat-tattvāsamyag-jānajaṁ vacanam

evam vadanti rājarse
rṣayaḥ kecanānvitāḥ. itivat.

etādṛśa-śrī-bhāgavata-vākyena sva-viruddha-purāṇāntara-vacana-bādhanam ca.

yuktam-suitable; ca-also; tasya-of him; vṛddha-sūtasya-of Romaharṣaṇa Sūta, the father of Sūta Gosvāmī; śrī-bhāgavatam-the message of Śrīmad-Bhāgavatam; apāḥitavataḥ-without having properly studied; śrī-baladeva-Śrī Baladeva; avajātuḥ-offending; śrī-bhagavat-of the Supreme Personality of Godhead; tattva-the truth; asamyak-incomplete; jñāna-from knowledge; jam-produced; vacanam-speech; evam-in this way; vadanti-speak; rāja-ṛṣe-O saintly king; ṛṣayaḥ-sages; kecana-some; anvitāḥ-endowed; itivat-in this way; etādṛśa-like these; bhāgavata-of Śrīmad-Bhāgavatam; vākyena-by the statement; sva-self; viruddha-contradicting; purāṇa-Purāṇas; antara-within; vacana-of statements; bādhanam-refutation; ca-also.

Without understanding the Śrīmad-Bhāgavatam, one cannot properly understand the philosophy of spiritual life. An example of this is Romaharṣaṇa Sūta. Because of not studying the Bhāgavatam, Romaharṣaṇa had not properly understood the exalted position of Lord Balarāma. Because of an offense to Lord Balarāma, Romaharṣaṇa was killed by the Lord. From this we may understand the importance of Śrīmad-Bhāgavatam. Without reference to the Bhāgavatam, one cannot conclusively understand the nature of the Absolute Truth.

That certain sages may sometimes present false conclusions, which may sometimes even become recorded in the Purāṇas, is confirmed in the following statement of Śrīmad-Bhāgavatam (10.77.30):

"O King, some sages have said that Lord Kṛṣṇa became bewildered by the mystic jugglery of Śālva. Such conclusions should not be accepted, for they contradict the conclusion of all Vedic literatures, Lord Kṛṣṇa never becomes bewildered."

From this we may understand the supreme authority of Śrīmad-Bhāgavatam. Any scriptural explanation that contradicts the version of the Bhāgavatam should be rejected.

Text 72

yatheha karma-jito lokaḥ kṣīyate ity-ādi-vākyena.

apāma somam amṛtā abhūma ity-ādi-vacana-bādhanavāj jeyam.

atrāpi yat svavāco virudhyeta nūnam te na smaranty uta iti yukti-sad-bhāvo dṛśyate.

yathā-just as; iha-here in the earthly planetary system; karma-jitaḥ-performing the karma-kāṇḍa regulations; lokaḥ-persons; kṣīyate-become destroyed; iti-ādi-beginning with these words; vākyena-by the statement; apāma-drinking; somam-soma; amṛtāḥ-immortal; abhūma-we become; iti-ādi-beginning with these words; vacana-statement; bādhanavāt-contradicting; jñeyam-should be understood; atra-here; api-also; yat-what; sva-own; vacaḥ-statement; virudhyate-is contradicted;

nūnam-certainly; te-they; na-do not; smaranti-remember; uta-indeed; iti-thus; yukti-of logic; sat-bhāvaḥ-good condition; dṛśyate-is seen.

We may sometimes notice contradictions in the instructions of the Śruti. The two quotes which follow may serve as an example of such a contradiction within the texts of the Śruti.

"By performing the karma-kāṇḍa rituals of the Vedas one becomes ruined."
-Chāndogya Upaniṣad 8.1.6

"By performing the karma-kāṇḍa rituals of the Vedas we have become demigods eligible to drink soma-rasa."
-Ṛg-mantra 8.48.3

If a speaker contradicts himself, then his words are not very much appreciated by the speaker of Śrīmad-Bhāgavatam:

"They who are learned are not inclined to accept the statements of one who contradicts himself."
-Śrīmad-Bhāgavatam 10.77.30

Text 73

tatraivātmanaḥ sandigdhatvam eva tena sūtena vyañjitaṃ

acintyāḥ khalu ye bhāvā
na tāms tarkeṇa yojayet ity ādinā

tatra-there; eva-certainly; ātmanaḥ-of the Supreme; sandigdhatvam-doubt;
eva-certainly; tena-by him; sūtena-by Sūta Gosvāmī; vyajitam-expressed;
acintyāḥ-inconceivable; khalu-indeed; ye-which; bhāvāḥ-truths of spiritual
reality; na-not; tan-them; tarkeṇa-by logic; yojayet-may properly know; iti-
ādinā-by the statement beginning with these words.

Sūta Gosvāmī speaks the following verse to reconcile this apparent contradiction in the statements of the scriptures (Mahābhārata, Udyoga-parva):

"The truths of spiritual life are inconceivable to the crippled materialistic brain. Simply by logic and philosophy one cannot expect to properly understand them."

Text 74

kiṃ ca, tatraivottara-granthe candrasya kalāṅkāpatti-kāraṇa-kathane śrī-
kṛṣṇāvatāra-prasaṅge svayaṃ viṣṇur evety uktatvāt svenaiva virodhaś ca.

kim ca-furthermore; tatra-there; uttara-granthe-in the Prabhāsa Khaṇḍa of the Skānda Purāṇa; candrasya-of the moon-god; kalaṅka-of the spots; āpatti-misfortune; kāraṇa-cause; kathane-in the description; śrī-kṛṣṇa-of Śrī Kṛṣṇa; avatāra-appearance; prasaṅge-in that connection; svayam-personally; viṣṇuḥ-Lord Viṣṇu; eva-certainly; iti-thus; uktatvāt-from the statement; svena-by using the word "sva"; virodhaḥ-contradiction; ca-also.

Also, in the story of Candra-kalaṅkāpatti-kāraṇa in the Prabhāsa-khaṇḍa of the Skānda Purāṇa, in the description of Lord Kṛṣṇa's appearance, Kṛṣṇa is described as Lord Viṣṇu Himself. By using the words "svayaṁ viṣṇuḥ (Viṣṇu Himself)", the concocted idea that Kṛṣṇa is an incarnation of Lord Viṣṇu's hair is refuted by Vyāsadeva.

Text 75

tasmān na keśāvatāratve 'pi tātparityam, keśa-śabdasya bālatva-vacanāṁ ca.

tasmāt-for this reason; na-not; keśa-of a hair; avatāratve-as an incarnation; api-and; tātparityam-the proper understanding; keśa-śabdasya-of the word "keśa"; bālatva-of foolish and childish persons; vacanāṁ-the statement; ca-also.

The idea that Kṛṣṇa is an incarnation of Lord Viṣṇu's hair should not be accepted, for it is thus refuted by Vyāsa. Only foolish persons with a childlike mentality will insist that the word "keśa" in the phrase "keśāvatāra" from the Viṣṇu Purāṇa should be interpreted to mean "a hair".

Text 76

chalato bhagavat-tattvājñānato veti sthitam.

chalataḥ-as a trick; bhagavat-of the Supreme Personality of Godhead; tattva-the truth; ajānataḥ-from ignorance; va-or; iti-thus; sthitam-situated.

Because it is contradicted by so many descriptions in the Vedic literatures, the statement that Lord Kṛṣṇa is an incarnation of Lord Viṣṇu's hair must be either a trick to bewilder the atheists, an outlandish playful metaphor, or a falsity spoken in ignorance of the actual nature of the Supreme Personality of Godhead.

Text 77

ato vaiṣṇavādi-padyānāṁ śabdottham artham eva paśyāmaḥ

amśavo ye prakāśante
mama te keśa-samjñitāḥ
sarvajñāḥ keśavam tasmān
nāmāhur muni-sattama

iti sahasra-nāma-bhāṣyotthāpita-bhārata-vacanāt keśa-śabdenāmśur ucyate.

ataḥ-therefore; vaiṣṇava-of the Viṣṇu Purāṇa; ādi-and other Vedic literatures; padyānām-of the verses; śabda-the word; uttham-appearing; eva-certainly; paśyāmaḥ-we see; amśavaḥ-rays of light; ye-which; prakāśante-are manifest; mama-My; te-they; keśa-samjñitaḥ-known as "keśa"; sarvajñāḥ-omniscient; keśavam-Keśava; tasmāt-therefore; nāma-the name; āhuḥ-speak; muni-sattama-O best of the sages; iti-thus; sahasra-nāma-of the Viṣṇu-sahasra-nāma-stotra; bhāṣya-in the explanation; utthāpita-spoken; bhārata-of the Mahābhārata; vacanāt-from the statement; keśa-śabdena-by the word "keśa"; amśuḥ-ray of light; ucyate-is spoken.

The actual meaning of the word "keśa" when used in a name of the Supreme Personality of Godhead is explained by the Lord in the Mahābhārata in the description of the thousand names of Lord Viṣṇu. There the Lord Himself says:

"The effulgence of My transcendental body is known by the word 'keśa'. O best of the sages, because I am the source of the Brahman effulgence, the learned devotees, who know everything, call Me by the name 'Keśava'."

Text 78

tatra ca sarvatra keśetara-śabda-prayogān nānā-varṇāmśūnām śrī-nārada-
dṛṣṭatayā mokṣa-dharma-prasiddheś ca. tathā cāmśutve labdhe tau cāmśu
vāsudeva-saṅkarṣaṇāvatāra-sūcakatayā nirदिष्टाव iti tayor eva syātām iti gamyate.
tadīyayor api tayor aniruddhe 'bhivvyaktiś ca yujyata eva.

tatra-in this place; ca-and; sarvatra-throughout the Vedic literatures; keśa-
itara-śabda-prayogāt-because of the use of other words; nānā-varṇa-
colors; amśūnām-of effulgences; śrī-nārada-of Nārada Muni; dṛṣṭatayā-by the
observation; mokṣa-dharma-in the scripture known as Mokṣa-dharma;
prasiddheḥ-from the conclusion; ca-also; tathā-in the same way; ca-and;
amśutve-in the effulgence; labdhe-attained; tau-two; ca-also; amśu-splendors;
vāsudeva-Vāsudeva; saṅkarṣaṇa-Saṅkarṣaṇa; avatāra-incarnations; sūcakatayā-by
indicating; nirदिष्टाव-indicated; iti-thus; tayor-of Them; eva-certainly; syātām-
may be; iti-thus; gamyate-is approached; tadīyayor-of Their expansions; api-
also; tayor-of Them; aniruddhe-in Lord Aniruddha; abhivvyaktiḥ-manifestation;
yujyate-is suitable; eva-certainly.

We may also note in this connection that although the word "keśa" is used in

the Viṣṇu Purāṇa, it is not used in the many other descriptions of Lord Kṛṣṇa's appearance found in the Vedic literatures. That the word "keśa" should mean "effulgence" is supported by Nārada Muni's explanation in the Mokṣa-dharma that the Lord appears in a variety of forms and colors. The explanation of the Viṣṇu Purāṇa that the Lord appears as "śukla-kṛṣṇa-keśau" or "white and black keśas" may be understood to mean that the Lord appears in white and black forms. This may be understood to refer to Lord Vāsudeva and Lord Saṅkarṣaṇa, or it may also refer to Lord Aniruddha.

Text 79

avatāri-tejo-'ntarbhūtatvād avatārasya. evam eva sattvam rajas tamaḥ ity ādi
prathama-skandha-padya-prāptam aniruddhākhyā-puruṣavatāratvam

avatāri-of the Original Source of all Incarnations; tejaḥ-the effulgence;
antarbhūtatvāt-because of being situated within; avatārasya-of the incarnation;
evam-in this way; eva-certainly; sattvaṁ rajaḥ tamaḥ iti ādi-in the verse beginning
"sattvam rajas tamaḥ"; prathama-skāndha-of the First Canto of Śrīmad-
Bhāgavatam; padya-prāptam-in the verse; aniruddha-ākhyā-known as Aniruddha;
puruṣa-avatāratvam-as a puruṣa-incarnation.

Viṣṇu-tattva expansions of the Personality of Godhead are manifested from the bodily rays of the Lord. (The complexion of Lord Kṛṣṇa is blackish, and therefore the direct expansion of Lord Kṛṣṇa, which is manifested from His bodily rays, is also blackish: Lord Vāsudeva. Because Lord Saṅkarṣaṇa is manifested from Lord Balarāma, His complexion is also the same as Lord Balarāma's: white.)

The Puruṣa-avatāra Lord Aniruddha is described in the Śrīmad-Bhāgavatam (1.2.23):

"The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's creation, maintenance, and destruction, He accepts the three qualitative forms of Brahmā, Viṣṇu, and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness."

Text 80

bhavānī-nāthaiḥ ity ādi pañcama-skandha-gadya-prāptam saṅkarṣaṇāvatāratvam
ca bhavasya saṅgacchate.

bhavānī-nāthaiḥ iti ādi-in the verse beginning "bhavānī-nāthaiḥ" "bhavānī-
nāthaiḥ strī-gaṇārbuda-sahasrair avarudhyamāno bhagavataś catur-mūrter mahā-
puruṣasya turīyām tāmasīm mūrteṁ prakṛtiṁ ātmanaḥ saṅkarṣaṇa-saṁjñām ātma-

samādhi-rūpeṇa sannidhāpyaitad abhigṛṇan bhava upadhāvati"; pacama-skāndha-of the Fifth Canto of Śrīmad-Bhāgavatam; gadya-prāptam-in the prose passage; saṅkarṣaṇa-of Lord Saṅkarṣaṇa; avatāratvam-the status of an incarnation; ca-and; bhavasya-of Śiva; saṅgacchate-is manifested.

That Lord Śiva is an expansion of Lord Saṅkarṣaṇa is confirmed in the following prose statement of Śrīmad-Bhāgavatam (5.17.16):

"In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because His activities of destruction in the material world are in the mode of ignorance, He is known as tāmasī, the Lord's form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra."

Text 81

tataś ca ujjahāra ity asyāyam arthaḥ. ātmanaḥ sakāśāt śrī-vāsudeva-saṅkarṣaṇāṁśa-bhūtau keśau aṁśu ujjahāra uddhṛtavān prakāṭi-kṛtya darśitavān ity arthaḥ.

tataḥ-therefore; ca-also; ujjahāra iti-of the word "ujjahāra"; asya-of it; ayam-this; arthaḥ-the meaning; ātmanaḥ-the word "ātmanaḥ"; sakāśāt-understood in the sense of "from Himself"; śrī-vāsudeva-Vāsudeva; saṅkarṣaṇa-and Saṅkarṣaṇa; aṁśa-bhūtau-plenary expansions; keśau-by the word "keśau"; aṁśu-two splendid appearances; ujjahāra-the word "ujjahāra"; uddhṛtavān prakāṭi-kṛtya darśitavān-manifested; iti-thus; arthaḥ-the meaning.

Therefore the statement of the Viṣṇu Purāṇa (ujjahārātmanaḥ keśau sita-kṛṣṇau mahā-mune) should be understood in the following way: The word "ātmanaḥ" means "from Himself", the word "keśau" means the two incarnations Vāsudeva and Saṅkarṣaṇa, who have black and white complexions, and the word "ujjahāra" means "manifested." The entire statement means "The Lord then appeared as Vāsudeva and Saṅkarṣaṇa, who have black and white complexions."

Text 82

atrāyaṁ sumerur ity eka-deśa-darśanenaivākhaṇḍa-sumeru-nirdeśavat tad-darśanenāpi pūrṇasyaivāvirbhāva-nirdeśo jeyaḥ.

atra-here; ayam-this; sumeruḥ-Mount Sumeru; iti-thus; eka-deśa-one side; darśanena-by seeing; eva-certainly; akhaṇḍa-the entire; sumeru-Mount Sumeru;

nirdeśavat-like the revelation; tat-of that; darśanena-by the sight; api-also; pūrṇasya-of the whole; eva-certainly; āvirbhāva-appearance; nirdeśaḥ-indication; jeyaḥ-should be known.

Just as by seeing one face of the Mountain Sumeru, one can understand the nature of the entire mountain, in the same way, by properly understanding this verse from Viṣṇu Purāṇa, one will be able to know the actual nature of Lord Kṛṣṇa's appearance in the material world.

Text 83

atha sa cāpi keśau ity ādikā-vyākhyā.

udvavarhe yoga-balenātmanaḥ sakāśād vicchidya darśayām āsa. sa cāpi iti ca-śabdaḥ pūrvam uktam deva-kartṛkam nivedana-rūpam artham samuccinoti.

atha-now; sa cāpi keśau iti ādika-on the verse beginning "sa cāpi keśau"; vyākhyā-commentary; udvavarhe-the word "udvavarhe"; yoga-balena-by mystic potency; sakāśāt-near; ātmanaḥ-from Himself; sakāśāt-near; vicchidya-separating; darśayām āsa-revealed; saḥ ca api iti-the words "sa cāpi"; ca-śabdaḥ-the word "ca"; pūrvam-formerly; uktam-spoken; deva-by the demigods; kartṛkam-done; nivedana-of an appeal; rūpam-in the form; artham-meaning; samuccinoti-refers.

An explanation of the verses from Mahābhārata quoted in Text 56 follows:

In these verses the word "udvavarhe" means that the Lord appears by His own mystic potency. The word "ca" (also) refers the reader to the demigods' prayers recorded in the previous verses.

Text 84

api-śabdā tad-udvarhane śrī-bhagavat-saṅkarṣaṇayor api hetu-kartṛtvam sūcayati.

api-śabdaḥ-the word "api"; tat-udvarhane-in connection with the word "udvavarhe"; śrī-bhagavat-of Lord Vāsudeva; saṅkarṣaṇayoḥ-and Lord Saṅkarṣaṇa; api-also; hetu-kartṛtvam-the condition of being the cause; sūcayati-indicates.

The word "api" (even) in connection with the word "udvavarhe" (manifested) ("Even if Kṛṣṇa and Balarāma had appeared from Lord Viṣṇu") indicate that in reality Vāsudeva and Saṅkarṣaṇa are emanations of Kṛṣṇa and Balarāma.

Text 85

tau cāpi iti ca-śabdo 'nukta-samuccayārthatvena bhagavat-saṅkarṣaṇau svayam āviviśatuḥ. paścāt tau ca tat tadātmyenāviviśatur iti bodhayati. api-śabdo yatrānusyūtāv amū, so 'pi tad-amśa apīti gamayati. tayor eko balabhadro babhūva ity ādikam tu nara-nārāyaṇo bhavet. harir eva bhaven naraḥ ity ādivat tad-aikyāvāpty-apekṣayā.

tau capi iti-the words tau capi"; ca-śabdaḥ-the word "ca"; anukta-unspoken; samuccaya-arthatvena-with additional meanings; bhagavat-Vāsudeva; saṅkarṣaṇau-and Saṅkarṣaṇa; svayam-personally; āviviśatuḥ-entered; paścāt-afterwards; tau-the two; ca-also; tat-therefore; tad-ātmyena-in Their original forms; āviviśatuḥ-entered; iti-thus; bodhayati-teaches; api-śabdaḥ-the word "api"; yatra-where; anusyūtāu-joined; amū-the two; saḥ api-the same person; tat-His; amśaḥ-expansions; api-also; iti-thus; gamayati-causes to go; tayor-from the two; ekaḥ-one; balabhadraḥ-Balarāma; babhūva-became; iti adikam-etc.; tu-also; nara-nārāyaṇaḥ-Nara and Nārāyaṇa Ṛṣis; bhavet-became; hariḥ-Hari; eva-certainly; bhavet-became; naraḥ-Nara; iti ādivat-as in the passage beginning; tat-of Them; aikya-oneness; avāpty-attainment; apekṣayā-with reference to.

An intricate sequence of events is hinted by the use of the phrase "tau cāpi (the two of them, also, also)" in this passage from the Mahābhārata. First: Vāsudeva and Saṅkarṣaṇa (the puruṣa-incarnations) entered the wombs of Devakī and Rohiṇī. Then: Kṛṣṇa and Balarāma (the original forms of Vāsudeva and Saṅkarṣaṇa) entered the wombs of Devakī and Rohiṇī "also". Then, within the womb of Devakī, Vāsudeva and Kṛṣṇa joined to become a single Kṛṣṇa, and within Rohiṇī's womb Saṅkarṣaṇa and Balarāma joined to become a single Balarāma. In this way the word "api" (also) refers to the joining of Kṛṣṇa-Vāsudeva and Balarāma-Saṅkarṣaṇa. In other words, Lord Kṛṣṇa sent His immediate viṣṇu-tattva expansions into the material world before He personally came, and when He personally came, He and His viṣṇu-tattva forms became united into a single form. This is confirmed in the following statements:

1. "tayor eko balabhadro babhūva" (the two of Them then became one Balarāma).
2. "nara-nārāyaṇo bhavet. harir eva bhaven naraḥ" (Nara-Nārāyaṇa Ṛṣis joined to become a single Lord Hari).

Text 86

keśavaḥ śrī-mathurāyām keśava-sthānākhyā-mahā-yoga-pīṭhādhipatvena prasiddhaḥ, sa eva kṛṣṇa iti.

keśavaḥ-Kesava; śrī-mathurāyām-in Mathurā; keśava-of Lord Keśava; sthāna-the abode; ākhyā-known as; mahā-great; yoga-pīṭha-sacred place; adhipatvena-as

the ruler; prasiddhaḥ-famous; saḥ-He; eva-certainly; kṛṣṇaḥ-Kṛṣṇa; iti-thus.

Another meaning of this passage from the Mahābhārata which explains that Kṛṣṇa appears as a "keśa" is that "Keśava" is specifically the name of Lord Kṛṣṇa when He appears as the monarch of Mathurā. In this way, the passage from the Mahābhārata may be paraphrased: "The original Kṛṣṇa then appeared in His feature as Keśava (the monarch of Mathurā)."

Text 87

ata evodāhariṣyate bhūmeḥ suretara ity ādi. śrī-nṛsimha-purāṇe tu sita-kṛṣṇe ca mac-chaktī iti tat-tad-varṇa-nirdeśenāmsu-vācaka eva śakti-śabda iti tat-tulya-tātparyopekṣayā.

ataḥ eva-therefore; udahariṣyate-it may be said; bhūmeḥ suretara ity ādi-the verse beginning "bhūmeḥ suretara"; śrī-nṛsimha-purāṇe-in the Nṛsimha Purāṇa; tu-but; sita-white; kṛṣṇe-and black; ca-and; mat-my; śakti-potencies; tat-tat-various; varṇa-colors; nirdeśena-by describing; amśu-the effulgence; vācakaḥ-describing; eva-certainly; śakti-śabdaḥ-by the word "śakti"; iti-thus; tat-with that; tulya-equal; tātparya-understanding; upekṣayā-with reference to this.

In the Śrīmad-Bhāgavatam (2.7.26) Lord Kṛṣṇa is described as "sita-kṛṣṇa-keśa". This does not mean that Kṛṣṇa is an incarnation of a black hair from Lord Viṣṇu. The actual explanation of this word is found in the Nṛsimha Purāṇa, where the Lord explains: "sita-kṛṣṇe ca mac-chaktī" (I appear in many viṣṇu-tattva forms, which have complexions of white, black, and many other colors).

Text 88

śrīmad-bhāgavatasya tu naiṣā prakriyāvakalitā. tasmāt evam vadanti rājarṣe ity ādivad eva sābhimatā. kadācid ātma-gopānāya bhagavān yad anyathā darśayati, tad eva ṛṣayo yathā-mati prastuvantīti. tad etad anuvādakasya bhūmeḥ suretara-varūtha-ity ādau kalayā sita-kṛṣṇa-keśaḥ ity asya ca yojanā.

śrīmad-bhāgavatasya-of the Śrīmad-Bhāgavatam; tu-but; na-not; eṣa-this; prakriyā-avakalitā-fault; tasmāt-therefore; evam vadanti rājarṣe iti ādivat-just as the verse beginning with "evam vadanti rājarṣe"; eva-certainly; sa-it; abhimatā-may be considered; kadācit-sometimes; ātma-Himself; gopānāya-for concealing; bhagavān-the Original Personality of Godhead; yat-because; anyathā-otherwise; darśayati-displays Himself; tat-for this reason; eva-certainly; ṛṣayaḥ-the sages; yatha-mati-as far as their realization permits; prastuvanti-offer prayers; iti-thus; tat-therefore; etad-this; anuvādakasya-of the speaker; bhūmeḥ suretara-varūtha-ity ādau-the verse beginning with the words "bhūmeḥ suretara-varūtha"; kalayā sita-kṛṣṇa-keśaḥ ity-the phrase "kalayā sita-kṛṣṇa-keśaḥ"; asya-of this; ca-also; yojanā-

suitable.

Because this phrase from the Bhāgavatam (sita-kṛṣṇa-keśaḥ) is somewhat ambiguous, the Bhāgavatam should not be considered faulty. The phrase from the Bhāgavatam describing Kṛṣṇa's bewilderment when Śālva tricked Him (evam vadanti rājarṣe) is described as an explanation given by some sages. In other words, although Kṛṣṇa is never actually bewildered, some sages said that He was bewildered on that occasion. Therefore the statements of the Bhāgavatam sometimes contain the opinions of certain sages according to their partial understanding. Sometimes the Original Personality of Godhead chooses to conceal Himself and He appears to be something that He actually is not. Because the Lord sometimes does not reveal His actual nature, therefore it is said that the sages describe Him according to their realization. In other words, the opinions of the sages sometimes present an incomplete view of the Supreme Lord. It is possible to interpret this Bhāgavatam verse (2.7.26) (which describes the "sita-kṛṣṇa-keśaḥ") as such a partial understanding, even though it is recorded in the Bhāgavatam.

Text 89

kalayā amśena yaḥ sita-kṛṣṇa-keśaḥ, sita-kṛṣṇau keśau yatra tathā-vidhaḥ, sa eva sākṣād bhagavān jāta ity evam kartavyeti.

kalayā-the word "kalayā"; amśena-means "with His expansions; yaḥ-who; sita-kṛṣṇa-keśaḥ-the phrase "sita-kṛṣṇa-keśaḥ"; sita-kṛṣṇa keśau yatra tathā-vidhaḥ-who expands as the white and black puruṣa incarnations (Saṅkarṣaṇa and Vāsudeva); saḥ eva-that very same person; sākṣāt-directly; bhagavān-the Original Personality of Godhead; jātaḥ-appeared; iti-thus; evam kartavya iti-in this way it should be understood.

Lord Kṛṣṇa is therefore the Original Personality of Godhead, and the phrase "kalayā sita-kṛṣṇa-keśaḥ" means "The Supreme Personality of Godhead, who expands as the white and black puruṣa-incarnations (Lord Saṅkarṣaṇa and Lord Vāsudeva)."

Text 90

ata eva puruṣa-nārāyaṇasya tathāgamana-pratipādaka-śrī-hari-vaṁśi-vākyam api tat-tejasām ākarṣaṇa-vivakṣayaivoktam. sarveṣām praveśaś ca tasmin sayuktikam evodāharaṇīyaḥ.

ataḥ eva-therefore; puruṣa-nārāyaṇasya-of Lord Nārāyaṇa; tathā-in the same way; āgamana-Kṛṣṇa's arrival; pratipādaka-describing; śrī-hari-vaṁśa-vākyam-statement of the Hari-vaṁśa; api-and; tat-His; tejasam-potency; ākarṣaṇa-taking; vivakṣayā-with an intention to describe; uktam-spoken; sarveṣām-of all;

praveśaḥ-entrance; ca-also; tasmin-within Him; sa-yuktikam-with good reason; eva-certainly; udāharaṇīyaḥ-should be described.

According to the description of Lord Kṛṣṇa's advent found in the Hari-vamśa (and quoted in Text 59 of this anuccheda), all the potencies of Lord Nārāyaṇa are present within the form of Lord Kṛṣṇa. Actually, all the forms of the Personality of Godhead are present within the original form of Kṛṣṇa.

Text 91

ataḥ pādmottara-khaṇḍe nṛsimha-rāma-kṛṣṇeṣu ṣaḍ-guṇya-paripūraṇam ity avatārāntara-sādhāraṇyam api mantavyam. kintv avatārāṇām prasaṅge teṣu śreṣṭhe vividīṣite sāmānyatas tāvat sarva-śreṣṭhas traya uktāḥ. teṣv apy uttarottaratrādhikya-kramābhiprāyeṇa śrī-kṛṣṇe śraiṣṭhyam vivakṣitam. ata eva śrī- viṣṇu-purāṇe maitreyena hiraṇyakaśipu tvādiṣu jaya-vijayayos tayor amukti-mukti-kāraṇe pṛṣṭe śrī-parāśaro 'pi śrī-kṛṣṇasyaivāty-udbhaṭaiśvarya-prakāśam āha.

ataḥ-therefore; padma-uttara-khaṇḍe-in the Uttara Khaṇḍa of the Padma Purāṇa; nṛsimha-in Lord Nṛsimha; rāma-in Lord Rāma; kṛṣṇeṣu-and in Lord Kṛṣṇa; ṣaḍ-guṇya-of the six opulences; paripūraṇam-fullness; iti-thus; avatāra-antara-for all the incarnations of Godhead; sādhāraṇyam-universal feature; api-although; mantavyam-should be considered; kintu-however; avatārāṇām prasaṅge-among all the incarnations of Godhead; teṣu-among them; śreṣṭhe-best; vividīṣite-desired to be known; sāmānyataḥ-generally; tāvat-to that extent; sarva-of all; śreṣṭhaḥ-best; trayaḥ-three; uktāḥ-are described; teṣu-among them; api-even; uttara-uttaratra-ādhikya-krama-of each one superior to the preceding one; abhiprāyeṇa-with the intention; śrī-kṛṣṇe-for Lord Kṛṣṇa; śraiṣṭhyam-superiority; vivakṣitam-is desired to be spoken; ataḥ eva-therefore; śrī-viṣṇu-purāṇe-in the Viṣṇu Purāṇa; maitreyena-by Maitreya; hiraṇyakaśipu tvādiṣu-in the condition of accepting the forms of Hiraṇyakaśipu and other demons; jaya-of Jaya; vijayoḥ-and Vijaya; tayor-of them; amukti-without liberation; mukti-of liberation; kāraṇe-when the cause; pṛṣṭe-was asked; śrī-parāśaraḥ-Parāśara Muni; api-also; śrī-kṛṣṇasya-of Lord Kṛṣṇa; eva-certainly; ati-great; udbhaṭa-extraordinary; aiśvarya-opulence and prowess; prakāśam-manifestation; āha-described.

The Padma Purāṇa Uttara-khaṇḍa explains:

nṛsimha-rāma-kṛṣṇeṣu
ṣaḍ-guṇya-paripūraṇam

"The six opulences of wealth, strength, fame, beauty, knowledge and renunciation are fully present in the forms of Lord Nṛsimha, Rāma, and Kṛṣṇa."

Although all the forms of the Personality of Godhead fully display these six opulences, these three forms are singled out as especially displaying them. Because the most significant word "nṛsimha-rāma-kṛṣṇeṣu" is a dvandva-compound, and

because the most important word is generally placed at the end of a compound-word, we may conclude that because Kṛṣṇa is placed at the end of this compound, He is the most important of all the forms of the Lord.

This is confirmed in the Viṣṇu Purāṇa, where Maitreya Muni asks Parāśara Muni why Jaya and Vijaya, although killed by the hands of Lord Nṛsimha, Lord Varāha, and other forms of the Lord, did not attain liberation, although they both became liberated when killed by the hand of Lord Kṛṣṇa. To answer this question, Parāśara Muni described Lord Kṛṣṇa's supreme position among all the forms of the Personality of Godhead, and His supreme opulence and power.

Text 92

kim ca śrī-kṛṣṇam aprāpyānyatra tv asurāṇām muktir na sambhavati.

kim ca-furthermore; ca-also; śrī-kṛṣṇam-Lord Kṛṣṇa; aprāpya-without attaining; anyatra-otherwise; tu-but; asurāṇām-of demons; muktiḥ-liberation; na-not; sambhavati-is possible.

Generally speaking, demons cannot attain liberation unless they attain the personal association of Lord Kṛṣṇa.

Text 93

eva-kāra-dvayena svayam eva śrī-gītāsu tathā sūcanāt

eva-kāra-the word "eva"; dvayena-by twice repeating; svayam-personally; eva-certainly; śrī-gītāsu-in the Bhagavad-gītā; tathā-in this way; sūcanāt-from the indication.

This is described in the following verses of Bhagavad-gītā (16.19-20), where Lord Kṛṣṇa repeats the word "eva" (certainly) twice to emphasize the point:

Text 94

tān ahaṁ dviṣataḥ krūrān
samsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

tān-those; aham-I; dviṣataḥ-envious; krūrān-mischievous; samsāreṣu-into the ocean of material existence; narādhamān-the lowest of mankind; kṣipāmi-put; ajasram-innumerable; aśubhān-inauspicious; āsurīṣu-demoniac; eva-certainly;

yonīṣu-in the wombs.

"Those who are envious and mischievous, who are lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

Text 95

āsurīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānti adhamām gatim

āsurīm-demoniac; yonim-species; āpannāḥ-gaining; mūḍhāḥ-the foolish; janmani janmani-in birth after birth; mām-unto Me; aprāpya-without achieving; eva-certainly; kaunteya-O son of Kuntī; tataḥ-thereafter; yānti-goes; adhamām-condemned; gatim-destination.

"Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence."

Text 96

kuṭracid bhagavad-dveṣiṇām tat-smaraṇādi-prabhāvena śrūyatām vā muktiḥ.
sarveṣām api tad-dveṣiṇām tu mukti-pradattvam anyatrāvatāre 'vatāriṇi vā na kaccic
ca śrūyate. tasmāt teṣām api mukti-datṛtvāya śrī-kṛṣṇa evaiśvarya-prakāśādhikyam
darśayati. yuktam eva varṇayām āsa sa śrī-parāśaraḥ.

kuṭracit-sometimes; bhagavat-of the Lord; dveṣiṇām-of the enemies; tat-of the Lord; smaraṇa-ādi-by remembrance, or by otherwise rendering service; prabhāvena-by the strength; śrūyatām-is heard; vā-or; muktiḥ-liberation; sarveṣām-of all; api-however; tat-dveṣiṇām-of the Lord's enemies; tu-but; mukti-liberation; pradattvam-the status of granting; anya-other; avatāre-during the incarnation; avatāriṇi-the source of incarnations; vā-or; na-not; kaccit-some; ca-and; śrūyate-is heard; tasmāt-for this reason; teṣām-of them; api-even; mukti-datṛtvāya-for granting liberation; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; aiśvarya-opulence; prakāśa-manifestation; adhikyam-superiority; darśayati-reveals; yuktam-properly; eva-certainly; varṇayām āsa-described; saḥ-he; śrī-parāśaraḥ-Parāśara Muni.

According to the descriptions of the Vedic literatures, although the enemies of the Supreme Lord attain liberation by constantly thinking of the Lord or by inadvertently serving Him in some capacity, generally they do not all become liberated simply by associating with the Lord or being killed by Him. By killing

and liberating these demons, Lord Kṛṣṇa reveals His transcendental opulence, greater than the opulences of any other form of the Personality of Godhead. These statements are all confirmed by the explanations spoken by Parāśara Muni and recorded in the Viṣṇu Purāṇa.

Text 97

ata eva sarvam aiśvarya-sākṣāt-kārasya mukti-hetutvam uktvā punaś ca
pūtanādi-mokṣam vicintya kālanemy-ādihām ca tad-abhāvam āśaṅkya tad apy
asahamānas tasya tu śrī-kṛṣṇākhyasya bhagavataḥ paramādbhuta-svabhāva evāyam
ity uvāca sarvāntima-gadyena

ataḥ eva-therefore; sarvam-completely; aiśvarya-opulence; sākṣāt-kārasya-manifesting; mukti-liberation; hetutvam-the condition of being the cause; uktvā-having described; punaḥ-again; ca-also; pūtanā-of Pūtanā; ādi-and others; mokṣam-the liberation; vicintya-considering; kālanemi-of Kālanemi; ādinām-and others; ca-also; tat-abhāvam-the position of not being liberated; āśaṅkya-suspecting; tat-that; api-also; asahamānaḥ-not tolerating; tasya-of Him; tu-but; śrī-kṛṣṇa-ākhyasya-named Śrī Kṛṣṇa; bhagavataḥ-of the Original Personality of Godhead; parama-supreme; adbhuta-astonishing; svabhāvaḥ-nature; eva-certainly; ayam-this; iti-thus; uvāca-said; sarva-all; antima-at the end; gadyena-by the prose statement.

When Lord Kṛṣṇa considered how Pūtanā and other demons had already become liberated, He began to suspect that perhaps Kālanemi and the other remaining demons would not attain liberation. This possibility became completely intolerable for the Lord. This astonishing transcendental nature of the Supreme Personality of Godhead, Lord Kṛṣṇa, is described by Parāśara Muni at the end of his prose description of the Lord's opulence. Parāśara said (Viṣṇu Purāṇa 4.15.9):

Text 98

ayam hi bhagavān kīrtitaḥ saṁsmṛtaś ca dveṣānubandhenāpy akhila-surāsurādi-
durlabham phalam prayacchati, kim uta samyag-bhaktimatām ity anena.

ayam-He; hi-certainly; bhagavān-the Supreme Personality of Godhead; kīrtitaḥ-glorified; saṁsmṛtaḥ-remembered; ca-and; dveṣa-anubandhena-with hatred; api-even; akhila-by all; sura-the demigods; asura-demons; ādi-and others; durlabham-difficult to attain; phalam-result; prayacchati-grants; kim uta-what to speak?; samyak-bhaktimatām-of the pure devotees.

"The Supreme Personality of Godhead, Lord Kṛṣṇa, freely gave liberation to the demons who, although full of hatred for Him, somehow became immersed in remembering Him or talking about Him. If the Lord gave to these demons

liberation, which is ordinarily very difficult for them, or even for the demigods or anyone else to achieve, then how shall we be able to describe the benediction He gave to the pure devotees full of love for Him?"

Text 99

ataḥ śrī-bhāgavata-mate tayor janma-traya-niyamaś ca śrī-kṛṣṇād eva tan-
mokṣaḥ sambhaved ity apekṣayaiveti jñeyam.

ataḥ-therefore; śrī-bhāgavata-of the Śrīmad-Bhāgavatam; mate-in the opinion;
tayoḥ-of Jaya and Vijaya; janma-traya-niyamaḥ-punishment of taking three births
as demons; ca-and; śrī-kṛṣṇāt-from Śrī Kṛṣṇa; eva-certainly; tat-their; mokṣaḥ-
liberation; sambhaved-became possible; iti-thus; apekṣayā-in this regard; eva-
certainly; iti-thus; jñeyam-it should be understood.

The Śrīmad-Bhāgavatam explains that Jaya and Vijaya were cursed to take three
births as demons. We may note in this connection that they were ultimately
liberated by Kṛṣṇa. Their liberation was possible only from the hand of Kṛṣṇa and
not from any other form of the Lord.

Text 100

ata eva śrī-nāradenāpi tam uddiṣyaivoktam vaireṇa yaṁ nṛpatayaḥ ity ādinā, śrī-
brahmaṇā ca ye ca pralamba-khara-durdara ity ādinā sarveṣāṁ muktidadtvam ca
tasya śrī-kṛṣṇasya nija-prabhāvātiśayena yathā kathañcit smarṭṛ-cittākaraṣaṇātiśaya-
svabhāvāt. anyatra tu tathā svabhāvo nāstīti nāsti muktidadtvam. ata eva veṇasyāpi
viṣṇu-dveṣiṇas tadvad āveśābhāvān mukty-abhāva iti.

ataḥ eva-therefore; śrī-nāradena-by Nārada Muni; api-also; tam uddiṣya-in this
connection; eva-certainly; uktam-is explained; vaireṇa yaṁ nṛpatayaḥ iti ādinā-
by the verse (Bhāg. 11.5.48) "vairēṇa yaṁ nṛpatayaḥ śiśupāla-pauṇḍra-śālvādayo
gati-vilāsa-vilokanādyaiḥ dhyāyanta ākr̥ta-dhiyaḥ śayanāsanādau tat-sāmyam āpur
anurakta-dhiyāṁ punaḥ kim"; śrī-brahmaṇā-by Lord Brahmā ; ca-also; ye ca
pralamba-khara-durdara iti ādinā-by the verse (Bhāg. 2.7.34-35) "ye ca pralamba-
khara-dardura-keśy-ariṣṭa-mallebha-kāmsa-yavanāḥ kapi-pauṇḍrakādyāḥ anye ca
śālva-kuja-balvala-dantavakra-saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ/"ye vā
mṛdhe samiti-śālina ātta-cāpāḥ kāmboja-matsya-kuru-sṛjaya-kaikayādyāḥ yāsyanty
adarśanam alam bala-pārtha-bhīma-vyājāhvayena hariṇā nilayaṁ tadyam";
sarveṣāṁ-of all; muktidadtvam-the position of granting liberation; ca-and; tasya-of
Him; śrī-kṛṣṇasya-Śrī Kṛṣṇa; nija-prabhava-atiśayena-by His great potency; yathā-
just as; kathañcit-in every way; smarṭṛ-of the meditator; citta-the mind;
ākaraṣaṇa-attracting; atiśaya-great; svabhāvāt-because of nature; anyatra-
otherwise; tu-but; tathā-in that way; sva-own; bhāvaḥ-nature; na-not; asti-is;
na-not; asti-is; muktidadtvam-the position of granting liberation; ataḥ eva-for this

reason; veṅsya-of King Veṅa; api-also; viṣṇu-for Lord Viṣṇu; dveṣiṅaḥ-full of hatred; tādvat-in that way; āveśa-entrance; abhāvāt-because of the non-existence; mukti-of liberation; abhāvaḥ-non-existence; iti-thus.

Even demons who are killed by Lord Kṛṣṇa, or who think of Him at the time of death in a spirit of enmity, attain liberation. This is confirmed by Nārada Muni in the following verse of Śrīmad-Bhāgavatam (11.5.48):

"Kings like Śiśupāla, Pauṇḍraka and Śālva meditated in envy upon the movements, playful gestures, glances and other attractions displayed by Lord Kṛṣṇa. Thus fixing their minds while engaged in lying down, sitting, and in all activities, they attained a status equal to His. How then to compare with those whose minds are naturally attached to Him in a favorable mood?"*

It is also confirmed by Lord Brahmā in these words (Śrīmad-Bhāgavatam 2.7.34):

"All demonic personalities like Pralamba, Dhenuka, Baka, Keśī, Ariṣṭa, Cāṇūra, Muṣṭika, Kuvalayāpīḍa elephant, Kāmsa, Yavana, Narakāsura and Pauṇḍraka, great marshals like Śālva, Dvidida monkey and Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmī, as also great warriors like Kāmbōja, Matsya, Kuru, Sṛñjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuṅṭha planets."*

By His own transcendental potency, Lord Kṛṣṇa can grant liberation to anyone, regardless of how they think of Him. It is only Lord Kṛṣṇa who will always grant liberation to the demons killed by Him. If one is thinking of Lord Kṛṣṇa, even adversely, at the time of death, he will certainly become liberated. If one hatefully thinks of any other form of the Lord at the time of death, he may not necessarily become liberated. For example, the demon Veṅa was unable to think of the form of Śrī Kṛṣṇa at the time of his death, and therefore the demon did not attain liberation. One who, at the time of his death meditates on the Personality of Godhead in a spirit of animosity is only assured of liberation if the object of his meditation is specifically the form of Śrī Kṛṣṇa.

Text 101

ata evoktam tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet iti.

ataḥ eva-therefore; tasmāt-therefore; kenāpi-by any; upāyena-means; manaḥ-the mind; kṛṣṇe-in Kṛṣṇa; niveśayet-one should fix.

Because liberation is attainable even for one who remembers the form of Śrī Kṛṣṇa even in a spirit of animosity, it is said in the Śrīmad-Bhāgavatam (7.1.33):

"Therefore one must somehow think of Kṛṣṇa, whether in a friendly way, or inimically."

Text 102

tasmād asty eva sarvato 'py āścaryatamā śaktiḥ śrī-kṛṣṇasyeti siddham.

tasmāt-from this evidence; asti-there is; eva-certainly; sarvataḥ-completely; api-also; āścaryatama-most astonishing; śaktiḥ-potency; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; iti-thus; siddham-the conclusion.

From these statements we may conclude that Lord Kṛṣṇa is the master of the most wonderful transcendental potency.

Text 103

tad evaṁ virodha-parihāreṇa viruddhārthānām apy arthānukūlyena śrī-kṛṣṇasya svayaṁ-bhagavattvam eva dṛḍhī-kṛtam.

tat-therefore; evaṁ-in this way; virodha-objections; parihāreṇa-by removing; viruddha-arthānām-of the improperly interpreted scriptural passages; arthānukūlyena-by the proper interpretation; śrī-kṛṣṇa-of Śrī Kṛṣṇa; svayaṁ-bhagavattvam-the status of the Original Personality of Godhead; eva-certainly; dṛḍhī-kṛtam-is conclusively proven.

By answering all objections and by giving the proper interpretation of those scriptural passages, which when misinterpreted cover the actual meaning of the Vedic literatures, I have firmly established the fact that Lord Kṛṣṇa is the Original Form of the Personality of Godhead.

Text 104

tatra ca vedānta-sūtrādāv apy ekasya mahā-vākyasya nānā-vākya-virodha-parihāreṇaiva sthāpanāya darśayan nāpy atraivedṛśam ity aśraddheyam. vākyaṅnām durbala-balitvam eva vicaraṇīyam, na tu bahv-alpatā. dṛśyate ca loke-ekenāpi yuddhe sahasra-parājaya iti. evaṁ ca bahu-virodha-parihāreṇaiva svasmin śrī-kṛṣṇākhye para-brahmaṇi sarva-vedābhidheyam āha

tatra-in this connection; ca-also; vedānta-sūtra-in the Vedānta-sūtra; ādau-and other Vedic literatures; api-also; ekasya-of one; mahā-vākyasya-great statement; nānā-various; vākya-statements; virodha-opposition; parihāreṇa-by removing;

eva-certainly; sthāpanāya-of establishing; darśayan-showing; na-not; api-but; atra-here; eva-certainly; idr̥sam-in this way; iti-thus; āsraddhā-lack of faith; iyam-this; vākyaṅām-of statements; durbala-of the weak; balitvam-strength; eva-certainly; vicaraṅīyam-to be established; na-not; tu-but; bahu-of many statements; alpatā-weakness; dr̥syate-is observed; ca-also; loke-in the world; ekena-by one; api-even; yuddhe-in battle; sahasra-of thousands; parajayaḥ-victor; iti-thus; evam-in the same way; ; ca-also; bahu-many; virodha-objections; parihāreṅa-by removing; eva-certainly; svasmin-in Himself; kṛṣṇa-ākhye-named Kṛṣṇa; para-brahmaṅi-the Supreme Personality of Godhead; sarva-all; veda-of the Vedas; abhidheyam-name-āha-says.

Someone may object: By speaking only a few arguments, you have attempted to refute the great mass of evidence against your theory. I cannot believe your conclusion.

To this I reply: In the Vedānta-sūtra and other Vedic literatures many lengthy arguments are refuted in a few words. The length of an argument is not the criterion of whether it is true or not. Even in the material world we may see an example of this, for sometimes a single strong fighter may defeat a thousand soldiers in the battle. In the same way a single strong argument may defeat thousands of illogical words. All of your arguments are defeated by Lord Kṛṣṇa Himself, for He describes Himself as the ultimate meaning of all the Vedic literatures in the following words (Śrīmad-Bhāgavatam 11.21.42-43):

Text 105

kiṁ vidhatte kiṁ ācaṣṭe
kiṁ anūdya vikalpayet
ity asyā hṛdayaṁ loke
nānyo mad veda kaścana

mām vidhatṭe 'bhidhatte mām
vikalpyāpohyate hy aham

kim-what; vidhatte-direct; kim-what; ācaṣṭe-declare; kim-what; anūdya-taking as the object; vikalpayet-may conjecture; iti-thus; asyāḥ-of the Vedic literature; hṛdayam-intention; loke-in this world; na-not; anyāḥ-other; mat-than Me; veda-knows; kaścana-anyone; mām-Me; vidhatte-they ordain; abhidhatte-set forth; mām-Me; vikalpya-speculating; aphyate-am fixed; hi-certainly; aham-I.

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me."

Sarva-samvadini Comment

kim vidhatte iti; asya cūrṇika-praghaṭṭake keśa"-śabda-vyākhyāne śrī-hari-vaṁśa-vākyāni

tatra sā pārvatī nāma
guhā devaiḥ sudurgamā
tribhis tasyaiva vikrantair
nityam parvasu pūjitā

purāṇam tatra vinyasya
deham harir udāra-dhīḥ
ātmānam yojayām āsa
vasudeva-gr̥he prabhuḥ iti.

kim vidhatte iti-Śrīmad-Bhāgavatam 11.21.42-43 quoted on @ page 234; asya-of this verse; cūrṇika-praghaṭṭake-in the style of composition known as "cūrṇika"; keśa-śabda-of the word "keśa"; vyākhyāne-in the explanation; śrī-hari-vaṁśa-of the Hari-vaṁśa; vākyāni-the statements; tatra-there; sā-that; pārvatī-of the mountain; nāma-indeed; guhā-the cave; devaiḥ-by the demigods; sudurgamā-very difficult to be approached; tribhiḥ-by three; tasya-of Him; eva-certainly; vikrantaiḥ-powerful; nityam-eternally; parvasu-in that place; pūjitā-worshipped; purāṇam-existing from time immemorial; tatra-there; vinyasya-placing; deham-form; hariḥ-Lord Hari; udāra-dhīḥ-magnanimous; ātmānam-Himself; yojayām āsa-manifested; vasudeva-of Mahārāja Vasudeva; gr̥he-in the home; prabhuḥ-the Supreme Master.

That Lord Kṛṣṇa is not an incarnation of one of Lord Viṣṇu's hairs, but is directly the Original Supreme Personality of Godhead is also confirmed in the following statement of the Hari-vaṁśa:

"The Supreme Personality of Godhead, Lord Hari, Whom even the demigods cannot approach, then appeared in that mountain cave in His primeval original transcendental form. After being worshipped by Brahmā , Śiva, and Viṣṇu, the magnanimous Supreme Lord appeared within the home of Mahārāja Vasudeva."

Anuccheda 30

Text 1

ṭad evam, kṛṣṇas tu bhagavān svayam ity etat-pratijā-vākyāya mahā-vīra-

rājāyevātmanaiva nirjityātmāsāt-kṛta-virodhi-śatārthāyāpi śobhā-viśeṣeṇa
prekṣāvātām ānandanārtham caturaṅgiṇīm senām ivānyām api vacana-śreṇīm
upaharāmi. tatra tasya līlāvatāra-karṭṛtvam āha

tat-therefore; evam-in this way; kṛṣṇaḥ tu bhagavān svayam iti-the statement
"kṛṣṇas tu bhagavān svayam (Bhāg. 1.3.28); etat-of this; pratijā-assertion;
vākya-ya-for statement; mahā-great; vīra-of heros; rājāya-for the ruler; iva-just as;
ātmanā-personally; iva-just as; nirjitya-having defeated; ātmāsāt-kṛta-brought
under subjugation; virodhi-of those attempting to refute the arguments; śata-of
hundreds; arthāya-meanings; api-even; śobhā-with a beauty; viśeṣeṇa-specific;
prekṣāvātām-of the observers; ānandana-artham-for the delight; caturaṅgiṇīm-
consisting of four parts (footsoldiers, cavalry, chariot warriors, and warriors riding
elephants); senām-army; iva-just like; anyām-the other; api-even; vacana-of
words; śreṇīm-multitude; upharāmi-I bring; tatra-in this connection; tasya-of
Lord Kṛṣṇa; līlā-avatāra-of pastime incarnations; karṭṛtvam-the status as the
original source.

Our paribhāṣā-sūtra (kṛṣṇa tu bhagavān svayam) now appears as a great heroic
king who has just defeated hundreds of enemies in the form of opposing
arguments and completely brought them under his submission to the great delight
of all onlookers. I shall now bring into view the multitude of arguments that forms
the footsoldiers, cavalry, chariot warriors and elephant-riding warriors of his army.
The first division of that army consists of the arguments to prove that Śrī Kṛṣṇa is
the origin of all līlā-avatāras (pastime incarnations). At the beginning of this
division is the following verse spoken by the demigods to Lord Kṛṣṇa (Śrīmad-
Bhāgavatam 10.2.40):

Text 2

matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ
tvam pāsi nas tri-bhuvanam ca yathādhuneśa
bhāram bhuvo hara yadūttama vandanam te
ity ādi spaṣṭam devāḥ śrī-bhagavantam.

matsya-the fish incarnation; aśva-the horse incarnation; kacchapa-the tortoise
incarnation; nṛsimha-the Narasimha incarnation; varāha-the Varāha incarnation;
haṁsa-the swan incarnation; rājanya-incarnations as Lord Rāmacandra and other
kṣatriyas; vipra-incarnations as brāhmaṇas like Vāmanadeva; vibudheṣu-among
the demigods; kṛta-avatāraḥ-appeared as incarnations; tvam-Your Lordship; pāsi-
please save; naḥ-us; tri-bhuvanam ca-and the three worlds; yathā-as well as;
adhunā-now; īśa-O Supreme Lord; bhāram-burden; bhuvaḥ-of the earth; hara-
please diminish; yadu-uttama-O Lord Kṛṣṇa, best of the Yadus; vandanam te-we
offer our prayers unto You; iti-thus; ādi-beginning; spaṣṭam-the meaning is clear;
devāḥ-the demigods; śrī-bhagavantam-to Lord Kṛṣṇa.

"O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You."*

Anuccheda 31

tathā, sureṣv ṛṣīṣv īśa tathaiva ity ādi. spaṣṭam, brahmā tam.

tathā-in the same way; sureṣu ṛṣīṣu īśa tathā eva iti ādi-the Śrīmad-Bhāgavatam 10.14.20 ("sureṣv ṛṣīṣv īśa tathaiva nṛṣv api, tiryakṣu yadaḥsv api te 'janasya, janmāsatāṁ curmada-nigrahāya, prabho vidhātaḥ sad-anugrahāya"); spaṣṭam-clear; brahma-Brahmā ; tam-to Lord Kṛṣṇa.

This is confirmed in the following verse spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.20):

"O Original Personality of Godhead, O creator of the entire cosmic manifestation, although You never take birth You nevertheless appear among the demigods, sages, human beings, animals, and aquatics, in order to crush the false pride of the demons, and bestow Your mercy to the saintly devotees."*

Anuccheda 32

tathā, bahūni santi nāmāni rūpāṇi ca sutasya te ity ādi. spaṣṭam. gargaḥ śrī-vraja-rājam.

tathā-in the same way; bahūni santi nāmāni rūpāṇi ca sutasya te iti ādi-the Śrīmad-Bhāgavatam (10.8.15) ("bahūni santi nāmāni rūpāṇi ca sutasya te, guṇa-karmāṇurūpāṇi tāny ahaṁ veda no janaḥ"); spaṣṭam-clear; gargaḥ-Gargācārya; śrī-vraja-rājam-to the king of Vrajabhūmi.

This is also confirmed in the following verse (Śrīmad-Bhāgavatam 10.8.15) spoken by Gargācārya to Nanda Mahārāja:

"For this son of yours (Kṛṣṇa) there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them."*

Anuccheda 33

Text 1

evam yasyāvatāra jñāyante śarīreṣv aśarīriṇaḥ ity ādi. śarīreṣv aśarīriṇa ity api jñāne hetu-garbha-viśeṣaṇam. śarīreṣu madhye 'py avatīrṇasya sataḥ svayam aśarīriṇaḥ.

evam-in the same way; yasya avatāraḥ jñāyante śarīreṣu aśarīriṇaḥ iti ādi-in the Śrīmad-Bhāgavatam 10.10.34 ("yasyāvatārā jñāyante śarīreṣve aśarīriṇaḥ, tais tair atulyātīśayair vīryair dehiṣv asaṅgataiḥ"); śarīreṣu-among the conditioned souls who have material bodies; aśarīriṇaḥ-without a material body; iti-thus; api-although; jñāne-in knowledge; hetu-of causes; garbha-the origin; viśeṣaṇam-distinguishing characteristic; śarīreṣu-among embodied beings; madhye-in the midst; api-although; avatīrṇasya-incarnated; sataḥ-of the Absolute Truth; svayam-personally; aśarīriṇaḥ-without a material body.

This is also confirmed in the following verse spoken by Nalakūvara and Maṇigrīva to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.10.34):

"Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform: extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality."*

This statement explains that the forms of Lord Kṛṣṇa are always spiritual.

Text 2

nātaḥ paraṁ parama yad bhavataḥ svarūpam ity ādi dvitīya-sandarbhodāhāraṇa-praghāṭaka-dṛṣṭyā jīvavad deha-dehi-pārthākyaābhāvena mukhyamatvārthayogāt. kuverātmajau śrī-bhagavantam.

nataḥ paraṁ parama yad bhavataḥ svarūpam iti ādi-Śrīmad-Bhāgavatam 3.9.3; dvitīya-sandarbhā-in the second Sandarbha; udāhāraṇa-praghāṭaka-dṛṣṭyā-by the description; jīvavat-like an ordinary conditioned soul; deha-of the body; dehi-and the possessor of the body; pārthākya-of separateness; ābhāvena-because of non-existence; mukhyamatvārtha-ayogāt-because of the inappropriateness; kuvera-ātmajau-the two sons of Kuvera; śrī-bhagavantam-to the Supreme Lord.

This is also confirmed in the following verse spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 3.9.3):

"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge."*

In the verse beginning "yasyāvātāraḥ" (Śrīmad-Bhāgavatam 10.10.34) we should not interpret the word "aśarīriṇaḥ" to mean "formless". The actual meaning is that because the Supreme Lord does not manifest an external material body different from Himself, He is therefore called "aśarīriṇaḥ". This has already been explained in the second (Bhagavat) sandarbha. Someone may argue that the word "aśarīriṇaḥ" should be interpreted as "formless" because that is the direct meaning of the word. To this objection I reply: Because this interpretation ("formless") is contradicted in many Vedic literatures, and the Supreme Lord is affirmed to possess an eternal transcendental form, therefore the primary meaning ("formless") should be rejected, and the secondary meaning of the word ("without an external material body") should be accepted.

Anuccheda 34

aparam

yat-pāda-pankaja-rajah śirasā bibharti
śrīr abjajah sagirīśah saha loka-pālaiḥ
lilā-tanuḥ sva-kṛta-setu-parīpsayā yaḥ
kālo 'dadhāt sa bhagavān mama kena tuṣyet.

spaṣṭam. nagnajit śrī-bhagavantam.

aparam-further; yat-whose; pāda-feet; pankaja-lotus; rajah-dust; śirasā-on the head; bibharti-carries; śrīr-Lakṣmī; abjajah-Brahmā; sagirīśah-with Śiva; saha-with; loka-pālaiḥ-the protectors of the planets; lilā-for pastimes; tanuḥ-form; sva-kṛta-accepted; setu-principles of religion; parīpsayā-with a desire; yaḥ-who; kālah-time; adadhāt-placet; saḥ-He; bhagavān-the Supreme Lord; mama-my; kena-by what?; tuṣyet-may please; spaṣṭam-clear; nagnajit-Nagnajit; śrī-bhagavantam-to the Supreme Personality of Godhead.

This is also confirmed in the following verse (Śrīmad-Bhāgavatam 10.58.37) spoken by King Nagnajit to Lord Kṛṣṇa:

"O Lord who accepts the form of the various pastime-incarnations in order to protect the principles of religion, O Lord, the dust of whose lotus feet is reverentially placed by Lakṣmī, Brahmā, Śiva, and all the demigods upon their heads, O Supreme Personality of Godhead, what may I do to please You?"

Anuccheda 35

Text 1

param ca

namas tasmai bhagavate
kṛṣṇāyakunṭha-medhase
yo dhatte sarva-bhūtānām
abhavāyoṣatīḥ kalāḥ

param-in another place (Bhāg. 10.87.46); ca-also; namaḥ-I offer my respectful obeisances; tasmai-to Him; bhagavate-the Original Personality of Godhead; kṛṣṇāya-Lord Kṛṣṇa; akunṭha-medhase-omniscient; yaḥ-who; dhatte-accepts; sarva-of all; bhūtānām-living entities; abhavāya-for the liberation; uṣatīḥ-auspicious; kalāḥ-forms of His plenary expansions.

This is also confirmed in the Śrīmad-Bhāgavatam (10.87.46), where Nārada Muni offers the following prayer:

"I offer my respectful obeisances to Lord Kṛṣṇa, the all-knowing Original Personality of Godhead who, in order to liberate the conditioned souls, accepts the auspicious forms of His many incarnations."

Text 2

ṭīkā namaḥ iti śrī-kṛṣṇāvatāratayā nārāyaṇam stauti, ete cāṁśa-kalāḥ pumsaḥ kṛṣṇas tu bhagavān svayam, ity ukteḥ ity eṣā. ata eva śruti-stava-śravaṇānantaram tasmā eva namaskārāt śruti-stutāv api śrī-kṛṣṇa eva stutya ity āyātam.

ṭīkā-commentary; ca-also; namaḥ iti-this verse, which begins with the word "namaḥ"; śrī-kṛṣṇa-avatāratayā-the appearance of Lord Kṛṣṇa; nārāyaṇam-Nārāyaṇa Ṛṣi; stauti-glorifies; ete cāṁśa-kalāḥ pumsaḥ kṛṣṇas tu bhagavān svayam iti ukteḥ-from the statement "Kṛṣṇas tu bhagavān svayam"; iti eṣā-the same; ataḥ eva-therefore; śruti-of the personified Vedas; stava-of the prayers; śravaṇā-hearing; anantaram-after; tasmai-to Him; eva-certainly; namaskārāt-because of obeisances; śruti-of the personified Vedas; stutau-in the prayers; api-also; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; stutyaḥ-glorified; iti-thus; āyātam-concluded.

Śrīdhara Svāmī explains in his commentary on this verse:

"Speaking to Nārāyaṇa Ṛṣi, Nārada glorified the appearance of Lord Kṛṣṇa by

speaking this verse, which confirms the truth of the statement "ete cāmśa-kalāḥ pumsaḥ kṛṣṇas tu bhagavān svayam". In this way, at the end of the Prayers of the Personified Vedas, Nārada Muni affirmed that Lord Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations.

Text 3

tathaiva śrutibhir api nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujaḥ ity ādi padye nijāri-mokṣa-pradatvādy-asādhāraṇa-liṅgena sa eva vyañjitaḥ. spaṣṭam. śrī-nāradaḥ.

tathā-in the same way; eva-certainly; śrutibhiḥ-by the Personified Vedas; api-also; nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujaḥ iti ādi padye-in the Śrīmad-Bhāgavatam 10.87.23 "nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hṛdi yan munaya upāsate tad arayo 'pi yayuḥ smaraṇāt striya uragendra-bhoga-bhuja-daṇḍa-viśakta-dhiyo vayam api te samāḥ samadṛśo 'ṅghri-saroja-sudhāḥ"; nija-own; ari-enemies; mokṣa-liberation; pradatva-giving; asādhāraṇa-extraordinary; liṅgena-by the quality; saḥ-He; eva-certainly; vyajitaḥ-characterized; spaṣṭam-the rest of the verse is clear; śrī nāradaḥ-Nārada Muni.

Because Lord Kṛṣṇa grants liberation even to the enemies killed by Him, He is unique among all the forms of the Personality of Godhead. This is confirmed by the following statement spoken by the Personified Vedas and repeated by Nārada Muni in Śrīmad-Bhāgavatam (10.87.23):

"By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord."*

Anuccheda 36

Text 1

tathā guṇāvatāra-kartṛtvam āha

ity uddhavenāty-anurakta-cetasā
prṣṭo jagat-kṛīḍanakaḥ sva-śaktibhiḥ
gṛhīta-mūrti-traya īsvareśvaro
jagāda saprema-manohara-smitaḥ

tathā-in the same way; guṇa-of the modes of material nature; avatāra-incarnations; karṣṭvam-the state of accepting; āha-describes; iti-thus; uddhavana-by Uddhava; ati-anurakta-cetasā-in a spirit of unalloyed devotional service; prṣṭaḥ-inquired; jagat-for whom the universe; krīḍanakaḥ-is just like a toy; sva-with His own; śaktibhiḥ-potencies; grhīta-accepted; mūrti-trayaḥ-the three forms of the guṇa-avatāras; īśvara-īśvaraḥ-the supreme controller of all controllers; jagāda-spoke; sa-prema-affectionate; manohara-enchanting; smitaḥ-with a smile; spaṣṭam-the meaning of the verse is clear.

That Lord Kṛṣṇa is the source of all the guṇa-avatāras (Viṣṇu who controls the mode of goodness, Brahmā who controls the mode of passion, and Śiva who controls the mode of ignorance) is confirmed in the following verse from Śrīmad-Bhāgavatam (11.29.7):

"When the great pure devotee Uddhava had asked this question, Lord Kṛṣṇa, who accepts the forms of the three guṇa-avatāras (Viṣṇu, Brahmā and Śiva), who controls the universe with His various potencies just as a child controls a toy, and who is the supreme controller of all the demigods, smiled in a charming and affectionate way and replied to His devotee's question in the following words."**

Text 2

atra ajānatām tvat-padaḥ ity udāhṛtam vacanam apy anusandheyam. śrī-śukaḥ.

atra-in this connection; ajānatām tvat-padaḥ-Śrīmad-Bhāgavatam 10.14.19 ("ajānatām tvat-padaḥ anātmāny ātmātmā bhāsi vitatya māyām sṛṣṭāv ivāham jagato vidhāna iva tvam eṣo 'nta iva tri-netraḥ."); iti-thus; udāhṛtam-said; vacanam-statement; api-also; anusandheyam-should be considered; śrī-śukaḥ-Śrī Sukadeva Gosvāmī.

In this connection we may note the following statement spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.19):

"O Lord Kṛṣṇa, persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahmā, maintainer Viṣṇu, and annihilator Śiva. Persons who are not in awareness of things as they are contemplate that I, Brahmā, am the creator, Viṣṇu is the maintainer, and Lord Śiva is the annihilator. Actually You are alone everything: creator, maintainer and annihilator."*

Anuccheda 37

Text 1

atha puruṣāvatāra-kartṛtvam apy āha

iti matir upakalpitā vitṛṣṇā

bhagavati sātвата-puṅgave vibhūmni
sva-sukham upagate kvacid vihartum
prakṛtim upeyuṣi yad-bhava-pravāhaḥ

śrī-bhīṣmaḥ uvāca-Śrī Bhīṣmadeva said; iti-thus; matiḥ-thinking, feeling and willing; upakalpitā-invested; vitṛṣṇā-freed from all sense desires; bhagavati-unto the Personality of Godhead; sātвата-puṅgave-unto the leader of the devotees; vibhūmni-unto the great; sva-sukham-self-satisfaction; upagate-unto He who has attained it; kvacit-sometimes; vihartum-out of transcendental pleasure; prakṛtim-in the material world; upeyuṣi-do accept it; yat-bhava-from whom the creation; pravāhaḥ-is made and annihilated.

That Lord Kṛṣṇa is the origin of the puruṣa-avatāras, who are the creators of the material universes, is confirmed in the following prayer spoken by Bhīṣmadeva to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 1.9.32):

"Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created."*

Text 2

ṭikā ca parama-phala-rūpaṁ śrī-kṛṣṇa-ratiṁ prārthayitum prathamam svakṛtam arpayati iti vigato bhūma yasmāt tasmin. yam apekṣyānyatra mahattvaṁ nāstīty arthaḥ. tad eva paramaiśvaryaṁ āha sva-sukham svarūpa-bhūtaṁ paramānandaṁ upagate prāptavaty eva. kvacit kadācid vihartum krīditum prakṛtim upeyuṣi svīkṛtavati, na tu svarūpa-tirodhanena jīvat pāratantryam ity arthaḥ. vihartum ity uktam prapañcayati yad yato bhava-pravāhaḥ sṛṣṭi-paramparā bhavati ity eṣā.

ṭikā-commentary; ca-and; parama-ultimate; phala-result; rūpaṁ-form; śrī-kṛṣṇa-for Lord Kṛṣṇa; ratiṁ-attraction; prārthayitum-to pray; prathamam-first; svakṛtam-accepted; arpayati-offers; iti-thus; iti-thus; vigato-gone; bhūma-the Lord; yasmāt-from whom; tasmin-in Him; yam-whom; apekṣya-in relation; anyatra-in someone else; mahattvaṁ-greatness; na-not; asti-is; iti-thus; arthaḥ-meaning; tad-this; eva-certainly; parama-supreme; aiśvaryaṁ-opulence; āha-said; sva-sukham-own happiness; svarūpa-own form; bhūtaṁ-manifested; parama-supreme; ānandaṁ-bliss; upagate-attained; prāptavati-gives; eva-indeed; kvacit-somewhere; kadācid-sometime; vihartum-to play; krīditum-to play;

prakṛtim-nature; upeyuṣi-attains; svīkṛtavati-accepted; na-not; tu-indeed; svarūpa-own form; tirodhanena-by disappearance; jīva-a jīva; vat-like; pāraṅtryam-independence; iti-thus; arthaḥ-the meaning; vihartum-to enjoy pastimes; iti-thus; uktaṁ-said; prapañcayati-creates; yad-which; yataḥ-from which; bhava-pravāhaḥ-material world; sṛṣṭi-paramparā-creation; bhavati-is; iti-thus; eṣā-this.

The following explanation of this verse is found in Śrīdhara Svāmī's commentary:

"In this verse Bhīṣmadeva prays for attraction to Lord Kṛṣṇa, which he considers the supreme goal of life, and aside from which there is nothing worth praising. Bhīṣma also describes the transcendental opulences of the Lord by using the words 'sva-sukham upagate' (full of all transcendental bliss). Bhīṣma says 'kvacid vihartum prakṛtim upeyuṣi' (The Lord sometimes descends to this material sphere to display His transcendental pastimes). The Lord appears in this world and again disappears from it according to His own desire. He is completely independent, and He is not forced to enter the material sphere, as the conditioned souls are. Indeed, Lord Kṛṣṇa is actually the creator of the cosmic manifestation ('yad-bhava-pravāhaḥ')."

Text 3

evam eva tam pratyuktaṁ devair apy ekādaśe tvattaḥ pumān samādhigatya yayāsyā vīryam, dhatte mahantam iva garbham amogha-vīryaḥ. iti.

evam-in this way; eva-certainly; tam-He; pratyuktaṁ-answered; devaiḥ-by the demigods; api-also; ekādaśe-in the Eleventh Canto (Bhāg. 11.6.16); tvattaḥ-from You; pumān-the puruṣa-avatāra; samādhigatya-having attained; yayā-by the material potency; asya-of the universe; vīryam-potency; dhatte-places; mahantam-the mahat-tattva; iva-like; garbham-the womb; amogha-infallible; vīryaḥ-power.

This is also confirmed in the following prayer spoken by the demigods and recorded in Śrīmad-Bhāgavatam (11.6.16):

"O Lord Kṛṣṇa, You are the origin of the puruṣa-incarnation who is like the father who impregnates the womb of material nature."

Text 4

ṭikā ca tvattaḥ puruṣaḥ vīryam śaktim samādhigatya prāpya yayā māyayā saha mahantam dhatte. kam iva asya viśvasya garbham iva ity eṣā. bhīṣmaḥ śrī-bhagavantam.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; tvattaḥ-the word "from You"; puruṣaḥ-the puruṣa-incarnation; vīryam-the word vīryam; śaktiḥ-means "potency"; samadhigatya-"samadhigatya"; prāpya-means "having attained"; yayā-"by which"; māyayā-means "by maya"; saha-with; mahantam dhatte-creates the material world; kam iva-to what may it be compared?; asya-of this; viśvasya-universe; garbham iva-like the womb; iti-thus; esa-the commentary; bhīṣmaḥ-Bhīṣma; śrī-bhagavantam-to the Supreme Personality of Godhead.

This verse is explained by Śrīdhara Svāmī in the following way:

"In this verse the word `tvattaḥ' means `the puruṣa-avatāra is manifested from You', and the word `vīryam' means `potency'. `Samādhigatya' means `having attained' and `yayā' means `by the material creative potency māyā'. In this way the Lord manifests the material creation (`mahantam dhatte'). To what may this material world be compared? It may be compared to `asya garbham iva' (like a womb impregnated by the Supreme Lord)."

Anuccheda 38

ata eva bhava-bhayam apahantum ity ādau tasyādi-puruṣatvaṁ śreṣṭhatvam apy āha, puruṣam ṛṣabham ādyam kṛṣṇa-samjñam nato 'smi iti. kṛṣṇeti samjña tan-nāmatvenāti-prasiddhir yasyeti mūrty-antaram niṣidhyate. tan-mūrter namaskriyamānatvena ca nitya-siddhatvaṁ darśyate. tatraiva ṭikā-kṛdbhir api tam vande paramānandam nandanandana-rūpiṇam ity uktam. śrī-śukaḥ.

ataḥ eva-therefore; bhava-of material existence; bhayam-the fear; apahantum-to remove; iti-thus; ādau-beginning; tasya-of Him; ādi-puruṣatvam-the position of being the Original Personality of Godhead; śreṣṭhatvam-the position of being the best; api-also; āha-describes; puruṣam-person; ṛṣabham-best; ādyam-original; kṛṣṇa-samjñam-named Kṛṣṇa; nataḥ asmi-I offer my respectful obeisances to Him; iti-thus; kṛṣṇa-Kṛṣṇa; iti-thus; samja-name; tat-nāmatvena-by this name; ati-great; prasiddhiḥ-fame; yasya-of whom; iti-thus; mūrty-forms; antaram-other; niṣidhyate-are eclipsed; tat-mūrteḥ-of that form; namaskriyamānatvena-by offering obeisances; ca-also; nitya-siddhatvam-eternal perfection; darśyate-is revealed; tatra-there; eva-certainly; ṭikā-kṛdbhiḥ-by the author of the commentary; api-also; tam-to Him; vande-I offer my respectful obeisances; paramānandam-full of transcendental bliss; nanda-of Nanda Mahārāja; nandana-the son; rūpiṇam-with the form; iti-thus; uktam-described; śrī-śukaḥ-Śrī Śukadeva Gosvāmī.

Śukadeva Gosvāmī clearly explains that Lord Kṛṣṇa is the Supreme Original Personality of Godhead in the Śrīmad-Bhāgavatam (11.29.49), where he says:

"I offer my respectful obeisances to Lord Kṛṣṇa, the Original form of the

Personality of Godhead."

From this it may be observed that Kṛṣṇa is the most important name of the Lord, and His two armed form as Kṛṣṇa is His most important form. This eternal supreme status of Lord Kṛṣṇa is revealed in this verse where Śukadeva Gosvāmī offers His respects to the Lord. This is also confirmed by Śrīdhara Svāmī, the foremost commentator on Śrīmad-Bhāgavatam in the following words:

"I offer my respectful obeisances unto the supremely blissful Original Personality of Godhead, who is known as the son of Mahārāja Nanda."

Anuccheda 39

Text 1

tad evam jagṛhe ity ādi-prakarāṇe yat svayam utprekṣitam tac ca śrī-svāmi-sammatyāpi dṛḍhī-kṛtam.

tat-therefore; evam-in this way; jagṛhe iti adi prakarane-in the chapter beginning jagṛhe" (Bhāgavatam, Canto One, Chapter Three); yat-which; svayam-directly; utprekṣitam-indicated; tat-that; ca-also; śrī-svāmi-of Śrīdhara Svāmī; sammatya-by the opinion; api-also; dṛḍhī-kṛtam-confirmed.

In this way Śrīdhara Svāmī has confirmed the statement of Śrīmad-Bhāgavatam (Canto One, Chapter Three) that Śrī Kṛṣṇa is the Original Personality of Godhead.

Text 2

punar api tat-sammatir abhyasyate yathā

śrutvājitam jarāsandham
nṛpater dhyāyato hariḥ
ahopāyam tam evādyā
uddhavo yam uvāca ha.

ṭikā ca ādyah hariḥ śrī-kṛṣṇah ity eṣā. śrī-śukaḥ.

punaḥ-again; api-also; tat-that; sammatih-opinion; abhyasyate-is repeated; yatha-for example; śrutva-having heard; ājitam-undefeated; jarāsandam-Jarāsandha; nṛpateḥ-of King Yudhiṣṭhira; dhyāyataḥ-meditating; hariḥ-Hari; aha-spoke; upāyam-plan; tam-that; eva-certainly; ādyah-the Original Personality of Godhead; uddhavaḥ-Uddhava; yam-which; uvāca-spoke; ha-certainly; ṭikā-

Śrīdhara Svāmī's commentary; ca-also; ādyaḥ-the Original Personality of Godhead; hariḥ-Hari; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; iti-thus; eṣā-the commentary; śrī-śukaḥ-spoken by Śukadeva Gosvāmī.

That Śrī Kṛṣṇa is the Original Personality of Godhead is also confirmed in the following verse of Śrīmad-Bhāgavatam (10.72.15):

"When Śrī Kṛṣṇa, the Original Personality of Godhead, heard from King Yudhiṣṭhira that the enemy Jarāsandha was almost impossible to defeat, Lord Kṛṣṇa proposed the following plan, which had already been suggested by Uddhava."

Śrīdhara Svāmī explains in his commentary that the word "ādyaḥ" (Original Personality of Godhead) clearly refers to Lord Kṛṣṇa.

Anuccheda 40

Text 1

kim ca

athāham aṁśa-bhāgena
devakyāḥ putratam śubhe
prāpsyāmi iti.

kim ca-furthermore; athā-therefore; aham-I; aṁśa-bhāgena-by My plenary expansion; devakyāḥ-of Devakī; putratam-the son; śubhe-O all-auspicious Yogamāyā; prāpsyāmi-I shall become; iti-thus.

This is also confirmed by the following statement spoken by Lord Kṛṣṇa to His internal potency Yogamāyā (Śrīmad-Bhāgavatam 10.2.9):

"O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī."*

Text 2

amśa-bhāgena ity atra pūrṇatocitam evārtham bahudhā yojayadbhir madhye aṁśena puruṣa-rūpeṇa māyayā bhāgo bhajanam iksaṇam yasya teneti ca vyācakṣaṇair ante sarvathā paripūrṇa-rūpeṇeti vivakṣitam, kṛṣṇas tu bhagavān svayam ity uktatvāt, ity evam hi tair vyākhyātam. śrī-bhagavān yogamāyām.

amśa-bhāgena-by the phrase "amśa-bhāgena"; iti-thus; atra-in this connection; pūrṇata-fullness; ucitam-is described; eva-certainly; ārtham-the meaning; bahudhā-in many ways; yojayadbhiḥ-explaining the meaning of this verse; madhye-in the midst; amśena-by the word "amśena-"; puruṣa-rūpeṇa-in the form of a person; māyayā-of material energy; bhāgaḥ-opulence; bhajanam-possession; ikṣaṇam-appearance; yasya-of whom; tena-by this; iti-thus; ca-also; vyācakṣāṇaiḥ-by various explanations; ante-at the conclusion; sarvathā-in all respects; paripūrṇa-perfect and complete; rūpeṇa-with a form; iti-thus; vivakṣitam-intended to be described; kṛṣṇaḥ tu bhagavān svayam iti uktatvāt-because of the statement "Kṛṣṇas tu bhagavān svayam"; iti-thus; evam-in this way; hi-certainly; taiḥ-by them; vyākhyātam-explained; śrī-bhagavān-the Supreme Personality of Godhead; yogamāyām-to Yogamāyā.

Śrīdhara Svāmī explains that in this verse the word "amśa-bhāgena" means "accompanied by His expansions, the puruṣa-incarnations". This description confirms the statement of Śrīmad-Bhāgavatam (1.3.38): "Kṛṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead).

Anuccheda 41

Text 1

evam

yasyāṁśāṁśāṁśa-bhāgena
viśvotpatti-layodayāḥ
bhavanti kila viśvātmaṁs
tam tvādyāham gatiṁ gatā

evam-in the same way; yasya-of whom; amśa-of a portion; amśa-of a portion; amśa-of a portion; bhāgena-by a tiny fragment; viśva-of the universe; utpatti-creation; laya-annihilation; udayāḥ-mannifestation; bhavanti-comes into being; kila-certainly; viśvā-ātman-O all-pervading Supersoul; tam-to Him; tva-unto You; ādya-O Original Personality of Godhead; āham-I; gatiṁ gatā-take shelter.

This is also confirmed in the following statement spoken by Devakī to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.85.31):

"O Lord Kṛṣṇa, O all-pervading Supersoul, You are the Original Personality of Godhead. By a tiny fragment of a part of a part of a portion of Your potency the material universes are created and again annihilated. I surrender unto You and take shelter of You."*

Text 2

ṭikā ca yasyāṁśaḥ puruṣas tasyāṁśo mayā tasyā ṁśā guṇās teṣāṁ bhāgena paramāṇu-mātra-leśena viśvotpatty-ādayo bhavanti tam tvā tvam gatim śaraṇam gatāsmi ity eṣā. śrī-devakī-devī śrī-bhagavantam.

ṭikā-the commentary; ca-also; yasya-of whom; āṁśaḥ-the portion; puruṣaḥ-puruṣa-āvatara; tasya-of Him; āṁśaḥ-the portion; māyā-the māyā potency; tasyāḥ-of that; āṁśaḥ-the parts; guṇāḥ-the three modes of nature; teṣāṁ-of them; bhāgena-by a part; paramāṇu-mātra-leśena-by an atomic fraction; viśva-utpatti-ādayaḥ bhavanti-the creation, maintenance and destruction of the universes is manifested; tam-to Him; tvā-to You; tvam-to You; gatim-the word "gatim"; śaraṇam gata āsmi-I shall take shelter; iti-thus; eṣā-the commentary; śrī-devakī-devī-spoken by Devakī-devī; śrī-bhagavantam-to the Supreme Personality of Godhead.

Śrīdhara Svāmī explains in his commentary:

"In this verse the first "āṁśa" (portion) referred to is the puruṣa-avatāra. The portion of the puruṣa-avatāra is the illusory potency māyā, and the portion of māyā is the three modes of material nature. By an atomic fragment of the modes of nature, the material universes are created, maintained and destroyed. In this way, by a portion of a portion of a portion of a portion of the Lord's potency the material world is created. In this verse the word `tva' means `unto You' and the phrase `gatim gatāsmi' means `I take shelter'".

The proper interpretation of this verse is:

"I wanted to see both of You, and therefore I have brought the sons of the brāhmaṇa here. Both of You have appeared in the material world to re-establish religious principles, and you have appeared here with all your potencies and the incarnations who have expanded from You. Please kill all the demons, and cause them to quickly return to the spiritual world."*

Text 44

ity asya vyākhyā yuvayoḥ yuvāṁ didṛkṣuṇā mayā dvija-putrā me mama bhuvī dhāṁni upanītā ānītā ity ekaṁ vākyam.

iti-thus; asya-of the statement; vyākhyā-the explanation; yuvayoḥ-the word "yuvayoḥ"; yuvāṁ-means "of You two"; didṛkṣuṇā mayā-by Me who was desiring to see; dvija-putrāḥ-the Brāhmaṇa's sons; me-the word "me"; mama-means "My"; bhuvī-the word "bhuvī"; dhāṁni-means "abode"; upanītaḥ-the word "upanītaḥ";

ānītaḥ-means "taken away"; iti-thus; ekam-one; vākyam-statement.

An explanation of these words follows: In the Bhūma-puruṣa's first statement we may note the following definitions of words: "yuvayoḥ" means "of You two", "didṛkṣuṇā mayā" means "by Me, who was desiring to see", "me" means "My", "bhuvi" means "abode", and "upanītaḥ" means "taken away".

Text 45

vākyāntaram āha he dharma-guptaye kalāvātīrṇau kalā amśās tad-yuktāv avatīrṇau, madhya-pada-lopi-samāsaḥ. kim vā kalāyām amśa-lakṣaṇe māyikā-prapañce 'vatīrṇau vā pado
'sya viśva-bhūtāni iti śruteḥ. bhūyaḥ punar api avaśiṣṭān avaṇeḥ asurān hatvā me mama anti samīpāya samīpam āgamayitum yuvām tvarayetam atra prasthāpya tan mocayatām ity arthaḥ tad-dhatānām mukti-prasiddheḥ mahā-kāla-pūra-jyotir eva muktāḥ praviśanti.

vākyā-statement; antaram-another; āha-said; he-O; dharma-guptaye-for the protector of religion; kalāvātīrṇau-the word "kalāvātīrṇau"; kalā-the word "kalā"; amśaḥ-means part and parcels; tat-yuktau-along with them; avatīrṇau-descended; madhya-pada-lopi-samāsaḥ-a compound where the middle word is understood; kim vā-or; kalāyām-the word "kalā" understood in the locative case; amśa-lakṣaṇe-as the expansion; māyikā-prapañce-meaning "the material world"; avatīrṇau-descended; vā-or; padaḥ-step; asya-of Him; viśva-bhūtāni-the material world; iti-thus; śruteḥ-from the Śruti-śāstra; bhūyaḥ-the word "bhūyaḥ"; punaḥ api-means "again"; avaśiṣṭān-remaining; avaṇaḥ-of the earth; asurān-demons; hatvā-having killed; me-the word "me"; mama-means "My"; anti-the word "anti"; samīpāya-means "to the vicinity"; samīpam-to the vicinity; āgamayitum-causing to arrive; yuvām-You two; tvarayetām-please hasten; atra-in this context; prasthāpy-having established; tān-them; mocayatām-please liberate; iti-thus; arthaḥ-the meaning; tat-by the Lord; hatānām-of those who are killed; mukti-of liberation; prasiddheḥ-celebrated; mahā-kāla-pūra-of the Bhūmi-puruṣa; jyotiḥ-brahmajyoti effulgence; eva-certainly; muktāḥ-liberated; praviśanti-enter.

In the Bhūma-puruṣa's second statement, He addresses Kṛṣṇa and Arjuna as "kalāvātīrṇau". In this compound word, the word "kalā" means "expansions", and the phrase "along with" is understood. In this way the word is a "madhya-pada-lopi-samāsa", and it means "O Supreme Lord, who has descended along with all Your viṣṇu-tattva expansions". Because the material world is an expansion of the Supreme Lord's energy, the word "kalā" may also be interpreted to mean "in the material world". In this interpretation the word "kalāvātīrṇau" means "O Lord who has descended to this material world". That the material world is an expansion of Lord Kṛṣṇa's energy is confirmed in the Puruṣa-sūkta prayers: "pado 'sya viśva-bhūtāni" (The material world is one quarter part of the energy of the Supreme Personality of Godhead). The word "bhūyaḥ" means "again".

The last part of the Bhūma-puruṣa's statement is: "Please kill the demons who

still remain on the earth, and liberate them, bringing them quickly back to Me". This means that the demons who are personally killed by the Personality of Godhead become liberated and enter the Brahman effulgence emanating from the transcendental body of the Lord's Bhūma-puruṣa expansion.

Text 46

brahma-tejomayaṁ divyaṁ
mahad yad dr̥ṣṭavān asi
aham sa bharata-śreṣṭha
mat-tejas tat sanātanam

prakṛtiḥ sā mama parā
vyaktāvyaktā sanātani
tam praviśya bhavantiha
muktā yogavid-uttamāḥ.

iti śrī-hari-vaṁśe 'rjunam prati śrī-bhagavad-uktaś ca.

brahma-tejaḥ-mayam-the Brahman effulgence; divyam-transcendental; mahat-great; yat-which; dr̥ṣṭavān asi-You have seen; aham-I am; saḥ-that; bhārata-śreṣṭha-O best of the descendents of Bharata; mat-My; tejas-splendor; tat-that; sanātanam-eternal; prakṛtiḥ-energy; sā-that; mama-My; parā-superior; vyakta-manifested; avyaktā-and unmanifested; sanātani-eternal; tām-that; praviśya-entering; bhavanti-become; iha-here; muktāḥ-liberated; yogavid-uttamāḥ-the best of yogīs; iti-thus; śrī-hari-vaṁśe-in the Hari-vaṁśa; arjunam prati-to Arjuna; śrī-bhagavat-of the Lord; uktaḥ-spoken; ca-and.

This effulgence emanating from the transcendental body of the Personality of Godhead is described to Arjuna by Lord Kṛṣṇa in the Hari-vaṁśa (Viṣṇu-parva 114.9-10) in the following words:

"My dear Arjuna, O best of the descendants of Mahārāja Bharata, this splendid Brahman effulgence that you have seen is the glowing light emanating from My transcendental form. I am not different from that splendid effulgence, which is My eternal spiritual potency. This potency of Mine is sometimes manifest and sometimes unmanifest. They who have perfected the practice of aṣṭāṅga-yoga may enter this divine effulgence and attain one of the five kinds of liberation."

Text 47

tvarayetam iti prārthanāyām hetu nij-antasya liṅ-rūpam anti ity avyayāc
caturthyā luk, caturthī ca edhobhyo vrajatīvat kriyārthopapadasya ca karmaṇi
sthāninaḥ iti smaraṇāt. kaṭam kṛtvā prasthāpayatīvad ubhayor ekanaiwa
karmaṇānvayaḥ prasiddha eva. tasmād eṣa evārthaḥ spaṣṭam akaṣṭo bhavati

arthāntare tu sambhavaty eka-padatve pada-cchedaḥ kaṣṭhāya kalpyate.

tvarayetam-please hasten; iti-thus; prārthanāyām-as a request; hetu-purpose; nij-antasya-of the causative; liṅ-rūpam-in the potential mood; anti-the word "anti"; iti-thus; avyayāt-as an indeclineable; caturthyā-with the dative; luk-case ending; caturthī-dative case; ca-and; edhobhyaḥ-for increasing; vrajati-goes; iti-thus; vat-like; kriyā-action; artha-for the purpose; upapadasya-of a prefix; ca-and; karmaṇi-in action; sthāninaḥ-in the place; iti-thus; smaraṇāt-from the sūtras of Pāṇini; kaṭam-glorification; kṛtvā-having done; prasthāpayati-establishes; itivat-in this way; ubhayoḥ-of the two of them; ekena-by one; eva-just as; karmaṇā-by action; anvayaḥ-series; prasiddhaḥ-celebrated; eva-certainly; artha-antare-in an alternate meaning; bu-but; sambhavati-arises; eka-padatve-in the state of being one line of a verse; pada-chedaḥ-division of the word; kaṣṭhāya-for difficulty; kalpyate-is considered; tasmāt-therefore; eṣaḥ-this; eva-certainly; arthaḥ-interpretation; spaṣṭam-clearly; akaṣṭaḥ-without difficulty; bhavati-is.

In this verse the word "tvarayetam (please cause to quickly arrive)" is in the causative and the potential mood. The potential is used here to indicate a prayer or appeal. The word "anti" is an indeclineable prefix with a dative sense, and it is used here to mean "for the purpose of" in much the same way as the infinitive is used. It means here "for the purpose of killing the demons, and granting liberation to them (tvarayetam)."

The Bhūma-puruṣa glorified Kṛṣṇa and Arjuna, saying "You appear with Your transcendental potencies and various incarnations and expansions (kalāvātīrṇau). This interpretation of the word "kalāvātīrṇau" may be accepted if the word is understood as a ṛtīya-tatpuruṣa-samāsa. This interpretation is very logical and easy to accept. If one wants to interpret "kalāvātīrṇau" as two words in the nominative case, and interpret the two words to mean "Kṛṣṇa and Arjuna are My expansions", this interpretation will be difficult for the learned reader to accept.

Text 48

tathā

pūrṇa-kāmāv api yuvām
nara-nārāyaṇāv ṛṣī
dharmam ācaratām sthityai
ṛṣabhau loka-saṅgraham

tathā-in the same way; pūrṇa-fulfilled; kāmāu-all desires; api-although; yuvām-the two of you; nara-nārāyaṇau ṛṣī-Nara-Nārāyaṇa Ṛṣis; dharmam-principles of religion; ācaratām-practiced; sthityai-for the well-being; ṛṣabhau-the best of persons; loka-of living entities; saṅgraham-of the multitude.

Someone may quote the following verse (Śrīmad-Bhāgavatam 10.89.59):

pūrṇa-kāmāv api yuvām
nara-nārāyaṇāv ṛṣī
dharmam ācaratām sthityai
ṛṣabhau loka-saṅgraham

in an attempt to show that Kṛṣṇa and Arjuna are actually expansions of Nara and Nārāyaṇa Ṛṣis. There is, however, no need to interpret in that way. The actual interpretation of this verse follows:

"My dear Kṛṣṇa and Arjuna, You are both great transcendental personalities, and all Your wishes are always automatically fulfilled. You have both formerly appeared as Nara-and Nārāyaṇa Ṛṣis, the best of persons. Appearing as these two sages, you performed exemplary pious activities for the benefit of all living entities."

Text 49

ity asya na kevalam etad-rūpeṇaiva yuvām loka-hitāya pravṛttau, api tu vaibhavāntareṇāpīti stauti pūrṇeti. svayam-bhagavattvena tat-sakhatvena ca ṛṣabhau sarvāvatārāvatāri-śreṣṭhāv api pūrṇa-kāmāv api sthityai loka-rakṣaṇāya loka-saṅgraham lokeṣu tat-tad-dharma-pracāra-hetukam dharmam ācaratām kurvatām madhye yuvām nara-nārāyaṇāv ṛṣī ity anayor alpāṁśatvena vibhūtivānirdeśaḥ. uktam caikādaśe śrī-bhagavatā vibhūti-kathana eva nārāyaṇo munīnām ca iti. dharmika-maulitvād dvija-putrārtham avaśyam eṣyatha ity ata eva mayā tathā vyavasitam iti bhāvaḥ.

iti-thus; asya-of this; na-not; kevalam-only; etad-rūpeṇa-in this way; eva-certainly; yuvām-the two of you; loka-of the living entities; hitāya-for the benefit; pravṛttau-engaged; api-although; tu-also; vaibhava-antareṇa-with transcendental opulences; api-also; iti-thus; stauti-offers prayers; pūrṇa-iti-beginning with the word "pūrṇa"; svayam-bhagavattvena-with the position of the Original Personality of Godhead; tat-of Him; sakhatvena-with the position of friend; ca-also; ṛṣabhau-best; sarva-avatāra-avatāri-of the origins of all incarnations; śreṣṭhau-best; api-also; pūrṇa-kāmāu api sthityai-the phrase "pūrṇa-kāmāv api sthityai"; loka-rakṣaṇāya-for the protection of all living entities; loka-of living entities and planets; saṅgraham-multitude; lokeṣu-among the living entities; tat-tad-dharma-of the principles of religion; pracāra-preaching; hetukam-for the purpose; dharmam ācaratām-the phrase "dharmam ācaratām"; kurvatām-performing; madhye-in the midst; yuvām-you two; nara-nārāyaṇāu ṛṣī-Nara-Nārāyaṇa Ṛṣis; iti-thus; anayoḥ-of the two; alpa-small; aṁśatvena-by an expansion; vibhūtivāt-full of transcendental opulences; nirdeśaḥ-indication; uktam-spoken; ekādaśe-in the Eleventh Canto of Śrīmad-Bhāgavatam; śrī-bhagavatā-by the Supreme Personality of Godhead; vibhūti-of opulences; kathane-in the description; eva-certainly; nārāyaṇaḥ-Nārāyaṇa; munīnām-of the munis; ca-also; iti-thus; dharmika-of saintly persons; maulitvāt-because of the status of being the crown; dvija-of the Brāhmaṇa; putra-of the sons; artham-for the benefit; avaśyam-

inevitably; eṣyathaḥ-you two will come; iti-thus; ataḥ eva-therefore; mayā-by Me; tathā-in that way; vyavasitam-considered; iti-thus; bhāvaḥ-the meaning.

In this verse the Bhūma-puruṣa glorifies Kṛṣṇa and Arjuna, who are always engaged in furthering the well-being of all living entities. Using the word "ṛṣabhau", the Bhūma-puruṣa addresses the Original Personality of Godhead (Kṛṣṇa), the origin of all the incarnations of Godhead. With this word the Bhūma-puruṣa also addresses Śrī Kṛṣṇa's intimate friend Arjuna. The Bhūma-puruṣa explains that Śrī Kṛṣṇa and Arjuna formerly appeared among those engaged in spiritual activities as Their partial incarnations Nara and Nārāyaṇa Ṛṣi to benefit the entire world by preaching the principles of actual religious life. That Nārāyaṇa Ṛṣi is an expansion of the Original Godhead, Lord Kṛṣṇa, is confirmed by Lord Kṛṣṇa Himself in the Eleventh Canto of Śrīmad-Bhāgavatam, where Lord Kṛṣṇa says: "nārāyaṇo munīnām ca (Among the sages I incarnate as Nārāyaṇa Ṛṣi)". Because Kṛṣṇa and Arjuna had formerly appeared as Nara and Nārāyaṇa Ṛṣis for the benefit of all living entities, the Bhūma-puruṣa was convinced that They were the best of all saintly persons. For this reason the Bhūma-puruṣa stole the brāhmaṇa's sons, confident that Kṛṣṇa and Arjuna would come to rescue them.

Text 50

tathā ca śrī-hari-vaṁśe śrī-kṛṣṇa-vākyam

mad-darśanārtham te bālā
hṛtās tena mahātmanā
viprārtham eṣyathe kṛṣṇo
nāgacchad anyathā tv iha iti

tathā-in the same way; ca-also; śrī-hari-vaṁśe-in the Hari-vaṁśa; śrī-kṛṣṇa-of Śrī Kṛṣṇa; vākyam-the statement; mat-My; darśana-audience; artham-for the purpose of attaining; te-these; bālāḥ-boys; hṛtāḥ-were taken; tena-by Him; mahā-ātmanā-the great soul; vipra-of the Brāhmaṇa; artham-for the sake; eṣyate-arrived; kṛṣṇaḥ-Kṛṣṇa; na-not; agacchat-arrived; anyathā-otherwise; tu-but; iha-here.

This is also described in the Hari-vaṁśa (Viṣṇu-parva 114.8), where Lord Kṛṣṇa says:

"In order to get the opportunity to see Me, the Bhūma-puruṣa has stolen these sons of the brāhmaṇa. Although ordinarily I would not agree to come here, I have come for the sake of a brāhmaṇa."

Text 51

atrācaratām ity arthe ācaratām iti na prasiddham ity ataś ca tathā na vyākhyātam. tasmān mahā-kālato 'pi śrī-kṛṣṇasyādhikyam siddham. darśayiṣyate cedam mṛtyuñjaya-tantra-prakaraṇena, tad etan mahimānurūpam evoktam

ata-in this connection; ācaratām-the word ācaratām"; iti-thus; arthe-in the meaning; ācaratām-the word "ācaratām"; iti-thus; na-not; prasiddham-perfect; iti-thus; ataḥ-from this; ca-also; tathā-in the same way; na-not; vyākhyātam-described; tasmāt-therefore; mahā-kālataḥ-than the Bhūma-puruṣa; api-even; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; ādhikyam-superiority; siddham-established; darśayiṣyate-will be revealed; ca-also; idam-this; mṛtyuñjaya-tantra-prakaraṇena-in a passage of the Mṛtyuñjaya Tantra; tat-that; etat-this; mahima-glory; anurūpam-in connection with this; eva-certainly; uktam-it is said.

In this context we may note that the word "ācaratām" in the previously quoted statement of the Bhūma-puruṣa is a present active participle in the genitive plural ("of those who are engaged in activities"). By identifying Śrī Kṛṣṇa as the best of those engaged in spiritual activities, the Bhūma-puruṣa has declared that Kṛṣṇa is superior to everyone, including the Bhūma-puruṣa Himself. This fact will be confirmed in a quote from the Mṛtyuñjaya Tantra to appear later in this book, and it is also confirmed in the following quote from Śrīmad-Bhāgavatam (10.89.62):

Text 52

niśāmya vaiṣṇavam dhāma
pārthaḥ parama-vismitaḥ
yat kiñcit pauruṣam puṁsām
mene kṛṣṇānubhāvitam iti

niśāmya-after seeing; vaiṣṇavam-of Lord Viṣṇu; dhāma-the abode; pārthaḥ-Arjuna; parama-vismitaḥ-because greatly astonished; yat-which; kiñcit-something; pauruṣam-glory and opulence; puṁsām-of the all the viṣṇu-tattva forms of the Personality of Godhead; mene-considered; kṛṣṇa-by Śrī Kṛṣṇa; anubhāvitam-established.

"When Arjuna saw the opulent abode of Lord Viṣṇu, he became struck with wonder. Arjuna was able to understand that all the opulences of the various incarnations of Godhead are manifest by the mercy of his own friend, Śrī Kṛṣṇa."*

Text 53

atra mahā-kālānubhāvitam iti tu noktam. evam eva sacokta-lakṣaṇo bhagavān śrī-kṛṣṇa eveti darśayitum ākhyāntaram āha ekadā iti. śrī-svāmi-likhitaitat-prakaraṇa-cūrṇikāpi susaṅgatā bhavati.

atra-in this passage; mahā-kāla-by the Bhūma-puruṣa; anubhāvitam-established; iti-thus; tu-but; na-not; uktam-said; evam-in this way; eva-certainly; saḥ-He; ca-and; ukta-described; lakṣaṇaḥ-qualities; bhagavān-the original Personality of Godhead; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; iti-thus; darśayitum-to reveal; ākhya-antaram-in this account; āha-speaks; ekadā-the word "ekadā"; iti-thus; śrī-svāmi-by Śrīdhara Svāmī; likhita-written; etat-this; prakaraṇa-chapter; cūrṇika-explanation; susaṅgatā-nicely connected; bhavati-is.

We may note in this connection that this verse does not say "The opulences of the various incarnations of Godhead are manifest by the mercy of the Bhūma-puruṣa". In his commentary, Śrīdhara Svāmī nicely explains the purport of this chapter of Śrīmad-Bhāgavatam by saying:

"In order to establish that Śrī Kṛṣṇa is the Original Personality of Godhead (bhagavān), Śukadeva Gosvāmī has spoken this account of the visit to the Bhūma-puruṣa."

Text 54

atha parakīyāny api viruddhāyamānāni vākyaṇi tad-anugatārthatayā dṛṣyante.

atha-now; parakīyāni-in other Vedic literatures; api-also; viruddhāyamānāni-refuting; vākyaṇi-statements; tat-to them; anugata-arthatayā-with the proper explanation; dṛṣyante-are seen.

Leaving the sphere of Śrīmad-Bhāgavatam, the critic of our paribhāṣā-sūtra may push forward quotes from other Vedic literatures in an attempt to refute our statement that Kṛṣṇa is the Original Personality of Godhead. In the following section of this essay, we will present the proper explanations of all these verses.

Text 55

tatra śrī-viṣṇu-purāṇe

ujjahārātmanaḥ keśau
sita-kṛṣṇau mahā-mune iti

tatra-there; śrī-viṣṇupurāṇe-in the Viṣṇu Purāṇa; ujjahāra-taking up; ātmanaḥ-from Himself; keśau-two hairs; sita-white; kṛṣṇau-and black; mahā-mune-O great sage; iti-thus.

For example, our critic may quote the following verse from Viṣṇu Purāṇa (5.1.59):

ujjahārātmanaḥ keśau
sita-kṛṣṇau mahā-mune

Our critic may interpret this verse to mean:

"O great sage, Lord Viṣṇu then plucked a white and black hair from His own transcendental body, and these two hairs became His incarnations known as Balarāma and Kṛṣṇa."

Text 56

mahābhārata

sa cāpi keśau harir uccakarta
śuklam ekam aparaṁ cāpi kṛṣṇam
tau cāpi keśāv āviśatām yadūnām
kule striyau rohiṇīm devakīm ca

tayor eko balabhadro babhūva
yo 'sau śvetas tasya devasya keśaḥ
kṛṣṇo dvitīyaḥ keśavaḥ sambabhūva
keśo yo 'sau varṇataḥ kṛṣṇa uktaḥ iti

mahābhārata-in the Mahābhārata; saḥ-He; ca-also; api-even; keśau-two hairs; hariḥ-Lord Hari; uccakarta-snatched; śuklam-white; ekam-one; aparaṁ-the other; ca api-also; kṛṣṇam-black; tau-these two; ca api-also; keśau-hairs; āviśatām-entered; yadūnām-of the Yadu dynasty; kule-in the family; striyau-two pious ladies; rohiṇīm-Rohiṇī; devakīm-Devakī; ca-and; tayor-of the two; ekaḥ-one; balabhadraḥ-Balarāma; babhūva-became; yaḥ asau-who; śvetaḥ-white; tasya-of Him; devasya-of the Supreme Personality of Godhead; keśaḥ-hair; kṛṣṇaḥ-black; dvitīyaḥ-second; keśavaḥ-Keśava; sambabhūva-became; keśaḥ-hair; yaḥ asau-which; varṇataḥ-because of color; kṛṣṇaḥ-as Kṛṣṇa; uktaḥ-is known.

Our critic may also quote the following verses from the Mahābhārata:

"Lord Viṣṇu snatched two hairs, one white and one black, from His head; These two hairs entered the wombs of Rohiṇī and Devakī, members of the Yadu dynasty. Balarāma was born from Rohiṇī, and Kṛṣṇa was born of Devakī. Thus Balarāma appeared from the first hair, and Kṛṣṇa appeared from the second hair."*

Text 57

atra tātparyam śrī-svāmibhir itthaṁ vivṛtam-"bhūmeḥ suretara-varūtha ity adi

padye. sita-kṛṣṇa-keśa ity atra sita-kṛṣṇa-keśatvam śobhaiva, na tu vayah-pariṇāma-kṛtam, avikāritvāt. yac ca ujjahārātmanaḥ keśau ity ādi. tat tu na keśa-mātrāvatārābhīprāyam, kintu bhū-bhāravataraṇa-rūpaṁ kāryaṁ kiyad etat? mat-keśāv eva tat kartuṁ śaktāv iti dyotanārthaṁ rāma-kṛṣṇayor varṇa-sūcanārthaṁ ca keśoddharaṇam iti gamyate. anyathā tatraiva pūrvāpara-virodhāpatteḥ. kṛṣṇas tu bhagavān svayam ity etad-virodhāc ca.

atra-in this connection; tātparyam-explanation; śrī-svāmibhiḥ-by Śrīdhara Svāmī; ittham-thus; vivṛtam-presented; bhūmeḥ suretara-varūtha-in the verse from Śrīmad-Bhāgavatam (2.7.26) which begins "bhūmeḥ suretara-varūtha"; iti-ādi-padye-in the verse beginning; sita-kṛṣṇa-keśaḥ-the description of Kṛṣṇa and Balarāma as black and white hairs of Lord Viṣṇu; iti-thus; atra-in this connection; sita-white; kṛṣṇa-and black; keśatvam-the state of being hairs; śobhā-bodily splendor; eva-certainly; na-not; tu-but; vayah-of a certain age; pariṇāma-kṛtam-produced by a transformation; avikāritvāt-because the Supreme is without transformation; yat-which; ca-also; ijjahara ātmanaḥ keśau-the quote "ujjahārātmanaḥ keśau" from the Viṣṇu Purāṇa; iti-thus; ādi-beginning; tat-that; tu-but; keśa-hair; mātra-only; avatāra-incarnation; abhīprāyam-intention; kintu-but; bhū-of the world; bhāra-the burden; avatāraṇa-rūpaṁ-the relief; kāryam-activity; kiyat etat-how is this?; mat-My; keśau-"kesas"; eva-certainly; tat-that; kartum-to do; śaktāu-able; iti-thus; dyotana-splendor; artham-meaning; rāma-kṛṣṇayoḥ-of Kṛṣṇa and Balarāma; varṇa-complexion; sūcana-description; artham-meaning; ca-also; keśu-uddharaṇam-description of the emanation of the "keśa"; iti-thus; gamyate-is explained; anyathā-another interpretation; tatra-there; eva-certainly; pūrvā-para-with other passages in the Vedic literatures; virodhā-āpatteḥ-because of contradicting; kṛṣṇaḥ tu bhagavān svayam-the quote "kṛṣṇas tu bhagavān svayam" (Bhāg. 1.3.28); iti-thus; etad-virodhāt-contradicting; ca-also.

In his commentary on the verse which begins "bhūmeḥ suretara-varūtha" (Śrīmad-Bhāgavatam 2.7.26), Śrīdhara Svāmī gives the proper explanation of these passages from the Viṣṇu Purāṇa and Mahābhārata:

"Sometimes in the Vedic literatures Kṛṣṇa and Balarāma are described as white and black 'keśas'. In this context the word 'keśa' does not mean 'hair', but it is used in the sense of 'splendor'. The phrase 'sita-kṛṣṇa-keśau' means Balarāma and Kṛṣṇa who have beautiful white and black complexions. It does not mean that black and white hairs grew at a certain time on the head of the changless Supreme Person.

"The Viṣṇu Purāṇa explains: 'ujjahārātmanaḥ keśau'. This phrase means: 'The Personality of Godhead, in His splendid original forms as Balarāma and Kṛṣṇa, relieved the burden of the earth.' If one tries to interpret the word 'keśa' in these passages as hair, and contends that Balarāma and Kṛṣṇa are incarnations of two of Lord Viṣṇu's hairs, he will contradict the clear statements of many verses in the Vedic literatures, and he will especially contradict the authoritative statement of the verse 'kṛṣṇas tu bhagavān svayam' (Śrī Kṛṣṇa is the Original Personality of Godhead) found in Śrīmad-Bhāgavatam (1.3.28)."

Text 58

idam apy atra tātparityam sambhavati nanu devāḥ kim artham mām
evāvatārayitum bhavadbhir āgrhyate, aniruddhākhyā-puruṣa-prakāśa-viśeṣasya
kṣīroda-śvetadvīpa-dhāmno mama yau keśāv iva sva-śiro-dhārya-bhūtau tāv eva
śrī-vāsudeva-saṅkarṣaṇau svayam evāvatariṣyataḥ. tataś ca bhū-bhāra-haraṇam
tābhyām iṣat-karam eveti.

idam-this; api-also; atra-in this connection; tātparityam-explanation;
sambhavati-arises; nanu-is it not so?; devāḥ-O demigods; kim artham-why is it?;
mām-Me; eva-certainly; avatārayitum-to incarnate; bhavadbhiḥ-by you;
agrhyate-is appealed; aniruddha-ākhyā-unknown as Aniruddha; puruṣa-prakāśa-
viśeṣasya-of the specific puruṣa-incarnations; kṣīra-uda-on the ocean of milk;
śvetadvīpa-dhāmnaḥ-residing in the abode of Śvetadvīpa; mama-My; yau-two;
keśau-two hairs; iva-like; sv-śiraḥ-dhārya-bhūtau-growing on My head; tau-They;
eva-certainly; śrī-vāsudeva-Vāsudeva; saṅkarṣaṇau-and Saṅkarṣaṇa; svayam-
personally; eva-certainly; avatariṣyataḥ-will incarnate; tataḥ-from this; ca-and;
bhū-of the earth; bhāra-burden; haraṇam-removing; tābhyām-by Them; iṣat-
karam-reduced; eva-certainly; iti-thus.

Even if one insists that the word "keśa" must mean "hair" and cannot mean anything else, it is not at all necessary that one interpret that Balarāma and Kṛṣṇa are incarnations of Viṣṇu. One may also interpret that Vāsudeva and Saṅkarṣaṇa are incarnations of a black and white hair from the head of Lord Kṛṣṇa. Understood in this way, we may conceive of the following conversation between Lord Kṛṣṇa and the demigods, in order to properly understand these two quotes from the Viṣṇu Purāṇa and Mahābhārata. Lord Kṛṣṇa may have said to the demigods:

"My dear demigods, why do you ask Me to personally appear in the material world? I do not need to personally come, but rather I shall send my expansions of Saṅkarṣaṇa and Vāsudeva, who are like white and black hairs on My head. Saṅkarṣaṇa and Vāsudeva will certainly fulfill your request by removing the burden of the world."

Text 59

atha ujjahārātmanaḥ keśau ity asyaiva śabdārtho 'pi muktāphala-ṭikāyām keśau
sukha-svāminau, sito rāma ātmanaḥ sakāśād ujjahāra uddhṛtavān. hari-vaṁśe hi
kasyāñcid giri-guhāyām bhagavān sva-mūrtim niṅśipya garuḍam ca tatrāvasthāpya
svayam atrāgata ity uktam. tad uktam, sa devān abhyanujñāya ity ādi.

atha-now; ujjahārātmanaḥ keśau-the phrase ujjahārātmanaḥ keśau" from the
Viṣṇu Purāṇa; iti-thus; asya-of that; eva-certainly; śabda-ārthaḥ-the definitions
of each word; api-also; muktāphala-ṭikāyām-in the "Muktāphala-ṭikā"

commentary by Bopadeva Bosvāmī; keśau-the word "keśau"; sukha-the blissful; svāminau-Personalities of Godhead; sitaḥ-white; rāmaḥ-Balarāma; ātmanaḥ-the word "ujjahāra"; uddhṛtavān-manifested; hari-vaṁśe-in the Hari-vaṁśa; hi-certainly; kasyañcit-in a certain; giri-guhāyām-mountain cave; bhagavān-the Original Personality of Godhead; sva-mūrtim-own form; nikṣipya-having manifested; garuḍam-Garuḍa; ca-also; tatra-there; avasthāpya-causing to remain; svayam-personally; atra-here; āgatam-arrived; iti-thus; uktam-described; tat-that; uktam-said; sa devān abhyanuñāya iti adi-in the verse beginning "sa devān abhyanuñāya".

The statement "ujjahārātmanaḥ keśau" is explained by Bopadeva Gosvāmī in his commentary "muktāphala-ṭīkā:

"The word `keśau' consists of the two words `ka' and `īśau'. `Ka' means `blissful' and `īśau' means the two Personalities of Godhead. In the phrase `sita-kṛṣṇa-keśau' the word `sita' is a name of Balarāma. This phrase therefore means: `Balarāma and Kṛṣṇa who are the two blissful Personalities of Godhead'."

The interpretation that these words mean Balarāma and Kṛṣṇa are incarnations of two hairs of Lord Viṣṇu is not correct, for it is contradicted by the following explanation found in the Hari-vaṁśa:

"After thus instructing the demigods, the Supreme Personality of Godhead travelled on Garuḍa to a concealed mountain cave. In that cave the Lord assumed His Original form as Lord Kṛṣṇa. Ordering Garuḍa to wait for Him in that cave, the Lord then descended to earth in His original form."

Text 60

yais tu yathā-śrutam evedaṁ vyākhyātam, te tu na samyak parāmrṣṭavantaḥ, yataḥ sura-mātrasyāpi nirjaratva-prasiddhiḥ. akāla-kalite bhagavati jarānudayena keśa-śauklyānupapattiḥ. na casya keśeṣu naisargika-sita-kṛṣṇateti pramāṇam asti.

yaiḥ-by whom; tu-but; yathā-as; śrutam-heard; eva-certainly; idam-this; vyākhyātam-explained; te-they; tu-but; na-not; samyak-completely; parama-amṛṣṭavantaḥ-pure; yataḥ-because; sura-mātrasya-of only a demigod; api-even; nirjaratva-of freedom from old-age; prasiddhiḥ-perfection; akāla-kalite-beyond the bondage of time; bhagavati-in the Original Personality of Godhead; jarā-of old-age; anudayena-because of the non-appearance; keśa-of hairs; śauklya-whiteness; anupapattiḥ-non-appearance; na-not; ca-also; asya-of Him; keśeṣu-among the hairs; naisargika-by nature; sita-whiteness; kṛṣṇatā-and blackness; iti-thus; pramāṇam-transformation; asti-is.

What to speak of the Personality of Godhead, even the inferior demigods are free from the defects of old-age. Because the Personality of Godhead is always free from the symptoms of age, His hairs do not turn gray or white with age, as those of

a conditioned human being. The Vedic literatures always describe the hairs of the Supreme Lord as black; there is no description of white hairs, hairs either naturally white, or turned white with age in the spiritual body of the Personality of Godhead. For this reason the story of white and black hairs from the head of Lord Viṣṇu is not very plausible. The learned will not accept it.

Text 61

ata eva nṛsimha-purāṇe kṛṣṇāvatāra-prasaṅge śakti-śabda eva prayujyate, na tu keśa-śabdaḥ. tathā hi

vāsudevāc ca devakyām
avatīrya yadoḥ kule
sita-kṛṣṇe ca tac-chaktī
kamsādyān ghatayiṣyataḥ ity ādinā

ataḥ eva-therefore; nṛsimha-purāṇe-in the Nṛsimha Purāṇa; kṛṣṇa-avatāra-prasaṅge-in the connection with the account of Lord Kṛṣṇa's incarnations; śakti-śabdaḥ-the word "śakti"; eva-certainly; prayujyate-is employed; na-not; tu-but; keśa-śabdaḥ-the word "keśa"; tathā hi-as it is said; vāsudevāt-from Vasudeva; ca-and; devakyām-in Devakī; avatīrya-having descended; yadoḥ kule-in the family of the Yadu dynasty; sita-kṛṣṇe-Balarāma and Kṛṣṇa; ca-and; tat-śakti-full of all transcendental potencies; kamsa-ādyān-Kamsa and many other demons; ghatayiṣyataḥ-will kill; iti ādinā-in the passage beginning with these words.

In the descriptions of Kṛṣṇa and Balarāma's descent to this material world, we generally do not find any mention of the word "keśa" to describe them. In the following quote from the Nṛsimha Purāṇa, They are described as "sita-kṛṣṇa" (white and black), without any use of the word "keśa" which our critics are so eager to interpret as "hair":

"Lord Kṛṣṇa and Balarāma, the original black and white forms of the Supreme Personality of Godhead, who is full of all transcendental potencies, appeared in the Yadu dynasty as the two sons of Vasudeva and Devakī. In the future these two transcendental personalities will kill King Kamsa and many other demons."

Text 62

astu tarhi amśopalakṣaṇaḥ 'keśa'-śabdaḥ; no, avilupta-sarva-śaktitvena sāksād ādi-puruṣatvasyaiva niścetum śakyatvāt kṛṣṇa-viṣṇu-ādi-śabdānām aviśeṣataḥ paryāyātva-pratīteś ca. naivam avatārāntarasya kasya vānyasya janma-dīnam jayanty-ākhyayāti-prasiddham.

astu-there may be; tarhi-then; amśa-as an expansion; upalakṣaṇaḥ-description;

keśa-śabdaḥ-the word "keśa"; na-not; u-certainly; avilupta-sarva-śaktitvena-because of being full of all transcendental potencies; sāksāt-directly; ādi-puruṣatvasya-the Original Personality of Godhead, the source of all incarnations; eva-certainly; niścetum-to establish; śakyatvāt-because of the possibility; kṛṣṇa-Kṛṣṇa; viṣṇu-Viṣṇu; śabdānām-of the words; aviśeṣataḥ-without distinction; paryāyatva-definition; pratīteḥ-because of faith; ca-also; na-not; evam-in this way; avatāra-antarasya-of the other incarnations; kasya-of which; vā-or; anyasya-of another; janma-of birth; dinam-day; jayanti-"jayanti"; ākhyayā-by the name; ati-prasiddham-very celebrated.

Someone may object: Very well then, we shall accept that the word "keśa" means "expansion," and the keśāvatāra simply is an explanation of how Kṛṣṇa is an expansion of Lord Viṣṇu.

To this I reply: No. This should not be concluded. Kṛṣṇa is the Original Personality of Godhead (ādi-puruṣa), full of all transcendental potencies.

Another objection may be raised: Kṛṣṇa, Viṣṇu, and other words are used to indicate the Personality of Godhead and no distinction is made between them in the Vedic literatures. Why are you so eager to say that Kṛṣṇa is the original form and Viṣṇu is the expansion. All the forms of the Lord should be considered equal, without any distinction.

To this I reply: Actually Kṛṣṇa is specifically described as the Original Personality of Godhead, and the day when He appeared in this world is especially famous, more famous than the appearance-day of any other form of the Lord.

Text 63

ata evoktaṁ mahābhārata

bhagavān vāsudevaś ca
kīrtiyate 'tra sanātanaḥ
śāsvataṁ brahma paramaṁ
yogi-dhyeyaṁ nirañjanam.

ataḥ eva-therefore; uktam-explained; mahābhārata-in the Mahābhārata; bhagavān-the Original Personality of Godhead; vāsudevaḥ-Kṛṣṇa, the son of Vasudeva; ca-and; kīrtiyate-is glorified; atra-in this connection; sanātanaḥ-eternal; śāśvatam-eternal; brahma-Brahman; paramam-supreme; yogi-of the yogis; dhyeyam-the object of meditation; nirañjanam-free from all material contamination.

This is confirmed in the following verse from the Mahābhārata:

"Kṛṣṇa, the son of Vasudeva, is the eternal Original Personality of Godhead (Bhagavān). He is the supreme Brahman, free from all material contamination, and He is the object of the yogīs' meditation. He is glorified in the pages of this book."

Text 64

tasyākāla-kalitatvam

yo 'yaṁ kālas tasya te 'vyakta-bandho
ceṣṭām āhuḥ

ity ādau devakī-devī-vākye.

tasya-of Him; akāla-kalitatvam-the state of being beyond the influence of time; yaḥ ayam kālaḥ tasya te 'vyakta-bandho ceṣṭām āhuḥ iti ḍau-the verse from Śrīmad-Bhāgavatam 10.3.26 ("yo 'yaṁ kālas tasya te 'vyakta-bandho ceṣṭām āhuś ceṣṭate yena viśvam nimeśādir vatsarānto mahiyāms taṁ tveśānaṁ kṣema-dhāma prapadye"); devakī-devī-by Devakī; vākye-in the statement.

That Kṛṣṇa is beyond the influence of time is confirmed in the following verse spoken by Devakī-devī (Śrīmad-Bhāgavatam 10.3.26):

"O Kṛṣṇa, O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship."*

Text 65

natāḥ sma te nātha sadāṅghri-paṅkajam
viriñca-vairiñcyā-surendra-vanditam
parāyaṇam kṣemam ihēcchatām param
na yatra kālaḥprabhavet paraḥ prabhuḥ

ity ādau śrī-dvārakā-vāsi-vākye ca prasiddham

natāḥ-bowed down; sma-we had done so; te-unto You; nātha-O Lord; sadā-always; aṅghri-paṅkajam-the lotus feet; viriñca-Brahmā , the first living being; vairiñcyā-sons of Brahmā like Sanaka and Sanātana; sura-indra-the King of heaven; vanditam-worshipped by; parāyaṇam-the supreme; kṣemam-welfare; iha-in this life; icchatām-one who so desires; param-the highest; na-never; yatra-wherein; kālaḥ-inevitable time; prabhavet-can exert its influence; paraḥ-transcendental; prabhuḥ-the Supreme Lord; iti-thus; ādau-in the passage beginning; śrī dvārakā-of Dvarakā; vāsi-of the residents; vākye-in the statement; ca-also; prasiddham-celebrated.

That Kṛṣṇa is beyond the influence of time is confirmed in the following statement by the residents of Dvārakā-purī (Śrīmad-Bhāgavatam 1.11.6)

"O Lord, You are worshiped by all demigods like Brahmā, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You."*

Text 66

ato yat prabhāsa-khaṇḍe keśasya bālatvam eva ca tat sitimnaḥ kāla-kṛta-palita-lakṣaṇatvam eva ca darśitam, tasya śarīriṇām śuṣka-vairāgya-pratipādana-prakaraṇa-patitvatena sura-mātra-nirjaratā-prasiddhatvena cāmukhyārthatvān na svārthe prāmāṇyam.

ataḥ-therefore; yat-because; prabhāsa-khaṇḍe-in the Prabhāsa-khaṇḍa; keśasya-of hair; balatvam-youthfulness; eva-certainly; ca-also; tat-that; sitimnaḥ-whiteness; kāla-by time; kṛta-produced; palita-white hair of old-age; lakṣaṇatvam-characteristic; eva-certainly; ca-and; darśitam-is revealed; tasya-of Him; śarīriṇām-of the embodied living entities; śuṣka-dry; vairāgya-renunciation; pratipādana-prakaraṇa-explanation; patitvatena-by the fallen status; sura-of the demigods; mātra-even; nirjaratā-the state of freedom from old-age; prasiddhatvena-by the fame; ca-also; amukhya-arthatvāt-because of accepting the secondary meaning; na-not; sva-arthe-in the connection; prāmāṇyam-evidence.

The false notion that Kṛṣṇa and Balarāma are incarnations of a black and white hair of Lord Viṣṇu is dispelled in the Prabhāsa-khaṇḍa, which explains that whiteness of hair is produced in old age, and because even the subordinate demigods, what to speak of Lord Viṣṇu, the controller of the demigods, remain always free from old-age, their hair never turns white with age. It is not possible that Lord Viṣṇu have white hairs, because He is beyond the influence of time, and therefore this conception of Lord Viṣṇu's white hair pushed forward by the dry renunciants is not acceptable.

Text 67

brahmā yena ity ārabhya

viṣṇur yena daśāvatāra-gahane kṣipto mahā-saṅkaṭe
rudro yena kapāla-pāṇir abhito bhikṣātaṇaṁ kāritaḥ ity ādau.

tasmai namaḥ karmaṇe iti garuḍa-vacanāt. kim ca tat-pratipādanāya matsyādy-avatārāṇām matsyādi-śabda-samyena chaloktir eveyam.

brahmā yena iti ārabhya-in the passage beginning "brahmā yena"; viṣṇuḥ-Viṣṇu; yena-because of which; daśa-ten; avatāra-of incarnations; gahane-in the dark abyss; kṣiptaḥ-thrown; mahā-great; saṅkate-difficulty; rudraḥ-Śiva; yena-by which; kapāla-carrying a skull; pāṇiḥ-in His hand; abhitaḥ bhikṣa-aṭanam kāritaḥ-begging alms; iti-thus; ādau-in the passage beginning; tasmai-to that; namaḥ-I offer my respectful obeisances; karmaṇe-unto karma; iti-thus; garuḍa-of the Garuḍa Purāṇa; vacanāt-from the statement; kim ca-furthermore; tat-that; pratipādanāya-to establish; matsya-Lord Matsya; ādi-beginning with; avatārāṅām-of the incarnations of Godhead; matsya-ādi-śabda-of the words "matsya-ādi"; samyena-the same; chala-false; uktiḥ-statement; eva-certainly; iyam-this.

Similar other faulty statements may also be found in some portions of the scriptures. For example, the Garuḍa Purāṇa explains:

"I offer my respectful obeisances unto the law of karma, because of which Śiva carries a skull in his hand and wanders about as a beggar, and because of which Viṣṇu was hurled into the painful abyss of having to assume ten incarnations within the material world."

The author's intention in this passage was to emphasize the uncheckable power of karma, although in order to do this he had spoken some things that are not actually true. The description of Kṛṣṇa and Balarāma as Lord Viṣṇu's hairs is a similar untrue story.

Text 68

yathā

aho kanaka-daurātmyam
nirvāktum kena śakyate
nāma-sāmyād asau yasya
dhusturo 'pi mada-pradaḥ.

yathā-just as; aho-Oh; kanaka-of gold; daurātmyam-the wickedness; nirvaktum-to be described; kena-by whom; śakyate-is possible; nāma-by name; samyāt-because of equality; asau-this; yasya-of which; dhusturaḥ-dhustura poison; api-even; mada-pradaḥ-intoxicating.

The following metaphorical statement in the scriptures may also be quoted to illustrate how an author may speak something untrue in order to emphasize a point:

"Alas, who is able to describe the evils of gold? Gold is certainly as intoxicating as the poisonous drink dhutura."

Text 69

iti śiva-śāstrīyatvāc ca nātra vaiṣṇava-siddhānta-viruddhasya tasyopayogaḥ. yata
uktam skānda eva ṣaṇmukham prati śrī-śivena

śiva-śāstre 'pi tad grāhyam
bhagavac-chāstra-yogi yat iti

anya-tātparyakatvena svatas tatrāpramāṇyād yuktam caitat yathā paṅkena
paṅkāmbhaḥ itivat.

iti-thus; śiva-śāstrīyatvāt-the status of being confirmed in the Śaivite scriptures;
ca-and; na-not; atra-here; vaiṣṇava-in relation to Lord Viṣṇu; siddhānta-the
conclusion; viruddhasya-opposing; tasya-of that; upayogaḥ-suitability; yataḥ-
because; uktam-spoken; skānde-in the Skānda Purāṇa; eva-certainly;
ṣaṇmukham-to Kārttikeya; prati-to; śrī-śivena-by Lord Śiva; śiva-śāstre-in the
Śaivite scriptures; api-although; tat-that; grāhyam-acceptable; bhagavat-śāstra-in
the Vaiṣṇava scriptures; yogi-found; yat-which; iti-thus; anya-another;
tātparyakatvena-by interpretation; svataḥ-in their own scripture; tatra-there;
apramāṇyāt-because of not being established; yuktam-suitable; ca-and; etat-this;
yathā-just as; paṅkena-by mud; paṅka-ambhaḥ-muddy water; iti-thus; vat-just
as.

Statements in the Śaivite Purāṇas should not be accepted unless they are
corroborated by the Vaiṣṇava Purāṇas. This is confirmed in the Śaivite Purāṇas
(Skānda Purāṇa) where Lord Śiva says to Kārttikeya:

"Statements in the Śaivite Purāṇas should be accepted only if they are
confirmed in the Vaiṣṇava Purāṇas."

The followers of Lord Śiva may try to present a different conclusion, but they
are simply contradicting the words of their own master, recorded in their own
scripture. From this statement of Lord Śiva we may understand that the Śaivite
Purāṇas are not a very reliable source of spiritual information. They are not
actually able to purify the conditioned souls, and their position is described in the
following statement of Śrīmad-Bhāgavatam (1.8.52):

"It is not possible to filter muddy water through mud or purify a wine-stained
pot with wine."

One should not therefore rely on the impure statements of the Śaivite Purāṇas.

Text 70

pādmottara-khaṇḍe ca śiva-pratipādakānām purāṇānām api tāmasatvam eva

darśitam. mātsye 'pi tāmāsa-kalpa-kathāmayatvam iti.

pādma-uttara-khaṇḍe-in the Uttara Khaṇḍa of the Padma Purāṇa; ca-also; śiva-pratipādakānām-of the followers of Lord Śiva; purāṇānām-of the Purāṇas; api-also; tamasatvam-ignorance; eva-certainly; darśitam-is delineated; mātsye-in the Matsya Purāṇa; api-also; tāmāsa-ignorance; kalpa-conception; kathā-descriptions; mayatvam-consisting of; iti-thus.

The inferiority of the Śaivite Purāṇas is confirmed in the Uttara Khaṇḍa of the Padma Purāṇa, which explains that the Śaivite Purāṇas are intended for those in the mode of ignorance. The Matsya Purāṇa also confirms that the Śaivite Purāṇas are full of faulty and ignorant conclusions.

Text 71

yuktam ca tasya vṛddha-sūtasya śrī-bhāgavatam apaṭhitavataḥ śrī-baladevāvajñātuḥ śrī-bhagavat-tattvāsamyag-jānajaṁ vacanam

evam vadanti rājarse
ṛṣayaḥ kecanānvitāḥ. itivat.

etādṛśa-śrī-bhāgavata-vākyaena sva-viruddha-purāṇāntara-vacana-bādhanam ca.

yuktam-suitable; ca-also; tasya-of him; vṛddha-sūtasya-of Romaharṣaṇa Sūta, the father of Sūta Gosvāmī; śrī-bhāgavatam-the message of Śrīmad-Bhāgavatam; apaṭhitavataḥ-without having properly studied; śrī-baladeva-Śrī Baladeva; avajñātuḥ-offending; śrī-bhagavat-of the Supreme Personality of Godhead; tattva-the truth; asamyak-incomplete; jānāna-from knowledge; jam-produced; vacanam-speech; evam-in this way; vadanti-speak; rāja-ṛṣe-O saintly king; ṛṣayaḥ-sages; kecana-some; anvitāḥ-endowed; itivat-in this way; etādṛśa-like these; bhāgavata-of Śrīmad-Bhāgavatam; vākyaena-by the statement; sva-self; viruddha-contradicting; purāṇa-Purāṇas; antara-within; vacana-of statements; bādhanam-refutation; ca-also.

Without understanding the Śrīmad-Bhāgavatam, one cannot properly understand the philosophy of spiritual life. An example of this is Romaharṣaṇa Sūta. Because of not studying the Bhāgavatam, Romaharṣaṇa had not properly understood the exalted position of Lord Balarāma. Because of an offense to Lord Balarāma, Romaharṣaṇa was killed by the Lord. From this we may understand the importance of Śrīmad-Bhāgavatam. Without reference to the Bhāgvatam, one cannot conclusively understand the nature of the Absolute Truth.

That certain sages may sometimes present false conclusions, which may sometimes even become recorded in the Purāṇas, is confirmed in the following statement of Śrīmad-Bhāgavatam (10.77.30):

"O King, some sages have said that Lord Kṛṣṇa became bewildered by the mystic

jugglery of Śālva. Such conclusions should not be accepted, for the contradict the conclusion of all Vedic literatures, Lord Kṛṣṇa never becomes bewildered."

From this we may understand supreme authority of Śrīmad-Bhāgavatam. Any scriptural explanation that contradicts the version of the Bhāgavatam should be rejected.

Text 72

yatheha karma-jito lokaḥ kṣīyate ity-ādi-vākyena.

apāma somam amṛtā abhūma ity-ādi-vacana-bādhanavāj jeyam.

atrāpi yat svavāco virudhyeta nūnam te na smaranty uta iti yukti-sad-bhāvo dṛśyate.

yathā-just as; iha-here in the earthly planetary system; karma-jitaḥ-performing the karma-kāṇḍa regulations; lokaḥ-persons; kṣīyate-become destroyed; iti-ādi-beginning with these words; vākyena-by the statement; apāma-drinking; somam-soma; amṛtāḥ-immortal; abhūma-we become; iti-ādi-beginning with these words; vacana-statement; bādhanavāt-contradicting; jñeyam-should be understood; atra-here; api-also; yat-what; sva-own; vacaḥ-statement; virudhyate-is contradicted; nūnam-certainly; te-they; na-do not; smaranti-remember; uta-indeed; iti-thus; yukti-of logic; sat-bhāvaḥ-good condition; dṛśyate-is seen.

We may sometimes notice contradictions in the instructions of the Śruti. The two quotes which follow may serve as an example of such a contradiction within the texts of the Śruti.

"By performing the karma-kāṇḍa rituals of the Vedas one becomes ruined."
-Chāndogya Upaniṣad 8.1.6

"By performing the karma-kāṇḍa rituals of the Vedas we have become demigods eligible to drink soma-rasa."
-Ṛg-mantra 8.48.3

If a speaker contradicts himself, then his words are not very much appreciated by the speaker of Śrīmad-Bhāgavatam:

"They who are learned are not inclined to accept the statements of one who contradicts himself."
-Śrīmad-Bhāgavatam 10.77.30

Text 73

tatraivātmanaḥ sandigdhatvam eva tena sūtena vyañjitam

acintyāḥ khalu ye bhāvā
na tāms tarkeṇa yojayet ity ādinā

tatra-there; eva-certainly; ātmanaḥ-of the Supreme; sandigdhatvam-doubt;
eva-certainly; tena-by him; sūtena-by Sūta Gosvāmī; vyajitam-expressed;
acintyāḥ-inconceivable; khalu-indeed; ye-which; bhāvāḥ-truths of spiritual
reality; na-not; tan-them; tarkeṇa-by logic; yojayet-may properly know; iti-
ādinā-by the statement beginning with these words.

Sūta Gosvāmī speaks the following verse to reconcile this apparent
contradiction in the statements of the scriptures (Mahābhārata, Udyoga-parva):

"The truths of spiritual life are inconceivable to the crippled materialistic brain.
Simply by logic and philosophy one cannot expect to properly understand them."

Text 74

kim ca, tatraivottara-granthe candrasya kalaṅkāpatti-kāraṇa-kathane śrī-
kṛṣṇāvatāra-prasaṅge svayaṁ viṣṇur evety uktatvāt svenaiva virodhaś ca.

kim ca-furthermore; tatra-there; uttara-granthe-in the Prabhāsa Khaṇḍa of the
Skānda Purāṇa; candrasya-of the moon-god; kalaṅka-of the spots; āpatti-
misfortune; kāraṇa-cause; kathane-in the description; śrī-kṛṣṇa-of Śrī Kṛṣṇa;
avatāra-appearance; prasaṅge-in that connection; svayaṁ-personally; viṣṇuḥ-
Lord Viṣṇu; eva-certainly; iti-thus; uktatvāt-from the statement; svena-by using
the word "sva"; virodhaḥ-contradiction; ca-also.

Also, in the story of Candra-kalaṅkāpatti-kāraṇa in the Prabhāsa-khaṇḍa of the
Skānda Purāṇa, in the description of Lord Kṛṣṇa's appearance, Kṛṣṇa is described
as Lord Viṣṇu Himself. By using the words "svayaṁ viṣṇuḥ (Viṣṇu Himself)", the
concocted idea that Kṛṣṇa is an incarnation of Lord Viṣṇu's hair is refuted by
Vyāsadeva.

Text 75

tasmān na keśāvatāratve 'pi tātparityam, keśa-śabdasya bālatva-vacanāṁ ca.

tasmāt-for this reason; na-not; keśa-of a hair; avatāratve-as an incarnation;
api-and; tātparityam-the proper understanding; keśa-śabdasya-of the word "keśa";
bālatva-of foolish and childish persons;{.fn
2} vacanam-the statement; ca-also.

The idea that Kṛṣṇa is an incarnation of Lord Viṣṇu's hair should not be accepted, for it is thus refuted by Vyāsa. Only foolish persons with a childlike mentality will insist that the word "keśa" in the phrase "keśāvatāra" from the Viṣṇu Purāṇa should be interpreted to mean "a hair".

Text 76

chalato bhagavat-tattvājñānato veti sthitam.

chalataḥ-as a trick; bhagavat-of the Supreme Personality of Godhead; tattva-the truth; ajānataḥ-from ignorance; va-or; iti-thus; sthitam-situated.

Because it is contradicted by so many descriptions in the Vedic literatures, the statement that Lord Kṛṣṇa is an incarnation of Lord Viṣṇu's hair must be either a trick to bewilder the atheists, an outlandish playful metaphor, or a falsity spoken in ignorance of the actual nature of the Supreme Personality of Godhead.

Text 77

ato vaiṣṇavādi-padyānām śabdotttham artham eva paśyāmaḥ

amśavo ye prakāśante
mama te keśa-samjñitāḥ
sarvajñāḥ keśavam tasmān
nāmāhur muni-sattama

iti sahasra-nāma-bhāṣyotthāpita-bhārata-vacanāt keśa-śabdenāmśur ucyate.

ataḥ-therefore; vaiṣṇava-of the Viṣṇu Purāṇa; ādi-and other Vedic literatures; padyānām-of the verses; śabda-the word; uttham-appearing; eva-certainly; paśyāmaḥ-we see; amśavaḥ-rays of light; ye-which; prakāśante-are manifest; mama-My; te-they; keśa-samjñitāḥ-known as "keśa"; sarvajñāḥ-omniscient; keśavam-Keśava; tasmāt-therefore; nāma-the name; āhuḥ-speak; muni-sattama-O best of the sages; iti-thus; sahasra-nāma-of the Viṣṇu-sahasra-nāma-stotra; bhāṣya-in the explanation; utthāpita-spoken; bhārata-of the Mahābhārata; vacanāt-from the statement; keśa-śabdena-by the word "keśa"; amśuḥ-ray of light; ucyate-is spoken.

The actual meaning of the word "keśa" when used in a name of the Supreme Personality of Godhead is explained by the Lord in the Mahābhārata in the description of the thousand names of Lord Viṣṇu. There the Lord Himself says:

"The effulgence of My transcendental body is known by the word `keśa'. O best

of the sages, because I am the source of the Brahman effulgence, the learned devotees, who know everything, call Me by the name 'Keśava'."

Text 78

tatra ca sarvatra keśetara-śabda-prayogān nānā-varṇāmsūnām śrī-nārada-
dṛṣṭatayā mokṣa-dharma-prasiddheś ca. tathā cāmsutve labdhe tau cāmsū
vāsudeva-saṅkarṣaṇāvatāra-sūcakatayā nirदिष्टाव iti tayor eva syātām iti gamyate.
tadiyayor api tayor aniruddhe 'bhivyaaktiś ca yujyata eva.

tatra-in this place; ca-and; sarvatra-throughout the Vedic literatures; keśa-
itara-śabda-prayogāt-because of the use of other words; nānā-various; varṇa-
colors; amsūnām-of effulgences; śrī-nārada-of Nārada Muni; dṛṣṭatayā-by the
observation; mokṣa-dharma-in the scripture known as Mokṣa-dharma;
prasiddheḥ-from the conclusion; ca-also; tathā-in the same way; ca-and;
amsutve-in the effulgence; labdhe-attained; tau-two; ca-also; amsu-splendors;
vāsudeva-Vāsudeva; saṅkarṣaṇa-Saṅkarṣaṇa; avatāra-incarnations; sūcakatayā-by
indicating; nirदिष्टाव-indicated; iti-thus; tayor-of Them; eva-certainly; syātām-
may be; iti-thus; gamyate-is approached; tadiyayor-of Their expansions; api-
also; tayor-of Them; aniruddhe-in Lord Aniruddha; bhivyaaktiḥ-manifestation;
yujyate-is suitable; eva-certainly.

We may also note in this connection that although the word "keśa" is used in the Viṣṇu Purāṇa, it is not used in the many other descriptions of Lord Kṛṣṇa's appearance found in the Vedic literatures. That the word "keśa" should mean "effulgence" is supported by Nārada Muni's explanation in the Mokṣa-dharma that the Lord appears in a variety of forms and colors. The explanation of the Viṣṇu Purāṇa that the Lord appears as "śukla-kṛṣṇa-keśau" or "white and black keśas" may be understood to mean that the Lord appears in white and black forms. This may be understood to refer to Lord Vāsudeva and Lord Saṅkarṣaṇa, or it may also refer to Lord Aniruddha.

Text 79

avatāri-tejo-'ntarbhūtatvād avatārasya. evam eva sattvam rajas tamaḥ iti ādi
prathama-skandha-padya-prāptam aniruddhākhyā-puruṣavatāratvam

avatāri-of the Original Source of all Incarnations; tejaḥ-the effulgence;
antarbhūtatvāt-because of being situated within; avatārasya-of the incarnation;
evam-in this way; eva-certainly; sattvaṁ rajas tamaḥ iti ādi-in the verse beginning
"sattvam rajas tamaḥ"; prathama-skāndha-of the First Canto of Śrīmad-
Bhāgavatam; padya-prāptam-in the verse; aniruddha-ākhyā-known as Aniruddha;
puruṣa-avatāratvam-as a puruṣa-incarnation.

Viṣṇu-tattva expansions of the Personality of Godhead are manifested from the bodily rays of the Lord. (The complexion of Lord Kṛṣṇa is blackish, and therefore the direct expansion of Lord Kṛṣṇa, which is manifested from His bodily rays, is also blackish: Lord Vāsudeva. Because Lord Saṅkarṣaṇa is manifested from Lord Balarāma, His complexion is also the same as Lord Balarāma's: white.)

The Puruṣa-avatāra Lord Aniruddha is described in the Śrīmad-Bhāgavatam (1.2.23):

"The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's creation, maintenance, and destruction, He accepts the three qualitative forms of Brahmā, Viṣṇu, and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness."

Text 80

bhavānī-nāthaiḥ ity ādi pañcama-skandha-gadya-prāptam saṅkarṣaṇāvatāratvam ca bhavasya saṅgacchate.

bhavānī-nāthaiḥ iti ādi-in the verse beginning "bhavānī-nāthaiḥ" "bhavānī-nāthaiḥ strī-gaṇārbuda-sahasrair avarudhyamāno bhagavataś catur-mūrter mahā-puruṣasya turīyām tāmasīm mūrtem prakṛtim ātmanaḥ saṅkarṣaṇa-samjñām ātma-samādhi-rūpeṇa sannidhāpyaitad abhigṛṇan bhava upadhāvati"; pañcama-skāndha-of the Fifth Canto of Śrīmad-Bhāgavatam; gadya-prāptam-in the prose passage; saṅkarṣaṇa-of Lord Saṅkarṣaṇa; avatāratvam-the status of an incarnation; ca-and; bhavasya-of Śiva; saṅgacchate-is manifested.

That Lord Śiva is an expansion of Lord Saṅkarṣaṇa is confirmed in the following prose statement of Śrīmad-Bhāgavatam (5.17.16):

"In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because His activities of destruction in the material world are in the mode of ignorance, He is known as tāmasī, the Lord's form in the mode of ignorance. Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance by chanting the following mantra."

Text 81

tataś ca ujjahāra ity asyāyam arthaḥ. ātmanaḥ sakāśāt śrī-vāsudeva-saṅkarṣaṇāmśa-bhūtau keśau amśū ujjahāra uddhṛtavān prakāṭi-kṛtya darśitavān

ity arthaḥ.

tataḥ-therefore; ca-also; ujjahāra iti-of the word "ujjahāra"; asya-of it; ayam-this; arthaḥ-the meaning; ātmanaḥ-the word "ātmanaḥ"; sakāśāt-understood in the sense of "from Himself; śrī-vāsudeva-Vāsudeva; saṅkarṣaṇa-and Saṅkarṣaṇa; aṁśa-bhūtau-plenary expansions; keśau-by the word "keśau"; aṁśu-two splendid appearances; ujjahāra-the word "ujjahāra"; uddhrtavan prakāṣī-kṛtya darśitavān-manifested; iti-thus; arthaḥ-the meaning.

Therefore the statement of the Viṣṇu Purāṇa (ujjahārātmanaḥ keśau sita-kṛṣṇau mahā-mune) should be understood in the following way: The word "ātmanaḥ" means "from Himself", the word "keśau" means the two incarnations Vāsudeva and Saṅkarṣaṇa, who have black and white complexions, and the word "ujjahāra" means "manifested." The entire statement means "The Lord then appeared as Vāsudeva and Saṅkarṣaṇa, who have black and white complexions."

Text 82

atrāyaṁ sumerur ity eka-deśa-darśanenaivākhaṇḍa-sumeru-nirdeśavat tad-darśanenāpi pūrṇasyaivāvirbhāva-nirdeśo jeyaḥ.

atra-here; ayam-this; sumeruḥ-Mount Sumeru; iti-thus; eka-deśa-one side; darśanena-by seeing; eva-certainly; akhaṇḍa-the entire; sumeru-Mount Sumeru; nirdeśavat-like the revelation; tat-of that; darśanena-by the sight; api-also; pūrṇasya-of the whole; eva-certainly; āvirbhāva-appearance; nirdeśaḥ-indication; jeyaḥ-should be known.

Just as by seeing one face of the Mountain Sumeru, one can understand the nature of the entire mountain, in the same way, by properly understanding this verse from Viṣṇu Purāṇa, one will be able to know the actual nature of Lord Kṛṣṇa's appearance in the material world.

Text 83

atha sa cāpi keśau ity ādikā-vyākhyā.

udvavarhe yoga-balenātmanaḥ sakāśād vicchidya darśayām āsa. sa cāpi iti ca-śabdaḥ pūrvam uktam deva-kartṛkam nivedana-rūpam artham samuccinoti.

atha-now; sa cāpi keśau iti ādika-on the verse beginning "sa cāpi keśau"; vyākhyā-commentary; udvavarhe-the word "udvavarhe"; yoga-balena-by mystic potency; sakāśāt-near; ātmanaḥ-from Himself; sakāśāt-near; vicchidya-separating; darśayām āsa-revealed; saḥ ca api iti-the words "sa cāpi"; ca-śabdaḥ-the word "ca"; pūrvam-formerly; uktam-spoken; deva-by the demigods; kartṛkam-done;

nivedana-of an appeal; rūpam-in the form; artham-meaning; samuccinoti-refers.

An explanation of the verses from Mahābhārata quoted in Text 56 follows:

In these verses the word "udvavarhe" means that the Lord appears by His own mystic potency. The word "ca" (also) refers the reader to the demigods' prayers recorded in the previous verses.

Text 84

api-śabdas tad-udvarhane śrī-bhagavat-saṅkarṣaṇayor api hetu-kartṛtvam
sūcayati.

api-śabdaḥ-the word "api"; tat-udvarhane-in connection with the word "udvavarhe"; śrī-bhagavat-of Lord Vāsudeva; saṅkarṣaṇayoḥ-and Lord Saṅkarṣaṇa; api-also; hetu-kartṛtvam-the condition of being the cause; sūcayati-indicates.

The word "api" (even) in connection with the word "udvavarhe" (manifested) ("Even if Kṛṣṇa and Balarāma had appeared from Lord Viṣṇu") indicate that in reality Vāsudeva and Saṅkarṣaṇa are emanations of Kṛṣṇa and Balarāma.

Text 85

tau cāpi iti ca-śabdo 'nukta-samuccayārthatvena bhagavat-saṅkarṣaṇau svayam
āviviśatuḥ. paścāt tau ca tat tadātmyenāviviśatur iti bodhayati. api-śabdo
yatrānusyūtāv amū, so 'pi tad-amśa apīti gamayati. tayor eko balabhadro babhūva
ity ādikam tu nara-nārāyaṇo bhavet. hariḥ eva bhaven naraḥ ity ādivat tad-
aikyāvāpty-apekṣayā.

tau capi iti-the words tau capi"; ca-śabdaḥ-the word "ca"; anukta-unspoken;
samuccaya-arthatvena-with additional meanings; bhagavat-Vāsudeva;
saṅkarṣaṇau-and Saṅkarṣaṇa; svayam-personally; āviviśatuḥ-entered; paścāt-
afterwards; tau-the two; ca-also; tat-therefore; tad-ātmyena-in Their original
forms; āviviśatuḥ-entered; iti-thus; bodhayati-teaches; api-śabdaḥ-the word
"api"; yatra-where; anusyūtau-joined; amū-the two; saḥ api-the same person;
tat-His; amśaḥ-expansions; api-also; iti-thus; gamayati-causes to go; tayor-from
the two; ekaḥ-one; balabhadraḥ-Balarāma; babhūva-became; iti adikam-etc.; tu-
also; nara-nārāyaṇaḥ-Nara and Nārāyaṇa Ṛṣis; bhavet-became; hariḥ-Hari; eva-
certainly; bhavet-became; naraḥ-Nara; iti ādivat-as in the passage beginning; tat-
of Them; aikya-oneness; avāpty-attainment; apekṣayā-with reference to.

An intricate sequence of events is hinted by the use of the phrase "tau cāpi (the

two of them, also, also)" in this passage from the Mahābhārata. First: Vāsudeva and Saṅkarṣaṇa (the puruṣa-incarnations) entered the wombs of Devakī and Rohiṇī. Then: Kṛṣṇa and Balarāma (the original forms of Vāsudeva and Saṅkarṣaṇa) entered the wombs of Devakī and Rohiṇī "also". Then, within the womb of Devakī, Vāsudeva and Kṛṣṇa joined to become a single Kṛṣṇa, and within Rohiṇī's womb Saṅkarṣaṇa and Balarāma joined to become a single Balarāma. In this way the word "api" (also) refers to the joining of Kṛṣṇa-Vāsudeva and Balarāma-Saṅkarṣaṇa. In other words, Lord Kṛṣṇa sent His immediate viṣṇu-tattva expansions into the material world before He personally came, and when He personally came, He and His viṣṇu-tattva forms became united into a single form. This is confirmed in the following statements:

1. "tayoḥ eko balabhadro babhūva" (the two of Them then became one Balarāma).
2. "nara-nārāyaṇo bhavet. hariḥ eva bhaven naraḥ" (Nara-Nārāyaṇa Ṛṣis joined to become a single Lord Hari).

Text 86

keśavaḥ śrī-mathurāyām keśava-sthānākhyā-mahā-yoga-pīṭhādhipatvena prasiddhaḥ, sa eva kṛṣṇa iti.

keśavaḥ-Kesava; śrī-mathurāyām-in Mathurā; keśava-of Lord Keśava; sthāna-the abode; ākhyā-known as; mahā-great; yoga-pīṭha-sacred place; adhipatvena-as the ruler; prasiddhaḥ-famous; saḥ-He; eva-certainly; kṛṣṇaḥ-Kṛṣṇa; iti-thus.

Another meaning of this passage from the Mahābhārata which explains that Kṛṣṇa appears as a "keśa" is that "Keśava" is specifically the name of Lord Kṛṣṇa when He appears as the monarch of Mathurā. In this way, the passage from the Mahābhārata may be paraphrased: "The original Kṛṣṇa then appeared in His feature as Keśava (the monarch of Mathurā)."

Text 87

ata evodāhariṣyate bhūmeḥ suretara ity ādi. śrī-nṛsimha-purāṇe tu sita-kṛṣṇe ca mac-chaktī iti tat-tad-varṇa-nirdeśenāṁśu-vācaka eva śakti-śabda iti tat-tulya-tātparyopekṣayā.

ataḥ eva-therefore; udahariṣyate-it may be said; bhūmeḥ suretara ity ādi-the verse beginning "bhūmeḥ suretara"; śrī-nṛsimha-purāṇe-in the Nṛsimha Purāṇa; tu-but; sita-white; kṛṣṇe-and black; ca-and; mat-my; śakti-potencies; tat-tat-various; varṇa-colors; nirdeśena-by describing; āṁśu-the effulgence; vācakaḥ-describing; eva-certainly; śakti-śabdaḥ-by the word "śakti"; iti-thus; tat-with that; tulya-equal; tātparya-understanding; upekṣayā-with reference to this.

In the Śrīmad-Bhāgavatam (2.7.26) Lord Kṛṣṇa is described as "sita-kṛṣṇa-keśa". This does not mean that Kṛṣṇa is an incarnation of a black hair from Lord Viṣṇu. The actual explanation of this word is found in the Nṛsimha Purāṇa, where the Lord explains: "sita-kṛṣṇe ca mac-chaktī" (I appear in many viṣṇu-tattva forms, which have complexions of white, black, and many other colors).

Text 88

śrīmad-bhāgavatasya tu naiṣā prakriyāvakalitā. tasmāt evaṁ vadanti rājarṣe ity ādivad eva sābhimatā. kadācid ātma-gopanāya bhagavān yat anyathā darśayati, tad eva ṛṣayo yathā-mati prastuvantīti. tad etad anuvādakasya bhūmeḥ suretara-varūtha-ity ādau kalayā sita-kṛṣṇa-keśaḥ ity asya ca yojanā.

śrīmad-bhāgavatasya-of the Śrīmad-Bhāgavatam; tu-but; na-not; eṣa-this; prakriyā-avakalitā-fault; tasmāt-therefore; evaṁ vadanti rājarṣe iti ādivat-just as the verse beginning with "evaṁ vadanti rājarṣe"; eva-certainly; sa-it; abhimatā-may be considered; kadācit-sometimes; ātma-Himself; gopanāya-for concealing; bhagavān-the Original Personality of Godhead; yat-because; anyathā-otherwise; darśayati-displays Himself; tat-for this reason; eva-certainly; ṛṣayaḥ-the sages; yathā-mati-as far as their realization permits; prastuvanti-offer prayers; iti-thus; tat-therefore; etad-this; anuvādakasya-of the speaker; bhūmeḥ suretara-varūtha-iti ādau-the verse beginning with the words "bhūmeḥ suretara-varūtha"; kalayā sita-kṛṣṇa-keśaḥ iti-the phrase "kalayā sita-kṛṣṇa-keśaḥ"; asya-of this; ca-also; yojanā-suitable.

Because this phrase from the Bhāgavatam (sita-kṛṣṇa-keśaḥ) is somewhat ambiguous, the Bhāgavatam should not be considered faulty. The phrase from the Bhāgavatam describing Kṛṣṇa's bewilderment when Śālva tricked Him (evaṁ vadanti rājarṣe) is described as an explanation given by some sages. In other words, although Kṛṣṇa is never actually bewildered, some sages said that He was bewildered on that occasion. Therefore the statements of the Bhāgavatam sometimes contain the opinions of certain sages according to their partial understanding. Sometimes the Original Personality of Godhead chooses to conceal Himself and He appears to be something that He actually is not. Because the Lord sometimes does not reveal His actual nature, therefore it is said that the sages describe Him according to their realization. In other words, the opinions of the sages sometimes present an incomplete view of the Supreme Lord. It is possible to interpret this Bhāgavatam verse (2.7.26) (which describes the "sita-kṛṣṇa-keśaḥ") as such a partial understanding, even though it is recorded in the Bhāgavatam.

Text 89

kalayā amśena yaḥ sita-kṛṣṇa-keśaḥ, sita-kṛṣṇau keśau yatra tathā-vidhaḥ, sa eva

sākṣād bhagavān jāta ity evam kartavyeti.

kalayā-the word "kalayā"; amśena-means "with His expansions; yaḥ-who; sita-kṛṣṇa-keśaḥ-the phrase "sita-kṛṣṇa-keśaḥ"; sita-kṛṣṇa keśau yatra tathā-vidhaḥ-who expands as the white and black puruṣa incarnations (Saṅkarṣaṇa and Vāsudeva); saḥ eva-that very same person; sākṣāt-directly; bhagavān-the Original Personality of Godhead; jātaḥ-appeared; iti-thus; evam kartavya iti-in this way it should be understood.

Lord Kṛṣṇa is therefore the Original Personality of Godhead, and the phrase "kalayā sita-kṛṣṇa-keśaḥ" means "The Supreme Personality of Godhead, who expands as the white and black puruṣa-incarnations (Lord Saṅkarṣaṇa and Lord Vāsudeva)."

Text 90

ata eva puruṣa-nārāyaṇasya tathāgamana-pratipādaka-śrī-hari-vaṁśi-vākyaṁ api tat-tejasām ākarṣaṇa-vivakṣayaivoktam. sarveṣām praveśaś ca tasmin sayuktikam evodāharaṇīyaḥ.

ataḥ eva-therefore; puruṣa-nārāyaṇasya-of Lord Nārāyaṇa; tathā-in the same way; āgamana-Kṛṣṇa's arrival; pratipādaka-describing; śrī-hari-vaṁśa-vākyaṁ-statement of the Hari-vaṁśa; api-and; tat-His; tejasam-potency; ākarṣaṇa-taking; vivakṣayā-with an intention to describe; uktam-spoken; sarveṣām-of all; praveśaḥ-entrance; ca-also; tasmin-within Him; sa-yuktikam-with good reason; eva-certainly; udāharaṇīyaḥ-should be described.

According to the description of Lord Kṛṣṇa's advent found in the Hari-vaṁśa (and quoted in Text 59 of this anuccheda), all the potencies of Lord Nārāyaṇa are present within the form of Lord Kṛṣṇa. Actually, all the forms of the Personality of Godhead are present within the original form of Kṛṣṇa.

Text 91

ataḥ pādmottara-khaṇḍe nṛsimha-rāma-kṛṣṇeṣu ṣaḍ-guṇya-paripūraṇam ity avatārāntara-sādhāraṇyam api mantavyam. kintv avatārāṇām prasaṅge teṣu śreṣṭhe vividīṣite sāmānyatas tāvat sarva-śreṣṭhas traya uktāḥ. teṣv apy uttarottaratrādhikya-kramābhiprāyeṇa śrī-kṛṣṇe śraīṣṭhyam vivakṣitam. ata eva śrī-viṣṇu-purāṇe maitreyena hiraṇyakaśiputvādiṣu jaya-vijayayos tayor amukti-mukti-kāraṇe pṛṣṭe śrī-parāśaro 'pi śrī-kṛṣṇasyaivāty-udbhaṭaiśvarya-prakāśam āha.

ataḥ-therefore; padma-uttara-khaṇḍe-in the Uttara Khaṇḍa of the Padma Purāṇa; nṛsimha-in Lord Nṛsimha; rāma-in Lord Rāma; kṛṣṇeṣu-and in Lord Kṛṣṇa; ṣaḍ-guṇya-of the six opulences; paripūraṇam-fullness; iti-thus; avatāra-

antara-for all the incarnations of Godhead; sādharmaṅyam-universal feature; api-although; mantavyam-should be considered; kintu-however; avatārāṅām prasaṅge-among all the incarnations of Godhead; teṣu-among them; śreṣṭhe-best; vividisite-desired to be known; sāmānyataḥ-generally; tāvat-to that extent; sarva-of all; śreṣṭhaḥ-best; trayaḥ-three; uktāḥ-are described; teṣu-among them; api-even; uttara-uttaratra-ādhikya-krama-of each one superior to the preceding one; abhiprāyeṇa-with the intention; śrī-kṛṣṇe-for Lord Kṛṣṇa; śraīṣṭhyam-superiority; vivaksitam-is desired to be spoken; ataḥ eva-therefore; śrī-viṣṇu-purāṇe-in the Viṣṇu Purāṇa; maitreyena-by Maitreya; hiraṇyakaśipuṭva-ādiṣu-in the condition of accepting the forms of Hiraṇyakaśipu and other demons; jaya-of Jaya; vijayoḥ-and Vijaya; tayoḥ-of them; amukti-without liberation; mukti-of liberation; kāraṇe-when the cause; pṛṣṭe-was asked; śrī-parāśaraḥ-Parāśara Muni; api-also; śrī-kṛṣṇasya-of Lord Kṛṣṇa; eva-certainly; ati-great; udbhaṭa-extraordinary; aiśvarya-opulence and prowess; prakāśam-manifestation; āha-described.

The Padma Purāṇa Uttara-khaṇḍa explains:

nṛsimha-rāma-kṛṣṇeṣu
ṣāḍ-guṇya-paripūraṇam

"The six opulences of wealth, strength, fame, beauty, knowledge and renunciation are fully present in the forms of Lord Nṛsimha, Rāma, and Kṛṣṇa."

Although all the forms of the Personality of Godhead fully display these six opulences, these three forms are singled out as especially displaying them. Because the most significant word "nṛsimha-rāma-kṛṣṇeṣu" is a dvandva-compound, and because the most important word is generally placed at the end of a compound-word, we may conclude that because Kṛṣṇa is placed at the end of this compound, He is the most important of all the forms of the Lord.

This is confirmed in the Viṣṇu Purāṇa, where Maitreya Muni asks Parāśara Muni why Jaya and Vijaya, although killed by the hands of Lord Nṛsimha, Lord Varāha, and other forms of the Lord, did not attain liberation, although they both became liberated when killed by the hand of Lord Kṛṣṇa. To answer this question, Parāśara Muni described Lord Kṛṣṇa's supreme position among all the forms of the Personality of Godhead, and His supreme opulence and power.

Text 92

kim ca śrī-kṛṣṇam aprāpyānyatra tv asurāṅām muktir na sambhavati.

kim ca-furthermore; ca-also; śrī-kṛṣṇam-Lord Kṛṣṇa; aprāpya-without attaining; anyatra-otherwise; tu-but; asurāṅām-of demons; muktiḥ-liberation; na-not; sambhavati-is possible.

Generally speaking, demons cannot attain liberation unless they attain the

personal association of Lord Kṛṣṇa.

Text 93

eva-kāra-dvayena svayam eva śrī-gītāsu tathā sūcanāt

eva-kāra-the word "eva"; dvayena-by twice repeating; svayam-personally; eva-certainly; śrī-gītāsu-in the Bhagavad-gītā; tathā-in this way; sūcanāt-from the indication.

This is described in the following verses of Bhagavad-gītā (16.19-20), where Lord Kṛṣṇa repeats the word "eva" (certainly) twice to emphasize the point:

Text 94

tān ahaṁ dviṣataḥ krūrān
samsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

tān-those; aham-I; dviṣataḥ-envious; krūrān-mischievous; samsāreṣu-into the ocean of material existence; narādhamān-the lowest of mankind; kṣipāmi-put; ajasram-innumerable; aśubhān-inauspicious; āsurīṣu-demoniac; eva-certainly; yoniṣu-in the wombs.

"Those who are envious and mischievous, who are lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

Text 95

āsurīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānti adhamām gatim

āsurīm-demoniac; yonim-species; āpannā-gaining; mūḍhā-the foolish; janmani janmani-in birth after birth; mām-unto Me; aprāpya-without achieving; eva-certainly; kaunteya-O son of Kuntī; tataḥ-thereafter; yānti-goes; adhamām-condemned; gatim-destination.

"Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of

existence."

Text 96

kutracid bhagavad-dveṣiṇām tat-smaraṇādi-prabhāvena śrūyatām vā muktiḥ. sarveṣām api tad-dveṣiṇām tu mukti-pradatvam anyatrāvatāre 'vatāriṇi vā na kaccic ca śrūyate. tasmāt teṣām api mukti-datṛtvāya śrī-kṛṣṇa evaiśvarya-prakāśādhikyam darśayati. yuktam eva varṇayām āsa sa śrī-parāśaraḥ.

kutracit-sometimes; bhagavat-of the Lord; dveṣiṇām-of the enemies; tat-of the Lord; smaraṇa-ādi-by remembrance, or by otherwise rendering service; prabhāvena-by the strength; śrūyatām-is heard; vā-or; muktiḥ-liberation; sarveṣām-of all; api-however; tat-dveṣiṇām-of the Lord's enemies; tu-but; mukti-liberation; pradatvam-the status of granting; anya-other; avatāre-during the incarnation; avatāriṇi-the source of incarnations; vā-or; na-not; kaccit-some; ca-and; śrūyate-is heard; tasmāt-for this reason; teṣām-of them; api-even; mukti-datṛtvāya-for granting liberation; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; aiśvarya-opulence; prakāśa-manifestation; adhikyam-superiority; darśayati-reveals; yuktam-properly; eva-certainly; varṇayām āsa-described; saḥ-he; śrī-parāśaraḥ-Parāśara Muni.

According to the descriptions of the Vedic literatures, although the enemies of the Supreme Lord attain liberation by constantly thinking of the Lord or by inadvertently serving Him in some capacity, generally they do not all become liberated simply by associating with the Lord or being killed by Him. By killing and liberating these demons, Lord Kṛṣṇa reveals His transcendental opulence, greater than the opulences of any other form of the Personality of Godhead. These statements are all confirmed by the explanations spoken by Parāśara Muni and recorded in the Viṣṇu Purāṇa.

Text 97

ata eva sarvam aiśvarya-sākṣāt-kārasya mukti-hetutvam uktvā punaś ca pūtanādi-mokṣam vicintya kālanemy-ādiḥām ca tad-abhāvam āsaṅkya tad apy asahamānas tasya tu śrī-kṛṣṇākhyasya bhagavataḥ paramādbhuta-svabhāva evāyam ity uvāca sarvāntima-gadyena

ataḥ eva-therefore; sarvam-completely; aiśvarya-opulence; sākṣāt-kārasya-manifesting; mukti-liberation; hetutvam-the condition of being the cause; uktvā-having described; punaḥ-again; ca-also; pūtanā-of Pūtanā; ādi-and others; mokṣam-the liberation; vicintya-considering; kālanemi-of Kālameni; ādinām-and others; ca-also; tat-abhāvam-the position of not being liberated; āsaṅkya-suspecting; tat-that; api-also; asahamānaḥ-not tolerating; tasya-of Him; tu-but; śrī-kṛṣṇa-ākhyasya-named Śrī Kṛṣṇa; bhagavataḥ-of the Original Personality of

Godhead; parama-supreme; adbhuta-astonishing; svabhāvaḥ-nature; eva-certainly; ayam-this; iti-thus; uvāca-said; sarva-all; antima-at the end; gadyena-by the prose statement.

When Lord Kṛṣṇa considered how Pūtānā and other demons had already become liberated, He began to suspect that perhaps Kālanemi and the other remaining demons would not attain liberation. This possibility became completely intolerable for the Lord. This astonishing transcendental nature of the Supreme Personality of Godhead, Lord Kṛṣṇa, is described by Parāśara Muni at the end of his prose description of the Lord's opulence. Parāśara said (Viṣṇu Purāṇa 4.15.9):

Text 98

ayam hi bhagavān kīrtitaḥ saṁsmṛtaś ca dveṣānubandhenāpy akhila-surāsurādi-durlabham phalam prayacchati, kim uta samyag-bhaktimatām ity anena.

ayam-He; hi-certainly; bhagavān-the Supreme Personality of Godhead; kīrtitaḥ-glorified; saṁsmṛtaḥ-remembered; ca-and; dveṣa-anubandhena-with hatred; api-even; akhila-by all; sura-the demigods; asura-demons; ādi-and others; durlabham-difficult to attain; phalam-result; prayacchati-grants; kim uta-what to speak?; samyak-bhaktimatām-of the pure devotees.

"The Supreme Personality of Godhead, Lord Kṛṣṇa, freely gave liberation to the demons who, although full of hatred for Him, somehow became immersed in remembering Him or talking about Him. If the Lord gave to these demons liberation, which is ordinarily very difficult for them, or even for the demigods or anyone else to achieve, then how shall we be able to describe the benediction He gave to the pure devotees full of love for Him?"

Text 99

ataḥ śrī-bhāgavata-mate tayor janma-traya-niyamaś ca śrī-kṛṣṇād eva tan-mokṣaḥ sambhaved ity apekṣayaiveti jñeyam.

ataḥ-therefore; śrī-bhāgavata-of the Śrīmad-Bhāgavatam; mate-in the opinion; tayoḥ-of Jaya and Vijaya; janma-traya-niyamaḥ-punishment of taking three births as demons; ca-and; śrī-kṛṣṇāt-from Śrī Kṛṣṇa; eva-certainly; tat-their; mokṣaḥ-liberation; sambhaved-became possible; iti-thus; apekṣayā-in this regard; eva-certainly; iti-thus; jñeyam-it should be understood.

The Śrīmad-Bhāgavatam explains that Jaya and Vijaya were cursed to take three births as demons. We may note in this connection that they were ultimately liberated by Kṛṣṇa. Their liberation was possible only from the hand of Kṛṣṇa and not from any other form of the Lord.

Text 100

ata eva śrī-nāradenāpi tam uddiṣyaivoktam vaireṇa yaṁ nrpatayaḥ ity ādinā, śrī-brahmaṇā ca ye ca pralamba-khara-durdara ity ādinā sarveṣāṁ muktivatvam ca tasya śrī-kṛṣṇasya nija-prabhāvātiśayena yathā kathañcit smarṭṛ-cittākaraṣaṇātiśaya-svabhāvāt. anyatra tu tathā svabhāvo nāstīti nāsti muktivatvam. ata eva veṇasyāpi viṣṇu-dveṣiṇas tadvad āveśābhāvān mukty-abhāva iti.

ataḥ eva-therefore; śrī-nāradena-by Nārada Muni; api-also; tam uddiṣya-in this connection; eva-certainly; uktam-is explained; vaireṇa yaṁ nrpatayaḥ ity ādinā-by the verse (Bhāg. 11.5.48) "vaireṇa yaṁ nrpatayaḥ śiśupāla-pauṇḍra-śālvādayo gati-vilāsa-vilokanādyaiḥ dhyāyanta ākṛta-dhiyaḥ śayanāsanādau tat-sāmyam āpur anurakta-dhiyāṁ punaḥ kim"; śrī-brahmaṇā-by Lord Brahmā ; ca-also; ye ca pralamba-khara-durdara ity ādinā-by the verse (Bhāg. 2.7.34-35) "ye ca pralamba-khara-dardura-keśy-ariṣṭa-mallebha-kaṁsa-yavanāḥ kapi-pauṇḍrakādyāḥ anye ca śālva-kuja-balvala-dantavakra-saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ/"ye vā mṛdhe samiti-śālina ātta-cāpāḥ kāmboja-matsya-kuru-srjaya-kaikayādyāḥ yasyanty adarśanam alam bala-pārtha-bhīma-vyājāhvayena hariṇā nilayaṁ tadyam"; sarveṣāṁ-of all; muktivatvam-the position of granting liberation; ca-and; tasya-of Him; śrī-kṛṣṇasya-Śrī Kṛṣṇa; nija-prabhava-atiśayena-by His great potency; yathā-just as; kathañcit-in every way; smarṭṛ-of the meditator; citta-the mind; ākaraṣaṇa-attracting; atiśaya-great; svabhāvāt-because of nature; anyatra-otherwise; tu-but; tathā-in that way; sva-own; bhāvaḥ-nature; na-not; asti-is; na-not; asti-is; muktivatvam-the position of granting liberation; ataḥ eva-for this reason; veṇasya-of King Veṇa; api-also; viṣṇu-for Lord Viṣṇu; dveṣiṇaḥ-full of hatred; tadvat-in that way; āveśa-entrance; abhāvāt-because of the non-existence; mukti-of liberation; abhāvaḥ-non-existence; iti-thus.

Even demons who are killed by Lord Kṛṣṇa, or who think of Him at the time of death in a spirit of enmity, attain liberation. This is confirmed by Nārada Muni in the following verse of Śrīmad-Bhāgavatam (11.5.48):

"Kings like Śiśupāla, Pauṇḍraka and Śālva meditated in envy upon the movements, playful gestures, glances and other attractions displayed by Lord Kṛṣṇa. Thus fixing their minds while engaged in lying down, sitting, and in all activities, they attained a status equal to His. How then to compare with those whose minds are naturally attached to Him in a favorable mood?"*

It is also confirmed by Lord Brahmā in these words (Śrīmad-Bhāgavatam 2.7.34):

"All demonic personalities like Pralamba, Dhenuka, Baka, Keśī, Ariṣṭa, Cāṇūra, Muṣṭika, Kuvalayāpiḍa elephant, Kaṁsa, Yavana, Narakāsura and Pauṇḍraka, great marshals like Śālva, Dvidida monkey and Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmī, as also great warriors like Kāmboja, Matsya, Kuru,

Sṛñjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuṅṭha planets."*

By His own transcendental potency, Lord Kṛṣṇa can grant liberation to anyone, regardless of how they think of Him. It is only Lord Kṛṣṇa who will always grant liberation to the demons killed by Him. If one is thinking of Lord Kṛṣṇa, even adversely, at the time of death, he will certainly become liberated. If one hatefully thinks of any other form of the Lord at the time of death, he may not necessarily become liberated. For example, the demon Veṇa was unable to think of the form of Śrī Kṛṣṇa at the time of his death, and therefore the demon did not attain liberation. One who, at the time of his death meditates on the Personality of Godhead in a spirit of animosity is only assured of liberation if the object of his meditation is specifically the form of Śrī Kṛṣṇa.

Text 101

ata evoktam tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet iti.

ataḥ eva-therefore; tasmāt-therefore; kenāpi-by any; upāyena-means; manaḥ-the mind; kṛṣṇe-in Kṛṣṇa; niveśayet-one should fix.

Because liberation is attainable even for one who remembers the form of Śrī Kṛṣṇa even in a spirit of animosity, it is said in the Śrīmad-Bhāgavatam (7.1.33):

"Therefore one must somehow think of Kṛṣṇa, whether in a friendly way, or inimically."

Text 102

tasmād asty eva sarvato 'py āścaryatamā śaktiḥ śrī-kṛṣṇasyeti siddham.

tasmāt-from this evidence; asti-there is; eva-certainly; sarvataḥ-completely; api-also; āścaryatama-most astonishing; śaktiḥ-potency; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; iti-thus; siddham-the conclusion.

From these statements we may conclude that Lord Kṛṣṇa is the master of the most wonderful transcendental potency.

Text 103

tad evam virodha-parihāreṇa viruddhārthānām apy arthānukūlyena śrī-kṛṣṇasya svayaṁ-bhagavattvam eva dṛḍhī-kṛtam.

tat-therefore; evam-in this way; virodha-objections; parihāreṇa-by removing; viruddha-arthānām-of the improperly interpreted scriptural passages; arthānukūlyena-by the proper interpretation; śrī-kṛṣṇa-of Śrī Kṛṣṇa; svayaṁ-bhagavattvam-the status of the Original Personality of Godhead; eva-certainly; dṛḍhī-kṛtam-is conclusively proven.

By answering all objections and by giving the proper interpretation of those scriptural passages, which when misinterpreted cover the actual meaning of the Vedic literatures, I have firmly established the fact that Lord Kṛṣṇa is the Original Form of the Personality of Godhead.

Text 104

tatra ca vedānta-sūtrādāv apy ekasya mahā-vākyasya nānā-vākya-virodha-parihāreṇaiva sthāpanāya darśayan nāpy atraivedṛśam ity aśraddheyam. vākyānām durbala-balitvam eva vicaraṇīyam, na tu bahv-alpatā. dṛśyate ca loke-ekenāpi yuddhe sahasra-parājaya iti. evam ca bahu-virodha-parihāreṇaiva svasmin śrī-kṛṣṇākhye para-brahmaṇi sarva-vedābhidheyam āha

tatra-in this connection; ca-also; vedānta-sūtra-in the Vedānta-sūtra; ādau-and other Vedic literatures; api-also; ekasya-of one; mahā-vākyasya-great statement; nānā-various; vākya-statements; virodha-opposition; parihāreṇa-by removing; eva-certainly; sthāpanāya-of establishing; darśayan-showing; na-not; api-but; atra-here; eva-certainly; idṛśam-in this way; iti-thus; aśraddhā-lack of faith; iyam-this; vākyānām-of statements; durbala-of the weak; balitvam-strength; eva-certainly; vicaraṇīyam-to be established; na-not; tu-but; bahu-of many statements; alpatā-weakness; dṛśyate-is observed; ca-also; loke-in the world; ekena-by one; api-even; yuddhe-in battle; sahasra-of thousands; parajayaḥ-victor; iti-thus; evam-in the same way; ; ca-also; bahu-many; virodha-objections; parihāreṇa-by removing; eva-certainly; svasmin-in Himself; kṛṣṇa-ākhye-named Kṛṣṇa; para-brahmaṇi-the Supreme Personality of Godhead; sarva-all; veda-of the Vedas; abhidheyam-name-āha-says.

Someone may object: By speaking only a few arguments, you have attempted to refute the great mass of evidence against your theory. I cannot believe your conclusion.

To this I reply: In the Vedānta-sūtra and other Vedic literatures many lengthy arguments are refuted in a few words. The length of an argument is not the criterion of whether it is true or not. Even in the material world we may see an example of this, for sometimes a single strong fighter may defeat a thousand soldiers in the battle. In the same way a single strong argument may defeat thousands of illogical words. All of your arguments are defeated by Lord Kṛṣṇa Himself, for He describes Himself as the ultimate meaning of all the Vedic

literatures in the following words (Śrīmad-Bhāgavatam 11.21.42-43):

Text 105

kim vidhatte kim ācaṣṭe
kim anūdyā vikalpayet
ity asyā hṛdayam loke
nānyo mad veda kaścana

mām vidhatte 'bhidhatte mām
vikalpyāpohyate hy aham

kim-what; vidhatte-direct; kim-what; ācaṣṭe-declare; kim-what; anūdyā-taking as the object; vikalpayet-may conjecture; iti-thus; asyāḥ-of the Vedic literature; hṛdayam-intention; loke-in this world; na-not; anyāḥ-other; mat-than Me; veda-knows; kaścana-anyone; mām-Me; vidhatte-they ordain; abhidhatte-set forth; mām-Me; vikalpya-speculating; apohyate-am fixed; hi-certainly; aham-I.

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me."

Sarva-samvadini Comment

kim vidhatte iti; asya cūrṇika-praghaṭṭake keśa"-śabda-vyākhyāne śrī-hari-vaṁśa-vākyāni

tatra sā pārvatī nāma
guhā devaiḥ sudurgamā
tribhis tasyaiva vikrantair
nityam parvasu pūjitā

purāṇam tatra vinyasya
deham harir udāra-dhīḥ
ātmānam yojayām āsa
vasudeva-grhe prabhuḥ iti.

kim vidhatte iti-Śrīmad-Bhāgavatam 11.21.42-43 quoted on @ page 234; asya-of this verse; cūrṇika-praghaṭṭake-in the style of composition known as "cūrṇika"; keśa-śabda-of the word "keśa"; vyākhyāne-in the explanation; śrī-hari-vaṁśa-of

the Hari-vaṁśa; vākyāni-the statements; tatra-there; sā-that; pārvatī-of the mountain; nāma-indeed; guhā-the cave; devaiḥ-by the demigods; sudurgamā-very difficult to be approached; tribhiḥ-by three; tasya-of Him; eva-certainly; vikrantaiḥ-powerful; nityam-eternally; parvasu-in that place; pūjitā-worshipped; purāṇam-existing from time immemorial; tatra-there; vinyasya-placing; deham-form; hariḥ-Lord Hari; udāra-dhīḥ-magnanimous; ātmānam-Himself; yojayām āsa-manifested; vasudeva-of Mahārāja Vasudeva; gṛhe-in the home; prabhuḥ-the Supreme Master.

That Lord Kṛṣṇa is not an incarnation of one of Lord Viṣṇu's hairs, but is directly the Original Supreme Personality of Godhead is also confirmed in the following statement of the Hari-vaṁśa:

"The Supreme Personality of Godhead, Lord Hari, Whom even the demigods cannot approach, then appeared in that mountain cave in His primeval original transcendental form. After being worshipped by Brahmā , Śiva, and Viṣṇu, the magnanimous Supreme Lord appeared within the home of Mahārāja Vasudeva."

Anuccheda 30

Text 1

ṭad evam, kṛṣṇas tu bhagavān svayam ity etat-pratijā-vākyāya mahā-vīra-rājāyevātmanaiva nirjityātmasāt-kṛta-virodhi-śatārthāyāpi śobhā-viśeṣeṇa prekṣāvatām ānandanārtham caturāṅgiṇīm senām ivānyām api vacana-śreṇīm upaharāmi. tatra tasya lilāvatāra-kartṛtvam āha

tat-therefore; evam-in this way; kṛṣṇaḥ tu bhagavān svayam iti-the statement "kṛṣṇas tu bhagavān svayam (Bhāg. 1.3.28); etat-of this; pratijā-assertion; vākyāya-for statement; mahā-great; vīra-of heros; rājāya-for the ruler; iva-just as; ātmanā-personally; iva-just as; nirjitya-having defeated; ātmasat-kṛta-brought under subjugation; virodhi-of those attempting to refute the arguments; śata-of hundreds; arthāya-meanings; api-even; śobhā-with a beauty; viśeṣeṇa-specific; prekṣāvatām-of the observers; ānandana-artham-for the delight; caturāṅgiṇīm-consisting of four parts (footsoldiers, cavalry, chariot warriors, and warriors riding elephants); senām-army; iva-just like; anyām-the other; api-even; vacana-of words; śreṇīm-multitude; upaharāmi-I bring; tatra-in this connection; tasya-of Lord Kṛṣṇa; lilā-avatāra-of pastime incarnations; kartṛtvam-the status as the original source.

Our paribhāṣā-sūtra (kṛṣṇa tu bhagavān svayam) now appears as a great heroic king who has just defeated hundreds of enemies in the form of opposing arguments and completely brought them under his submission to the great delight of all onlookers. I shall now bring into view the multitude of arguments that forms

the footsoldiers, cavalry, chariot warriors and elephant-riding warriors of his army. The first division of that army consists of the arguments to prove that Śrī Kṛṣṇa is the origin of all līlā-avatāras (pastime incarnations). At the beginning of this division is the following verse spoken by the demigods to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.2.40):

Text 2

matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ
tvam pāsi nas tri-bhuvanaṁ ca yathādhuneśa
bhāram bhuvo hara yadūttama vandanam te
ity ādi spaṣṭam devāḥ śrī-bhagavantam.

matsya-the fish incarnation; aśva-the horse incarnation; kacchapa-the tortoise incarnation; nṛsimha-the Narasimha incarnation; varāha-the Varāha incarnation; haṁsa-the swan incarnation; rājanya-incarnations as Lord Rāmacandra and other kṣatriyas; vipra-incarnations as brāhmaṇas like Vāmanadeva; vibudheṣu-among the demigods; kṛta-avatāraḥ-appeared as incarnations; tvam-Your Lordship; pāsi-please save; naḥ-us; tri-bhuvanam ca-and the three worlds; yathā-as well as; adhunā-now; īśa-O Supreme Lord; bhāram-burden; bhuvaḥ-of the earth; hara-please diminish; yadu-uttama-O Lord Kṛṣṇa, best of the Yadus; vandanam te-we offer our prayers unto You; iti-thus; ādi-beginning; spaṣṭam-the meaning is clear; devāḥ-the demigods; śrī-bhagavantam-to Lord Kṛṣṇa.

"O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You."*

Anuccheda 31

tathā, sureṣv ṛṣīṣv īśa tathaiva ity ādi. spaṣṭam, brahmā tam.

tathā-in the same way; sureṣu ṛṣīṣu īśa tathā eva iti ādi-the Śrīmad-Bhāgavatam 10.14.20 ("sureṣv ṛṣīṣv īśa tathaiva nṛṣv api, tiryakṣu yadaḥsv api te 'janasya, janmāsatām curmada-nigrahāya, prabho vidhātaḥ sad-anugrahāya"); spaṣṭam-clear; brahma-Brahmā ; tam-to Lord Kṛṣṇa.

This is confirmed in the following verse spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.20):

"O Original Personality of Godhead, O creator of the entire cosmic manifestation, although You never take birth You nevertheless appear among the demigods, sages, human beings, animals, and aquatics, in order to crush the false pride of the demons, and bestow Your mercy to the saintly devotees."*

Anuccheda 32

tathā, bahūni santi nāmāni rūpāṇi ca sutasya te ity ādi. spaṣṭam. gargaḥ śrī-vraja-rājam.

tathā-in the same way; bahūni santi nāmāni rūpāṇi ca sutasya te iti ādi-the Śrīmad-Bhāgavatam (10.8.15) ("bahuṇi santi nāmāni rūpāṇi ca sutasya te, guṇa-karmāṇurūpāṇi tāny ahaṁ veda no janaḥ"); spaṣṭam-clear; gargaḥ-Gargācārya; śrī-vraja-rājam-to the king of Vrajabhūmi.

This is also confirmed in the following verse (Śrīmad-Bhāgavatam 10.8.15) spoken by Gargācārya to Nanda Mahārāja:

"For this son of yours (Kṛṣṇa) there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them."*

Anuccheda 33

Text 1

evam yasyāvatāra jñāyante śarīreṣv aśarīriṇaḥ ity ādi. śarīreṣv aśarīriṇa ity api jñāne hetu-garbha-viśeṣaṇam. śarīreṣu madhye 'py avatīrṇasya sataḥ svayam aśarīriṇaḥ.

evam-in the same way; yasya avatāraḥ jñāyante śarīreṣu aśarīriṇaḥ iti ādi-in the Śrīmad-Bhāgavatam 10.10.34 ("yasyāvatārā jñāyante śarīreṣve aśarīriṇaḥ, tais tair atulyātīśayair vīryair dehiṣv asaṅgataiḥ"); śarīreṣu-among the conditioned souls who have material bodies; aśarīriṇaḥ-without a material body; iti-thus; api-although; jñāne-in knowledge; hetu-of causes; garbha-the origin; viśeṣaṇam-distinguishing characteristic; śarīreṣu-among embodied beings; madhye-in the midst; api-although; avatīrṇasya-incarnated; sataḥ-of the Absolute Truth; svayam-personally; aśarīriṇaḥ-without a material body.

This is also confirmed in the following verse spoken by Nalakūvara and

Maṅgīrīva to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.10.34):

"Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform: extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality."*

This statement explains that the forms of Lord Kṛṣṇa are always spiritual.

Text 2

nātaḥ paraṁ parama yad bhavataḥ svarūpam ity ādi dvitīya-sandarbhodāhāraṇa-praghaṭṭaka-dṛṣṭyā jīvavad deha-dehi-pārthākyaābhāvena mukhyamatvārthayogāt. kuverātmaṁ śrī-bhagavantam.

nataḥ paraṁ parama yad bhavataḥ svarūpam iti ādi-Śrīmad-Bhāgavatam 3.9.3; dvitīya-sandarbhā-in the second Sandarbha; udāharaṇa-praghaṭṭaka-dṛṣṭyā-by the description; jīvavat-like an ordinary conditioned soul; deha-of the body; dehi-and the possessor of the body; pārthākya-of separateness; ābhāvena-because of non-existence; mukhyamatvārtha-ayogāt-because of the inappropriateness; kuvera-ātmaṁ-the two sons of Kuvera; śrī-bhagavantam-to the Supreme Lord.

This is also confirmed in the following verse spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 3.9.3):

"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge."*

In the verse beginning "yasyāvatāraḥ" (Śrīmad-Bhāgavatam 10.10.34) we should not interpret the word "aśarīraḥ" to mean "formless". The actual meaning is that because the Supreme Lord does not manifest an external material body different from Himself, He is therefore called "aśarīraḥ". This has already been explained in the second (Bhagavat) sandarbha. Someone may argue that the word "aśarīraḥ" should be interpreted as "formless" because that is the direct meaning of the word. To this objection I reply: Because this interpretation ("formless") is contradicted in many Vedic literatures, and the Supreme Lord is affirmed to possess an eternal transcendental form, therefore the primary meaning ("formless") should be rejected, and the secondary meaning of the word ("without an external material body") should be accepted.

Anuccheda 34

aparam

yat-pāda-pankaja-rajah śirasā bibharti
śrīr abjajah sagirisaḥ saha loka-pālaiḥ
lilā-tanuḥ sva-kṛta-setu-parīpsayā yaḥ
kālo 'dadhāt sa bhagavān mama kena tuṣyet.

spāṣtam. nagnajit śrī-bhagavantam.

aparam-further; yat-whose; pāda-feet; pankaja-lotus; rajah-dust; śirasā-on the head; bibharti-carries; śrīr-Lakṣmī; abjajah-Brahmā; sagirisaḥ-with Śiva; saha-with; loka-pālaiḥ-the protectors of the planets; lilā-for pastimes; tanuḥ-form; sva-kṛta-accepted; setu-principles of religion; parīpsayā-with a desire; yaḥ-who; kālah-time; adadhāt-placet; saḥ-He; bhagavān-the Supreme Lord; mama-my; kena-by what?; tuṣyet-may please; spāṣtam-clear; nagnajit-Nagnajit; śrī-bhagavantam-to the Supreme Personality of Godhead.

This is also confirmed in the following verse (Śrīmad-Bhāgavatam 10.58.37) spoken by King Nagnajit to Lord Kṛṣṇa:

"O Lord who accepts the form of the various pastime-incarnations in order to protect the principles of religion, O Lord, the dust of whose lotus feet is reverentially placed by Lakṣmī, Brahmā, Śiva, and all the demigods upon their heads, O Supreme Personality of Godhead, what may I do to please You?"

Anuccheda 35

Text 1

param ca

namas tasmai bhagavate
kṛṣṇāyakunṭha-medhase
yo dhatte sarva-bhūtānām
abhavāyoṣatīḥ kalāḥ

param-in another place (Bhāg. 10.87.46); ca-also; namaḥ-I offer my respectful obeisances; tasmai-to Him; bhagavate-the Original Personality of Godhead; kṛṣṇāya-Lord Kṛṣṇa; akunṭha-medhase-omniscient; yaḥ-who; dhatte-accepts; sarva-of all; bhūtānām-living entities; abhavāya-for the liberation; uṣatīḥ-auspicious; kalāḥ-forms of His plenary expansions.

This is also confirmed in the Śrīmad-Bhāgavatam (10.87.46), where Nārada Muni offers the following prayer:

"I offer my respectful obeisances to Lord Kṛṣṇa, the all-knowing Original Personality of Godhead who, in order to liberate the conditioned souls, accepts the auspicious forms of His many incarnations."

Text 2

ṭikā namaḥ iti śrī-kṛṣṇāvatāratayā nārāyaṇam stauti, ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam, ity ukteḥ ity eṣā. ata eva śruti-stava-śravaṇānantaram tasmā eva namaskārāt śruti-stutāv api śrī-kṛṣṇa eva stutya ity āyātam.

ṭikā-commentary; ca-also; namaḥ iti-this verse, which begins with the word "namaḥ"; śrī-kṛṣṇa-avatāratayā-the appearance of Lord Kṛṣṇa; nārāyaṇam-Nārāyaṇa Rṣi; stauti-glorifies; ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam iti ukteḥ-from the statement "Kṛṣṇas tu bhagavān svayam"; iti eṣā-the same; ataḥ eva-therefore; śruti-of the personified Vedas; stava-of the prayers; śravaṇā-hearing; anantaram-after; tasmā-to Him; eva-certainly; namaskārāt-because of obeisances; śruti-of the personified Vedas; stutau-in the prayers; api-also; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; stutyaḥ-glorified; iti-thus; āyātam-concluded.

Śrīdhara Svāmī explains in his commentary on this verse:

"Speaking to Nārāyaṇa Rṣi, Nārada glorified the appearance of Lord Kṛṣṇa by speaking this verse, which confirms the truth of the statement "ete cāṁśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam". In this way, at the end of the Prayers of the Personified Vedas, Nārada Muni affirmed that Lord Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations.

Text 3

tathaiva śrutibhir api nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujaḥ ity ādi padye nijāri-mokṣa-pradatvādy-asādhāraṇa-liṅgena sa eva vyañjitaḥ. spaṣṭam. śrī-nāradaḥ.

tathā-in the same way; eva-certainly; śrutibhiḥ-by the Personified Vedas; api-also; nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujaḥ iti ādi padye-in the Śrīmad-Bhāgavatam 10.87.23 "nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hṛdi yan munaya upāsate tad arayo 'pi yayuḥ smaraṇāt striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo vayam api te samāḥ samadṛśo 'nghri-saroja-sudhāḥ"; nija-own; ari-enemies; mokṣa-liberation; pradatva-giving; asādhāraṇa-extraordinary; liṅgena-by the quality; saḥ-He; eva-certainly; vyañjitaḥ-characterized; spaṣṭam-the rest of the verse is clear; śrī-nāradaḥ-Nārada Muni.

Because Lord Kṛṣṇa grants liberation even to the enemies killed by Him, He is unique among all the forms of the Personality of Godhead. This is confirmed by the following statement spoken by the Personified Vedas and repeated by Nārada Muni in Śrīmad-Bhāgavatam (10.87.23):

"By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord."*

Anuccheda 36

Text 1

tathā guṇāvatāra-kartṛtvam āha

ity uddhavanāty-anurakta-cetasā

prṣṭo jagat-kṛḍanakaḥ sva-śaktibhiḥ
grhīta-mūrti-traya īśvareśvaro

jagāda saprema-manohara-smitaḥ

tathā-in the same way; guṇa-of the modes of material nature; avatāra-incarnations; kartṛtvam-the state of accepting; āha-describes; iti-thus; uddhavana-by Uddhava; ati-anurakta-cetasā-in a spirit of unalloyed devotional service; prṣṭaḥ-inquired; jagat-for whom the universe; kṛḍanakaḥ-is just like a toy; sva-with His own; śaktibhiḥ-potencies; grhīta-accepted; mūrti-trayaḥ-the three forms of the guṇa-avatāras; īśvara-īśvaraḥ-the supreme controller of all controllers; jagāda-spoke; sa-prema-affectionate; manohara-enchanting; smitaḥ-with a smile; spaṣṭam-the meaning of the verse is clear.

That Lord Kṛṣṇa is the source of all the guṇa-avatāras (Viṣṇu who controls the mode of goodness, Brahmā who controls the mode of passion, and Śiva who controls the mode of ignorance) is confirmed in the following verse from Śrīmad-Bhāgavatam (11.29.7):

"When the great pure devotee Uddhava had asked this question, Lord Kṛṣṇa, who accepts the forms of the three guṇa-avatāras (Viṣṇu, Brahmā and Śiva), who controls the universe with His various potencies just as a child controls a toy, and who is the supreme controller of all the demigods, smiled in a charming and affectionate way and replied to His devotee's question in the following words."**

Text 2

atra ajānatām tvat-padaṅvīm ity udāhṛtaṁ vacanam apy anusandheyam. śrī-śukaḥ.

atra-in this connection; ajānatām tvat-padaṅvīm-Śrīmad-Bhāgavatam 10.14.19 ("ajānatām tvat-padaṅvīm anātmany ātmātmā bhāsi vitatya māyām sṛṣṭāv ivāham jagato vidhāna iva tvam eṣo 'nta iva tri-netraḥ."); iti-thus; udāhṛtam-said; vacanam-statement; api-also; anusandheyam-should be considered; śrī-śukaḥ-Śrī Sukadeva Gosvāmī.

In this connection we may note the following statement spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.19):

"O Lord Kṛṣṇa, persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahmā, maintainer Viṣṇu, and annihilator Śiva. Persons who are not in awareness of things as they are contemplate that I, Brahmā, am the creator, Viṣṇu is the maintainer, and Lord Śiva is the annihilator. Actually You are alone everything: creator, maintainer and annihilator."*

Anuccheda 37

Text 1

atha puruṣāvatāra-kartṛtvam apy āha

iti matir upakalpitā vitṛṣṇā
bhagavati sātṛvata-puṅgave vibhūmni
sva-sukham upagate kvacid vihartum
prakṛtim upeyuṣi yad-bhava-pravāhaḥ

śrī-bhīṣmaḥ uvāca-Śrī Bhīṣmadeva said; iti-thus; matiḥ-thinking, feeling and willing; upakalpitā-invested; vitṛṣṇā-freed from all sense desires; bhagavati-unto the Personality of Godhead; sātṛvata-puṅgave-unto the leader of the devotees; vibhūmni-unto the great; sva-sukham-self-satisfaction; upagate-unto He who has attained it; kvacid-sometimes; vihartum-out of transcendental pleasure; prakṛtim-in the material world; upeyuṣi-do accept it; yat-bhava-from whom the creation; pravāhaḥ-is made and annihilated.

That Lord Kṛṣṇa is the origin of the puruṣa-avatāras, who are the creators of the material universes, is confirmed in the following prayer spoken by Bhīṣmadeva to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 1.9.32):

"Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created."*

Text 2

ṭikā ca parama-phala-rūpaṁ śrī-kṛṣṇa-ratiṁ prārthayitum prathamam svakṛtam arpayati iti iti vigato bhūma yasmāt tasmin. yam apekṣyānyatra mahattvaṁ nāstīty arthaḥ. tad eva paramaiśvaryam āha sva-sukham svarūpa-bhūtaṁ paramānandaṁ upagate prāptavaty eva. kvacit kadācid vihartum krīditum prakṛtim upeyuṣi svikṛtavati, na tu svarūpa-tirodhanena jīvat pāratantryam ity arthaḥ. vihartum ity uktaṁ prapañcayati yad yato bhava-pravāhaḥ sṛṣṭi-paramparā bhavati ity eṣā.

ṭikā-commentary; ca-and; parama-ultimate; phala-result; rūpaṁ-form; śrī-kṛṣṇa-for Lord Kṛṣṇa; ratiṁ-attraction; prārthayitum-to pray; prathamam-first; svakṛtam-accepted; arpayati-offers; iti-thus; iti-thus; vigato-gone; bhūma-the Lord; yasmāt-from whom; tasmin-in Him; yam-whom; apekṣya-in relation; anyatra-in someone else; mahattvaṁ-greatness; na-not; asti-is; iti-thus; arthaḥ-meaning; tad-this; eva-certainly; parama-supreme; aiśvaryam-opulence; āha-said; sva-sukham-own happiness; svarūpa-own form; bhūtaṁ-manifested; parama-supreme; ānandaṁ-bliss; upagate-attained; prāptavati-gives; eva-indeed; kvacit-somewhere; kadācid-sometime; vihartum-to play; krīditum-to play; prakṛtim-nature; upeyuṣi-attains; svikṛtavati-accepted; na-not; tu-indeed; svarūpa-own form; tirodhanena-by disappearance; jīv-a jīva; vat-like; pāratantryam-independence; iti-thus; arthaḥ-the meaning; vihartum-to enjoy pastimes; iti-thus; uktaṁ-said; prapañcayati-creates; yad-which; yataḥ-from which; bhava-pravāhaḥ-material world; sṛṣṭi-paramparā-creation; bhavati-is; iti-thus; eṣā-this.

The following explanation of this verse is found in Śrīdhara Svāmī's commentary:

"In this verse Bhīṣmadeva prays for attraction to Lord Kṛṣṇa, which he considers the supreme goal of life, and aside from which there is nothing worth praising. Bhīṣma also describes the transcendental opulences of the Lord by using the words 'sva-sukham upagate' (full of all transcendental bliss). Bhīṣma says 'kvacid vihartum prakṛtim upeyuṣi' (The Lord sometimes descends to this material sphere to display His transcendental pastimes). The Lord appears in this world and again disappears from it according to His own desire. He is completely independent, and He is not forced to enter the material sphere, as the conditioned souls are. Indeed, Lord Kṛṣṇa is actually the creator of the cosmic manifestation ('yad-bhava-pravāhaḥ')."

Text 3

evam eva tam pratyuktam devair apy ekādaśe tvattaḥ pumān samādhigatya yayāsyā vīryam, dhatte mahantam iva garbham amogha-vīryaḥ. iti.

evam-in this way; eva-certainly; tam-He; pratyuktam-answered; devaiḥ-by the demigods; api-also; ekādaśe-in the Eleventh Canto (Bhāg. 11.6.16); tvattaḥ-from You; pumān-the puruṣa-avatāra; samadhigatya-having attained; yayā-by the material potency; asya-of the universe; vīryam-potency; dhatte-places; mahantam-the mahat-tattva; iva-like; garbham-the womb; amogha-infallible; vīryaḥ-power.

This is also confirmed in the following prayer spoken by the demigods and recorded in Śrīmad-Bhāgavatam (11.6.16):

"O Lord Kṛṣṇa, You are the origin of the puruṣa-incarnation who is like the father who impregnates the womb of material nature."

Text 4

ṭikā ca tvattaḥ puruṣaḥ vīryam śaktim samādhigatya prāpya yayā māyayā saha mahantam dhatte. kam iva asya viśvasya garbham iva ity eṣā. bhīṣmaḥ śrī-bhagavantam.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; tvattaḥ-the word "from You"; puruṣaḥ-the puruṣa-incarnation; vīryam-the word vīryam; śaktiḥ-means "potency"; samadhigatya-"samadhigatya"; prāpya-means "having attained"; yayā-"by which"; māyayā-means "by maya"; saha-with; mahantam dhatte-creates the material world; kam iva-to what may it be compared?; asya-of this; viśvasya-universe; garbham iva-like the womb; iti-thus; eṣā-the commentary; bhīṣmaḥ-Bhīṣma; śrī-bhagavantam-to the Supreme Personality of Godhead.

This verse is explained by Śrīdhara Svāmī in the following way:

"In this verse the word `tvattaḥ' means `the puruṣa-avatāra is manifested from You', and the word `vīryam' means `potency'. `Samādhigatya' means `having attained' and `yayā' means `by the material creative potency māyā'. In this way the Lord manifests the material creation (`mahantam dhatte'). To what may this material world be compared? It may be compared to `asya garbham iva' (like a womb impregnated by the Supreme Lord)."

ata eva bhava-bhayam apahantum ity ādau tasyādi-puruṣatvaṁ śreṣṭhatvam apy āha, puruṣam ṛṣabham ādyam kṛṣṇa-saṁjñam nato 'smi iti. kṛṣṇeti saṁjñā tan-nāmatvenāti-prasiddhir yasyeti mūrty-antaram niṣidhyate. tan-mūrter namaskriyamānatvena ca nitya-siddhatvaṁ darśyate. tatraiva ṭikā-kṛdbhir api tam vande paramānandaṁ nandanandana-rūpiṇam ity uktam. śrī-śukaḥ.

ataḥ eva-therefore; bhava-of material existence; bhayam-the fear; apahantum-to remove; iti-thus; ādau-beginning; tasya-of Him; ādi-puruṣatvam-the position of being the Original Personality of Godhead; śreṣṭhatvam-the position of being the best; api-also; āha-describes; puruṣam-person; ṛṣabham-best; ādyam-original; kṛṣṇa-saṁjñam-named Kṛṣṇa; nataḥ asmi-I offer my respectful obeisances to Him; iti-thus; kṛṣṇa-Kṛṣṇa; iti-thus; saṁjā-name; tat-nāmatvena-by this name; ati-great; prasiddhiḥ-fame; yasya-of whom; iti-thus; mūrty-forms; antaram-other; niṣidhyate-are eclipsed; tat-mūrteḥ-of that form; namaskriyamānatvena-by offering obeisances; ca-also; nitya-siddhatvam-eternal perfection; darśyate-is revealed; tatra-there; eva-certainly; ṭikā-kṛdbhiḥ-by the author of the commentary; api-also; tam-to Him; vande-I offer my respectful obeisances; paramānandaṁ-full of transcendental bliss; nanda-of Nanda Mahārāja; nandana-the son; rūpiṇam-with the form; iti-thus; uktam-described; śrī-śukaḥ-Śrī Śukadeva Gosvāmī.

Śukadeva Gosvāmī clearly explains that Lord Kṛṣṇa is the Supreme Original Personality of Godhead in the Śrīmad-Bhāgavatam (11.29.49), where he says:

"I offer my respectful obeisances to Lord Kṛṣṇa, the Original form of the Personality of Godhead."

From this it may be observed that Kṛṣṇa is the most important name of the Lord, and His two armed form as Kṛṣṇa is His most important form. This eternal supreme status of Lord Kṛṣṇa is revealed in this verse where Śukadeva Gosvāmī offers His respects to the Lord. This is also confirmed by Śrīdhara Svāmī, the foremost commentator on Śrīmad-Bhāgavatam in the following words:

"I offer my respectful obeisances unto the supremely blissful Original Personality of Godhead, who is known as the son of Mahārāja Nanda."

Anuccheda 39

Text 1

tad evam jagrhe ity ādi-prakarāṇe yat svayam utprekṣitam tac ca śrī-svāmi-sammatyāpi dr̥dhī-kṛtam.

tat-therefore; evam-in this way; jagrhe iti adi prakarane-in the chapter beginning jagrhe" (Bhāgavatam, Canto One, Chapter Three); yat-which; svayam-directly; utprekṣitam-indicated; tat-that; ca-also; śrī-svāmī-of Śrīdhara Svāmī; sammatya-by the opinion; api-also; dṛḍhī-kṛtam-confirmed.

In this way Śrīdhara Svāmī has confirmed the statement of Śrīmad-Bhāgavatam (Canto One, Chapter Three) that Śrī Kṛṣṇa is the Original Personality of Godhead.

Text 2

punar api tat-sammatir abhyasyate yathā

śrutvājitam jarāsandham
nṛpater dhyāyato hariḥ
ahopāyam tam evādyā
uddhavo yam uvāca ha.

ṭikā ca ādyaḥ hariḥ śrī-kṛṣṇaḥ ity eṣā. śrī-śukaḥ.

punaḥ-again; api-also; tat-that; sammatih-opinion; abhyasyate-is repeated; yatha-for example; śrutva-having heard; ājitam-undefeated; jarāsandam-Jarāsandha; nṛpateḥ-of King Yudhiṣṭhira; dhyāyataḥ-meditating; hariḥ-Hari; aha-spoke; upāyam-plan; tam-that; eva-certainly; ādyaḥ-the Original Personality of Godhead; uddhavaḥ-Uddhava; yam-which; uvāca-spoke; ha-certainly; ṭikā-Śrīdhara Svāmī's commentary; ca-also; ādyaḥ-the Original Personality of Godhead; hariḥ-Hari; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; iti-thus; eṣā-the commentary; śrī-śukaḥ-spoken by Śukadeva Gosvāmī.

That Śrī Kṛṣṇa is the Original Personality of Godhead is also confirmed in the following verse of Śrīmad-Bhāgavatam (10.72.15):

"When Śrī Kṛṣṇa, the Original Personality of Godhead, heard from King Yudhiṣṭhira that the enemy Jarāsandha was almost impossible to defeat, Lord Kṛṣṇa proposed the following plan, which had already been suggested by Uddhava."

Śrīdhara Svāmī explains in his commentary that the word "ādyaḥ" (Original Personality of Godhead) clearly refers to Lord Kṛṣṇa.

Anuccheda 40

Text 1

kim ca

athāham amśa-bhāgena
devakyāḥ putratam śubhe
prāpsyāmi iti.

kim ca-furthermore; athā-therefore; aham-I; amśa-bhāgena-by My plenary expansion; devakyāḥ-of Devakī; putratam-the son; śubhe-O all-auspicious Yogamāyā; prāpsyāmi-I shall become; iti-thus.

This is also confirmed by the following statement spoken by Lord Kṛṣṇa to His internal potency Yogamāyā (Śrīmad-Bhāgavatam 10.2.9):

"O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī."*

Text 2

amśa-bhāgena ity atra pūrṇatocitam evārtham bahudhā yojayadbhir madhye
amśena puruṣa-rūpeṇa māyayā bhāgo bhajanam ikṣaṇam yasya teneti ca
vyācakṣāṇair ante sarvathā paripūrṇa-rūpeṇeti vivakṣitam, kṛṣṇas tu bhagavān
svayam ity uktatvāt, ity evam hi tair vyākhyātam. śrī-bhagavān yogamāyām.

amśa-bhāgena-by the phrase "amśa-bhāgena"; iti-thus; atra-in this connection; pūrṇata-fullness; ucitam-is described; eva-certainly; ārtham-the meaning; bahudhā-in many ways; yojayadbhiḥ-explaining the meaning of this verse; madhye-in the midst; amśena-by the word "amśena-"; puruṣa-rūpeṇa-in the form of a person; māyayā-of material energy; bhāgaḥ-opulence; bhajanam-possession; ikṣaṇam-appearance; yasya-of whom; tena-by this; iti-thus; ca-also; vyācakṣāṇaiḥ-by various explanations; ante-at the conclusion; sarvathā-in all respects; paripūrṇa-perfect and complete; rūpeṇa-with a form; iti-thus; vivakṣitam-intended to be described; kṛṣṇaḥ tu bhagavān svayam iti uktatvāt-because of the statement "Kṛṣṇas tu bhagavān svayam"; iti-thus; evam-in this way; hi-certainly; taiḥ-by them; vyākhyātam-explained; śrī-bhagavān-the Supreme Personality of Godhead; yogamāyām-to Yogamāyā.

Śrīdhara Svāmī explains that in this verse the word "amśa-bhāgena" means "accompanied by His expansions, the puruṣa-incarnations". This description confirms the statement of Śrīmad-Bhāgavatam (1.3.38): "Kṛṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead).

Anuccheda 41

Text 1

evam

yasyāṁśāṁśāṁśa-bhāgena
viśvotpatti-layodayāḥ
bhavanti kila viśvātmaṁs
tam tvādyāham gatim gatā

evam-in the same way; yasya-of whom; aṁśa-of a portion; aṁśa-of a portion; aṁśa-of a portion; bhāgena-by a tiny fragment; viśva-of the universe; utpatti-creation; laya-annihilation; udayāḥ-mannifestation; bhavanti-comes into being; kila-certainly; viśvā-ātman-O all-pervading Supersoul; tam-to Him; tva-unto You; ādya-O Original Personality of Godhead; āham-I; gatim gatā-take shelter.

This is also confirmed in the following statement spoken by Devakī to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.85.31):

"O Lord Kṛṣṇa, O all-pervading Supersoul, You are the Original Personality of Godhead. By a tiny fragment of a part of a part of a portion of Your potency the material universes are created and again annihilated. I surrender unto You and take shelter of You."*

Text 2

ṭikā ca yasyāṁśaḥ puruṣas tasyāṁśo mayā tasyā aṁśā guṇās teṣāṁ bhāgena
paramāṇu-mātra-leśena viśvotpatty-ādayo bhavanti tam tvā tvam gatim śaraṇam
gatāsmi ity eṣā. śrī-devakī-devī śrī-bhagavantam.

ṭikā-the commentary; ca-also; yasya-of whom; āṁśaḥ-the portion; puruṣaḥ-puruṣa-āvatara; tasya-of Him; āṁśaḥ-the portion; māyā-the māyā potency; tasyāḥ-of that; āṁśaḥ-the parts; guṇāḥ-the three modes of nature; teṣāṁ-of them; bhāgena-by a part; paramāṇu-mātra-leśena-by an atomic fraction; viśva-utpatti-ādayaḥ bhavanti-the creation, maintenance and destruction of the universes is manifested; tam-to Him; tvā-to You; tvam-to You; gatim-the word "gatim"; śaraṇam gata āsmi-I shall take shelter; iti-thus; eṣā-the commentary; śrī-devakī-devī-spoken by Devakī-devī; śrī-bhagavantam-to the Supreme Personality of Godhead.

Śrīdhara Svāmī explains in his commentary:

"In this verse the first "aṁśa" (portion) referred to is the puruṣa-avatāra. The portion of the puruṣa-avatāra is the illusory potency māyā, and the portion of

māyā is the three modes of material nature. By an atomic fragment of the modes of nature, the material universes are created, maintained and destroyed. In this way, by a portion of a portion of a portion of a portion of the Lord's potency the material world is created. In this verse the word `tva' means `unto You' and the phrase `gatim gatāsmi' means `I take shelter'".

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.. ^A = - over long 'i'
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Sri Kṛṣṇa-sandarbhā
Volume Two

#

Anuccheda 42

Text 1

yathā ca

nārāyaṇas tvam na hi sarva-dehinām. ity ādau.

nārāyaṇo 'ṅgam nara-bhū-jalāyanāt. iti.

yathā-just as; ca-also; nārāyaṇaḥ tvaṁ na hi sarva-dehinām iti ādau nārāyaṇaḥ aṅgam nara-bhū-jalāyanāt iti-the following verse from Śrīmad-Bhāgavatam (10.14.14)- "nārāyaṇas tvaṁ na hi sarva-dehinām ātmāsy adhiśākṣhila-loka-sākṣi nārāyaṇo 'ṅgam nara-bhū-jalāyanāt tac cāpi satyaṁ na tavaiva māyā

That Lord Kṛṣṇa is the origin of the Nārāyaṇa feature of Godhead is confirmed in the following statement spoken to Lord Kṛṣṇa by Brahmā (Śrīmad-Bhāgavatam 10.14.14):

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? `Nārāyaṇa' refers to one whose abode is in the water born from Nara (Garbhodakaśāyī Viṣṇu), and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."*

Text 2

ṭikā ca narād udbhutā ye 'rthāḥ, tathā narāj jātam yaj jalam tad āyanat yo nārāyaṇaḥ prasiddhaḥ so 'pi tavāṅgam mūrṭiḥ ity eṣā. atra sa tavāṅgam, tvaṁ punar aṅgī asau tu viśado 'rthaḥ; na tu stuti-mātram idam.

ṭikā-in the commentary of Śrīdhara Svāmī; ca-also; narāt-from Nara; udbhutāḥ-born; ye-those who; arthāḥ-the meanings; tathā-in the same way; narāt-from Nara; jātam-born; yat-which; jalam-water; tat-that; āyanat-due to the place of refuge; yaḥ-who; nārāyaṇaḥ-as Nārāyaṇa; prasiddhaḥ-famous; saḥ api-that same person; tavā-Your; aṅgam-part; mūrṭiḥ-form; iti-thus; eṣā-the commentary; atra-in this explanation; sa-He; tava-Your; āṅgam-part; tvaṁ-You; punaḥ-again; aṅgī-from whom the portion is expanded; asau-He; tu-also; viśadaḥ-clear; arthaḥ-meaning; na-not; tu-but; stuti-praise; mātram-only; idam-this.

Śrīdhara Svāmī explains in his commentary:

"This verse explains that Lord Nārāyaṇa rests on the Garbhodaka Ocean which was manifested from His own body. It is further explained that that Nārāyaṇa is a plenary portion of Lord Kṛṣṇa."

In this way the meaning of this verse is clear: Kṛṣṇa is the source of the incarnations of Godhead. Brahmā is speaking correctly, and not simply speaking flattering lies.

Text 3

dr̥ṣṭvāghāsura-mokṣaṇam prabhavataḥ prāptaḥ paraṁ vismayam ity ukta-rītyā kvacid apy avatāry-avatārāntareṣu tādr̥śasyāpi mokṣaṇam adr̥ṣṭa-caraṁ dr̥ṣṭvā vismayam praptavān brahmā.

dr̥ṣṭvā-was observing; aghāsura-mokṣaṇam-the wonderful killing and deliverance of Aghāsura from material tribulation; prabhavataḥ-of the all-potent Supreme Person; prāptaḥ paraṁ vismayam-had become extremely astonished; iti-thus; ukta-rītyā-by this explanation; kvacit-somewhere; api-and; avatāri-of the source of all incarnations; avatāra-āntareṣu-among the incarnations; tādr̥śasyā-of someone like Aghāsura; api-even; mokṣaṇam-liberation; adr̥ṣṭa-caraṁ-unprecedented; dr̥ṣṭvā-having seen; vismayam-amazement; prāptavān-attained; brahmā-Brahmā.

That Kṛṣṇa is the Original Personality of Godhead is also confirmed in the following statement of Śrīmad-Bhāgavatam (10.13.15):

"Brahmā had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāsura, and he was astonished."*

Brahmā became amazed when he saw that the sinful demon Agha had become liberated by the mercy of Kṛṣṇa. The liberation of Agha could not have been performed by any other form of the Lord. Only the Original Personality of Godhead, Lord Kṛṣṇa, could have liberated such a sinful person.

Text 4

draṣṭum mañju mahitvam anyad api tad-vatsān ito vatsapān nītvānyatra kurūdvahāntaradhāt.

ity ukta-rītyā tasyāparam api mähātmyam didṛkṣus tathā-mähātmyam dadarṣeti prakaraṇa-svārasyenāpi labdham. na cāpara-mähātmya-darśanam sambhavati-mātram.

draṣṭum-just to see; mañju-very pleasing; mahitvam anyat api-other glories of the Lord also; tat-vatsān-their calves; itaḥ-than that place where they were; vatsapān-and the cowherd boystaking care of the calves; nītvā-bringing them; anyatra-to a different place; kurūdvaha-O Mahārāja Parīkṣit; antaradhāt-kept hidden and invisible for some time; iti-thus; ukta-rītyā-by this description; tasya-of Him; aparam-superexcellent; api-also; mähātmyam-glory; didṛkṣuḥ-desiring to see; tathā-in the same way; mähātmyam-glory; dadarṣa-saw; iti-thus; prakaraṇa-of this chapter; svārasyena by the superexcellence; labdham-attained; na-not; ca-also; apara-ordinary; mähātmya-glory; darśanam-sight; sambhavati-comes into existence; mātram-only.

Kṛṣṇa's supremacy is also described in the following verse (Śrīmad-Bhāgavatam 10.13.15):

"Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore in Kṛṣṇa's absence, Brahmā took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Kṛṣṇa was."*

This verse describes Brahmā's desire to see more excellent pastimes of the Lord. This chapter (Canto 10, Chapter 13) describes how Brahmā actually saw the Lord's extraordinary opulence and glory.

Text 5

tāvat sarve vatsa-pālāḥ
paśyato 'jasya tat-kṣaṇāt
vyadrśyanta ghana-śyāmāḥ
pīta-kaūśeya-vāsasaḥ

tāvat-so long; sarve-all; vatsa-pālāḥ-both the calves and the boys tending them; paśyataḥ-while he was watching; ajasya-of Lord Brahmā ; tat-kṣaṇāt-immediately; vyadrśyanta-were seen; ghana-śyāmāḥ-as having a complexion resembling bluish rainclouds; pīta-kaūśeya-vāsasaḥ-and dressed in yellow silk garments.

After Brahmā had stolen the boys and calves, Kṛṣṇa personally expanded to become the boys and calves Himself. The following verse (Śrīmad-Bhāgavatam 10.13.46) describes Brahmā's eventual perception that the boys and calves were actually personal expansions of Kṛṣṇa:

"Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments."*

Text 6

ity ādinā śaktibhir ajādyābhir aiśvaryair aṇimādyaiś catur viṃśāti-saṅkhyā-
tattvair mahad-ādibhis tat-sahakāribhiḥ kāla-svabhāvādyais tat-sambhūtair
brahmāṇḍair tad-antar-bhūta-sraṣṭṛbhir brahmādibhir ijīvais ca stamba-paryantaiḥ
pṛthak pṛthag upāsītās tādrśa-brahmāṇḍeśvara-koṭayaḥ śrī-kṛṣṇenaiva tat-tad-
aṁśenaivāṁśenāvīrbhāvya brahmāṇam prati sāksād eva darśitā ity uktam.

iti ādinā-by the passage beginning with this verse; śaktibhiḥ-by potencies; aja-
ādyabhiḥ-beginning with aja; aiśvaryaiḥ-by various opulences; aṇimādyaiḥ-by

Animā and the other mystic perfections; catuḥ-vimśati-sāṅkhya-tattvaiḥ-by the 24 elements enumerated in the Sāṅkhya philosophy; mahat-ādibhiḥ-even by the mahat-tattva and other potencies of the Lord; tat-sahakāribhiḥ-by the Lord's assistants; kāla-svabhāva-ādyaiḥ-by personified time and other potencies; tat-sambhūtaiḥ-created by the Lord; brahmāṇḍaiḥ-by universes; tat-antaḥ-bhūta-within them; sraṣṭrbhiḥ-by the creators; brahma-ādibhiḥ-headed by Brahmā ; jīvaiḥ-by the living entities; ca-and; stamba-paryantaiḥ-down to the blades of grass; pṛthak pṛthak-by each of them; upāsītāḥ-worshipped; tādrśa-like this; brahmāṇḍa-of universes; īśvara-of controllers; koṭayaḥ-millions; śrī-kṛṣṇena-by Śrī Kṛṣṇa; eva-certainly; tat-tat-amśena eva amśena-by portions of portions; āvirbhāvya-manifesting; brahmāṇam prati-to Brahmā ; sākṣāt-directly; eva-darśitāḥ-revealed; iti-thus; uktam-described.

This passage from Śrīmad-Bhāgavatam describes how millions of Lord Kṛṣṇa's viṣṇu-tattva expansions were shown to Brahmā by Lord Kṛṣṇa, who manifested Them as merely a portion of a portion of His potency. These viṣṇu-tattva expansions were all the masters of all the material universes and they were being worshiped by the Lord various potencies, headed by Ajā, by all personified opulences, by the mystic perfections, headed by Anima, by the 24 material elements enumerated by the Sāṅkhya philosophy, by the mahat-tattva and other potencies, by the Lord's assistants and associates, by personified time and other potencies of the Lord, by the various material universes manifested by the time potency, by innumerable Brahmās and other demigods entrusted with the details of universal creation, and by all the individual living entities (jīvas), even down to the blades of grass.

Text 7

tad īdṛśam eva kṛṣṇas tu bhagavān svayam ity atra viṣkṛta-sarva-śaktitvād ity etat svāmi-vyākhyānasyāsādhāraṇam bijam bhavet.

tat-that; īdṛśam-in this way; eva-certainly; kṛṣṇaḥ tu bhagavān svayam-Śrī Kṛṣṇa is the Original Personality of Godhead; iti-thus; atra-in this context; viṣkṛta-sarva-śaktitvāt-because of being the original source of all potencies; iti-thus; etat-that; svāmi-vyākhyānasya-of the commentary of Śrīdhara Svāmī; asādhāraṇam-extraordinary; bijam-source; bhavet-is.

In His commentary on this verse, Śrīla Śrīdhara Svāmī confirms that all transcendental potencies are manifested from Lord Kṛṣṇa, and Lord Kṛṣṇa is the original source of everything. In order to substantiate these points, Śrīdhara Svāmī quotes the "kṛṣṇas tu bhagavān svayam (Śrī Kṛṣṇa is the Original Personality of Godhead) statement of Śrīmad-Bhāgavatam (1.3.28).

Text 8

viśva-rūpa-darśanādīnām tat-tad-brahmāṇḍāntaryāmi-puruṣāṇām ekatareṇāpi śakyatvāt. tasmād virāt-puruṣayor iva puruṣa-bhagavator api jagrhe pauruṣam rūpam ity ādāv upāsanārtham eva tair abheda-vyākhyā kṛteti gamyate. vastutas tu paramāśrayatvena śrī-kṛṣṇa eva tair aṅgī-kṛto 'sti; yathā

viśva-rūpa-of the Universal Form; darśana-of the sight; ādinām-and other extraordinary activities; tat-tat-of the various; brahmāṇḍa-universes; antaryāmi-puruṣāṇām-of the all-pervading Supersouls; ekatareṇa-as one; api-also; śakyatvāt-because of being the master of all potencies; tasmāt-therefore; virāt-of the Universal Form; puruṣayoḥ-and the puruṣa-avatāras; iva-just like; puruṣa-of the Puruṣa-avatāras; bhagavatoḥ-and of the Supreme Personality of Godhead; api-also; jagrhe pauruṣam rūpam-"The Supreme Personality of Godhead accepted the form of the puruṣa-avatāra"; iti-thus; ādau-in the passage beginning; upāsana-worshipping; artham-for the purpose; eva-certainly; taiḥ-by the learned commentator; abheda-being non-different; vyākhyā-explanation; kṛtā-is done; iti-thus; gamyate-is understood; vastutaḥ-actually; tu-but; parama-supreme; āśrayatvena-as the shelter of everything; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; taiḥ-by him; aṅgī-kṛtaḥ-accepted; asti-is; yathā-just as.

Śrī Kṛṣṇa is the all-powerful master of all potencies, and He is not different from His manifestations as the Universal Form and as the all-pervading Supersoul who is manifested everywhere throughout the expanse of innumerable material universes. In his commentary on the verse "jagrhe pauruṣam rūpam (The Original Personality of Godhead then accepted the form of the puruṣa-avatāra) (Śrīmad-Bhāgavatam 1.3.1), Śrīdhara Svāmī explains that the puruṣa-avatāra is actually not different from the Universal Form, and the Original Personality of Godhead is also not different from the puruṣa-avatāra. Actually, Lord Kṛṣṇa is the shelter upon whom everything rests. Śrīdhara Svāmī confirms this in the introductory verses of his commentary on the Tenth Canto of Śrīmad-Bhāgavatam (Bhāvārtha-dīpikā 10.1.1-2) in the following words:

Text 9

viśva-sarga-visārgādi-
nava-lakṣaṇa-lakṣitam
śrī-kṛṣṇākhyam param dhāma
jagad-dhāma namāmi tat

viśva-of the material universes; sarga-primary creation; visārga-secondary creation; ādi-beginning with; nava-nine; lakṣaṇa-characteristics; lakṣitam-characterized; śrī-kṛṣṇa-Śrī Kṛṣṇa; ākhyam-named; param-the supreme; dhāma-abode; jagat-of the universe; dhāma-the abode; namāmi-I offer my respectful obeisances; tat-to Him.

"I offer my respectful obeisances to Śrī Kṛṣṇa, the Supreme Personality of

Godhead, the ultimate source of all the universes. That Śrī Kṛṣṇa is described in the first nine Cantos of Śrīmad-Bhāgavatam (which contain descriptions of nine subjects, beginning with primary and secondary creation of the material universes).

Text 10

daśame daśamaṁ lakṣyam
āśritāsraya-vigrahaṁ
krīḍāt-yadu-kulāmbhodhau
parānandam udīryate. iti.

daśame-in the Tenth Canto; daśamaṁ-the tenth subject matter; lakṣyam-to be seen; āśrita-of the sheltered; āsraya-of the shelter; vigrahaṁ-who is the form; krīḍāt-playing; yadu-kula-of the Yadu dynasty; ambhodhau-in the ocean; para-supreme; ānandam-bliss; udīryate-is describd.

"The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead who is the shelter of the surrendered souls. He is known as Śrī Kṛṣṇa, and He enjoyed transcendental bliss, performing pastimes in the ocean known as the family of Mahārāja Yadu."*

Text 11

yady anyeṣāṁ api paramāśrayatvaṁ tan-matam, tadā daśama ity anarthakaṁ
syāt. tasmāt nārāyaṇo 'ṅgam iti yuktam evoktam. brahmā śrī-bhāgavantam.

yadi-if; anyeṣāṁ-of other forms of the Supreme; api-also; parama-āśrayatvam-the ultimate shelter; tat-of them; matam-is considered; tadā-then; daśamaḥ iti-Śrīdhara Svāmī's introduction to the Tenth Canto beginning with the word "daśame"; anarthakaṁ-useless; syāt-may be; tasmāt-from this; nārāyaṇaḥ aṅgam; the phrase "nārāyaṇo 'ṅgam" from Brahmā 's prayers (10.14.14); iti-thus; yuktam-properly; eva-certainly; uktam-spoken; brahmā-Brahmā ; śrī-bhagavantam-to the Supreme Personality of Godhead.

In these verses Śrīdhara Svāmī clearly describes Lord Kṛṣṇa as the Original Personality of Godhead, the supreme shelter of everyone. If one wishes to consider another form of God as the original form, then he must reject these verses of Śrīdhara Svāmī as useless and without meaning. That Kṛṣṇa is the Original Form of the Godhead is confirmed in the following words of Lord Brahmā:

nārāyaṇo 'ṅgam

"O Kṛṣṇa, Lord Nārāyaṇa is Your plenary portion)."

Anuccheda 43

Text 1

avtāra-prasaṅge 'pi tathaiva spaṣṭam.

avatāra-of the incarnations; prasaṅge-in connection; api-also; tathā-in the same way; eva-certainly; spaṣṭam-clearly.

That Śrī Kṛṣṇa is the Original source of all the incarnations of Godhead is confirmed in the following description found in Śrīmad-Bhāgavatam (10.1.21-23):

Text 2

giram samādhau gagane samīritām
niśamya vedhās tridaśān uvāca ha
gām pauruṣīm me śṛṇutāmarāḥ punar
vidhīyatām āśu tathaiva mā ciram

giram-a vibration of words; samādhau-in trance; gagane-in the sky; samīritām-vibrated; niśamya-hearing; vedhāḥ-Lord Brahmā ; tridaśān-unto the demigods; uvāca-said; ha-oh; gām-the order; pauruṣīm-received from the Supreme Person; me-from me; śṛṇuta-just hear; amarāḥ-O demigods; punaḥ-again; vidhīyatām-execute; āśu-immediately; tathā eva-just so; mā-do not; ciram-delay.

"While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.

*

Text 3

puraiva puṁsāvadhṛto dharā-jvaro
bhavadbhir aṁśair yaduṣūpajanyatām
sa yāvad urvyā bharam iśvareśvaraḥ
sva-kāla-śaktyā kṣapayamś cared bhuvi

purā-even before this; eva-indeed; puṁsā-by the Supreme Personality of Godhead; avadhṛtaḥ-was certainly known; dharā-jvaraḥ-the distress on the earth;

bhavadbhiḥ-by your good selves; aṁśaiḥ-expanding as plenary portions; yaduṣu-in the family of King Yadu; upajanyatām-take your birth and appear there; saḥ-He (the Supreme Personality of Godhead); yāvat-as long as; urvyāḥ-of the earth; bharam-the burden; īśvara-īśvaraḥ-the Lord of lords; sva-kāla-śaktyā-by His own potency the time factor; kṣapayan-diminishing; caret-should move; bhuvi-on the surface of the earth.

"Lord Brahmā informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus.*

Text 4

vasudeva-gr̥he sāksād
bhagavān puruṣaḥ paraḥ
janiṣyate tat-priyārtham
sambhavantu sura-striyaḥ

vasudeva-gr̥he-in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared); sāksāt-personally; bhagavān-the Supreme Personality of Godhead, who has full potency; puruṣaḥ-the original person; paraḥ-who is transcendental; janiṣyate-will appear; tat-priya-artham-and for His satisfaction; sambhavantu-should take birth; sura-striyaḥ-all the wives of the demigods.

"The Original Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him."*

Text 5

"pauruṣīm puruṣeṇa sṛjāmi tan-niyukto 'ham ity ādy anusārāt puruṣābhinnena viṣṇu-rūpeṇa kṣīrodaśāyinā svayam evoktam gām vācam. puruṣasyaiva vācam anuvadati. puraiveti.

pauruṣīm-the word "pauruṣīm"; puruṣeṇa-means "by the puruṣa-avatāra; sṛjāmi tat-niyuktaḥ aham iti ādi-the following verse from Śrīmad-Bhāgavatam (2.6.32)- sṛjāmi tan-niyukto 'ham haro harati tad-vaśaḥ viśvaṁ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk; anusarat-from this; puruṣa-from the Puruṣa-avatāra; abhinnena-non-different; viṣṇu-rūpeṇa-in the form of Lord Viṣṇu; kṣīrodasayina-resting on the Causal Ocean; svayam-personally; eva-certainly; uktam-spoken; gam vacam-the word (instruction); puruṣasya-of the puruṣa-avatāra; eva-certainly; vacam-statement; anuvadati-repeats; pura iti-beginning with the word

"pura".

In this verse (Text 2) the word "pauruṣīm" means "by the puruṣa-avatāra". In the passage beginning with the word "purā" (Texts 3 and 4) Brahmā repeats the message originally spoken by the puruṣa-avatāra. That Śrī Kṛṣṇa appears as the puruṣa-avatāra Lord Viṣṇu is confirmed in the following statement of Lord Brahmā (Bhāg. 2.6.32):

"By Kṛṣṇa's will, I create, and Lord Śiva destroys. Kṛṣṇa Himself, in His eternal form as the puruṣa-incarnation maintains everything. He is the powerful controller of these three energies."*

Text 6

pumsā ādi-puruṣeṇa kṛṣṇaḥ svayam samabhavat paramaḥ pumān yaḥ ity
anusārāt svayam-bhagavatā śrī-kṛṣṇenety arthaḥ. amśaiḥ śrī-kṛṣṇāmśa-bhūtaiḥ tat-
pārśadaiḥ śrīdāma-sudāma-śrīmad-uddhava-satyaky-ādibhiḥ saha. ittham eva
pracuryeṇoktam

pumsā-the word "pumsā"; ādi-puruṣeṇa-Original Person; kṛṣṇaḥ-Kṛṣṇa;
svayam-personally; samabhavat-is; paramaḥ pumān-the Supreme Personality of
Godhead; yaḥ-who; iti anusārāt-from this passage; svayam-bhagavatā-the
Original Personality of Godhead; śrī-kṛṣṇena-by Śrī Kṛṣṇa; iti-thus; arthaḥ-the
meaning; amśaiḥ-śrī-kṛṣṇa-of Śrī Kṛṣṇa; amśa-bhūtaiḥ-portions of the portions;
tat-pārśadaiḥ-His associates; śrīdāma-Śrīdhāma; sudāma-Sudāmā; śrīmat-
uddhava-Uddhava; satyaki-Satyaki; ādibhiḥ-and others; saha-along with; ittham-
thus; pracuryeṇa-elaborately; uktam-described.

We may note, however, that the word "pumsā" in verse 22 means "by Śrī Kṛṣṇa, the Original Supreme Personality of Godhead". This is confirmed in the words of Brahmā-saṁhitā (5.39): "Śrī Kṛṣṇa is the Original Supreme Personality of Godhead".

The word "amśaiḥ" used in Text 3 may be understood to mean that Śrīdāmā, Sudāmā, Uddhava, Satyaki, and other associates of the Lord are all actually demigods, who are considered to be like the limbs of the Supreme Personality of Godhead. This is elaborately explained in the following verse (Śrīmad-Bhāgavatam 10.1.62-63):

Text 7

nandādyā ye vraje gopā
yās cāmīṣāṁ ca yoṣitaḥ
vṛṣṇayo vasudevādyā

devaky-ādyā yadu-striyaḥ

sarve vai devatā-prāyā
ubhayor api bhārata
jñātayo bandhu-suhṛdo
ye ca kamsam anuvratāḥ

nanda-ādyāḥ-beginning from Nanda Mahārāja; ye-all of which persons; vraje-in Vṛndāvana; gopāḥ-the cowherd men; yāḥ-which; ca-and; amīśām-of all those (inhabitants of Vṛndāvana); ca-as well; as; yoṣitaḥ-the women; vṛṣṇayaḥ-members of the Vṛṣṇi family; vasudeva-ādyāḥ-headed by Vasudeva; devakī-ādyāḥ-headed by Devakī; yadu-striyaḥ-all the women of the Yadu dynasty; sarve-all of them; vai-indeed; devatā-prāyāḥ-were inhabitants of heaven; ubhayor-of both Nanda Mahārāja and Vasudeva; api-indeed; bhārata-O Mahārāja Parīkṣit; jñātayaḥ-the relatives; bandhu-friends; suhṛdaḥ-well-wishers; ye-all of whom; ca-and; kamsam anuvratāḥ-even though apparently followers of Kāmsa.

"The inhabitants of Vṛndāvana, headed by Nanda Mahārāja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Mahārāja Parīkṣit, best of the descendants of Bharata, and so too were the descendants of the Vṛṣṇi dynasty, headed by Vasudeva, and Devakī and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva and even those who externally appeared to be followers of Kāmsa were all demigods."*

Text 8

adi-puruṣatvam eva vyanakti sa iti, sarvāntaryāmitvāt. puruṣaḥ tāvad īśvaraḥ,
tasyāpy amītvāt sa ādi-puruṣaḥ śrī-kṛṣṇaḥ punaḥ īśvareśvaraḥ, tryadhīśa-śabdāt.
tathā ca daśamasya pañcāśītita eva śrīmad-anakadundubhinoktam

adi-puruṣatvam-the position as the Original Supreme Personality of Godhead; eva-certainly; vyanakti-reveals; saḥ iti-in the passage beginning with the word "saḥ (Chapter 85 of the Tenth Canto of Śrīmad-Bhāgavatam); sarva-antaryāmitvāt-because of being the all-pervading Supersoul; puruṣaḥ-Supreme Lord; tāvat-to that extent; īśvaraḥ-controller; tasya-of Him; api-also; amītvāt-because of being the origin of all expansions; saḥ-He; ādi-puruṣaḥ-the Original Personality of Godhead; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; punaḥ-again; īśvara-īśvaraḥ-the controller of all controllers; tri-adhīśa-śabdāt-from the word "tryadhīśa (master of the three planetary systems)"; tathā-in the same way; ca-also; daśamasya-of the Tenth Canto; pañcāśītita-in the 85th Chapter; eva-certainly; śrīmat-anakadundubhinā-by Vasudeva; uktam-spoken.

In the 85th Chapter of the Tenth Canto of Śrīmad-Bhāgavatam, Śrī Kṛṣṇa is described as the all-pervading Supersoul. He is addressed as "puruṣa" and "tryadhīśa" which indicate that He is the Personality of Godhead, and He is also

addressed as "īśvareśvara" which indicates that He is the original source of all incarnations of Godhead. This is summarized in the following statement of Mahārāja Vasudeva (Śrīmad-Bhāgavatam 10.85.18):

Text 9

yuvām na naḥ sutau sāksāt
pradhāna-puruṣeśvarau. iti

yuvām na naḥ sutau sāksāt pradhāna-puruṣeśvarau iti-the verse "yuvām na naḥ sutau sāksāt pradhāna-puruṣeśvarau bhū-bhāra- kṣatra-kṣapaṇa avatīrṇau tathāttha ha.

"My dear Kṛṣṇa and Balarāma, I know that neither of You are my sons; You are the original chief and progenitor, the Original Personalities of Godhead, known as Pradhāna and Puruṣa. But You have appeared on the surface of this globe in order to minimize the burden of the world by killing the kṣatriya kings who are unnecessarily increasing their military strength."*

Text 10

sva-kāla-śaktyā sva-śaktyā kāla-śaktyā ca; īśvareśvaratve ca hetuḥ sāksāt svayam eva bhagavān iti. tad alam mayi tat-prārthanāyeti bhāvaḥ.

sva-kāla-śaktyā-the phrase "sv-kāla-śaktyā"; sva-śaktyā-His own potency; kāla-śaktyā-the time-potency; ca-also; īśvara-īśvaratve-in the state of being the supreme controller; ca-also; hetuḥ-the reason; sāksāt-the word "sāksāt"; svayam-directly; bhagavān-the Supreme Personality of Godhead; iti-thus; tat-therefore; alam-there is no need; mayi-to me; tat-prārthanāya-for this appeal; bhāvaḥ-the meaning.

In the quote from Śrīmad-Bhāgavatam (10.1.22) found in Anuccheda 43, the word "sva-kāla-śaktyā" means "by His own potency the time-factor". In that same verse the word "īśvareśvaraḥ" means "the Original Personality of Godhead." By repeating the Supreme Lord's instructions in these verses, Brahmā intends to say to the demigods: "There is no need to make any further request in this matter, because the Personality of Godhead will solve the difficulty."

Text 11

tat-priyārtham tat-prītyai; sura-striyaḥ śrīmad-upendra-preyasya-ādi-rūpāḥ kāścit sambhavantu militā bhavantu, sāksād avatārataḥ śrī-bhagavato nityānapāyi-

mahā-śakti-rūpāsu tat-preyasīṣv apy avatarantīṣu śrī-bhagavati tad-amśāntaravat tā api praviśantv ity arthaḥ. tat-priyāṇām tāsām eva dāsyādi-prayojanāya jāyantām iti vā.

tat-priyārtham-the word "tat-priyārtham"; tat-prītyai-for His satisfaction; sura-striyaḥ-the word "sura-striyaḥ"; śrīmat-upendra-preyasī-ādi-rūpāḥ-The consorts of the Supreme Lord's various incarnations, such as the incarnation of Upendra; kāścit-some; sambhavantu-the word "sambhavantu"; mīlitāḥ-assembled; bhavantu-should be; sākṣāt-directly; avatārataḥ-incarnating; śrī-bhagavataḥ-of the Supreme Personality of Godhead; nitya-eternal; anapāyi-consort; mahā-great; śakti-potencies; rūpāsu-in the forms of; tat-preyasīṣu-His consorts; api-also; avatarantīṣu-incarnating; śrī-bhagavati-when the Supreme Lord; tat-amśa-antara-vat-just as His plenary portions; tāḥ-they; api-also; praviśantu-should enter; iti-thus; arthaḥ-the meaning; tat-priyāṇām tāsām-of the Lord's consorts; eva-certainly; dāsyā-ādi-of various services; prayojanāya-for the purpose; jāyantām-should take birth; iti-thus; vā-or.

The word "tat-priyārtham" used in Śrīmad-Bhāgavatam 10.1.23 (quoted in Anuccheda 43) means "for the Supreme Lord's satisfaction". The word "sura-striyaḥ" in this verse refers to the eternal consorts of the various incarnations (such as Lord Vāmana and others) of the Supreme Personality of Godhead. When Lord Kṛṣṇa, the Original form of the Personality of Godhead appears, then all the plenary expansions of Godhead also appear along with Him, and all the goddesses of fortune, who are the consorts of the Lord's various incarnations also appear along with Him. The word "sura-striyaḥ" may also refer to the wives of the demigods who accompany the Supreme Lord's consorts in order to serve them in various ways.

Text 12

anena tair aprārthitasyaṅpy asyārthasyādeśena parama-bhaktābhis tābhir līlā-viśeṣa eva bhagavataḥ svayam avatīrṣāyām kāraṇam. bhārāvatarāṇam tv anuṣāṅgikam eva bhaviṣyatīti vyajitam.

anena-by this; taiḥ-by them; aprārthitasya-not requested; api-although; asya-of Him; arthasya-of the purpose; adeśena-by the order; parama-bhaktābhiḥ-great devotees; tābhiḥ-with them; līlā-viśeṣaḥ-a specific pastime; eva-certainly; bhagavataḥ-of the Supreme Personality of Godhead; svayam-personally; avatīrṣāyām-in the desire to descend to the material world; kāraṇam-the cause; bhāra-the burden of the earth; avatāraṇam-removal; tu-also; anuṣāṅgikam-in connection; eva-certainly; bhaviṣyati-will be; iti-thus; vyajitam-manifested.

The actual reason for the Supreme Lord's appearance in this world is not the reason expressed by the demigods in their prayers. The Lord actually appeared to perform certain specific pastimes with His great devotees, the gopīs, and His activity of rescuing the earth from the burden of so many demonic kings was

merely incidental to that primary reason for His descent.

Text 13

tad evaṁ śrutinām ca daṇḍakāraṇya-vāsi-muninām cāgni-putrāṇām śrī-gopikāditva-prāptir yat śrūyate, tad api pūrvavad eva mantavyam iti.

tat-that; evam-in the same way; śrutinām-of the Personified Vedas; ca-and; daṇḍakāraṇya-vāsi-residing in the Daṇḍakāraṇya forest; muninām-of the sages; ca-and; agni-of Agni; putrāṇām-of the sons; śrī-gopikāitva-the state of being a gopī in Vṛndāvana; prāptiḥ-attainment; yat-which; śrūyate-is heard; tat-that; api-also; pūrvavat-as before; eva-certainly; mantavyam-should be considered; iti-thus.

The Personified Vedas, the sages residing at Daṇḍakāraṇya, and the sons of the demigod Agni, all became gopīs in Vṛndāvana.

Text 14

atra prasiddhārthe

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svara-yoṣitām nalina-gandha-rucām kuto 'nyāḥ

iti virudhyeta.

atra-in this matter; prasiddha-perfect; arthe-in the meaning; na-not; ayam-this; śriyaḥ-of the goddess of fortune; aṅge-on the chest; u-also; nitānta-rateḥ-who is very intimately related; prasādaḥ-the favor; svaḥ-of the heavenly planets; yoṣitām-of women; nalina-of the lotus flower; gandha-having the aroma; rucām-and bodily luster; kutaḥ-much less; anyāḥ-others; iti-thus; virudhyeta-praised.

The actual meaning of this phrase (sura-striyaḥ) is explained in the following verse (Śrīmad-Bhāgavatam 10.47.60) which describes the exalted position of the gopīs in Vṛndāvana:

"When Lord Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a thing imagined by the most beautiful girls in the heavenly planets whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation."*

Text 15

na ca sura-strīṇām sambhava-vākyam śrī-mahiṣī-vṛnda-param tāsām api tan nija-śakti-rūpatvena darśayiṣyamānatvāt. śrī-śukaḥ.

na-not; ca-also; sura-strīṇām-the women of the heavenly planets; sambhava-vākyam-description; śrī-mahiṣī-vṛnda-than the goddesses of fortune; param-superior; tāsām-of them; api-also; tat-His; nija-own; śakti-potency; rūpatvena-in the form; darśayiṣyamānatvāt-because of revealing; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvāmī.

We may therefore understand that the phrase "sura-striyaḥ" refers neither to the wives of the demigods, nor the goddesses of fortune, nor the queens of Dvārakā, but to the gopīs, who are the internal potencies of Lord Kṛṣṇa.

Anuccheda 44

Text 1

tad evam avatāra-prasaṅge 'pi śrī-kṛṣṇasya svayam bhagavattvam evāyātam. yasmād evam tasmād eva śrī-bhāgavate mahā-srotr-vaktṛṇām api śrī-kṛṣṇa eva tātparyam lakṣyate. atra śrī-vidurasya

tat-that; evam-in this way; avatāra-prasaṅge-in the context of the incarnations of Godhead; api-also; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svayam bhagavattvam-the position as the Original Personality of Godhead; eva-certainly; āyātam-is attained; yasmāt-because; evam-in this way; tasmāt-therefore; eva-certainly; śrī-bhāgavate-in the Śrīmad-Bhāgavatam; mahā-great; śrotr-of hearers; vaktṛṇām-and or speakers; api-also; śrī-kṛṣṇa; tātparyam-explanation; lakṣyate-is observed; atra-in this connection; śrī-vidurasya-the statement of Śrī Vidura (Śrīmad-Bhāgavatam 4.17.6-7).

Because Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations, His glories are heard and described throughout the Śrīmad-Bhāgavatam. This is described in the following statement of Śrī Vidura (Śrīmad-Bhāgavatam 4.17.6-7):

Text 2

yac cānyad api kṛṣṇasya
bhavān bhagavataḥ prabhoḥ

śravaḥ suśravasaḥ puṇyam
pūrva-deha-kathāśrayam

bhaktāya me 'nuraktāya
tava cādhokṣajasya ca
vaktum arhasi yo 'duhyad
vainya-rūpeṇa gām imām

pūrva-dehaḥ pṛthv-avatāra; loka-dr̥ṣṭabhivyaḥkti-rītyā pūrvatvam, tat-kathaivāśrayo
yasya tat. viduraḥ.

yat-which; ca-and; anyat-other; api-certainly; kṛṣṇasya-of Kṛṣṇa; bhavān-your
good self; bhagavataḥ-of the Supreme Personality of Godhead; prabhoḥ-powerful;
śravaḥ-glorious activities; su-śravasaḥ-who is very pleasing to hear about;
puṇyam-pious; pūrva-deha-of His previous incarnation; kathā-āśrayam-connected
with the narration; bhaktāya-unto the devotee; me-to me; anurak-tāya-very much
attentive; tava-of you; ca-and; adhokṣajasya-of the Lord, who is known as
Adhokṣaja; ca-also; vaktum arhasi-please narrate; yaḥ-one who; aduhyat-milked;
vainya-rūpeṇa-in the form of the son of King Vena; gām-cow, earth; imām-this;
pūrva-dehaḥ-the word "pūrva-dehaḥ"; pṛthu-of King Pṛthu; avatāraḥ-incarnation;
loka-by the people; dr̥ṣṭa-seen; abhivyaḥkti-rītyā-by the description of His
appearance; pūrvatvam-former; tat-of Him; kathā-description; eva-certainly;
āśrayaḥ-shelter; yasya-of whom; tat-that; viduraḥ-spoken by Vidura.

"Pṛthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies;
consequently any narration concerning his activities is surely very pleasing to hear,
and it produces all good fortune. As far as I am concerned, I am always your
devotee as well as a devotee of the Lord, who is known as Adhokṣaja. Please
therefore narrate all the stories of King Pṛthu, who, in the form of the son of King
Vena, milked the cow-shaped earth."*

In this verse the word "pūrva-deha" refers to the incarnation of Pṛthu Mahārāja.
The word "pūrva" means that He was previously seen by by the people of the
world. This verse is spoken by Vidura, who here takes shelter of the description of
Pṛthu Mahārāja.

Anuccheda 45

Text 1

atha śrī-maitreyasya tad anantaram eva

codito vidureṇaivam
vāsudeva-kathām prati

praśasya tam prīta-manā
maitreyaḥ pratyabhāṣata

atha-then; śrī-maitreyasya-of Śrī Maitreya; tat-anantaram-after that; eva-certainly; coditaḥ-inspired vidureṇa-by Vidura; evam-thus; vāsudeva-of Lord Kṛṣṇa; kathām-narration; prati-about; praśasya-praising; tam-him; prīta-manāḥ-being very pleased; maitreyaḥ-the siant Maitreya; pratyabhāṣata-replied.

This is also confirmed by the following verse from Śrīmad-Bhāgavatam (4.17.8) describing a conversation between Maitreya and Vidura:

"When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows."*

Text 2

tat-praśamsayā prīta-manastvena cāsyāpi tathaiva tātparityam labhyate. ata evātra śrī-vasudeva-nandanatvenaiva vāsudeva-śabdaḥ prayuktaḥ śrī-sūtaḥ.

tat-Him; praśamsaya-by praise; prīta-pleased; manastvena-with the mind; ca-also; asya-of Him; api-even; tathā-in the same way; eva-certainly; tātparityam-meaning; labhyate-is attained; ataḥ eva-therefore; atra-in this connection; śrī-vasudeva-of Mahārāja Vasudeva; nandanatvena-because of being the son; vāsudeva-śabdaḥ-the name "Vāsudeva"; prayuktaḥ-proper; śrī-sūtaḥ-spoken by Sūta Gosvāmī.

In connection with this verse we may note that by hearing the glorification of the Supreme Lord, Maitreya Muni became pleased at heart. We may also observe that Lord Kṛṣṇa is known by the name Vāsudeva because He is the son of Mahārāja Vasudeva.

Anuccheda 46

Text 1

atha śrī-parīkṣitaḥ

atho vihāyemam amuñ ca lokam
vimarśitau heyatayā purastāt
kṛṣṇāṅghri-sevām adhimanyamāna
upāviśat prāyam amartya-nadyām

atha-now; śrī-parīkṣitaḥ-of King Parīkṣit; atho-thus; vihāya-giving up; imam-this; amum-and the next; ca-also; lokam-planets; vimarśitau-all of them being judged; heyatayā-because of inferiority; purastāt-hereinbefore; kṛṣṇa-aṅghri-the lotus feet of the Lord, Śrī Kṛṣṇa; sevām-transcendental loving service; adhimanyamānaḥ-one who thinks of the greatest of all achievements; upāviśat-sat down firmly; prāyam-for fasting; amartya-nadyām-on the bank of the transcendental river (the Ganges or the Yamunā).

That Śrī Kṛṣṇa is described throughout Śrīmad-Bhāgavatam is confirmed in the following statement about King Parīkṣit (Śrīmad-Bhāgavatam 1.19.5):

"Mahārāja Parīkṣit sat down firmly on the banks of the Ganges to concentrate his mind in Kṛṣṇa consciousness, rejecting all other practices of self-realization, because transcendental loving service to Kṛṣṇa is the greatest achievement, superseding all other methods."*

Text 2

ṭikā ca śrī-kṛṣṇāṅghri-sevām adhimanyamānaḥ sarva-puruṣārthādhikam janān. ity eṣā. śrī-sūtaḥ.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; śrī-kṛṣṇāṅghri-sevām abhimanyamānaḥ-the phrase "śrī-kṛṣṇāṅghri-sevām adhimanyamānaḥ"; sarva-puruṣa-artha-adhikam-the greatest achievement; jānan-understanding; iti-thus; eṣā-the commentary; śrī-sūtaḥ-spoken by Sūta Gosvāmī.

Śrīdhara Svāmī comments in the following way:

"The phrase 'śrī-kṛṣṇāṅghri-sevām adhimanyamānaḥ' indicates that Mahārāja Parīkṣit understood that service to Lord Kṛṣṇa's lotus feet is the real goal of life."

Anuccheda 47

Text 1

na vā idam rājarsi-varya citram
bhavatsu kṛṣṇam samanuvrateṣu
ye 'dhyāsanam rāja-kirīta-juṣtam
sadyo jahur bhagavat-pārśva-kāmāḥ

na-neither; vā-like this; idam-this; rājarsi-saintly king; varya-the chief;

citram-astonishing; bhavatsu-unto all of you; kṛṣṇam-Lord Kṛṣṇa; samanuvrateṣu-unto those who are strictly in the line of; ye-who; adhyāsanam-seated on the throne; rāja-kirīta-helmets of kings; juṣṭam-decorated; sadyaḥ-immediately; jahuḥ-gave up; bhagavat-the Personality of Godhead; pārśva-kāmāḥ-desiring to achieve association.

That Śrī Kṛṣṇa is the subject of the entire Bhāgavatam is also confirmed in the following verse spoken by the sages of Naimiṣāraṇya to King Parīkṣit (Śrīmad-Bhāgavatam 1.19.20):

"O chief of all the saintly kings of the Pāṇḍu dynasty who are strictly in the line of Lord Śrī Kṛṣṇa! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead."*

Text 2

bhavatsu pāṇḍor vaṁśeṣu ye jahuḥ iti śrī-yudhiṣṭhirādy-abhiprāyena. ata eva tatra sthitānām sarva-śrotrṇām api śrī-kṛṣṇam eva tātparyam āyāti. śrī-maharṣayaḥ śrī-parīkṣitam.

bhavatsu-the word "bhavatsu"; pāṇḍoḥ-of Mahārāja Pāṇḍu; vaṁśeṣu-in the dynasty; ye jahuḥ-the phrase "ye jahuḥ"; iti-thus; śrī-yudhiṣṭhira-Mahārāja Yudhiṣṭhira; ādi-and others; abhiprāyena-with the intention; ataḥ eva-therefore; tatra-there; sthitānām-staying; sarva-of all; śrotrṇām-the speakers; api-also; śrī-kṛṣṇam-Śrī Kṛṣṇa; eva-certainly; tātparyam-meaning; āyāti-attain; śrī-maharṣayaḥ-spoken by the great sages; śrī-parīkṣitam-to Mahārāja Parīkṣit.

In this verse the word "bhavatsu" refers to the kings in the Pāṇḍu dynasty, and the phrase "ye jahuḥ" refers to Mahārāja Yudhiṣṭhira and other great devotees of the Lord. By speaking this verse the great sages explained the truth about Lord Kṛṣṇa to Mahārāja Parīkṣit.

Anuccheda 48

Text 1

api me bhagavān prītaḥ
kṛṣṇaḥ pāṇḍu-suta-priyaḥ
paitṛ-ṣvaseya-prīty-arthaṁ
tad-gotrasyātta-bāndhavaḥ

api-definitely; me-unto me; bhagavān-the Personality of Godhead; prītaḥ-pleased; kṛṣṇaḥ-the Lord; pāṇḍu-suta-the sons of King Pāṇḍu; priyaḥ-dear; paitṛ-in relation with the father; svaseya-the sons of the sister; prīti-satisfaction; artham-in the matter of; tat-their; gotrasya-of the descendant; ātta-accepted; bāndhavaḥ-as a friend.

In this connection King Parīkṣit spoke the following words to Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 1.19.35-36):

"Lord Kṛṣṇa, the Personality of Godhead, who is very dear to the sons of King Pāṇḍu, has accepted me as one of those relatives just to please His great cousins and brothers.*

Text 2

anyathā te 'vyakta-gater
darśanam naḥ katham nṛṇām
nitarām mriyamāṇānām
sāmsiddhasya vanīyasaḥ

anyathā-otherwise; te-your; avyakta-gateḥ-of one whose movements are invisible; darśanam-meeting; naḥ-for us; katham-how; nṛṇām-of the people; nitarām-specifically; mriyamāṇānām-of those who are about to die; sāmsiddhasya-of one who is all-perfect; vanīyasaḥ-voluntary appearance.

"Otherwise [without being inspired by Lord Kṛṣṇa] 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? "*

Text 3

teṣām paitṛ-svaśrīyāṇām pāṇḍu-sutānām gotrasya me āttam svī-kṛtam
bāndhavam bandhu-kṛtya yena. te tava śrī-kṛṣṇaika-rasikasya. vanīyaso 'ty-
udāratayā mām yācotha iti pravarttakasyety arthaḥ. rājā śrī-śukam.

teṣām-of them; paitṛ-svaśrīyāṇām-of cousins; pāṇḍu-sutānām-of the sons of Pāṇḍu; gotrasya-of the family; me-my; āttam-the word "āttam"; svī-kṛtam-means "accepted"; bandhavam-family relation; bandhu-kṛtya-making a family relation; yena-by whom; te-the word "te"; tava-means "Your"; śrī-kṛṣṇa-Śrī Kṛṣṇa; eka-rasikasya-always relishing Godhead; vanīyasaḥ-the word "vanīyasaḥ"; ati-udaratayā-with great magnanimity; mām-me; yācothaḥ-please ask; iti-thus; pravarttakasya-urging; iti-thus; arthaḥ-the meaning; rājā-spoken by Mahārāja Parīkṣit; śrī-śukam-to Śukadeva Gosvāmī.

This verse explains that Lord Kṛṣṇa became the paternal cousin of the Pāṇḍavas. The word "te" (Your) in this verse refers to Śukadeva Gosvāmī, who is always relishing the nectar of Kṛṣṇa consciousness. The word "vanīyasaḥ" indicates that Śukadeva Gosvāmī is very generously inviting Mahārāja Parīkṣit to ask questions about Kṛṣṇa consciousness.

Anuccheda 49

Text 1

sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathaḥ
bāla-kṛīḍanakaiḥ kṛīḍan
kṛṣṇa-kṛīḍām ya ādade

saḥ-he; vai-certainly; bhāgavataḥ-a great devotee of the Lord; rājā-Mahārāja Parīkṣit; pāṇḍaveyaḥ-grandson of the Pāṇḍavas; mahā-rathaḥ-a great fighter; bāla-while a child; kṛīḍanakaiḥ-with play dolls; kṛīḍan-playing; kṛṣṇa-Lord Kṛṣṇa; kṛīḍām-activities; yaḥ-who; ādade-accepted.

Mahārāja Parīkṣit is described in this verse (Śrīmad-Bhāgavatam 2.3.15):

"Mahārāja Parīkṣit, the grandson of the Pāṇḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity."*

Text 2

yā yā śrī-kṛṣṇasya vṛndāvanādau bāla-kṛīḍā śrutāsti, tat-premāveśena tat-sakhyādi-bhāvanān tām tām eva kṛīḍām yaḥ kṛtavān ity arthaḥ. śrī-śaunakaḥ.

yā yā-whatever; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; vṛndāvana-ādau-in Vṛndāvana and other places; bāla-kṛīḍā-childhood pastimes; śrutā asti-were heard; tat-for Lord Kṛṣṇa; prema-āveśena-full of love; tat-of Him; sakhya-friendship; ādi-beginning with; bhāvanān-meditations; tām tām-them; eva-certainly; kṛīḍām-playing; yaḥ-who; kṛtavān-performed; iti-thus; arthaḥ-the meaning; śrī-śaunakaḥ-spoken by Śrī Śaunaka Rṣi.

In this verse Śaunaka Rṣi explains that as a child Mahārāja Parīkṣit would hear the descriptions of Lord Kṛṣṇa's youthful pastimes in Vṛndāvana and other places. Prince Parīkṣit would constantly meditate upon Lord Kṛṣṇa, who accepts various roles in relationship with His devotees, becoming their friend, or accepting other

roles in relation with them, and in this mood, full of love for Lord Kṛṣṇa, Prince Parīkṣit would act out the Lord's pastimes as his childhood play.

Anuccheda 50

Text 1

evam-jāṭiyāni bahūny eva vacanāni virājante. tathā kathito vaṁśa-vistāraḥ ity ārabhya naiṣṭi-duḥsahā kṣun mām ity antam daśama-skandha-prakaraṇam apy anusandheyam. kim ca

evam-jāṭiyāni-in the same way; bahūni-many; eva-certainly; vacanāni-statements; virājante-are; tathā-in the same way; kathitaḥ vaṁśa-vistāraḥ iti ārabhya na eṣā ati-duḥsahā kṣun mām iti antam daśama-skandha-prakaraṇam-the following passage from Śrīmad-Bhāgavatam (10.1.1-13):

kathito vaṁśa-vistāro
bhavatā soma-sūryayoḥ
rājñām cobhaya-vaṁśyānām
caritam paramādbhutam

yadoś ca dharma-śīlasya
nitarām muni-sattama
tatrāmśenāvātīrṇasya
viṣṇor vīryāni śarṁsa naḥ

avatīrya yador vaṁśe
bhagavān bhūta-bhāvanaḥ
kṛtavān yāni viśvātmā
tāni no vada vistarāt

nivṛtta-tarṣair upagīyamānād
bhavauśadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt

pitāmahā me samare 'marañjayair
devavratādyātirathais timiṅgilaiḥ
duratyayam kaurava-sainya-sāgarām
kṛtvātaran vatsa-padam sma yat-plavāḥ

drauṇy-astra-vipluṣtam idam mad-aṅgam
santāna-bījam kuru-pāṇḍavānām

jugopa kuṣim̐ gata ātta-cakro
mātuś ca me yaḥ śaraṇam̐ gatāyāḥ

vīryāṇi tasyākhila-deha-bhājām
antar bahiḥ pūruṣa-kāla-rūpaiḥ
prayacchato mṛtyum utāmṛtam̐ ca
māyā-manuṣyasya vadasva vidvan

rohiṇyās tanayaḥ prokto
rāmaḥ saṅkarsaṇas tvayā
devakyā garbha-sambandhaḥ
kuto dehāntaram̐ vinā

kasmān mukundo bhagavān
pitur gehād vrajam̐ gataḥ
kva vāsam̐ jñātibhiḥ sārdham̐
kṛtavān sātvatām̐ patiḥ

vraje vasan kim akaron
madhupuryām̐ ca keśavaḥ
bhrātaram̐ cāvadhīt kaṁsam̐
mātur addhātad-arhaṇam

deham̐ mānuṣam̐ āśritya
kati varśāṇi vṛṣṇibhiḥ
yadu-puryām̐ sahāvātsit
patnyaḥ katy abhavan prabhoḥ

etad anyac ca sarvam̐ me
mune kṛṣṇa-viceṣṭitam
vaktum arhasi sarvajña
śraddadhānāya viṣṭtam

naiṣātiduḥsahā kṣun mām̐
tyaktodam̐ api bād hate
pibantam̐ tvan-mukhāmbhoja-
cyutam̐ hari-kathāmṛtam.

Many statements of Śrīmad-Bhāgavatam may be quoted to describe the glories of Mahārāja Parīkṣit, and the following questions spoken by Mahārāja Parīkṣit himself at the beginning of Śrīmad-Bhāgavatam's Tenth Canto (10.1.1-13) may be quoted to show the greatness of his devotion to Lord Kṛṣṇa:

"King Parīkṣit said: My dear Lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.*

"O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly

describe the wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.*

"The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.*

"Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?*

"Taking the boat of Kṛṣṇa's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembled great fish that could very easily have swallowed them. By the mercy of Lord Kṛṣṇa, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Kṛṣṇa's lotus feet, the Lord, Sudarśana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pāṇḍavas, which was almost destroyed by the fiery weapon of Aśvatthāmā. Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time—that is, as Paramātmā and as virāṭ-rūpa—gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.*

"My dear Śukadeva Gosvāmī, you have already explained that Saṅkarṣaṇa, who belongs to the second quadruple, appeared as the son of Rohiṇī named Balarāma. If Balarāma was not transferred from one body to another, how is it possible that He was first in the womb of Devakī and then in the womb of Rohiṇī? Kindly explain this to me.*

"Why did Kṛṣṇa, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vṛndāvana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vṛndāvana?*

"Lord Kṛṣṇa lived both in Vṛndāvana and in Mathurā. What did He do there? Why did He kill Kāṁsa, His mother's brother? Such killing is not at all sanctioned in the śāstras.*

"Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vṛṣṇi? How many wives did He marry, and for how many years did He live in Dvārakā?*

"O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.*

"Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely

difficult to bear, cannot hinder me."*

Text 2

ittham divjā yādavadeva-dattaḥ ity ādi. yena śravaṇena nitarām gr̥hītam vaśī-
kṛtam ceto yasya saḥ. śrī-sutaḥ.

ittham divjā yādavadeva-dattaḥ ity ādi-the verse (Śrīmad-Bhāgavatam 10.12.40):

ittham divjā yādavadeva-dattaḥ
śrutvā sva-rātuś caritam vicitram
papraccha bhūyo 'pi tad eva puṇyam
vaiyāsakim yan nigr̥hīta-cetāḥ;

yena-by which; śravaṇena-by hearing; nitarām-constantly; gr̥hītam-accepted;
vaśī-kṛtam-enchanted; cetaḥ-mind; yasya-of whom; saḥ-he; śrī-sūtaḥ-spoken by
Sūta Gosvāmī.

Mahārāja Parīkṣit became intently attracted to hearing the glories of Lord Kṛṣṇa.
This is described in the following verse (Śrīmad-Bhāgavatam 10.12.40):

"Śrī Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Kṛṣṇa
are very wonderful. Mahārāja Parīkṣit, after hearing about those pastimes of Kṛṣṇa,
who had saved him in the womb of his mother, became steady in his mind and
again inquired from Śukadeva Gosvāmī to hear about those pious activities."*

Anuccheda 51

Text 1

tathā yena yenāvatāreṇa ity ādi; yac-chṛṇvato 'paity aratiḥ ity ādi ca.

tathā-in the same way; yena yena avatāreṇa iti adi yat-śṛṇvataḥ apaiti aratiḥ iti
ādi ca-in the following verses from Śrīmad-Bhāgavatam (10.7.1-2):

yena yenāvatāreṇa
bhagavān harir īśvaraḥ
karoti karṇa-ramyaṇi
mano-jñāni ca naḥ prabho

yac-chr̥ṇvato 'paity aratir vitṛṣṇā
sattvaṁ ca śuddhyaty acireṇa puṁsaḥ
bhaktir harau tat-puruṣe ca sakhyam
tad eva hāraṁ vada manyase cet.

This is also described in the following passage from Śrīmad-Bhāgavatam (10.7.1-2):

"King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord."*

Text 2

ṭikā ca

kṛṣṇārbhaka-sudhā-sindhu-
samplavānanda-nirbharaḥ
bhūyas tad eva sampraṣṭum
rājāyad abhinandati.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; kṛṣṇa-Śrī Kṛṣṇa; arbhaka-child; sudhā-of nectar; sindhu-in the ocean; samplava-inundation; ānanda-bliss; nirbharaḥ-great; bhūyaḥ-again; tat-that; eva-certainly; sampraṣṭum-to ask; rājā-the King; anyat-another; abhinandati-greeted.

Śrīdhara Svāmī explains this verse in the following way:

"By hearing the childhood pastimes of Śrī Kṛṣṇa, Mahārāja Parīkṣit felt as if he were inundated by a great nectarean ocean of transcendental bliss. In this condition he again questioned Śukadeva Gosvāmī by speaking these verses.

Text 3

yena yena matsyādy-avatāreṇāpi yāni yāni karmāṇi karoti, tāni naḥ karṇa-
sukhāvahāni manaḥ-prīti-karāṇi ca bhavanty eva. tathāpi yac-chr̥ṇvataḥ puṁsaḥ

pum-mātrasy aratiḥ mano-glāniḥ tan-mūla-bhūta-vividhā tṛṣṇā cāpagacchati, tathā sattva-śuddhi-hari-bhakti-hari-dāsyā-sakhyāni ca bhavanti acireṇaiva tadeva haram hareḥ caritram manoharam vā vada, anugrahaṁ yadi karoṣiity eṣā. rājā.

yena yena-the words "yena yena"; matsya-with Matsya; ādi-beginning; avatāreṇa-by incarnation; api-even; yāni yāni-whatever; karmāṇi-activities; karoti-performs; tāni-they; naḥ-of us; karṇa-to the ears; sukha-happiness; avahāhi-carrying; manaḥ-of the mind; prīti-delight; karāṇi-causing; ca-and; bhavanti-are; eva-certainly; tathā api-nevertheless; yat-śṛṅvataḥ-of one who simply hears these narrations of the Lord; puṁsaḥ-of the word "puṁsaḥ"; pum-mātrasya-of any person; aratiḥ-the word "aratiḥ"; manaḥ-of the mind; glāniḥ-disinterest; tat-of that; mūla-at the root; bhūta-born; vividha-various; tṛṣṇā-thirst; ca-also; apagacchati-goes away; tathā-in the same way; sattva-of existence; śuddhi-purification; hari-of Lord Hari; bhakti-devotion; hari-to Lord Hari; dāsyā-service; sakhyāni-friendship; ca-also; bhavanti-are; acireṇa eva tat eva haram-the phrase acireṇa eva tat eva haram; hareḥ-of Lord Hari; caritram-pastimes; manoharam-enchanting to the mind; vā-or; vada-please speak; anugrahaṁ-mercy; yadi-if; karoṣi-you would perform; iti-thus; eṣā-the commentary; rājā-spoken by Mahārāja Parīkṣit.

"The phrase 'yena yena' means 'by Lord Matsya and the other incarnations of the Supreme Personality of Godhead'. The word 'karoti' refers to the Lord's activities, which are described as bringing joy to the ears and the mind. The phrase 'yac-chṛṅvataḥ' means 'anyone who hears the narration of the Lord's pastimes', and the word "aratiḥ" means 'the dirty things within one's mind immediately vanish, and one becomes gradually purified, develops devotional service for the Supreme Lord, attachment for Him, and friendship with devotees.' The phrase 'acireṇaiva tad eva haram vada' means 'If you think it fit, kindly speak about these beautiful pastimes of the Lord'".

Anuccheda 52

Text 1

atha śrī-śukadevasya api me bhagavān prītaḥ kṛṣṇaḥ pāṇḍu-suta-priyaḥ iti ādinā śrī-kṛṣṇa eva sva-ratiṁ vyajya mriyamānānām srotavyādi-praśnenaivānta-kāle śrī-kṛṣṇa eva mayi apy upadiśyatām iti rājābhiprāyanantaram.

atha-now; śrī-śukadevasya-of Śrī Śukadeva Gosvāmī; api me bhagavān prītaḥ kṛṣṇaḥ pāṇḍu-suta-priyaḥ iti ādinā-the passage beginning with Śrīmad-Bhāgavatam 1.19.35; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; sva-own; ratim-attraction; vyajya-manifesting; mriyamānānām srotavyādi-praśnena-by the question in Śrīmad-Bhāgavatam 2.1. ; anta-kale-at the time of death; mayi-to me; api-also; upadiśyatām-should instruct; iti-thus; rāja-abhiprāya-anantaram-the intention of

Mahārāja Parīkṣit. (The verses referred to in this passage follow (Śrīmad-Bhāgavatam 1.19.35-38):

apī me bhagavān prītaḥ
kṛṣṇaḥ pāṇḍu-suta-priyaḥ
paitṛ-ṣvaseya-prīty-arthaṁ
tad-gotrasyāta-bāndhavaḥ

anyathā te 'vyakta-gate
darśanaṁ naḥ kathaṁ nṛṇāṁ
nitarāṁ mriyamāṇānāṁ
samsiddhasya vanīyasaḥ

ataḥ prcchāmi samsiddhim
yogināṁ paramaṁ gurum
puruṣasyeḥa yat kāryaṁ
mriyamāṇasya sarvathā

yac chrotavyam atho japyam
yat kartavyam nṛbhiḥ prabho
smartavyam bhajanīyam vā
brūhi yadvā viparyayam.

Mahārāja Parīkṣit was intently attracted to hearing the glories of Lord Kṛṣṇa and he wanted to hear about the Lord up until the time of his death. This is described in his words to Sukadeva Gosvāmī (Śrīmad-Bhāgavatam 1.9.35-38):

"Lord Kṛṣṇa, the Personality of Godhead, who is very dear to the sons of King Pāṇḍu, has accepted me as one of those relatives just to please His great cousins and brothers.*

"Otherwise [without being inspired by Lord Kṛṣṇa] 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."*

Text 2

variyaṅ eṣa te praśnaḥ
kṛto loka-hitam nṛpa
ātmavit-sammataḥ pumsām
śrotavyādiṣu yaḥ paraḥ

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; varīyaṅ-glorious; eṣaḥ-this; te-your; praśnaḥ-question; kṛtaḥ-made by you; loka-hitam-beneficial for all men; nṛpa-O King; ātmavit-transcendentalist; sammataḥ-approved; puṁsām-of all men; śrotavya-ādiṣu-in all kinds of hearing; yaḥ-what is; paraḥ-the supreme.

Śukadeva Gosvāmī then glorified Mahārāja Parīkṣit in the following words (Śrīmad-Bhāgavatam 2.1.1.):

"Śrī Śukadeva Gosvāmī 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."*

Text 3

"te tvayā puṁsām śrotavyādiṣu madhye yaḥ paraḥ śrī-kṛṣṇa-śravaṇābhiprāyena paramaḥ praśnaḥ kṛtaḥ. eṣa varīyaṅ sarvāvatārāvatāri-praśnebhyaḥ parama-mahān, sa ca loka-hitam yathā syāt tathaiva kṛtaḥ. tv astu tathā-bhūta-śrī-kṛṣṇaika-nirbandha-prematvāt kṛtārtha eveti bhāvaḥ. tad uktam

te-the word "te"; tvayā-means "by you"; puṁsām-of all men; śrotavya-ādiṣu-in all kinds of hearing; madhye-in the midst; yaḥ-what is; paraḥ-supreme; śrī-kṛṣṇa-about Śrī Kṛṣṇa; śravaṇa-hearing; abhiprāyena-with the intention; parama-supreme; praśnaḥ-question; kṛtaḥ-made; eṣaḥ-this; varīyaṅ-glorious; sarva-all; avatāra-incarnations of Godhead; avatāri-the original source of all incarnations; praśnebhyaḥ-for questions; parama-mahān-topmost; saḥ-that; ca-also; loka-hitam-beneficial for all men; yathā-just as; syāt-may be; tathā-in the same way; eva-certainly; kṛtaḥ-done; tu-also; astu-there may be; tathā-bhūta-in that way; śrī-kṛṣṇa-to Śrī Kṛṣṇa; eka-nirbandha-exclusively in relation to; prematvāt-because of pure love; kṛtārtha-successful; eva-certainly; iti-thus; bhāvaḥ-the meaning; tat-therefore; uktam-it is said.

In this verse the word "te" means "by you", and the phrase "puṁsām śrotavyādiṣu" means "among the varieties of subject matters sought to be heard in human society". We may note in this connection that Mahārāja Parīkṣit asked this specific question because he was eager to hear about Lord Kṛṣṇa, and he wanted to elicit a reply containing descriptions of Lord Kṛṣṇa. Mahārāja Parīkṣit's question is glorious because it asks about the Original Personality of Godhead Lord Kṛṣṇa and His many incarnations, and also because it is "loka-hitam", or beneficial for all kinds of people. Because in asking this question Mahārāja Parīkṣit was motivated by pure unalloyed love of Kṛṣṇa, he became perfectly successful in attaining the actual goal of human life. This is described in the following words (Śrīmad-Bhāgavatam 2.4.1):

Text 4

vaiyāsaker iti vacas
tattva-niścayam ātmanaḥ
upadhārya matim kṛṣṇe
auttareyaḥ satim vyadhāt

satī vidyamāhā kṛṣṇe yā matis tām eva viśeṣeṇa dhṛtavān ity arthaḥ. etad eva
vyaktī-kariṣyati rājñā

sūtaḥ uvāca-Sūta Gosvāmī said; vaiyāsakeḥ-of Śukadeva Gosvāmī; iti-thus;
vacas-speeches; tattva-niścayam-that which verifies the truth; ātmanaḥ-in the
self; upadhārya-just having realized; matim-concentration of the mind; kṛṣṇe-
unto Lord Kṛṣṇa; auttareyaḥ-the son of Uttarā; satim-chaste; vyadhāt-applied;
satī-chaste; vidyamānā-being; kṛṣṇe-upon Kṛṣṇa; yā-which; matiḥ-mind; tām-
that; eva-certainly; viśeṣeṇa-specifically; dhṛtavān-manifesting; iti-thus; arthaḥ-
the meaning; etad-that; eva-certainly; vyaktī-kariṣyati-will be manifested; rājñā-
by the king.

"Sūta Gosvāmī said: Mahārāja Parīkṣit, the son of Uttarā, after hearing the
speeches of Śukadeva Gosvāmī, which were all about the truth of the self, applied
his concentration faithfully upon Lord Kṛṣṇa."*

The words "matim satim" in this verse indicate the purity of Mahārāja Parīkṣit.
This purity was manifested in the next quotation (Śrīmad-Bhāgavatam 2.8.2):

Text 6

harer adbhuta-vīryasya
kathā loka-sumaṅgalāḥ

kathayasva mahābhāga
yathāham akhilātmani
kṛṣṇe niveśya niḥsaṅgam
manas tyakṣye kalevaram. iti. śrī-śukaḥ

hereḥ-of the Lord; adbhuta-vīryasya-of the one who possesses wonderful
potencies; kathāḥ-narrations; loka-for all planets; su-maṅgalāḥ-auspicious;
kathayasva-please continue speaking; mahābhāga-O greatly fortunate one; yathā-
as much as; aham-I; akhila-ātmani-onto the Supreme Soul; kṛṣṇe-unto Lord Śrī
Kṛṣṇa; niveśya-having placed; niḥsaṅgam-being freed from material qualities;
manaḥ-mind; tyakṣye-may relinquish; kalevaram-body; iti-thus; śrī-śukaḥ-Śrī
Śukadeva Gosvāmī.

"Narrations concerning the Lord, who possesses wonderful potencies, are
certainly auspicious for living beings in all planets. O greatly fortunate Śukadeva

Gosvāmī, please continue narrating Śrīmad-Bhāgavatam so that I can place my mind upon the Supreme Soul, Lord Kṛṣṇa, and, being completely freed from material qualities, thus relinquish this body."*

Anuccheda 53

Text 1

evam eva-"kathito vaṁśa-vistāraḥ ity ādy-anantaram.
samyag vyavasito buddhiḥ ity ādi.

evam-in the same way; eva-certainly; kathitaḥ vaṁśa-vistāraḥ iti ādi
anantaram-Śrīmad-Bhāgavatam 10.1.1-13; samyak vyavasitaḥ buddhiḥ iti ādi-
Śrīmad-Bhāgavatam 10.1.15.

samyag vyavasitā buddhis
tava rājarṣi-sattama
vāsudeva-kathāyām te
yaj jātā naiṣṭhikī ratiḥ

A description of the Mahārāja Parīkṣit's purity of mind may be found in the Śrīmad-Bhāgavatam 10.1.1-13 (quoted in Anuccheda 50, Text 1) and also in the following verse (Śrīmad-Bhāgavatam 10.1.15):

"Śrīla Śukadeva Gosvāmī said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vāsudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime."*

Text 2

pūrvam mayā nānāvatārādi-kathābhir abhinanditasyāpi yac chrī-
vasudevanandanasyaiva kathāyām naiṣṭhikī sthaya-rūpā ratir jātā, eṣā buddhiḥ tu
samyag vyavasitā parama-rasa-vidagdhety arthaḥ. śrī-śukaḥ.

pūrvam-formerly; mayā-by me; nānā-various; avatāra-incarnations; ādi-
beginning with; kathābhiḥ-by discussions; abhinanditasya-delighted; yat-
because; śrī-vasudevanandanasya-of Śrī Kṛṣṇa, the son of Mahārāja Vasudeva;
eva-certainly; kathāyām-in the discussion; sthaya-rūpa-undeviating; ratiḥ-
attraction; jātā-was manifest; eṣā-this; buddhiḥ-intelligence; tu-also; samyak
vyavasitā-completely fixed; parama-transcendental; rasa-mellows; vidagdhā-

expert at relishing; iti-thus; arthaḥ-the meaning; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvāmī.

These words spoken by Śukadeva Gosvāmī may be paraphrased in the following way: "O Your Majesty, you are certainly pleased by hearing what I have described about the incarnations of the Lord, and you are steadily attracted to hearing the descriptions of Lord Kṛṣṇa, the son of Mahārāja Vasudeva. This is because you are expert at relishing the mellows of spiritual life."

Anuccheda 54

tathā

ittham dvijā yādavadeva-dattaḥ
śrūtvā svarātuś caritam vicitram ity anantaram.

ittham sma pṛṣṭaḥ sa tu bādarāyaṇis
tat-smāritānanta-hṛtākhilendriyaḥ
kṛcchrāt punar labdha-bahir-dṛśiḥ śanaiḥ
pratyāha taṁ bhāgavatottamottama

anantaḥ prakāṣita-pūrṇaiśvarya-śrī-kṛṣṇaḥ sarvadā tena smaryamāṇe 'pi tasmin
pratikṣaṇa-navyatvenaiva tat-smāritety uktam. śrī-sūtaḥ.

tathā-in the same way; ittham dvijaḥ yadavadeva-dattaḥ śrūtvā svarātaś caritam vicitram-iti ādi anantaram-Śrīmad-Bhāgavatam 10.12.40 (which was quoted in Anuccheda 50, Text 2), and the following verses (41, 42 and 43)

brahman kālāntara-kṛtam
tat-kālīnam katham bhavet
yat kaumāre hari-kṛtam
jaguḥ paugaṇḍake 'rbhakāḥ

tad brūhi me mahā-yogin
param kautūhalaṁ guro
nūnam etad dharer eva
māyā bhavati nānyathā

vayaṁ dhanyatamā loke
guro 'pi kṣatra-bandhavaḥ
vayaṁ pibāmo muhus tvattaḥ
puṇyaṁ kṛṣṇa-kathāmṛtam;

śrī-sūtaḥ uvāca-Śrī Sūta Gosvāmī said; ittham-in this way; sma-in the past;

prṣtaḥ-being inquired from; saḥ-he; tu-indeed; bādarāyaṇiḥ-Śukadeva Gosvāmī; tat-by him (Śukadeva Gosvāmī); smārīta-ananta-as soon as Lord Kṛṣṇa was remembered; hr̥ta-lost in ecstasy; akhila-indriyaḥ-all actions of the external senses; kṛcchrāt-with great difficulty; punaḥ-again; labdha-bahiḥ-dṛṣiḥ-having revived his external sensory perception; śanaiḥ-slowly; pratyāha-replied; tam-unto Mahārāja Parīkṣit; bhāgavata-uttama-uttama-O great saintly person, greatest of all devotees (Śaunaka); anantaḥ-unlimited; prakāṣita-manifested; pūrṇa-complete; aiśvarya-opulence; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; sarvadā-always; tena-by him; smaryamānaḥ-remembered; api-also; tasmin-in that; pratikṣaṇa-at every moment; navyatvena-with fresh interest; eva-certainly; tat-of Him; smārītā-remembrance; iti-thus; uktam-spoken; śrī-sūtaḥ-by Śrī Sūta Gosvāmī.

With unfaltering fresh interest Mahārāja Parīkṣit constantly meditated upon Lord Kṛṣṇa, the unlimited Supreme Personality of Godhead, who is full of all opulences. This may be seen in the following words of Śrīmad-Bhāgavatam (10.12.40-44):

"Śrī Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Kṛṣṇa are very wonderful. Mahārāja Parīkṣit, after hearing about those pastimes of Kṛṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities.*

"Mahārāja Parīkṣit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His paugāṇḍa age, could the boys have described this incident as having happened recently?*

"O greatest yogī, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Kṛṣṇa.*

"O my lord, my spiritual master, although we are the lowest of kṣatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.*

"Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīkṣit about kṛṣṇa-kathā."*

Anuccheda 55

Text 1

ata eva sa vai bhāgavato rājā ity ādy anantaram rājñā samāna-vāsanatvenaiva tam

āha

vaiyāsakiś ca bhagavān
vāsudeva-parāyaṇaḥ
urugāya-guṇodārāḥ
satām syur hi samāgame

ataḥ eva-therefore; saḥ vai bhāgavataḥ rājā iti ādi anantaram-Śrīmad-Bhāgavatam 2.3.15 (This verse is quoted on page 296 of this book); rājñā-with the king; samāna-equal; vāsanatvena-state of consciousness; eva-certainly; tam-to him; āha-said; vaiyāsakiḥ-the son of Vyāsadeva; ca-also; bhagavān-full in transcendental knowledge; vāsudeva-Lord Kṛṣṇa; parāyaṇaḥ-attached to; urugāya-of the Personality of Godhead Śrī Kṛṣṇa, who is glorified by great philosophers; guṇa-udārāḥ-great qualities; satām-of the devotees; syuḥ-must have been; hi-as a matter of fact; samāgame-by the presence of.

Mahārāja Parīkṣit and Śukadeva Gosvāmī were both great devotees of the Lord. They are described in the following verses (Śrīmad-Bhāgavatam 2.3.15-16):

"Mahārāja Parīkṣit, the grandson of the Pāṇḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity.

"Śukadeva Gosvāmī, the son of Vyāsadeva, was also full in transcendental knowledge and was a great devotee of Lord Kṛṣṇa, son of Vasudeva. So there must have been discussion of Lord Kṛṣṇa, who is glorified by great philosophers and in the company of great devotees."*

Text 2

ca-śabdaḥ prāg varṇitena samāna-vāsanatvaṁ bodhayati. tasmāc chrī-vasudevanandanenaivatrāpi vāsudeva-śabdo vyākhyeyaḥ. anyeṣām api satām samāgame tāvad urugāyasya guṇodārāḥ kathā bhavanti. tayos tu śrī-kṛṣṇa-carita-pradhānā eva tā bhaveyur iti bhāvaḥ. śrī-śaunakaḥ.

ca-śabdaḥ-the word "ca (also)"; prāk-formerly; varṇitena-described; samāna-equal; vāsanatvam-position; bodhayati-explains; tasmāt-therefore; śrī-vasudevanandanena-as the son of Mahārāja Vasudeva; eva-certainly; atra-here; api-also; vāsudeva-śabdaḥ-the word "vāsudeva"; vyākhyeyaḥ-may be described; anyeṣām-of others; api-also; satām-of devotees; samāgame-by the presence; tāvat-to that extent; urugāyasya-of the Personality of Godhead, Śrī Kṛṣṇa, who is glorified by great philosophers; guṇa-udārāḥ-great qualities; kathāḥ-discussions; bhavanti-are; tayoh-of the two of them; tu-also; śrī-kṛṣṇa-of Śrī Kṛṣṇa; carita-about the pastimes; pradhānaḥ-mainly; eva-te-they; bhaveyuh-may be; iti-thus; bhāvaḥ-the meaning; śrī-śaunakaḥ-spoken by Śaunaka Ṛṣi.

The word "ca" (also) in this verse refers the reader to the description of

Mahārāja Parīkṣit in the previous verse, and establishes that both Mahārāja Parīkṣit and Śukadeva Gosvāmī are both equally exalted devotees of the Lord. We may also note that the word "vāsudeva" used in this verse means "Śrī Kṛṣṇa, the son of the Mahārāja Vasudeva". The words "satām samāgame" and "urugāyasya guṇodārāḥ" indicate that although great devotees are generally engaged in glorifying the various forms of the Supreme Lord, Mahārāja Parīkṣit and Śukadeva Gosvāmī will converse specifically about the transcendental pastimes of Lord Kṛṣṇa.

Anuccheda 56

Text 1

kim bahunā, śrī-śukadevasya śrī-kṛṣṇa eva tātparye tad-eka-caritamayau
granthārdhāyamānau daśamaikādaśa-skandhāv eva pramāṇam. skandhāntareṣv
anyeṣām caritaṁ sankṣepenaiva samāpya tābhyām tac-caritasyaiva vistāritvāt. ata
evārambhata eva tat-prasādam prārthayate

kim-what is the need?; bahunā-of further elaborate explanations; śrī-
śukadevasya-of Śrī Śukadeva Gosvāmī; śrī-kṛṣṇe-about Śrī Kṛṣṇa; eva-certainly;
tātparye-explanation; tat-to that; eka-only; caritamayau-consisting of the
pastimes; grantha-ardhāyamānau-consisting of half of the book; daśama-the
Tenth; ekadaśa-and Eleventh; skandhau-Cantos; eva-pramāṇam-evidence;
skandha-antareṣu-in the other Cantos; anyeṣām-of others; caritaṁ-the pastimes;
sankṣepena-in condensed form; eva-certainly; samāpya-completing; tābhyām-by
the two of them; tat-of Śrī Kṛṣṇa; caritasya-of the pastimes; eva-certainly;
vistāritvāt-because of the elaborate explanation; ataḥ eva-therefore; ārambhate-
begins; eva-certainly; tat-of Śrī Kṛṣṇa; prasādam-for mercy; prārthayate-appeals.

What is the need to explain this point any further? Lord Kṛṣṇa's pastimes are described, to the exclusion of any other topic, in the Tenth and Eleventh Cantos of Śrīmad-Bhāgavatam, which constitute half of the entire book. Other forms of the Lord are summarily described in the first Nine Cantos, whereas the pastimes of Lord Kṛṣṇa are elaborately described in the Tenth and Eleventh Cantos. We may therefore conclude that the description of Lord Kṛṣṇa is the principal subject matter of the Bhāgavatam. We may also note that Śukadeva Gosvāmī begins the teaching of the Bhāgavatam by appealing for the mercy of Śrī Kṛṣṇa (Śrīmad-Bhāgavatam 2.4.20) in the following words:

Text 2

śriyaḥ patiḥ ity ādau patir gatiś candhaka-vṛṣṇi-sātvatām prasīdatām me
bhagavān satām gatiḥ. spaṣṭam. śrī-śukāḥ.

śriyaḥ patiḥ iti ādau patiḥ gatiḥ cāndhaka-vṛṣṇi-sātvatām prasīdatām me bhagavān satām gatiḥ-the following verse from Śrīmad-Bhāgavatam (2.4.20):

śriyaḥ patir yajña-patiḥ prajā-patir
dhiyām patir loka-patir dharā-patiḥ
patir gatiś cāndhaka-vṛṣṇi-sātvatām
prasīdatām me bhagavān satām patiḥ;

spaṣṭam-the meaning is clear; śrī-śukadeva-spoken by Śrī Śukadeva Gosvāmī.

"May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

Anuccheda 57

Text 1

atha śrī-vyāsadevasya

anarthopaśamaṁ sāksād
bhakti-yogam adhokṣaje
lokasyājānato vidvānś
cakre sātvata-saṁhitām

atha-now; śrī-vyāsadevasya-of Śrīla Vyāsadeva; anartha-things which are superfluous; upaśamaṁ-mitigation; sāksāt-directly; bhakti-yogam-the linking process of devotional service; adhokṣaje-unto the Transcendence; lokasya-of the general mass of men; ajānataḥ-those who are unaware of; vidvān-the supremely learned; cakre-compiled; sātvata-in relation with the Supreme Truth; saṁhitām-Vedic literature.

Śrīla Vyāsadeva also says that Śrī Kṛṣṇa is the primary subject of Śrīmad-Bhāgavatam (Śrīmad-Bhāgavatam 1.7.6-7):

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.*

Text 2

yasyām vai śrūyamāṇāyām
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā

yasyām-this Vedic literature; vai-certainly; śrūyamāṇāyām-simply by giving aural reception; kṛṣṇe-unto Lord Kṛṣṇa; parama-supreme; pūruṣe-unto the Personality of Godhead; bhaktiḥ-feelings of devotional service; utpadyate-sprout up; puṁsaḥ-of the living being; śoka-lamentation; moha-illusion; bhaya-fearfulness; apahā-that which extinguishes.

"Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness."*

Text 3

adhokṣaje śrī-kṛṣṇe

adho 'nanena śayānena
śakaṭāntara-cāriṇā
rakṣasī nihatā raudrā
śakuni-veśa-dhāriṇī

pūtanā nāma ghorā sā
mahā-kāyā mahā-balā
viṣa-digdham stanam kṣudrā
prayacchanti janārdane

dadṛśur nihatām tatra
rakṣasīm vana-gocarāḥ
punar jāto 'yam ity āhur
uktas tasmād adhokṣajaḥ

iti hari-vaṁśe vāsudeva-māhātmye tan-nāmaḥ śrī-kṛṣṇa-viṣayatayā prasiddhaḥ.

adhokṣaje-by the name Adhokṣaja; śrī-kṛṣṇe-Śrī Kṛṣṇa; adhaḥ-beneath; anena-with this; śayānena-bed; śakaṭa-antara-cāriṇā-in the cradle; rakṣasi-demonness; nihata-killed; raudra-terrible; śakuni-veśa-dhāriṇī-disguised as a beautiful woman; pūtanā-Pūtanā; nāma-named; ghora-ugly; sa-she; mahā-with a gigantic; kāya-body; mahā-bala-and very strong; viṣa-with poison; digdham-anointed;

stanam-breast; kṣudra-base; prayacchanti-janārdane-to Kṛṣṇa; dadṛśuḥ-saw; nihatam-killed; tatra-at that place; rākṣasīm-the demonness; vana-gocaraḥ-the cowherd men and gopis; punaḥ-again; jātaḥ-born; ayam-He; iti-thus; āhuḥ-they said; uktaḥ-spoken; tamsāt-because of this; adhokṣajaḥ-the name Adhokṣaja; iti-thus; hari-vaṁśe-in the Hari-vaṁśa; vasudeva-māhātmye-in the section containing the glorification of Lord Vāsudeva; tat-nāmnāḥ-of this name; śrī-kṛṣṇa-viṣayatayā-in relation to Lord Kṛṣṇa; prasiddhaḥ-celebrated.

The name "Adhokṣaja" in this verse (Śrīmad-Bhāgavatam 1.7.6 second line) is specifically a name of Lord Kṛṣṇa. The derivation of this name is given in the following words of the Vāsudeva-māhātmya section of the Hari-vaṁśa (Viṣṇu-parva 101.30-32):

"When infant Kṛṣṇa was resting in His cradle, a powerful, gigantic and terrible demonness named Pūtānā disguised herself as a beautiful young woman and attempted to kill Kṛṣṇa by offering her breast, which had been smeared with poison, for the tiny child to suck. When the cowherd men and gopīs saw that the gigantic demoness had instead been killed by the tiny child Kṛṣṇa, they exclaimed: 'Our child is rescued! It is as if He has attained another birth (ja) unseen by us (adhokṣa)!' Because of this exclamation by the cowherd men, Lord Kṛṣṇa is known as 'Adhokṣaja' (He who, unseen by the cowherd men, was born again)."

Text 4

ata evottara-padye sāksāt kṛṣṇa ity evoktam. śrī-bhagavan-nāma-kaumudī-kāraś ca kṛṣṇa-śabdasya tamāla-śyāmala-tviṣi yaśodā-stanandhaye para-brahmaṇi rūdhiḥ iti prayoga-prācuryāt tatraiva prathamata eva pratīter udaya iti cuktavantāḥ.

ataḥ eva-therefore; uttara-padye-in another verse; sāksāt-directly; kṛṣṇaḥ-Kṛṣṇa; iti-thus; uktam-described; śrī-bhagavat-of the Supreme Personality of Godhead; nāma-name; kaumudī-the moonlight; kāraḥ-the author; ca-also; kṛṣṇa-Kṛṣṇa; śabdasya-of the word; tamāla-as a Tamāla tree; śyāmala-black; tviṣi-splendor; yaśodā-stanāndhaye-the tiny infant who drank the breast-milk of Mother Yaśodā; para-brahmaṇi-the Supreme Brahman; rūdhiḥ-fame; iti-thus; prayoga-prācuryāḥ-by elaborate explanations; tatra-there; eva-certainly; prathamataḥ-from the beginning; eva-certainly; pratīteḥ-of fame; udaye-in the arisal; iti-thus; ca-also; uktavantāḥ-described.

The author of the Śrī-Bhagavan-nāma-kaumudī glorifies the Lord by giving the following elaborate derivation of the name "Kṛṣṇa (Bhagavan-nāma-kaumudī 3.6):

"The name 'Kṛṣṇa' may mean: 1. He whose complexion is blackish as a tamāla tree, 2. the small child who drank the breast milk of Mother Yaśodā, or 3. the Supreme Brahman."

Text 5

sāmopaniṣadi ca kṛṣṇāya devakīnandanāya iti. atra grantha-phalatvaṁ tasyaiva vyaktam iti caikenaivāhena tat-paripūrṇatā sidhyati. śrī-sūtaḥ.

sāma-upaniṣadi-in the Upaniṣad of the Sāma Veda (Chāndogya Upaniṣad); kṛṣṇāya devakīnandanāya-I offer my respectful obeisances to Śrī Kṛṣṇa, the son of Devakī; iti-thus; atra-there; grantha-of the scripture; phalatvam-the benefit; tasya-of that; eva-certainly; vyaktam-manifest; iti-thus; ca-also; ekena-by one; eva-certainly; anena-by this; tat-of that; paripūrṇatā-perfection; sidhyati-becomes completed; śrī-sūtaḥ-spoken by Sūta Gosvāmī.

The name Kṛṣṇa is also mentioned in the Chāndogya Upaniṣad of the Sāma Veda, which says:

"I offer my respectful obeisances to Śrī Kṛṣṇa, the son of Devakī."

As previously mentioned (in Śrīmad-Bhāgavatam 1.7.7, quoted in Anuccheda 57, Text 2), simply by hearing the message of Śrīmad-Bhāgavatam, one attains devotional service to Lord Kṛṣṇa, the actual perfection of life.

Anuccheda 58

Text 1

atha śrī-nāradasya

tatrānvaham kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavam manoharāḥ
tāḥ śraddhayā me 'nupadam viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ

atha-now; śrī-nāradasya-the statement of Śrī Nārada; tatra-thereupon; anu-every day; aham-I; kṛṣṇa-kathāḥ-narration of Lord Kṛṣṇa's activities; pragāyatām-describing; anugraheṇa-by causeless mercy; aśṛṇavam-giving aural reception; manaḥ-harāḥ-attractive; tāḥ-those; śraddayā-respectfully; me-unto me; anupadam-every step; viśṛṇvataḥ-hearing attentively; priyaśravasi-of the Personality of Godhead; aṅga-O Vyāsadeva; mama-mine; abhavad-it so became; ruciḥ-taste.

Nārada Muni explains the benefit of hearing Śrīmad-Bhāgavatam in the following words (Śrīmad-Bhāgavatam 1.5.26):

"O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step."*

Text 2

yena yenāvātāreṇa ity etac chrī-parīkṣid-vacana-padya-dvayam apy atra śrī-yaśodā-stanandhayatve sādhakam śruti-sāmānya-nyāyena. śrī-nāradaḥ śrī-vedavyāsam.

yena yena vātāreṇa iti-Śrīmad-Bhāgavatam 10.7.1-2, quoted on page 305 of this book; etat-that; śrī-parīkṣit-of Mahārāja Parīkṣit; vacana-statement; padya-verses; dvayam-two; api-also; atra-here; śrī-yaśodā-stanāndhāyatve-the son of Yaśodā; sādhakam-eligible; śruti-by hearing; samāhya-equality; nyāyena-by the example; śrī-nāradaḥ-spoken by Nārada; śrī-vedavyāsam-to Vedavyāsa.

This benefit of hearing Śrīmad-Bhāgavatam is described by Mahārāja Parīkṣit in the following words (Śrīmad-Bhāgavatam 10.7.1-2, also quoted in Anuccheda 51, Text 1):

"King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord."*

We may also note in this connection that Mahārāja Parīkṣit and Śukadeva Gosvāmī were both situated on the same exalted devotional platform, for Śukadeva Gosvāmī was as eager to speak the glories of Lord Kṛṣṇa as Mahārāja Parīkṣit was eager to hear them.

Anuccheda 59

Text 1

tac-chabdasyaivābhyāso 'pi dṛśyate evaṁ kṛṣṇa-mateḥ ity ādau. anyatra ca

tat-śabdasya-of that sound; eva-certainly; abhyāsaḥ-continual practice; api-also; dṛśyate-is seen; evaṁ kṛṣṇa-mateḥ iti ādau-the following verses (Śrīmad-Bhāgavatam 1.6.27-28):

evaṁ kṛṣṇa-mater brahman
nāsaktasyāmalātmanaḥ
kālaḥ prādurabhūt kāle
taḍit saudāmanī yathā

prayujyamāne mayi tām
śuddhām bhāgavatīm tanum
ārabdha-karma-nirvāṇo
nyapatat pāñca-bhautikaḥ;

anyatra-another place (Śrīmad-Bhāgavatam 7.10.48-50); ca-also.

By chanting the glories of Lord Kṛṣṇa, Nārada Muni became liberated and attained a spiritual form. This is described in the following verses (Śrīmad-Bhāgavatam 1.6.27-28):

"And so, O Brāhmaṇa Vyāsadeva, in due course of time I, who was fully absorbed in thinking of Kṛṣṇa and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.*

"Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped."*

The transcendental benefit attained by the devotees of the Lord is further described in the following verses (Śrīmad-Bhāgavatam 7.10-48-50) spoken by Nārada Muni to Mahārāja Yudhiṣṭhira:

Text 2

yūyam nṛ-loke bata bhūri-bhāgā
lokaṁ punānā munayo 'bhiyanti
yeṣāṁ gṛhān āvasatīti sāksād
gūḍhaṁ param brahma manuṣya-liṅgam

yūyam-all of you (the Pāṇḍavas); nṛ-loke-within this material world; bata-however; bhūri-bhāgāḥ-extremely fortunate; lokaṁ-all the planets; punānāḥ-who can purify; munayaḥ-great saintly persons; abhiyanti-almost always come to visit; yeṣāṁ-of whom; gṛhān-the house; āvasati-resides in; iti-thus; sāksāt-directly;

gūḍham-very confidential; param brahma-the Supreme Personality of Godhead; manuṣya-liṅgam-appearing just like a human being.

"Nārada Muni continued: My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.*

Text 3

sa vā ayam brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyaḥ suhr̥d vaḥ khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca

saḥ-that (Supreme Personality of Godhead, Kṛṣṇa); vā-also; ayam-this; brahma-the impersonal Brahman (which is an emanation from Kṛṣṇa); mahat-by great personalities; vimṛgya-searched for; kaivalya-oneness; nirvāṇa-sukha-of transcendental happiness; anubhūtiḥ-the source of practical experience; priyaḥ-very, very dear; suhr̥t-well-wisher; vaḥ-of you; khalu-indeed; mātuleyaḥ-the son of a maternal uncle; ātmā-exactly like body and soul together; arhaṇīyaḥ-worshipable (because He is the Supreme Personality of Godhead); vidhi-kṛt-(yet He serves you as) an order carrier; guruḥ-your supreme advisor; ca-as well.

"The impersonal Brahman is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.*

Text 4

na yasya sāksād bhava-padmajādibhī
rūpam dhiyā vastutayopavarṇitam
maunena bhaktyopāśamena pūjitaḥ
prasīdatām eṣa sa sātvatām patiḥ

na-not; yasya-of whom; sāksāt-directly; bhava-Lord Śiva; padma-ja-Lord Brahmā (born from the lotus); ādibhiḥ-by them and others also; rūpam-the form; dhiyā-even by meditation; vastutayā-fundamentally; upavarṇitam-described and perceived; maunena-by samādhi, deep meditation; bhaktyā-by devotional service; upāśamena-by renunciation; pūjitaḥ-worshiped; prasīdatām-may He be pleased; eṣaḥ-this; saḥ-He; sātvatām-of the great devotees; patiḥ-the master.

"Exalted persons like Lord Śiva and Lord Brahmā could not properly describe the truth of the Supreme Personality of Godhead, Kṛṣṇa. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us."*

Text 5

ṭikā ca aho prahlādasya bhāgyam yena devo dṛṣṭaḥ; vayam tu manda-bhāgyā iti viṣīdantaṁ rājānam praty āha yūyam iti tribhiḥ ity eṣā. manuṣyasya dṛśyamāna-manuṣyasyaiva liṅgam kara-caraṇādi-sanniveśo yasya taṁ rūpaṁ śrī-vigrahaḥ; vastutayā nopavarṇitam tad-rūpasyaiva para-brahmatvena kim idam vastu iti nirdeṣṭum āśakyatvāt; yathoktaṁ sahasra-nāma-stotre anirdeśya-vapuḥ iti. eṣāṁ eva padyānām saptamānte 'pi paramāmodakatvāt punar āvṛttir dṛśyate. sa yudhiṣṭhiram.

ṭikā-the commentary of Śrīdhara Svāmī; ca-also; aho-Oh; prahlādasya-of Prahlāda Mahārāja; bhāgyam-good-fortune; yena-by which; devaḥ-the Supreme Personality of Godhead; dṛṣṭaḥ-was seen; vayam-we; tu-on the other hand; manda-bhāgyāḥ-unfortunate; iti-thus; viṣīdantaṁ-lamenting; rājānam-to the king; prati āha-replied; yūyam iti tribhiḥ-in these three verses which begin with the word "yūyam"; iti-thus; esa-the commentary; manuṣyasya-of a human being; dṛśyamāna-appearing; manuṣyasya-like a human being; liṅgam-form; kara-hands; caraṇa-feet; ādi-and other parts of the body; sanniveśaḥ-touching; yasya-of whom; taṁ-the; rūpaṁ-form; śrī-vigrahaḥ-form; vastutayā-fundamentally; upavarṇitam-described and perceived; para-brahmatvena-because of being the supreme spirit; kim-what; idam-this; vastu-substance; iti-thus; nirdeṣṭum-to describe; āśakyatvat-because of inability; yathā-as; uktam-said; sahasra-nāma-stotre-in the Viṣṇu-sahasra-nāma-stotra; anirdeśya-which cannot be properly described; vapuḥ-whose form; iti-thus; eṣāṁ-of these; eva-certainly; padyānām-verses; saptama-ante-in the Seventh Canto of Śrīmad-Bhāgavatam; api-also; parama-transcendental; amodakatvāt-because of bliss; punaḥ-again; āvṛttiḥ-repetition; dṛśyate-is seen; saḥ-spoken by Nārada Muni; yudhiṣṭhiram-to Mahārāja Yudhiṣṭhira.

Śrīdhara Svāmī explains this verse in the following way:

"Nārada Muni spoke these three verses to Mahārāja Yudhiṣṭhira, who had lamented 'Prahāda Mahārāja is so fortunate because he directly saw the Personality of Godhead, and we are so unfortunate in comparison to him.'"

We may also note in this verse that even though Lord Kṛṣṇa is described as "manuṣya-liṅgam", which means "appearing just like a human being," He is also "vastutayā nopavarṇitam", which means "Even Lord Śiva and Lord Brahmā cannot properly describe Him." Because the Lord's form is spiritual, it cannot be completely described. This is also mentioned in the Viṣṇu-sahasra-nāma-stotra,

where the Lord is described as "anirdeśya-vapuḥ", which means "He whose form cannot be completely described." Nārada Muni and King Yudhiṣṭhira were so pleased by this description of Lord Kṛṣṇa, that we find these same verses (7.10.48-50) repeated again at the end (7.15.15-17) of the Seventh Canto of Śrīmad-Bhāgavatam.

Anuccheda 60

Text 1

atra ca spaṣṭam

deva-dattām imām vīṇām
svara-brahma-vibhūṣitām
mūrcchayitvā hari-kathām
gāyamānaś carāmy aham

atra-here; ca-also; spaṣṭam-clearly; deva-the Supreme Personality of Godhead (Śrī Kṛṣṇa); dattām-gifted by; imām-this; vīṇām-a musical stringed instrument; svara-singing meter; brahma-transcendental; vibhūṣitām-decorated with; mūrcchayitvā-vibrating; hari-kathām-transcendental message; gāyamānaḥ-singing constantly; carāmi-do move; aham-I.

Although the Lord cannot be completely described, Nārada Muni glorifies Him as far as possible (Śrīmad-Bhāgavatam 1.6.33-34):

"And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vīṇā, which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa.*

Text 2

pragāyataḥ sva-vīryāṇi
tīrtha-pādaḥ priya-śravāḥ
āhūta iva me śīghram
darśanam yāti cetasi

pragāyataḥ-thus singing; sva-vīryāṇi-own activities; tīrtha-pādaḥ-the Lord, whose lotus feet are the source of all virtues or holiness; priya-śravāḥ-pleasing to hear; āhūtaḥ-called for; iva-just like; me-to me; śīghram-very soon; darśanam-sight; yāti-appears; cetasi-on the seat of the heart.

"The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I began to chant His holy activities."*

Text 2

devāḥ śrī-kṛṣṇa eva liṅga-purāṇa upavibhāge tenaiva svayaṁ tasya vīṇā
grāhanam hi prasiddham. atra yad-rūpeṇa vīṇā grāhitā, tad-rūpeṇaiva ca cetasi
darśanam svārasya labdham; devadattam iti kṛtopakāratāyāḥ smāryamānatvena taṁ
anusandhāyaiva tad-ukteḥ. śrī-nāradaḥ śrī-vedavyāsam.

devaḥ-Personality of Godhead; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; liṅga-
purāṇe-in the Liṅga Purāṇa; upavibhage-in a chapter; tena-by him; eva-certainly;
svayaṁ-directly; tasya-of Him; vīṇā-of the vīṇa; grahanam-acceptance; hi-
certainly prasiddham-celebrated; atra-here; yat-rūpeṇa-by the form of whom;
vīṇā-the vīṇa; grahita-taken; tat-of Him; rūpeṇa-by the form; eva-certainly;
cetasi-in the heart; darśanām-sight; svarasya-of sound; labdham-is attained;
devadattam iti-given by the Personality of Godhead; kṛta-upakāratāyāḥ-with the
assistance; smāryamānatvena-by the meditation; taṁ-Him; anusandhaya-for
contact; eva-certainly; tat-of him; ukteḥ-from the statement; śrī-nāradaḥ-spoken
by Śrī Nārada; śrī-vedavyāsam-to Śrī Vedavyāsa.

We may note that the word "deva" used in this verse refers to Śrī Kṛṣṇa. This same account of Nārada's acceptance of a vīṇā from Śrī Kṛṣṇa is also related in the Liṅga Purāṇa. Lord Kṛṣṇa, who personally gave the vīṇā to Nārada, assumes the form of transcendental sound and appears in the heart of Nārada, who is engaged in continually remembering the Lord's glories, and chanting them accompanied by this musical instrument.

Anuccheda 61

Text 1

ata etad evam eva vyākhyeyam

tvam ātmanātmānam avehy amogha-dr̥k
parasya pumsaḥ paramātmānaḥ kalām
ajāṁ prajātaṁ jagataḥ śivāya taṁ
mahānubhāvābhyudayo 'dhigaṇyatām

ataḥ-therefore; etat-this; evam-in this way; eva-certainly; vyākhyeyam-may be
explained; tvam-yourself; ātmanā-by your own self; ātmānam-the Supersoul;

avehi-search out; amogha-dṛk-one who has perfect vision; parasya-of the Transcendence; puṁsaḥ-the Personality of Godhead; paramātmanaḥ-of the Supreme Lord; kalām-plenary part; ajam-birthless; prajātam-have taken birth; jagataḥ-of the world; śivāya-for the well-being; tat-that; mahā-anubhāva-of the Supreme Personality of Godhead Śrī Kṛṣṇa; abhyudayaḥ-pastimes; adhigaṇya-tām-describe most vividly.

Vyāsa glorifies Nārada in the following words (Śrīmad-Bhāgavatam 1.5.21):

"Your Goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead Śrī Kṛṣṇa more vividly."*

Text 2

he amogha-dṛk tvam ātmanā svayam ātmānam svam parasya puṁsaḥ kalām aṁśa-bhūtam avehi anusandhehi punaś ca jagataḥ śivāya adhunaiva śrī-kṛṣṇa-rūpeṇa yaś cājo 'pi prajātas tam avehi. tad etad dvayaṁ jñātvā mahānubhāvasya sarvāvatārāvatāri-vṛndebhyo 'pi darśita-prabhāvasya tasya śrī-kṛṣṇasyaiva abhyudayaḥ līlā adhi adhikam gaṇyatām nirūpyatām. svayam īśvaro 'pi bhavān nijājñāna-rūpām māyām na prakāṣayatu iti bhāvaḥ. sa tam.

he-O; amogha-dṛk-one who has perfect vision; tvam-yourself; ātmanā-by your own self; svayam-personally; ātmānam-the Supersoul; svam-personally; parasya-of the transcendence; puṁsaḥ-the Personality of Godhead; kalām-plenary part; aṁśa-bhūtam-plenary part; avehi-search out; anusandhehi-search out; punaś-again; ca-also; jagataḥ-of the world; śivāya-for the well-being; adhunā-now; eva-certainly; śrī-kṛṣṇa-rūpeṇa-in the form of Śrī Kṛṣṇa; yaḥ-who; ca-and; ajaḥ-unborn; api-although; prajātaḥ-born; tam-Him; avehi-search out; tat-that; etad-this; dvayaṁ-two; jñātvā-having understood; mahā-anubhāvasya-if the Supreme Personality of Godhead, Śrī Kṛṣṇa; sarva-all; avatāra-incarnation; avatāri-source of the incarnations; vṛndebhyaḥ-multitudes; api-although; darśita-revealed; prabhāvasya-opulence and power; tasya-of Him; śrī-kṛṣṇasya-Śrī Kṛṣṇa; eva-certainly; abhyudayaḥ-the word "abhyudayaḥ"; līlā-means "pastimes"; adhi-the word "adhi"; adhikam-means "greatly"; gaṇyatām-the word "gaṇyatām"; nirūpyatām-means "describe"; svayam-personally; īśvaraḥ-Supreme Controller; api-although; bhavān-you are; nija-your own; ajñāna-rūpam-form of ignorance; māyām-known as the illusory potency māyā; na-not; prakāṣayatu-do manifest; iti-thus; bhāvaḥ-the meaning; saḥ-Vedavyasa; tam-to Nārada Muni.

In this verse the word "amogha dṛk" means "One who has perfect vision", the word "ātmanā" means "by your own self", and the phrase "ātmānam parasya puṁsaḥ kalām avehi" means "You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord." The phrase

"jagataḥ śivāya" means "Although you are birthless you have appeared on this earth for the well-being of all people." The phrase "mahānubhāvābhyudayaḥ adhigaṇyatām" means "Please therefore, describe more vividly the pastimes of Śrī Kṛṣṇa, the Supreme Personality of Godhead, who manifests all the powers and opulences of all the innumerable incarnations of Godhead." It is understood from this verse that Nārada Muni may be counted among the incarnations of the Supreme Lord, and for this reason Vyāsadeva is praying that Nārada withdraw the bewildering potency of the illusory energy māyā.

Anuccheda 62

Text 1

ata eva purāṇa-prādurbhāvāya śrī-vyāsam prati śrī-nāradeṇa caturvyūhātmaka-śrī-kṛṣṇa-mantra evopadiṣṭas tad upāsakasya sarvottamatvaṁ ca; yathā

ataḥ eva-therefore; purāṇa-of the Purāṇa; prādurbhāvāya-for the manifestation; śrī-vyāsam-prati-to Vyāsa; śrī-nāradena-by Nārada; caturvyūha-ātmakā-consisting of the four primary Viṣṇu-expansions; śrī-kṛṣṇa-Śrī Kṛṣṇa; mantraḥ-mantra; eva-certainly; upadiṣṭaḥ-instructed; tat-of the Lord; upāsakasya-of the worshiper; sarva-uttamatvam-superiority; ca-also; yathā-just as.

In order to invoke the Lord's mercy, in the beginning of Śrīmad-Bhāgavatam, Nārada teaches Vyāsa a prayer to the four primary Viṣṇu-expansions. Nārada also explains the most exalted position of the devotees of the Lord (Śrīmad-Bhāgavatam 1.5.37-38):

Text 2

om namo bhagavate tubhyam
vāsudevāya dhīmahī
pradyumnāyāniruddhāya
namaḥ saṅkarṣaṇāya ca

om-the sign of chanting the transcendental glory of the Lord; namaḥ-offering obeisances unto the Lord; bhagavate-unto the Personality of Godhead; tubhyam-unto You; vāsudevāya-unto the Lord, the son of Vasudeva; dhīmahī-let us chant; pradyumnāya, aniruddhāya and saṅkarṣaṇāya-all plenary expansions of Vāsudeva; namaḥ-respectful obeisances; ca-and.

"Let us all chant the glories of Vāsudeva along with His plenary expansions Pradyumna, Aniruddha and Saṅkarṣaṇa.*

Text 3

iti mūrty-abhidhānena
mantra-mūrtim amūrtikam
yajate yajña-puruṣam
sa samyag darśanaḥ pumān.

spaṣṭam. sa tam.

iti-thus; mūrty-representation; abhidhānena-in sound; mantra-mūrtim-form representation of transcendental sound; amūrtikam-the Lord, who has no material form; yajate-worship; yajña-Viṣṇu; puruṣam-the Personality of Godhead; saḥ-he alone; samyak-perfectly; darśanaḥ-one who has seen; pumān-person; spaṣṭam-the meaning is clear; saḥ-Nārada; tam-to Vyāsa.

"Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form."*

Anuccheda 63

Text 1

atha śrī-brahmaṇaḥ

bhūmeḥ suretara-varūtha-vimarditāyāḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ
jātaḥ kariṣyati janānupalakṣya-mārgaḥ
karmāṇi cātma-mahimopanibandhanāni

atha-now; śrī-brahmaṇaḥ-the statement of Lord Brahmā; bhūmeḥ-of the entire world; sura-itarā-other than godly persons; varūtha-soldiers; vimarditāyāḥ-distressed by the burden; kleśa-miseries; vyayāya-for the matter of diminishing; kalayā-along with His plenary expansion; sita-kṛṣṇa-not only beautiful but also black; keśaḥ-with such hairs; jātaḥ-having appeared; kariṣyati-would act; jana-people in general; anupalakṣya-rarely to be seen; mārgaḥ-path; karmāṇi-activities; ca-also; ātma-mahimā-glories of the Lord Himself; upanibandhanāni-in relation to.

Now let us consider the following statement of Lord Brahmā (Śrīmad-Bhāgavatam 2.7.26):

"When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is."*

Text 2

asura-senā-nipīditāyā bhuvah kleśam apahartum paramātmano 'pi paratvāj janair asmābhiḥ anupalakṣya-mārgaḥ api prādurbhūtaḥ san karmāṇi ca kariṣyati. ko 'sau kalayā amśena sita-kṛṣṇa-keśaḥ yaḥ. yatra sita-kṛṣṇa-keśau devair drṣṭāv iti śāstrāntara-prasiddhiḥ, so 'pi yasyāmśena, sa eva bhagavān svayam ity arthaḥ. tad-avinā-bhāvatvāt śrī-baladevasyāpi grahaṇam dyotitam. nanu puruṣād api paro 'sau bhagavān katham bhū-bhārāvatarāṇa-mātrārtham svayam avatariṣyatīty āśaṅkyāha ātmano mahimānaḥ parama-mādhurī-sampada upanibadhyante nija-bhaktair adhikam varṇyante yeṣu tāni karmāṇi ca kariṣyati. yadyapi nijāmśenaiva va nijecchābhāsenaiḥ va bhū-bhāra-haraṇam iṣat karam, tathāpi nija-caraṇāravinda-jīvātu-vṛndam ānandayann eva līlā-kādambinīr nija-mādhurī-varṣaṇāya vitariṣyamāṇo 'vatariṣyatīty arthaḥ.

asura-of the demons; sena-by the armies; nipīditāyāh-troubled; bhuvah-of the earth; kleśam-suffering; apahartum-to remove; parama-ātmanaḥ-the Supersoul; api-even; paratvāt-because of being above; janaiḥ-by persons; asmābhiḥ-by us; anupalakṣya-mārgaḥ-not understandable; api-even; prādurbhūtaḥ-manifest; san-being; karmani-activities; ca-also; kariṣyati-will perform; kaḥ-who?; asau-is this person; kalayā-by the word "kalayā"; amśena-is meant "along with His plenary expansion"; sita-kṛṣṇa-keśau-who both have beautiful black hair; yatra-where; sita-kṛṣṇa-keśau-who both have beautiful black hair; devaiḥ-by the demigods; drṣṭau-seen; iti-thus; śāstra-antara-in other scriptures (such as Viṣṇu Purāṇa and Mahābhārata); prasiddhiḥ-fame; saḥ api-that same person; yasya-of whom; amśena-by a plenary portion; saḥ eva-that same person; bhagavān-the Original Personality of Godhead; svayam-directly; iti-thus; arthaḥ-the meaning; tat-Him; avina-bhāvatvāt-because of not appearing without; śrī-baladevasya-of Balarāma; api-also; grahānām-acceptance; dyotitam-revealed; nanu-why is it then?; puruṣāt-to the Puruṣa-avatāras; api-even; paraḥ-superior; asau-this; bhagavān-Original Personality of Godhead; katham-how is it possible; bhū-of the earth; bhāra-the burden; avatāraṇa-removal; matra-only; artham-for the purpose; svayam-personally; avatariṣyati-will incarnate; iti-thus; āśaṅkyā-doubting; āha-said; ātmanaḥ-His own; mahimanaḥ-glories; parama-mādhurī-sampadaḥ-very sweet; upanibadhyante-promised; nija-bhaktaiḥ-by His devotees; adhikam-greatly; varṇyante-described; yeṣu-among them; tānni-these; karmāṇi-pastimes; ca-also; kariṣyati-will perform; yadi api-although; nija-amśena-by His own plenary portion; vā-or; nija-icchā-ābhāsenā-by a dim reflection of His desire; eva-certainly; vā-or; bhū-of the earth; bhāra-the burden; haraṇam-removal; iṣat-kāram-is made insignificant; tathā api-nevertheless; nija-caraṇa-aravinda-jīvātu-

vṛndam-the devotees, for whom the Lord's lotus feet are more dear than life; ānandayan-delighting; eva-certainly; lilā-kadambiniḥ-many pastimes; nija-His own; mādhuri-transcendental sweetness; varṣaṇāya-for showering; vitarīṣyamānaḥ-granting; avatarīṣyati-will incarnate; iti-thus; arthaḥ-the meaning.

In this verse Lord Brahmā says: "The Supreme Personality of Godhead, who is superior to everyone, including even the all-pervading Supersoul, and who cannot be perfectly understood by me or by anyone else, will appear in this material world and perform many transcendental activities in order to lessen the burden of the earth." Lord Brahmā also says: "The Lord, who has beautiful black hair, is accompanied by His plenary portion." That the demigods were able to see the Lord and His plenary portion, who both have beautiful black hair is confirmed in the verses from Viṣṇu Purāṇa and Mahābhārata previously quoted. We may also note in this connection that the "plenary portion" mentioned in this verse refers to Lord Balarāma, the Supreme Lord's constant companion.

In this connection someone may raise the following doubt: If Śrī Kṛṣṇa is the Original Personality of Godhead, superior even to the puruṣa-incarnations, then why does He descend to the material world to perform such an insignificant activity as the removal of the earth's burden?

To this I reply: Lord Kṛṣṇa does not appear in this world simply to lessen the earth's burden. The earth's burden may be removed by the Lord's plenary incarnation, or simply by the Lord's wishing it. He does not have to appear in this world to lessen the earth's burden.

Śrī Kṛṣṇa appears in this world in order to manifest His pastimes, with the devotees, which are full of transcendental sweetness. Lord Kṛṣṇa appears to delight the devotees for whom the Lord's lotus feet are more dear than life, and to shower His own transcendental sweetness in this world.

Text 3

etat eva vyaktī-kṛtam-"tokena jīva-haraṇam ity ādau.

etat-this; eva-certainly; vyaktī-kṛtam-is manifested; tokena jīva-haraṇam iti ādau-in Śrīmad-Bhāgavatam 2.7.27:

tokena jīva-haraṇam yad ulūki-kāyās
traī-māsikasya ca padā śakato 'pavṛttaḥ
yad riṅgatāntara-gatena divi-spr̥ṣor vā
unmūlanam tv itarathārjunayor na bhāvyam.

Some of these transcendental pastimes are described in the following verse (Śrīmad-Bhāgavatam 2.7.27):

"There is no doubt about Lord Kṛṣṇa's being the Supreme Lord, otherwise how

was it possible for Him to kill a giant demon like Pūtanā when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself."*

Text 4

itarathā svayam sva-mādhurī-sampat-prakāśaneccham antareṇa madhurataram
tokādi-bhāvam dadhatā tena pūtanādinām jīva-haraṇādikaṁ karma na bhāvyaṁ na
sambhāvanīyam. tad-amśa-tad-icchābhāsādi-mātreṇaiva tat-siddhir iti vākyārthaḥ.

itarathā-the word "itaratha"; svayam-means "personally performed by Him";
sva-own; mādhurī-of sweetness; sampat-opulence; prakāśana-manifestation;
icchām-desire; antareṇa-without; madhurataram-extremely sweet; toka-of a
child; ādi-and other; bhāvam-natures; dadhata-manifesting; tena-by Him;
pūtanā-of Pūtanā; ādinām-and others; jīva-life; haraṇa-removing; ādikam-
beginning with; karma-actions; na-not; bhavyam-possible; na-not
sambhvanīyam-possible; tat-His; amśa-plenary portion; tat-His; icchā-desire;
ābhāsa-dim reflection; ādi-beginning with; mātreṇa-by merely; eva-certainly; tat-
His; siddhiḥ-perfection; iti-thus; vākya-of the statement; artha-the meaning.

Lord Kṛṣṇa's plenary portion could have performed these actions, or the Lord could have performed them simply by wishing them to be done. He did not have to personally perform them. The charm of these pastimes lies in the fact that although these extraordinary activities cannot be performed by any ordinary person, the Lord performed them as a tiny child. If the Lord had not wished to charm and delight His devotees, He would not have personally performed such activities as a small child. This is the actual reason the Lord performed these pastimes.

Text 5

tathā ca tathāyaṁ cāvatāras te ity ādau tair eva vyākhyātam kim bhū-bhāra-
haraṇam mad-icchā-mātreṇa na bhavati. tatrāha svānām iti iti.

tathā-furthermore; ca-also; tathā ayam ca avatāraḥ te iti ādau-in the verse
(Śrīmad-Bhāgavatam 1.7.25):

tathāyaṁ cāvatāras te
bhūvo bhāra-jihīṣayā
svānām cānanya-bhāvānām
anudhyānāya cāsakṛt;

taiḥ-by Śrīdhara Svāmī; eva-certainly; vyākhyātam-explained; kim-is it not?; bhū-of the earth; bhāra-burden; haraṇam-removal; mat-My; icchā-by the desire; mātrena-simply; na-not; bhavati-will be; tatra-in this connection; āha-he said; svānām-the word "svanam"; iti-thus; thus the commentary.

That Lord Kṛṣṇa incarnates for the devotees' benefit is confirmed by Arjuna in the following words (Śrīmad-Bhāgavatam 1.7.25):

"O Lord Kṛṣṇa, You descend as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You."*

In commenting on this verse Śrīdhara Svāmī says:

"Lord Kṛṣṇa does not need to personally appear in this world to remove the earth's burden, for He can do that simply by wishing it to be done. The actual reason for the Lord's appearance is given in this verse: `You descend to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You.'"

Text 6

jayati jana-nivāsaḥ ity atra ceccha-mātrena nirasana-samartho 'pi kṛīḍārtham dorbhir adharmam asyann iti tad evam ādibhiḥ śrī-kṛṣṇasyaiva sarvādbhutatā-varṇanābhiniveśa-prapañco brahmaṇi spaṣṭa eva.

jayati jana-nivāsaḥ iti-Śrīmad-Bhāgavatam 10.90.48:

jayati jana-nivāso devakī-jaṇma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam;

atra-here; ca-also; iccha-mātrena-simply by desiring; nirasana-to kill the demons; samarthaḥ-able; api-although; kṛīḍā-artham-for performing pastimes; dorbhiḥ-with His arms; adharmam-irreligiosity; asyan-routed; iti-thus; tat-therefore; evam-in this way; adibhiḥ-beginning with; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; sarva-adbhutatā-great wonder; varṇana-description; abhiniveśa-attentive; prapañcaḥ-manifestation; brahmaṇi-in Lord Brahmā; spaṣṭaḥ-the remainder of the verse is clear; eva-certainly.

The following verse (10.90.48) may also be quoted as a summary of Lord Kṛṣṇa's pastimes:

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!"*

We may note in this verse that although Lord Kṛṣṇa could have killed the demons simply by willing their death, He personally killed them with His own arms in the sporting spirit of His pastimes. We may also note that this verse was spoken by Lord Brahmā, who was filled with devotion at hearing the narration of the Lord's astonishing pastimes.

Text 7

astu tāvat tad-bhūri-bhāgyam iha janma kim apy aṭavyām ity ādi. śrī-brahmā śrī-nāradam.

astu-let there be; tāvat-in that way; tat bhūri-bhāgyam iha janma kim api aṭavyām-Śrīmad-Bhāgavatam 10.14.34:

tad-bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamāṅghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavan mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva";

śrī-brahmā-spoken by Brahmā; śrī-nāradam-to Nārada Muni.

The following statement of Lord Brahmā (Śrīmad-Bhāgavatam 10.14.34) confirms the extraordinary nature of Lord Kṛṣṇa's pastimes and intimate associates:

"My dear Lord Kṛṣṇa, I am therefore not interested in material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that will be very glorious for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet. I can see that everyone here is simply full of Kṛṣṇa consciousness; they do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Kṛṣṇa."*

Anuccheda 64

Text 1

evam̐ catuḥ-ślokī-vaktuḥ śrī-bhagavato 'pi śrī-kṛṣṇatvam̐ eva; tathā hi tat-pūrvastham vākyam

dadarśa tatrākhila-sātvatām̐ patim̐
śriyaḥ patim̐ yajña-patim̐ jagat-patim̐
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pārṣadāgraiḥ̐ parisevitam̐ vibhum̐

vyākhyā ca akhila-sātvatām̐ sarveṣām̐ śatvatānām̐ yādava-vīraṇām̐ patim̐.

evam̐-in this way; catuḥ-ślokī-of the four most important verses of Śrīmad-Bhāgavatam (2.9.33-36); vaktuḥ-of the speaker; śrī-bhagavataḥ-of the Original Personality of Godhead; api-also; śrī-kṛṣṇatvam̐-the state of being Śrī Kṛṣṇa; eva-certainly; tathā-in the same way; hi-certainly; tat-pūrvastham-situated previously; vākyam-statement; dadarśa-Brahmā saw; tatra-there (in Vaikuṅṭhaloka); akhila-entire; sātvatām̐-of the great devotees; patim̐-the Lord; śriyaḥ-of the goddess of fortune; patim̐-the Lord; yajña-of sacrifice; patim̐-the Lord; jagat-of the universe; patim̐-the Lord; sunanda-Sunanda; nanda-Nanda; prabala-Prabala; arhaṇa-Arhaṇa; ādibhiḥ-by them; sva-pārṣada-own associates; agraiḥ-by the foremost; parisevitam̐-being served in transcendental love; vibhum̐-the great Almighty; vyākhyā-the commentary of Śrīdhara Svāmī; ca-also; akhila-sātvatām̐-the phrase "akhila-sātvatām̐"; sarveṣām̐-of all; śatvatānām̐-of the Sātvata dynasty; yādava-of the Yadu dynasty; vīraṇām̐-of the heroes; patim̐-the Lord.

Before speaking to Brahmā the four essential verses of Śrīmad-Bhāgavatam, Lord Kṛṣṇa revealed Himself as the Supreme Personality of Godhead. This is confirmed in the following verse (Śrīmad-Bhāgavatam 2.9.15):

"Lord Brahmā saw in the Vaikuṅṭha planets Lord Kṛṣṇa, the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the Yadu dynasty, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhaṇa, His immediate associates in Dvārakā."*

In this verse the words "akhila-sātvatām̐ patim̐" mean "the Lord of all the heroes in the Yadu dynasty."

Text 2

śriyaḥ patir yajña-patiḥ prajā-patir
dhiyām patir loka-patir dharā-patiḥ
patir gatiś cāndhaka-vṛṣṇi-sātvatām
prasīdatām me bhagavān satām patiḥ

ity etad-vākya-samvāditatvāt.

śriyaḥ-all opulence; patiḥ-the owner; yajña-of sacrifice; patiḥ-the director; prajā-patiḥ-the leader of all living entities; dhiyām-of intelligence; patiḥ-the master; loka-patiḥ-the proprietor of all planets; dharā-earth; patiḥ-the supreme; patiḥ-head; gatiḥ-destination; ca-also; andhaka-one of the kings of the Yadu dynasty; vṛṣṇi-the first king of the Yadu dynasty; sātvatām-the Yadus; prasīdatām-be merciful; me-upon me; bhagavān-Lord Śrī Kṛṣṇa; satām-of all devotees; patiḥ-the Lord; iti-thus; etad-of this; vākya-of the statement; samvāditatvāt-because of corroborating.

That Śrī Kṛṣṇa, the master of the Yadu dynasty, is the Supreme Personality of Godhead is confirmed in the following verse spoken by Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 2.4.20):

"May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

Text 3

purā mayā proktam ajāya nābhye
padme niṣaṅṅāya mamādi-sarge
jñānam param man-mahimāvabhāsam
yat sūrayo bhāgavatam vadanti.

iti tṛtīye uddhavam prati śrī-kṛṣṇa-vākya-anusāreṇa ca.

purā-in the days of yore; mayā-by Me; proktam-was said; ajāya-unto Brahmā; nābhye-out of the navel; padme-on the lotus; niṣaṅṅāya-onto the one situated on; mama-My; ādi-sarge-in the beginning of creation; jñānam-knowledge; param-sublime; mat-mahimā-My transcendental glories; avabhāsam-that which clarifies; yat-which; sūrayaḥ-the great learned sages; bhāgavatam-Śrīmad-Bhāgavatam; vadanti-do say; iti-thus; tṛtīye-in the Third Canto of Śrīmad-Bhāgavatam; uddhavam prati-to Uddhava; śrī-kṛṣṇa-vākya-anusāreṇa-in connection with the words of Śrī Kṛṣṇa.

Lord Kṛṣṇa personally revealed that He is the Supreme Personality of Godhead in the following words (Śrīmad-Bhāgavatam 3.4.13):

"O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahmā, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Śrīmad-Bhāgavatam."*

Text 4

yo brāhmaṇaṁ vidadhāti pūrvam
yo vai vidyāś tasmai gapayati sma kṛṣṇaḥ
tam ha devam ātma-buddhi-prakasam
mumukṣur vai śaraṇam amum vrajet.

iti śrī-gopāla-tāpāny-anusāreṇa ca tasyaivopadeṣṭṛtva-śruteḥ.

yah-who; brāhmaṇaṁ-to Brahmā; vidadhāti-gave; pūrvam-previously; yah-who; vai-certainly; vidyāḥ-transcendental knowledge; tasmai-to him; gapayati sma-instructed; kṛṣṇaḥ-Kṛṣṇa; tam-to Him; ha-certainly; devam-the Supreme Personality of Godhead; ātma-buddhi-spiritual knowledge; prakasam-manifesting; mumukṣuḥ-one who desires liberation; vai-certainly; śaraṇam-shelter; amum-this; vrajet-should go; iti-thus; śrī-gopāla-tāpāni-anusāreṇa-by the statement of the Gopāla-tāpāni Upaniṣad (1.29); ca-also; tasya-of Him; eva-certainly; upadeṣṭṛtva-śruteḥ-described as the original teacher.

In the following verse from the Gopāla-tāpāni Upaniṣad (1.29), Lord Kṛṣṇa is described as the Supreme Personality of Godhead and the original teacher of Vedic knowledge:

"It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past. Those who aspire to become liberated surrender to Him, the Supreme Personality of Godhead who grants transcendental knowledge to His devotees."

Text 5

tad u hovaca brāhmaṇaḥ asāv anavaratam me dhyātaḥ stutaḥ parārdhante so
'budhyata. gopa-veśo me purastād āvirbabhūva. iti śrī-gopāla-tāpāny-anusāreṇaiva
kvacit kalpe śrī-gopāla-rūpeṇa sṛṣṭy-ādāv ittham eva brahmaṇe darśita-nija-
rūpatvāt tad-dhāmno mahā-vaikuṇṭhatvena sādhaṣyamāṇatvāc ca.

tat-then; u-certainly; ha-indeed; uvāca-replied; brahmāṇaḥ-Brahmā; asau-He;

anavaratam-continually; me-by me; dhyātaḥ-remembered; stutaḥ-glorified; parārdhante-at the conclusion of the parārdha; saḥ-He; abudhyata-became perceived; gopa-veśaḥ-in the form of a cowherd boy; me-me; purastāt-in the presence; āvirbabhūva-became manifested; tataḥ-then; iti-thus; śrī-gopāla-tāpaṇī-anusārena-in conformity with the Gopāla-tāpaṇī Upaniṣad; kvacit-kalpe-during a certain kalpa; śrī-gopāla-rūpeṇa-in the form of a cowherd boy; sṛṣṭi-ādau-in the beginning of creation; ittham-in this way; eva-certainly; brahmaṇe-to Lord Brahmā; darśita-revealed; nija-own; rūpatvāt-because of the form; tat-His; dhāmaḥ-of the abode; mahā-vaikuṅṭhatvena-as Mahā-vaikuṅṭha; sādhaiṣyamānatvāt-because of demonstrating; ca-also.

At the beginning of a certain kalpa, Lord Kṛṣṇa revealed His original form as cowherd boy, and His original abode, the best of Vaikuṅṭha planets, to Lord Brahmā. This is confirmed in the following verse from the Gopāla-tāpaṇī Upaniṣad:

"Brahmā replied: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Śrī Kṛṣṇa, who appeared before me in the dress of a cowherd boy."*

Text 6

tathā ca brahma-saṁhitāyām

tatra brahmābhavad bhūyaś
catur-vedī catur-mukhaḥ

tathā-in the same way; ca-also; brahma-saṁhitāyām-in the Brahma-saṁhitā; tatra-there; brahmā-Brahmā; abhavad-was born; bhūyaḥ-catuḥ-vedī-versed in the four Vedas; catuḥ-mukhaḥ-four-faced.

The spiritual practices followed by Lord Brahmā, which enabled him to personally meet Lord Kṛṣṇa, are described in the following verses (22-26) of Brahma-saṁhitā:

"The divine lotus which springs from the navel-pit of Viṣṇu is in every way related by the spiritual tie with all souls and is the origin of four-faced Brahmā versed in the four Vedas.**"

Text 7

sañjāto bhagavac-chaktyā
tatkāla kila coditaḥ
siṣṛkṣāyām matiṁ cakre

pūrva-saṁskāra-saṁskṛtaḥ
dadarśa kevalam dhvāntam
nānyat kim api sarvataḥ

sañjātaḥ-born; bhagavat-of the Lord; śaktyā-by the potency; tat-kāla-at that time; kila-certainly; coditaḥ-impelled; sisṛkṣāyām-in the matter of creation; matim-his mind; cakre-placed; pūrva-saṁskāra-saṁskṛtaḥ-under the impulse of previous impressions; dadarśa-saw; kevalam-only; dhvantam-darkness; na-not; anyat-other; kim api-anything; sarvataḥ-in every direction.

"On coming out of the lotus, Brahmā, being guided by the Divine potency, turned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction.**"

Text 8

uvāca puratas tasmai
tasya divyā sarasvatī
kāma-kṛṣṇāya govinda
he gopī-jana ity api
vallabhāya priyā vahner
mantram te dāsyati priyam

uvāca-said; pūrataḥ-in the presence; tasmai-to him; tasya-of him; divya-divine; sarasvatī-Sarasvatī; kāma-kṛṣṇāya govinda he gopī-jana-iti api vallabhāya priya vahneḥ mantram-this mantra "klīm kṛṣṇāya govindāya gopījana-vallabhāya svāhā"; te-your; dāsyati-will grant; priyam-desire.

"Then the goddess of learning, Sarasvatī, the divine consort of the Supreme Lord, said this to Brahmā, who saw nothing but gloom in all directions: O Brahmā this mantra (klīm kṛṣṇāya govindāya gopījana-vallabhāya svāhā) will assuredly fulfill your heart's desire."**

Text 9

tapas tvam tapa etena
tava siddhir bhaviṣyati

tapaḥ-austerity; tvam-you; tapa-should perform; etena-by this; tava-your; siddhiḥ-fulfillment of desire; bhaviṣyati-will be; iti-ādi-in the passage thus beginning.

"O Brahmā, do thou practice spiritual association by means of this mantra; then all your desires will be fulfilled.**"

Text 10

atha tepe sa suciram prīnam govindam avyayam.

atha-then; tepe-performed austerities; saḥ-he; suciram-for a long time; prīnam-satisfying; govindam-Lord Govinda; avyayam-the eternal Personality of Godhead.

"Brahmā, being desirous of satisfying Govinda, practiced the cultural acts for Kṛṣṇa in Goloka."**

Text 11

sunanda-nanda-prabalārhaṇādibhiḥ ity atra tu dvāarakāyām prakāṭyāvasare śruta-sunanda-nandādi-sāhacaryeṇa prabalādayo 'pi jñeyāḥ.

sunanda-nanda-prabalārhaṇādibhiḥ iti-Śrīmad-Bhāgavatam 2.9.14-(this verse is quoted in full on page 355 of the present book); atra-here; dvāarakāyām-at Dvāarakā; prakāṭya-having manifested; avasāre-for a time; śruta-with Śruta; sunanda-Sunanda; nanda-Nanda; ādi-and others; sāhacaryeṇa-as servants and companions; prabala-Prabala; ādayaḥ-and others; api-also; jñeyāḥ-should be understood.

After performing austerities, Lord Brahmā was able to see Kṛṣṇa as He appears in the spiritual realm of Dvāarakā. This is described in the following verse (Śrīmad-Bhāgavatam 2.9.14):

"Lord Brahmā then saw in the Vaikuṅṭha planets Lord Kṛṣṇa, the Personality of Godhead who is the Lord of the entire devotee community, the Lord of the Yadu dynasty, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala, and Arhaṇa, His immediate associates in Dvāarakā."*

Text 12

yathoktam prathame

sunanda-nanda-śīrṣaṇyā
ye cānye sātvarāṣabhāḥ iti.

yathā-just as; uktam-the description; prathame-in the First Canto of Śrīmad-

Bhāgavatam; sunanda-nanda-śirṣaṇyāḥ ye ca anye sātvaṭa-ṛṣabhāḥ iti-Śrīmad-Bhāgavatam 1.14.32: sunanda-nanda-śirṣaṇyā ye canye sātvaṭaṛṣabhāḥ.

The associates of Lord Kṛṣṇa seen by Brahmā at the beginning of the creation are directly mentioned in the description of the Lord's Dvārakā-līlā, confirming that Brahmā actually saw the Lord Kṛṣṇa in the Dvārakā portion of the spiritual world. The following verse (Śrīmad-Bhāgavatam 1.14.32) confirms this:

"Sunanda, Nanda, and others are the constant servants of Lord Kṛṣṇa at Dvārakā."*

Text 13

kim bahunā, nānāvātārāvātāriṣv api satsu mahā-purāṇa-prārambha eva śrī-śaunakādīnām tad eka-tātparyam idam. atra pūrvam sāmānyato 'smābhir ekānta-śreyastvena sarva-śāstra-sāratvenātma-sukha-prasāda-hetutvena ca yat pṛṣṭam tad etad evāsmākaṁ bhāti. yat śrī-kṛṣṇasya līlā-varṇanam ity abhipretyāhuḥ

kim bahunā-what is the need of further explanation?; nānā-of various; avatāra-incarnations of Godhead; avātāriṣu-of the source of incarnation; api-also; satsu-eternal; mahā-purāṇa-of the Śrīmad-Bhāgavatam; prārambhe-in the beginning (the Third Chapter of the First Canto); eva-certainly; śrī-śaunaka-ādīnām-of Śrī Śaunaka Ṛṣi and the other sages assembled at the forest of Naimiśāraṇya; tat-that; eka-sole; tātparyam-meaning; idam-this; atra-here; pūrvam-before; sāmānyataḥ-in a general way; asmābhiḥ-by us; ekānta-sreyastvena-as the supreme benediction; sarva-of all; śāstra-the Vedic literatures; sāratvena-as the essence; ātmā-of the spirit soul; sukha-happiness; prasāda-mercy; hetutvena-as the cause; ca-also; yat-which; pṛṣṭam-inquired; tat-that; etad-this; eva-certainly; asmākaṁ-of us; bhāti-is manifested; yat-which; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; līlā-of the pastimes; varṇanam-description; iti-thus; abhipretya-intending; āhuḥ-said.

What need is there to present more evidence that Śrī Kṛṣṇa is the Original Form of the Personality of Godhead? In the First Canto, Third Chapter of Śrīmad-Bhāgavatam this has been clearly explained to Śaunaka Ṛṣi and the sages assembled at Naimiśāraṇya. In the beginning of the Bhāgavatam Śrī Kṛṣṇa has been described as the essence of all the Vedic literatures, and the merciful source of all spiritual happiness and benediction. Because Śaunaka Ṛṣi desired to hear about Kṛṣṇa's transcendental pastimes, he asked the following question of Sūta Gosvāmī (Śrīmad-Bhāgavatam 1.1.12):

Text 14

sūta jānāsi bhadram te
bhagavān sātvatām patiḥ

devakyām vasudevasya
jāto yasya cikīrṣayā

sūta-O Sūta Gosvāmī; jānāsi-you know; bhadram te-all blessings upon you; bhagavān-the Personality of Godhead; sātvatām-of the pure devotees; patiḥ-the protector; devakyām-in the womb of Devakī; vasudevasya-by Vasudeva; jātaḥ-born of; yasya-for the purpose of; cikīrṣayā-executing.

"All blessings upon you, O Sūta Gosvāmī. You know for what purpose the Personality of Godhead appeared in the womb of Devakī as the son of Vasudeva."*

Text 15

bhadram te iti śrī-kṛṣṇa-līlā-praśna-sahodara utsukyenāśīr-vādaḥ. bhagavān svayam avatāri sampūrṇaiśvarya-ādi-yuktaḥ; sātvatām sātvatānām patiḥ nuḍa-bhāva arṣaḥ; yādavānām ity arthaḥ. jātaḥ jagat-dṛśyo babhūva.

bhadram te iti-the words "bhadram te"; śrī-kṛṣṇa-of Śrī Kṛṣṇa; līlā-of the pastimes; praśna-questions; sahodara-produced at the same time; autukyena-with eagerness; āśīr-vādaḥ-words of benediction; bhagavān-the word "bhagavān"; svayam-personally; avatāri-the source of all incarnations of Godhead; sampūrṇa-aiśvarya-ādi-yukteḥ-full of all powers and opulences; sātvatām-the word "sātvatām"; sātvatānām-means "of the Sātvata dynasty; patiḥ-the Lord; nuda-bhavaḥ arṣaḥ-poetic license; yādavānām-of the Yadu dynasty; iti-thus; arthaḥ-the meaning; jātaḥ-the word "jātaḥ"; jagat-dṛśyaḥ-means "visible to the residents of the material universe; babhūva-became.

In this verse the words "bhadram te" (all blessings upon you) indicate that the sages of Naimiṣāraṇya, who were very eager to inquire about Śrī Kṛṣṇa's pastimes, offered blessing to Sūta Gosvāmī with these words. The word "bhagavān" indicates the Original Personality of Godhead, who is full of all powers and opulences, and who is the original source of all incarnations of Godhead. The phrase "sātvatām patiḥ" means "the Lord of the Yadu dynasty". The unusual grammatical form here is a use of poetic license (ārṣa). The word "jātaḥ" means "became visible to the residents of the material universe."

Anuccheda 65

Text 1

tan naḥ śuśrūṣamānānām
arhasy aṅgānuvarṇitum

yasyāvatāro bhūtānām
kṣemāya ca bhavāya ca

tat-those; naḥ-unto us; śuśrūṣamāṇānām-those who are endeavoring for; arhasi-ought to do it; aṅga-O Sūta Gosvāmī; anuvarṇitum-to explain by following in the footsteps of previous ācāryas; yasya-whose; avatāraḥ-incarnation; bhūtānām-of the living beings; kṣemāya-for good; ca-and; bhavāya-upliftment; ca-and.

Śaunaka Ṛṣi continued (Śrīmad-Bhāgavatam 1.1.13):

"O Sūta Gosvāmī, we are eager to learn about the Personality of Godhead and His incarnations. Please explain to us those teachings imparted by previous masters [ācāryas], for one is uplifted both by speaking them and by hearing them."*

Text 2

ṭikā ca aṅga he sūta. tan no nuvarṇayitam arhasi. sāmānyatas tāvad yasyāvatāra-
mātram kṣemāya pālanāya bhavāya samṛddhaye ca iti.

ṭikā-in the commentary of Śrīdhara Svāmī; ca-also; aṅga-the word "aṅga"; he sūta-means "O Sūta Gosvāmī"; tat naḥ anuvarṇayitum arhasi-this phrase; sāmānyataḥ-in a general way; tāvat-to that extent; yasya-whose; avatāra-incarnation; mātram-only; kṣemāya-the word "kṣemāya"; pālanāya-means "for protection"; bhavāya-the word "bhavāya"; samṛddhaye-means "for the upliftment; ca-also; iti-thus.

Śrīdhara Svāmī explains this verse in his commentary:

"In this verse the word `aṅga' means `O Sūta Gosvāmī'. The phrase `tan no `nuvarṇayitum arhasi' means `please explain them in a general way', and the phrase `yasyāvatāraḥ' means `only with the relation to the Lord and His incarnations'. The word `kṣemāya' means `for the good', and the word `bhavāya' means `for the upliftment'."

Anuccheda 66

Text 1

tat-prabhāvam anuvarṇayantas tad-yaśaḥ-śravaṇautsukyam āviṣkuvanti.

tat-the Lord's; prabhāvam-power and opulence; anuvarṇayantaḥ-describing; tat-His; yaśaḥ-glory; śravaṇa-to hear; autsukyam-eagerness; aviṣkurvanti-manifest.

The sages at Naimiṣāranya began to describe the power and opulence of the Supreme Personality of Godhead, for they were very eager to hear His glories. In this connection they said (Śrīmad-Bhāgavatam 1.1.14):

Text 2

āpannaḥ saṁsṛtiṁ ghorām
yan-nāma vivaśo grṇan
tataḥ sadyo vimucyeta
yad bibheti svayaṁ bhayam

āpannaḥ-being entangled; saṁsṛtiṁ-in the hurdle of birth and death; ghorām-too complicated; yat-what; nāma-the absolute name; vivaśaḥ-unconsciously; grṇan-chanting; tataḥ-from that; sadyaḥ-at once; vimucyeta-gets freedom; yat-that which; bibheti-fears; svayaṁ-personally; bhayam-fear itself.

"Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified."*

Text 3

vivaśaḥ api viśeṣeṇa parādhīnaḥ sann api yasya śrī-kṛṣṇasya nāma, tasya sarvāvatāritvād avatāra-nāmnām api. tatraiva paryavasānāt. ata eva sāksāt śrī-kṛṣṇād api tan-nāma-pravṛttiḥ prakāraṅtarena śrūyate śrī-viṣṇu-purāṇe. tatra tv akhilānām eva bhagavan-nāmnām kāraṇāny abhavann iti. hi tadyaṁ gadyam. tad idaṁ ca vāsudeva-dāmodara-govinda-keśavādi-nāmavaj jñeyam. tataḥ saṁsṛteḥ. tatra hetuḥ yat yato nāmaḥ; bhayam api svayaṁ bibheti".

vivaśaḥ-the word "vivaśaḥ"; api-even though; viśeṣeṇa-specifically; para-dhīnaḥ-attached to other things; san-being; api-although; yasya-of whom; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; nāma-the holy name; tasya-of Him; sarva-avatāritvād-because of being the source of all incarnations of Godhead; avatāra-of the incarnations; nāmnām-of the names; api-also; tatra-there; eva-certainly; paryavasānāt-ataḥ eva-therefore; sāksāt-directly; śrī-kṛṣṇāt-from Śrī Kṛṣṇa; api-also; tat-His; nāma-name; pravṛttiḥ-chanting; prakāra-antarena-in another way; śrūyate-is heard; śrī-viṣṇu-purāṇe-in the Viṣṇu Purāṇa; tatra-there; tu-also; akhilānām-of all; eva-certainly; bhagavat-of the Supreme Personality of Godhead; nāmnām-of the names; kāraṇāni-causes; abhavan-became; iti-thus; hi-certainly;

tadīyam-of the Viṣṇu Purāṇa; gadyam-prose passage; tat-therefore; idam-this; ca-also; vāsudeva-Vāsudeva; dāmodara-Dāmodara; govinda-Govinda; keśava-Keśava; nāmat-with the names; jñeyam-should be known; tataḥ-the word "tataḥ"; samsṛteḥ-means "from the cycle of birth and death; tatra-in this connection; hetuḥ-the cause; yat-the word "yat"; yataḥ nāmnaḥ-means "which holy name"; bhayam-fear; svayam-personified; bibheti-fears.

In this verse the word "vivaśaḥ" means "even though absorbed in thinking of other things". Because Śrī Kṛṣṇa is the origin of all the incarnations of Godhead, all the holy names of God actually refer to Him. This is confirmed in the Viṣṇu Purāṇa, which states:

"Lord Kṛṣṇa is the origin of all the holy names of God."

For this reason, all the Lord's holy names, such as Vāsudeva, Dāmodara, Govinda, Keśava, and all other names of the Lord should be understood as names of Śrī Kṛṣṇa. In this verse the word "tataḥ" means "from the cycle of birth and death." The chanter of Lord Kṛṣṇa's holy name becomes free from the complicated meshes of birth and death because even fear personified fears the holy name of the Lord.

Anuccheda 67

Text 1

kiṁ ca

yat-pāda-saṁśrayāḥ sūta
munayaḥ praśamāyanāḥ
sadyaḥ punanti upasṛṣṭāḥ
svardhuny-āpo 'nusevayā

kiṁ ca-furthermore; yat-whose; pāda-lotus feet; saṁśrayāḥ-those who have taken shelter of; sūta-O Sūta Gosvāmī; munayaḥ-great sages; praśamāyanāḥ-absorbed in devotion to the Supreme; sadyaḥ-at once; punanti-sanctify; upasṛṣṭāḥ-simply by association; svardhunī-of the sacred Ganges; āpaḥ-water; anusevayā-bringing into use.

Śaunaka Ṛṣi continued (Śrīmad-Bhāgavatam 1.1.15):

"O Sūta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use."*

Text 2

yasya śrī-kṛṣṇasya-pādaḥ saṁśrayau yeṣāṁ, ata eva praśamāyanāḥ, śamo bhagavan-niṣṭhā-buddhitā, śamo man-niṣṭhatā buddheḥ iti svayam śrī-bhagavad-vākyāt, sa eva prakṛṣṭaḥ śamaḥ praśamaḥ sāksāt pūrṇa-bhagavat-śrī-kṛṣṇa-sambandhitvāt, praśama evāyanam vartma āśrayo vā yeṣāṁ te śrī-kṛṣṇa-līlā-rasākṛṣṭa-citta munayaḥ śrī-śukadevādayaḥ, upasprṣṭāḥ sannidhi-mātreṇa sevitaḥ sadyaḥ punanti savāsana-pāpēbhyaḥ śodhayanti. svardhunī gaṅgā tasyā āpaḥ tu.

yasya-of whom; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; pādaḥ-two lotus feet; saṁśrayau yeṣāṁ-those who have taken shelter; ataḥ eva-therefore; praśamāyanāḥ-absorbed in devotion to the Supreme; samaḥ-equiposed; bhagavat-towards the Supreme Personality of Godhead; niṣṭhā-buddhitā-fixed concentration; samaḥ-equiposed; mat-towards Me; niṣṭhatā buddheḥ-fixed concentration; iti-thus; svayam-directly; śrī-bhagavat-of the Supreme Personality of Godhead; vākyāt-from the statement; saḥ-He; eva-certainly; prakṛṣṭaḥ-elevated; śamaḥ-equiposed; praśamaḥ-devoted to the Lord; sāksāt-directly; pūrṇa-bhagavat-the Original Personality of Godhead; śrī-kṛṣṇa-Śrī Kṛṣṇa; sambandhitvāt-because of contact; praśamaḥ-devoted; eva-certainly; ayanam-abode; vartma-path; āśrayaḥ-shelter; vā-or; yeṣāṁ-of whom; te-they; śrī-kṛṣṇa-of Śrī Kṛṣṇa; līlā-of the pastimes; rasa-by the nectar; ākṛṣṭa-attracted; cittaḥ-minds; munayaḥ-sages; śrī-sukadeva-ādayaḥ-Śukadeva Gosvāmī and others; upasprṣṭāḥ-touched; sannidhi-mātreṇa-simply by nearness; sevitaḥ-served; sadyaḥ-at once; punanti-sanctify; savāsana-pāpēbhyaḥ-from the sins of material contamination; śodhayanti-purify; svardhunī-the word "svardhunī"; gaṅgā-means "the Ganges river"; tasyāḥ-of that; āpaḥ-the water; tu-also.

In this verse the word "yat" means "of Śrī Kṛṣṇa" and the word "pāda-saṁśrayaḥ" means "they who have taken shelter of the lotus feet". The word "praśamāyanāḥ" means "they whose minds are fixed on the Supreme Lord". That one should continually meditate on Lord Kṛṣṇa is confirmed in the Śrīmad-Bhāgavatam (11.19.36) by the Lord Himself, who says:

"Always fix your consciousness upon Me."

Because Śukadeva Gosvāmī and the other great sages at Naimiṣāranya had fully taken shelter of Lord Kṛṣṇa and were greatly attracted to hearing Lord Kṛṣṇa's pastimes, simply by a little direct service to them, one may become immediately purified from all the sinful contamination of material existence. We may also note that the word "svardhunī-āpaḥ" in this verse means "the water of the Ganges." The Ganges river is actually an incarnation of Lord Kṛṣṇa. This is confirmed in the following verse from the Vedic literatures:

Text 3

yo 'sau nirañjano devas
cit-svarūpī janārdanaḥ
sa eva drava-rūpeṇa
gaṅgāmbho nātra saṁśayaḥ.

yaḥ-who; asau-He; nirañjanaḥ-free from all material contact; devaḥ-the Supreme Personality of Godhead; cit-svarūpī-who possesses a spiritual form; janārdanaḥ-Janārdana; saḥ-He; eva-certainly; drava-rūpeṇa-in the form of water; gaṅgā-of the Ganges river; ambhaḥ-the water; na-not; atra-in this connection; saṁśayaḥ-doubt.

"The Supreme Personality of Godhead, Lord Janārdana, whose form is completely spiritual and who is always free from material contact, personally appears in the form of the water of the Ganges river. Of this there is no doubt."

Text 4

iti svayam tathāvidha-rūpā api, sāksāc chrī-vāmanadeva-caraṇān niḥśṛtā api,
anusevayā sāksāt sevābhyāsenaiiva tathā śodhayanti, na sannidhi-mātreṇa sevayā.
sāksāt sevayā api na sadya iti tasyā api śrī-kṛṣṇāśritānām utkarṣāt tasyotkarṣaḥ.
evam eva tatas tad yaśaso 'py ādhikyam varṇyate tīrtham cakre nṛponam yad ajani
yaduṣu svaḥ-sarit-pāda-śaucam.

iti-thus; svayam-personally; tathā-vidha-in this way; rūpaḥ-in the form; api-although; sāksāt-directly; śrī-vāmanadeva-of Lord Vāmanadeva; caraṇāt-from the lotus feet; niḥśṛtaḥ-flowing; api-although; anusevayā-by service; sāksāt-directly; seva-abhyāsenā-by continual service; eva-certainly; tathā-in that way; śodhayanti-purifies; na-not; sannidhi-by contact; mātreṇa-only; sevayā-by service; sāksāt-directly; sevayā-by service; api-although; na-not; sadyaḥ-immediately; iti-thus; tasyaḥ-of that service; api-even; śrī-kṛṣṇa-āśritānām-of those who have taken shelter of Lord Kṛṣṇa; utkarṣāt-excellence; tasya-of that; utkarṣaḥ-excellence; evam-in the same way; eva-certainly; tataḥ-therefore; tat-of them; yaśasaḥ-of the same; api-even; ādhikyam-superiority; varṇyate-is described; tīrtham-sacred place; cakre-made; nṛpa-O king; ūnam-insignificant; yat-which; ajāni-was manifested; yaduṣu-among the members of the Yadu dynasty; svaḥ-sarit-of the Ganges river; pāda-feet; śaucam-washed.

Even though the Ganges river is personally the form of the Supreme Personality of Godhead, and even though it flows from the lotus foot of the Supreme Lord Vāmanadeva, one must repeatedly bathe in it's waters in order to become purified. However if one once contacts a pure devotee who has taken complete shelter of Lord Kṛṣṇa, one becomes immediately purified. The pure devotees of the Lord are therefore more glorious even than the Ganges river. This superexcellent quality of the devotees is described in the following verse from Śrīmad-Bhāgavatam (10.90.47):

"O king, because of Lord Kṛṣṇa's intimate association with the Yadu dynasty, the whole family not only became very famous, but also became more effective in purifying others than the water of the Ganges."*

Text 5

ṭikā ca itaḥ pūrvam svaḥ-sarid eva sarvato 'dhikam tīrtham ity āsīt, idānīm tu yaduṣu yad ajāni jātam tīrtham śrī-kṛṣṇa-kīrti-rūpam etat svaḥ-sarit-rūpam pāda-śaucam tīrtham ūnam alpaṁ cakre ity eṣā.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; itaḥ-from this; pūrvam-previously; svaḥ-sarit-the Ganges river; eva-certainly; sarvataḥ-of all; adhikam-the best; tīrtham-sacred place; iti-thus; āsīt-was; idānīm-now; tu-however; yaduṣu yat ajāni-what was manifested among the members of the Yadu dynasty; jātam-manifested; tīrtham-sacred place; śrī-kṛṣṇa-of Śrī Kṛṣṇa; kīrti-the glories; rūpam-consisting of; etat-that; svaḥ-sarit-the Ganges; rūpam-in the form of; pāda-śaucam-water used to wash the feet; tīrtham-sacred place; ūnam-the word "ūnam"; alpaṁ-means "insignificant"; cakre-made; iti-thus; eṣā-the commentary.

Śrīdhara Svāmī comments on this verse:

"Although formerly the Ganges river was considered the foremost of all holy places, the holy place of the glorification of Śrī Kṛṣṇa which has now appeared in the Yadu dynasty makes the Ganges appear insignificant."

Anuccheda 68

etasya daśama-skandha-padyasyaiva samvāditām vyanakti

ko vā bhagavatas tasya
puṇya-ślokeḍya-karmaṇaḥ
śuddhi-kāmo na śṛṇuyād
yaśaḥ kali-malāpaham.

śuddhi-kāmo 'pi. yataḥ kali-yugasyāpi malāpaham. yasmād eva tasmāt.

etasya-of this; daśama-skandha-padyasya-of the verses of the Tenth Canto; eva-certainly; samvāditam-commentary; vyanakti-reveals; kaḥ-who; vā-rather; bhagavataḥ-of the Lord; tasya-His; puṇya-virtuous; śloka-īḍya-worshipable by prayers; karmaṇaḥ-deeds; śuddhi-kāmaḥ-desiring deliverance from all sins; na-not; śṛṇuyāt-does hear; yaśaḥ-glories; kali-of the age of quarrel; mala-apaham-

the agent for sanctification; śuddhi-kāmaḥ-desiring deliverance from all sins; api-also; yataḥ-because; kali-yugasya-of the kali-yuga; malā-apaham-the agent of sanctification.

Śaunaka Ṛṣi's next statement (Śrīmad-Bhāgavatam 1.1.16) may be taken as an explanation of the Śrīmad-Bhāgavatam's Tenth Canto:

"Who is there, desiring deliverance from the vices of the age of quarrel, who is not willing to hear the virtuous glories of the Lord?"*

Anuccheda 69

Text 1

tasya karmāṇy udārāṇi
parigītāni sūribhiḥ
brūhi naḥ śraddadhānānām
līlayā dadhataḥ kalāḥ

tasya-His; karmāṇi-transcendental acts; udārāṇi-magnanimous; parigītāni-broadcast; sūribhiḥ-by the great souls; brūhi-please speak; naḥ-unto us; śraddadhānānām-ready to receive with respect; līlayā-pastimes; dadhataḥ-adventured; kalāḥ-incarnations.

Śaunaka Ṛṣi further explains (Śrīmad-Bhāgavatam 1.1.17):

"Lord Kṛṣṇa's transcendental acts are magnificent and gracious, and great learned sages like Nārada sing of them. Please, therefore, speak to us, who are eager to hear about the adventures He performs in His various incarnations."*

Text 2

udārāṇi paramānanda-dātrṇi janmādīni. svayam paripūrṇasya līlayā anyāḥ api kalāḥ puruṣādi-lakṣaṇā dadhataḥ; tat-tad-amśān apy ādāya tasyāvatīrṇasya sata ity arthaḥ.

udārāṇi-generous; parama-transcendental; ānanda-bliss; dātrṇi-giving; janmā-ādīni-beginning with His birth; svayam-personally; paripūrṇasya-perfect and complete; līlayā-pastimes; anyāḥ-other; api-and; kalāḥ-incarnations; puruṣa-the puruṣa-avatāras; ādi-beginning with; lakṣaṇāḥ-consisting of; dadhataḥ-adventured; tat-tad-amśān-various incarnations; api-also; ādāya-accepting; tasya-of Him; avatīrṇasya-incarnated; sataḥ-of the Absolute Truth; iti-thus; arthaḥ-the

meaning.

In this verse the Lord's pastimes are described as "udāra" (gracious) because, from the very beginning of the Lord's appearance in this world, His pastimes give transcendental bliss to the devotees. This verse explains that although Lord Kṛṣṇa is the perfect and complete Original Personality of Godhead, He performs pastimes in the forms of the puruṣa-avatāras and other incarnations also.

Anuccheda 70

Text 1

athākhyāhi harer dhīmann
avatāra-kathāḥ śubhāḥ
lilā vidadhataḥ svairam
īśvarasyātma-māyayā

atha-therefore; ākhyāhi-describe; hareḥ-of the Lord; dhīman-O sagacious one; avatāra-incarnations; kathāḥ-narratives; śubhāḥ-auspicious; lilā-adventures; vidadhataḥ-performed; svairam-pastimes; īśvarasya-of the supreme controller; ātma-personal; māyayā-energies.

The sages continue (Śrīmad-Bhāgavatam 1.1.18):

"O wise Sūta, please narrate to us the transcendental pastimes of the Supreme Godhead's multi-incarnations. Such auspicious adventures and pastimes of the Lord, the supreme controller, are performed by His internal powers."*

Text 2

śrī-kṛṣṇasya tāvat mukhyatvena kathaya. atha tad-anantaram
anuṣaṅgikatayaivety arthaḥ. hareḥ śrī-kṛṣṇasya; prakaraṇa-balāt avatārāḥ
puruṣāvatārā gūṇāvatārāḥ lilāvatārās ca, teṣāṁ kathā; lilāḥ sṛṣṭy-ādi-karma-rūpā
bhū-bhāra-haraṇādi-rūpās ca. autsukeya punar api tac-caritāny eva śrotum
icchantas tatrātmanas tṛpty-abhāvam āvedayanti.

śrī-kṛṣṇasya-of Lord Kṛṣṇa; tāvat-to that extent; mukhyatvena-principally; kathaya-please narrate; atha-therefore; tat-anantaram-afterwards; anuṣaṅgikatayā-in relation to Him; eva-certainly; iti-thus; arthaḥ-the meaning; hareḥ-of Lord Hari; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; prakaraṇa-balāt-because of the description; avatārāḥ-incarnations; puruṣa-avatārāḥ-puruṣa-incarnations; guṇa-avatārāḥ-incarnations who control the modes of material nature; lilā-avatārāḥ-

pastimes-incarnations; ca-also; teṣām-of them; kathāḥ-narratives; līlāḥ-adventures; sṛṣṭi-creation of the material world; ādi-beginning with; karma-activities; rūpaḥ-consisting of; bhū-of the earth; bhāra-the burden; haraṇa-removing; ai-beginning with; rūpāḥ-consisting of; ca-also; autsukyena-with eagerness to hear; punaḥ-again; api-also; tat-His; caritāni-activities; eva-certainly; śrotum-to hear; icchantaḥ-desiring; tatra-there; ātmanaḥ-of the self; tṛpti-satisfaction; abhāvam-lack; āvedayanti-appeal.

In this verse the word "atha" may be interpreted to mean "afterwards". In this way the verse means: "First describe to us the pastimes of Lord Kṛṣṇa, the Original Personality of Godhead. After He has been completely described, you may describe the pastimes of His many incarnations." In this verse the word "avatārāḥ" refers to the puruṣa-avatāras, guṇa-avatāras (the controllers of the modes of material nature), and līlā-avatāras (pastime-incarnations). The pastimes of the Lord include His creation of the material universes, the removal of the earth's burden, and many other pastimes as well. Very eager to hear the glories of the Lord, the sages of Naimiṣāraṇya appeal to Sūta Gosvāmī, explaining that their desire to hear about the Lord is still unsatisfied. They said (Śrīmad-Bhāgavatam 1.1.19):

Anuccheda 71

Text 1

vayaṁ tu na vitṛpyāma
uttama-śloka-vikrame
yac-chṛṇvatām rasa-jñānām
svādu svādu pade pade

vayam-we; tu-but; na-not; vitṛpyāmaḥ-shall be at rest; uttama-śloka-the Personality of Godhead, who is glorified by transcendental prayers; vikrame-adventures; yat-which; śṛṇvatām-by continuous hearing; rasa-jñānām-those who are conversant with; svāda-relishing; svādu-palatable; pade pade-at every step.

"We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment."*

Text 2

yoga-yogādiṣu tṛptaḥ smaḥ; bhagavad-vikrama-mātre tu na tṛpyāma eva. tatrāpi tīrthaṁ cakre nṛponam ity ādy ukta-lakṣaṇasya sarvato 'py uttama-ślokasya śrī-

kṛṣṇasya vikrame viśeṣeṇa na tṛpyāmaḥ, alam iti na manyāmahe. tatra hetuḥ yad-
vikramaṇaṁ śṛṅvatām yad vā, anye tu tṛpyantu nāma, vyaṁ tu neti tu-
śabdasyānvayaḥ.

yoga-yoga-ādiṣu-beginning with yoga; tṛptaḥ-pleased; smaḥ-we are; bhagavad-
vikrama-mātre-in the power of the Lord; tu-indeed; na-not; tṛpyāmaḥ-we are
satisfied; eva-indeed; tatrāpi-there; tīrthaṁ-holy place; cakre-creates; nṛpānām-
of kings; iti-thus; ādy-beginning; ukta-said; lakṣaṇasya-of the characteristics;
sarvataḥ-all; api-even; uttama-ślokaśya-of the Lord who is glorified in beautiful
poetry; śrī-kṛṣṇasya-of Lord Kṛṣṇa; vikrame-in the prowess; viśeṣeṇa-specifically;
na-not; tṛpyāmaḥ-we are satisfied; alam-sufficiently; iti-thus; na-not;
manyāmahe-we consider; tatra-there; hetuḥ-reason; yad-of whom; vikramaṇaṁ-
prowess; śṛṅvatām-we would hear; yad-which; vā-or; anye-others; tu-indeed;
tṛpyantu-may be satisfied; nāma-indeed; vyaṁ-we; tu-indeed; na-not; iti-thus;
tu-tu; śabdasya-of the word; anvayaḥ-the meanings of the words.

In this verse the sages of Naimiṣāraṇya say:

"We have become tired of hearing about the various yoga systems, but we do
not become tired by hearing about the transcendental pastimes of the Supreme
Personality of Godhead."

This is confirmed in the following verse from Śrīmad-Bhāgavatam (10.90.47):

"By continually glorifying Lord Kṛṣṇa, the Yadu dynasty became more effective
in purifying others than the water of the Ganges."*

For this reason the sages say:

"We never tire of hearing the transcendental pastimes of Śrī Kṛṣṇa, who is
glorified by hymns and prayers."*

In other words, they never thought that they had heard enough about Lord
Kṛṣṇa. They said: "But (tu) we never become tired of hearing about the Lord." The
word "tu" (but) is used in this context.

Anuccheda 72

Text 1

kṛtavān kila karmāṇi
saha rāmeṇa keśavaḥ
atimartyāni bhagavān
gūḍhaḥ kapaṭa-mānuṣaḥ

kṛtavān-done by; kila-what; karmāṇi-acts; saha-along with; rāmeṇa-Balarāma; keśavaḥ-Śrī Kṛṣṇa; atimartyāni-superhuman; bhagavān-the Personality of Godhead; gūḍhaḥ-masked as; kapaṭa-apparently; mānuṣaḥ-human being.

The sages continued (Śrīmad-Bhāgavatam 1.1.20):

"Lord Śrī Kṛṣṇa, the Personality of Godhead, along with Balarāma, played like a human being, and so masked He performed many superhuman acts."*

Text 2

ṭikā ca ataḥ śrī-kṛṣṇa-caritāni kathayety āśayenāhuḥ kṛtavān iti. ati-martyāni martyān ati-krāntāni govardhanoddharaṇādini, manuṣyesv asambhāvitānīty arthaḥ. ity eṣā.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; ataḥ-therefore; śrī-kṛṣṇa-of Śrī Kṛṣṇa; caritāni-the pastimes; kathaya-please describe; iti-thus; āśayena-with the intention; āhuḥ-they said; kṛtavān iti-this verse which begins with the word "kṛtavān"; ati-martyāni-superhuman; martyān-human powers; ati-krāntāni-surpassing; govardhana-of Govardhana Hill; uddharaṇa-the lifting; adini-beginning with; manuṣyeṣu-among human beings; asambhāvitāni-impossible to be performed; iti-thus; arthaḥ-the meaning; ity-eṣā-the commentary.

Śrīdhara Svāmī explains this verse in his commentary:

"The sages of Naimiṣāraṇya spoke this verse to encourage Sūta Gosvāmī to describe the transcendental pastimes of Lord Kṛṣṇa. The word 'ati-martyāni' in this verse means 'superhuman acts, such as the lifting of Govardhana Hill, which can never be performed by ordinary human beings.'"

Text 3

nanu katham mānuṣaḥ sann ati-martyāni kṛtavān. tatrāhuḥ kapaṭa-mānuṣaḥ pārthiva-deha-viśeṣa eva mānuṣa-śabdaḥ pratītaḥ, tasmāt kapaṭenaivāsau tathā bhātīty arthaḥ; vastutas tu narākṛter eva para-brahmatvenāsaty api prasiddha-mānuṣatve narākṛti-nara-lilātvena labdham aprasiddha-mānuṣatvam asty eva. tat punar aiśvarya-vyaghātākatvān na pratyākhyāyata iti bhāvaḥ.

nanu-someone may object; katham-how is it possible?; mānuṣaḥ-human; sann-being; ati-martyāni-superhuman acts; kṛtavān-performed; tatra-in this connection; āhuḥ-they said;

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.hee # Sri Kṛṣṇa-sandarbhā
 .heo Volume One #
 kapaṭa-apparently; mānuṣaḥ-a human being; pārthiva-material; deha-body; viśeṣaḥ-specific; eva-certainly; mānuṣa-śabdaḥ-the word "mānuṣa"; pratītaḥ-celebrated; tasmāt-therefore; kapaṭena-deceptively; eva-certainly; asau-He; tathā-in the same way; bhāti-is manifested; iti-thus; arthaḥ-the meaning; vastutaḥ-actually; tu-but; nara-of a human being; ākṛteḥ-of the form; eva-certainly; para-brahmatvena-as the Supreme Personality of Godhead; asati-in the material world; api-even; prasiddha-famous; mānuṣatve-the status of a human being; nara-of a human being; ākṛti-in the form; nara-of a human being; līlātvena-with the pastimes; labdham-attained; aprasiddha-incomplete; mānuṣatvam-human nature; asti-there is; eva-certainly; tat-that; punaḥ-again; aiśvarya-of transcendental power and opulences; vyaghātākatvāt-because of obstructing; na-not; pratyākhyāyataḥ-denied; iti-thus; bhāvaḥ-the meaning.

Considering that someone may raise the objection "If Kṛṣṇa is an ordinary human being, how was it possible for him to perform remarkable superhuman acts?", the sages of Naimiṣāraṇya specifically used the words "kapaṭa-mānuṣaḥ

(disguised as a human being)". Lord Kṛṣṇa is the Supreme Spirit, and His form is eternal and full of knowledge and bliss. He never accepts a material body. Therefore He simply appeared to be a human being with a body made of the five gross material elements. He did not always appear or act like a human being, however, for at certain times He would display His divine powers and opulences.

Text 4

ata eva syamantaka-haraṇe puruṣam prākṛtaṁ matvā ity anena jāmbavato
'nyathājñāna-vyañjakena vākyena tasya prākṛtatvaṁ niṣidhya puruṣatvaṁ
sthāpyate.

ataḥ eva-therefore; syamantaka-haraṇe-in the story of the taking of the Syamantaka jewel; puruṣam prākṛtaṁ matvā iti anena-in Śrīmad-Bhāgavatam 10.56.22: "sa vai bhagavatā tena yuyudhe svāminātmanḥ puruṣam prākṛtaṁ matvā kupito nānubhāva-vit"; jambavataḥ-of Jambavān; anyathā-otherwise; jñāna-conception; vyañjakena-by the sign; vākyena-by speech; tasya-His; prākṛtatvam-humanity; niṣidhya-rejecting; puruṣatvam-divinity; sthāpyate-in established.

This is described in the story of the Syamantaka jewel recorded in the Śrīmad-Bhāgavatam. When he first met Lord Kṛṣṇa, "Jāmbavān thought the Lord to be an ordinary human being" (Śrīmad-Bhāgavatam 10.56.22). When Jāmbavān saw the Lord's superhuman prowess, however, he understood that Lord Kṛṣṇa was not an ordinary human being, but the Supreme Person. Jāmbavān explained this in the many prayers he spoke to the Lord.

Text 5

evam māyā-manuṣyasya vadasva vidvān ity ādiṣv api jeyam. yasmāt kapaṭa-manuṣaḥ tasmād eva gūḍhaḥ svatas tu tad-rūpatayaiva bhagavān iti. śrī-śaunakaḥ.

evam-in the same way; māyā-manuṣyasya-of the Lord, who appeared as an ordinary human being by His own potency; vadasva-kindly describe; vidvan-O learned speaker (Śukadeva Gosvāmī); iti-thus; ādiṣu-in the passage beginning; api-also; jñeyam-may be known; yasmāt-because; kapaṭa-manuṣaḥ-disguised as a human being; tasmāt-therefore; gūḍhaḥ-hidden; svataḥ-personality; tu-also; tat-His; rūpatayā-by His transcendental form; bhagavān-the Original Personality of Godhead; iti-thus; śrī-śaunakaḥ-spoken by Śaunaka Ṛṣi.

That Kṛṣṇa appears as an ordinary human being is also described in the following words spoken by Mahārāja Parīkṣit to Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.1.7):

"O learned Śukadeva Gosvāmī, please describe to us the transcendental

characteristics of Lord Kṛṣṇa, the Supreme Personality of Godhead, who appeared as an ordinary human being by His own potency."*

This is the actual meaning of the words "kapāṭa-manuṣaḥ" and "gūḍhaḥ" in this verse (Śrīmad-Bhāgavatam 1.1.20).

Anuccheda 73

Text 1

atha śrī-sūtasyāpi iti sampraśnaḥ samhr̥ṣṭaḥ ity ādy antaram nārāyaṇam
namaskṛtya ity ādy ante purāṇam upakramyaivāha
munayaḥ sādhu pṛṣṭo 'ham
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno
yenātmā suprasīdati

atha-now; śrī-sūtasya-of Śrī Sūta Gosvāmī; api-also; iti sampraśnaḥ samhr̥ṣṭaḥ
iti ādi antaram nārāyaṇam namaskṛtya iti ādi ante purāṇam upakramya-Śrīmad-
Bhāgavatam 1.2.1-4:

vyāsa uvāca
iti sampraśna-samhr̥ṣṭo
viprāṇām raumahaṛṣaṇiḥ
pratipūjya vacas teṣām
pravaktum upacakrame

sūta uvāca

yaṁ pravrajantam anupetaṁ apeta-kṛtyaṁ
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo 'bhinedus
taṁ sarva-bhūta-hṛdayaṁ munim ānato 'smi

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

nārāyaṇam namaskṛtya
naram caiva narottamam
devīm sarasvatīm vyāsam
tato jayam udīrayet; "

eva-certainly; āha-said; munayaḥ-O sages; sādhu-this is relevant; pṛṣṭaḥ-questioned; aham-myself; bhavadbhiḥ-by all of you; loka-the world; maṅgalam-welfare; yat-because; kṛtaḥ-made; kṛṣṇa-the Personality of Godhead; sampraśnaḥ-relevant question; yena-by which; ātmā-self; suprasīdati-completely pleased.

After these questions were spoken by the sages of Naimiṣāraṇya, Śrīla Sūta Gosvāmī glorified Śukadeva Gosvāmī in the following words (Śrīmad-Bhāgavatam 1.2.1-5):

"Ugraśravā [Sūta Gosvāmī], the son of Romaharṣaṇa, being fully satisfied by the perfect questions of the brāhmaṇas, thanked them and thus attempted to reply.*

"Śrīla Sūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage [Śukadeva Gosvāmī] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyāsadeva, fearing separation from him, cried out, 'O my son!' Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.*

"Let me offer my respectful obeisances unto him [Sūta], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.*

"Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.*

"O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self."*

Text 2

ṭikā ca teṣāṃ vacaḥ pratipūjya iti yad uktam tat-pratipūjanam karoti he munayaḥ sādhu yathā bhavati tathāham pṛṣṭhaḥ, yato lokānām maṅgalam etad, yad yataḥ śrī-kṛṣṇa-viśayaḥ sampraśnaḥ kṛtaḥ. sarva-śāstrārtha-sāroddhāra-praśnasyāpi kṛṣṇe paryavasānād evam uktam ity eṣā.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; teṣāṃ vacaḥ pratipūjya-"thanking them for their words" (a reference to Śrīmad-Bhāgavatam 1.2.1-quoted on page 394 of this book); iti-thus; yat-which; uktam-spoken; tat-of that; prati-pūjanam-words of thanks; karoti-did; he-O; munayaḥ-sages; sādhu-justly; yathā bhavati-as it is proper; tathā-in that way; aham-I; pṛṣṭhaḥ-questioned; yataḥ-from which; lokānām-of the worlds; maṅgalam-welfare; etad-that; yat-which; yataḥ-from which; śrī-kṛṣṇa-viśayaḥ-in relation to Lord Kṛṣṇa; sampraśnaḥ-

relevant question; kṛtaḥ-made; sarva-of all; śāstra-Vedic literatures; artha-meaning; sāra-essence; udhāra-bringing out; praśnasya-of the question; api-also; kṛṣṇe-in the subject of Śrī Kṛṣṇa; paryavasānāt-from the conclusion; evam-in this way; uktam-spoken.

Śrīdhara Svāmī explains these verses in the following way:

"The phrase `teṣām vacaḥ pratipūjya' in verse 1.2.1 means `thanking them for their words'. In verse 1.2.5, the word `munayaḥ' means `O sages', and the word `sādhu' means `justly' or `properly'. The word `loka-maṅgalam' means `which bring about the world's welfare', and the phrase `yat kṛtaḥ kṛṣṇa-sampraśnaḥ' means `questions in relation to Lord Kṛṣṇa'. The sages at Naimiṣāraṇya had previously asked Sūta Gosvāmī to explain the essential truth described in all Vedic scriptures. In this verse Sūta Gosvāmī replies that the description of Lord Kṛṣṇa is the essence of the Vedic scriptures, and these questions about Lord Kṛṣṇa directly relate to that essence of all the Vedas.

Text 3

ata evottareṣv api padyeṣv adhokṣaja-vāsudeva-sātvatāmpati-kṛṣṇa-śabdas tat-prādhānya-vivakṣayaiva paṭhitaḥ. atra śreyah-praśnasyāpy uttaram loka-maṅgalam ity anenaiva tāvad dattam bhavati, tathātma-suprasāda-hetoś ca yenātmā suprasīdati ity anena. śrī-sūtaḥ.

ataḥ eva-therefore; uttareṣu-in the answers; api-also; padyeṣu-in the verses; adhokṣaja-vāsudeva-sātvatāmpati-kṛṣṇa-śabdaḥ-the holy names of Lord Kṛṣṇa, such as Adhokṣaja, Vāsudeva, and Sātvatāmpati; tat-them; prādhānya-principally; vivakṣayā-with a desire to describe; eva-certainly; paṭhitaḥ-are read; atra-in this connection; śreyah-best; praśnasya-of the question; uttaram-answer; loka-maṅgalam ity anena-beneficial for the entire world; tāvat-to that extent; dattam-given; bhavati-is; tathā-in the same way; ātma-of the self; su-prasāda-of the happiness; hetoḥ-the cause; ca-also; yena-by which; ātmā-self; suprasīdati-completely pleased; iti-thus; anena-by this; śrī-sūtaḥ-spoken by Sūta Gosvāmī.

The verses that form Sūta Gosvāmī's answer to the sages' questions are filled with the description of Lord Kṛṣṇa and in these verses the Lord's holy names, such as Vāsudeva, Adhokṣaja, and Sātvatāmpati, are repeatedly invoked. In this way the "best-question" is answered by Sūta Gosvāmī, and that answer is "loka-maṅgalam" (relevant to the world's welfare). Such questions and answers are capable of completely satisfying the self (yenātmā suprasīdati).

Text 4

tad evam śroṭṛ-vakṛtṛṇām aika-matyena ca tātparyam siddham. kim caitasyām

aṣṭadaśa-sahasryām samhitāyām śrī-kṛṣṇasyaivābhyāsa-bāhulyām dṛśyate. tatra prathama-daśamaikadaśeṣv ati-vistareṇaiva. dvitīye śrī-brahma-nārada-samvāde, tṛtīye śrī-viduroddhava-samvāde, caturthe tāv imau vai bhagavato harer aṁśāv ihāgatāv ity ādau yac cānyad api kṛṣṇasyety ādau ca. pañcame rājan patir gurur alam ity ādau. ṣaṣṭhe mām keśavo gadayā pratar avyāt govinda āṅgava ātta-veṇur ity atra. saptame nārada-yudhiṣṭhira-samvāde. aṣṭame tan-mahima-viśeṣa-bijāropa-rūpe kālanemi-vadhe tādrśa-śrīmad-ajita-dvārāpi tasya mūrtir nābhavat kintu punaḥ kaṁsatve tad-dvāraiveti tan-mahima-viśeṣa-kathana-prathamāṅgatvāt. navame sarvānte dvādaśe ca śrī-kṛṣṇa kṛṣṇa-sakha-vṛṣṇy-rṣabhāvani-dhruḡ rājānya-vaṁśa-dahanānapavarga-vīryety ādau. śrī-bhāgavatānukramaṇikāyām ca.

tat-therefore; evam-in this way; śrotr-of the hearers; vaktṛṇām-and of the speakers; aika-matyena-with the same conception; ca-also; tātparyam-explanation; siddham-is established; kim ca-furthermore; etasyām-in this; aṣṭadaśa-sahasryām-in 18,000 verses; samhitāyām-poem; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; abhyāsa-bāhulyam-repeated description; dṛśyate-is seen; tatra-there; prathama-in the First; daśama-Tenth; ekadaśeṣu-and Eleventh Cantos; ati-vistareṇa-very elaborately; dvitīye-in the Second Canto; śrī-brahma-between Lord Brahmā; nārada-and Nārada Muni; samvāde-in the conversation; tṛtīye-in the Third Canto; śrī-vidura-between Vidura; uddhava-and Uddhava; samvāde-in the conversation; caturthe-in the Fourth Canto; tau-both; imau-These; vai-certainly; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-of Hari; aṁśau-part and parcel expansion; iha-here (in this universe); āgatau-has appeared; iti ādau-in the verse beginning with these words (Śrīmad-Bhāgavatam 4.1.59); yat-which; ca-and; anyat-other; api-certainly; kṛṣṇasya-of Kṛṣṇa; iti ādau-in the verse beginning with these words (Śrīmad-Bhāgavatam 4.17.6); ca-also; pañcame-in the Fifth Canto; rājan-O my dear king; patih-maintainer; guruḥ-spiritual master; alam-certainly; iti ādau-in the verse beginning with these words (Śrīmad-Bhāgavatam 5.6.18); ṣaṣṭhe-in the Sixth Canto; mām-me; keśavaḥ-Lord Keśava; gadayā-by His club; prātaḥ-in the morning hours; avyāt-may He protect; govindaḥ-Lord Govinda; aṅgavam-during the second part of the day; atta-veṇuḥ-holding His flute; iti atra-in the passage beginning with these words (Śrīmad-Bhāgavatam 6.8.20); saptame-in the Seventh Canto; nārada-between Nārada Muni; yudhiṣṭhira-and Mahārāja Yudhiṣṭhira; samvāde-in the conversation; tat-of Lord Kṛṣṇa; mahima-of the glories; viśeṣa-specific; bija-of the seed; āropa-planting; rūpe-in the form; kālanemi-of the demon named Kalanemi; vadhe-in the killing; tādrśa-like this; śrīmat-ajita-dvara-by the unconquerable Original Personality of Godhead; tasya-His; mūrtiḥ-form; na-not; abhavad-was; kintu-but; punaḥ-again; kaṁsatve-in the condition of being King Kāṁsa; tat-dvārā-by that; eva-certainly; iti-thus; tat-His; mahima-glories; viśeṣa-specific; kathana-description; prathama-forest; āṅgatvāt-because of possessing a body; navame-in the ninth Canto; sarva-ante-at the end; ca-also; śrī-kṛṣṇa kṛṣṇa-sakha-vṛṣṇi-rṣabhāvani-dhruk rājānya-vaṁśa-dahanānapavarga-vīrya iti ādau-in the verse (Śrīmad-Bhāgavatam 12.11.26):

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy rṣabhāvani-dhruḡ
rājānya-vaṁśa-dahanānapavarga-vīrya govinda gopa-vanitā-vraja-bhṛtya-gīta

tīrtha-śravam śravaṇa-maṅgala pāhi bhṛtyān;

śrī-bhāgavata-of the Śrīmad-Bhāgavatam; anukramaṇikāyām-in the brief table of contents; ca-also.

The many exalted hearers and speakers quoted in the verses of Śrīmad-Bhāgavatam present a single, unified conclusion: Śrī Kṛṣṇa is the Original Personality of Godhead. Śrī Kṛṣṇa is repeatedly described in the 18,000 verses of Śrīmad-Bhāgavatam and He is described at great length in the First, Tenth, and Eleventh Cantos. In the Second Canto, Lord Kṛṣṇa is described as the Supreme Personality of Godhead in the account of the conversation between Brahmā and Nārada. In the Third Canto, Lord Kṛṣṇa is also described in the account of the conversation between Vidura and Uddhava. In the Fourth Canto, Lord Kṛṣṇa is elaborately described, and the following verses: "That Nara-Nārāyaṇa Ṛṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru in the forms of Kṛṣṇa and Arjuna respectively, in order to mitigate the burden of the world."* (Śrīmad-Bhāgavatam 4.1.59), and "Pṛthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies; consequently any narration concerning His activities is surely very pleasing to hear, and it produces all good fortune".* (Śrīmad-Bhāgavatam 4.17.6) may be presented as evidence to show that Śrī Kṛṣṇa is the actual subject described in the verses of the Bhāgavatam.

In this connection we may also quote the following verse from the Fifth Canto of Śrīmad-Bhāgavatam (5.6.18):

"My dear king, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of Your activities."*

The description of Śrī Kṛṣṇa is also found in the Sixth Canto. The following verse (Śrīmad-Bhāgavatam 6.8.20) may be quoted in this connection:

"May Lord Keśava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."*

That Śrī Kṛṣṇa is the Supreme Personality of Godhead is also described in the conversation between Nārada Muni and Mahārāja Yudhiṣṭhira recorded in the Seventh Canto of Śrīmad-Bhāgavatam.

The unequalled power and opulence of Śrī Kṛṣṇa is described in the Eighth Canto of the Bhāgavatam. In this Canto we find the story of Kālanemi, a demon killed by Lord Viṣṇu, who is never defeated by anyone. When killed by Lord Viṣṇu, the demon Kālanemi did not attain liberation, but again appeared in the material world as King Kaiṁsa. When that same demon was again killed by Lord Kṛṣṇa, the same demon immediately became liberated. From this account we may understand that demons directly killed by Lord Kṛṣṇa immediately attain liberation, although demons killed by Lord Viṣṇu, or other forms of the Lord, do not necessarily attain liberation. By this we may see the singular power and greatness of Lord Kṛṣṇa.

Śrī Kṛṣṇa is certainly the central theme of the Ninth and Tenth Cantos of the Bhāgavatam, and even at the very end of the Bhāgavatam we find the following quote (Śrīmad-Bhāgavatam 12.11.26):

"O Kṛṣṇa, O friend of Arjuna, O chief among the descendants of Vṛṣṇi, you are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You are glorified by the gopīs of Vrajabhūmi, who have all become Your maidservants. To hear Your transcendental glories brings the supreme auspiciousness. O Lord, please protect us, who are Your dependant servants."*

In this way we have briefly summarized the contents of Śrīmad-Bhāgavatam, which describes the glories of Śrī Kṛṣṇa.

Text 5

tathā ca yasyaivābhyāsas tad eva śāstre pradhānam ity ānandamayo 'bhyāsād ity atrāparair api samarthitavād ihāpi śrī-kṛṣṇa eva pradhānam bhaved itīti tasyaiva mūla-bhagavattvam sidhyati.

tathā-in the same way; ca-also; yasya-of whom; eva-certainly; abhyāsaḥ-by repeated study; tat-therefore; eva-certainly; śāstre-in this scripture; pradhānam-most significant; iti-thus; ānandamayaḥ-blissful; abhyāsāt-continually; iti-thus; atra-here; aparaiḥ-by many elevated saintly persons; api-also; samarthitvāt-because of being considered; iha-here; api-also; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; pradhānam-most important; bhaved-may be; iti-thus; iti-thus; tasya-of Him; mūla-bhagavattvam-the state of being the Original Personality of Godhead; sidhyati-is proved.

By careful study of Śrīmad-Bhāgavatam, and also by study of the other Vedic literatures (such as Vedānta-sūtra which explains "ānandamayo 'bhyāsāt"-The Supreme is by nature eternally full of bliss without any interruption), one cannot avoid concluding that Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations.

Text 6

yat-pratipādatvenāsya śāstrasya bhāgavatam ity ākhyā. api ca na kevalam bahutra sūcana-mātram atrābhyāsanam api tv ardhād apy adhiko granthas tat-prastāvako dṛśyate. tatrāpi sarvāścaryatayā. tasmāt sadhūktam ete cāmsa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam iti. tad evam asya vacana-rājasya senā-saṅgraho nirūpitaḥ.

yat-pratipādatvena-because of this explanation; asya-of this; śāstrasya-

scriptures; bhāgavatam-Śrīmad-Bhāgavatam; iti-thus; ākhyā-named; api-ca-furthermore; na-not; kevalam-in a few isolated quotations; bahutra-in many places; sūcana-mātram-indications; atra-here; abhyāsanam-repetition; api-also; tu-but; ardhāt-than half; api-even; adhikaḥ-more; granthaḥ-scripture; tat-prastavakaḥ-describing Kṛṣṇa; dṛśyate-is seen; tatra api-nevertheless; sarva-to everyone; āścaryatayā-amazing; tasmāt-therefore; sādhu-well; uktam-said; ete ca aṁśa-kalāḥ pumsaḥ kṛṣṇaḥ tu bhagavān svayam-iti-Kṛṣṇa is the Original Supreme Personality of Godhead; tat-therefore; evam-in this way; asya-of this; vacana-of explanations; rājasya-of the monarch; sena-saṅgrahaḥ-the multitude of armies; nirūpitaḥ-is described.

This scripture is known as the "Śrīmad-Bhāgavatam" because it specifically explains that Śrī Kṛṣṇa is the Original Personality of Godhead (svayam-bhagavān). This Bhāgavatam contains not a few isolated descriptions of Śrī Kṛṣṇa, but more than half of it's contents describe Him. Even though the Bhāgavatam deals almost exclusively with this single theme it is not at all boring or tedious, but it is very wonderful to read. For this reason it may be said that the essence of Śrīmad-Bhāgavatam is found in the verse "ete cāṁśa-kalāḥ pumsaḥ kṛṣṇas tu bhagavān svayam (1.3.28)

The verses of the Bhāgavatam may be compared to an army, and this verse (kṛṣṇas tu bhagavān svayam) may be considered to be the monarch who commands that army. In this way I have described the army of Śrīmad-Bhāgavatam and it's commander.

Anuccheda 74

Text 1

tathā tasya pratinidhi-rūpāṇi vākyaṅtarāṇy api dṛśyante. yathā
aṣṭamas tu tayor āsīt
svayam eva hariḥ kila iti.

tathā-in the same way; tasya-of the Bhāgavatam; pratinidhi-rūpāṇi-subordinate commanders; vākya-statements; antarāṇi-others; api-also; dṛśyante-are seen; yathā-just as; aṣṭamaḥ-the eighth one; tu-but; tayor-of both (Devakī and Vasudeva); āsīt-appeared; svayam-directly, personally; hariḥ-the Supreme Personality of Godhead; kila-what to speak of; iti-thus.

Many other quotations serve as subordinate generals under the jurisdiction of that supreme commander. One of those subordinate generals is the following quotation (Śrīmad-Bhāgavatam 9.24.55):

"The eighth son of Vasudeva and Devakī was the Supreme Personality of Godhead Himself-Kṛṣṇa."*

Text 2

kila-śabdena kṛṣṇas tu iti prasiddhiḥ sūcyate. tato harir atra bhagavān eva.
yathoktam. vasudeva-gr̥he sāksād bhagavān puruṣa eva iti ca. śrī-śukaḥ.

kila-śabdena-by using the word "kila (certainly)"; kṛṣṇaḥ tu iti-the statement
"kṛṣṇas tu bhagavaṇ svayam"; prasiddhiḥ-fulfillment; sūcyate-is indicated; tataḥ-
for this reason; hariḥ-Lord Hari; atra-here; bhagavān-means "The Supreme
Personality of Godhead"; eva-certainly; yathā-just as; uktam-spoken; vasudeva-
of Vasudeva; gr̥he-in the home; sāksāt-directly; bhagavān-the Supreme
Personality of Godhead; puruṣaḥ-the Supreme Person; eva-certainly; iti-thus; ca-
also; śrī-śukaḥ-spoken by Śukadeva Gosvāmī.

The use of the word "kila (certainly)" to emphasize the statement of this verse perfectly corroborates the statement of our paribhāṣā-sūtra (kṛṣṇas tu bhagavān svayam-Śrī Kṛṣṇa is the Original Personality of Godhead). Our paribhāṣā-sūtra is also corroborated by the following statement of Śrīmad-Bhāgavatam (10.1.23):

"The Original Personality of Godhead appeared in the home of Vasudeva."*

Anuccheda 75

yathā vā aho bhāgyam aho bhāgyam iti adi. brahmatvenaiva bṛhattamatve
labdho 'pi pūrṇam iti adhikam viśeṣaṇam atopajīvyate. brahmā śrī-bhagavantam.

yathā-just as; vā-or; aho-bhāgyam aho bhāgyam iti ādi-the following verse
(Śrīmad-Bhāgavatam 10.14.32):

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām yan-mitraṁ paramānandam
pūrṇam brahma sanātanam

brahmatvena-by the position of the Supreme Spirit; bṛhattamatve-in the status of
being the greatest; labdhaḥ-attained; api-even; pūrṇam iti adhikam-the phrase
beginning with the word "pūrṇam" ("purnam brahma sanatanam"); viśeṣaṇam-
describing; atra-in this connection; upajīvyate-is substantiated; brahmā-spoken
by Lord Brahmā; śrī-bhagavantam-to Lord Kṛṣṇa.

Lord Brahmā also confirms that Lord Kṛṣṇa is the Supreme Personality of
Godhead in the following words (Śrīmad-Bhāgavatam 10.14.32):

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

That Śrī Kṛṣṇa is the Original Personality of Godhead is especially confirmed by the phrase "pūrṇam brahma sanātanam" (Lord Kṛṣṇa is the Absolute Truth, the eternal Supreme Brahman).

Anuccheda 76

Text 1

ata eva

svayaṁ tv asāmyātiśayas tryadhīśaḥ

svārājya-lakṣmy-āpta-samasta-kāmaḥ balim haradbhiḥ cira-loka-pālaiḥ

kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ

ataḥ eva-therefore; svayam-Himself; tu-but; asāmya-unique; atiśayaḥ-greater; tri-adhīśaḥ-Lord of the three; svārājya-independent supremacy; lakṣmī-fortune; āpta-achieved; samasta-kāmaḥ-all desires; balim-worshiping paraphernalia; haradbhiḥ-offered by; cira-loka-pālaiḥ-by the eternal maintainers of the order of creation; kirīṭa-koṭi-millions of helmets; eḍita-pāda-pīṭhaḥ-feet honored by prayers.

That Śrī Kṛṣṇa is the Original Personality of Godhead is again confirmed in the following verse (Śrīmad-Bhāgavatam 3.2.21):

"Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."*

Text 2

na samyātiśayau yasya; yam apeksyāṅy asya samyam atiśayas ca nāstīty arthaḥ. tatra hetavaḥ tryadhīśaḥ trīṣu saṅkarṣaṇa-pradyumnāniruddheṣv apy adhīśaḥ, sarvāmsitvāt. ata eva sva-rājya-lakṣmyā sarvādhika-paramānanda-rūpa-sampattyaiva prāpta-samasta-bhāgaḥ. balim tad-icchānusaraṇa-rūpam arhaṇam haradbhiḥ samarpayadbhiḥ, cira-loka-pālaiḥ bhagavad-dṛṣṭy-apekṣayā brahmādayas tāvad acira-loka-pālaḥ, anityatvāt, tataś ca cira-kalinair lika-pālair ananta-brahmāṇḍāntaryāmi-puruṣaiḥ kirīṭa-koṭi-dvārā īḍitam stutam pāda-pīṭham

yasya saḥ. atyanta-tiraskṛta-vācya-dhvāninā parama-śreṣṭha ity arthaḥ. samasta-
paṭhe 'pi sa evārthaḥ. śrī-kṛṣṇa iti prakaraṇa-labdham viśeṣya-padam. atra svayam
tu svayam eva tathā tathāvidha itī kṛṣṇas tu bhagavān svayam itivat svayam-
bhagavatam eva vyanakti. śrīmad-uddhavo viduram.

na-not; samya-equal; atīśayau-or greater; yasya-of whom there is; yam-whom;
apekṣyāṇi-in relation to; asya-of Him; samyam-equality; atīśayaḥ-greater; ca-
also; na-not; asti-is; iti-thus; arthaḥ-the meaning; tatra-in this matter; hetavaḥ-
the causes; tryadhīśaḥ-Lord of the three; trīṣu-among the three; saṅkarṣaṇa-Lord
Saṅkarṣaṇa; pradyumna-Lord Pradyumna; aniruddheṣu-and Lord Aniruddha;
api-even; adhīśaḥ-the Lord; sarva-amśitvāt-because He is the origin of all forms of
Godhead, as well as the origin of all individual living entities; atah eva-therefore;
sva-rājya-independent supremacy; lakṣmyā-fortune; sarva-than all; akhika-
greater; parama-transcendental; ānanda-bliss; rūpa-form; sampattyā-with the
opulence; eva-certainly; prāpte-achieved; samasta-all; bhāgaḥ-fortune; balim-
worshiping paraphernalia; tat-His; icchā-desires; anusāraṇa-in accordance to;
rūpam-in the form of; arhanam-worship; haradbhiḥ-offered by; samarpayadbhiḥ-
offered by; cīra-loka-pālaiḥ-by the eternal maintainers of the order of the creation;
bhagavat-of the Supreme Lord; dṛṣṭi-the glance; apekṣayā-in reference to;
brahma-ādayaḥ-Brahmā and the other demigods; tāvat-to that extent; acīra-loka-
pālāḥ-temporary bureaucrats; anityatvāt-because of limited duration of life; tataḥ-
therefore; ca-also; cīra-klainaiḥ-actually eternal; loka-pālaiḥ-maintainers of the
order of creation; ananta-of unlimited; brahmāṇḍa-universes; antaryāmi-
puruṣaiḥ-by the Supreme Lord's expansions as the all-pervading Supersoul; kirīṭa-
koṭi-dvārā-by millions of helmets; eḍitam-the word "eḍitam"; stutam-means
"honored by prayers"; pāda-pīṭham yasya saḥ-whose feet; atyanta-tiraskṛta-vācya-
dhvāninā-by indirect statement; parama-śreṣṭhaḥ-the greatest of all; iti-thus;
arthaḥ-the meaning; samasta-paṭha-in every statement of this verse; api-even;
saḥ-that; eva-certainly; arthaḥ-the meaning; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; iti-thus;
prakaraṇa-labdham-the subject under discussion; viśeṣya-padam-described in this
verse; atra-here; svayam-Himself; tu-but; svayam-Himself; eva-certainly; tathā-
in that way; tathāvidhaḥ-in that way; iti-thus; kṛṣṇaḥ tu bhagavān svayam-the
statement "Śrī Kṛṣṇa is the Original Personality of Godhead (Śrīmad-Bhāgavatam
1.3.28); itivat-just like; svayam bhagavattām-status as the Supreme Personality of
Godhead; eva-certainly; vyanakti-reveals; śrīmad-uddhavaḥ-Uddhava; viduram-
spoken by Vidura.

In this verse the word "asamyatīśayaḥ" means "He, than whom no one is
superior and to whom no one is equal". This Supreme Person has no equal or
superior because He is the origin of all living entities and all forms of Godhead
also, and for this reason He is called "Tryadhīśa", which means "The master of
Lord Saṅkarṣaṇa, Lord Pradyumna, and Lord Aniruddha."

This Supreme Person is described as: "He who has achieved all kinds of
fortune". The fortune referred to may be understood to begin with the opulence of
possessing a form of transcendental bliss, greater than all other forms. This verse
explains:

"That Supreme Person is worshiped by the eternal maintainers of the creation,

who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."*

The "eternal maintainers of the creation" described in this verse cannot refer to Lord Brahmā and the other temporary demigods who, in the eyes of the Lord, live for a only short time. The "eternal maintainters" must therefore refer to the innumerable forms of the all-pervading Supersoul (antaryāmī). In an indirect way this verse describes Śrī Kṛṣṇa as the Supreme Personality of Godhead, just as He was more directly described in our paribhāṣā-sūtra (Kṛṣṇas tu bhagavān svayam).

Anuccheda 77

tad etat pūrṇatvaṁ dṛṣṭānta-dvārāpi darśitam asti. yathā

devakyām deva-rūpiṇyām
viṣṇuḥ sarva-guhā-śayaḥ āvirāsīd yathā prācyām
diśindur iva puṣkalaḥ
yathā yathāvat svarūpeṇaivety arthaḥ. śrī-śukaḥ.

tat-etat-pūrṇatvaṁ-this perfection; dṛṣṭānta-dvāra-by an example; darśitam asti-is shown; yathā-just as; devakyām-in the womb of Devakī; deva-rūpiṇyām-who was in the same category as the Supreme Personality of Godhead (ānanda-cinmaya-rasa-pratibhāvitābhiḥ); viṣṇuḥ-Lord Viṣṇu, the Supreme Lord; sarva-guhā-śayaḥ-who is situated in the core of everyone's heart; āvirāsīt-appeared; yathā-as; prācyām diśi-in the east; induḥ iva-like the full moon; puṣkalaḥ-complete in every respect; yathā-the word "yathā"; yathāvat-just as; svarūpeṇa-by her own form; eva-certainly; iti-thus; arthaḥ-the meaning; śrī-śukaḥ-Śrī Śukadeva Gosvāmī.

In the following verse Śukadeva Gosvāmī uses an elegant metaphor to explain that Śrī Kṛṣṇa is the Original Personality of Godhead (Śrīmad-Bhāgavatam 10.3.8):

"Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa."*

Anuccheda 78

yathā ca

akhaṇḍa-maṇḍala-vyomni

rarajoḍu-gaṇaiḥ śaśī yathā yadu-patiḥ kṛṣṇo
vṛṣṇi-cakrāvṛto bhuvī
spaṣṭam. śrī-śukaḥ.

yathā-just as; ca-also; akhaṇḍa-maṇḍalaḥ-full; vyomni-in the sky; rarāja-shines; uḍu-gaṇaiḥ-with the stars; śaśī-the moon; yathā-just as; yadu-patiḥ-the master of the Yadu dynasty; kṛṣṇaḥ-Lord Kṛṣṇa; vṛṣṇi-cakra-āvṛtaḥ-surrounded by the Vṛṣṇi dynasty; bhuvī-on the earth; spaṣṭam-the meaning is clear; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvāmī.

That Lord Kṛṣṇa is the Supreme Personality of Godhead is also confirmed by the following statement of Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.20.44):

"During autumn the moon looks very bright along with the stars in the clear sky. The Supreme Personality of Godhead, Lord Kṛṣṇa Himself, appeared in the sky of the Yadu dynasty, and He was exactly like the moon surrounded by the stars, or the members of the Yadu dynasty."*

Anuccheda 79

tathā śrī-kṛṣṇa-pratinidhi-rūpatvād asya mahā-purāṇasya śrī-kṛṣṇa eva
mukhyam tātparyam ity apy āha
kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ saha kalau naṣṭa-dṛśām eṣa
purāṇārko 'dhunoditaḥ
spaṣṭam. śrī-śukaḥ.

tathā-in the same way; śrī kṛṣṇa-Śrī Kṛṣṇa; pratinidhi-resembling; rūpatvāt-because of the form; asya-of this; mahā-purāṇasya-Mahā-Purāṇa; śrī-kṛṣṇa-Śrī Kṛṣṇa; eva-certainly; mukhyam-principal; tātparyam-meaning; iti-thus; api-also; āha-said; kṛṣṇe-in Kṛṣṇa's; sva-dhāma-own abode; upagate-having returned; dharma-religion; jñāna-knowledge; ādibhiḥ-combined together; saha-along with; kalau-in the Kali-yuga; naṣṭa-dṛśām-of persons who have lost their sight; eṣaḥ-all these; purāṇa-arkaḥ-the Purāṇa which is brilliant like the sun; adhunā-just now; uditāḥ-has arisen; spaṣṭam-the meaning is clear; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvāmī.

Śrīmad-Bhāgavatam affirms that Śrī Kṛṣṇa is the Original Personality of Godhead. The Bhāgavatam is primarily devoted to describing Śrī Kṛṣṇa, and indeed, the Bhāgavatam is itself considered one of the forms of Śrī Kṛṣṇa. This is confirmed by Śukadeva Gosvāmī in the following words (Śrīmad-Bhāgavatam 1.3.43):

"This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge,

etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa."*

Anuccheda 80

Text 1

tad evaṁ śrī-kṛṣṇasya svayam-bhagavattvaṁ darśitam. tat tu gati-sāmānyenāpi labhyate; yathā mahābhārata

sarve vedāḥ sarva-vidyāḥ sa-śāstrāḥ
sarve yajñāḥ sarva idyāś ca kṛṣṇaḥ
viduḥ kṛṣṇaṁ brāhmaṇās tattvato ye
teṣāṁ rājan sarva-yajñāḥ samāptāḥ. iti.

atra sarva-samanvaya-siddheḥ pūrṇatvam eva labhyate.

tat-therefore; evam-in this way; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svayam-personally; bhagavattvam-the status of the Supreme Personality of Godhead; darśitam-is revealed; tat-that; tu-also; gati-sāmānyena-as the goal of living beings; api-even; labhyate-is attained; yathā-just as; mahābhārata-in the Mahābhārata; sarve-all; vedāḥ-the Vedas; sarva-all; vidyāḥ-knowledge; sa-śāstrāḥ-and all scriptures; sarve-all; yajñāḥ-sacrifices; sarve-all; idyāḥ-worthy of glorification and worship; ca-also; kṛṣṇaḥ-Kṛṣṇa; viduḥ-understand; kṛṣṇaṁ-Kṛṣṇa; brāhmaṇāḥ-Brāhmaṇas; tattvataḥ-in truth; ye-those who; teṣāṁ-of them; rājan-O king; sarva-yajñāḥ-all sacrifices; samāptāḥ-are completed; iti-thus; atra-in this verse; sarva-samanvaya-siddheḥ-because of possessing all perfections; pūrṇatvam-perfection and completeness; eva-certainly; labhyate-is attained.

Śrī Kṛṣṇa is the perfect and complete Personality of Godhead described in all Vedic literatures. This is explained in the following verse from Mahābhārata:

"Śrī Kṛṣṇa is the Supreme worshipable Personality of Godhead, the ultimate goal of all knowledge, all Vedic literatures and all sacrifices. O King, they who understand Śrī Kṛṣṇa in truth are automatically brāhmaṇas, and they obtain the pious results of performing all varieties of Vedic sacrifices, without having to endeavor for them."

Text 2

evaṁ śrī-bhagavad-upaniṣatsu ca

vedaiḥ ca sarvair aham eva vedyo
vedānta-kṛd veda vid eva cāham. iti.

brahmaṇo hi pratiṣṭhāham, ity ādi ca.

evam-in the same way; śrī-bhagavat-upaniṣatsu-in the Bhagavad-gītā; ca-also; vedaiḥ-by the Vedas; ca-also; sarvaiḥ-all; aham-I am; eva-certainly; vedyaḥ-knowable; vedānta-kṛt-the compiler of the Vedānta; veda-vit-the knower of the Vedas; eva-certainly; ca-and; aham-I; iti-thus; brahmaṇaḥ-of the impersonal brahmajyoti; hi-certainly; pratiṣṭhā-the rest; aham-I am; iti ādi-in the verse beginning with these words; ca-also.

In the following verses from Bhagavad-gītā, Lord Kṛṣṇa affirms that He is the Original Personality of Godhead. The Lord says:

"By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas."*
-15.15

"I am the basis of the impersonal Brahman."*
-14.27

Text 3

brahma-saṁhitāyām

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhir abhipālayantam ity ādikam upakramya.
yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi

brahma-saṁhitāyām-in the Brahma-saṁhitā; cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīḥ abhipālayantam iti ādikam upakramya-the 29th verse of Brahma-saṁhitā:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi;

yasya-whose; eka-one; niśvasita-of breath; kālam-time; atha-thus; avalambya-taking shelter of; jīvanti-live; loma-vilajāḥ-grown from the hair holes; jagat-aṇḍa-nāthāḥ-the masters of the universes (the Brahmās); viṣṇuḥ mahān-the Supreme Lord Mahā-Viṣṇu; saḥ-that; iha-here; yasya-whose; kalā-viśeṣaḥ-particular plenary portion or expansion; govindam-Lord Govinda; ādi-puruṣam-the original

person; tam-Him; aham-I; bhajāmi-worship.

That Śrī Kṛṣṇa is the Original Personality of Godhead is also confirmed in the following statements of Brahma-saṁhitā (verses 29 and 48):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune.**

"The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion.**"

Text 4

nanu padmottara-khaṇḍādau sarvāvatāri paramavyomādhipatir nārāyaṇa eveti śrūyate; pañcarātrādau tu vāsudevaḥ; na ca sa sa śrī-kṛṣṇa eveti vaktavyam, tat-tat-sthāna-parikara-nāma-rūpāṇām bhedāt; tarhi katham śrī-kṛṣṇasyaiva sarvāvatāritvam svayam-bhagavattvam vā. atrocyate śrī-bhāgavatasya sarva-śāstra-cakravartitvam prathama-sandarbhe praghaṭṭakenaiva darśitam. pūrṇa-jñāna-prādurbhāvānantaram eva śrī-veda-vyāsena tat prakāśitam iti ca tatraiva prasiddham. sphuṭam eva dṛśyate cāsminn apara-śāstropamārdakatvam

nanu-someone may object, saying "Is it not so..."; padma-of the Padma Purāṇa; uttara-khaṇḍa-ādau-in the passage taken from the Uttara-khanda; sarva-avatāri-the source of all incarnations of Godhead; paravyoma-of the spiritual world; adhipatiḥ-the supreme monarch; nārāyaṇaḥ-Lord Nārāyaṇa; eva-certainly; iti-thus; śrūyate-it is heard; pañcarātra-ādau-in a passage taken from the Pañcarātras; tu-also; vāsudevaḥ-Lord Vāsudeva; na-not; ca-also; saḥ-He; saḥ-He; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; iti-thus; vaktavyam-is described; tat-tat-of various; sthāna-abodes; parikara-associates; nāma-names; rūpāṇām-and forms; bhedāt-because of difference; tarhi-therefore; katham-how is it possible?; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; sarva-avatāritvam-the source of all incarnations of Godhead; svayam-bhagavattvam-the Supreme Personality of Godhead; vā-or; atra-to this objection; ucyate-it may be replied; śrī-bhāgavatasya-of the Śrīmad-Bhāgavatam; sarva-śāstra-of all scriptures; cakravartitvam-the status of supreme monarch; prathama-sandarbhe-in the First Sandarbha (Tattva-sandarbha); praghaṭṭakena-as the first thing to be explained; eva-certainly; darśitam-is shown; pūrṇa-complete and perfect; jñāna-knowledge; pradurbhāva-revelation; anantaram-afterwards; eva-certainly; śrī-veda-vyāsena-by Vedavyāsa; tat-that; prakāśitam-is revealed; iti-thus; ca-also; tatra-there; eva-certainly; prasiddham-celebrated; sphuṭam-clearly; eva-certainly; dṛśyate-is seen; ca-also; asmin-in this; apara-of other; śāstra-scriptures; upamardakam-refutation of an contradictory statements.

Someone may object: The Uttara-khaṇḍa of the Padma Purāṇa says: "Lord Nārāyaṇa is the supreme monarch of the spiritual world, and the source of all incarnations of Godhead," and the Pañcarātra-śāstra says that Lord Vāsudeva is the origin of all incarnations. These scriptures do not say that Kṛṣṇa is the origin of all incarnations and the Supreme Personality of Godhead. Kṛṣṇa is certainly different from Nārāyaṇa and Vāsudeva. His abode, associates, names, and form are all different from those of Nārāyaṇa. How is it possible, then, that Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead? This doctrine is certainly refuted in these quotes from the Padma Purāṇa and the Pañcarātra-śāstra.

To this I reply: In the first sandarbha (Tattva-sandarbhā), I have already demonstrated that Śrīmad-Bhāgavatam is the most important of all scriptures. The Bhāgavatam contains the ultimate perfection of complete transcendental knowledge revealed by Śrīla Vyāsadeva, and therefore any scriptural statement contradicting the version of the Bhāgavatam should be rejected by the wise.

Fallacious conceptions sometimes presented in the scriptures, and the supremacy of the Bhāgavatam, are both described in the following verse (Śrīmad-Bhāgavatam 10.57.31):

Text 5

ity aṅgopadiśanty eke
vismṛtya prāg udāhṛtam
munivāsa-nivāse kim
ghātetāriṣṭa-darśanam. ity ādau.

iti-thus; aṅga-O king; upadiśanti-instructed; eke-some people; vismṛtya-forgetting; prāk-formerly; udāhṛtam-what was spoken; munivāsa-nivāse-in the departure of Akrūra; kim-how is it possible?; ghaṭeta-there may be; ariṣṭa-of calamity; darśanam-the occurrence; iti-thus; ādau-in the passage beginning.

"The citizens of Dvārakā felt themselves threatened with pestilence and natural disturbances due to the absence of Akrūra from the city. This was a kind of superstition because while Lord Kṛṣṇa was present there could not be any pestilence, famine, or natural disturbances."*

This misconception thought by the residents of Dvārakā may be taken as an example of the false ideas which may sometimes find their way into the Vedic literatures. For this reason, the supreme Vedic literature, Śrīmad-Bhāgavatam, should be always taken as the final authority, and any statement contradicting the Bhāgavatam should be rejected.

Text 6

evam vadanti rājarse ity ādau ca.

evam vadanti rājarse iti ādau ca-the verse (Śrīmad-Bhāgavatam 10.77.30):

evam vadanti rājarse
ṛṣayaḥ ke ca nānvitaḥ
yat svavāco virudhyeta
na nyūnaṁ te smaranty amū

This is also described in the following verse (Śrīmad-Bhāgavatam 10.77.30):

"O King Parīkṣit, although Kṛṣṇa lamented when Śālva attempted to trick Him into thinking that His father Vasudeva was killed, we should understand that an actuality, Lord Kṛṣṇa was not at all fooled, and He did not lament. Although some sages may say that the Lord lamented, such statements are not fit to be accepted as truth."*

This verse clearly describes how untrue statements may sometimes be found in the Vedic literatures. The careful reader must be prepared, therefore, to sometimes reject scriptural quotations. The guideline for accepting and rejecting such statements should be the authority of Śrīmad-Bhāgavatam.

Text 7

ata eva navame 'py uktam

hitvā sva-śiṣyān pailādīn
bhagavān bādarāyaṇaḥ
mahyam putrāya śāntāya
param guhyam idam jagau

tad evam sarva-śāstroparicāratvam siddham.

ataḥeva-therefore; navame-in the Ninth Canto; apy-also; uktam-said; hitvā-rejecting; sva-śiṣyān-his disciples; paila-ādīn-headed by Paila; bhagavān-the incarnation of the Lord; bādarāyaṇaḥ-Vyāsadeva; mahyam-unto me; putrāya-a son; śāntāya-who was truly controlled from sense gratification; param-the supreme; guhyam-the most confidential; idam-this Vedic literature (Śrīmad-Bhāgavatam); jagau-instructed; tat-therefore; evam-in this way; sarva-śāstra-over all Vedic literatures; uparicāratvam-superiority; siddham-is proved.

That Śrīmad-Bhāgavatam is the best of all Vedic literatures is confirmed in the following verse (Śrīmad-Bhāgavatam 9.22.22-23):

"From Vyāsadeva, I [Śukadeva Gosvāmī] was born, and from him I studied this great work of literature, Śrīmad-Bhāgavatam. The incarnation of Godhead Vedavyāsa, rejecting his disciples, headed by Paila, instructed Śrīmad-Bhāgavatam to me because I was free from all material desires."*

Vyāsadeva had instructed the Four Vedas and the Purāṇas to His disciples, but He did not teach them the Bhāgavatam. Only Śukadeva was qualified to study the Bhāgavatam, because he was free from all material desires. This shows the superiority of the Bhāgavatam to all Vedic literatures.

Text 8

tatra śrī-kṛṣṇasyaiva svayaṁ-bhagavattvaṁ nirūpitam. dṛśyate ca praśamsitur vaiśiṣṭyena praśamsyasyāpi vaiśiṣṭyam. yathā grāmādhyakṣa-rāja-sabhayoḥ sarvottamatvena praśamsyamānau vastu-viśeṣau tāratamyam āpadyete. tad evam satsv apy anyeṣu teṣv anyatra praśasteṣu śrī-bhāgavata-praśamsyamānasya śrī-kṛṣṇasyaiva paramādhikyam sidhyati. ata eva kṛṣṇas tu bhagavān svayaṁ iti sāvadhāraṇā śrutir anya-śruti-bādhiketi yuktam eva vyākhyātām pūrvam api.

tatra-there; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; svayaṁ-bhagavattvaṁ-the status as the Original Personality of Godhead; nirūpitam-is described; dṛśyate-in seen; ca-also; praśamsituh-of the praiser; vaiśiṣṭyena-by the superiority; praśamsyasya-of the praised; api-also; vaiśiṣṭyam-the superiority; yathā-just as; grāma-adhyakṣa-of a village chief; rāja-of the king; sabhayoḥ-in the two assembly halls; sarva-uttamatvena-as the best of all; praśamsyamānau-praised; vastu-viśeṣau-two things; tāratamyam-gradations of excellence; āpadyete-attain; tat-therefore; evam-in the same way; satsu-transcendental; api-even; anyeṣu-among others; teṣu-among them; anyatra-in other places; praśastesu-glorified; śrī-bhāgavata-by the Śrīmad-Bhāgavatam; praśamsyamānasya-glorified; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; parama-adhikyam-superiority; sidhyati-is proved; ataḥ eva-therefore; kṛṣṇaḥ tu bhagavān svayaṁ iti-the quote "Śrī Kṛṣṇa is the Original Personality of Godhead" (Śrīmad-Bhāgavatam 1.3.28); sāvadhāraṇā-exclusively correct; śrutiḥ-statement; anya-śruti-with other scriptural statements; bādhikā-contradiction; iti-thus; yuktam-proper; eva-certainly; vyākhyātām-may be said; pūrvam-formerly; api-also.

Because Śrīmad-Bhāgavatam is the best of all Vedic literatures, the statement of the Bhāgavatam, that Śrī Kṛṣṇa is the Supreme Personality of Godhead, should be accepted as the actual truth. In this context the example of the village-chief and the king may be given. In the village chief's assembly hall a certain thing may be praised as the best of all, and in the king's assembly hall a different thing may be praised as the best of all. The standards of the village chief and the king are not on the same level. What is considered best by the king may be accepted as superior to what is praised by the village chief. In the same way, the Śrīmad-Bhāgavatam is the best of all scriptures, and because in the verses of the Bhāgavatam Śrī Kṛṣṇa is glorified as the Original Personality of Godhead, this must be accepted as truth,

even if someone may be able to find some evidence to contradict it in some other Vedic literatures. Any scriptural statement contradicting the Bhāgavatam's affirmation "Kṛṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Original Personality of Godhead) should therefore be rejected, and there is no impropriety in this.

Text 9

tataś ca tu te paramavyomādhipa-nārāyaṇa-vāsudevādayaḥ śrī-kṛṣṇasyaiva mūrtir viśeṣa bhaveyuḥ, svayam śrī-kṛṣṇas tu, nārāyaṇas tvam ity ādy uktau mahā-nārāyaṇo dvārakādi-prasiddho mahā-vāsudevaś ca bhavet. ata eva nārāyaṇa-vāsudevopaniṣadoḥ sa eva vyaktaḥ brahmaṇyo devakī-putraḥ iti; devakī-nandano 'khilam ānandayat iti ca. tad ittham eva taṁ vāsudevam api vibhūti-nirviśeṣatayā svayam eva spaṣṭam āha vāsudevo bhagavatām iti, spaṣṭam.

tataḥ-therefore; ca-also; tu-but; te-they; paramavyoma-of the Vaikuṅṭha planets; adhipa-monarch; nārāyaṇa-Lord Nārāyaṇa; vāsudeva-and Lord Vāsudeva; ādayaḥ-beginning with; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; mūrtiḥ-form; viśeṣaḥ-specific; bhaveyuḥ-may be; svayam-directly; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; tu-but; nārāyaṇaḥ-Nārāyaṇa; tvam-You are; iti-thus; ādi-in the verse beginning (Śrīmad-Bhāgavatam 10.14.14); uktau-in the statement; mahā-nārāyaṇaḥ-Mahā-Nārāyaṇa; dvārakā-ādi-in Dvārakā and other places; prasiddhaḥ-famous; mahā-vāsudevaḥ-Mahā-Vāsudeva; ca-also; bhavet-may be; ataḥ eva-therefore; nārāyaṇa-vāsudeva-upaniṣadoḥ-in the Nārāyaṇa Upaniṣad and the Vāsudeva Upaniṣad; saḥ-He; eva-certainly; vyaktaḥ-is revealed; brahmaṇyaḥ-the Supreme Personality of Godhead; devakī-of Devakī; putraḥ-the son; iti-thus; devakī-nandanaḥ-the son of Devakī; akhilam-the entire world; ānandayat-delights; iti-thus; ca-also; tat-therefore; ittham-in this way; eva-certainly; tam-Him; vāsudevam-Vāsudeva; api-even; vibhūti-of powers and opulences; nirviśeṣatayā-without distinction; svayam-personally; eva-certainly; spaṣṭam-clearly; āha-said; vāsudevaḥ-I am Vāsudeva; bhagavatām-among those who possess opulence and power; iti-thus; spaṣṭam-clearly.

In truth these two quotations from the Uttara-khaṇḍa of the Padma Purāṇa and from the Mahābhārata do not contradict the version of the Bhāgavatam, because the forms of Nārāyaṇa and Vyāsadeva are manifestations of the original form of Kṛṣṇa. This is confirmed in the Bhāgavatam (10.14.14) where Lord Brahmā says:

"O Kṛṣṇa, You are actually Nārāyaṇa, for Nārāyaṇa is expanded from You."

Originally the names "nārāyaṇa" and "vāsudeva" refer to Lord Kṛṣṇa, who is famous for His pastimes in Dvārakā-purī and other places. Both Nārāyaṇa and Vāsudeva are names of the Supreme Lord Kṛṣṇa.

The Nārāyaṇa Upaniṣad says:

"The son of Devakī, Śrī Kṛṣṇa, is the Supreme Personality of Godhead."

and the Vāsudeva Upaniṣad says:

"Śrī Kṛṣṇa, the son of Devakī, fills the entire world with transcendental bliss."

That Śrī Kṛṣṇa is not actually different from Vāsudeva, and that Vāsudeva is simply another name of Śrī Kṛṣṇa, is confirmed by Lord Kṛṣṇa Himself, who said in the Śrīmad-Bhāgavatam (11.16.29):

"Among those possessing remarkable power and opulence I appear as Vāsudeva."***

Anuccheda 81

Text 1

tathā

sātvatām nava-mūrtinām
ādi-mūrtir aham parā. iti

tathā-in the same way; sātvatām-of the Lord; nava-nine; mūrtinām-of forms; ādi-original; mūrtiḥ-form; aham-I am; parā-the best.

That "Vāsudeva" is simply another name of Lord Kṛṣṇa is confirmed by Lord Kṛṣṇa Himself in the following statement found in Śrīmad-Bhāgavatam (11.16.32):

"Among the nine most prominent forms of the Personality of Godhead, I am the most important form, known as Vāsudeva."***

Text 2

ṭikā ca sātvatām bhāgavatānām nava-vyūhārcane vāsudeva-saṅkarṣaṇa-
pradyumnāniruddha-nārāyaṇa-hayagrīva-varāha-nṛsimha-brāhmaṇā iti yā nava-
mūrtayaḥ, tāsām madhye vāsudevākhyā ity eṣā.

ṭikā-Śrīdhara Swāmī explains in his commentary; ca-also; sātvatām-the word "sātvatām"; bhāgavatānām-means "of the Personality of Godhead"; nava-vyūha-arcane-in the matter of the worship of the nine prominent forms of the Lord; vāsudeva-Vāsudeva; saṅkarṣaṇa-Saṅkarṣaṇa; pradyumna-Pradyumna; aniruddha-Aniruddha; nārāyaṇa-Nārāyaṇa; hayagrīva-Hayagrīva; varāha-Varāha; nṛsimha-Nṛsimha; brāhmaṇaḥ-Brahmā; iti-thus; yāḥ-which; mūrtayaḥ-forms; tāsām madhye-among them; vāsudeva-as Vāsudeva; ākhyā-known; iti-thus; eṣā-the

commentary.

Śrīdhara Svāmī explains this verse in the following way:

"In this verse the word `sātvatām' means `of the Personality of Godhead'. The nine forms of the Lord referred to in this verse are Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Hayagrīva, Varāha, Nṛsimha, and Brahmā. Amongst all these forms, Lord Kṛṣṇa declares that He is Vāsudeva."

Text 3

ata eva dṛśyate cādvaita-vādinām api sannyāsinām vyāsa-pūjā-paddhatau śrī-kṛṣṇasya madhya-simhāsanasthatvaṁ vāsudevādinām vyāsādinām cāvaraṇa-devatātvam iti. tathaiva krama-dīpikāyām aṣṭākṣara-patale śrī-vāsudevādayas tad-āvaraṇatvena śrūyate.

ataḥ eva-for this reason; dṛśyate-it may be seen; ca-also; advaita-vādinām-among the impersonalists; api-even; sannyāsinām-sannyāsīs; vyāsa-pūjā-paddhatau-according to the regulations for the worship of Śrīla Vyāsadeva; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; madhya-simhāsana-stha-tvam-the condition of sitting on the throne; vāsudeva-ādinām-of Vāsudeva and the other deities; vyāsa-ādinām-of Śrīla Vyāsadeva and others; ca-also; āvaraṇa-devatātvam-deity; iti-thus; tathā-in the same way; eva-certainly; krama-dīpikāyām-in the Krama-dīpikā; aṣṭākṣara-patale-in the Aṣṭākṣara-patala; śrī-vāsudeva-ādayaḥ-of Vāsudeva and the other deities; tat-āvaraṇatvena-with the state of being worthy of accepting worship; śrūyante-are understood.

Following the principles of the Vyāsa-pūjā-paddhati, even the māyāvādī sannyāsīs place the forms of Vāsudeva and other forms of the Lord on Lord Kṛṣṇa's throne, and worship Lord Vāsudeva as identical with Lord Kṛṣṇa. In the Aṣṭākṣara-patala of the Krama-dīpikā, it is also explained that Lord Vāsudeva and other forms of the Lord are worshipable, just as Lord Kṛṣṇa Himself is.

Text 4

yat tu vṛṣṇīnām vāsudevo 'smi iti śrī-bhagavad-upaniṣadas tatra vāsudeva-śabdena vāsudevāpatyarthena śrī-baladeva atrocyate. vaktā hi tatra śrī-kṛṣṇa eva.

yat-because; tu-indeed; vṛṣṇīnām-of the descendants of Vṛṣṇi; vāsudevaḥ-Baladeva; asmi-I am; iti-thus; śrī-bhagavat-upaniṣadaḥ-from the Bhagavad-gītā (10.37); tatra-there; vāsudeva-śabdena-by the word "Vāsudeva"; vāsudeva-of Mahārāja Vāsudeva; apatya-the son; arthena-by the meaning; śrī-baladevaḥ-Śrī Baladeva; atra-in this connection; ucyate-is described; vaktā-the speaker; hi-certainly; tatra-here; śrī-kṛṣṇaḥ-is Śrī Kṛṣṇa; eva-certainly.

In the Bhagavad-gītā (10.37) Lord Kṛṣṇa identified Himself as "Vāsudeva". The Lord said:

"Of the descendants of Vṛṣṇi I am Vāsudeva."*

In this statement the word "Vāsudeva" means "the son of Mahārāja Vasudeva," and refers to the Lord's elder brother Baladeva.

Text 5

tataś ca sva-vibhūtiṃ kathayati tasminn api vibhūtivārope na yjyate, vaktur anyatraiva śrotṛbhis tat-pratīteḥ. tato mukhyārtha-bādhe tathaiva vyākhyā samūcita. tasmāt sādhu vyākhyātām vāsudevo bhagavatām ity ādi. śrī-bhagavān.

tataḥ-therefore; ca-also; sva-own; vibhūtiṃ-opulences; kathayati-describes; tasminn-in Him; api-even; vibhūtiva-opulence; ārope-imposition; na-not; yjyate-is appropriate; vaktuḥ-of the speaker; anyatra-otherwise; eva-certainly; śrotṛbhiḥ-by the hearers; tat-of that; pratīteḥ-from the conviction; tataḥ-therefore; mukhya-principal; artha-meaning; bādhe-contradicted; tathā-in the same way; eva-certainly; vyākhyā-explanation; samūcita-is appropriate; tasmāt-therefore; sādhu-properly; vyākhyātām-it should be explained; vāsudevaḥ-I am Vāsudeva; bhagavatām-among the forms of the Personality of Godhead; iti-thus; ādi-in the verse beginning; śrī-bhagavān-spoken by the Supreme Personality of Godhead.

In the verses of the Tenth Chapter of Bhagavad-gītā, Lord Kṛṣṇa describes the manifestation of His opulences. In this verse "Vāsudeva" is counted among Lord Kṛṣṇa's opulences, and therefore this word cannot refer to Lord Kṛṣṇa directly, but must refer to Lord Balarāma, who is also a son of Mahārāja Vasudeva.

Anuccheda 82

Text 1

yasmād evaṃ sarvato 'pi tasyotkarṣas tasmād evānyatas tadīya-nāmādīnām api mahimādhikyam iti gati-sāmānyāntaram ca labhyate. tatra nāmno yathā brahmāṇḍa-purāṇe śrī-kṛṣṇaṣṭottara-śata-nāmāmṛta-stotre

sahasra-nāmnām puṇyānām
trir āvṛtya tu tat-phalam
ekāvṛtya tu kṛṣṇasya

nāmaikam tat prayacchati

iti vyakti-kriyate cādhikam phalatvam kṛṣṇa-nāmaḥ.

yasmāt-because; evam-in this way; sarvataḥ-completely; api-also; tasya-His; utkarṣaḥ-superiority; tasmāt-therefore; eva-certainly; anyataḥ-otherwise; tadīya-His; nāma-ādīnām-name, form, pastimes, etc.; api-also; mahima-of glory; adhikyam-superiority; iti-thus; gati-sāmānya-antaram-the ultimate goal of all living beings; ca-also; labhyate-is attained; tatra-there; nāmaḥ-of the holy name; yathā-just as; brahmāṇḍa-purāṇe-in the Brahmāṇḍa Purāṇa; śrī-kṛṣṇa-aṣṭottara-nāma-amṛta-stotra-in the Śrī Kṛṣṇāṣṭottara-nāmāmṛta-stotra; sahasra-of thousands; nāmnām-of the Lord's holy names; puṇyānām-purifying; triravṛitya-reciting thrice; tu-but; tat-that; phalam-result; ekavṛitya-reciting once; tu-but; kṛṣṇasya-of Śrī Kṛṣṇa; nāma-name; ekam-once; tat-that; prayacchati-attains; iti-thus; vyakti-kriyate-is manifested; ca-also; adhikam-superior; phalatvam-result; kṛṣṇa-nāmaḥ-of the holy name of Kṛṣṇa.

Lord Kṛṣṇa is the Supreme Personality of Godhead, and His holy names, qualities, and pastimes are sublime and unequalled. That no other holy name of the Lord is equal to the name of Kṛṣṇa is confirmed in the following verse from the Śrī Kṛṣṇāṣṭottara-śata-nāma-stotra, found in the Brahmāṇḍa Purāṇa:

"By chanting the holy name of Lord Kṛṣṇa only once one achieves the same purifying effect obtained by chanting other names of the Supreme Lord three thousand times."*

Sarva-samvadini Comment

Text 1

sātvatām iti. etad-antaram gati-sāmānya-prakarāṇe śrī-kṛṣṇa-nāma-māhātmye sahasra-nāmnām ity ādi brahmāṇḍa-vākya-anantaram evam vyākhyeyam. yathā

sarvārtha-śakti-yuktasya
deva-devasya cakriṇaḥ
yac cābhirucitaṁ nāma
tat sarvārtheṣu yojayet

iti viṣṇu-dharma-dṛṣṭyā.

sātvatām iti-the verse quoted on page 429; etad-antaram-afterwards; gati-sāmānya-prakarāṇe-in the same place; śrī-kṛṣṇa-nāma-māhātmye-in the Śrī-Kṛṣṇa-nāma-māhātmya; sahasra-nāmnām ity ādi-in the quote on pages 433-434; brahmāṇḍa-of the Brahmāṇḍa Purāṇa; vākya-the statement; anantaram-after; evam-in this way; vyākhyeyam-may be explained; yathā-in the following way;

sarva-artha-śakti-with all potencies; yuktasya-endowed; deva-devasya-of the supreme master of the demigods; cakriṇaḥ-of Lord Hari who holds the Sudarśana-cakra; yat-when; ca-also; abhirucitam-chanted; nāma-the holy name; tat-then; sarva-all; artheṣu-benefits; yojayet-are attained; iti-thus; viṣṇu-dharma-drṣṭyā-by the statement of the Viṣṇu-dharma.

The verses quoted in Anuccheda 81, Text 1 and Anuccheda 82, Text 1 may be explained by quoting the following verse from the Viṣṇu-dharma:

"Lord Hari, who holds the Sudarśana-cakra is the master of all the demigods, and He is full of all potencies. Everything worthy of being obtained becomes available for one attached to chanting His holy names."

Text 2

sarveṣāṃ eva bhagavan-nāmnām niraṅkuṣa-mahimatve sati samahṛtānām uccaraṇam api nānārthaka-saṃskāra-pracaya-hetutvād ekasyaivoccāra-pracaya-vat iti nāma-kaumudī-karair aṅgī-kṛtam. tathā samahṛta-sahasra-nāma-trīṇ avṛtti-śakteḥ kṛṣṇa-nāmoccaraṇam avaśyam mantavyam.

sarveṣāṃ-of all; eva-certainly; bhagavat-of the Supreme Personality of Godhead; nāmnām-of the holy names; niraṅkuṣa-without being dependent on anything else; mahimatve-in the glory; sati-being so; samahṛtānām-of those who have accepted; uccaraṇam-an utterance of the Lord's holy name; api-even; nānā-various; arthaka-granting benefits; saṃskāra-of saṃskāras (purificatory rituals); pracaya-of a multitude; hetutvāt-because of being the origin; ekasya-of one; eva-certainly; ucara-utterance; pracaya-vat-like a multitude; iti-thus; nāma-kaumudī-of the book Nāma-kaumudī; karaiḥ-by the words; aṅgī-kṛtam-accepted; tathā-in the same way; samahṛta-assembled; sahasra-nāma-trīṇ-three thousand holy names of the Lord; avṛtti-śakteḥ-of the transcendental potency; kṛṣṇa-of Lord Kṛṣṇa; nāma-of the name; uccaraṇam-the utterance; avaśyam-inevitable; mantavyam-is considered.

That the chanting of any of the Supreme Lord's names brings all good results and does not depend on any other process for its effectiveness is confirmed in the following statement of the Nāma-kaumudī:

"If one once chants the holy name of the Supreme Personality of Godhead, he attains all the benefits attained by performing a multitude of purificatory rituals."

Text 3

atra deva-devasya yad-abhirucitam priyaṃ nāma, tat sarvārtheṣu yojayet ity ādi, kecid vyacakṣate; yathā hareḥ priyeṇa, govinda-nāmnā nihatāni sadyaḥ iti.

atra-in this connection; deva-devasya-of the master of the demigods; yat-which; abhirucitam-pleased; priyam-dear; nāma-name; tat-then; sarva-all; artheṣu-in good results; yojayet-made possible; iti-thus; ādi-in the passage beginning; kecit-some persons; vyacakṣate-say; yathā-just as; hareḥ-of Lord Hari; priyeṇa-by the dear; govinda-Govinda; nāmnā-name; nihatāni-spoken; sadyaḥ-immediately; iti-thus.

We may note that in the verse quoted in Text 1, the word "abhirucitam" means "dear". In some manuscripts the second half of this verse reads:

hareḥ priyeṇa govinda-
nāmnā nihatāni sadyaḥ

"By chanting the name Govinda, the favorite name of Lord Hari, one immediately attains the ultimate benefit of life."

Text 4

nanu bṛhat-sahasra-nāma-stotram nityam eva paṭhantīm devīm prati

sahasra-nāmabhis tulyam
rāma-nāma varānane

ity ady upapattya rāma-nāmnaiva sahasra-nāma-phalam bhavatīti bodhayan śrī-mahā-devas tat-sahasra-nāmāntar-gata-śrī-kṛṣṇa-nāmnām api gaṇatvam bodhayati. tarhi katham brahmāṇḍa-vacanam aviruddham bhavati. ucyate prastutasya tasya bṛhat-sahasra-nāma-stotrasyaivaikayavṛtṭyā yat phalam, tad bhavatīti rāma-nāmni prauḍhiḥ.

nanu-is it not so?; bṛhat-sahasra-nāma-stotram-the Bṛhat-sahasra-nāma-stotra; nityam-repeatedly; eva-certainly; paṭhantīm-reads; devīm-to Pārvatī; prati-in relation; sahasra-nāmabhiḥ-with thousands of names of Lord Viṣṇu; tulyam-equal; rāma-nāma-the holy name of Lord Rāma; vara-ānane-O beautiful-faced Pārvatī; iti ādi-in this passage; upapattya-by the explanation; rāma-nāmnā-by the name of Lord Rāma; eva-certainly; sahasra-nāma-of one thousand names of Lord Viṣṇu; phalam-the result; bhavati-is produced; iti-thus; bodyayan-explaining; śrī-mahā-devaḥ-Lord Śiva; tat-of the Lord; sahasra-nāma-thousand names; antaḥ-gata-within; śrī-kṛṣṇa-of Lord Kṛṣṇa; nāmnām-of the names; api-even; gaṇatvam-a secondary position; bodhayati-reveals; tarhi-then; katham-how is it; brahmāṇḍa-of the Brahmāṇḍa Purāṇa; vacanam-the statement; aviruddham-not contradicting; bhavati-is; ucyate-to this it may be answered; prastutasya-glorified; tasya-of this; bṛhat-sahasra-nāma-stotrasya-of the Bṛhat-sahasra-nāma-stotra; eva-certainly; ekayā-by one; vṛtṭyā-activity; yat-which; phalam-result; tat-that; bhavati-is; iti-thus; rāma-nāmni-in the holy name of Rāma; prauḍhiḥ-the greatness.

Someone may present the following objection: Is it not so that the Bṛhat-sahasra-nāma-stotra in the 96th Chapter of the Uttara-khaṇḍa of the Padma Purāṇa, Lord Śiva says to Pārvatī:

"O beautiful goddess, a single utterance of the holy name of Rāma is equal to a thousand utterances of these other names of the Supreme Lord."*

From this we should certainly understand that Rāma is the most important name of the Supreme Personality of Godhead, and the name of Kṛṣṇa is only secondary. Furthermore this same explanation may be found also in the Brahmāṇḍa Purāṇa.

To this objection we reply: This statement of Lord Śiva certainly explains the superior position of the name of Rāma, but it does not specifically state that the name of Kṛṣṇa is secondary. We may also note that in other verses from the Vedic literature the primary importance of the name of Kṛṣṇa is revealed.

Text 5

kṛṣṇa-nāmni tu dvi-gāv asambhavāt sahasra-nāmnām iti bahu-vacanāt
tadṛśānām bahūnām sahasra-nāma-stotrānām trīṅ avṛtṭya tu yat phalam, bhavati
tato 'pi mahatī prauḍhiḥ. ata eva tatraiva

samasta-japa-yajñānām
phala-dam pāpa-nāśanam
śṛṇu devi pravakṣyāmi
nāmnām aṣṭottaram śatam

ity uktvānyeṣām api japānām vedādy-uktānām phalam antarbhavitam.

kṛṣṇa-nāmni-in the holy name of Kṛṣṇa; tu-but; dvi-gau-in a dvigu-samāsa; asambhavāt-because of not being possible; sahasra-nāmnām iti-of the word "sahasra-nāmnām"; bahu-vacanāta-because of being in the plural number; tadṛśānām-like that; bahūnām-of many; sahasra-nāma-stotrānām-of prayers containing a thousand names of the Supreme Lord; trīḥ avṛtṭya-reciting three times; tu-but; yat-which; phalam-result; bhavati-is; iti-thus; tataḥ-than that; api-even; mahatī prauḍhiḥ-great importance; ataḥ eva-therefore; tatra-in this connection; eva-certainly; samasta-of all; japa-yajñānām-of the chanting of the holy names of the Lord; phala-dam-giving the result; pāpa-sins; nāśanam-destroying; śṛṇu-please hear; devi-O goddess; pravakṣyāmi-I shall now explain; nāmnām-of the names; aṣṭa-uttaram śatam-one hundred and eight; iti-thus; uktvā-having spoken; anyeṣām-of others; api-even; japānām-chanting of the names; veda-ādi-beginning with the Vedas; uktānām-of the statements; phalam-the result; antarbhavitam-contained within.

We may note that because the word "sahasra-nāmnām" is in the plural, we

cannot interpret it to be a dvigu-samāsa, and thus mean "of thousands of names of Kṛṣṇa". For this reason the word "sahasra-nāmnām" should be interpreted to mean "of those prayers containing a thousand names of the Lord". Simply by chanting the holy name of Rāma three times, one gets the same benefit of chanting a thousand other names of the Lord, as contained in these groups of a thousand names. One also gets, in the same way, the same result of chanting many Vedic hymns. This is confirmed in the following verse from the Rāmacandra-sahasra-nāma-stotra found in the 96th Chapter of the Uttara-khaṇḍa of the Padma Purāṇa:

"O goddess, please listen, and I shall speak to you one hundred and eight names of the Lord. The chanting of these names purifies one of all sins, and gives the same results which are obtained by reciting all the sets of one thousand names of the Lord."

Text 6

tataś ca prauḍhyādhikyād uttarasya purvasmād balavattve sati pūrvasya mahimāpi tad-aviruddha eva vyākhyeyaḥ. tathā hi yadyapy evam eva śrī-kṛṣṇavat tan-nāmno 'pi sarvataḥ pūrṇa-śaktitayā sarveṣām api nāmnām avayavitvam eva, tathāpy avayava-sādhāraṇyena prayoga-lakṣaṇam asamañjasam eva. tatas tādrśa-phala-lābhe bhavati pratibandhakam.

tataḥ-therefore; ca-also; prauḍhya-ādhikyāt-from the greatness; uttarasya-of the last; pūrvasmāt-from the former; balavattve-in the strength; sati-being so; pūrvasya-of the former; mahima-the glory; api-also; tat-aviruddhaḥ-not refuting; eva-certainly; vyākhyeyaḥ-may be explained; tathā hi-moreover; yadyapi-although; evam-in this way; eva-certainly; śrī-kṛṣṇavat-as Śrī Kṛṣṇa; tat-nāmnaḥ-of His holy name; api-also; sarvataḥ-in all respects; pūrṇa-śaktitayā-as full of all potencies; sarveṣām-of all; api-even; nāmnām-of the holy names of the Lord; avayavitvam-as the complete whole; eva-certainly; tathāpi-nevertheless; avayava-sādhāraṇyena-as a part of the whole; prayoga-lakṣaṇam-usage; asamañjasam-improper; eva-certainly; tataḥ-therefore; tādrśa-like that; phala-result; lābhe-in the attainment; bhavati-is; pratibandhakam-refutation.

As Lord Kṛṣṇa is the Original Personality of Godhead, from whom the various viṣṇu-tattva expansions of the Lord emanate, so Kṛṣṇa is the original name of the Lord, and all other names are simply part and parcel of that original name Kṛṣṇa. The original name Kṛṣṇa is more powerful than the other names, and the result of chanting the name of Kṛṣṇa is greater than that of chanting the other names of the Lord.

Text 7

tato nāmāntara-sādhāraṇam eva phalaṁ bhavet; yathā sāksān-mukter api dātuḥ

śrī-viṣṇv-ārādhanasya yajñāṅgatvena kriyamānasya svarga-mātra-pradatvam; yathā va veda-japatas tad-antargata-bhagavan-māntreṇāpi na brahmalokādhika-phala-prāptiḥ. yathātraiva tāvat kevalam rāma-nāmaiva sakṛd-vadato 'pi bṛhat-sahasra-nāma-phalam antar-bhūta-rāma-nāmnaikona-sahasra-nāmakaṁ sampūrṇam, bṛhat-sahasra-nāmāpi paṭhato bṛhat-sahasra-nāma-phalam, na tv adhikam ekona-sahasra-nāma-phalam iti. ata eva sādharmaṇānām keśavādi-nāmnām api tadīyatā-vailakṣaṇyenāgrhyamānānām avatārāntara-nāma-sādharmaṇa-phalam eva jñeyam.

tataḥ-therefore; nāma-names; antara-other; sādharmaṇam-generally; eva-certainly; phalam-result; bhavet-may be; yathā-just as; sāksāt-directly; mukteḥ-of liberation; api-even; dātuḥ-the giver; śrī-viṣṇu-of Lord Viṣṇu; ārādhanasya-the worship; yajña-aṅgatvena-as the parts of sacrifices; kriyamānasya-performed; svarga-svargaloka; mātra-only; pradatvam-granting; yathā-just as; vā-or; veda-of the Vedas; japataḥ-from the chanting; tat-antaḥ-gata-within which; bhagavat-the Personality of Godhead; mantreṇa-with mantras glorifying; api-even; na-not; brahmaloka-than Brahmaloaka; adhika-greater; phala-result; prāptiḥ-attainment;

yathā-just as; atra-in this connection; eva-certainly; tāvat-in that way; kevalam-only; rāma-nāma-the holy name of Lord Rāma; sakṛt-once; vadataḥ-of the speaker; api-even; bṛhat-sahasra-nāma-of the Bṛhat-sahasra-nāma-stotra; phalam-the result; antaḥ-bhūta-within which; rāma-Rāma; nāma-the name; eka-una-minus one; sahasra-thousand; nāmakaṁ-names; sampūrṇam-complete; bṛhat-sahasra-nāma-the Bṛhat-sahasra-nāma; api-even; paṭhataḥ-of one who is reading; bṛhat-sahasra-nāma-of reading the Bṛhat-sahasra-nāma; phalam-the result; na-not; tu-but; adhikam-greater; eka-una-minus one; sahasra-nāma-of the thousand names; phalam-the result; ataḥ eva-therefore; sādharmaṇānām-equal; keśava-Keśava; ādi-beginning with; nāmnām-of the names; api-even; tadīyatā-vailakṣaṇyena-as distinctly different; āgrhyamānānām-accepted; avatāra-incarnations; antara-other; nāma-the names; sādharmaṇa-in common; phalam-result; eva-certainly; jñeyam-may be understood.

The result obtained by chanting the name of Kṛṣṇa is different from that obtained by chanting any other name of the Lord. As by the worship of Lord Viṣṇu one obtains liberation, and by performing the rituals of the Vedas one only obtains the upper material planets of Svargaloka, and as by chanting the mantras of the Vedas, even though they may sometimes contain prayers to the Supreme Personality of Godhead, one cannot obtain a result greater than residence on the Brahmaloaka planet, so, by chanting the holy name of Lord Rāma, one obtains only the same result obtained by chanting the prayers known as the Bṛhat-sahasra-nāma (assuming one omits the name of Lord Rāma, which is included within the Bṛhat-sahasra-nāma prayers). The result obtained by chanting the names of the incarnations of the Supreme Personality of Godhead is not equal to the result of chanting the names (such as Kṛṣṇa and others) that directly refer to the original form of the Lord as Śrī Kṛṣṇa.

nāma-kaumudyām tu sarvānartha-kṣaya eva jñānā jñāna-viśeṣo niṣiddhaḥ. na tu premādi-phala-tāratamye. tad evaṁ tatra kṛṣṇa-nāmaḥ sādharma-phaladatve sati

sahasra-nāmabhis tulyam
rāma-nāma varānane

ity api yuktam evoktam. vastutas tv evaṁ sarvāvatārāvatāri-nāmabhyaḥ śrī-kṛṣṇa-nāmno 'bhyadhikam phalam svayam-bhagavattvāt tasya.

nāma-kaumudyām-in the Nāma-kaumudī; tu-also; sarva-all; anartha-unwanted things; kṣayaḥ-destruction; eva-certainly; jñāna-knowledge; ajñāna-and ignorance; viśeṣaḥ-specific; niṣiddhaḥ-prevented; na-not; tu-but; prema-pure love of God; ādi-beginning with; phala-results; tāratamye-in the series of gradations; tat-therefore; evaṁ-in this way; tatra-there; kṛṣṇa-nāmaḥ-of the holy name of Kṛṣṇa; sādharma-in general; phalatve-giving results; sati-being so; sahasra-nāmabhiḥ-with the thousand names; tulyam-equal; rāma-nāma-the name of Rāma; vara-anane-O beautiful-faced Pārvatī; iti-thus; api-also; yuktam-proper; eva-certainly; uktam-said; vastutaḥ-in truth; tu-but; evaṁ-in this way; sarva-all; avatāra-incarnations of Godhead; avatāri-and the origin of the incarnations; nāmabhyaḥ-of the names; śrī-kṛṣṇa-nāmaḥ-of the name of Kṛṣṇa; abhyadhikam-superior; phalam-result; svayam-bhagavattvāt-because He is the Original Personality of Godhead; tasya-of Him.

The Nāma-kaumudī explains that, in general, the removal of ignorance and unwanted materialistic habits are the results obtained by chanting the holy name of the Lord. Lord Śiva refers to these results when He says to Pārvatī:

"O beautiful goddess, by once chanting the holy name of Rāma, one obtains the results of chanting the thousand names of the Lord found in the Bṛhat-sahasra-nāma-stotra."

Chanting these names of the Supreme Lord, however does not bring to the chanter the state of exalted pure love of God attained by those who chant the name of Kṛṣṇa. Because the chanting of Kṛṣṇa brings pure love of God, it gives the best results among all the names of the Lord. We may also understand that because Lord Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead, the chanting of His name brings a better result than the chanting of the names of the various incarnations manifested from Him.

Text 9

nanu yathā darśa-paurṇamāsyādy-āṅga-bhūṭayā pūrṇāhūtyā sarvān kāmān avāpnotīty ādāv artha-vādatvaṁ tathāivātrobhayātrāpi bhaviṣyatīti cet. na. bṛhat-sahasra-nāma-stotraṁ paṭhitvaiva bhojana-kāriṇīm devīm prati rāma-nāmaiva sakṛt kīrtayitvā kṛta-kṛtyā satī mayā saha bhūṅkṣva iti sāksād bhojane śrī-

mahādevena pravartanāt. atas tato 'pi prauḍhyādhikyāt kṛṣṇa-nāmni tu tathārtha-vādatvam dūrotsāritam eveti.

nanu-is it not so?; yathā-just as; darśa-the ritual performed on the new-moon day; paurṇamāsī-the ritual performed on the full-moon day; ādi-beginning with; aṅga-bhūṭayā-rituals; pūrṇa-ahutya-perfectly offering sacrifice; sarvān-all; kāmān-material desires; āvapnoti-one obtains; iti-thus; ādau-beginning with; artha-vādatvam-speaking this; tathā-in the same way; eva-certainly; atra-here; ubhayatra-in both places; api-also; bhaviṣyati-will be; cet-if; na-no; bṛhat-sahasra-nāma-stotram-the Bṛhat-sahasra-nāma prayers; paṭhayitvā-having recited; eva-certainly; bhojana-kariṇīm-bringing sense-gratification; devīm-prati-to the goddess; rāma-nāma-the name of Rāma; eva-certainly; sakṛt-once; kīrtayitvā-having chanted; kṛta-kṛtya-successful and perfect; satī-pure; mayā saha-with me; bhukṣva-you may enjoy; iti-thus; sākṣāt-directly; bhojane-in enjoyment; śrī-mahādevena-by Lord Śiva; pravartanāt-by establishing; ataḥ tataḥ-therefore; api-also; prauḍhya-adhikyāt-because of superiority; kṛṣṇa-nāmni-in the name of Kṛṣṇa; tu-also; tatha-artha-vādatvam-this kind of explanation; dūra-utsaritam-cast far away; eva-certainly; iti-thus.

Someone may argue: By performing various Vedic sacrifices such as the darśa and paurṇamāsa, one may obtain all material desires. For this reason, these should be performed, and not the chanting of the holy names of Kṛṣṇa and Rāma.

This argument is answered in the following explanation of the Bṛhat-sahasra-nāma prayers, where Lord Śiva says to Pārvatī:

"My dear Pārvatī, by chanting the holy name of Rāma even once, you will become successful, pure and perfect. By thus chanting the holy names, you will be able to enjoy transcendental bliss in My association."

The paltry material benefits so eagerly sought by our opponent are thus completely rejected by the chanters of the holy name of Lord Kṛṣṇa, the best of the Lord's holy names.

Text 2 (Main text of Kṛṣṇa-sandarbhā is again resumed at this point)

pādme pātāla-kaṇḍe śrī-mathurā-māhātmye śrī-mahādevasyaiva vākye tārakāj jāyate muktiḥ prema-bhaktis tu pāvakāt iti. pūrvam atra mocakatva-prema-datvābhyām tārika-pāvaka-samjñe rāma-kṛṣṇa-nāmnor hi vihite. tatra ca rāma-nāmni mocakatva-śaktir evādhika. śrī-kṛṣṇa-nāmni tu mokṣa-sukha-tiraskāri-premānanda-datṛtva-śaktiḥ samādhiketi bhavaḥ.

pādme-in the Padma Purāṇa; pātāla-kaṇḍe-in the Pātāla Khaṇḍa; śrī-mathurā-māhātmye-in the Mathurā-māhātmya; śrī-mahādevasya-of Lord Śiva; eva-certainly; vākye-in the statement; tārakāt-from the liberator; jāyate-is generated; muktiḥ-liberation; prema-bhaktiḥ-devotional service in pure love of God; tu-but; pāvakāt-from the purifier; iti-thus; pūrvam-previously; atra-here; mocakatva-

prema-datvābhyām-of the liberator and the giver of pure love of God; tāra-ka-as the liberator; pāvaka-and the purifier; saṁjñe-with the names; rāma-of Rāma; kṛṣṇa-and Kṛṣṇa; nāmnoḥ-of the two names; hi-certainly; vihitē-ascertained; tatra-there; ca-also; rāma-nāmnī-in the holy name of Rāma; mocakatva-śaktiḥ-the potency for liberation; eva-certainly; adhika-is greater; śrī-kṛṣṇa-nāmnī-in the holy name of Śrī Kṛṣṇa; tu-but; mokṣa-sukha-the happiness of liberation; tiraskāri-eclipsing; prema-of pure love of God; ānanda-bliss; datṛtva-giving; śaktiḥ-potency; samādhikā-greater; iti-thus; bhāvaḥ-the meaning.

In the Mathurā-māhātmya section of the Pātāla Khaṇḍa of the Padma Purāṇa, in the description of the holy names of Kṛṣṇa and Rāma, Lord Śiva says:

"From one holy name liberation is obtained, and from the other holy name purification and love of God are obtained."

In other words, by chanting the holy name of Lord Rāma, one attains liberation, and from chanting the holy name of Lord Kṛṣṇa, one attains pure love of God, which makes the happiness of liberation seem very insignificant.

Text 3

ittham evoktam viṣṇu-dharmottare

yac chakti nāma yat tasya
tasminn eva ca vastuni
sādhakam puruṣa-vyaghra
saumya-krūreṣu vastuṣu. iti.

ittham-in this way; eva-certainly; uktam-said; viṣṇu-charma-uttare-in the Viṣṇu-dharmottara Purāṇa; yat-which; śakti-potent; nāma-holy name; yat-which; tasya-of Him; tasmin-in Him; eva-ca-also; vastuni-real; sādhakam-equally effective; puruṣa-vyaghra-O best of men; saumya-on the gentle; krūreṣu-on the sinful; vastuṣu-persons; iti-thus.

The potency of the holy name of Śrī Kṛṣṇa is also described in the Viṣṇu-dharmottara Purāṇa:

"O best of men, both saints and demons attain love of God by chanting the holy name of Kṛṣṇa."

Text 4

kim ca, śrī-kṛṣṇa-nāmno mukhyatvam nigadenaiva śrūyate prabhāsa-purāṇe śrī-nārada-kuśadhvaja-saṁvāde śrī-bhagavad-uktau

nāmnām mukhyatamaṁ nāma
kṛṣṇākhyam me parantapa iti.

kim ca-furthermore; śrī-kṛṣṇa-nāmaḥ-the holy name of Kṛṣṇa; mukhyatvam-state of being the most important; nigadena-by description; eva-certainly; śrūyate-is heard; prabhāsa-purāṇe-in the Prabhāsa Purāṇa; śrī-nārada-between Nārada; kuśadhvaja-and Kuśadhvaja; samvāde-in the conversation; śrī-bhagavat-of the Supreme Lord; uktau-in the statement; nāmnām-of names; mukhyatamaṁ-most important; nāma-name; kṛṣṇa-ākhyam-the name Kṛṣṇa; me-My; parantapa-O subduer of the enemies (Arjuna); iti-thus.

That Śrī Kṛṣṇa is the most important of all holy names of the Lord is described by Lord Kṛṣṇa Himself. As recorded in the conversation between Nārada and Kuśadhvaja in the Prabhāsa Purāṇa, Lord Kṛṣṇa said:

"O Arjuna, of all My holy names, the name Kṛṣṇa is the most important."

Text 5

tad evaṁ gati-sāmānyena nāma-mahima-dvārā tan -mahimātiśayaḥ sādhitāḥ.
tathā tadīya-guṇa-rūpa-līlā-mathurādi-sthānānām api tac-chāstra-
pratipadyamānaiḥ sarvādhika-mahimabhir apy asāv anusandheyāḥ, vistāra-bhiyā
tu nodāhriyate.

ittham eva śrī-kṛṣṇasyaivāsamordhva-mahimatvāt svayam eva tenāpi sakala-
bhakta-vṛnda-vandita-bhagavat-praṇayam śrīmad-arjunam prati sarva-śāstrārtha-
sāra-bhūta-śrī-gītopasamhāra-vākye nijākhila-prādurbhāvāntara-bhajānām
atikramya svabhajanam eva sarva-guhyatamatvenopadiṣṭam.

tat-therefore; evam-in this way; gati-sāmānyena-superexcellent; nāma-of the holy name; mahima-glories; dvārā-by; tat-His; mahima-of othe glories; atiśayaḥ-superior position; sādhitāḥ-is demonstrated; tathā-in the same way; tadīya-His; guṇa-qualities; rūpa-form; līlā-pastimes; mathurā-ādi-sthānānām-and of Mathurā and other places of His transcendental pastimes; api-also; tat-śāstra-by the Vedic literatures; pratipadyamānaiḥ-described; sarva-adhika-superexcellent; mahimabhiḥ-by the glories; api-also; asau-this; anusandheyāḥ-should be considered; vistāra-bhiyā-with fear of an overly elaborate presentation; tu-but; na-not; udāhriyate-is described; ittham-thus; eva-certainly; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; asama-ūrdhva-without equal or superior; mahimatvāt-because of possessing glories; svayam-personally; eva-certainly; tena-by Him; api-even; sakala-by all; bhakta-vṛnda-the devotees; vandita-worshiped; bhagavat-of the Supreme Personality of Godhead; praṇayam-devotional love; śrīmat-arjunamprati-to Arjuna; sarva-śāstra-of all Vedic literatures; artha-of the meaning; sāra-bhūta-the essence; śrī-gīta-of Bhagavad-gītā; upasamhāra-conclusion; vākye-in the statements; nija-of His own; akhila-of all; pradurbhāva-antara-of other incarnations; bhajanam-worship; atikramya-surpassing; sva-bhajanam-the direct

worship of Śrī Kṛṣṇa; eva-certainly; sarva-guhyatamatvena-as the most intimate of all kinds of confidential knowledge; upadiṣṭam-is instructed.

That Śrī Kṛṣṇa is the Supreme Personality of Godhead, worthy of the worship and glorification of all living entities is proved by this description of the superexcellent glories of His holy name. His holy transcendental qualities, form, pastimes, and abodes (such as Mathurā and other places where He enjoyed pastimes), are also glorified in the same way in all the Vedic literatures, and they are described as superior to the qualities, pastimes, forms, etc. of any incarnation of the Lord. Afraid of unnecessarily increasing the size of this book, we will not present all these quotations now.

At the conclusion of Bhagavad-gītā, which is the essence of all Vedic literatures, Lord Kṛṣṇa, whose glories are unequalled, and who is worshiped by all the devotees, instructed Arjuna, who was full of love for Him, to neglect the worship of the various incarnations of Godhead, and simply worship Śrī Kṛṣṇa. The Lord said that this direct worship of Him is the most confidential of all knowledge. This explanation is recorded in the following verses of Śrīmad Bhāgavad-gītā (18.60-66) where Lord Kṛṣṇa says:

Text 7

tathā

kartuṁ necchasi yan-mohāt
kariṣyasi avaśo 'pi tat ity anantaram

tathā-in the same way; kartum-to do; na-not; icchasi-like; yat-that; mohāt-by illusion; kariṣyasi-you will act; avaśaḥ-imperceptibly; api-even; tat-that; iti-thus; anantaram-afterwards.

"Under illusion you are now declining to work according to My direction. But, compelled by your own nature, you will act all the same, O son of Kuntī.*

Text 8

īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

īśvaraḥ-the Supreme Lord; sarva-bhūtānām-of all living entities; hṛd-deśe-in the location of the heart; arjuna-O Arjuna; tiṣṭhati-resides; bhrāmayan-causing to travel; sarva-bhūtāni-all living entities; yantra-machine; arūḍhāni-being so placed; māyayā-under the spell of material energy.

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.*

Text 9

tam eva śaraṇam gaccha
sarva-bhāvena bhārata
tat prasādāt parām śāntim
sthānam prāpsyasi śāśvatam

tam-unto Him; eva-certainly; śaraṇam-surrender; gaccha-go; sarva-bhāvena-in all respects; bhārata-O son of Bharata; tat-prasādāt-by His grace; parām-transcendental; śāntim-peace; sthānam-abode; prāpsyasi-you will get; śāśvatam-eternal.

"O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.*

Text 10

iti te jñānam ākhyātam
guhyād guhyataram mayā
vimṛśyaitad aśeṣeṇa
yathecchasi tathā kuru

iti-thus; te-unto you; jñānam-knowledge; ākhyātam-described; guhyāt-confidential; guhyataram-still more confidential; mayā-by Me; vimṛśya-by deliberation; etat-that; aśeṣeṇa-fully; yathā-as you; icchasi-you like; tathā-that; kuru-perform.

"Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.*

Text 11

sarva-guhyatamam bhūyaḥ
śṛṇu me paramam vacaḥ
iṣṭo 'si me dṛḍham iti
tato vakṣyāmi te hitam

sarva-guhyatamam-the most confidential; bhūyaḥ-again; śrṇu-just hear; me-from Me; paramam-the supreme; vacaḥ-instruction; iṣṭaḥ asi-you are very dear to Me; me-of Me; dr̥ḍham-very; iti-thus; tataḥ-therefore; vaksyāmi-speaking; te-for you; hitam-benefit.

"Because you are My very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit.*

Text 12

man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiśyasi satyaṁ te
pratijāne priyo 'si me

man-manāḥ-thinking of Me; bhava-just become; mat-bhaktaḥ-My devotee; mat-yājī-My worshiper; mām-unto Me; namaskuru-offer your obeisances; mām-unto Me; eva-certainly; eśyasi-come; satyaṁ-truly; te-to you; pratijane-I promise; prijaḥ-dear; asi-you are; me-My.

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.*

Text 13

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

sarva-dharmān-all varieties of religion; parityajya-abandoning; mām-unto Me; ekaṁ-only; śaraṇam-surrender; vraja-go; ahaṁ-I; tvām-you; sarva-all; pāpebhyaḥ-from sinful reactions; mokṣayiṣyāmi-deliver; mā-not; śucaḥ-worry.

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.*"

Sarva-samvādinī Comment (Part 2)

Text 1

atha īśvaraḥ sarva-bhūtānām ity ādi śrī-gītā-padya-ṣaṭkasya kṛta-vyākhyānantaram evaṁ vyākhyeyam. tathā hi atra kaścīd vadati īśvaraḥ sarva-bhūtānām ity ādau sarvam evedam īśvaraḥ iti bhāvena yad bhajanam, tatra jñānāmśa-sparśaḥ. iha tu man-manā bhava ity ādi śuddhaiva bhaktir upadiṣṭety ata eva sarva-guhyatamatvam. kiṁ vā, pūrveṇa vākyena parokṣatayaiveśvaram uddiśyapāreṇa tam evaparokṣatayā nirdiṣṭavān ity ata eva na ca vāktavyam.

atha-now; īśvaraḥ sarva-bhūtānām iti ādi-beginning with 18.61; śrī-gītā-of Bhagavad-gītā; padya-of the verses; ṣaṭkasya-six; kṛta-done; vyākhyāna-antaram-explanation; eva-in this way; vyākhyeyam-may be explained; tathā hi-moreover; atra-here; kaścīd-Lord Kṛṣṇa; vadati-says; īśvaraḥ sarva-bhūtānām iti ādau-verse 18.61; sarvam-everything; eva-certainly; idam-this; īśvaraḥ-supreme controller; iti-thus; bhāvena-with the conception; yat-which; bhajanam-worship; tatra-there; jñāna-of actual knowledge; aṁśa-of a particle; sparśaḥ-the touch; iha-here; tu-but; mat-manāḥ bhava iti ādi-in verse 18.65; śuddhā-pure; eva-certainly; bhaktiḥ-devotional service; upadiṣṭā-indicated; iti-thus; ataḥ eva-therefore; sarva-guhyatamatvam-the status of being the most secret of all secrets; kim vā-or; pūrveṇa-with the previous; vākyena-statement; parokṣatayā-as being difficult to perceive; eva-certainly; īśvaram-the Supreme Personality of Godhead; uddiśya-indicating; apāreṇa-by another; tam-Him; eva-certainly; aparokṣatayā-as easy to perceive; nirdiṣṭavān-indicated; iti-thus; ataḥ eva-therefore; na-not; ca-also; vāktavyam-may be said.

In these six verses from Bhagavad-gītā, Lord Kṛṣṇa explains the worship performed by one situated in a little transcendental knowledge (in verse 18.61, beginning with the words "īśvaraḥ sarva-bhūtānām"), and he openly states the supreme secret of pure devotional service (in verse 18.65, beginning with the words "man-manā bhava"). In the first quote the reference to Lord Kṛṣṇa is remote, but in the second quote the reference to Him is obvious.

Text 2

pūrvam api

man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi yuktaivam
ātmānam mat-parāyaṇaḥ

ity ādibhiḥ śuddha-bhajanasyoktatvāt.

pūrvam-previously (Bhagavad-gītā 9.34); api-also; mat-manāḥ-always thinking of Me; bhava-become; mat-My; bhaktaḥ-devotee; mat-My; yājī-worshiper; mām-unto Me; namaskuru-offer obeisances; mām-unto Me; eva-completely; eṣyasi-come; yuktvā evam-being absorbed; ātmānam-your soul; mat-parāyaṇaḥ-

devoted to Me; iti-thus; ādibhiḥ-in the words beginning; śuddha-pure; bhajanasya-of devotional service; uktatvāt-from the description.

This same description of pure devotional service was also given previously in almost the same words in the following verse (Bhagavad-gītā 9.34):

"Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."*

Text 3

tathāpi

adhiyajñō 'ham evatra
dehe deha-bhṛtām varaḥ

ity ādau ca svasyāntaryāmitvena cuktatvāt.

tathā api-moreover; adhiyajñāḥ aham eva atra dehe deha-bhṛtām varaḥ iti ādau-Bhagavad-gītā 8.4; ca-also; svasya-of Him; antaryāmitvena-position as the Supersoul residing in the hearts of all living entities; ca-also; uktatvāt-because of the statement.

Lord Kṛṣṇa also describes Himself as the all-pervading Supersoul present in the hearts of all living entities (Bhagavad-gītā 8.4):

"Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being."*

Text 4

sarva-guhyatamatva-guhyataratvayor anupapattir iti yad yad eva pūrvam
sāmānyatayoktam, tasyaivante vivicya nirdiṣṭatvāt.

sarva-guhyatamatva-as the most confidential; guhyataratvayoḥ-and as more confidential; anupapattiḥ-no logical connection; iti-thus; yat yat-whatever; eva-certainly; pūrvam-previously; sāmānyatayā-in general; uktam-said; tasya-of that; ante-in the end; vivicya-deliberating; nirdiṣṭatvāt-because of indicating.

Someone may question: Lord Kṛṣṇa explains (18.63-64) that the last verses of Bhagavad-gītā are the most confidential part of knowledge. This last part of Bhagavad-gītā, however simply restates what has already been stated in a general way in the previous verses of the Gītā. Why does Lord Kṛṣṇa say that this last part

is more confidential?

Text 5

ucyate na tāvad bhajana-tāratamyam; atra bhajanīya-tāratamyasyāpi sambhave gauṇa-mukhya-nyāyena bhajanīyā evārtha-sampratīteḥ. mukhyatvaṁ ca, tasya phalam ata upapatteḥ iti nyāyena, viśeṣatas tu tac-chabdena na svayam eva tad-rūpa iti mat-śabdena svayam evaitad-rūpa iti ca bhedasya vidyamānatvād upadeśa-dvaye nijenaudāsīnyenāveśena ca liṅgenāpūrṇatvopalambhāt.

ucyate-to this I reply; na-not; tāvat-in that way; bhajana-of worship; tāratamyam-higher and lower; atra-here; bhajanīya-of the worshipable object; tāratamyasya-of the higher and lower; api-even; sambhave-in the manifestation; gauṇa-most important; mukhya-and lesser important; nyāyena-by the example bhajanīye-in the worshipable object; eva-certainly; artha-of the meaning; sampratīteḥ-because of the conviction; mukhyatvam-the most important; ca-also; tasya-of that; phalam-the result; ataḥ-from Him; upapatteḥ-because of the manifestation; iti-thus; nyāyena-by the example; viśeṣataḥ-specifically; tu-but; tat-śabdena-by the word "tat (His)"; na-not; svayam-personally; eva-certainly; tat-His; rūpaḥ-form; iti-thus; mat-śabdena-by the word "mat (My)"; svayam-personally; eva-certainly; etat-this; rūpaḥ-form; iti-thus; ca-and; bhedasya-of the division; vidyamānatvāt-because of being so; upadeśa-of instructions; dvaye-two; nijena-by His own; udāsīnyena-neutrality; āveśena-by the entrance; ca-also; liṅgena-by the sign; apūrṇatva-incompleteness; upalambhāt-because of the direct perception.

I answer: It is not that in the later part of Bhagavad-gītā Lord Kṛṣṇa explains a higher method of worship, but rather, in the last part of the Gītā He explains a higher object of worship. Earlier in the Gītā, the Lord describes the all-pervading Supersoul, the neutral observer of all living entities (8.4) ("tat=Him), and later the Lord describes Himself as the Original Supreme Person ("mat=Me). In this way Lord Kṛṣṇa is described as the ultimate object of worship, just as in the Vedānta-sūtra (3.2.39), the Personality of Godhead (and not the demigods) is described as the ultimate bestower of the results of sacrifice.

Text 6

phala-bheda-vyapadeśena eva-karaṇe ca tat-tad-arthasyaiva puṣṭatvāc ca, sākṣād eva bhajanīya-tāratamyam upalabhyate. vastutas tu sarva-bhāvena ity asya sarvendriya-pravanatayety arthaḥ. gauṇa-mukhya-nyāyenaiva jñāna-mīśrasya sarvātmatā-bhavana-lakṣaṇa-bhajana-rūpārthasya bādhitatvāt, sthānam prāpsyasi śāśvatam iti loka-viśeṣa-prāpter eva nirdiṣṭatvāt.

phala-of results; bheda-difference; vyapadeśena-by the delineation; eva-karaṇe-

in the word "eva"; ca-also; tat-tat-various; arthasya-of meanings; eva-certainly; puṣṭatvāt-because of the increase; ca-also; sāksāt-directly; eva-certainly; bhajanīya-of the object of worship; tāratamyam-higher and lower; upalabhyate-may be understood; vastutah-in fact; tu-but; sarva-bhāvena-in all respects; iti-thus; asya-of Him; sarva-of all; indriya-the senses; ; pravaṇatayā-in a favorable attitude; iti-thus; arthaḥ-the meaning; gaṇa-secondary; mukhya-and primary; nyāyena-by the example; jñāna-with knowledge; miśrasya-mixed; sarva-ātmatā sarva-bhāvena"; bhavana-lakṣaṇa-meditation; rūpa-arthasya-consisting of; bādhitatvāt-because of the refutation; sthānam prāpsyasi śāsvatam-"You will attain the eternal abode"; iti-thus; loka-of a planet; viśeṣa-specific; prapteḥ-of the attainment; eva-certainly; nirdiṣṭatvāt-because of the indication.

That pure devotional service was described by the Lord before 18.63 is confirmed by verse 18.62 ("O scion of Bharata, surrender to Him utterly. By His grace you will attain transcendental peace, and the supreme and eternal abode"*). In this verse the word "eva (certainly)" emphasizes the meaning, and the phrase "sarva-bhāvena" should be interpreted according to the primary meaning of the words ("in all respects"). The secondary meaning of the words ("by accepting the process of meditation") should not be accepted here. We may also note that the Lord's own planet in the spiritual world is also described in the words "You will attain the supreme and eternal abode."* In this way it should be understood that the great secret revealed after verse 18.64 is not the process of pure devotional service, but rather, the ultimate object of that service: Śrī Kṛṣṇa.

Text 7

tasmān na ca bhajanāvṛtti-tāratamyāvakāśaḥ. na ca bhajanīyasyaiva parokṣāparokṣatayā nirdeśayoḥ tāratamyam. tadaiva tayā pracīnayā canayā gati-kriyayā saṅkoca-vṛttir iyam kalpanīyā. yady antaryāminaḥ sakāśād anyāparāvasthā na śrūyate śāstre, śrūyate tu tad-avasthataḥ parā, tato 'pi parā ca sarvatra.

tasmāt-therefore; na-not; ca-and; bhajana-of worship; āvṛtti-activity; tāratamyam-gradations of higher and lower; avakāśaḥ-occasion; na-not; ca-and; bhajanīyasya-of the object of worship; eva-certainly; parokṣa-directly; aparokṣatayā-or indirectly revealed; nirdeśayoḥ-of the indication; tāratamyam-higher and lower; tadā-then; eva-certainly; tayā-by this; pracīnaya-previous; ca-and; anayā-by this; gati-kriyayā-by the action; saṅkoca-vṛttiḥ-abridgement; iyam-this; kalpanīya-should be considered; yady-if; antaryāminaḥ-of the Supersoul; sakāśāt-from the presence; anyā-another; aparā-different; avasthā-situation; na-not; śrūyate-is heard; śāstre-in the Vedic literature; śrūyate-is heard; tu-but; tad-avasthataḥ-from that situation; parā-higher; tataḥ-from that; api-also; parā-higher; ca-also; sarvatra-everywhere.

It is not, therefore, that in the earlier portions of Bhagavad-gītā, the Lord describes an inferior process of worship, and neither does He describe the object of worship in a more indirect way in that portion of the Gītā. In the beginning

portion of the Gītā, therefore, the Lord describes the all-pervading Supersoul, and afterwards He describes Himself as the Original Personality of Godhead, above the Supersoul.

Text 8

atraiva tāvat

sādhibhūtādhidaivam mām
sādhiya jñam ca ye viduḥ

ity ādau bheda-vyapadeśāt tatra saha-yukte 'pradhāne iti
smaraṇenaādhiyajñasyāntaryāmināḥ sahārtha-ṭṛtīyāntatayā labdha-samāsa-padasya
svasmat-aprādhānatvoktes tataḥ paratvam śrī-kṛṣṇasya vyaktam eva.

atra-in this connection; eva-certainly; tavat-to that extent; sādhibhūta-adhidaivam mām sa-adhiyajñam ca ye viduḥ iti-ādau-in the passage beginning with these words; bheda-of the distinction; vyapadeśāt-from the indication; tatra-there; saha-yukte-in the use of the word "saha"; apradhāne-as not the most important; iti-thus; smaraṇena-by remembrance; adhiyajñasya-of the object of sacrifice; antaryāmināḥ-of the Supersoul; saha-of the word "saha"; artha-the meaning; ṭṛtīya-antataya-in the instrumental case; labdha-samāsa-padasya-as a compound word; svasmat-than Himself; aprādhānatva-as not the most important; ukteḥ-from the statement; tataḥ-from that; paratvam-superiority; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; vyaktam-manifested; eva-certainly.

That the form of Śrī Kṛṣṇa is more important than the form of the Supersoul is confirmed in the following verse of Bhagavad-gītā (7.30), where Lord Kṛṣṇa says:

"The Supersoul form of Mine is the governing principle of the material manifestation, the one underlying all the demigods, and the one sustaining all sacrifices. The devotees know that I am the Original Supreme Lord, and that My form as Śrī Kṛṣṇa is more important than My form as the Supersoul."

We may note the use of the word "sa" (with) in the words "sādhibhūtādhidaivam" and "sādhiyajam" in this verse. The word "sa" in these compound words indicates that the word understood to be in the instrumental case in these compounds is considered secondary, and the word expressed by the whole compound is considered primary. This is confirmed in the following sūtra of Panini (Aṣṭādhyāyī 2.3.19): "saha-yukte 'pradhāne". From this we may understand that the form of Śrī Kṛṣṇa is most important, and the form of the Supersoul is only secondary.

Text 9

adhiyajño 'ham evatra ity ādau ca tad eva vyajyate
sa eṣa bhagavān droṇaḥ
prajā-rūpeṇa vartate

itivat. tasmād bhajānīya-tāratamya-vivaksayaivopadeśa-tāratamyam siddham.

adhiyajñaḥ aham evatra iti ādau-in Bhagavad-gītā 8.4:

adhiyajño 'ham evatra
dehe deha-bhṛtām varaḥ
ca-also; tat-that; eva-certainly; vyajyate-is manifested; saḥ eṣaḥ-he; bhagavān-
lord; droṇaḥ-Droṇācārya; prajā-rūpeṇa-in the form of his son Aśvatthāmā;
vartate-is existing; itivat-in the same way; tasmāt-therefore; bhajānīya-of the
object of worship; tāratamya-gradations of higher and lower; vāvaksaya-with the
intention to describe; eva-certainly; upadeśa-of instructions; tāratamyam-
gradations of higher and lower; siddham-are established.

Someone may object to our interpretation of this verse, and claim that Lord Kṛṣṇa described Himself as the Supersoul present in the hearts of all living entities. This is described in the following words spoken by Lord Kṛṣṇa Himself (Bhagavad-gītā 8.4):

"I am the Supreme Lord, represented as the Supersoul, dwelling in the heart of every embodied being."*

This should be understood to mean that Lord Kṛṣṇa expands Himself to appear as the all-pervading Supersoul. This does not mean that the original form of Śrī Kṛṣṇa is present as the all-pervading Supersoul. This is something like the following explanation of Droṇācārya found in the Śrīmad-Bhāgavatam (1.7.45):

"He (Droṇācārya) is certainly still existing, being represented by his son."*

As Droṇācārya was present in his son, so Lord Kṛṣṇa is present in His personal expansion as the Supersoul.

In this way we have conclusively demonstrated that the latter part of Bhagavad-gītā explains a more advanced stage of spiritual life not because of the superiority of the form of worship described there, but because a superior object of worship (the original form of Śrī Kṛṣṇa) is described there.

Text 10

eṣā tu va ativadati yaḥ satyenātivadati itivat. yaḥ satyena brahmaṇaiva
pratipadya-bhūtena sarvaṁ vādinam atikramya vadati, eṣa eva sarvaṁ atikramya
vadatīty arthaḥ.

eṣaḥ-He; tu-certainly; vai-indeed; ativadati-surpasses; yaḥ-who; satyena-Brahman; ativadati-surpasses; itivat-in that way; yaḥ-who; satyena-the word "satya"; brahmaṇā-Brahman; eva-certainly; pratipadya-bhūtena-established; sarvam-all; vādinam-speaker; atikramya-surpassing; vadati-speaks; eṣaḥ-He; eva-certainly; sarvam-everything; atikramya-surpassing; vadati-speaks; iti-thus; arthaḥ-the meaning.

That Śrī Kṛṣṇa is the ultimate object of worship is also hinted in the following explanation of Chāndogya Upaniṣad (7.16.1):

"The ultimate feature of the Supreme surpasses everything."

Text 11

tad evam arthe yathā tatra vadasyāti-śāyita-liṅgena nāmādi-prāṇa-paryantāni tat-prakaraṇa uttarottara-bhūmatayopadiṣṭāny api sarvāṇi vastūny atikramya brahmaṇa eva bhūmatvam sādhyate, tadvad atrāpy upadeśādhikyena pratipadyādhikyam iti. ataḥ śrī-kṛṣṇasyaivādhikyam ity ante 'py uktam dik.

tat-therefore; evam-in this way; arthe-when the meaning; sati-is established; yathā-just as; tatra-there; vādasya-of the statement; ati-śāyita-situated beyond; liṅgena-by the characteristic; nāma-the name; ādi-beginning with; prāṇa-life; paryantāni-culminating in; tat-prakaraṇe-in that explanation; uttara-uttara-higher and lower; bhūmatayā-with superiority; upadiṣṭāni-delineated; api-even; sarvāṇi-all; vastūni-truths; atikramya-surpassing; brahmaṇaḥ-of Brahman; eva-certainly; bhūmatvam-superiority; sādhyate-is established; tadvat-in that way; atra-here; api-also; upadeśa-of instruction; adhikyena-with the superiority; pratipadya-of that which is to be established; adhikyam-superiority; iti-thus; ataḥ-from this; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; adhikyam-superiority; iti-thus; ante-at the conclusion; api-also; uktam-described; dik-direction.

This statement of Chāndogya Upaniṣad explains that the Absolute Godhead is beyond everything existing in the world of material names and forms. The Supreme Godhead is described in His most confidential feature as Śrī Kṛṣṇa. This truth is revealed at the very end of Bhagavad-gītā (18.65-66).

Text 14

eṣām arthaḥ aśocyān anvaśocas tvam ity ādi grantho na yuddhābhidāyakaḥ, yataḥ kartum ity ādi tataḥ paramārthābhidhāyaka evāyam.

eṣām-of these verses; arthaḥ-the meaning; aśocyān-that which is not worthy of lamentation; anvaśocaḥ-you are lamenting; tvam-you; iti-thus; ādi-beginning with; granthaḥ-book; na-not; yuddha-abhidhāyakaḥ-for inciting Arjuna to fight;

yataḥ-because; kartum iti adi-in the explanation of Chapter 18, verse 60 of the Gītā; tataḥ-therefore; parama-artha-abhidhayakaḥ-for teaching about the ultimate goal of life; eva-certainly; ayam-this.

An explanation of these verses follows:

Firstly, although Kṛṣṇa (beginning with Chapter 2, verse 11: "While speaking learned words you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead"*) appears to be speaking the Bhagavad-gītā in order to incite Arjuna to fight, this is not Kṛṣṇa's actual purpose. Kṛṣṇa does not need to convince Arjuna to fight, for Arjuna will fight anyway (Chapter 18, verse 60: "Under illusion you are now declining to act according to My direction. But, compelled by Your own nature, you will act all the same, O son of Kuntī."*). Kṛṣṇa's actual intention in speaking the Gītā was to teach the ultimate goal of life.

Text 15

tatrāpi guhyataram sarva-guhyatamaṁ bhūyaḥ śṛṇu ity āha īśvaraḥ ity ādi.

tatra api-nevertheless; guhyataram-very confidential; sarva-guhyatamaṁ-the most confidential; bhūyaḥ-again; śṛṇu-just hear; iti-thus; āha-said; īśvaraḥ ity ādi-beginning with Chapter 18, verse 61.

The ultimate goal of life, which is the actual message of Bhagavad-gītā, is described as a great secret. Lord Kṛṣṇa says (18.64):

"Because you are my very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit."*

Text 16

ya ekaḥ sarvāntaryāmī īśvaraḥ, sa eva sarvāṇī saṁsāra-yantrārūḍhāni bhūtāni māyayā bhramayan teṣāṁ eva hṛd-deśe tiṣṭhati, sārva-bhāvena puruṣa evedaṁ sarvam iti bhāvanayā sarvendriya-preraṇatayā va parāṁ śāntim tadīyaṁ paramāṁ bhaktim samo man-niṣṭhatā buddheḥ ity ukteḥ. sthānam tadīyam dhāma, guhyāt. brahma-jñānād api, guhyataram" dvayoḥ prakāṣe tarap.

yaḥ-who; ekaḥ-sole; sarva-antaryāmi-all-pervading Supersoul; īśvaraḥ-denoted by the word "īśvaraḥ"; saḥ-He; eva-certainly; sarvāṇi-all; saṁsāra-made of material energy; yantra-machine; arūḍhāni-being so placed; bhūtāni-living entities; māyayā-under the spell of material energy; bhramayan-causing to travel; teṣāṁ-of them; eva-certainly; hṛt-deśe-in the location of the heart; puruṣaḥ-the Supreme Personality of Godhead; eva-certainly; idam-this; sarvam-everything;

iti-thus; bhavanayā-with the conception; sarva-indriya-all the senses; preraṇatayā-engaging; vā-or; parām-transcendental; śāntim-peace; tadyām-His; paramām-transcendental; bhaktim-devotional service; samaḥ-peace; mat- niṣṭhatā-faith in Me; buddheḥ-of intelligence; iti-thus; ukteḥ-from the statement (Śrīmad-Bhāgavatam 11.19.36); sthānam-abode; tadyām-His; dhāma-abode; guhyāt-confidential; brahma-jñānāt-than knowledge of Brahman; api-even; guhyataram-still more confidential; dvayoḥ-of the two; prakarṣe-superior; tarap-by use of the affix "tara".

The word "īśvaraḥ" in Chapter 18, verse 61, refers to the all-pervading Supersoul, who is situated in everyone's heart and is directing the wanderings of all living entities, who are seated as on a machine, made of material energy.

In verse 62, Lord Kṛṣṇa says "O scion of Bharata, surrender unto Him utterly."* In this verse "utterly" means: 1. understanding that "the Supreme Personality of Godhead is everything" (Śvetāśvatara Upaniṣad 3.15), and 2. wholeheartedly engaging all the senses in the service of the Lord.

Lord Kṛṣṇa says (in verse 62):

"By His grace you will attain transcendental peace and the supreme and eternal abode."*

It is understood that one attains transcendental peace by engaging in devotional service to Lord Kṛṣṇa. This is confirmed in the Śrīmad-Bhāgavatam (11.19.36), where Lord Kṛṣṇa says: "By placing one's faith in Me, one attains transcendental peace." The word "guhyāt" (in verse 63) refers to knowledge of impersonal Brahman, and the word "guhyataram" refers to the more confidential knowledge of the all-pervading Supersoul.

Text 17

athedam api nijaikānta-bhakta-varāya tasmai na paryāptam ity avadhāya svayam eva mahā-kṛpā-bhāreṇodghāṭita-parama-rahasyaḥ śrī-bhagavān anyam api pradyumna-saṅkarṣaṇa-vāsudeva-paramavyomādhipa-lakṣaṇa-bhajanīya-tār atamya-gāmyam bhajana-krama-bhūmikam atikramyaiva sarvato 'py upadeyam eva sahasopadiśati sarva-guhyatāmām bhūyaḥ iti.

atha-now; idam-thus; api-even; nija-ekānta-bhakta-varāya-to His pure devotee; tasmai-to him; na-not; paryāptam-fully understood; iti-thus; avadhāya-determining; svayam-personally; eva-certainly; mahā-kṛpā-bhāreṇa-with great mercy; udghāṭita-unlocked; parama-supreme; rahasyaḥ-secret; śrī-bhagavān-the Supreme Personality of Godhead; anyam-other; api-even; pradyumna-Pradyumna; saṅkarṣaṇa-Saṅkarṣaṇa; vāsudeva-Vāsudeva; paramavyoma-adhipa-Nārāyaṇa, the ruler of Vaikuṅṭha; lakṣaṇa-characterized; bhajanīya-worshipable; tāratamya-gāmyam-gradations of value; bhajana-of worship; krama-bhūmikam-steps; atikramya-surpassing; eva-certainly; sarvataḥ-completely; api-even; upadeyam-should be given; eva-certainly; sahasā-emphatically; upadiśati-

explains; sarva-guhyatamam-the most confidential; bhūyaḥ-again; iti-thus.

At this point in the Gītā (18.64), Lord Kṛṣṇa considered that the actual truth of spiritual life had not yet been completely revealed to His pure devotee Arjuna. Being very merciful to Arjuna, the Lord then unlocked the actual mystery of the Gītā by explaining the varying gradations of the forms of the Personality of Godhead (such as Nārāyaṇa, Pradyumna, Saṅkarṣaṇa, Vāsudeva, etc.) and the corresponding varying levels of worship. After considering these different levels of approaching the Personality of Godhead, Lord Kṛṣṇa said (18.64):

"Because you are My very dear friend, I am speaking to you the most confidential part of all knowledge. Hear this from Me, for it is for your benefit."*

Text 18

yady api guhyatamatvenokter eva guhya-guhyatarābhyām api prakṛṣṭam idam ity āyāti, tathāpi sarva-śabda-prayogo guhyatamam api paramavyomādhīpādi-bhajanārtha-śāstrāntara-yākya-matyeti, tasya yāvad artha-vṛttikatvāt. bahūnām prakarṣe tamap, ata eva paramam. svakṛta-tādṛśa-hitopadeśa-śravaṇe hetum āha iṣṭo 'si me dṛḍham iti. iti. paramāptasya mama etādṛśam vākyaṁ tvayāvaśyaṁ śrotavyam ity arthaḥ. svasya ca tādṛśa-rahasya-prakāśane hetum āha tataḥ iti. tatas tādṛśeṣṭatvād eva hetoḥ.

yady api-although; guhyatamatvena-as the most confidential of secrets; ukteḥ-from the statement; eva-certainly; guhya-as secret; guhyatarābhyām-and more secret; api-even; prakṛṣṭam-best; idam-this; iti-thus; āyāti-attains; tathā api-nevertheless; sarva-śabda-prayogaḥ-the use of words; guhyatamam-the most confidential; api-even; paramavyopādhipa-ādi-of Nārāyaṇa, and other forms of Godhead; bhajana-of worship; artha-for the purpose; śāstra-of the Vedic literatures; antara-vākya-matya-by the instructions; iti-thus; tasya-of that; yāvat-from what extent; artha-vṛttikāt-from the meaning of the words; bahūnām-of many; prakarṣe-in superiority; tamap-the affix "tama"; ataḥ eva-therefore; paramam-supreme; sva-by Himself; kṛta-done; tādṛśa-of this nature; hita-auspicious; upadeśa-of instructions; śravaṇe-in the matter of hearing; hetum-the cause; āha-said; iṣṭaḥ asi-you are very dear to Me; me-of Me; dṛḍham-very; iti-thus; iti-thus; parama-āptasya-about to speak the most important instructions; mama-My; etādṛśam-like this; vākyaṁ-statement; tvayā-by you; avaśyaṁ-certainly; śrotavyam-should be heard; iti-thus; arthaḥ-the meaning; svasya-His own; ca-also; tādṛśa-like this; rahasya-of the secret; prakāśane-in the revelation; hetum-the cause; āha-said; tataḥ iti-the phrase beginning with the word "tataḥ"; tataḥ-from that; tādṛśa-like this; iṣṭatvāt-because of being dear; eva-certainly; hetoḥ-from the cause.

In these verses Kṛṣṇa describes "guhya" (confidential), "guhyatara" (more confidential) and "guhyatama" (most confidential) knowledge. The worship of Lord Nārāyaṇa and other forms of the Personality of Godhead, as recommended in

the Vedic literatures, are described as "more confidential". After describing this "more confidential" knowledge, Lord Kṛṣṇa proceeds to describe the "most confidential" knowledge. Kṛṣṇa also explains the reason He is instructing this most confidential knowledge to Arjuna, by saying:

"Because you are my very dear friend, I am speaking to you the most confidential part of all knowledge. Hear this from Me, for it is for your benefit."*

Text 19

tad evam autsukyam ucchalayya kim tad ity apekṣāyām sapraṇayāśru-kṛtāñjalim etām pratyāha man-manāḥ iti. mayi tvan-mitratayā sāksād asmin sthite śrī-kṛṣṇe mano yasya tathā-vidho bhava. evam mad-bhaktaḥ" mad-eka-tātparyakaḥ bhava ity ādi. sarvatra mac-chabdāvṛtṭyā mad-bhajanasyaiva nānā-prakāratayāvṛtṭiḥ kartavyā, na tv īśvara-tattva-mātra-bhajanasyeti bodhyate. sādhanānurūpam eva phalam āha mām evaiṣyasi iti. anenaiva kareṇāpy ātmanaḥ sarva-śreṣṭhatvaṁ sūcitam. anyasya kā vārtā, mām eva iti. etad eva phalam śrī-parīkṣitā ca vyaktī-kariṣyate kalim prati

tat-therefore; evam-in this way; autsukyam-eagerness; ucchalayya-manifesting; kim-what?; tat-that; iti-thus; apekṣāyām-in reference to; sa-praṇaya-with love; āśru-with tears; kṛta-añjalim-folding His hands; etam-this; pratyāha-said; mat-manāḥ-thinking of Me; iti-thus; mayi-in Me; tvat-mitratayā-with friendship for you; sāksāt-directly; asmin-here; sthite-situated; śrī-kṛṣṇe-in Śrī Kṛṣṇa; manaḥ-mind; yasya-of whom; tathā-vidhaḥ-in that way; bhava-just become; evam-in this way; mat-bhaktaḥ-My devotee; mat-eka-tātparyakaḥ-exclusively devoted to Me; bhava-just become; iti ādi-in the verse beginning; sarvatra-everywhere; mat-śabda-āvṛtṭyā-by use of the word "mat (My)"; mat-bhajanasya-of worship directed to Me; nānā-prakāratayā-in many ways; āvṛtṭiḥ-activity; kartavya-should be performed; na-not; tu-but; īśvara-tattva-the Supreme Lord; mātra-only; bhajanasya-of the worship; eva-certainly; bodhyate-is understood; sādhanā-anurūpam-appropriate for this process of worship; eva-certainly; phalam-result; āha-describes; mām-to Me; eva-certainly; eṣyasi-come; iti-thus; anena-by this; eva-certainly; kareṇa-activity; api-even; ātmanaḥ-of Himself; sarva-śreṣṭhatvam-ultimate superiority; sūcitam-is indicated; anyasya-of someone else; kā-what?; vārtā-the news; mām-to Me; eva-certainly; iti-thus; etad-this; eva-certainly; phalam-result; śrī-parīkṣitā-by Mahārāja Parīkṣit; ca-also; vyaktī-kariṣyate-will manifest; kalim-Kali personified; prati-to.

Very eager to explain this supreme secret of the Bhagavad-gītā, His eyes full of tears of love for His devotee, Lord Kṛṣṇa, with folded hands, instructed Arjuna (18.65):

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."*

By repeatedly using the word "mām" (unto Me), Lord Kṛṣṇa has emphasized that we should not just worship the Supreme Lord in a general way, but specifically the Original Form of Kṛṣṇa should be worshiped. The result of worshipping Śrī Kṛṣṇa is also explained by the Lord: "Thus you will come to Me without fail". By following this instruction one becomes an eternal associate of the Lord, never to be separated from Him. That Arjuna attained this goal, and was an eternal associate of the Lord is hinted by King Parīkṣit in the following words spoken to the personified Kali (Śrīmad-Bhāgavatam 1.17.6):

Text 20

yas tvam kṛṣṇe gate dūram
saha-gāṇḍīva-dhanvanā
śocyo 'sy aśocyān rahasi
praharan vadham arhasi iti

yaḥ-on account of; tvam-you rogue; kṛṣṇe-Lord Kṛṣṇa; gate-having gone away; dūram-out of sight; saha-along with; gāṇḍīva-the bow named Gāṇḍīva; dhanvanā-the carrier, Arjuna; śocyāḥ-culprit; asi-you are considered; aśocyān-innocent; rahasi-in a secluded place; praharan-beating; vadham-to be killed; arhasi-deserve; iti-thus.

"You rogue, do you dare beat an innocent cow because Lord Kṛṣṇa and Arjuna, the carrier of the Gāṇḍīva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed."*

Text 21

satyam te ity anenātrārthe tubhyam eva śāpo 'ham iti praṇaya-viśeṣo darśita
satyam śapatha-tathyayoḥ ity amaraḥ. punar apy ati-kṛpayā sarva-guhyatamam ity
ādi vākyaṛthānām puṣṭy-artham āha pratijāne iti.

satyam-truly; te-to you; iti-thus; anena-by this; atra-here; arthe-in the meaning; tubhyam-to you; eva-certainly; śāpaḥ aham-I vow; iti-thus; praṇaya-viśeṣaḥ-specific affection; darśitaḥ-is revealed; satyam-the word "satyam"; śapatha-the meaning of "vow"; tathyayoḥ-or "truth"; iti-thus; amaraḥ-the "Amara-kośa" dictionary; punaḥ api-again; ati-kṛpayā-with great mercy; sarva-guhyatamam-the most confidential; iti ādi-in the verse beginning (18.64); vākya-of the words; arthānām-of the meaning; puṣṭi-artham-for explanation; āha-said; pratijāne-I promise; iti-thus.

In this verse (18.65) Lord Kṛṣṇa shows His special love for Arjuna, and vows (satyam te) that they who become His devotees will return to the spiritual world.

The Amara-kośa dictionary confirms this meaning for the word "satyam". The dictionary says: "the word `satyam' means `vow', or `truth'".

The Lord repeatedly encourages Arjuna, saying: "Because you are my very dear friend, I am speaking to you the most confidential part of knowledge."* (18.64).

The Lord also says: "Thus you will come to Me without fail. I promise you this because you are My very dear friend."* (18.65).

Text 22

nanu nānā-pratibandha-vikṣiptasya mama katham tvan-manas tv ādikam eva sidhyet. tatrāha sarva iti. sarva-śabdena nitya-paryanta dharma vivakṣitaḥ. pari-śabdena teṣāṃ svarūpato 'pi tyāgaḥ samarthitaḥ. pāpāni pratibandhaḥ. tad-ājñayā parityāge pāpānutpatteḥ. tad eva vyatirekeṇa drāḍhayati mā śucaḥ iti. atra

nanu-someone may object; nānā-various; pratibandha-obstacles; vikṣiptasya-cast aside; mama-of me; katham-how is it possible?; tvat-manaḥ-mind fixed upon You; tu-but; ādikam-beginning with; eva-certainly; sidhyet-may be successful; tatra-to answer this question; āha-He said; sarvaḥ iti-verse 18.66; sarva-śabdena-by the word "sarva (all)"; nitya-paryantaḥ dharmāḥ-prescribed duties according to the varṇāśrama system; vivakṣitaḥ-are intended; pari-śabdena-by the word "pari"; teṣāṃ-of them; svarūpataḥ-according to their own natures; api-even; tyāgaḥ-renunciation; samarthitaḥ-is intended; pāpāni-sins; pratibandhaḥ-are obstacles; tat-ājñayā-by His order; parityāge-in renunciation; by exclusion; drāḍhayati-confirms; mā-not; śucaḥ-worry; iti-thus; atra-in this connection.

Someone may say: "O Lord, how can it be possible for me to give up all obstacles on the path of spiritual realization, and fix my mind upon You, and become Your unalloyed devotee? Surely this is not possible for me."

To answer this objection, Śrī Kṛṣṇa spoke the next verse (18.66):

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."*

The word "sarva-dharmān" in this verse refers to the duties prescribed by the varṇāśrama system, and the word "parityajya" means "having renounced". Sins are considered stumbling blocks on the spiritual path. Lord Kṛṣṇa reassures Arjuna by saying: "I shall deliver you from all sinful reaction. Do not fear."*

Text 23

atra

aśocyān anvaśocas tvam
prajñā-vādāmś ca bhāṣase
gatāsūn agatāsūmś ca
nānuśocanti paṇḍitāḥ

atra-in this connection; aśocyān-that which is not worthy of lamentation; anvaśocaḥ-you are lamenting; tvam-you; prajñā-vādān-learned talks; ca-also; bhāṣase-speaking; gata-lost; asūn-life; agata-not past; asūn-life; ca-also; na-never; anuśocanti-lament; paṇḍitāḥ-the learned.

In the very beginning of the Gītā (2.11), Śrī Kṛṣṇa also instructed Arjuna not to fear or lament. The Lord said:

"While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead."*

Text 24

ity upakrama-vākye tasyāpaṇḍitatvam svasya ca paṇḍitatvam vyajya śoka-parityāgena mat-kṛtopadeśam eva grhāṇeti vivakṣitam. tataś ca tāratamya-jñānārtham eva bahudhopadiśyāpi mahopasamhāra-vākya-sthasya tasyopadeśasya paramatvam nirdiśya śoka-parityāgena tam eva tam etaṁ evopadeśam tvam grhāṇeti dvayor vākyayor ekārtha-pravṛttatvam api spaṣṭam. tataḥ śrī-kṛṣṇasyaivādhikyam siddham.

iti-thus; upakrama-vākye-in the beginning statement; tasya-his (Arjuna's); apaṇḍitatvam-ignorance; svasya-His own (Kṛṣṇa's); ca-also; paṇḍitatvam-learning; vyajya-displaying; śoka-of lamentation; parityāgena-by renunciation; mat-kṛta-spoken by Me; upadeśam-instruction; eva-certainly; bahudhā-in many ways; upadiśya-instructing; api-even; mahā-upasamhāra-vākya-sthasya-of the concluding statement; tasya-His; upadeśasya-of the instruction; paramatvam-superiority; nirdiśya-revealing; śoka-of lamentation; parityāgena-by renunciation; tam-that; eva-certainly; tam-that; grhāṇa-please accept; iti-thus; dvayor-of the two; vākyayor-statements; eka-one; artha-meaning; pravṛttatvam-determination; api-even; spaṣṭam-clearly; tataḥ-from this; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; adhikyam-superiority; siddham-is proven.

In this verse Śrī Kṛṣṇa simultaneously describes His own transcendental enlightenment, and Arjuna's condition of material ignorance. The Lord says to Arjuna: "Please accept My instructions, and give up this lamentation." Someone may argue that Bhagavad-gītā presents many different paths of spiritual realization. To this I reply: The Lord describes higher and lower levels of knowledge, in order to distinguish the higher from the lower. The concluding words of a book are understood to contain the essence of the book's instruction, and are the most significant part of it's content. In the conclusion of Bhagavad-gītā, Kṛṣṇa instructs

Arjuna to become a Kṛṣṇa-devotee, and give up all fear and lamentation. This instruction should be taken as the essence of Bhagavad-gītā. We may also note that the Lord's instruction to give up all fear is also repeated at the very beginning of His instructions (2.11). In this way the opening and concluding statements both present the same message.

Text 25

ata eva asad-vyāpadeśān neti cen na dharmāntareṇa vākya-śeṣāt iti nyāyād
upasaṁhārasyaivopakramārtha-nirṇayakatvād upakramopasaṁhārthasya ca
sarva-śāstrārethatvāt tatroktaṁ viśva-rūpam api tad-adhīnam eva. tac ca yuktam,
tenaiva darśitatvāt. tatra ca

ity arjunam vāsudevas tathoktvā
svakam rūpam darśayām āsa bhūyaḥ

iti narākāra-caturbhuja-rūpasyaiva svakatva-nirdeśāt. tad viśva-rūpam na tasya
sākṣāt svarūpam iti spaṣṭam.

ataḥ eva-therefore; asat-false; vyapdeśāt-because of instruction; na-not; iti-
thus; cet-if; na-not; dharmā-true; antareṇa-without; vākya-śeṣāt-because of the
concluding words; iti-thus; nyāyāt-from the Vedānta-sūtra (2.1.17);
upasaṁhārasya-of the concluding statement; eva-certainly; upakrama-of the
opening statements; artha-the meaning; nirṇayakatvāt-because of conclusively
establishing; upakrama-of the opening statement; upasaṁhāra-of the concluding
statement; arthasya-of the meaning; ca-also; sarva-śāstra-of all Vedic literatures;
arthatvāt-from the meaning; tatra-there; uktam-described; viśva-rūpam-Universal
Form; api-tat-adhīnam-subordinate to the Original form of Kṛṣṇa; eva-certainly;
tat-that; ca-also; yuktam-proper understanding; tena-by this; eva-certainly;
darśitatvāt-because of manifesting; tatra-there; ca-and; iti-thus; arjunam-unto
Arjuna; vāsudevaḥ-Kṛṣṇa; tathā-that way; uktvā-saying; svakam-His own;
rūpam-form; darśayām āsa-showed; bhūyaḥ-again; iti-thus; nara-ākāra-human-
like form; catuḥ-bhuja-four-armed; rūpasya-of the form; eva-certainly; svakatva-
the status of being His own; nirdeśāt-because of the indication; tat-therefore;
viśva-rūpam-the Universal Form; na-not; tasya-His; sākṣāt-direct; svarūpam-
original form; iti-thus; spaṣṭam-the meaning is clear.

That the concluding portions of a book are the most important part of its
contents, and present the author's opinions in a definitive form, is confirmed in
the following statement of Vedānta-sūtra (2.1.17):

"In the exposition of philosophy false statements must first be stated, in order
that they be refuted in the remainder of the explanation."

From this we may understand that the beginning and concluding statements of
scripture present the actual truth, and false conclusions are often given in the

midst of the book's contents, only to be refuted later. An example of this may be found in the Eleventh Chapter of Bhagavad-gītā, where Śrī Kṛṣṇa reveals His Universal Form to Arjuna, only to disclose later that this Universal Form is not His actual form. This is described in the following words, which conclude the Gītā's description of the Universal form (11.50):

"The Supreme Personality of Godhead, Kṛṣṇa, while speaking thus to Arjuna, displayed His four-armed form, and at last He showed him His real two-armed form, thus encouraging the fearful Arjuna."*

We may note in this connection that by identifying His human-like form as "svakaṁ rūpaṁ (His real form)", the Lord affirms that His original feature is His own humanlike form, and the manifestation of the Universal Form is not His original feature.

Text 26

ata eva parama-bhaktasyār junasyāpi na tad-abhīṣṭam, kintu tadiyaṁ svakaṁ rūpaṁ evābhīṣṭam

adṛṣṭa-pūrvam hr̥ṣito 'smi dr̥ṣṭvā
bhayena ca pravayathitaṁ manaḥ ity ādy-ukteḥ.

atah eva-therefore; parama-bhaktasya-by the great devotee; arjunaysa-Arjuna; api-even; na-not; tat-that Universal Form; abhīṣṭam-very much liked; kintu-but; tadiyam-His; svakaṁ-own; rūpaṁ-form; eva-certainly; abhīṣṭam-liked; adṛṣṭa-pūrvam-never seen before; hr̥ṣitaḥ-gladdened; asmi-I am; dr̥ṣṭvā-by seeing; bhayena-out of fear; ca-also; pravayathitam-perturbed; manaḥ-mind; iti-thus; ādi-beginning; ukteḥ-from the passage.

Even though Arjuna was a great devotee of the Lord, he did not appreciate the revelation of the Universal Form. Arjuna preferred to see the Lord's original, humanlike form. This is described in the following words spoken by Arjuna after Śrī Kṛṣṇa had revealed the Universal Form (11.45):

"After seeing this Universal Form, which I have never seen before, I am gladdened, but at the same time, my mind is disturbed by fear. Therefore please bestow Your grace upon me, and reveal again Your form as the Personality of Godhead, O Lord of Lords, O abode of the universe."*

Text 27

tad-darśanārtham arjunaṁ prati divya-dr̥ṣṭi-dāna-līngena tasyaiva mähātmyam iti tu bāla-kolāhalaḥ. narākṛti param brahma iti. tad amitaṁ brahmādvyaṁ śiṣyate

iti, yan-mitram paramānandam iti, sa eva nityātma-sukhānubhūty-abhivyudaṣṭa-mayaḥ iti, sa tvam vibho katham ihākṣapathaḥ pratītaḥ iti ca, tatha brahmaṇo hi pratiṣṭhāham iti, nāham prakāśaḥ sarvasya iti ca śravaṇena prakṛta-dṛṣṭas tatrāpy ākaraṇatvāt, bhagavac-chakti-viśeṣa-samvalita-dṛṣṭer eva tatra kāraṇatvāt.

tat-the Universal Form; darśana-artham-in order to enable him to see; arjunam prati-to Arjuna; divya-transcendental; dṛṣṭi-eyes; dāna-liṅgena-by the gift; tasya-of the Universal Form; mātmyam-glorification; iti-thus; tu-but; bāla-of foolish critics; kolāhalaḥ-uproar; nara-humanlike; ākr̥ti-whose form; param-the Supreme; brahma-Brahman; iti-thus; tat-that; amitam-unlimited; brahma-Brahman; advayam-non-dual; śiṣyate-remains; iti-thus; yat-of whom; mitram-friend; parama-ānandam-the supreme bliss; iti-thus; saḥ-He (the Supreme Personality of Godhead); eva-indeed; nitya-always; sukha-anubhūti-anyone thinking of Him immediately enjoys transcendental pleasure; abhivyudaṣṭa-mayaḥ-because all illusion is completely removed; saḥ-He; tvam-Your; vibho-O all-powerful Lord; katham-how is it possible?; iha-here; akṣa-of the eyes; pathaḥ-on the path; pratītaḥ-entered; iti-thus; ca-also; tathā-in the same way; brahmaṇaḥ-of the impersonal brahmajyoti; hi-certainly; pratiṣṭhā-the rest; aham-I am; iti-thus; na-nor; aham-I; prakāśaḥ-manifest; sarvasya-to everyone; iti-thus; ca-also; śravaṇena-by the statements of smṛti-sastra; prakṛta-by the material senses; dṛṣṭaḥ-seen; tatra-there; api-although; akaraṇatvāt-because of not being so; bhagavat-of the Supreme Lord; śakti-by the potency; viśeṣa-specifically; samvalita-endowed; dṛṣṭeḥ-from the vision; eva-certainly; tatra-there; karaṇatvāt-because of being so.

At this point a host of foolish critics will certainly raise a great childish commotion as they insist that the Universal Form is the original feature of the Absolute Truth. These critics will support their claim with the explanation that Śrī Kṛṣṇa gave Arjuna divine eyes to enable him to see the Universal Form (11.8). For this reason, they will say, the Universal Form is the original feature of the Godhead.

To answer these objections, I shall now list some verses from the Vedic literature that explain that Śrī Kṛṣṇa is the Original Feature of the Absolute Truth.

narākṛti param brahma

"The original feature of the Absolute Truth is His humanlike form."

-Padma Purāṇa

tad amitam brahmadvayam śiṣyate

"O Kṛṣṇa, You are the non-dual Absolute Truth who remains unchanged after the cosmic manifestation is annihilated."

-Śrīmad-Bhāgavatam 10.14.18

yan-mitram paramānandam

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the

inhabitants of Vrajabhūmi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

- Śrīmad-Bhāgavatam 10.14.32

sa eva nityātma-sukhānubhūty-abhivyūdasta-māyaḥ

"If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead Kṛṣṇa enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?"*

-Śrīmad-Bhāgavatam
10.12.39

"sa tvam vibho katham ihākṣa-pathaḥ pratītaḥ

"My dear Lord Kṛṣṇa, You are the Supersoul seated in everyone's heart. There are many great mystic yogīs who have eyes to see You through the Vedas and Upaniṣads. In order to achieve the elevated position of being equal in quality with You, they always meditate on You within their hearts. Although such exalted saintly persons may see You constantly within their hearts, they still can not see You eye to eye; therefore I am very much surprised that I am able to see You personally. Although I was in the midst of luxury and opulence, and was subjected to so much of the happiness and misery of material existence, I am so fortunate to be seeing You personally. As far as I know, when one becomes liberated from material existence, he can see You in this way."*

-Śrīmad-Bhāgavatam 10.64.26

"brahmaṇo hi pratiṣṭhāham

"I am the basis of the impersonal Brahman."*

-spoken by Lord Kṛṣṇa (Bhagavad-gītā 14.27)

Actually one cannot see Lord Kṛṣṇa with material eyes. The sight must be specifically empowered by the Lord's grace before one may be able to see Him in His original form as Kṛṣṇa. This is confirmed by Lord Kṛṣṇa Himself in the following words:

nāhaṁ prakāśaḥ sarvasya

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga-māyā]; and so the deluded world knows Me not, who am unborn and infallible)."*

-Bhagavad-gītā 7.25

Text 28

tatas tasyā dr̥ṣṭer divyatvaṁ dānaṁ ca narākāra-brahma-darśana-hetu-lakṣaṇāyās
tat-svabhāvika-dr̥ṣṭer anyāsau deva-vapur-darśana-hetur ity apekṣayaiva. tac ca
narākṛti para-brahma divya-dr̥ṣṭibhir api durdarśam ity uktam

tataḥ-therefore; tasyāḥ-of that; dr̥ṣṭeḥ-of the sight; divyatvam-divine position;
dānam-gift; ca-also; nara-human; ākāra-form; brahma-Absolute Truth; darśana-
sight; hetu-cause; lakṣaṇāyāḥ-with the characteristic; tat-that; svabhāvika-
natural; dr̥ṣṭeḥ-sight; anya-other; asau-that; deva-of the Supreme Lord; vapuḥ-
form; darśana-sight; hetuḥ-cause; iti-thus; apekṣayā-in reference to; eva-
certainly; tat-that; ca-also; nara-human; ākṛti-with a form; para-brahma-
Absolute Truth; divya-with divine; dr̥ṣṭibhiḥ-eyes; api-even; durdarśam-difficult
to see; iti-thus; uktam-described.

With his ordinary vision Arjuna was able to see Lord Kṛṣṇa, the humanlike Supreme Person. Arjuna required "divine" eyes (Bhagavad-gītā, Chapter 11) to see the Universal Form, although with his own natural vision he was perfectly able to see Lord Kṛṣṇa, the humanlike Supreme Personality of Godhead. Actually, it is more difficult to see the humanlike Lord Kṛṣṇa than it is to see the universal form of the Lord. The form of Lord Kṛṣṇa cannot be seen merely with the "divine" eyes given to see the Universal Form. This is confirmed in the following quote (Bhagavad-gītā 11.52) where Lord Kṛṣṇa again reveals His original humanlike form to Arjuna and says:

Text 29

sudurdarśam idam rūpaṁ
dr̥ṣṭavān asi yan mama
devā apy asya rūpasya
nityaṁ darśana-kāṅkṣiṇaḥ. ity ādinā.

sudurdarśana-very difficult to be seen; idam-this; rūpaṁ-form; dr̥ṣṭavān asi-as
you have seen; yat-which; mama-of Mine; devāḥ-the demigods; api asya-also
this; rūpasya-of the form; nityam-eternally; darśana-kāṅkṣiṇaḥ-always aspire to
see; iti-thus; ādinā-in the passage beginning.

"My dear Arjuna, the form which you are now seeing is very difficult to behold. Even the demigods are ever seeking the opportunity to see this form which is so dear."*

Text 30

kintu bhaktyaika-sudarśatvam ity apy uktam

bhaktyā tv ananyayā śakya
aham evaṁ-vidho 'rjuna
jñātum draṣṭum ca tattvena
praveṣṭum ca parantapa. ity ādinā

kintu-but; bhaktyā-by devotional service; eka-alone; sudarśatvam-the sight of the Lord; iti-thus; api-also; uktam-spoken; bhaktyā-by devotional service; tu-but; ananyayā-without being mixed with fruitive activities or speculative knowledge; śakyaḥ-possible; aham-I; evaṁ-vidhaḥ-like this; arjuna-O Arjuna; jñātum-to know; draṣṭum-to see; tattvena-in fact; praveṣṭum-and to enter into; ca-also; parantapa-O mighty-armed one; iti-thus; ādinā-beginning.

The humanlike Supreme Personality of Godhead may be seen only by devotional service. This is confirmed in the Bhagavad-gītā (11.54), where Lord Kṛṣṇa says:

"My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding."*

Text 31

na ca sudurdarśanam idam ity ādikam viśva-rūpa-param. dr̥ṣṭvedam manuṣam rūpam ity āder evāvahita-pūrvoktatvāt viśva-rūpa-prākaraṇasya tad vyavadhānāc ca. tathā caikādaśe sarveṣāṁ devādinām āgamane vyacākṣatāvitr̥ptākṣaḥ kṛṣṇam adbhuta-darśanam iti. tatraivānyatra govinda-bhujaguptāyām ity ādi. saptame yūyam nṛ-loke ity ādi ca. tṛtīye ca vismāpanam svasya ca iti. ata upasamhārānubodhena sva-vākya-tātparyena cāsyāpi prākaraṇasya śrī-kṛṣṇa-paramatvam eva. tasmāt śrī-kṛṣṇa-gītāsu ca śrī-kṛṣṇasyaiva svayam bhagavattvam sidhyeta.

na-not; ca-also; sudurdarśanam-very difficult to be seen; idam-this; iti ādikam-in the passage thus beginning; viśva-rūpa-Universal Form; param-superior; dr̥ṣṭvā-seeing; idam-this; mānuṣam-human; rūpam-form; iti ādeḥ-from the passage thus beginning; eva-certainly; avyavahita-not interrupted; pūrva-uktatvāt-from the previous statement; viśva-rūpa-of the Universal Form; prakaraṇasya-of the description; tat-from that; tyavadhānāt-because of separation; ca-also; tathā-in the same way; ca-also; ekādaśe-in the Eleventh Canto of Śrīmad-Bhāgavatam; sarveṣāṁ-all; deva-ādinām-of the demigods and other exalted persons; āgamane-during the arrival; vyacākṣata-saw; avitr̥pta-with unsatiated; akṣaḥ-eyes; kṛṣṇa-Śrī Kṛṣṇa; adbhuta-who was wonderful; darśanam-to behold; iti-thus; tatra-there; eva-certainly; anyatra-in another place; govinda-of Lord Govinda; bhujaby the arms; guptāyām-protected; iti ādi-in the passage thus beginning; saptame-in the Seventh Canto of Śrīmad-Bhāgavatam; yūyam-all of you (the Pāṇḍavas);

nṛ-loke-within this material world; iti ādi-in the passage beginning; ca-also; tṛtīye-in the Third Canto of Śrīmad-Bhāgavatam; ca-also; vismāpanam-wonderful; svasya-of His own; ca-and; iti-in the passage beginning; ataḥ-from this; upasānhāra-of the conclusion; anubodhena-by recognition; sva-vākya-of His own words; tātparyeṇa-carrying the meaning; ca-and; asya-of that; api-even; prakaraṇasya-chapter; śrī-kṛṣṇa-of Śrī Kṛṣṇa; paramatvam-superiority; eva-certainly; tasmāt-therefore; śrī-kṛṣṇa-gītāsu-in the Bhagavad-gītā; ca-also; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; svayam bhagavattvam-the status of the Original Personality of Godhead; sidhyate-may be concluded.

By explaining how the humanlike form of Lord Kṛṣṇa is so rare and difficult to see, the Lord explains that His Original form as Lord Kṛṣṇa is superior to the Universal Form. This is also confirmed in the following verse (Bhagavad-gītā 11.51):

"When Arjuna thus saw Kṛṣṇa in His original form, he said: seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature."*

We may also note in this connection that these verses immediately follow the Lord's revelation of His original humanlike form, and are distinctly apart from the revelation of the Universal Form. For this reason no one may interpret these verses as descriptions of the Universal Form. The supremacy of the form of Lord Kṛṣṇa among all the forms of the Personality of Godhead is also described in the following verses from Śrīmad-Bhāgavatam:

"When Lord Brahmā and all the demigods and sages arrived they became astonished to see the wonderfully beautiful form of Lord Kṛṣṇa, and they constantly gazed upon Him with unsatiated eyes."***

-11.6.5

"Very eager to see Lord Kṛṣṇa, Nārada Muni continually remained in the city of Dvārakā."***

-11.2.1

"My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house."*

-7.10.48

"The Lord appeared in the mortal world by His internal potency, yogamāyā. He came in His eternal form which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṅṭha. Thus His (Śrī Kṛṣṇa's) transcendental body is the ornament of all ornaments."*

-3.2.12

These statements of Śrīmad-Bhāgavatam, along with Lord Kṛṣṇa's concluding statements in Bhagavad-gītā (18.55-66) clearly show that Lord Kṛṣṇa is the Original Personality of Godhead.

Text 32

ata evoktam

ekam śāstram devakī-putra-gītam
eko devo devakī-putra eva
karmāpy ekām devakī-putra-sevā
mantra py eko devakī-putra-nāma

ataḥ eva-therefore; uktam-it is said; ekam-one; śāstram-scripture; devakī-putra-of Lord Kṛṣṇa; gītam-the song; ekaḥ-one; devaḥ-deity; devakī-putraḥ-Kṛṣṇa; eva-certainly; karma-work; api-also; ekam-one; devakī-putra-of Kṛṣṇa; sevā-the service; mantraḥ-hymn; api-also; ekaḥ-one; devakī-putra-of Kṛṣṇa; nāma-the holy name.

Because Bhagavad-gītā thus contains the most essential message of spiritual life (that Śrī Kṛṣṇa is the Supreme Personality of Godhead), it is glorified in the following way in the Gītā-māhātmya:

"Let there be one scripture only, one common scripture for the whole world-Bhagavad-gītā. Let there be one God for the whole world: Śrī Kṛṣṇa, and one hymn, one mantra, one prayer-the chanting of His name: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and let there be one work only-the service of the Supreme Personality of Godhead."*

Text 33

tathā śrī-gopāla-pūrva-tāpanī-śrutāv api munayo ha vai
brahmānam ucuḥ kaḥ paramo devaḥ ity ādy anantaram. tad u hovāca brāhmaṇaḥ
kṛṣṇo vai-paramam daivatam ity ādi. upasamhāre ca tasmāt kṛṣṇa eva paro devas
tam dhyāyet tam rasayet tam yajed ity om tat sat iti.

tathā-in the same way; śrī-gopāla-pūrva-tāpanī-śrutau-in the First Chapter of the Gopāla-tāpanī Unapniṣad; api-also; paramaḥ devaḥ-is the Supreme Personality of Godhead; kaḥ-who?; iti ādi-anantaram-in the passage thus beginning; tat-to them; u-certainly; ha-indeed; uvāca-said; brahmaṇaḥ-Brahma; kṛṣṇaḥ-Kṛṣṇa; vai-certainly; paramam-the Supreme; daivatam-Personality of Godhead; iti ādi-in the passage thus beginning; upasamhāre-in the concluding statement; ca-also; tasmāt-therefore; kṛṣṇaḥ-Lord Kṛṣṇa; eva-certainly; paraḥ devaḥ-the Supreme Personality of Godhead; tam-upon Him; dhyāyet-one should

meditate; tam-Him; raset-one should glorify; tam-Him; bhajet-one should serve; tam-Him; yajet-one should worship; iti-thus; om tat sat iti-pronouncing the sacred syllables om tat sat.

That Śrī Kṛṣṇa is the Supreme Personality of Godhead is also confirmed in the First Chapter of the Gopāla-tāpanī Upaniṣad. We find the following verses in the beginning and end of that scripture:

"The four Kumāras once approached their father, Lord Brahmā, and asked: Please tell us who is the Supreme Personality of Godhead? Whom does death fear? By knowing whom does everything else become known? Who created the spiritual and material worlds? (1.2)

"Brahmā replied to them: Kṛṣṇa is the Supreme Personality of Godhead. Death is afraid of Govinda. By understanding Gopījanavallabha everything becomes known.

-1.2-3

"Therefore, because Lord Śrī Kṛṣṇa is the Original Supreme Personality of Godhead, one should always meditate upon Him. One should glorify Him, serve Him and worship Him always. Pronouncing the sacred syllables om tat sat, the first chapter of Śrī Gopāla Tāpanī Upaniṣad is concluded."

-1.54

Text 34

kiṁ bahunā. sarvāvatārāvatāri-lakṣaṇa mahā-bhāgavattā-mudrāḥ sāksād eva tatra
vartanta iti śrūyate padmādhyāya-trayeṇa. yathā tadyāḥ kiyantaḥ ślokāḥ

kiṁ bahunā-what need is there of further explanations; sarva-of all; avatāra-incarnations of Godhead; avatāra-the origin; lakṣaṇaḥ-with the characteristics; mahā-bhāgavattā-mudrāḥ-the signs of the Original Personality of Godhead; sāksāt-directly; eva-certainly; tatra-there; vartante-are; iti-thus; śrūyate-is confirmed in the scriptures; padma-adhyāya-trayeṇa-in three chapters of the Padma Purāṇa; yathā-just as; tadyāḥ kiyantaḥ ślokāḥ-the following verses.

What need is there to provide any further evidence to prove that Śrī Kṛṣṇa is the Supreme Personality of Godhead? Śrī Kṛṣṇa has all the attributes of the Supreme Godhead, and even the markings on His hands and feet confirm this. This is described in the following verses from the Padma Purāṇa:

Text 35

brahmovāca

śṛṇu nārada vakṣyāmi

padayoś cihna-lakṣaṇam
bhagavat-kṛṣṇa-rūpasya
hy ānandaika-ghanasya ca

brahmā-uvāca-Brahmā said; śṛṇu-just hear; nārada-O Nārada; vaksyāmi-I shall describe; pādayoḥ-of the lotus feet; cihna-lakṣaṇam-the signs; bhagavat-full of all opulences; kṛṣṇa-rūpasya-in the form of Kṛṣṇa; hi-certainly; ānanda-of transcendental bliss; eka-ghanasya-full of intense; ca-and.

"Brahmā said: O Nārada, please listen, and I shall describe to you the transcendental symbols on the lotus feet of the supremely blissful Supreme Personality of Godhead, Lord Kṛṣṇa.

Text 36

avatārā hy asaṅkhyātāḥ
kathitā me tavāgrataḥ
param samyak pravakṣyāmi
kṛṣṇas tu bhagavān svayam

avatārah-incarnations of Godhead; hi-certainly; asaṅkhyātāḥ-innumerable; kathitāḥ-have been described; me-by me; tava agrataḥ-to you; param-supreme; samyak-truely; pravakṣyāmi-I shall say; kṛṣṇaḥ-Śrī Kṛṣṇa; tu-but; bhagavān-the Original Personality of Godhead; svayam-personally.

"Now that I have described the uncountable incarnations of Godhead, I shall say to you that Śrī Kṛṣṇa is the Original Form of the Personality of Godhead.

Text 37

devānām kārya-siddhārtham
ṛṣiṇām ca tathaiva ca
āvirbhūtas tu bhagavān
svānām priya-cikīrṣayā

devānām-of the demigods; kārya-of the work; siddha-perfection; artham-for the purpose; ṛṣiṇām-of the sages; ca-also; tathā-in the same way; eva-certainly; ca-also; āvirbhūtaḥ-appeared; tu-also; bhagavān-the Original Personality of Godhead; svānām-His pure devotees; priya-cikīrṣayā-desiring to please.

"Śrī Kṛṣṇa is the Original Personality of Godhead, who has descended to this material world in order to please His devotees and fulfill the desires of the sages and demigods.

Text 38

yair eva jñāyate devo
bhagavān bhakta-vatsalaḥ
tāny aham veda nānyo 'sti
satyam etan mayoditam

yaiḥ-by which; eva-certainly; jñāyate-is known; devaḥ-as the Personality of Godhead; bhagavān-full of all transcendental opulences; bhakta-vatsalaḥ-very affectionate to His devotees; tāni-them; aham-I; veda-know; na-not; anyaḥ-another; asti-there is; satyam-truthfully; etat-this; mayā-by me; uditam-is spoken.

"Please know that I am speaking the truth when I say to you that there is no one who is equal to Lord Kṛṣṇa. I know very well the transcendental markings on Lord Kṛṣṇa's lotus feet which reveal Him to be the supremely opulent Original Personality of Godhead, who is very dear to His devotees.

Text 39

ṣoḍaśaiva tu cihnāni
mayā dr̥ṣṭāni tat-pade
dakṣiṇe cāṣṭa-cihnāni
itare sapta eva ca

ṣoḍaśa-sixteen; eva-certainly; tu-also; cihnāni-marks; mayā-by me; dr̥ṣṭāni-observed; tat-pade-on His lotus feet; dakṣiṇe-on the right; ca-and; aṣṭa-eight; cihnāni-marks; itare-on the other; saptaḥ-seven; eva-certainly; ca-also.

"I have personally seen sixteen auspicious markings on Lord Kṛṣṇa's lotus feet. Eight marks are on His right foot and seven on His left.

Text 40

dhvajam padmam tathā vajram
aṅkuśo yava eva ca
svastikam cordhvarekhā ca
aṣṭa-koṇam tathaiva ca

dhvajam-a flag; padmam-lotus flower; tathā-in the same way; vajram-thunderbolt; aṅkuśaḥ-rod for controlling elephants; yavaḥ-barleycorn; eva-certainly; ca-also; svastikam-svastika; ca-and; ūrdhva-rekhā-an auspicious line

going from bottom to top; ca-and; aṣṭa-koṇam-eight pointed star; tathā-in the same way; eva-certainly; ca-also.

"On Lord Kṛṣṇa's right foot there are the signs of a flag, lotus, thunderbolt, rod for controlling elephants, barleycorn, svastika, ūrdhva-rekhā line, and an eight-pointed star.

Text 41

saptānyāni pravakṣyāmi
sāmpratam vaiṣṇavottama
indracāpam trikoṇam ca
kalaśam cārdha-candrakam

ambaram matsya-cihnam ca
goṣpadam saptamam smṛtam
aṅkāny etāni bho vidvan
dṛśyante tu yadā kadā

sapta-seven; anyāni-others; pravakṣyāmi-I shall describe; sāmpratam-now; vaiṣṇava-uttama-O best of the Vaiṣṇavas; indracāpam-rainbow; trikoṇam-triangle; ca-also; kalaśam-water-pot; ca-and; ardha-candrakam-half-moon; ambaram-sky; matsya-cihnam-the mark of a fish; ca-and; goṣpadam-the hoofprint of a cow; saptamam-seventh; smṛtam-is remembered; aṅkāni-signs; etāni-these; bho-O; vidvan-learned devotee; dṛśyante-are seen; tu-and; yadā kadā-whenver.

"O best of the Vaiṣṇavas, on Lord Kṛṣṇa's left lotus foot there are the marks of a rainbow, triangle, water-pot, half-moon, sky, fish, and cow's hoofprint.

Text 42

kṛṣṇākhyam tu param brahma
bhuvī jātām na saṁśayaḥ
dvayam vātha trayam vātha
catvaraḥ pañca caiva ca
dṛśyante vaiṣṇava-śreṣṭha
avatāre kanthañcana. ity ādi

kṛṣṇa-Kṛṣṇa; ākhyam-named; tu-but; param-supreme; brahma-Godhead; bhuvī-on the earth; jātām-born; na saṁśayaḥ-without any doubt; dvayam-two; vā-or; atha-now; trayam-three; vā-or; atha-now; catvāraḥ-four; pañca-five; ca-and; eva-certainly; ca-also; dṛśyante-are observed; vaiṣṇava-śreṣṭha-O best of the Vaiṣṇavas; avatāre-on the incarnation of the Personality of Godhead; kathañcana-from time to time; iti-thus; ādi-in the passage beginning.

"O best of the Vaiṣṇavas, Lord Kṛṣṇa is the Original feature of the Personality of Godhead. Of this there is no doubt. On the lotus feet of the many incarnations of the Lord two, three, four, or five of these auspicious signs may be present, but all sixteen signs are present only on the feet of Lord Kṛṣṇa.

Text 43

ṣoḍaśam ca tathā cihnam
śṛṇu devarṣi-sattama
jambuphala-samākāram
dṛśyate yatra kutracit. ity uktam.

ṣoḍaśam-sixteen; ca-and; tathā-in the same way; cihnam-marks; śṛṇu-please hear; devarṣi-sattama-O best of the sages; jambu-phala-gold; sama-equal; ākāram-form; dṛśyate-are seen; yatra-where; kutracit-at certain times.

"O best of the sages, please hear me: On the lotus feet of a certain incarnation of the Lord, who bears a golden complexion, all sixteen signs are also present."

Text 44

tasmād asty eva svayam-bhagavattvaṁ śrī-kṛṣṇasyaiva. tathā ca brahma-vaivarte
bhagavad-avatāra-prasaṅge sūta-vākyam

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tasmāt-therefore; asti-there is; eva-certainly; svayam-bhagavattvam-the status as the Original Personality of Godhead; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; tathā-in the same way; ca-also; brahma-vaivārte-in the Brahma-vaivārta Purāṇa; bhagavat-of the Personality of Godhead; avatāra-of the incarnations; prasāṅge-in the context; sūta-of Sūta Gosvāmī; vākyaṃ-the statement.

That Śrī Kṛṣṇa is the Original Personality of Godhead is confirmed both in this passage and in the following passage spoken by Sūta Gosvāmī in the Brahma-vaivārta Purāṇa:

Text 45

avatārāḥ hy asaṅkhyeyā
asan sattva-svabhāviṇaḥ
viṁśatis teṣu mukhyān yān
śrūtvā mucyen mahāmhasaḥ

avatārāḥ-the incarnations of Godhead; hi-certainly; asaṅkhyeyāḥ-innumerable; asan-are; sattva-svabhāviṇaḥ-with spiritual forms; viṁśatiḥ-twenty; teṣu-among them; mukhyān-most important; yān-which; śrūtvā-hearing about; mucyet-one may become free; maha-amhasaḥ-from the greatest sins.

"The innumerable incarnations of the Supreme Lord all manifest eternal spiritual forms, and among them twenty incarnations are most prominent. If one hears the glories of these twenty incarnations, he will become freed from the most abominable sins."

Ssarva-samvādinī Comment 82 (Part 3)

Text 1

atha śṛṇu nārada vakṣyāmi ity ādi caraṇa-cihna-pratipādaka-padma-vacanānte
ādi-śabdād etāny api padyāni jñeyāni

atha-now; śṛṇu nārada vakṣyāmi iti adi-the quotation which begins on page
476; caraṇa-of the Lord's lotus feet; cihna-the markings; pratipādaka-describing;
padma-of the Padma Purāṇa; vacaṇa-the statement; ante-at the conclusion; ādi-
śabdāt-from the word "ādi" etāni-these; api-also; padyāni-verses; jñeyani-may be
understood.

The following verses from the Vedic literatures may be appended to this
description of Lord Kṛṣṇa's lotus feet.

Text 2

madhye dhvajā tu vijñeyā
padmaṁ tryāṅgula-mānataḥ
vajraṁ vai dakṣiṇe parśve
aṅkuśo vai tad-agrataḥ

madhye-in the middle; dhvajā-a flag; tu-also; vijñayā-should be understood;
padmaṁ-a lotus flower; tri-āṅgula-mānataḥ-the measurement of 3 fingers;
vajraṁ-a thunderbolt; vai-certainly; dakṣiṇe-on the right; parśve-side; aṅkuśaḥ-a
rod for controlling elephants; vai-certainly; tad-agrataḥ-before that.

"In the middle of Lord Kṛṣṇa's lotus foot there is the mark of a flag, and also a
lotus flower, three fingers distant from the front of the foot. On the left side of His
foot there is the mark of a thunderbolt and before that there is the mark of a rod
for controlling elephants.

Text 3

yavo 'py aṅgustha-mūle syāt
svastikaṁ yatra kutrācit
ādim caraṇam ārabhya
yāvat vai madhyamā sthitā

yavaḥ-a barleycorn; api-also; aṅgustha-of the big toe; mūle at the base; syāt-
is; svastikaṁ-a svastika; yatra-where kutrācit-somewhere; ādim-beginning;
caraṇam-foot; ārabhya- having begun; yāvat-to which extent; vai-certainly;
madhyamā-in the middle; sthitā-situated.

"At the base of the Lord's big toe there is the mark of a barleycorn and also the

mark of a svastika.

Text 4

tāvad vai ūrdhva-rekhā ca
kathitā padma-samjñake
aṣṭa-koṇam tu bho vatsa
mānam cāṣṭāṅgulaiś ca tat

tāvat-in that way; vai-certainly; ūrdhva-rekhā-an auspicious line going from top to bottom; ca-also; kathitā-is described; padma-sāmjñake-in the Padma Purāna; aṣṭa-konam-an eight-pointed str; tu-also; bho-oh; vatsa-o son; mānam-measurement; ca-also; aṣṭa-eight; āṅgulaih-with fingers; ca-also; tat-that.

"There is also an ūrdhva-rekhā line beginning at the junction of the big-toe and fore-toe and extending to the middle of the Lord's lotus feet. This ūrdhva-rekhā line is also described in the Padma Purāṇa. Eight fingers away from the middle toe there is the mark of an eight-pointed star.

Text 5

nirdiṣṭam dakṣiṇe pāde
ity āhur munayaḥ kila
evam pādasya cihnāni
tāny eva vaiṣṇavottama

nirdiṣṭam-described; dakṣiṇe-on the right; pāde-foot; iti-thus; āhuh-they have explained; munayaḥ-the sages; kila-certainly; evam-thus; pādasya-of the foot; cihnani-the marks; tāni-they; eva-certainly; vaiṣṇava-of the devotees; uttama-o best.

"O best of the Vaiṣṇavas, the great sages have described the markings on Lord Kṛṣṇa's right foot in this way.

Text 6

daksinetara-sthānāni
samvadāmīha sāmpratam
catur-āṅgula-mānena
tv aṅgulīnām samīpataḥ

indra-cāpam tato vidyād
anyatra na bhavet kvacit
tri-konaṁ madhyaṅirdiṣṭam
kalaśo yatra kutracit

dakṣiṇa-of the right foot; itara-other; sthānāni- places; samvadāmi-I am explaining; ina-here; sāmpratam-now; catuḥ-aṅgula-of four finger; mānena-with the measurement; tu-also; angulīnām samīpataḥ-near the toes; indra-cāpam-a rainbow; tataḥ-then; vidyāt-may be; anyatra-in another place; na-not; bhavet-may be; anyatra-in another place; na-not; bhavet-may be; kvacit-anywhere; tri-konaṁ-a triangle; madhya-in the middle; nir-diṣṭam-indicated; kalaśaḥ-a water-pot; yatra-where; kutracit-somewhere.

"I have thus described the markings on the Lord's right foot, and now I shall describe the left foot of the Lord. On the Lord's left foot, near the toes, there is a rainbow four fingers in length. In the middle of the foot there are also a triangle and water-pot.

Text 7

aṣṭāṅgula-pramāneṇa
tad bhaved ardha-candrakam
ardha-candra-samākāraṁ
nir-diṣṭam tasya su-vrata

aṣṭa-eight; aṅgula-fingers; pramāneṇa-in measurement; tat-that; bhavet-is; ardha-candrakam-half-moon; ardha-candra-half-moon; sama-ākāraṁ-resembling; nir-diṣṭam-indicated; tasya-of the Lord; su-vrata-o pious Nārada.

"O pious Nārada, on the Lord's left foot there is also the mark of a half-moon, which is eight fingers in length.

Text 8

bindur vai matsya -cihnam ca
hy ādy-ante vai nirūpitam
gośpadaṁ teṣu vijñeyam
ādy-aṅgula-pramānataḥ ity ādi

binduḥ-a drop; vai-certainly; matsya-of a fish; cihnam-the mark; ca-also; hi-certainly; ādi-from beginning; ante-to end; vai-certainly; nirūpitam-described;

gośpadam-a cow's hoofprint; teṣu-among them; vijñeyam-may be known; ādi-one; angula-finger; pramānataḥ-in measurement; iti-thus; ādi-in the passage beginning.

"There are also a kuṅkuma spot, the mark of a fish, and the mark of a cow's hoofprint, one finger in diameter. In this way I have completely described the markings on the lotus feet of Lord Kṛṣṇa."

Text 9

tad-agre ca

śoḍaśam tu tathā cihnam
śṛṇu devarṣi-sattama
jambu-phala-samākāram
dṛśyate yatra kutracit
tat-cihnam śoḍaśam proktam
ity āhur munayo 'naghaḥ iti

tad-agre-in the preceding passage; ca-also; śoḍaśam- 16; tu-but; tathā-in that way; cihnam-signs; śṛṇu-please hear; deva-ṛṣi-of the great sages; sattama-O best; jambu-phala-samākāram-with a form like a jambu fruit; dṛśyate-is seen; yatra-where; kutracit-somewhere; tat-cihnam-those signs; śoḍaśam-16; proktan-described; iti-thus; āhuḥ- describe; munayaḥ-sages; anaghaḥ-pure; iti-thus.

This description of the Lord's lotus feet begins with the following statement:

"O Nārada, O best of the sages, please hear from me about the sixteen markings on the lotus feet of Lord Kṛṣṇa. These markings are as beautiful as a graceful jambu fruit, and I shall now describe them as they have been previously been described by the pure-hearted devotees."

Text 10

atra vaiṣṇavottama ity ādikam śrī-nārada-sambodhanam. yadā kadā iti yadā kadācid evety arthaḥ. madhyama-pārṣṇi-paryantayoḥ sama-deśo madhyaḥ tatra dhvajā dhvajāḥ.

atra-in these verses; vaiṣṇava-of the devotees; uttama-O best; iti-thus; ādikam-in the passage beginning; śrī-nārada-Śrī Nārada; sambodhanam-addressed in the vocative case; yadā kadā-the words "yadā kḍā; iti-thus; yadā kadācid-"whenever"; eva-certainly; iti-thus; arthaḥ-the meaning; madhyama-the

word "madhyama"; pārṣṇi-paryantayoh- means "culminating in the heel; sama-deśaḥ-middle part; madhyaḥ-"madhyaḥ"; tatra-there; dhvajaḥ-the mark of the flag.

In these verses the word "vaiṣṇavottama" is used in the vocative case to address Nārada Muni. The words "yadā kadā" mean "whenever", "madhyama" means "that part culminating in the heel, "madhyaḥ" means "the middle part", and "dhvajā" means "flag".

Text 11

try-aṅgula-mānataḥ pādāgre try-aṅgula-pramana-deśam parityajyety arthaḥ

padmasyādho dhvajam dhatte
sarvānartha-jaya-dhvajam

iti skānde-vacanāt.

try-aṅgula-mānataḥ-the word "try-aṅgula-mānataḥ" pāda-of the foot; agre-at the front; tri-for three; aṅgula- fingers; pramāna-the measurement; deśam-place; parityajya- having left; iti-thus; arthaḥ-the meaning; padmasya-the lotus; adhaḥ-below; dhvajam-the flag; dhatte-is placed; sarva-all; anartha-unwanted material tendencies; jaya-for defeating; dhvajam-the flag; iti-thus; skānda-of the Skanda Purana; vacanāt-from the statement.

The word "try-aṅgula-mānataḥ" means "three fingers in distance from the front part of the foot". This is corroborated by the following description of the Lord's lotus feet in the Skanda Purāṇa:

"Below the mark of the lotus is the mark of a flag. This flag represents victory over all that is unwanted."

Text 12

yatra kutracit parita ity arthaḥ. ādim aṅguṣṭha-tarjani-sandhim ārabhya madhyama-madhyam yāvat tāvad ūrdhva-rekṣa vyavasthitā padma-samjñake puāṇe kathitā ity arthaḥ.

yatra kutracit-the words "yatra kutracit"; paritaḥ-mean "everywhere"; iti-thus; arthaḥ-the meaning; ādim-beginning; aṅguṣṭha-tarjani-sandhim-the junction of the big-toe and the fore-toe; ārabhya-beginning; ; madhyama-madhyam-in the middle; yāvat-from there; tāvad-to there; ūrdhva-rekṣa-ūrdhva-rekhā line;

vyavasthitā-situated; padma-saṁjñake-the words "padma-saṁjake; puṇe-in the Purāṇa; kathitā-spoken; iti-thus; arthaḥ-the meaning.

The words "yatra kutracit" mean "everywhere". The word "ādim" means "the junction of the big toe and the fore-toe". The "ūrdhva-rekhā" line begins at that point and extends to the middle of the Lord's foot. The words "kathitā padma-saṁjñake" mean "described in the Padma Purāṇa".

Text 13

Aṣṭaṅgulair mānam tat iti madhyamāṅguly-agtād aṣṭāṅgula-mānam parityajyety arthaḥ.

aṣṭa-of eight; aṅgulaiḥ-fingers; mānam-measurement; tat-that; iti-thus; madhyama-middle; aṅguli-toe; agrāt-from the beginning; aṣṭa-eight; aṅgula-fingers; mānam-measurement; parityajyety-going away; iti-thus; arthaḥ-the meaning.

The phrase "aṣṭāṅgulaiḥ mānam tat" means "eight fingers away from the middle toe".

Text 14

tāvad vistāratvena vyākhyāyaṁ sthānāsamāveśaḥ ata eva pūrvam api tathā vyākhyātam. evam uttaratrāpi jñeyam.

tāvat-in that way; vistāratvena-with all details; vyākhyāyam-in the explanation; sthāna-places; asama-extraordinary; āveśaḥ-entrance; ataḥ eva-therefore; pūrvam-previously; api-also; tathā-in the same way; vyākhyātam-described; evam-in this way; uttaratra-in the next; api-also; jñeyam-may be understood.

In this way the elaborate description of the markings on Lord Kṛṣṇa's right lotus foot is concluded. The description of the left lotus foot follows.

Text 15

indra-cāpa-tri-koṅārdha-candrakāṇi" kramād adho-'dho-bhāga-sthāni. anyatreṭi śrī-kṛṣṇād anyatrety arthaḥ.

indra-cāpa-rainbow; trikoṇa-triangle; ardha-candrakāni-and half moon; kramāt-in sequence; adhaḥ adhaḥ-bhāga-sthāni-situated one beneath the other; anyatra-in another place; śrī-kṛṣṇāt- except for Śrī Kṛṣṇa; anyatra-any other place; iti-thus; arthaḥ-the meaning.

On the Lord's left foot, first there is the mark of the rainbow. Below that is the mark of the triangle, and below that is the mark of half-moon. The word "anyatra" means "any place other than the lotus feet of Śrī Kṛṣṇa."

Text 16

binduḥ ambaram. ādau caraṇasyādi-deśe tad-aṅguli-samīpe binduḥ. ante pārṣṇi-deśe matsya-cihnam. ṣoḍaśam cihnam ubhayor api jñeyam. dakṣiṇādyā-niyamenoktatvāt. atra dakṣiṇāṅguṣṭhādhas cakram, vāmṅguṣṭhādhas tanmukham", darām ca skāndoktānusāraṇa.

binduḥ- the word "bindu"; ambaram-kumkuma; ādau-in the beginning; caraṇasya-of the foot; ādi-deśe-in the fore-part; tat-aṅguli-the toes; samīpe-near; bindhūḥ-the bindu mark; ante-at the end; pārṣṇi-deśe-at the heel; matsya-of a fish; cihnam-the mark; ṣoḍaśam-16; cihnam-marks; ubhayor-of the two feet; api-also; jñeyam-may be understood; dakṣiṇā-ādyā-niyamena-by the description of the right and left feet of the Lord; aṅguṣṭha-big toe; adhaḥ-below; tat-mukham-tanmuha; darām-dara; ca-also; skānda-of the Skānda Purāṇa; ukta-the statement; anusāraṇa-according to.

The word "bindu" means "kuṅkuma spot."
This mark is found at the front part of the Lord's sole near the toes. At the Lord's heel there is the mark of a fish. In this way there are sixteen auspicious marks on the right and left feet of the Lord.

The Skānda Purāṇa further describes:

"beneath the big toe of the Lord's right foot there is the mark of a cakra, and beneath the big toe of the Lord's left foot there are the marks of a tanmukha and dara."

Text 17

te hi śrī-Kṛṣṇe 'py anyatra śrūyete. yathādi-varāhe mathurā-maṇḍala-māhātmye
yatra Kṛṣṇena sañcīṭṇam
kṛīḍitam ca yathā-sukham
cakrāṅkita-padā tena

sthāne brahmamaye śubhe iti.

te-the two lotus feet; hi-certainly; Śrī-Kṛṣṇe-of Śrī Kṛṣṇa; api-also; anyatra-in other Vedic literatures; śrūyete-are heard; yathā-just as; ādi-varāhe-in the Ādi-varāha Purāṇa; mathurā-maṇḍala-of Mathurā maṇḍala; mähātmye-in the glorification; yatra-where; kṛṣṇena-by Śrī Kṛṣṇa; sañcīṇam krīḍitam-pastimes were performed; ca-also; yathā-sukham-as He wished; cakra-with the disc; añkita-marked; padā-with the foot; tena-by Him; sthāne-in the place; brahmamaye-spiritual; śubhe-auspicious; iti-thus.

The two lotus feet of Lord Kṛṣṇa are described in many places in the Vedic literatures. For example in the Mathurā-maṇḍala-mähātmya section of the Purāṇa we find the explanation:

"Lord Kṛṣṇa, whose lotus foot is marked with the sign of the cakra, performed pastimes according to His own desire in the auspicious transcendental place known as Mathurā-maṇḍala."

Text 18

śrī-gopāla-tāpanyām

śaṅkha-dhvajātapatras tu
cīhñitam ca pada-dvayam iti.

ātapatram idam cakrādhasṭāj jñeyam. dakṣiṇasya prādhanyat tatraiva sthāna-samāveśāc ca. aṅguli-parimāṇa-mātra-dairghyāc-caturdaśāmsena tad-vistārāy śaṣṭāmsena jñeyam. anyatra dairghye caturdaśāṅguli-parimāṇātvena vistāre śaḍ-aṅguli-parimāṇsatvena pradiddher iti.

śrī-gopāla-tāpanyām-in the Gopāla-tāpanī Upaniṣad (2.62); śaṅkha-with the conch-shell; dhvaja-flag; ātapatras-and umbrella; tu-also; cīhñitam-marked; ca-also; pada-lotus feet; dvayam-pair; iti-thus; ātapatram- umbrella; idam-this; cakra-the disc; adhasṭāt-beneath; jñeyam-should be understood; dakṣiṇasya-of the right foot; prādhanyāt-primarily; tatra-there; eva-certainly; sthāna-samāveśāt-from the place; ca-also; aṅguli-of the fingers; parimāṇa-mātra-measurement; dairghyāt-by length; caturdaśa-fourteen; amsena-by part; jñeyam-should be known; anyatra- otherwise; dairghye-in lengthl caturdaśa-fourteen; aṅguli- fingers; parimāṇatvena-by measurement; vistāre-in extent; śaś-six; aṅguli-fingers; parimāṇatvena-by measurement; prasiddheḥ-celebrated; iti-thus.

The markings of the Lord's lotus feet are also described in Gopāla-tāpanī Upaniṣad (2.62):

"Lord Kṛṣṇa's lotus feet are marked with the signs of the conchshell, flag, and parasol."

The sign of the umbrella is situated fourteen aṅgulis beneath the cakṛa and six aṅgulis to the right on the Lord's right foot.

(At this point the Sarva-samvādinī ends and the Kṛṣṇa-sandarbhā continues.)

Text 46

ity ādiā prāyaśaḥ śrī-bhāgavatavat śrī-Kṛṣṇa-sahitāms tān gaṇayitvā punar āha
narasimhādayo 'nye 'pi
sarva-pāpa-vināśanaḥ
yad-vibhūti-viśeṣeṇā-
laṅkṛtaṁ bhuvī jāyate
tat sarvam avagantavyaṁ
kṛṣṇāmsāmsā-samudbhavam. iti

iti-thus; ādinā-in the passage beginning; prāyaśaḥ- for the most part; śrī-bhāgavatavat-like the bhāgavatam; śrī-kṛṣṇa-Śrī Kṛṣṇa; sahitān-including; tān-them; gaṇayitvā-enumerating; punaḥ-again; āha-says; narasimha- Narasimha; ādayaḥ-beginning with; anye-others; api-also; sarva-all; pāpa-sins; vināśanaḥ-removing; yat-whose; vibhūti-opulence and power; viśeṣeṇa-specifically; alaṅkṛtam-decorated; bhuvī-on the earth; jāyate-is produced; tat-them; sarvam-all of; avagantavyam-should be known; kṛṣṇa-of Śrī Kṛṣṇa; āmsā-of the planetary portion; āmsā-of a part; samudbhavam-produced; iti-thus.

After saying these words, Sūta Gosvāmī gave a brief description of the Lord's various incarnations, much like the list found in the First Canto of Śrīmad-Bhāgavatam, and included Kṛṣṇa among the incarnations. When the description of the incarnations was completed, Sūta Gosvāmī explained the special position of Kṛṣṇa in the following words:

"The incarnations of the Lord, including Lord Narasimha and many others, are full of all transcendental opulences and powers, and they appear in this material world to remove the sinful reactions of the conditioned souls. One thing, however, should be carefully understood about them: all the incarnations are simply parts of the plenary portions of Lord Kṛṣṇa, the Original Personality of Godhead."

Text 47

tad itthaṁ sarvam abhipretya mahapakrama-ślokaṁ eva śrī-viṣṇu-purāṇīya-

bhagavac-chabda-niruktivāt sākṣaṭ śrī-kṛṣṇābhidheyatvenāpi yojayati: janmady asya iti; narākṛti param brahma iti purānā-vargāt. tasmāt kṛṣṇa eva paro devaḥ iti śrī-gopāla-tapanī-śruteś ca. param kṛṣṇa dhīmahi. asya svarūpa-lakṣaṇam āha satyam iti satya-vratam satya-param tri-satyam ity ādau.

tat-therefore; ittham-in this way; sarvam-all; abhipretya-intending; mahā-upakrama-śloka-invocation; eva-certainly; śrī-viṣṇu-purāṇiya-from the Viṣṇu Purāṇa; bhagavat-"Bhagavān"; śabda-of the word; niruktivat-like the definition; sākṣāt-directly; śrī-kṛṣṇa-ahidheyatvena-by the name "kṛṣṇa"; yojayati-is emplied; janmādi asya iti- Śrīmad-Bhagavatam 1.1.1: nara-of a human being; ākṛti-with the form; param-the supreme; brahma-Brahman; iti-thus; purānā-vargāt-from the Purāṇas; tasmāt-therefore; kṛṣṇaḥ-Kṛṣṇa; eva-certainly; paraḥ-the Supreme; devaḥ-Personality of Godhead; iti-thus; śrī-gopāla-tāpanī-śruteh-from the Gopāla-tāpanī Upaniśad; ca-also; param-by the word "param"; kṛṣṇam-"kṛṣṇa" is intended; intended; dhīmahi- Ido meditate upon; asya-of Him; svarūpa-the original form; lakṣaṇam-the description; āha-speaks; satyam iti-with the word "satyam"; satya-vratam satya-param tri-satyam iti-ādau: Śrīmad-Bhāgavatam (10.2.26)

That Śrī Kṛṣṇa is the Supreme Personality of Godhead is also described in the very beginning of Śrīmad-Bhāgavatam (1.1.1), where Śrī Vyāsadeva says:

om namo bhagavate vāsudevāya

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hrdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi

"O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

These words of Vyāsa are also corroborated by the definition of the word "bhagavān" found in the Viṣṇu Purāṇa ("The Supreme Personality of Godhead, Bhagavān, is He who possesses unlimited wealth, strength, fame, knowledge,

beauty, and renunciation"), and they are also corroborated by the following quotations from Vedic literatures:

narākṛti param brahma

"The Supreme Godhead has a humanlike form."
-The Purāṇas

tasmād kṛṣṇa eva paro devaḥ

"Śrī Kṛṣṇa is the Supreme Personality of Godhead."
-Gopāla-tāpaṇī Upaniṣad

We may note that the word "param" in the last line of the invocation of Śrīmad-Bhāgavatam certainly refers to Śrī Kṛṣṇa, and that the word "satyam (Absolute Truth)" gives us the description of Śrī Kṛṣṇa's actual nature. This word "satyam" is described in the following verse of Śrīmad-Bhāgavatam (10.2.26):

satya-vratam satya-param tri-satyam
satyasya yonim nihitam casatye
satyasya satyam ṛta-satya-netram
satyātmakam tvam śaraṇam prapannam

"The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation-creation, maintenance and annihilation-You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force. You are equal to everyone, and the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."*

Text 48

satye pratiṣṭhitaḥ kṛṣṇaḥ
satyam atra pratiṣṭhitam
satyāt satyam ca govindas
tasmāt satyo hi nāmataḥ

ity udyama-parvaṇi sañjaya-kṛta-śrī-kṛṣṇa-nāma-niruktau ca tathā śrutatvāt.
etena tad-ākāśasyāvyaḥcāritvam darsitam.

satye-in truth; pratiṣṭhitaḥ-fixed; kṛṣṇaḥ-Śrī Kṛṣṇa; satyam-truth; atra-in Him; pratiṣṭhitam-is situated; satyāt-from the truth; satyam-the truth; ca-and govindaḥ-Govinda; tasmāt-therefore; satyaḥ-the truth; hi- certainly; nāmataḥ-by

name; iti-thus; udyama-pravaṇi-in the Udyama Parva of the Mahābhārata; sañjaya-by Sajaya; kṛta- spoken; śrī-kṛṣṇa-of Śrī Kṛṣṇa; nāma-of the holy names; niruktau-in the definitions; ca-also; tathā-in the same way; śrutatvāt-because of being heard in the scriptures; etena-by this statement; tat-His; ākārasya-of the form; avyabhicāritvam-eternality; darśitam-is revealed.

In the Dictionary of Śrī Kṛṣṇa's Names in the Udyama Parva of the Mahābhārata, Sañjaya gives us the definition of the word "satya" as a name of Kṛṣṇa:

"Śrī Kṛṣṇa is the Supreme Reality, and all reality has emanated from Him and is situated within Him. For this reason, He is called 'satya', The Supreme Reality, or the Absolute Truth."

In these words Sañjaya clearly explained that the form of Śrī Kṛṣṇa is eternal and unchanging: the Absolute Truth.

Text 49

taṭastha-lakṣaṇam āha dhāmnā svena ity ādi. svena sva-svarūpeṇa dhāmnā śrī-mathurākhyena sadā nirastam kuhakam māyā-kārya-lakṣaṇam yena tam

taṭastha-lakṣaṇam-as aloof from the material world; āha-describes; dhāmnā svena iti ādi-in the phrase beginning with the words "dhāmnā" in the last line of Śrīmad-Bhagavatam 1.1.1 quoted on page 486-487 of this book; svena-the word "svena"; sva-svarūpeṇa-means "with His original transcendental form; dhāmnā-the word "dhāmnā"; śrī-mathurākhyena-means with His abode, known as Mathurā; sadā-always; nirastam- negation by absence; kuhakam-illusion; māyā-of illusion; kārya-activities; lakṣaṇam-characterized by; yena-by whom; tam- unto Him.

In the invocation of Śrīmad-Bhāgavatam (1.1.1), quoted in Text 47, Śrī Kṛṣṇa is described as being free from all material illusion. This is described in the following words:

dhāmnā svena sadā nirasta-kuhakam param dhīmahi

"I therefore meditate upon Him, Lord Śrī Kṛṣṇa, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

In this phrase the word "svena" means "His own transcendental form, the word "dhāmnā" means "with His abode, known as Mathurā", and the word "kuhakam" means "the illusory activities of the material world."

Text 50

mathyate tu jagat sarvaṁ
brahma-jñānena yena vā
tat-sāra-bhūtaṁ yad yasyām
msthutā sa nigadyate

iti śrī-gopālottara-tāpanī-prasiddheḥ.

mathyate-is churned; tu-also; jagat-universe; sarvam- entire; brahma-the absolute Truth; jñānena-by transcendental knowledge; yena-by which; vā-or; tat-sāra-bhūtam-butter; yat-because; yasyām-in which; mathurā-Mathurā; sā-it; nigadyate-is named.

iti-thus; śrī-gopāla-uttara-tāpanī-in the description of the Second Chapter of the Gopāla-tāpanī Upaniṣad; prasiddheḥ-famous.

Mathurā, the transcendental abode of Lord Kṛṣṇa, is described in the following verse of Gopāla-tāpanī Upaniṣad (2.79):

When the entire universe is churned (mathyate) by the churning rod of transcendental knowledge, the butter produced is the Supreme Personality of Godhead in Mathurā. That is why it is called Mathurā."

Text 51

līlām āha ādyasya nityam eva śrīmad-ananakadundubhi-vrajeśvara-nandanatayā
śrī-mathurā-gokuleṣu virājamānasyaiva svasya kasmaicid arthāya loke
prādurbhāvāpekṣayā yataḥ śrīmad-ananakadundubhi-grhāt janma tasmād yaḥ
putra-bhāvatas tad-anugayatvenāgacchat.

līlām-pastimes; āha-describes; adyasya-by the word "ādyasya"; nityam-eternally; eva -certainly; śrīmat- ananāka dundubhi-of Vasudeva; vraja-īśvara-and of Nanda, the king of Vraja; nandanatayā-as the son; śrī-mathurā-in Mathurā; dvārakā-Dvārakā; gokuleṣu-and Gokula; virājamānasya-manifested; eva-certainly; svasya-for His own; kasmaicit-particular; arthāya-purpose; loke-in the material world; pradurbhava-appearance; apekṣayā-with reference; yataḥ-by the word "yataḥ"; śrīmat-ānanakadunbhi-of Vasudeva; grhāt-from the home; janma-birth; tasmāt- therefore; yaḥ-who; itarataḥ ca-by the words "itarataḥ ca"; itaratra-in another place; śrī-vraja-īśvara-of the king of Vraja; grhe-in the home; api-even; anvayāt-by the word "anvayāt"; putra-bhāvataḥ-as the son; tat-anugatatvena-appearing as; agacchat-arrived.

The first verse of the Bhāgavatam, quoted in Text 47, gives us a summary description of Lord Kṛṣṇa's pastimes on this earth. This may be explained in the following way: The word "ādyasya" means "the Supreme Lord who eternally remains in Mathurā, Dvārakā, and Gokula as the son of Vasudeva and Nanda Mahārāja". The word "janma" means that the Supreme Lord appears in the material world to accomplish a specific purpose. The words "yataḥ anvayāt itarataḥ ca" mean that the Lord was carried from the home of Vasudeva to the home of Nanda, the king of Vraja, who accepted the Lord as his own son.

Text 52

uttarenā ya iti padenānvayaḥ. yataḥ iti anena tasmād iti svayam eva labhyate.

uttareṇa-by the first; yaḥ iti-beginning with the word "yataḥ"; padena-line of the verse; anvayaḥ-sequence of words; yataḥ iti-the word "yataḥ"; anena-by that; taāmsat-the word "tasmāt (from Him)"; iti-thus; svayam-by itself; eva- certainly; labhyate-is obtained.

That is the meaning of the first line of the verse. We may also note in this connection that the word "yataḥ" (from whom) implies the use of an appropriate co-relative pronoun, which need not be expressed, but may be simply understood. In this sentence the pronoun "tasmāt" (from Him) is understood although not expressed.

Text 53

kasmād anvayāt. tatrāha artheṣu kaṁsa-vanacanādiṣu tādṛṣa-bhāvavadbhiḥ śrī-gokula-vāsibhir eva sarvānanda-kadamba-kādambinī-rūpa sā sā kāpi līlā sidhyatīti tallakṣaṇeṣu vā artheṣv abhijñāḥ. tataś ca svarāt svair gokula-vāsibhir eva rājata iti.

kasmāt-from what? anvayāt-reason; tatra-in this connection; āha-he says; artheṣu-in the purposes; kaṁsa-of Kāṁsa; vacana-deception; ādiṣu-and other reasons; tādṛṣa-bhāvavadbhiḥ-full of intense devotional love; śrī-gokula-vāsibhiḥ-with the residents of Gokula; sarva-all; ananda-transcendental pastimes; sidhyati-perfectly manifested; iti-thus; tat-lakṣaṇeṣu-in the characteristics of which; vā-or; artheṣu abhijñāḥ-by the words 'artheṣu abhijñāḥ'; tataḥ-from that; ca-also; svarāt"; svaiḥ-with His own friends and relatives; gokula-vāsibhiḥ-the residents of Gokula; eva-certainly; rājate-appeared very splendid. iti- thus.

The question may be raised: Why was the Lord carried from Vasudeva's home

to the home of Nanda Mahārāja in Vraja? The answer is given in the words "artheṣv abhijñāḥ" in this verse from the Bhāgavatam. These words indicate that Lord Kṛṣṇa knew very well the purpose of His being carried to Vraja. The Lord was carried to Vraja in order to deceive Kāṁsa, and also to perform various transcendental pastimes with the residents of Gokula, who were all full of great love for Him. These pastimes seemed like a host of dark monsoon clouds that showered transcendental bliss upon everyone. The word "svarāt" in this verse means that the Lord always remained with His own friends and relatives, the residents of Gokula.

Text 54

tatra teṣāṁ prema-vaśatām apannasyāpy avyahataiśvaryam āha tene iti. yaḥ ādi-kavaye brahmaṇe brahmaṇam viśmāpayitum hṛdā saṅkalpa-mātreṇaiva brahma satya-jñānānantānanda-mātraika-rasa mūrtimāyām vaibhavam tene" viśtāritavān.

tatra-in this connection; teṣāṁ-of the residents of Vraja; prema-by the love; vaśatām-the state of being controlled; apannasya-attained; avyahata-unimpeded; aiśvaryam- power and opulence; āha-describes; tene iti-with the passage beginning with the word "tene"; yaḥ-who; ādi-kavaye-the word "ādi-kavaye"; brahmaṇe-means "to Brahmā"; brahmaṇam- Brahmā; Viśmāpayitum-to bewilder and amaze; hṛdā-the word "hṛdā"; saṅkalpa-mātreṇa-means "simply by willing"; brahma-the word "brahma"; satya-transcendental; jñāna-full of knowledge; ananta-and unlimited; ānanda-bliss; mātra- consisting of; eka-rasa-eternal and unchanging; mūrti-mayam- forms; vaibhavam-opulence and power; tene-the words "tene"; viśtāritavān-means "manifested".

Although Kṛṣṇa remained always conquered by the love of the residents of Vraja, he would occasionally manifest His divine power and opulence. One such occasion is described by Vyāsa in the phrase "tene brahma hṛdā ya ādi-kavaye". The word "ādi-kavaye" means "to Brahmā", "hṛdā" means "simply by willing", "brahma" means "the manifestation of His divine potency in the form of innumerable eternal, unchanging, transcendental forms of knowledge and unlimited bliss", and the word "tene" means "manifested". Understood in this way, the phrase may be taken to mean "in order to bewilder and amaze Brahmā, Lord Kṛṣṇa, simply by willing to do so, manifested innumerable eternal, unchanging transcendental forms of knowledge and unlimited bliss."

Text 55

yad yatas tathā-vidha-laukikālukikatā-samucita-lilā-hetoḥ sūrayaḥ tat-tad-bhaktā muhyanti premātisāyodayena vaivaśyam apnuvanti. yad ity uttarenāpy

anvayāt. yad yata eva tādrśa-lilātaḥ tejo-vāri-mṛdam api yathā yathāvat vinimayaḥ bhavati. tatra tejasaś candrāder vinimayo nistejo-vastubhiḥ saha dharmā-parivartaḥ; tac-chrī- mukhādirucā candrāder nistejastvābhidhānān nikatastha-nistejo-vastunaḥ sva-bhāsā tejasvīta-padanāc ca, tathā vāri dravas ca kathinaṁ bhavati, veṇu-vādyena mṛt-paśānāḍis ca dravatīti. yatra śrī-kṛṣṇaḥ tri-sargaḥ śrī-gokula-mathurā-dvārakā-vaibhava-prakāśaḥ amṛśa satya eveti. śrī-veda-vyāsaḥ.

yat-the word "yat"; yataḥ-means "because of"; tathā-vidha-like this; laukika-ordinary; alaukika-and extraordinary; samucita-appropriate; līlā-pastimes; hetoḥ-because of; sūrayaḥ-the word "sūrayaḥ"; tat-tat-bhaktāḥ-means "the devotees of the lord"; muhyanti-the word "muhyanti"; prema-atiśaya-udayena-because of great love; vaivaśyam- helplessness; āpnuvanti-attained; yat iti uttarena-by the phrase following the word "yat" anvayāt-series of words; yat- the word "yat"; yataḥ-means "because of"; eva-certainly; tādrśa-lilātaḥ-because of these pastimes; tejaḥ-vāri-mṛdam-the word "tejo-vāri-mṛdam"; api-even; yathā-the word "yathā"; yathāvat-means "just like" vinimayaḥ- transformation; bhavati-becomes; tatra-in this connection; tejasaḥ-of the splendor; candra-ādeḥ-of the moon and other luminous objects; vinimayaḥ-transformation; nistejo-vastubhiḥ saha-without spender; candra-ādeḥ-of the moon and other luminous objects; vinimayaḥ-transformation; nistejo-vastubhiḥ saha-without splendor; dharmā-of their natures; parivartaḥ- transformation; tat-His; śrī-of beauty; mukha-of the face; rucā-by the splendor; candra-ādeḥ-of the moon and other luminous splendor; abhidhānāt-because of the description; nikatastha-nearby; nistejaḥ-dull; vastunaḥ-because of substance; sva-bhāsā-bu ḥis own splendor; tejasvīta-splendour; apadānāt-because of attaining; ca-also; tathā-in the same way; vāri-the word "vāri"; dravaḥ-means "liquid"; ca-also; kathinaṁ-solid; bhavati-becomes; veṇu-of the flute; vādyena-by the music; mṛt-earth; paśāna-stones; ādhiḥ-and other solids; ca-also; dravati-become melted; iti-thus; yatra-where; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; tri-sargaḥ-the word "tri-sargaḥ"; śrī-gokula-Gokula; mathurā-Mathurā; dvārakā-and Dvārakā; vaibhava-opulence; prakāśaḥ-manifestation; anṛśa-the word "amṛśa" satyaḥ- means "reality"; eva-certainly; iti-thus; śrī-veda-vyāsaḥ- spoken by Vedavyāsa.

The phrase "muhyanti sūrayaḥ" means "the devotees become overwhelmed with love when they hear about the pastimes of Lord Kṛṣṇa, which are sometimes wonderful and extraordinary, and which sometimes appear like the activities of an ordinary human being. The phrase "tejo-vāri-mṛdam yathā vinimayaḥ" means, "liquids, solids, and effulgent substances all change their natures when the Lord enjoys pastimes. This means that in comparison to the splendor of the Lord's beautiful face, the shining of the moon and other bright things becomes dull. Also, when Lord Kṛṣṇa plays His flute, the water of the Yamunā river becomes solid, and the earth and rocks begin to melt in ecstasy."

The phrase "yatra tri-sarga "mṛśa" means "from Lord Kṛṣṇa are manifested the eternal, opulent, transcendental abodes of Gokula, Mathurā, and Dvārakā."

This concludes the explanation of the first verse of Śrīmad-Bhāgavatam.

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Sri Krsna-sandarbha
Volume Three

Anuccheda 83

Text 1

evam sarvopasasamhāra-vākyam api tatraiva saṅgacchate

kasmai yena vibhāsīto yam ity ādi

evam-in this way; sarva-of everything; upasamhāra- concluding; vākyam-

statement; api-even; tatra-there; eva- certainly; saṅgacchate-is assembled;
kasmai yena vibhāsitaḥ ayam iti ādi- Śrīmad-Bhāgavatam 12.13.19:

kasmai yena vibhāsito 'yam atula-jñana-pradīpaḥ purā
tad-rūpenā ca nāradāya munaya kṛṣṇāya tad-rūpiṇā
yogīndrāya tad-ātmanā ca bhagavad-rātāya kārūṇyatas
tac-chuddham vimalam viśokam amṛtām satyam param dhīmahī.

The explanation given in the first verse of the Bhāgavatam, is repeated again at the end in these words (Śrīmad-Bhāgavatam 12.13.19):

"Formerly Kṛṣṇa mercifully gave the lamp of transcendental knowledge to Nārada, Vyāsa Muni, and Śukadeva Gosvāmī, a great devotee and the best of yogīs. I meditate on the Supreme Lord, Kṛṣṇa, the eternal Absolute Truth, supremely pure, and free from all suffering and lamentation."

Text 2

yo brahmaṇam vidadhāti pūrvam
yo vai vidyās tasmai gāpayati sma kṛṣṇaḥ
tam ha devam ātma-buddhi-prakāśam
mumuksur vai śaraṇam amum vrajet

iti-śrī-gopāla-purva-tāpanī-śruteḥ. vyākṛtam ca dvitīya-sandarbhē tasyaiva
catuḥ-ślokī-vaktṛtvam api. śrī-sūtaḥ.

yah-Who; brahmaṇam-to Brahmā; vidadhāti-gave; pūrvam-previously; yah-who; vai-certainly; vidyāḥ- transcendental knowledge; tasmai-to him; gāpayati-sma- instructed; kṛṣṇaḥ-Kṛṣṇa; tam-to Him; ha-certainly; devam-the Supreme Personality of Godhead; ātma-buddhi-spiritual knowledge; prakāśam-manifesting; mumuksuḥ-onw who desires liberation; vai-certainly; śaraṇam-shelter; amum-this; vrajet-should go.

iti-thus; śrī-gopāla-purva-tāpanī-śruteḥ-from the First Chapter of the Gopāla-tāpanī Upaniṣad (1.26); vyākṛtam-explained; ca-also; dvitīya-sandarbhē-in the Second (Bhagavat-) sandarbha; tasya-of Lord Kṛṣṇa; eva-certainly; catuḥ-ślokī-of the four most important verses of Śrīmad-Bhāgavatam (2.9.33-36); vaktṛtvam-status as the speakers; api-also; śrī-sūtaḥ-spoken by Sūta Gosvāmī.

We have already discussed in the second (Bhagavat) sandarbha how Lord Kṛṣṇa spoke the four essential verses of Śrīmad-Bhāgavatam (2.9.33-36) to Brahmā. That Lord Kṛṣṇa is the original instructor of Vedic knowledge is also described in Gopāla-tāpanī Upaniṣad (1.23):

"It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past.* They who desire liberation surrender to Him, the Supreme Personality of Godhead, who grants transcendental knowledge to His devotees."

Anuccheda 84

Text 1

tad evam abhyāsādīny api tasmin vispaṣṭāny eva pūrvodāhṛta-vākyeṣu. tad etac chrīmad-gītā-gopāla-tāpāny-ādi-śāstra-gaṇa-sahāyasya nikhiletara-śāstra-śata-praṇata-caraṇasya śrī-bhāgavatasyābhiprāyena śrī-kṛṣṇasya svayam-bhagavattam karatāla iva darśitam. śrī bhāgavatasya sa eva parama-pratipadya iti purāṇāntareṇaiva svayam vyākhyātam. yathā brahmāṇḍa-purāṇe śrī-kṛṣṇaṣṭottara-śata-ṇamāmṛta-stotre śrī-kṛṣṇasya nāma-viśeṣa eva-"śukavāg-amṛtābdhīnduḥ iti.

tat-therefore; evam-in this way; abhyāsa-ādīni- beginning with careful and repeated scrutiny; api-even; tasmin- in this matter; vispaṣṭāni-clear meaning; eva-certainly; pūrva-previous; udāhṛta-spoken; vākyeṣu-in the statements; tat-therefore; śrīmat-gītā-Bhagavad-gītā; gapāla-tāpanī-Gopāla-tāpanī Upaniṣad; ādi-beginning with; śāstra-gaṇa-in Vedic literatures; saḥayasya-with the assistant; nikhila-all; itara-other; śāstra-Vedic literatures; śata-hundreds; praṇata-offering obeisances; caraṇasya-to His feet; śrī-bhāgavatasya-of Śrīmad Bhāgavatam; abhiprāyena-by the actual meaning; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svayam-bhagavattvam-the status as the Original Personality of Godhead; kara-tale-in the palm of the hand; iva-as it were; darśitam-is revealed; śrī-bhāgavatasya-of Śrīmad-Bhāgavatam; saḥ-He; eva-certainly; parama-supreme; pratipadyaḥ-subject of discussion; iti-thus; purāṇa-antareṇa-by other Puranas; svayam-directly; vyākhyātam-is described; yathā-just as; brahmāṇḍa-purāṇe-in the Brahmāṇḍa Purāṇa; śrī kṛṣṇa-ṣṭottara-śata-nāma-amṛta-stotre-in "The Nectar of 108 Names of Śrī Kṛṣṇa" prayers; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; nāma-viśeṣaḥ-specific name; eva-certainly; śuka-ak-of the words of Śukadeva Gosvāmī; amṛta-nectar; abdhī-from the ocean; indūḥ-the moon; iti-thus.

By repeatedly studying these scriptural quotations, the actual truth (that Śrī Kṛṣṇa is the Original Personality of Godhead) will become clear to the reader. The actual purport of Śrīmad-Bhāgavatam. (which has Bhagavad-gītā and Gopāla-tāpanī Upaniṣad as it's assistants, and hundreds of other Vedic literatures as it's servants) will reveal to us the actual truth (that Śrī Kṛṣṇa is the Original Personality of Godhead). The Bhāgavatam will very clearly place this conclusion within the palm of our hand.

That Śrī Kṛṣṇa is the Original Personality of Godhead is the central theme of

Śrīmad-Bhāgavatam. This is also confirmed in other Purāṇas. For example, Brahmāṇḍa Purāṇa explains in the Śrī-Kṛṣṇa-nāmāṣṭottara-śata-nāmāmṛta Prayers:

śuka-vāg-amrtābdhīnduḥ

"Śrī-Kṛṣṇa is a moon risen from the nectar ocean of Śrīmad-Bhāgavatam, which was spoken by Śukadeva Gosvāmī."

Text 2

atha tasya mahā-vāsudevatve siddhe śrī-baladevādīnam api mahā-saṅkarśaṇādītvam svata eva siddham. yad-rūpāḥ svayam-bhagavān tad-rūpa eva te bhavitum arhantīti. ataḥ śrī-baladevasya yat kaścid aveśāratvam manyate, tad asat. dṛśyate ca śrī-kṛṣṇa-rāmayor yugalatayā varṇanena sama-prakāśatvam: tāv aṅghri-yugman anukṛśya sarīspantau, yad viśveśvarayor yacñām, dadarśa kṛṣṇam rāmam ca,
tau rejatū raṅga-gatau mahā-bhujau ity ādau.

atha-now; tasya-of Śrī Kṛṣṇa; mahā-vāsudevatve-the status of being the original Vāsudeva; siddhe-has been proven; śrī-baladeva-ādīnām-of Śrī Baladeva and other forms of Godhead; api-also; mahā-saṅkarśanā-ādītvam-the status of the Original Saṅkarśaṇa and other forms of Godhead; svataḥ- automatically; eva-certainly; siddham-is proved; yat-rupāḥ- whose form; svayam bhagavān-the Original Personality of Godhead; tat-rūpāḥ-His expansions; eva-certainly; te-the other forms of Godhead; bhavitum arhanti-are; iti-thus; ataḥ- therefore; śrī-baladevasya-of Śrī Baladeva; yat-which; kaścit-someone; āveśa-avatāratvam-the status of an āveśa-avatāra (empowered living entity); manyate-may consider; tat-that; asat-is not true; dṛśyate-may be seen; ca-also; śrī kṛṣṇa-of Śrī Kṛṣṇa; rāmayoḥ-and of śrī Rāma; yagalatayā-by the description; sama-equal; prakāśatvam- manifestation; tauaṅghri-yugman anukṛśya sarīspantau-the verse (Śrīmad-Bhāgavatam 10.8.22):

tāv aṅghri-yugman anukṛśya sarīspantau
ghoṣa-praghoṣa-ruciram vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāv anusṛtya lokam
mugdha-prabhītavat upeyatur anti mātroh

yad viśveśvarayoḥ yacnam-the verse (Śrīmad-Bhāgavatam 10.23.38):

athānusrtya te viprā
anvatapyan kṛtāgasah
yad viśveśvarayor yacñām
ahanma nṛ-vidambayoḥ

dadarśa kṛṣṇaṁ rāmaṁ ca-the verse (Śrīmad-Bhāgavatam 10.38.28):

dadarśa kṛṣṇaṁ rāmaṁ ca
vraje go-dohanam gatau
pīta-nīlāmbara-dhārau
sārad-amburuheksaṇau

tau rejatūḥ raṅga-gatau mahā-bhujau iti adau- the verse (Śrīmad-Bhāgavatam 10.43.19):

tau rejatū raṅga-gatau mahā-bhujau
vicitra-veśābharāṇa-srag-ambarau
yathā natāv uttama-veśa-dhārināu
manaḥ kṣipantau prabhayā nirīkṣatam.

Now that it is clearly proven that Śrī Kṛṣṇa is the Supreme Personality of Godhead, the origin of Lord Vāsudeva, it should also be accepted that Lord Balarāma is the origin of the Lord Saṅkarṣaṇa, and other associates of the Lord are the origins of Lord Pradyumna, Lord Aniruddha, and other incarnations. Śrī Kṛṣṇa is the Original Personality of Godhead, and His associates are, in some way or other, His expansions.

Although someone may think that Lord Balarāma is an āveśa-avatāra (empowered living entity), this is not true. Lord Balarāma is repeatedly described as equal to Lord Kṛṣṇa. This is explained in the following quotes:

"When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī."*

-Śrīmad-Bhāgavatam 10.8.22

"The brāhmaṇas engaged in the performance of sacrifices began to regret their sinful activities in refusing food to the Supreme Personalities of Godhead. They said: We are now certainly undone, for we have offended Lord Kṛṣṇa and Balarāma, who are the Supreme Controllers of all the universes, although They appear to be only ordinary human children."*

-Śrīmad-Bhāgavatam 10.23.38

"When Akrūra entered Vṛndāvana he saw Kṛṣṇa and Balarāma engaged in supervising the milking of the cows. Kṛṣṇa was dressed in yellow garments and Balarāma in bluish. Akrūra also saw that Kṛṣṇa's eyes were exactly like the beautifully grown lotus flower of the autumn season."*

-Śrīmad-Bhāgavatam 10.38.28

"Kṛṣṇa entered the wrestling arena with Balarāma. They both had long hands. They were beautifully dressed, and They were attractive to all the people assembled there. They were dressed as if They were going to act on the dramatic stage, and They drew the attention of all people."*

-Śrīmad-Bhāgavatam 10.43.19

Text 3

loke 'pi hi sūrya-candra-samāv eva yugalatayā varṇyete, na tu sūrya-śukrau. ata eva hari-vaṁśe'pi vāsudeva-māhātmye rāma-kṛṣṇayor dṛṣṭāntaḥ: sūrya-candra-samāv iva iti; tathā dhvaja-vajrāṅkuśambho cihnitair aṅghribhir vrajam, śobhayantau mahātmānau ity evām bhagaval-lakṣaṇāny api tatra śrūyante. na tv evam pṛthv-ādiṣu.

loke-in this world; api-also; sūrya-to the sun; candra- and moon; samau-equal; eva-certainly; yugalatayā-as a pair; varṇyete-are described; na-not; tu-but; sūrya-as the sun; śukrau-and venus; ataḥ eva-therefore; hari-vaṁśe-in the Hari-Vaṁśa; api-also; vāsudeva-māhātmye-in the glorification of Lord Vāsudeva; rāma-kṛṣṇayoḥ-of Kṛṣṇa and Balarāma; dṛṣṭāntaḥ-an example; sūrya-the sun; candra-and moon; samau-equal; iva-as if; iti-thus; tathā-in the same way; dhvaja-vajra-āṅkuśa-ambhojaiḥ cihnitaiḥ aṅghribhiḥ vrajam śobhayantau mahātmānau iti-the verse (Śrīmad-Bhāgavatam 10.38.30):

dhvaja-vajrāṅkuśambhojaiś
cihnitair aṅghribhiḥ vrajam
śobhayantau mahātmānau
sānukrośa-smitekṣaṇau;

evam-in this way; bhagavat-of the Supreme Personality of Godhead; lakṣaṇāni-marks; api-even; tatra-in this quotation; śrūyate-are heard; na-not; tu-but; evam-in this way; pṛthu-ādiṣu-Pṛthu Mahārāja and other incarnations.

Kṛṣṇa and Balarāma are described as equals and compared to the sun and moon. We may note that They never are compared to unequal things, as for instance the sun and the planet Venus (which is much smaller than the sun, and less prominent in the sky). This comparison of Lord Kṛṣṇa and Balarāma to the sun and moon is given in the following quote from the Hari-vaṁśa:

sūrya-candra-samāv iva

"Kṛṣṇa and Balarāma were like the sun and the moon."

That Kṛṣṇa and Balarāma were equals is also confirmed in the following verse of Śrīmad-Bhāgavatam (10.38.30):

"The two great personalities, Kṛṣṇa and Balārama, had both made the land of Vraja extremely beautiful by decorating it with Their footprints, which had many auspicious markings, such as the flag, thunderbolt, rod for controlling elephants, and lotus flower. With great mercy, They cast Their smiling glance upon Akrūra."*

We may note in this verse that both Kṛṣṇa and Balarāma are described as having the markings of the Supreme Personality of Godhead on the soles of Their feet. These auspicious markings are seen only on the feet of the Supreme Personality of Godhead Himself. They are never seen on the feet of śakty-āveśa incarnations (empowered living entities) such as Pṛthu Mahārāja and others.

Text 4

tasmād eṣa tan-mahimāpi varṇyate

naitac citraṁ bhagavati
hy anante jagad-īśvare
otam protam idam yasmin
tantuṣv aṅga yathā paṭaḥ

etat hetuka-bādhātmakam karma. śrī-śukaḥ.

tasmāt-therefore; eṣaḥ-this; tat-His; mahimā-glory; api-also; varṇyate-is described; na-not; etat-this; citram- wonderful; bhagavati-in the Supreme Personality of Godhead; hi- certainly; anante-in the unlimited; jagat-īśvare-the master of the universe; otam-lengthwise; protam-breadthwise; idam- this universe; yasmin-in whom; tantuṣu-in the threads; aṅga- O king; yathā-as much as; paṭaḥ-a cloth; etat-this; hetuka-bādhā-cause; ātmakam-self; karma-action; śrī-śukaḥ-spoken by Śukadeva Gosvāmī.

Recounting the story of Balarāma's killing of the demon Dhenuka, Śukadeva Gosvāmī specifically praised Lord Balarāma, and clearly described Him as the Personality of Godhead in the following words (Śrīmad-Bhāgavatam 10.15.35):

"As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in Lord Balarāma, the Supreme Personality of Godhead. This is not very wonderful for Him."*

Anuccheda 85

kim ca

saptamo vaiṣṇavam dhāma
yam anantaṁ pracakṣate
garbho babhūva devakyā
harṣa-śoka-vivardhanaḥ

garbhe babhūva na tu garbhe babhūveti saptamy-antānuktyā sāksād
devāvatāratvam sūcitam. sa eva.

kim ca-furthermore; saptamaḥ-the seventh; vaiṣṇavam-of Lord Viṣṇu; dhāma-a plenary expansion; yam-unto whom; anantaṁ-by the name Ananta; pracakṣate-is celebrated; garbhaḥ-embryo; babhūva-there was; devakyāh-of Devaki; harṣa-śoka-vivardhanaḥ-simultaneously arousing pleasure and lamentation; garbhe babhūva-appeared in the womb; na-not; tu-but; garbhe-in the womb; babhūva-appeared; iti-thus; saptamī-seventh; anta-after; anuktyā-not describing; sāksāt-directly; deva=of the Supreme Personality of Godhead; avarāratvam-appearance; saḥ-He; eva-certainly.

Lord Balarāma, The seventh son of Devakī, is described as a viṣṇu-tattva plenary portion of Lord Kṛṣṇa in the following quote from Śrīmad-Bhāgavatam (10.2.5) describing His appearance in Devakī's womb:

"Some of their relatives, however, began to follow Kāmsa's principles and act in his service. After Kāmsa, the son of Ugrasena, killed the six sons of Devakī, a plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa's second quadruple expansion."*

Anuccheda 86

Text 1

athedam apy evam eva vyākhyeyam

vāsudeva-kalānantaḥ
sahasra-vadavaḥ svarāt
agrato bhavitā devo
hareḥ priya-cikīrṣayā

atha-now; idam-this; api-also; evam-in the same way; eva-certainly;

vyākhyeyam-is described; vāsudeva-kalā anantaḥ-the plenary expansion of Lord Kṛṣṇa known as Anantadeva or Saṅkarśaṇa Ananta, the all-pervasive incarnation of the Supreme Lord; sahasra-vadanaḥ- having thousands of hoods; svarāt-fully independent; agrataḥ-previously; bhavitā-will appear; devaḥ-the Lord; hareḥ-of Lord Kṛṣṇa; priya-cikīrśayā-with the desire to act for the pleasure.

That Lord Balarāma is the origin of the viṣṇu-tattva expansion Saṅkarśaṇa is described in the following verse (Śrīmad-Bhāgavatam 10.1.24):

"The foremost manifestation of Kṛṣṇa is Saṅkarśaṇa, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarśaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes."*

Text 2

śrī-vasudeva-nandanasya vāsudevasya kalā prathamo 'mśaḥ sankarśaṇaḥ, tasya saṅkarśaṇatvam svayam eva, na tu saṅkarśaṇāvatāratveny āha svarāt senaiva rājatā iti. ata eva māyayā tasta garbha-samāya ākarśaṇam ca yuktaṁ. pūrṇasya vāstavārśaṇāsambhavād iti kecit. etad-vidhā-kārye ca tad-akuṅṭhecchātmaka-cic-chaktyāviṣṭaiva sā māyā prabhavet.

śrī-vasudeva-nandanasya-of the son of Mahārāja Vasudeva; vāsudevasya-of Lord Vāsudeva; kalā-the word "kalā" prathamaḥ-first; amśaḥ-plenary part; saṅkarśaṇaḥ-Lord Saṅkarśaṇa; tasya-His; saṅkarśaṇatvam-status as Lord Saṅkarśaṇa; svayam- directly; eva-certainly; na-not; tu-but; saṅkarśaṇa-avatāratvena-as an expansion of Lord Saṅkarśaṇa; āha- Śukadeva Gosvāmī describes; svarāt-the word "svartāt"; svena-by His own potency; eva-certainly; rājate-appears; iti-thus; ataḥ eva-therefore; anantaḥ-Lord Ananta; kalā-of time; deśa-and place; pariccheda-of limitations; rahitaḥ- free; ataḥ eva-therefore; māyayā-by the potency; tasya-of Him; gar; bha-samaye-while in the womb; ākarśaṇam-pulling; ca-also; yuktaṁ-engaged; pūrṇasya-of the perfect and complete Personality of Godhead; vāstava-actual; ākarśaṇa- pulling; asmbhavāt-because of impossibility; iti-thus; kecit- some may say; etat-vidha-kārye=in this kind of activity; ca-also; tat- therefore; akuṅṭha-of the Supreme Personality of Godhead who is also known as Vaikuṅṭha; icchā-by the desire; ātmaka-His own; cit-śaktyā-spiritual potency; āviṣṭa-entered; eva-certainly; sā-that; māyā-potency known as yogamāyā; prabhavet-may be able.

In this verse Lord Balarāma is described as "vāsudeva-kalā" (the first expansion of Lord Kṛṣṇa, the son of Mahārāja Vasudeva). Because Balarāma is described as "kalā" (the first expansion), it must be concluded that He is the origin of Lord Saṅkarśaṇa, and not an expansion from Lord Saṅkarśaṇa. This is confirmed by the use of the word "svarāt (fully independent)".

The word "ananta" (unlimited) is used in this verse to describe Lord Balarāma because He is transcendental, beyond the limitations of time and space. In this portion of the Bhāgavatam, where Lord Kṛṣṇa's appearance is described (the First Chapter of the Tenth Canto), Śukadeva Gosvāmī explains that Lord Balarāma, while in Devakī's womb, was transferred to the womb of Rohiṇī. Someone may protest at this point and say that the perfect and complete Personality of Godhead cannot be pulled from one place to another, and therefore we should not consider that Lord Balarāma is actually the Personality of Godhead. This is not a very sound argument. If the Personality of Godhead wishes, He can empower His yogamāyā potency to carry Him from one place to another. There should be no objection on this point.

Text 3

uktam ca tadānīm tadāviṣṭatvam tasyāḥ ādiṣṭā prabhunāmśena kāryārthe sambhaviṣyati iti.

uktam-described; ca-also; tadānīm-at that time; tadā-then; āviṣṭatvam-the state of entering; tasyāḥ-of the yogamāyā potency; ādiṣṭā prabhunā amśena kāryārthe sambhaviṣyati iti-Śrīmad-Bhāgavatam 10.1.25:

viṣṇor māyā bhagavati
yayā sammohitam jagat
ādiṣṭā prabhunāmśena
kāryārthe sambhaviṣyati.

The incarnation of yogamāyā within the material world during Lord Kṛṣṇa's pastimes is described in the following verse (Śrīmad-Bhāgavatam 10.1.25):

"The potency of the Lord, known as viṣṇu-māyā, who is as good as the Supreme Personality of Godhead, will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord."*

Text 4

amśena cic-chaktyā sambhaviṣyati miliṣyatīti tatra hy arthaḥ. ata eva ekamśeti tasya nāma. eko 'mśo yatreti niruktir iti kecit. ya eva śeṣākhyāḥ sahasra-vadano 'pi bhavati. yato davaḥ, nānākāratayā divyatīti.

amśena-by the word "amśena"; cit-śaktyā-the spiritual potency is meant; sambhaviṣyati-the word "sambhaviṣyati"; miliṣtati iti-means "wo; ; meet"; tatra-

there; hi-certainly; eka-amśa iti-"ekāmśa (one expansion)"; yatra-where there is; iti-thus; niruktiḥ- definition; iti-thus; kecit-some give; yaḥ eva-that very same person; śeā-ākhyah-known as Ananta Śeṣa; sahasra-vadanaḥ- with thousands of mouths; api-also; bhavati-becomes; yataḥ- therefore; devaḥ-He is the Personality of Godhead; nānā-akāratayā-in various forms; divyati-performs pastimes; iti-thus.

In this verse the word "amśena" means "by His spiritual potency yogamāyā", and the word "sambhaviṣyati" means "will assemble there". Yogamāyā is described as "ekāmśa" because she expands herself as mahāmāyā. We may also note in regard to Śrīmad-Bhāgavatam 10.1.24, quoted in Text 1 of this anuccheda) that Lord Balarāma is described as the origin of Ananta Śeṣa, who has thousands of faces. For this reason it should be concluded that Lord Balarāma is certainly viṣṇu-tattva, the Personality of Godhead, who enjoys transcendental pastimes in many different forms.

Text 5

tad uktam śrī-yamunā-devyā

rāma rāma mahā-bāho
na jāne tava vikramam
yasyaikāmśena vidhṛtā
jagatī jagataḥ pate

rāma-O Balarāma; rāma-O Balarāma; mahā-bāho-mighty-armed; na-not; jāne-I know; tava-Your; vikramam-prowess; yasyaj-of whom; eka-by one; amśena-portion; vidhṛta- sustained; jagatī-the universe; jagataḥ-of the universe; pate-o master.

That Lord Balarāma is the Personality of Godhead, the origin of the Śeṣa incarnation is confirmed in the following statement by Yamunā-devī (Śrīmad-Bhāgavatam 10.65.28):

"My dear Balarāma, You are the most powerful personality, and You are pleasing to everyone. Unfortunately, I forgot Your glorious exalted position, but now I have come to my senses and I remember that You hold all the planetary systems on Your head merely by Your partial expansion as Śeṣa. You are the sustainer of the whole universe."*

Text 6

ekāmśena śeṣākhyena iti ṭīkā ca. anyathā tad ekāvayavaika-deśa-rūpārthatvenaikāmśeneti yac-chabdasya kartṛtva-nirdeśa eva yuktaḥ syāt. tad-amśavatāra-lakṣaṇārthāntara-pratīti-nirasavaya mahā-vidvad-vākyatvāt sambandhi-nirdeśena tu ṭīkā-vyākhyaiḥ sphuṭatarā. ekāmśe mukhyasyaiḥ kartṛtvasya nirvyaja-pratītir na svaupacārikasyeti. evaṁ śrī-lakṣmaṇasyāpy antima-daśānukāraṇa-lilāyām śrūyate skande 'yodhyā-māhātmye

eka-amśena-"by one expansion"; śeṣa-ākhyena-named Śeṣa; iti-thus; ṭīkā-the commentary of Śrīdhara Svāmī; ca-also; anyathā-otherwise; tat-of Him; eka-one; avayava- part; eka-deśa-rūpa-in one place; arthatvena-by the interpretation; eka-amśena iti-by the word "ekāmśena" yat-śabdasya-of which phrase; kartṛtva-as the agent of the action; nirdeśaḥ-indication; eva-certainly; yuktaḥ- appropriate; syat-may be; tat-of Him; amśa-of an expansion; avatāra-incarnation; lakṣaṇa-arthāntara-a secondary meaning of the word; pratīti-confidence; nirasavaya-for dispelling; mahāvidvat-of the greatly learned Śrīdhara Svāmī; vākyatvāt-from the statement; sambandhi-of connection; nirdeśena-by indication; tu-but; ṭīkā-of the commentary; vyākhyā-explanation; eva-certainly; sphuṭatarā- more clear; eka-amśe-of the word "ekāmśa"; mukhyasya-of the primary meaning of the word; eva-certainly; kartṛtvasya-of the agent of the action; nirvyaja-non deceptive; pratīti-trust; na-not; sva-upacārikasya-of the secondary meaning; iti-thus; evaṁ-in the same way; śrī-lakṣmaṇasya-of Lakṣmaṇa; api-also; antima-daśā-death; anukāraṇa- imitating; lilāyām-in the pastime; śrūyate-is heard; skānde-in the Skanda Parāṇa; ayodhyā-māhātmye-in the Ayodhyā-māhātmya.

In his commentary on this verse, Śrīdhara Svāmī says: "The word 'ekāmśena' means 'by Ananta Śeṣa'".

Someone may say the word "ekāmśeṇa" means "with a single hand, Lord Balarāma sustains the universe." This interpretation, based on accepting a secondary meaning of the word "amśa", is not as clear as Śrīdhara Svāmī's, which depends on the primary meaning of "amśa". Śrīdhara Svāmī's explanation of this word should therefore be accepted, and not the alternate interpretation based on accepting a secondary meaning of the word "amśa".

The word "ekāmśena" in this verse, interpreted according to Śrīdhara Svāmī's explanation, means that Lord Balarāma is the origin of Ananta Śeṣa. Lord Balarāma first expands as Lakṣmaṇa, the brother of Lord Rāmacandra. It is from Lakṣmaṇa that Ananta Śeṣa is expanded. This is confirmed in the following verses from the Ayodhyā-māhātmya section of the Skanda Purāṇa, where Mahārāja Indra clearly describes Ananta Śeṣa as an expansion of Lakṣmaṇa:

Text 7

tataḥ śeṣātmatām yātaṁ
lakṣmanam satya-saṅgaram
uvāca madhuraṁ śakruḥ
sarvasya ca sa paśyataḥ

tataḥ-then; śeṣa-of Sesa; ātmatām-identity; yātam- attained; lakṣmaṇam-Lakṣmaṇa; satya-saṅgaram-true to His word; uvāca-spoke; madhuram-in sweet words; sākruḥ-Indra; sarvasya-while everyone; ca-also; saḥ-He; paśyataḥ-was looking on.

"As all the demigods watched, Lakṣmaṇa who is always true to His promise, assumed the form of Ananta Śeṣa. With sweet words king Indra offered the following prayers to the Lord.

Text 8

indra uvāca

lakṣmanottiṣṭha śīghram tvam
arohasva padaṁ svakam
deva-kāryam kṛtam vīra
tvayā rupu-nisūdana

indraḥ-Indra; uvāca-said; lakṣmaṇa-O Lakṣmaṇa; uttiṣṭha-please rise; śīghram-quickly; tvam-You; ārohasva-please ascend; padaṁ svakam-to Your own abode; deva- of the demigods; kāryam-the work; kṛtam-has been done; vīra-I hero; tvayā-by You; rupu-nisūdana-O destroyer of the enemy.

"Indra said: O Lakṣmaṇa, O hero, O destroyer of the enemies, You have fulfilled Your mission of assisting the demigods, Please return now to Your own transcendental abode.

Text 9

vaiṣṇavam parmaṁ sthānam
prāpnuhi svam sanātanam
bhavan-mūrṭiḥ samāyātā
śeṣo 'pi vilasat-phaṇaḥ

vaiṣṇavam-of Lord Viṣṇu; paramam-supreme; sthānam- position; prāpnuhi-please attain; svam-Your; sanātanam- eternal; bhavat-Your; mūrṭiḥ-form; samāyātā-has arrived; śaśaḥ-Śeṣa; api-also vilasat-with glittering; phaṇaḥ- hoods.

O Lord, Your form of Ananta Śeṣa, who has innumerable glittering hoods, has now arrived. Please now return to Your own eternal abode in the spiritual world.

Text 10

tataś ca

ity uktvā sūra-rājendro
lakṣmaṇam sūra-saṅgataḥ
śeṣam prasthāpya pātāle
bhū-bhāra-dharaṇa-kṣamam
lakṣmaṇam yānam āropya
pratasthe divam ādarāt

tataḥ-then; ca-also; iti-thus; uktvā-having spoken; sūra-rāja-indraḥ-the king of the demigods; lakṣmaṇam-to Lakṣmaṇa; sūra-saṅgataḥ-accompanied by all the demigods; śeṣam-Śeṣam-Śeṣa; prasthāpya-estab; ishing; pātāle-in the Pātāla planets; bhū-of the world; bhāra-the burden; dharaṇa-holding; kṣamam-able; lakṣmaṇam-Lakṣmaṇa; yānam-vehicle; āropya-causing to ascend; pratasthe-departed; divam-for the heavenly planets; ādarāt-with great reverence.

"After speaking these words to Lakṣmaṇa, and respectfully placing Him on Lord Śeṣa who, standing on Pātāloka, easily carries the great weight of all the worlds, King Indra and all the demigods climbed into their airplanes and left for the heavenly planets."

Text 11

tato nārāyaṇa-varmaṇy api yajñaś ca lokād avadāt kṛtāntād balo gaṇāt krodha-vaśād ahindraḥ iti śrī-baladevasya śeṣād anyatvam śakty-atiśayaś ca darśitaḥ.
janāntāt iti paṭhe janānām nāśād iti sa evārthaḥ.

tataḥ-therefore; nārāyaṇa-varmaṇi-in the Nārāyaṇa-varma; api-also; yajñaḥ-the Suprem Lord known as Yajña; ca- also; lokāt-from the world; avadāt-may protect; kṛtāntāt- from death; balaḥ-Lord Balarāma; gaṇāt-from the multitude; krodha-by angert; vaśāt-controlled; ahi-indraḥ-Lord Ananta, the king of serpents; iti-thus; śrī-baladevasya-of Lord Balarāma; śeṣāt-tha Sesa; anyatvam-other; śakti-potency; atiśayaḥ-great; ca-also; darśitaḥ-is revealed; jana-of living entities; antāt-from the death; iti-thus; paṭhe-in the text; janānām-of the living entities; nāśāt-from the death; iti-thus; saḥ-that; eva-certainly; arthaḥ-is the meaning.

That Ananta Śeṣa is expanded from Lord Balarāma is also confirmed in the following statement of Nārāyaṇa-varma:

"May Lord Yajña protect me from the dangers of material existence. May Lord Balarāma protect me from death. May Lord Ananta Śeṣa, the king of serpents, protect me from the hands of the angry and envious."

In this prayer Lord Balarāma is described as the protector from death and Lord Ananta is described as the protector from the hands of the angry and envious. Because death is a much more formidable opponent than the angry and envious, this prayer shows the superior strength of Lord Balarāma. Because Lord Balarāma and Lord Ananta are described as identical, because Lord Balarāma's strength is superior, He must be the origin, and Lord Ananta must be expanded from Him.

Text 12

ataḥ śeṣākhyam dhāma māmakam ity atrāpi śiṣyate śeṣa-samjñah itivad
avyabhicāry-amśa evoyate. śeṣākhyā khyātir yasmād iti vā.

ataḥ-therefore; śeṣa-ākhyam dhāma māmakam iti atra-Śrīmad-Bhāgavatam
10.2.8:

devakyā jaṭhare garbham
śeṣākhyam dhāma māmakam
tat sannikṛṣṭa rohiṇyā
udare sanniveśaya

api-also; śiṣyate śeṣa-samjñah-Śrīmad-Bhāgavatam 10.3.25:

naṣṭe loke dvi-parārdhāvasāne
mahā-bhūteṣv ādi-bhūtaṁ gaveṣu
vyakte 'vyaktaṁ kāla-vegena yāte
bhavān ekaḥ śiṣyate 'śeṣa-samjñah

itivat-in this way; avyabhicāri-amśaḥ-eternal expansion; eva-certainly; ucyate-is
described; śeṣa; ākhya-name; khyātiḥ-fame; yasmāt-from which; iti-thus; vā-
or.

That Lord Ananta Śeṣa is an expansion of Lord Balarāma and ultimately of Lord Kṛṣṇa is described in the following verses, the first spoken by Lord Kṛṣṇa to Yogamāyā , and the second by Devakī-devī to Lord Kṛṣṇa:

"Within the womb of Devakī is My partial plenary expansion known as
Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohiṇī."*
- { } Śrīmad-Bhāgavatam 10.2.8

"After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Śeṣa-nāga."*

-{ }Śrīmad-Bhāgavatam 10.3.25

Text 13

śrīmad-anakadundubhinā ca kṛṣṇa-samyenaiva nirdiṣṭam: yūvaṁ na naḥ sutau sāksāt pradhāna-puruṣeṣvarau ity atra sāksād eveti tv ādhikam upajīvyam.

śrīmad-anakadundubhinā-by Mahārāja Vasudeva; ca-also; kṛṣṇa-with; kṛṣṇa; samyena-with equality; eva-certainly; nirdiṣṭam-is taught; yūvaṁ na naḥ sutau sāksāt pradhāna-puruṣeṣvarau iti-Śrīmad-Bhāgavatam 10.85.18:

yūvaṁ na naḥ sutau sāksāt
pradhāna-puruṣeṣvarau
bhū-bhāra-kṣatra-kṣapane
tv avatīrṇau tathātha ca

atra-here; sāksāt-directly; eva-certainly; iti-thus; tu-but; ādhikam-additional; upajīvyam-evidence.

That Kṛṣṇa and Balarāma are equals is confirmed in the following verse spoken by Mahārāja Vasudeva (Śrīmad-Bhāgavatam 10.85.18):

"My dear Kṛṣṇa and Balarāma, I know that neither of You are my sons; You are the original chief and progenitor, the Personalities of Godhead, known as Pradhāna and Puruṣa. But You have appeared on the surface of this globe in order to minimize the burden of the world by killing the kṣatriya kings who are unnecessarily increasing their military strength."*

Text 14

atha yadi prāyo māyāstu me bhartur nānyā 'pi vimohinī iti tad-vākyaṅnusāreṇāveśāvatāratvaṁ mantavyam, tadā pūrva-grantha-balāt śrī-baladeva-svāmīśatvam eva.

atha-now; yadi-if; prāyaḥ mayā astu me bhartuḥ na anyā me api vimohinī iti-Śrīmad-Bhāgavatam 10.13.37:

keyam vā kuta āyātā
daivī vā nāry utāsūrī
prāyo māyāstu me bhartur
nanyā me 'pi vimohinī

tat-vākya-this statement; anusāreṇa-in confirmity with; āveśa-avatāratvam-that Lord Balarāma is an empowered living entity (āveśa-avatāra); mantavyam-may be considered; takā- then; pūrva-previous; grantha-scriptural quotations; balāt- on the strength of; śrī-baladeva-of Lord Balarāma; sva-amśatvam-directly the Personality of Godhead; eva-certainly is.

Someone may say: Actually Balarāma cannot be viṣṇu-tattva, but He must be an empowered living entity (āveśa-avatāra). He is not the Personality of Godhead. This is confirmed in the following statement spoken by Balarāma who, when He noticed that the cowherd boys and calves of Vraja were actually direct expansions of Kṛṣṇa, described Kṛṣṇa as His master (Śrīmad-Bhāgavatam 13.37):

"Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?"

To this objection I reply: By quoting many verses from Śrīmad-Bhāgavatam I have clearly proven that Lord Balarāma is the Personality of Godhead (viṣṇu-tattva). If this quotation is properly understood it will not be seen to contradict that conclusion.

Text 15

kintu śeṣākhyā-tad-āviṣṭa-pārsāda-viśeṣasya tad-antaḥ-pātāt tad-amśenaiva tad-vyavahāra iti mantavyam. tad evam eka-rūpatve 'pi: prāyo māyāstu me bhartur nānyā me 'pi vimohinī ity ādau yat tasmimś tasya bhaktiḥ śrūyate, tat tu lakṣmyā iva dr̥ṣṭavyam. śrī-brahmā devān.

kintu-but; śeṣa-ākhyā-named Śeṣa; tat-that; āviṣṭa-entered; pārsāda-assembly; viśeṣasya-specific; tad-antaḥ-pātāt-because of insertion; tad-amśena-as an expansion; eva-certainly; tat-vyāvahāraḥ-His pastimes; iti- thus; mantavyam-may be considered; tat-therefore; evam-in the way; eka-rūpatve-in the status of havint a single form; api- even; prāyaḥ mayā astu me bhartuḥ na anyā me api vimohinī iti ādau-Śrīmad-Bhāgavatam 10.13.37, quoted in full in the previous text; yat-which; tasmimś-in which; tasya-His; bhaktiḥ-devotion; śrūyate-is heard; tat-that; tu-by; lakṣmyā-with opulence; iva-justas; dr̥ṣṭavyam-may be seen; śrī-brahmā-Lord Brahmā; devān-to the Lord.

Lord Balarāma appears in this world and enjoys pastimes as an associate of Lord Kṛṣṇa. This statement of Lord Balarāma may be seen as a display of His great devotion for His friend Kṛṣṇa. This devotion of Lord Balarāma is a display of His spiritual opulence. It does not mean that Lord Balarāma is not directly a viṣṇu-tattva expansion of Lord Kṛṣṇa.

Anuccheda 87

Text 1

atha śrī-pradyumnasyāpi śiva-netra-dagdhaḥ smaro jāto 'yam iti yac chrūyate,
tad apy eka-deśa-prastava-mātram. tasya śrī-gopāla-tāpanī-śruty-ādau

atha-now; śrī-pradyumnasya-of Śrī Pradyumna; api- also; śiva-of Lord Śiva;
netra-by the eye; dagdhaḥ-burned; smaraḥ-cupid; jātaḥ-born; ayam-this; iti-
thus; yat-which; śrūyate-is heard; tat-that; api-al; so; eka-deśa-in one place;
prastava-reference; mātram-only; tasya-of that; śrī-gopāla-tāpanī-śruti-ādau-
beginning with the Gopāla-tāpanī Upaniṣad.

Now we shall describe Pradyumna, who in His previous life as Cupid was burned to ashes by the anger of Lord Śiva. This Pradyumna is described in the following verse from the Gopāla-tāpanī Upaniṣad (2.40):

Text 2

yatrāsau samsthitaḥ kṛṣṇas
tribhiḥ śaktyā samāhitaḥ
rāmāniruddha-pradyumn
rukmiṇyā sahito vibhuḥ

yatra-where; asau-He; samsthitaḥ-situated; kṛṣṇa- Kṛṣṇa; tribhiḥ-by the three;
śaktyā-with His potency; samāhitaḥ-accompanied; rāma-by Lord Balarāma;
aniruddha- Aniruddha; pradyumnaih-and Pradyumna; rukmiṇyā-and by Śrīmati
Rukmiṇī-devi; sahitaḥ-accompanied; vibhuḥ-the all powerful Supreme
Personality of Godhead.

"Lord Kṛṣṇa, accompanied by His three potencies, and by Balarāma, Pradyumna, Aniruddha, and Rukmiṇī, stays in delightful Mathurā-purī."

Text 3

ity ādinā nitya-śrī-kṛṣṇa-catur-vyūhāntaḥ-patitayā prasiddhes tathā sambhāvābhñāt. tasya smarasyāpi sādharāṇa-devatā-viśeṣa-mātratvena prasiddhatve catur-vyūhāntaḥ-patitāyām ayogyatamatvāt. tasmād vakṣyamānābhiprāyeṇaivaitād āha

iti ādnā-by the passage beginning with these words; nitya-eternal; śrī-kṛṣṇa-catuḥ-vyūha-of the fourfold expansion of Vāsudeva. Saṅkarśaṇa, Pradyumna and Aniruddha; antaḥ-patitayā-counted as a part; prasiddhehḥj-fame; tathā-in that way; sambhava-of birth; abhavāt-because of non-existence; prasiddhatve-in fame; catuḥ-vyūha-patitāyām-in the matter of being part of the four primary expansions of Lord Kṛṣṇa; ayogyatvāt-because of inappropriateness; tasmāt- therefore; vakṣyamāna-about to be spoken; abhiprāyeṇa-with the actual meaning; eva-certainly; etat-this; āha-he says.

This Pradyumna, however, cannot be considered to be the same Pradyumna who is one of the four original expansions of Lord Kṛṣṇa (Vāsudeva, Saṅkarśaṇa, Pradyumna, and Aniruddha).

This Pradyumna is simply the demigod Cupid, who is an ordinary living entity, and not the Personality of Godhead. This is described in Śrīmad-Bhāgavatam (10.55.1):

Text 4

kāmas tu vāsudevāṁśo
dagdhaḥ prag rudra-manyunā
dehopapattaye bhūyas
tam eva pratyapadyata

kāmaḥ-cupid; tu-also; vāsudeva-of Vāsudeva; aṁśaḥ-directly part and parcel; dagdhaḥ-burned to ashes; prāk- formerly; redra-of Lord Śiva; manyunā-by the anger; deha-upapattayate-for attaining a body; bhūyaḥ-again; tam-that; eva-certainly; pratyapadyata-attained.

"It is said that Cupid, who is directly part and parcel of Lord Vāsudeva, was formerly burned to ashes by the anger of Lord Śiva. In order to get his body again, he took birth as the son of Kṛṣṇa."*

Text 5

avedajñasyāpi brāhmaṇye saty eva brāhmaṇas tu vedajña itivat. tu-sabdo 'tra mudhyatām sūcayati. tataḥ kāmas tu vāsudevāmśaḥ ity asya āsudevāmśo yaḥ kāmaḥ sa eva mukhya ity arthaḥ. tu-sabdo 'yam bhinnopakrame vā. tataḥ vāsudevāmśas tu kāmaḥ ity anvayo 'pi pūrvavad evārthaḥ. tad evaṁ sati yaḥ prag rudra-manyunā dagdhaḥ devatā-viśeṣa indra-bhr̥tyā ity ekādaśa-prasiddhaḥ dāmaḥ sa dehopapattaye tat-kopa-dagdhatayā nityam evānaṅgataṁ prāptasya tasya svato dehopapatty-abhāvād deha-prāpty-artham. tam eva vāsudevāmśam pradyumnyākhyam mukhyam kāmam eva pratyapadyata praviṣṭavān. bhūyaḥ-śabdena pradyumnād eva pūrvam apy udbhūto 'sāv iti bodhyate. yad vā yas tu kāmaḥ prag rudra-manyunā adugdho na dugdhaḥ; sa bhūyaḥ prakṛtaplīlāyām dehopapattaye sva-mūrti-prakāsanārtham tam śrī-vāsudevam eva praviṣṭavān. adagdhatve hetuḥ vāsudevāmśaḥ iti.

aveda-jñasya-of one ignorant of the Vedas; api-even; brahmaṇye-brahminical status; sati-may be; eva-certainly; brāhmaṇaḥ-a brāhmaṇa; tu-but; vedajñaḥ-one learned in the Vedas; itivat-just as; tu-śabdaḥ-the word "tu(but)"; atra-in this context; mukhyatām-preminence; sūcayati- indicates; tataḥ-therefore; kāmaḥ tu vāsudeva-amśaḥ-the phrase "kāmas tu vāsudevāmśaḥ (cupid is directly part and parcel of Lord Vāsudeva)" iti-thus; asya-of him; vāsudeva-of Lord Vāsudeva; amśaḥ-as part and parcel; yaḥ-which; kāmaḥ-cupid; saḥ-he; eva-certainly; mukhyaḥ-prominent; iti-thus; arthaḥ-the meaning; tu-śabdaḥ-the word "tu (but)"; ayam-this; bhinna-of distinction; upakrame-in the beginning; vā-or; tataḥ-for this reason; vāsudevāmśaḥ tu kāmaḥ iti anvayaḥ-the words are given in the order "vāsudevāmśaḥ tu kāmaḥ"; api-even; pūrvavat-as before; eva-certainly; arthaḥ-the meaning; tat-theefore; evam-in this way; sati-being so; yaḥ-who; prāk rudra-manyuṇa daghaḥ-the phrase "prāg rudra-manyunā daghaḥ"; devatā-demigod; viśeṣaḥ-as a specific; indra-of Indra; bhr̥tyaḥ- the servant; iti-thus; ekādasā-among the eleven Rudras; prasiddhaḥ-famous; kāmaḥ-cupid; saḥ-he; deha-upapattaye- for attaining a body; tat-of Śiva; kopa-by the anger; daghatayā-because of being burned; nityam-continual; eva- certainly; anangatām-state of being disembodied; prāptasya- attained; tasya-of him; svataḥ-of His own; deha-upapatti- attainment of a body; abhāvāt-because of the lack; deha-of a body; prāpti-of attainment; artham-for the purpose; tam-him; eva-certainly; vāsudeva-of Lord Vāsudeva; amśam-expansion; pradyumna-Pradyumna; ākhyam-named; mukhyam-original; kāmam- cupid; eva-certainly; pratyapadyata-the word "pratyapadyate"; praviṣṭavān-means "entered"; bhūyaḥ-śabdena-by the word "bhūyaḥ (again)"; pradyumnāt-from Lord Pradyumna; eva- certainly; pūrvam-formerly; api-even; udbhūtaḥ-born; asau- he; iti-thus; bodhyate-may be known; yat- vā-or else; yaḥ tu kāmaḥ prāk rudra-manyunā-by the phrase "yas tu kāma prāg rudra-manyuṇa"; adagdhaḥ-not burned; na-not; dagdhaḥ- burned; saḥ-he; bhūyaḥ-again; prakṛta-manifested; līlāyām-in pastimes; deha-upapattaye-for attaining a body; sva-His own; mūrti-form; prakāśana-manifesting; artham-for the purpose; tam-Him; śrī-vāsudeva; eva-certainly; praviṣṭavān-entered; adagdhatva-in the status of not being burned by Lord Śiva's anger; hetuḥ-the casue; vāsudeva- amśaḥ iti-the statement that cupid is the direct part and parcel of Lord Vāsudeva.

The word "tu" (but) is very significant in this verse. This word is used to specifically distinguish a certain person or thing from another or others. For example, if we say "but he is a brāhmaṇa", a certain person is distinguished from others, as for example if we say "there may be many who although born in a brāhmaṇa family remain ignorant and uneducated, but he is a brāhmaṇa", the word "but" distinguishes the learned brāhmaṇa from others who are less qualified.

In this verse the phrase "kāmas tu vāsudevāṁśaḥ" (but that Cupid who is directly part and parcel of Lord Vāsudeva) indicates that there are two Cupids, and one of them is directly part and parcel of Lord Vāsudeva. If it were otherwise, and the intention of the author had been to say "but Cupid is directly part and parcel of Lord Vāsudeva", the order of the words (in Sanskrit) would have been "vāsudevāṁśas tu kāmaḥ".

The other Cupid (who is not directly part and parcel of Lord Vāsudeva) is described in the second part of this verse. He is the material Cupid, an ordinary demigod, one of the eleven Rudras, and a servant of Mahārāja Indra. Burned by Lord Śiva's anger, this material Cupid lost his body and became disembodied. In order to get his body again he entered the body of Lord Pradyumna, the original Cupid, who is directly part and parcel of Lord Vāsudeva. The material Cupid was then born again from the body of Lord Pradyumna.

Interpreted in this way, this verse from Śrīmad-Bhāgavatam may be translated in the following words:

"It is said that Cupid was formerly burned to ashes by the anger of Lord Śiva. In order to get his body again he entered the body of Lord Pradyumna, the original Cupid, who is a direct expansion of Lord Vāsudeva."

Another explanation of this verse may be given by dividing the first two lines in the following way:

kāmas tu vāsudevāṁśo
'dagdhaḥ prag rudra-manyuṇa

By accepting the word "adagdhaḥ" to replace "dagdhaḥ", we may translate this verse in this way:

"The original Cupid, who is directly part and parcel of Lord Vāsudeva (and different from the material Cupid), was not burned to ashes by the anger of Lord Śiva. This original Cupid entered the body of Lord Vāsudeva to appear with Him as He manifested His transcendental pastimes within the material world."

In this way we have described the original Cupid, Lord Pradyumna, who, because He is directly the expansion of Lord Vāsudeva, must be different from the material Cupid, who was burned to ashes by the anger of Lord Śiva.

Text 1

pūrvoktam eva vyanakti

sa eva jāto vaidarbhyām
kṛṣṇa-vīrya-samudbhavaḥ
pradyumna iti vikhyātaḥ
sarvato 'navamaḥ pituḥ

pūrva-former; uktam-statement; eva-certainly; vyanakti- manifests; saḥ-he; eva-certainly; jātaḥ-born; vaidarbhyām-in the womb of Rukmiṇī-devī; kṛṣṇa-samudbhavaḥ-as the son of Lord Kṛṣṇa; pradyumnaḥ iti-by the name Pradyumna; vikhyātaḥ-famous; sarvataḥ-in all respects; anavamaḥ-just like; pituḥ-his father.

This distinction between the material and spiritual Cupids is confirmed by the following verse (Śrīmad-Bhāgavatam 10.55.2) which describes the appearance of the material Cupid:

"Cupid was born as the son of Lord Kṛṣṇa in the womb of Rukmiṇī and he became celebrated by the name Pradyumna. Because he was begotten by Lord Kṛṣṇa directly, his qualities were most similar to those of Kṛṣṇa."*

Text 2

yah kṛṣṇa-vīrya-samudbhavaḥ yaś ca pradyumna iti vikhyātaḥ sa eva prakāṣa-
līlavāsare 'pi vaidarbhyām jātaḥ avirbhūtaḥ, na tv anyāḥ prakṛta-kāma eva. tatra
hetuḥ: sarvataḥ guṇa-rūpādiśv aśesav eva dharmeṣu pituḥ śrī-kṛṣṇāt anavamaḥ
tulya eveti. anyathā tadṛśānavamatvaṁ na kalpata iti bhāvaḥ, tasmād yathā
mahābhārate sarvatra śrīmad-arjunasya naratva-prasiddhāv api
pañcendropakhyāna indratva-prasiddhir indrasyāpi tatra praveśa-vivakṣayā
ghaṭate, tadvad atrāpi. ataḥ śrī nāradena ratyai tathopadeśas tayā tat-prāptis ca na
dośāya. pūrva-padyasyottarasminn arthe 'pi śrī-nāradopadeśa-baleṇaiva dagdha-
kāmasya praveśas tatra gamyaḥ. tataḥ sāksāt pradyumna-saṅgamayogyata tasyāḥ
sparsā-maṇivat-tat-samīpya-guṇād eva mantavya, śrī-pradyumnasya nija-śaktis tu
śrīmad-aniruddha-mataiveti jñeyam. atas tāpanī śruti-labdho 'rtaḥ samañjasaḥ. śrī-
śukaḥ.

yaḥ-who; kṛṣṇa-samudbhavaḥ-as the son of Lord Kṛṣṇa; yaḥ-who; ca-also;
pradyumnaḥ iti-by the name Pradyumna; vikhyātaḥ-famous; saḥ-he; eva-
certainly; prakāṣa-manifest; līlavāsare-at the time; api-even;
vaidarbhyām-in the womb of Rukmiṇī-devī; jātaḥ- born; avirbhūtaḥ-appeared;
na-not; tu-but; anyāḥ-someone else; prakṛtam

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.hee # Sri Krsna-sandarbha
.heo Volume Three #
{ }the Gopala-tapani Upanisad; arthaḥ-meaning; samanjasah-correct; śrī-sukaḥ-
spoken by Sri Sukadeva Gosvami.

This verse describes the viṣṇu-tattva Lord Pradyumna, the direct expansion of Lord Kṛṣṇa, who took birth in the womb of Rukmiṇī. That this verse describes the viṣṇu-tattva Pradyumna, and not the material demigod Cupid may be inferred by the phrase "sarvato 'navamah pituḥ" (His qualities were most similar to those of His father Kṛṣṇa).

The material Cupid, who appeared in Lord Kṛṣṇa's pastimes, is an empowered incarnation of Lord Pradyumna. Cupid was granted the powers of Lord Pradyumna, just as Arjuna was granted the powers of Indra by his father, who was Indra himself (this story is related in the Mahābhārata).

Because this person was actually the material demigod Cupid, who was granted extraordinary powers by Lord Pradyumna, Nārada informed Rati-devī (Cupid's wife) that her husband had appeared in Lord Kṛṣṇa's pastimes. For this reason,

when Rati-devī was reunited with Pradyumna, there was no fault on her part, for she simply regained the association of her husband.

Someone may raise the question how it was possible for Rati-devī, a material demigoddess, to associate with an empowered incarnation of Lord Pradyumna. The answer to this question is that by contact with the empowered incarnation of Pradyumna she became purified and qualified to associate with him, just as ordinary metals become turned to gold by contact with a touchstone.

The actual viṣṇu-tattva Lord Pradyumna, however, is not associated with Rati-devī, who is the potency of the material Cupid. Lord Pradyumna's potency is Lord Aniruddha. This is confirmed in the verse from Gopāla-tāpanī Upaniṣad quoted in Anuccheda 87, Text 2.

Anuccheda 89

Text 1

evam aniruddhasyāpi sākṣāc caturvyūhatve lingam āha

apisvid āste bhagavān sukham vo
yaḥ sātvatām kāma-dugno 'niruddhaḥ
yam āmananti sma śabda-yonim
mano-mayaṁ sattva-turīya-tattvam

evam-in the same way; aniruddhasya-of Aniruddha; api- also; sākṣat-directly; caturvyūhatve-in the state of being a part of the caturvyūha expansions of Godhead; lingam- characteristic; āha-describes; api-as also; svit-whether; āste-does He; bhagavān-the Personality of Godhead; sukham- all happiness; yaḥ-of you; yaḥ-one who; sātvatām-of the devotees; kāma-dughaḥ-source of all desires; aniruddhaḥ-the plenary expansion of Aniruddha; yam-whom; āmananti-they accept; sma-from yore; hi-certainly; śabda-yonim-the cause of the /Rg Veda; manaḥ-mayam-creator of the mind; sattva- transcendental; turīya-the fourth expansion; tattvam- principle.

That Lord Aniruddha is one of the caturvyūha expansions of Godhead is described in the following verse (Śrīmad-Bhāgavatam 3.1.34):

"May I inquire whether Aniruddha is doing well? He is the fulfiller of all the desires of the pure devotees and has been considered from yore to be the cause of the Rg Veda, the creator of the mind and the fourth plenary expansion of Viṣṇu."*

Text 2

śabda-yonim niśvāsa-vyañjita-veda-vṛndam evaṃ vā are 'sya mahato bhūtasya niśvāsitam etad yad ṛg-vedaḥ ity ādi śruteḥ. mano-mayam citte vāsudevavan manasy upāsyam. sattvam śuddha-sattvātmakaḥ śrī-vāsudevavādi-rūpo bhagavān yatra turīyan rūpam. ato bāṇa-yuddhādaḥ bandhanānukaraṇadikam ātmecchamayī līlaiva, śrī-rāmacandrādivat.

sabda-yonim-the word "sabda-yonim"; nisvasa-from the breathing; vyanjita-manifested; veda-vṛndam-the Vedas; evam-in this way; vai-certainly; are-O Maitreyi; asya-of Him; mahataḥ bhūtasya-of the Supreme Lord; niśvasitam-the breathing; etad- this; yat-which; ṛg-vedaḥ-the Rg Veda; iti-thus; ādi-in the passage beginning with; sruteḥ-from the Brhad-aranyaka Upaniṣad; manah-mayam-the creator of the mind; citte-in the mind; vāsudevavat-like Vasudeva; manasi-in the mind; upāsyam- worshipping; sattvam-the word "sattvam"; śuddha-tattva-atmakāḥ-means "situated in the transcendental stage of pure godness"; śrī-vasudeva-ādi-beginning with Vasudeva; rūpaḥ-forms of the caturvyūha expansions; bhagavan-the Supreme Personality of Godhead; yatra-where; turīyam-the fourth expansion; rūpam-in the form; ataḥ-therefore; bāṇa-with Banasura; yuddha-in the fight; ādaḥ-in these and other pastimes; bandhana-bondage; anukarāṇa-imitation; ādikam-beginning with; ātma-icchā-mayī-according to His own desire; līla-pastime; eva-certainly; śrī-ramacandra-ādi-vat-as Lord Ramacandra and other incarnations of the Personality of Godhead.

The statement "śabda-yonim" (Lord Aniruddha is the cause of the Ṛg Veda) in this verse is confirmed in the following statement of Brhad-āraṇyaka Upaniṣad (2.4.10):

"O Maitreyī, the Ṛg Veda is manifested from the breathing of the Supreme Personality of Godhead."

The word "mano-mayam" means "the creator of the mind". Each member of the catur-vyūha expansions is the predominating Deity of one of the subtle elements. Lord Vāsudeva is the Deity of the heart, Lord Saṅkarṣaṇa is the Deity of the false-ego, Lord Pradyumna is the deity of the intelligence, and Lord Aniruddha is the deity of the mind. Lord Aniruddha is worshiped within the mind, just as Lord Vāsudeva is worshiped within the heart.

The word "sattvam" means "He who is situated in the transcendental stage of pure godness."

The word "turīyam" (fourth) means that of the catur-vyūha expansions of the Lord, Lord Vāsudeva is the first expansion, Lord Saṅkarṣaṇa the second, Lord Pradyumna the third, and Lord Aniruddha the fourth expansion.

Someone may raise the following objection: If Aniruddha is actually the Personality of Godhead, then why was He defeated in fighting with Bāṇāsura?

This objection may be answered by saying: By His own wish the Supreme Lord sometimes pretends to be a limited human being in His pastimes. There are many examples of His acting in this way in His appearance as Lord Rāmacandra and in other incarnations also.

Text 3

asya pādma-br̥hat-sahasra-nāmni-māhātmya-nāmāni caitāni

aniruddho br̥had brahma
pradyumnir viśva-mohanaḥ
catur-ātmā catur-varṇaś
catur-yuga-vidhāyakaḥ

catur-bhedaika-viśvātmā
sarvotkr̥ṣṭāmśa-kotiṣuḥ
āśrayātmā iti.

asya-of Lord Aniruddha; padma-from the Padma Purana; brhat-sahasra-namni-in the 1000 names; mahatmya-namani- glorification of His holy names; ca-also; etani-these; aniruddhaḥ-Lord Aniruddha; brhat-the great; brahma-Brahman; pradyumniḥ-the son of Pradyumna; visva-the universe; mohanaḥ-enchancing; catuh-atma-of the quadruple expansions of Lord Vaudeva, Sankarsana, Pradyumna, and Aniruddha; catur-varnaḥ-who appears in four colors; catuh-yuga-the four yugas; vidhayakaḥ- who establishes; catuh-bheda-of the four kinds of living entities; eka-visva-atma-the Supersoul; sarva-utkrsta-superecellent; amsa-expansions; koti-of millions; suḥ-parent; asraya-atma-the supreme shelter.

Lord Aniruddha is glorified in the following verses from the Bṛhat-sahasra-nāma prayers of the Padma Purāṇa:

"Lord Aniruddha, the son of Pradyumna, is the Supreme Brahman. He enchants the entire universe. He is the fourth member of the four catur-vyūha expansions of Godhead. He appears in four colors (white, red, yellow, and black) in the four yugas (Satya, Tretā, Dvāpara, and Kali) to establish the principles of religion. He is the all-pervading Supersoul who remains in the hearts of the four kinds (those born from the womb, from eggs, seeds, or perspiration) of conditioned souls. From Him millions of living entities are manifest, and He is the shelter within whom everything rests."

Text 4

ataḥ śrī-kṛṣṇa-vyūhatvena mahāniruddhatvād asyaivāvirbhāva-viśeṣaḥ
pralayārṇavādi-dhāma puruṣa iti jñeyam. ata evābhedena jagrhe pauruṣaṁ rūpaṁ
bhagavān ity ādy-uktam. mūla-saṅkarṣaṇādy-amśair eva. hītara-saṅkarṣaṇādy-
avasthā-trayaṁ puruṣaṁ prakāśyatīti.

ataḥ-therefore; śrī-kṛṣṇa-vyuhatvena-as one of the catur-vyuha expansions; maha-aniruddhatvat-as Maha Aniruddha; asya-of Him; avirbhava-incarnation; visesaḥ-specific; pralaya-of devastation; arnava-on the ocean; adi-beginning with; dhama- whose abode; puruṣaḥ-Puruṣa incarnation; iti-thus; jneyam- should be understood; atah eva-therefore; abhedena-as not-different; jagrhe pauruṣam rupam bhagavan iti adi uktam-Srimad-Bhagavatam 1.3.1; mula- original; sankarsana-of Lord Sankarsana; amsaiḥ-by the expansions; eva-certainly; hi-certainly; itara-othe; sankarsana-adi-beginning with Lord Sankarsana; avastha-trayam- three expansions; puruṣam-the puruṣa-incarnation; prakasayati-manifests; iti-thus.

Aniruddha (who appeared as the son of Pradyumna) is therefore the original Mahā-Aniruddha who remains in the spiritual sky. It is this Lord Aniruddha who stays on the waters of devastation at the time when the material universe is destroyed. The Lord's expansion as the catur-vyūha puruṣa-incarnations within the material world is described in Śrīmad-Bhāgavatam (1.3.1):

"In the beginning of the creation, the Lord first expanded Himself as the universal form of the puruṣa-incarnation, and manifested all the ingredients for the material creation."*

Four catur-vyūha expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha) are manifested in the spiritual world, and from these another series of catur-vyūha expansions is manifested within the material world.

Text 5

tathaivābhedena viṣṇu-dharmottare 'pīdam. tatra vajra-praśnaḥ

kas tv asau bāla-rūpeṇa
kalpānteṣu punaḥ punaḥ
dr̥ṣṭo yo na tvayā jñātas
tatra kautuhalam mama

tatha-also; eva-certainly; abhedena-as not different; visnu-dharma-uttare-in the Visnu-dharmottara Purana; api-also; idam-this; tatra-there; vajra-of Vraja; prasnaḥ-the question; kaḥ-who?; tu-indeed; asau-is he; bala-rupena-in the form of a child; kalpa-of the kalpa; antesu-at the conclusions; punaḥ punaḥ-again and again; dr̥staḥ-is seen; yaḥ-who; tvaya-by you; jnataḥ-known; tatra-in this matter; kautuhalam-curiosity; mama-my.

That the Mahā-Aniruddha who remains in the spiritual world appears within the material worlds in Lord Kṛṣṇa's family is confirmed in the following passage

from Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, in the question of Vrajanābha and the answer of Mārkaṇḍeya Muni. Vrajanābha asked:

"At the end of each kalpa a small child always appears. Although I repeatedly see this child I do not know His identity. Please tell me who this child is, I am very eager to know the answer to this question."

Text 6

śrī-mārkaṇḍeyottaram ca

bhūyo bhūyas tv asau dr̥ṣṭo
mayā devo jagat-patiḥ
kalpa-kṣayeṇa viṇātaḥ
sa māyā-mohitena vai

kalpa-kṣaye vyatīte tu
tam devam prapitāmahāt
aniruddham vijānami
pitaram te jagat-patim. iti.

śrī-markandeya-of Markandeya Muni; uttaram-the reply; ca- also; bhuyah-again; bhuyah-and again; tu-indeed; asau-He; dr̥ṣṭaḥ-is seen; maya-by me; devaḥ-the Supreme Lord; jagat-of the universe; patiḥ-the master; kalpa-of the kalpa; ksayena- with the termination; vijnataḥ-understood; saḥ-He; maya-by the illusory potency; mohitena-bewildered; vai-certainly; kalpa-ksaye-at the end of the kalpa; vyatite-elapsed; tu-indeed; tam-Him; devam-the Supreme Lord; prapitamahat-from your grandfather, Lord Kṛṣṇa; aniruddham-Aniruddha; vijanami-I know; pitaram-father; te-your; jagat-of the universe; patim-the master; iti-thus.

Mārkaṇḍeya Muni replied:

"Although I myself am not free from the influence of the Lord's illusory potency (māyā), I have repeatedly seen the Personality of Godhead appear as a small child at the time of partial cosmic annihilation (kalpa-kṣaya). That same form of the Personality of Godhead appears in Lord Kṛṣṇa's family as your father, Aniruddha. That your father Aniruddha is the Personality of Godhead is known to me without any doubt."

Text 7

bhīṣma-parvaṇi duryodhanam prati bhīṣma-sikṣāyām śrī-kṛṣṇasyāvātārārambhe
gandha-madanam āgatasya brahmaṇas tad-āvirbhāvam manasi paśyatas tu bālasya
tad idam vacanam.

bhisma-parvani-in the Bhisma-parva of the Mahabharata; duryodhanam prati-
to Duryodhana; bhisma-of Bhisma; siksayam-in the instructions; śrī-kṛṣṇasya-of
Sri Kṛṣṇa; avatara-of the incarnation; arambhe-in the beginning; gandha-
madanam-to the Gandha-madana mountain; agatasya-gone; brahmaṇaḥ-of Lord
Brahma; tat-of the Lord; avirbhavam-incarnation; manasi-in the mind; pasyataḥ-
seeing; tu-indeed; balasya-of the child; tat- therefore; idam-these; vacanam-
words.

In the Mahābhārata, Bhīṣma-parva, in the instructions of Bhīṣma to
Duryodhana, Lord Brahmā's arrival at Gandhamadana mountain at the beginning
of Lord Kṛṣṇa's appearance in this material world is described. While Brahmā was
at Gandhamadana mountain he saw the Supreme Personality of Godhead appear in
his heart in the form of a small child. Brahmā spoke the following words to the
Supreme Lord who had thus appeared before him:

Text 8

srṣtvā saṅkarṣaṇam devam
svayam ātmānam ātmanā

kṛṣṇatvam ātmanāsrakṣiḥ
pradyumnam hy ātma-sambhavam
pradyumnāc cāniruddham tu
yam vidur viṣṇum avyayam

aniruddho 'srjan mām vai
brahmāṇam loka-dhāriṇam
vāsudeva-mayaḥ so 'ham
tvayaivasmin vinirmitaḥ. iti.

srstva-having created; sankarsanam-Lord Sankarsana; devam-the Personality
of Godhead; svayam-personally; atmanam-Your own self; atmana-by Your self;
kṛṣṇatvam-the state of being Kṛṣṇa; atmana-by Your self; asrakṣiḥ-you created;
pradyumnam- Lord Pradyumna; hi-certainly; atma-from Your own self;
sambhavam-generated; pradyumnat-from Lord Pradyumna; ca-also; aniruddham-
Lord Aniruddha; tu-indeed; yam-whom; viduḥ-they know; visnum-to be Lord
Visnu; avyayam-the imperishable; aniruddhaḥ-Lord Aniruddha; asrjat-created;
mam-me; vai- certainly; brahmanam-Brahma; loka-of the planets; dharinam-the
maintainer; vasudeva-mayaḥ-descended from Lord Vasudeva; saḥ- that person;
aham-I; tvaya-by You; eva-certainly; asmin-in this universe; vinirmitaḥ-created;
iti-thus.

"O Lord Vāsudeva, You expanded Yourself as Lord Saṅkarṣaṇa and He then expanded Himself as Lord Pradyumna. Lord Pradyumna expanded Himself as Lord Aniruddha, whom the sages know to be the eternal Personality of Godhead, Lord Viṣṇu, and Lord Aniruddha created me, Brahmā, the maintainer of the universe. O Lord, because I am thus created by You, I am certainly Your part and parcel."

Text 9

ata eva ca pūrvam api jāgrhe ity atra śrī-kṛṣṇasyāniruddhāvatārāntaḥ-patitvaṁ na vyāhyātam. śrī-viduraḥ śrīmad-uddhavam.

atah eva-therefore; ca-also; purvam-previously; api- also; jagrhe iti atra-in the Srimad-Bhagavatam 1.3.1; śrī-kṛṣṇasya-of Sri Kṛṣṇa; aniruddha-of Lord Aniruddha; avatara-incarnation; antaḥ-patitvam-inclusion within; na-not; vyakhyatam-is explained; śrī-viduraḥ-spoken by Vidura; śrīmat-uddhavam-to Uddhava.

We may note that in this quotation, and also in the previously quoted verse from Śrīmad-Bhāgavatam (1.3.1) "jāgrhe pauruṣaṁ rūpam" (in the beginning of creation the Lord first expanded Himself as the universal form of the puruṣa-incarnations) it has been clearly described that Lord Aniruddha is an expansion of Lord Kṛṣṇa. Lord Kṛṣṇa is not described in these verses as an incarnation of Lord Aniruddha.

Anuccheda 90

Text 1

tad etat tasya catur-vyūhātmakasyaiva pūrṇatvaṁ vyākhyātam. śrī-gopālottara-tāpanyām api tathaiṅvāyam praṇavārhatvena darśitaḥ

tat-therefore; etat-this; tasya-of Him; catur-vyuha-atmakasya-the origin of the catur-vyuha expansions of Godhead; purnatvam-completeness; vyakhyatam-is described; śrī-gopala-uttara-tapanyam-in the Second Chapter of the Gopala-tapani Upanisad; api-also; tatha-in the same way; eva-certainly; ayam-this; pranava-of the syllable om; arthatvena-in definition; darsitaḥ-is revealed.

That Śrī Kṛṣṇa is the original Personality of Godhead, the origin from who the

catur-vyūha expansions of Godhead have emanated, is confirmed in the Gopāla-tāpanī Upaniṣad's (2.68-69) definition of the sacred syllable om:

Text 2

rohiṇī-tanayo rāma
akārākṣara-sambhavaḥ
taijasātmakaḥ pradyumna
ukārākṣara-sambhavaḥ

rohini-of Rohini-devi; tanayaḥ-the son; ramaḥ-Balarama; akra-aksara-from the syllable "a"; sambhavaḥ-manifest; taijasa-atamakaḥ-the origin of sleep; pradyumna-Pradyumna; ukara-aksara-from the syllable "u"; sambhavaḥ-manifest.

"The sacred syllable om consists of three letters: a,u, and m. Balarāma, the son of Rohiṇī, is the letter a. Splendid Pradyumna is the letter u.

Text 3

prajñātmako 'niruddho vai
makārākṣara-sambhavaḥ
ardha-mātrātmakaḥ kṛṣṇo
yasmin viśvaṁ pratiṣṭhitam. iti.

prajna-atmakaḥ-the deity of deep sleep; aniruddhaḥ- Aniruddha; vai-certainly; makara-aksara-from the syllable "ma"; sambhavaḥ-manifest; ardha-matra-atmakaḥ-kṛṣṇaḥ- Kṛṣṇa; yasmin-in whom; visvam-the universe; pratisthitam-rests; iti-thus.

"Intelligent Aniruddha is the letter m. Lord Kṛṣṇa, in whom the entire universe rests, is the ardha-mātra letter (ṁ), which complete the syllable om."

Text 4

atha śrī-kṛṣṇe 'vatarati tat-tad-amśavatārāṇām api praveśa iti yad uddiṣṭam tad yathā tatra kṛṣṇas tu bhagavān svayam ity ādikaṁ siddham eva, tathā tasya tad-rūpeṇaiva śrī-vṛndāvanādau sarvāvasthāyitvaṁ pratipādayiṣyāmaḥ.

atha-now; śrī-kṛṣṇe-when Lord Kṛṣṇa; avatarati-appears in the material world;

tat-tat-amsa-avataranam-of His various expansions; api-also; pravesah-entrance; iti-thus; yat- because; uddistam-described; tat-that; yatha-just as; tatra- in this matter; kṛṣṇah tu bhagavam svayam iti adikam-the passage "Sri Kṛṣṇa is the Original Personality of Godhead" (Bhag. 1.3.28); siddham-corroborated; eva-certainly; tatha-in the same way; tasya-of that; tat-rupena-in that form; eva-certainly; śrī-vṛndavana-adau-in Vṛndavana and othe sacred places; sarva-avasthayitvam-eternal residence; pratipadayisyamaḥ-I shall demonstrate.

By quoting the verse "kṛṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Supreme Personality of Godhead) (Śrīmad-Bhāgavatam 1.3.28) and many other verses also, it has been clearly demonstrated that Śrī Kṛṣṇa is the Original Personality of Godhead, and when He appears in the material world, all other forms of Godhead appear within His form.

Just as this fact has been clearly demonstrated, I shall now establish the fact that Śrī Kṛṣṇa eternally resides in the holy abode of Vṛndāvana, and the other places where He enjoyed pastimes. It is not that He temporarily appears, and then after His appearance in this world He is no longer manifest. He eternally remains in these spiritual abodes.

Text 5

atha ca śrī-hari-vamśa-mate upendra evāvatātareti. jaya-vijaya-śāpa-prastave ca
yasyāmi bhavanam brahman
etat ante tavānagha" ity atra ca.

pāhi vaikuṅṭha-kiṅkarān ity atra ca.

svāmi-vyākhyānusāreṇa vikuṅṭhasuta eveti, kvacit kṣīrodakaśāy eveti. kvacit puruṣā eveti. kvacin nārāyaṇarśir eveti, bṛhat-sahasra-nāmni lakṣmaṇasyaiva balaṛamatva-kathanena śrī-raghava eveti, kvacin nārāyaṇa-keśa evety ādikam naṇāvidhatvaṁ śrūyate. evaṁ caikam sandhitasato 'nyat pracyavate, atra satyaṁ ca sarva-vākyam. tasmād vidvadbhir eva vicāryatam: svayaṁ-bhagavati tasmin praveśaṁ vinā katham tat sambhaved iti. dṛśyate-ca tasmāt keśā/cid aṁśāṇām āvirbhāvah. yathā pradyumnādīnām.

atha-now; śrī-hari-vamsa-of the Hari-vamsa; mate-in the opinion; upendraḥ-Vamanadeva; eva-certainly; avatatara- descended; iti-thus; jaya-vijaya-of Jaya and Vijaya; sapa-of the curse; prastave-in the explanation; ca-also; yasyami-I shall go; bhavanam-to the abode; brahman-O Brahma; etat-of this; ante-at the end; tava-your; anagha-O sinless one; iti- thus; atra-in this verse (Bhag. 1.6.27):

idānīm nāśa āradbha
kulasya dvija-śāpajah

yasyāmi bhavanam brahman
etad ante tavānagha

pahi vaikuntha-kinkaran iti atra ca-and also in the verse (Bhag. 11.6.27):

tataḥ sva-dhāma paramam
viśasva yadi manyase
sa-lokān loka-pālān naḥ
pāhi vaikuṅṭha-kinkarān

svami-of Sridhara Svami; vyakhya-the commentary; anusarena-in conformity to; vikuntha-of Vikuntha-devi; sutaḥ-the son; eva-certainly; iti-thus; kvacit-in another place; ksirodakasayi-Ksirodakasayi Visnu; eva-certainly; iti-thus; kvacit-in another place; puruṣaḥ-the puruṣa incarnation; eva-certainly; iti-thus; kvacit-in another place; narayana-rsiḥ-Narayana Rsi; eva-certainly; iti-thus; brhat-sahasra-namni-in the "Brhat-sahasra-nama" prayers; laksmanasya-of Lakshmana; eva-certainly; balaramatva-the position of Balarama; kathanena-with the description; śrī-raghavaḥ-Lord Ramacandra; eva-certainly; iti-thus; kvacit-in another place; narayana-of Lord Narayana; kesaḥ-a hair; eva-certainly; iti-thus; adikam-beginning; nana-vidhatvam-various expansions; sruyate-are heard; evam-in this way; ca-also; ekam-one; sandhitasataḥ- anyat-another; pracyavate-falls away; atra-here; satyam-true; ca-also; sarva-all; vakyam-statements; yatha-just as; sva-mati-of the mind; anubhava-of the experience; anurupat-according to; nana-various; vakya-statements; eka-one; vakyata-statement; ca-also; tasmāt-therefore; vidvadbhiḥ-by the learned; eva-certainly; vicaryatam-it may be concluded; svayam-bhagavati-in the Original Personality of Godhead; tasmin-in Him; pravesam-entrance; vina-without; katham-how is it possible?; tat-that; smabhavet-may be; iti-thus; drsyate-is observed; ca-also; tasmāt-from that; kesancit-of some; amsanam-of His plenary expansions; punaḥ-again; avirbhavaḥ-incarnation; yatha-just as; pradyumna-adinam-of Pradyumna and others.

At this point someone may object, saying that the Hari-vaṁśa describes Lord Kṛṣṇa as an incarnation of Lord Upendra (Vāmana). This false conception is refuted by the following words spoken by Lord Kṛṣṇa in the Śrīmad-Bhāgavatam, which describe Lord Kṛṣṇa's return to His own eternal abode in the spiritual world (11.6.31), and which are spoken in connection with the story of the Kumāra's cursing of Jaya and Vijaya. Lord Kṛṣṇa said (to Brahmā and the other demigods as He was about to leave the earth planet to return to the spiritual world):

"O Brahmā, now that the Yadu dynasty has been destroyed by the curse of the brāhmaṇas, I shall visit your planet, known as Brahmāloka, and from there I shall return to My own abode in the spiritual world."

"Śrīdhara Svāmī explains this verse in his commentary:

vaikuṅṭham yāsyān tava bhavanam yasyāmi

"O Brahmā, I shall visit your abode and then return to the spiritual world of Vaikuṅṭha."

That Lord Kṛṣṇa, after leaving the earth planet, returned to His own abode in the spiritual world is also confirmed in the following statement of Brahmā (Śrīmad-Bhāgavatam 11.6.27):

"O Lord, Your mission in this world is now completed. Please return, if You will, to Your own abode in the spiritual world. O Lord, please also protect us, the controllers of the planets, along with all our subjects, for we are all Your sincere servants."

In some places in the scriptures it may say that Lord Vaikuṅṭha, the son of Vikuṅṭhā-devī, appeared as Lord Kṛṣṇa; in other places it may say that Kṣīrodakaśāyī Viṣṇu appeared as Lord Kṛṣṇa; in other places in the scriptures it may say that the puruṣa-incarnations appeared as Lord Kṛṣṇa; in other places in the scriptures it may say that Nārāyaṇa Ṛṣi appeared as Lord Kṛṣṇa; in the Bṛhat-sahasra-nāma Prayers in the description of the identity of Lord Balarāma and Lord Lakṣmaṇa, it may say that Lord Rāmacandra appeared as Lord Kṛṣṇa; in other places in the scriptures it may say that a hair of Lord Nārāyaṇa appeared as Lord Kṛṣṇa; and in other places in the scriptures there may also be other descriptions of how other forms of Godhead have incarnated as Lord Kṛṣṇa. How are these contradictory statements to be resolved? Actually all these statements are true, for all forms of the Personality of Godhead are simultaneously present in the form of the Personality of Godhead, Śrī Kṛṣṇa, and when Śrī Kṛṣṇa descends to this material world, all other forms of Godhead also descend with Him.

Text 6

ata eva vikunṭha-sutasya praveśābhiprāyeṇaiva śiśupāla-dantavakrayoḥ śrī-kṛṣṇa-sāyujyam eva tadānīm jātam. punar avatāra-lilā-samāptau śrī-vikunṭha-sute sva-dhāma-gate prasādatva-prāptiḥ. yathoktam śrī-nāradena

atah eva-therefore; vikuntha-sutasya-of Lord Kṛṣṇa; pravesa-entrance; abhiprayena-by the intention; eva-certainly; sisupala-of Sisupala; dantavakrayoḥ-and Dantavakra; śrī-kṛṣṇa-sayujyam-merging into Kṛṣṇa; eva-certainly; tadanim-then; jatam-came into being; punaḥ-again; avatara-descend; lila- pastimes; samāptau-concluded; śrī-vikuntha-sute-when Lord Kṛṣṇa; sva-dhama-to His own abode; gate-went; prasadatva-the status of associates; prāptiḥ-attainment; yatha-just as; uktam-it is described; śrī-naradena-by Narada Muni (in the following verse from Srimad-Bhagavatam).

When Śiśupāla and Dantavakra were killed by Lord Kṛṣṇa, they attained sāyujya-mukti, merging into the body of the Lord. However, when the Lord's

earthly pastimes were concluded, and the Lord had returned to His own abode in the spiritual world, Śisupāla and Dantavakra also returned with Him, and resumed their original posts as personal associates of the Lord. This is described by Nārada Muni in the following words (Śrīmad-Bhāgavatam 7.1.46):

Text 7

vairānubandha-tīreṇa
dhyānenācyuta-sātmatām
nītau punar hareḥ pārśvam
jagmatuḥ viṣṇu-pārśadau. iti.

vaira-anubandha-bond of hatred; tīreṇa-consisting of acute; dhyānena-by meditation; acyuta-sātmatām-to the effulgence of the infallible Lord; nītau-attained; punar- again; hareḥ-of Hari; pārśvam-the proximity; jagmatuḥ-they reached; viṣṇu-pārśadau-the gatekeeper associates of Viṣṇu; iti-thus.

"These two associates of Lord Viṣṇu- { }Jaya and Vijaya- { } maintained a feeling of enmity for a very long time. Because of always thinking of Kṛṣṇa in this way, they regained the shelter of the Lord, having returned home, back to Godhead."*

Text 8

tathā hari vamaśe ca kṣīrodaśāyino mukuṭe daityāpahṛte daitya-maraṇāya garuḍo yāvat kṛta-vilambas tāvat śrī-kṛṣṇo tvatatara. tataś cāsau mukuṭam āhṛtya tatra cordhva-loke ca kutrāpi bhagavantam adrṣtvā gomanta-sīrasi śrī-kṛṣṇayaiva samarpitavān iti prasiddhiḥ.

tatha-in the same way; hari-vamse-in the Hari-Vamsa; ca- also; kṣirodasayinaḥ-of Kṣirodakasayi Visnu; mukute-when the crown; daitya-by the demons; apahrte-was stolen; daitya-of the demons; maranaya-for killing; garudaḥ-Garuda; yavat-while; kṛta-vilambaḥ-spending his time; tavat-then; śrī-kṛṣṇaḥ-Sri Kṛṣṇa; avatara-incarnated; tataḥ-then; ca-also; asau-He; mukutam-crown; ahṛtya-taking; tatra-there; ca-also; urdhva-loke-in the spiritual world; ca-and; kutra api-anywhere; bhagavam-the Personality of Godhead; adrṣtvā-not seeing; gomanta-sīrasi-on the peak of Gomanta Mountain; śrī-kṛṣṇaya-to Sri Kṛṣṇa; samarpitavan-offered; iti-thus; prasiddhiḥ-the famous quotation.

That Lord Kṣīrodakaśāyī Viṣṇu entered the body of Lord Kṛṣṇa when He incarnated on this earth just as Jaya and Vijaya did when they were killed by the Lord is confirmed in the following celebrated passage from the Hari-vamśa (Viṣṇu-parva, Chapter 41):

"Observing that Lord Kṣīrodakaśāyī Viṣṇu's crown had been stolen by the demons, Garuḍa attacked the thieves, killed them, and recovered the Lord's crown. As all this was happening, Lord Kṣīrodakaśāyī Viṣṇu descended to the earth where Lord Kṛṣṇa was performing His pastimes, and entered Lord Kṛṣṇa's body. In this way Lord Kṣīrodakaśāyī Viṣṇu appeared during Lord Kṛṣṇa's incarnation. Garuḍa, trying to return the crown, was unable to find his master in the spiritual world. He finally found Kṣīrodakaśāyī Viṣṇu manifested within the form of Lord Kṛṣṇa (who was then enjoying pastimes on the peak of Gomanta Mountain). Garuḍa then returned his master's crown."

Text 9

ato yathā krama-mukti-marge 'rcir-ādi-krama evāṅgī nadi-raśmy-ādi-vividha-kramas tu tad-aṅgatvenaiva prastūyate tadvad ihāpīti. arcir-ādinā tat-pratitheḥ ity eṣa nyāyo 'tra dṛṣṭāntāyitavyaḥ.

ataḥ-therefore; yatha-just as; krama-mukti-marge-on the path of liberation; arcīḥ-the sun's rays; adi-beginning with; kramaḥ-path; eva-certainly; aṅgi-the living entity; nadi- subtle passages; rasmi-beams of light; adi-beginning with; vividha-various; kramaḥ-paths; tu-also; tat-aṅgatvena-having these paths; prastuyate-is glorified; tadvat-in this way; iha- here; api-also; iti-thus; arcīḥ-beams of sunlight; adina- beginning with; tat-pratitheḥ-the manifestation; iti-thus; eṣaḥ-this; nyayaḥ-the Vedānta-sūtra; atra-in this matter; dṛṣṭāntāyitavyaḥ-may be given as an example.

How the different forms of Godhead appear in the transcendental body of Lord Kṛṣṇa may be understood from the following statement of Vedānta-sūtra (4.3.1):

arcir-ādinā tat-pratitheḥ

"At the time of death, the perfect yogīs can travel to any planet using the sun's rays, the subtle nadi passages extending throughout the universe, the passages of air, or celestial airplanes, as their means of transport."

Just as the yogīs may travel in this way to attain liberation or residence in a higher planet, in the same way the various forms of the Personality of Godhead may easily enter the body of Lord Kṛṣṇa, and appear with Him as He displays His pastimes on earth.

Text 10

tad etad evāha

tvam brahma paramam vyoma
puruṣaḥ prakṛteḥ paraḥ
avatīrṇo 'si bhagavan
svecchopātta-prthag-vapuḥ

tat-therefore; etat-this; eva-certainly; aha-he says; tvam-You; brahma-spirit; paramam-supreme; vyoma-the master of the spiritual world; puruṣaḥ-the Supreme Person; prakṛteḥ-to touch of material nature; paraḥ-above; avatīrṇah asi-You have descended; bhagavan-O Original Personality of Godhead; sva-iccha-of Your devotees to fulfill the desires; apatta- accepting; prthag-various; vapuḥ-forms.

That all forms Godhead are manifested from the body of Lord Kṛṣṇa is confirmed by the following statement of Uddhava (Śrīmad-Bhāgavatam 11.11.28):

"O Lord Kṛṣṇa, You are the Original Personality of Godhead, the master of the spiritual world of Vaikuṅṭha. You appear in this material world, assuming the forms of Your many incarnations just to fulfill the desires of Your devotees."

Text 11

sākṣād bhagavān eva tvam avatīrṇo 'si. bhagavata eva vaibhavam āha brahma tvam paramavyomākhyo vaikunṭhas tvam prakṛteḥ paraḥ puruṣaḥ api tvam iti. bhagavān api katham-bhūtaḥ sann avatīrṇaḥ svecchamayasya ity anusāreṇa sveśām sarveśām eva bhaktānām ya icchā pūrayitum upattāni tatas tataḥ svata akṛṣṭāni pthag-vapūmsi nija-tat-tad-āvirbhāva yena tathā-bhūtaḥ sann iti.

saksat-directly; bhagavan-the Original Personality of Godhead; eva-certainly; tvam avatīrṇah asi-is meant by the phrase "tvam avatīrṇo 'si"; bhagavataḥ-of the Personality of Godhead; vaibhavam-the opulence; aha-he describes; brahma tvam-"You are the Supreme spirit; paramavyoma-akhyaḥ-who is known as the master of the spiritual sky; vaikunṭhaḥ-the master of Vaikunthaloka; tvam-You are; prakṛteḥ paraḥ-beyond the touch of material nature; puruṣaḥ-the Supreme Person; api-also; tvam- You are; iti-thus; bhagavan-the Supreme Personality of Godhead; api-although; katham-bhūtaḥ-in what manner?; san-being so; avatīrṇaḥ-descended to the material world; sva-iccha-mayasya- according to His own desire; iti-thus; anusarena-in accordance; svesam-of His own; sarvesam-of all; eva-certainly; bhaktanam- His devotees; ya-which; iccha-desire; tam-that; purayitum-to fulfill; upattani-accepted; tataḥ tataḥ-in various places; svataḥ-from Himself; akrstani-manifested; pthag-various; vapumsi-forms; nija-His own; tat-tat-various; avirbhavaḥ- appearance; yena-by that; tatha-bhūtaḥ-in that way; san-being; iti-thus.

In this verse the phrase "tvam avatīrṇo 'si" means "O Supreme Personality of Godhead, You have now descended to this material world." The Supreme Lord's glories and opulences are described in the following words: "brahma tvam (You are the Supreme Spirit), "vyoma" (You are the master of the spiritual world of Vaikuṅṭha), and "prakṛteḥ paraḥ puruṣaḥ" (You are the Supreme Person, beyond the touch of material energy).

Someone may ask: Why does the Supreme Personality of Godhead descend to this material world?

The answer is given in the word "svecchopatta-prthag-vapuḥ" (You appear in many forms in order to fulfill the desires of Your devotees).

By describing Lord Kṛṣṇa in this way, Uddhava affirms that Kṛṣṇa is the Original Personality of Godhead, who assumes many forms to please His devotees.

Anuccheda 91

Text 1

tathā

sva-śānta-rūpeṣv itaraiḥ sva-rūpair
abhyardyamāneṣv anukampitātmā
parāvareśo mahad-aṁśa-yukto
hy ajo 'pi jāto bhagavān yathāgniḥ

tatha-in the same way; sva-śānta-rūpeṣu-unto the peaceful devotees of the Lord; itaraiḥ-others, nondevotees; sva-rūpaiḥ-according to their own modes of nature; abhyardyamāneṣu-being harassed by; anukampita-ātmā-the all-compassionate Lord; para-avara-spiritual and material; īśaḥ- controller; mahat-aṁśa-yuktaḥ-accompanied by the plenary portion of mahat-tattva; hi-certainly; ajaḥ-the unborn; api- although; jātaḥ-is born; bhagavān-the Personality of Godhead; yathā-as if; agniḥ-the fire.

That Śrī Kṛṣṇa is the Original Personality of Godhead from whom all other forms of Godhead emanate is confirmed in the following statement of Śrīmad-Bhāgavatam (3.2.15):

"Lord Kṛṣṇa, the Original Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by His plenary expansions."*

Text 2

tac ca janma nija-tat-tad-amśāny ādāyaivety āha mahad-amśa-yuktaḥ mahataḥ svasyaivāmśair yuktaḥ. mahantaṁ vibhum ātmānam ity ādi śruteḥ: mahadvac ca iti nyāya-prasiddheś ca, mahanto ye puruṣādayo 'mśās tair yuktaḥ iti vā. loka-nāthaṁ mahad bhūtam itivad ātmatvāvyabhicāraḥ. mahadbhir amśibhir amśaiś ca yukta iti vā. viduraṁ śrīmad-uddhavaḥ.

tat-therefore; ca-also; janma-birth; nija-own; tata-tat-various; amsani-expansions; adaya-accepting; aha-he says; maḥat-amsa-yuktaḥ-the word "mahad-amsa-yuktaḥ"; mahataḥ- from the supremely great Personality of Godhead; svasya-from Yourself; eva-certainly; amśaiḥ-by the expansions; yuktaḥ-accompanied; mahantaḥ-the supremely great; vibhum-all-powerful; atmanan-Personality of Godhead; iti-thus; adi-in the passage beginning with; sruteḥ-from the sruti-sastra (Kāṭha Upaniṣad 2.22); mahadvat-supremely great; ca-also; iti-thus; nyāya-in the Vedānta-sūtra (1.4.8); prasiddheḥ-in the celebrated quotation; ca-also; mahantaḥ-great; puruṣa-adayaḥ-the puruṣa-avatars and other forms of Godhead; amśaiḥ-expansions; taiḥ-by them; yuktaḥ-accompanied; iti-thus; va-or; loka-of all planetary systems; nāthaḥ-the master; maḥat-bhūtam-the supreme living entity; itivat-in this way; atmatva-form; avyabhicāraḥ- eternal and unchanging nature; mahadbhiḥ-by great; amśibhiḥ- original expansions; amśaiḥ-secondary expansions; ca-also; yuktaḥ-accompanied; iti-thus; va-or; viduram-to Vidura; śrīmat-uddhavaḥ-spoken by Uddhava.

This verse describes how Lord Kṛṣṇa, accompanied by His expansions, takes birth in the material world. The word "maḥat" in this verse means "the supremely opulent Personality of Godhead", and the phrase "mahad-amśa-yuktaḥ" means "accompanied by the expansions of the supremely opulent Personality of Godhead". This use of the word "maḥat" may be seen in the following quotations from Vedic literature:

mahantaṁ vibhum ātmānam

"The Personality of Godhead is full of all powers and opulences."
- { } Kāṭha Upaniṣad 1.2.22

mahad-vac ca

"The Absolute Truth is the reservoir of all transcendental opulences."
- { } Vedānta-sūtra 1.4.8

loka-nāthaṁ mahad bhūtam

"The Personality of Godhead is the master of all planetary systems. He is the supreme living being, full of all powers and opulences."
- { } Viṣṇu-sahasra-nāma-stotra

Understood in this way, the word "mahat" may refer to the puruṣa-incarnations of the Lord, or the Lord's primary or secondary expansions.

Anuccheda 92

Text 1

athaivam athāham amśa-bhāgena ity ādāv apy evaṁ vyākhyeyam. amśānām bhāgo bhajanam praveśo yatra tena paripūrṇa-rūpeṇa bhajanena lakṣito vā. prāpsyāmi iti prakāṣa-līlābhīprāyeṇa bhaviṣyan nirdeśaḥ. ata eva tad-avatāra-samaye yugāvatārās ca sa evety abhipretyāha

atha-now; evam-in this way; atha aham amsa-bhagena-iti-adau-Srimad-Bhagavatam 10.2.9; api-also; evam-in this way; vyakhyenam-should be understood; amsanam-of the expansions; bhagaḥ-the word "bhagaḥ"; bhajanam-means "part"; pravesāḥ- entrance; yatra-where; tena-with that; paripurna-perfect and complete; rupena-form; amsanam-of the expansions; bhajanena- with a part; laksitaḥ-characterized; va-or; prapsyami iti-the word "prapsyami"; prakata-manifests; lila-pastimes; abhiprayena-with the meaning; bhaviṣyat-future; nirdeśaḥ- instruction; atah eva-therefore; tat-of the Lord; avatara-of incarnation; samaye-at the time; yuga-avataraḥ-incarnations of the various ages; ca-also; saḥ-He; eva-certainly; iti- thus; abhipretya-intending; aha-said.

That the various incarnations of Godhead appear within the body of Lord Kṛṣṇa gives us the key to properly understand the following verse spoken by Lord Kṛṣṇa to Yogamāyā (Śrīmad-Bhāgavatam 10.2.9):

athāham amśa-bhāgena
devakyāḥ putratām śubhe
prāpsyāmi tvaṁ yaśodāyām
nanda-patnyām bhaviṣyasi

"O all-auspicious Yogamāyā, accompanied by My plenary expansions, I shall then appear as the son of Devakī, and you will appear as the daughter of mother Yaśodā, the queen of Mahārāja Nanda."

In this verse the word "amśa-bhāgena" means "with some of My plenary expansions". The word "prāpsyāmi" (I shall become the son of Devakī) shows us the Lord's plan for performing pastimes in the material world.

When Lord Kṛṣṇa appears in the material world, all the yuga-avatāras also appear within His body. This is confirmed in the following statement of Gargācārya in Śrīmad-Bhāgavatam (10.8.13):

Text 2

āsan varṇās trayo hy asya
grhṇato 'nuyugam tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ

āsan-were assumed; varṇāḥ trayāḥ-three colors; hi- indeed; asya-of your son Kṛṣṇa; grhṇataḥ-accepting; anuyugam tanūḥ-transcendental bodies according to the different yugas; śuklaḥ-sometimes white; raktaḥ-sometimes red; tathā-as well as; pītaḥ-sometimes yellow; idānīm kṛṣṇatām gataḥ-at the present moment He has assumed a blackish color.

"Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors- { }white, red and yellow- { }and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa]."*

Text 3

asya tava putrasya pratiyugam tanuḥ prakatayato yadyapi śukla-ādayaḥ trāyaḥ
apy anye varṇa āsan tathāpi idānīm asya pradurbhavavaty asmin dvāpare tu sa
śuklaḥ yugāvatāras tathā raktaḥ pītaḥ apy etad apy upalakṣaṇam anya-dvāpara-
yugāvatāraḥ śuka-pakṣa-varṇo 'pi kṛṣṇatam eva gataḥ etasmin antarbhūta ity
arthaḥ. tasmāt kṛṣṇi-kartṛtvāt svayam-kṛṣṇatvāt sarvākarsakatvāc ca kṛṣṇa ity ekam
asya nāmeti prakaraṇiko 'py arthaḥ śreyān tathā ca śrī-karabhājanena
yugāvatāropasanāyām uktam

asya-the word "asya"; tava-of you; putrasya-of the son; pratiyugam-in each yuga; prakatayataḥ-appearing; yadyapi- although; sukla-ādayaḥ-beginning with a white form; trayāḥ- three; api-also; varṇaḥ-colors; asan-were assumed; tathāpi-nevertheless; idānīm-at the present moment; asya-of Him; pradurbhavavati-manifested; asmin-during this; dvāpare- Dvāpara-yuga; tu-but; saḥ-He; suklaḥ-white; yuga-avataraḥ- incarnation of the age; tathā-in the same way; raktaḥ-red; pītaḥ-yellow; api-also; etad-this; api-also; upalakṣaṇam- characteristic; anya-other; dvāpara-yuga-during Dvāpara-yuga; avataraḥ-incarnation; suka-pakṣa-varṇaḥ-the color of a parrot's feather; api-although; kṛṣṇatam-a blackish color; eva- certainly; gataḥ-assumed; etasmin-in this; antarbhūte- separately considered; iti-thus; arthaḥ-the meaning; tasmāt- therefore; kṛṣṇi-kartṛtvāt-because of appearing with a blackish complexion; svayam-kṛṣṇatvāt-because He is originally known as "Kṛṣṇa"; sarva-akarsakatvāt-because He is all-attractive; ca- also; kṛṣṇaḥ iti-"Kṛṣṇa"; ekam-sole; asya-of Him; nama-name; iti-thus; prakaraṇikaḥ-in this

matter; api-also; artha- meaning; sreyan-best; tatha-in the same way; ca-also; śrī-karabhajana-by Karabhajana Muni; yuga-avatara-of the yuga-avatars; upasanayam-in the matter of worshipping; uktam-spoken (Bhāg. 11.5.27-29).

This verse may be paraphrased in the following way: "Your son Kṛṣṇa appears as an incarnation in every millenium. In the past He assumed three different colors- { }white, red, and yellow -{ }and now He has appeared in a blackish color. In another Dvāpara-yuga He appeared (as Lord Rāmacandra) in the color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa."*

Because the Original Personality of Godhead has a blackish complexion (kṛṣṇa), and because He is all-attractive (kṛṣṇa), He is therefore known as "Kṛṣṇa".

In the course of describing the worship of the yuga-avatāras, Karabhājana Muni gives the following description of Lord Kṛṣṇa (Śrīmad-Bhāgavatam 11.5.27-29):

Text 4

dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrī-vatsādibhir aṅkaiś ca
lakṣaṇair upalakṣitaḥ

dvāpare-in Dvāpara-yuga; bhagavān-the Supreme Personality of Godhead; śyāmaḥ-blackish; pīta-vāsāḥ- having yellow clothes; nija-own; āyudhaḥ-having weapons; śrī-ādibhiḥ-such as Śrīvatsa; aṅkaiḥ-by bodily markings; ca-and; lakṣaṇaiḥ-by external characteristics such as the Kaustubha jewel; upalakṣitaḥ-characterized.

"In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrīvatsa. This is how His symptoms are described.*

Text 5

tam tadā puruṣam martyā
mahā-rājopalakṣaṇam
yajanti veda-tantrābhyām
param jijñāsavo nṛpa

tam-Him; tadā-in that age; puruṣam-the supreme enjoyer; martyāḥ-mortal men; mahā-rāja-a great king; upalākṣaṇam- playing the role of; yajanti-they worship; veda-tantrābhyām- according to both the original Vedas and ritual

tantras; param- the Supreme; jijñāsavaḥ-those who want to gain knowledge;
nṛpa-O king.

"O king, following the Vedas and Tantras, seekers of the truth worship the
Supreme Personality of Godhead, who then appears as a great king.

Text 6

namas te vāsudevāya
namaḥ saṅkarṣanāya ca
pradyumnāyaniruddhāya
tubhyaṁ bhagavate namaḥ

namaḥ-let me offer my respectful obeisances; te-unto You; vāsudevāya-Lord
Vāsudeva; namaḥ-respectful obeisances; saṅkarṣanāya ca-also to Lord Saṅkarṣana;
pradyumnāya-to Lord Pradyumna; aniruddhāya-unto Aniruddha; tubhyaṁ-unto
You; bhagavate-unto the Supreme Personality of Godhead; namaḥ-my respectful
obeisances.

"I offer my respectful obeisances unto the Supreme Personality of Godhead,
expanded as

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Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha."*

Text 7

atra śrī-kṛṣṇatve liṅgam mahārājopalakṣaṇam iti vāsudeva ity ādi ca śrī-harivamśoka-rāja-rājābhiśekād dvāarakāyām catur-vyūhatva-prasiddheḥ. gargaḥ śrī-nandam.

atra-here; śrī-kṛṣṇatve-in the position of Lord Kṛṣṇa; liṅgam-the characteristic; mahā-rāja-upalakṣaṇam iti-the passage beginning "mahārājopalakṣaṇam"; vāsudeva iti ādi-the passage beginning "vāsudeva"; ca-also; śrī-hari-vamśa-in the Hari-vamśa; ukta-described; rāja-of Lord Kṛṣṇa; rāja-abhiśekāt-because of the coronation; dvarakāyām-in Dvārakā; catur-vyūhatva-as the four catur-vyūha expansions; prasiddheḥ-because of fame; gargaḥ-spoken by Gargācārya; śrī-nandam-to Nanda Mahārāja.

In the verses Karabhāna Muni describes (mahārājopalakṣaṇam) the appearance in the Dvāara-yuga of Lord Kṛṣṇa, who was crowned king of Dvārakā (Hari-vamśa, Viṣṇu-parva, Chapter 50), and who remained in Dvārakā with His catur-vyūha expansions. The verse under discussion (Śrīmad-Bhāgavatam 10.8.13, quoted in Text 2) was spoken by Gargācārya to Nanda Mahārāja.

Anuccheda 93

Text 1

tad evam śrī-kṛṣṇasya svayam-bhagavatte suṣṭhu nirdhārite nityam eva tad-rūpatveṅasthitir api svayam eva siddhā. tathāpi tāvad-ārādhanavākyenaiva sa sidhyati. ārādhyasyābhāva ārādhanānodanāya vipralipsā-janyatvātteh. tac ca paramāpte śāstre na sambhavati. sambhave ca puruṣārthābhāvāt śāstrānarthakyam.

tat-therefore; evam-in this way; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svayam-bhagavatte-in the position of the Supreme Personality of Godhead; suṣṭhu-properly; nidhārite-determined; nityam-eternally; eva-certainly; tat-His; rūpatvena-manifestation as form; avasthitiḥ situation; api-also; svayam-automatically ; eva-certainly; siddha-is established; tathāpi-still; manda-dhiyām-of those who are unintelligent; bhranti-mistake; hana- refutation; artham-for the purpose; idam-thus; vivriyate-is explained; tatra-in this connection; tāvat-to that extent; ārādhana of worship; vākyena-by the description; sa-that; sidhyati is proven; ārādhyaśya-of the worshipable; abhāve-in the non-existence; ārādhana-worship; nodanāyaḥ-because of encouraging; vipralipsa-cheating; janyatva-because of being produced from; āpatteḥ-because of the calamity; tat-that; ca- also; parama-āpte-which contains the description of the ultimate goal of life; śāstre-in the scripture; na-not; sambhavati-is possible; sambhave-in the arisal; puruṣa-ārtha-of the ultimate goal of life; abhāvāt-because of non-existence; śāstra-of the book; anarthakyam-uselessness.

Although we have clearly proven that Śrī Kṛṣṇa is the Supreme Personality of Godhead and His form is eternal, doubt may linger in the minds of the less intelligent, to erādicate these doubts we shall continue this description of Śrī Kṛṣṇa. That the form of Kṛṣṇa is eternal is proven by the Vedic literatures' repeated order that Kṛṣṇa be worshiped. If the form of Kṛṣṇa were only a temporary manifestation, then what is the use of worshipping Him? If the scriptures advise us to worship that which is temporary, then the scriptures are defective and are cheating us. In truth the Vedic literatures teach us the supreme goal of life, and they are free from all defect. If they instruct us to worship Śrī Kṛṣṇa, then the form of Śrī Kṛṣṇa is certainly eternal and spiritual. Kṛṣṇa is not a temporary manifestation of material energy.

Sarva-samvādinī Comment

Text 1

atha dvi-navātītama-vākyānantaram nityatva-prakarane "śāstrānarthakyam ity asyānantaram idam vivecanīyam "nanu bālāturādy-upacchanda-vākyavat taj-jñana-mātreṇāpipuruṣārtha-siddhir dṛśyate; tato nārthāntara-sambhave tat smāraka-vākyam karaṇam ; kintu prathamatas tad-abhirucite tadānīm asaty api vastu-viśeṣe tādiya-hita-vastv-antara-cittāvatātārāya balādīn iva matrādi-vākyam saguā-viśeṣādhakām pravartayati śāstram; paścād yathā svahite krameṇasvayam eva pravartante balādayas tathā balavac chāstrātaramdṛṣtvā nirguṇe vā nitya-prakatya-vaikuṇṭhanātha-lakṣaṇasagūṇe vā pravartsyante iti.

atha-now; dvi-navatitama-vākya-the 92nd Anuccheda; anantaram-after; nityatva-of the eternality; prakarane-in the explanation; śāstra-anarthakyam iti-

the passage ending with the word "śāstranarthakyam" (Text 1); asya-that; anantaram-after; idam-this; vivecaniyam-may be considered; nanu-is it not so?; bala-child; atura-sick; ādi-beginning with; upacchandana-coaxing; vākya-the statement; vat-like; tat-that; jñānamatrena-by that knowledge; api-also; puruṣa- artha-of the benefit of human life; siddhiḥ-the perfection; drsyate-is seen; tataḥ- from that; na-not; artha-meaning; antara-another; sambhave-in the manifestation; tat-that; smaraka-vākyam-as a remainder; karanam- cause; kintu- however; prathamataḥ-at first; tat-abhirucite-pleasing; tadanim- then; asati- unreal; api-although; vastu-substance; visese- specific; tādiya-in relation to him; hita-welfare; vastu- substance; antara-another; citta-consciousness; avatāraya-for bringing; bala-ādin-to children and others; iva-just like; matra-ādi-vākya- statement; sa-guna-with qualities; visese- specific; sadhakam-spiritual aspirants; pravartayati-teaches; śāstram-the knowledge of the Vedic scriptures; pascāt- afterwards; yatha-just as; sva-hite-in that which is beneficial; kramana-gradually; svayam-directly; eva-certainly; pravartante- are manifest; bala-adayah-strength of the arguments; tatha-in the same way; balavat-as strong; śāstra-the Vedic scriptures; antaram-other; drṣṭvā-having seen; nirgune-in the qualityless Absolute; va-or; nitya-eternal; prakatya- manifestation; vaikuntha-natha-of Lord Nārāyaṇa, the master of Vaikuntha; lakṣaṇa-characteristics; sa-gune-with qualities; va-or; pravartsyante-will be manifest; iti-thus.

After reading the argument of Anuccheda 93, Text 1, someone may raise the following objection: When a child is stricken with a disease, one may speak many untrue words to coax him to take a medicine which will cure him. In the same way, the Vedas instruct the conditioned souls to worship the Personality of Godhead. This is certainly beneficial for the conditioned souls who become purified by that worship and enabled to understand the actual nature of the Absolute, which is formless and without qualities.

Text 2

tan na ananta-guṇa-rūpādi-vaibhava-nityāspadatvāttad-rūpeṇāvasthitir nāsambhaviteti yad bhūtam bhāvac ca bhaviṣyac ca iti śruteḥ, sambhavitayam tu tasyām avatāra-vākyaṁ cāvatārasya prapañca-gata-tādiya-prakāśa-mātra-lakṣaṇatvāt. nārāyaṇādīnām ca tatraivāvatāre praveśa-mātra-vivakṣato na virudhyate.

tat-that; na-is not so; ananta-unlimited guṇa-qualities; rūpa-and forms; ādi- beginning with; vaibhava-opulence and power; nitya-eternal; aspadatvāt-because of being the abode; tat-rupena-with his form; avasthitiḥ-situation; na-not; asambhavita- unworthy of being accepted; iti-thus; iti-thus; yat-what; bhutam- was; bhavat-is; ca-also; bhaviṣyat-will be; ca-also; iti-thus; śruteḥ-from the Brhad-aranyaka Upaniṣad 3.8.3; sambhavitayam- accepted; tu-also; tasyam-when this; avatāra-about the incarnations of the Lord; vākyaṁ-the statement; ca-also; avatārasya-of the Lord's incarnation; prapañca-to the material universe; gata-

travelled; tādiya-His; prakāśa-manifestation; matra-only; lakṣaṇatvāt-because of the characteristic; nārāyaṇa-ādinam-of Lord Nārāyaṇa and the other forms of the Supreme Personality of Godhead; ca-also; tatra-there; eva-certainly; avatāre-in the incarnation; praveśa-entrance; matra-only; vivakṣataḥ-because of the intention to describe; na-not; virudhyate-is contradicted.

To this objection I reply: The Supreme Personality of Godhead is an eternal reservoir of unlimited transcendental qualities, opulences and forms. The Supreme Personality of Godhead and His various incarnations such as Lord Nārāyaṇa and others, are eternally present in the spiritual world, although they enter this material world as incarnations for a certain limited period of time. Because they are present in the spiritual world, the Bṛhad-āraṇyaka Upaniṣad explains (3.8.3):

{,sy 168}The Absolute Truth exists eternally. He was in the past. He is in the present. He will be in the future."

This describes the eternal form of the Lord.

Text 3

kiṁ cottara-mīmāṃsāyām tat-tad-upasana-śāstrokta yā yā mūrtis tādvatya eva devataḥ iti siddhānta-grahaḥ.

kim ca-furthermore; uttara-mimasa-in the Uttara-mimasa; tat-tat-of various; upasana-methods of worship; śāstra- literature; uktaḥ-statements; ya ya-whatever; murtiḥ-form; tadvatyaḥ-in that way; eva-certainly; devataḥ-dieties; iti-thus; siddhanta-graha-acceptance of the conclusion.

The eternality of the form of the Supreme Personality of Godhead is also described in the following statement of the Uttara-mīmāṃsā: "The Supreme is manifest in many forms".

Text 4

tataś ca

taṁ pīṭhagaṁ ye tu yajanti dhīrās
teṣāṁ sukhaṁ śāśvataṁ netareṣāṁ

ity ādika gopāla-tāpany-upaniṣad api yenānyāthā manyate tasya tu mahad eva sāhasam.

tataḥ-then; ca-also; taṁ-Him; pīṭha-gaṁ-in His abode; ye-those who; tu-certainly; yajanti-worship; dhīraḥ-advanced saintly persons; teṣāṁ-of them;

sukham-happiness; sasvatam-eternal; na - not; itaresam-of others; iti-thus; ādika-in the passage beginning; śrī-gopāla-tāpanī-upaniṣat-Gopāla-tāpanī Upaniṣad (1.23); api-also; yena-by which; ayathā-artha-to think otherwise; manyate-is considered; tasya-of that; tu-but; mahat-great; eva-certainly; sahasam-crime.

The eternality of the form of the Personality of Godhead is also described in the following statement of the Gopāla-tāpanī Upaniṣad (1.20)

"They who are intelligent worship Lord Kṛṣṇa. They, and not others, attain eternal transcendental bliss."

This verse clearly describes the Lord's form as eternal. They who would interpret it in another way are committing a great violence to the meaning of the scriptures.

Text 5

atra ca śāśvata-sukha-phala-prāpti-śravaṇāt tat-pīthasya yajanam vinājñānām sahasamayam jānān mokṣaḥ iti smṛteḥ. atraiva dhīrā iti viśeṣaṇād bālāturavad bhāvas teṣāṃ dūra evotsāritaḥ. netareṣāṃ iti nirdharaṇena tad-yajanasya paramparā-hetutvam api niṣidhyate.

atra-here; ca-also; sasvata-eternal; sukha-of happiness; phala-of the result; prapti-the attainment; sravanat-because of hearing; tat-pithasya-of that place; yajanam-worship; vina- without; ajñānam-ignorance; sahasa-mayam-violence; jñānat-from knowledge; mokṣaḥ-there is liberation; iti-thus; smṛteḥ-from the Smṛti śāstra; atra-here; eva-certainly; dhīraḥ-saintly persons; iti-thus; viśeṣanam-description; bala-child; atura-afflicted with disease; vat-like; bhavaḥ-nature; teṣam-of them; dure-far away; eva-certainly; utsaritaḥ-cast away; na-not; itarsam-of others iti-thus; nirdharanena-by ascertainment; tat-yajanasya-of the worshiper; parampara-of sequence; hetutvam-origin; api-also; nisidhyate-is refused.

In this verse the worshipers of Lord Kṛṣṇa are described as the possessors of eternal happiness. This means they are liberated from material entanglement, for as long as one remains in the clutches of matter his position is continuously changing, and he cannot attain eternal happiness. Because the devotees of Lord Kṛṣṇa are thus liberated, one cannot say that they are ignorant of the actual nature of things, for knowledge is a prerequisite for liberation. This is confirmed by the Smṛti-śāstra, which says:

"When one attains transcendental knowledge he becomes liberated."

Our opponent says the devotees of the Lord are in a lesser position, and he pushes forward the example of cajoling the sick child to convince him to take the medicine. This example is not very appropriate, for the devotees of the Lord are described as "dhīra", advanced saintly persons. They are not at all like ignorant children. Our opponent would have it that there are different stage of spiritual advancement, and the devotees are in the lower stage, while the impersonalists are on the higher stage. This view is rejected by this statement of Gopāla-tāpanī Upaniṣad, which considers the devotees of the Lord the best of transcendentalists ("Only such devotees of the Lord, and not others, are able to attain eternal transcendental bliss").

Text 6

ata eva nāma brahmety upāsita itivad atrāropo 'pi na mantavyaḥ. tasmād
ārādhana-vākyena tasya nityatvaṁ sidhyaty eva. svādhyāyād iṣṭa-devatā-
samprayogaḥ iti smaraṇaṁ cātropastambhakam iti.

atah eva-therefore; nama-certainly; brahma-Brahman; iti- thus; upasita-
worship; itivat-in this way; aropaḥ-imposition of the qualities of one thing upon
another; api-also; na-not; mantavyaḥ-should be considered; tasmat-therefore;
aradhana-of worship; vakyena-by the statement; tasya-of the Supreme Personality
of Godhead; nityatvam-the eternality; sidhyati-is established; eva-certainly;
svadhyayaat-by study; ista-devata- the Supreme Personality of Godhead;
samrayogaḥ-connection; iti- thus; smaraman-from the Patanjali Yoga-sutra,
Sadhana-parva, sutra 44; ca-also; atra-here; upastambhakam-evidence; iti- thus.

The Chāndogya Upaniṣad (7.1.5) explains

"One should worship the Supreme Brahman".

From this we may understand that the Supreme Brahman is a person, and He is eternal, for if this conclusion is rejected, and the theory of the impersonalists is accepted, there is no need to worship Brahman. That the Chāndogya Upaniṣad mentions worship of Brahman supports the actual conclusion, that the Supreme Brahman is a person and His form is eternal. This conclusion is also supported by the Patañjali Yoga-sūtra, which explains (Sādhana-parva, Sūtra 44):

"By study of Vedic literature one understands the Supreme Person."

Text 2

āropanaś ca paricchinnā-guṇa-rūpa eva vastuni kalpyate nānanta-guṇa-rūpe.
śrī-svāmi-caraṇair apīdam eva puṣṭam ekādaśa-samāptau dhāraṇā dhyāna-

maṅgalam ity atra dhāranayā dhyānasya ca maṅgalam śobhanam viṣayam itarathā tayor nirviṣayatvam. dr̥ṣyate cādyāpy upāsakāṇam sākṣāt-kāras tat-phala-prāptiś ceti bhāvaḥ.

aropanaḥ-imposition of the qualities of one thing upon another; ca-also; paricchinna-limited; guna-qualities; rupe- form; eva-certainly; vastuni-in the substance; kalpyate-is considered; na-not; ananta-unlimited; guna-qualities; rupe- and form; śrī-svami-caranaḥ-by the followers of Śrīdhara Svami; api-also; idam-this; eva-certainly; pustam-is elaborately explained; ekadasa-of the Eleventh Canto of Śrīmad-Bhāgavatam; samaptau-at the conclusion; dharana-dhyana-maṅgalam-iti-in Śrīmad-Bhāgavatam 11.31.6:

lokābhirāmaṁ sva-tanuṁ
dhāraṇā-dhyāna-maṅgalam
yoga-dhāranayāgneya-
dagdha-dhāma visat svakam";

atra-in this verse; dharanayah-dhayanasya-of devotional meditation; ca-also; maṅgalam-the word "maṅgalam"; sobhanam- means "beautiful"; viṣayam-field of experience; itaratha-on the other hand; tayoḥ-of the two; nirviṣayatvam-imperceivableness; dr̥ṣyate-is observed; ca-also; adya-now; api-even; upasakanam-of the worshipers; sākṣat-karaḥ-direct manifestation; tat- that; phala-result; prāptiḥ-attainment; ca-also; iti-thus; bhavaḥ-the meaning.

At this point the māyāvādīs may object: The ultimate truth is the formless impersonal Brahman. In order to make itself perceived by the unintelligent, Brahman may sometimes assume a temporary form, such as the form of Kṛṣṇa, but the ultimate truth cannot actually have forms or qualities, for the ultimate is unlimited, and a form is always limited within a certain space, and qualities are also limitations. Therefore, because it is unlimited, the Absolute Truth cannot have a form or qualities.

To this objection the followes of Śrīdhara Svāmī reply by quoting the following verse of Śrīmad Bhāgavatam (11.31.6):

"By performing agneyi-yoga, mystics burn the material body in the fire of mystic yoga, and by giving up the body in this way, attain the upper planets or the spiritual world. When Śrī Kṛṣṇa left the material world, however, He did not burn His beautiful body which is so pleasing to the devotees who continually meditate upon it, but without changing His body directly returned to His own abode in the spiritual world."***

If the body of Lord Kṛṣṇa is only a temporary manifestation, then the devotees' meditation described in this verse is empty and useless. Actually such meditation is not at all useless, for by continually meditating on the form of the Lord Kṛṣṇa, one may eventually see Him face-to-face.

Text 3

śrūyate caivaṁ pañcame navasu varṣeṣu tat-tad-avatāropāsanādi yathoktam
navasu api varṣeṣu bhagavān nārāyaṇo mahā-puruṣaḥ puruṣaṇām tad-
anugrahāyātma-tattva-vyūhenātmanādyāpi sannidhīyate.

śrūyate-is heard; ca-also; evam-in the same way; pañcame-in the Fifth Canto
of Śrīmad-Bhāgavatam; navasu-in the nine; varṣeṣu-tracts of land known as
varṣas; tat-tad-of the various; avatāra-incarnations; upasana-ādi-forms of worship;
yatha-just as; uktam-it is said; navasu-in the nine; api- certainly; varṣeṣu-tracts
of land known as varṣas; bhagavān- the Supreme Personality of Godhead;
nārāyaṇaḥ-Lord Viṣṇu; mahā-puruṣaḥ-the Supreme Person; puruṣaṇām-unto His
various devotees; tat-anugrahāya-to show His mercy; ātma-tattva-vyūhena-by
expansions of Himself in the quadruple forms Vāsudeva, Saṅkarṣaṇa, Pradyumna
and Aniruddha; ātmanā- personally; adya api-until now; sannidhīyate-is near the
devotees for accepting their services.

The direct appearance of the Lord and the worship of Him by the devotees
residing in the nine varṣas is described in Śrīmad-Bhāgavatam (5.17.14):

"To show mercy to His devotees in each of these nine tracts of land, the
Supreme Personality of Godhead known as Nārāyaṇa expands Himself in His
quadruple principles of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. In this
way He remains near His devotees to accept their service."*

Text4

sannidhanam cedam sākṣad-rūpeṇa śrī-pradyumnādau gati-vilāsāder
varṇitatvāt. tatra cātmanā svayam evety uktam. tathā nityatva eva śālagrāma-
śilādiṣu naraśimhatvādibhedaś ca saṅgacchate. tat-tad-avatāra-sannidhyād eva hi
tat-tad-bhedaḥ.

sannidhanam-nearness; ca-also; idam-this; sākṣat-rupena- by direct
appearance; śrī-pradyumna-adau-in the form of Lord Pradyumna and other viṣṇu-
tattva-expansions; gati-vilasa-adeḥ-of pastimes; varṇitatvāt-because of
description; tatra-there; ca- also; atmana-by using the word "atma (Himself)";
svayam- Himself; eva-certainly; iti-thus; uktam-is described; tatha- in the same
way; nityatve-in eternality; eva-certainly; śālagrama-sila-ādisu-in Salagrama-sila
and others forms of the Lord; naraśimhatva-ādi-in Lord Nrsimhadeva and others
forms of the Lord; bhedaḥ-distinction; ca-also; saṅgacchate-meet; tat-tad-various;
avatāra-incarnations; sannidhyat-may join; eva- certainly; hi-indeed; tat-tad-
various; bhedaḥ-distinctions.

This passage describes how, in the presence of His devotees, the Lord personally appears in the form of Pradyumna and other viṣṇu-tattva expansions. This passage describes the direct appearance (ātmanā) of the Lord. The Lord also appears eternally in the form of the Deity, such as the form of Lord Nṛsiṃha and other forms manifested among the Śālagrāma-śilās. In this way the Lord incarnates in many forms.

Text 5

tathā śrī-kṛṣṇam adhikṛtyāpi gītam śrī-kṛṣṇa-sahasra-nāma-prārambhe śrī-
viṣṇu-dharmottare

tasya hr̥ṣṭāsayah stutyā
viṣṇur gopāṅganāvṛtaḥ
tāpiñchā-śyāmalaṁ rūpaṁ
piñchottamsam adārśayat iti.

tatha-in the same way; śrī-kṛṣṇa-Śrī Kṛṣṇa; adhikṛtya-in regard to; api-also; gitam-glorified; śrī-kṛṣṇa-sahasra-nama- the thousand names of Lord Kṛṣṇa; prarambhe-in the beginning; śrī-viṣṇu-dharmottare-in the Viṣṇu-dharmomttara Purana; tasya- his; hr̥ṣṭa-delighted; asayah-at heart; stutyā-by this prayers; viṣṇuḥ-Lord Viṣṇu; gopa-aṅgana-by the gopīs; avṛtaḥ- accompanied; tapincha-like a tamala tree; syamalam-dark; rūpaṁ-form; pincha-with a peacock feather; uttamsam-in His hair; adarsayat-revealed; iti-thus.

The direct revelation of Lord Kṛṣṇa to His devotee is described in the Kṛṣṇa-sahasra-nāma prayers of the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa:

"Pleased at heart by these sincere prayers, Lord Viṣṇu revealed the form of Śrī Kṛṣṇa. whose dark form was the color of a tamāla tree, whose hair was decorated with a peacock feather, and who was accompanied by the gopīs.

Text 6

agre ca tad-vākyam

mām avehi mahā-bhāga
kṛṣṇaṁ kṛtya-vidāṁvara
purā-kṛto 'smi tvad-bhaktyā
pūrṇaḥ santu manorathāḥ iti.

agre-in the beginning; tat-His; vākyam-statement; mam-me; avehi-please

know; maha-bhaga-o fortunate one; kṛṣṇam-Kṛṣṇa; kṛtya-vidam-of the learned; vara-O best; purah-kṛtaḥ-directly appearing before you; asmi-I am; tvāt-bhaktya-because of your devotional service; pūrṇaḥ-fulfilled; santu-may be; manorathaḥ-your desires; iti-thus.

"Lord Kṛṣṇa addressed that devotee in the following words: O fortunate one, O best of the wise, know that I am Śrī Kṛṣṇa, the Supreme Personality of Godhead, and I have now appeared before you because of your great devotion. I grant you the benediction that all your spiritual desires will become perfectly fulfilled."

Text 7

tathā pādme nirmāna-khaṇḍe

paśya tvaṁ dārsayiśyāmi
svarūpaṁ veda-gopitam iti.

tatha-in the same way; padme-in the Padma Purana; nirmana-khande-in the Nirmana-khanda; pasya-just see; tvam-you; darsayisyami-I shall now reveal; svarūpaṁ-My original form; veda-for the Vedas; gopitam-very confidential; iti-thus.

The revelation of the eternal form of Śrī Kṛṣṇa is also described in the Padma Purāṇa, Nirmāna-khaṇḍa, where Lord Kṛṣṇa says to Brahmā :

"O Brahmā, see My original form as Lord Kṛṣṇa, which I now reveal to you. This form is very confidential and difficult to see. It cannot be known simply by studying the verses of the Vedas."

Text 8

śrī-bhagavad-vākyānantaram brahma-vākyam

tato 'paśyam ahaṁ bhūpa
balaṁ kālāmbuda-prabham
gopa-kanyāvṛtaṁ gopaṁ
hasantaṁ gopa-bālakaih.

kadamba-mūla āsīnaṁ
pīta-vāsasam adbhutam
vanaṁ vṛndāvanaṁ nāma

nava-pallava-maṇḍitam. ity ādi.

śrī-bhagavat-of the Supreme Personality of Godhead; vākya- the statement; anantaram-after; brahma-of Lord Brahma; vākyam- the statement; tataḥ-them; apasyam-saw; aham-I; bhupa-O king; balam-the boy; kala-dark; ambuda-cloud; prabham-with the splendor; gopa-kanya-by the gopīs; avrtam-accompanied; gopam-cowherd boy; hasantam-laughing; gopa-balakaiḥ-with the cowherd boys; kadamba-of a kadamba tree; mule-at the base; asinam-seated; pita-with yellow; vasanam-garments; adbhutam- wonderful to see; vanam-the forest; vṛndāvanam-Vṛndāvana; nama-named; nava-with fresh; pallava-sprouts; manditam-decorated; iti-thus; ādi-in the passage of the beginning.

After speaking this words, the Lord revealed His original form to Brahmā, who described this revelation in the following words:

"O king, I then saw the form of Lord Kṛṣṇa, who was a cowherd boy with a complexion like a dark rain-cloud. He wa accompanied by many gopīs, and was laughing and joking with His cowherd friends. He was arrayed in yellow garments and was very handsome and wonderful to see. He was seated at the base of a kadamba tree in the forest of Vṛndāvana, which was decorated with many blossoming plants and trees."

Text 9

trailokya-sammohana-tantre śrīmad-aṣṭādaśākṣara-japa-prasaṅge

ahar-nīṣaṁ japed yas tu
mantrī niyata-mānasaḥ
sa paśyati na sandeho
gopa-veśa-dharaṁ harim iti.

trailokya-sammohana-tantre-in the Trailokya-sammohana Tantra; srimat-astadasa-akṣara-japa-of the chanting of the eighteen syllable Kṛṣṇa mantra; prasange-in connection with; ahaḥ-day; nisam-and night; japed-may chant; yaḥ-who; tu- indeed; mantri-properly initiated in the chanting of the mantra; niyata-with a controlled; manasaḥ-mind; saḥ-he; pasyati- will see; na-without; gandehaḥ-doubt; gopa-vesa-dharam-in the form of cowherd boy; harim-Lord Hari; iti-thus.

That the form of Śrī Kṛṣṇa is eternally manifested and may be seen at any time by the sincere devotee is confirmed in the following verse from the Trailokya-sammohana Tantra:

"A properly initiated devotee who continually chants this eighteen-syllable

Kṛṣṇa mantra with a controlled mind will certainly see this form of Lord Hari as a cowherd boy. Of this there is no doubt."

Text 10

gautamīye ca sad-ācāra-prasaṅge

ahar-niśam japen mantram
mantrī niyata-mānasaḥ
sa paśyati n sandeho
gopa-veśa-dharam harim iti.

gautamiye-in the Gautamiya Tantra; ca-also; sat-saintly; acara-conduct; prasange-in connection with; ahaḥ-day; nisam- and night; japet-may chant; mantram-the Kṛṣṇa Mantra; mantri- properly initiated in chanting the mantra; niyata-with a controlled; manasaḥ-mind; saḥ-he; pasyati-will see; na- without; sandehaḥ-doubt; gopa-vesa-dharam-in the form of a cowherd boy; harim-Lord Hari; iti-thus.

This eternal form of Lord Kṛṣṇa is described in the same words in the following passage from Gautamīya Tantra in a passage describing the proper conduct of saintly persons:

"A properly initiated devotee who continually chants this Kṛṣṇa-mantra with a controlled mind will certainly see this form of Lord Hari as a cowherd boy. Of this there is no doubt."

Text 11

śrī-gopāla-tāpanī-śrutis caivam tad u hovaca brāhmaṇaḥ 'asāv anavaratam' me dhyātaḥ stutaḥ parārdhante so 'budhyata. gopa-veśo me purastād avirbabhūva.

śrī-gopāla-tāpanī-śrutiḥ-in the Gopala Tapani Upaniṣas; ca-also; evam-in the same way; tat-then; u-certainly; ha- indeed; uvaca-replied; brahmanaḥ-Brahma; asau-He; anavaratam- continually; me-by me; dhyataḥ-remembered; stutaḥ-glorified; parardhante-at the conclusion of the parardha; saḥ-He; abudhyata-became perceived; gopa-vesaḥ-in the form of a cowherd boy; me-me; purastat-in the presence; avirbabhūva-became manifested.

The revelation of the eternal form of Śrī Kṛṣṇa is also described in the following statement of the Gopāla-tāpanī Upaniṣad (1.29)"

"Brahmā replied: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Śrī Kṛṣṇa, in the dress of a cowherd boy."*

Text 12

siddha-nirdeśo 'pi śrūyate yathā

vande vṛndāvanāsīnam
indirānanda-mandiram

iti bṛhan-hārādīyārambhe maṅgalācāraṇam.

siddha-perfect; nirdeśaḥ-instruction; api-also; śrūyaate-is heard; yatha-just as; vande-I offer my respectful obeisances; vṛndāvana-in Vṛndāvana; asīnam-remaining; indira- of the goddess of fortune; ananda-bliss; mandiram-palace; iti-thus; bṛhat-nārādīya-of the Bṛhan-nārādīya Purāna; arambhe-in the beginning maṅgala-acaranam-the invocation of auspiciousness.

That the form of Kṛṣṇa is eternal and eternally remains in the spiritual abode of Vṛndāvana is confirmed in the following verse from the introduction (maṅgalācāraṇam) of the Bṛhan-nārādīya Purāna:

"I offer my respectful obeisances to Lord Kṛṣṇa, who is like a transcendental palace that delights the goddess of fortune, Śrīmatī Rādhārāṇī. Lord Kṛṣṇa eternally remains in the spiritual abode known as Vṛndāvana."

Text 13

dyārakāyāḥ samudbhūtaṁ
sannidhyaṁ keśavasya ca
rukmiṇī-sahitaḥ kṛṣṇo
nityaṁ nivasate gṛhe

iti skānde dvārakā-māhātmye balim prati śrī-prahlāda-vākyaṁ.

dyārakāyāḥ-of Dvarka; samudbhūtaṁ-manifested; sannidhyaṁ- presence; keśavasya-of Lord Kesava; ca-also; rukmiṇī-by Rukmini-devi; sahitaḥ-accompanied; kṛṣṇaḥ-Kṛṣṇa; nityaṁ- eternally; nivasate-resides; gṛhe-in the palace; iti-thus; skānde-in the Skanda Purāna; dvārakā-mahātmye-in the glorification of Dvarka; balim-prati-to Bali Maharaja; śrī-prahlāda-of Prahlāda Maharaja; vākyaṁ-statement.

That the form of Śrī Kṛṣṇa is eternally manifested is also confirmed in the following verse from the Dvārakā-māhātmya section of the Skānda Purāṇa, where Prahlāda Mahārāja tells Bali Mahārāja:

"Accompanied by Queen Rukmiṇī, Lord Kṛṣṇa eternally remains in the palaces of Dvārakā."

Text 14

vrataṇaḥ kārttike māsi
snātasya vidhivān mama
grhānarghyaṁ mayā dattaṁ
rādhayā sahito hare

iti pādme-kārttika-māhātmye tat prataḥ-snānārghya-mantraḥ.

vrataṇaḥ-following the vow; karttike masi-in the month of Karttika; snatasya-bathing; vidhivat-according to the regulations; mama-of me; grhana-please accept; arghyam-arghya; maya-by me; dattam-offered; radhaya-by Śrīmatī Radharani; sahitaḥ-accompanied; hare-O Lord hari; iti-thus; padma-of the Padma Purana; karttika-mahatmye-in the section glorifying the month of Karttika; tat-therefore; prataḥ-in the early morning; snana-bath; arghya-offering of arghya; mantraḥ-mantra.

That the form of Śrī Kṛṣṇa is eternal is also confirmed in the following verse in the Kārttika-māhātmya of the Padma Purāṇa:

"O Lord Hari, who eternally stays with Śrī Rādhā, I have carefully followed the rules and regulations of Kārttika-vrata, and I have carefully taken my early bath. In this purified condition I am offering this gift of arghya. Please accept it."

Text 15

evaṁ ca śrīmad-aṣṭādaśakṣarādayo mantrās tat-tat-parikarādi-
viśiṣṭatayaivārādhyatvena siddha-nirdeśam eva kurvanti. tadāvaraṇādi-pūjā-
mantrās ca. kiṁ bahunā karma-vipāka-prāyaścitta-śāstre 'pi tathā śrūyate. yad
āhaumhomas tu pūrvavat kāryo govinda-prītaye tataḥ ity ādy anantaram.

govinda gopījana-vallabheśa
kamsāsuraḥna tridaśendra-vandya
go-dāna-ṭṛptaḥ kuru me dayālo

arśo-vināśam kṣapitāri-varga iti.

evam-in this way; ca-also; srimat-astadasa-akṣara-adayah-beginning with the 18 syllable Kṛṣṇa-mantra; mantraḥ-mantras; tat-tat-various; parikara-corrolaries; ādi-beginning with; visistataya-with specific description; eva-certainly; aradhyatvena-by the worshipableness; siddha-perfect; nirdesa- instruction; eva-certainly; kurvanti-they do; tat-therefore; avarana-concealing; ādi-beginning with; puja-for worship; mantraḥ-mantras; ca-also; kim bahuna-what more need to be said; karma-vipaka-the reactions of work; prayascitta- atonement; śāstre-in the scriptures; api-also; tatha-in the same way; śruyate-is heard; yat-which; aha-he says; homaḥ-the homa sacrifice; tu-also; pūrvavat-as before; karyaḥ-should be performed; govinda-of Lord Govinda; pritaye-for the satisfaction; tataḥ-therefore; iti-thus; ādi-beginning; anantaram-after; govinda-O Govinda; gopijana-to the gopīs; vallabha-dear; isa-O Supreme Controller; kamsa-asura-the demon Kamsa; ghna-killing; tridasa-of the demigods; indra-by the king; vandyā-the proper person to be worshiped; go-dana-by the cows; trptaḥ-pleased; kuru-please create; me-my; dayalo-o merciful one; arsaḥ-of piles; vinasam-cure; kṣapita-by whom are destroyed; ari-of enemies; varga-the host; iti-thus.

In this mantra, the eighteen-syllable Kṛṣṇa-mantra, and other mantras, the supreme worshipableness of Lord Kṛṣṇa is described. These mantras present the actual conclusion of the Vedas, and not whatever verses may be found to encourage the worship of the limited demigods who control the lighting and heating of the material universe. What need is there to speak more elaborately on this point? Lord Govinda is glorified in all the Vedas. Even the scriptures prescribing various atonements for various sins describe the supremacy of Lord Kṛṣṇa. For example, in the Bodhāyana-śāstra it is said:

"The homa-sacrifice should be performed for the satisfaction of Lord Govinda."

We also find this quote in the Bodhāyana-śāstra:

"O Lord Govinda, O beloved of the gopīs, O Supreme Controller, O killer of Kamsa, O Lord worshiped by the demigods, O merciful Lord pleased by the cows and calves of Gokula, O Supreme Lord who kills the demons, please cure me of arsa (piles)".

Text 16

anyatra ca yathā

govinda gopījana-vallabheśa
vidhvasta-kamsa tridaśendra-vandyā
govardhanādri-pravaraika-hasta
samrakṣitāśeśa-gava-pravīna

go-netra-veṇu-kṣapaṇa prabhūtam
andhyam tathogram timiram kṣipāsu iti.

anyatra-in another verse from the Bodahyana-śāstra; ca- also; yatha-just as; govinda-O Lord Govinda; gopi-jana-of the gopīs; vallabha-dear; isa-O Supreme Controller; vidhvasta- by the king; vandyā-worshiped; govardhana-Govardhana; adri-of mountains; pravara-best; eka-with one; hasta-hand; samraksita-protected; asesa-all; gava-cows; pravina-expert; go-netra-O protector of the cows; venu-stick; kṣapana-tossing; prabhutam- produced; andhyam-blindness; tatha-in that way; timiran- darkness; kṣipā-please cure; asu-quickly; iti-thus.

Lord Kṛṣṇa is also described in the following verse of the Bodhāyana-śāstra

"O Lord Govinda, O beloved of the gopīs, O Supreme Controller, O killer of Kāmsa, O supreme object of worship for the demigods, O Lord who expertly lifted the great Govardhana Hill with one hand and protected all the cows, calves, and cowherds of Vraja, O best of the gopas, please cure the blindness in my eyes."

Text 17

spāṣṭam ca tathātvaṁ śrī-gopāla-tāpanyām

tam ekam govindam sac-cid-ānanda-vigraham pañca-padam vṛndāvana-sūra-
bhūruha-talāsinam satatam samarud-gaṇo 'ham paramayā stutyā toṣayāmi.

tam-Him; ekam-alone; govindam-Lord Govinda; sat-eternal; cit-full of knowledge; ananda-and bliss; vigraham-whose form; panca-padam-this mantra consisting of five words; vṛndāvana-in Vṛndāvana; sura-bhuruha-tala-under a desire tree; asinam- continually; sa-accompanied by; marut-gaṇaḥ-the demigods; aham-I; paramayā-with eloquent; stutyā-prayers; toṣayāmi-I please.

That Śrī Kṛṣṇa is the eternal Supreme Personality of Godhead is also clearly described in the Gopāla-tāpanī Upaniṣad (1.38):

"With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays in Vṛndāvana, and who is the five-word mantra."

Text 18

ata eva puras-kṛto 'smi tvad-bhaktyā ity evoktam iti.

atah evaḥ-therefore; purah-kṛtaḥ-manifested; asmi-I am; tvāt-bhaktya-because

of your devotional service; iti-thus; eva-certainly; uktam-spoken; iti-thus.

That Lord Kṛṣṇa is pleased by devotional activities, and that He appears before the devotees to reciprocate the devotees' love is described in the Viṣṇu-dharma Purāṇa (already quoted in Text 6):

"O fortunate one, I have now appeared before you because of your great devotion."

Sarva-samvādinī Comment

Text 1

trailokya-sammohana-tantra-vacanāntaram caivam vyākhyeyam yadi vā śrī-kṛṣṇādīnām svayam-bhagavattādīkam ananusandhāyaiva pralāpibhir upāsanānusāreṇānyad api kaścīn mūla-bhūta eva bhagavān tat-tad-rūpeṇopāsakebhyo darśanam dadātīti mantavyam, tathāpi śruty-ādi-prasiddhānām tat-tad-upāsana-pravāhanam

trailokya-sammohana-tantra-of the Trailokya-sammohana Tantra; vacana-the statement; antaram-after; ca-also; evam- in this way; vyakhyeyam-may be explained; yādi-if; va-or; śrī-kṛṣṇa-ādinam-forms of the Supreme Lord, beginning with the original form of Śrī Kṛṣṇa; svayam-bhagavata-the status of the Original Personality of Godhead; ādikam-beginning with; ananusandhaya-not having considered; eva-certainly; pralāpibhiḥ-by those who are talking; upāsana-worship; anusarena-by following; anyat-another; api-even; kascit- someone; mula-bhutaḥ-source of everything; eva-certainly; bhagavan-O Supreme Personality of Godhead; tat-tat-rupena-with various forms; upāsakesbhyaḥ-to the worshipers; darśanam- audience; dadati-gives; iti-thus; mantavyam-may be considered; tathā api-nevertheless; śruti-in the Śruti-śāstra; ādi-and other Vedic literatures; prasiddhanam-of those who are famous; tat-tat-various; upāsana-worship; pravāhanam-of the series.

After reading this quotation from the Trailokya-sammohana Tantra (Text 9), and the other quotations which follow it, some garrulous critics may protest that Śrī Kṛṣṇa is not the Original Personality of Godhead, but some other, lesser deity is the Original Supreme Lord. This conclusion is not held by the Śruti-śāstra or the other Vedic literatures, where the supremacy of Śrī Kṛṣṇa is strenuously asserted.

For example, the assembled demigods affirm the supremacy of Lord Kṛṣṇa in the following words (Śrīmad-Bhāgavatam 10.2.31):

Text 2

svayam samuttīrya sudustaram dyuman
bhavārṇavam bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te
nidhāya yātāḥ sad-anugraho bhavan

svayam-personally; samuttīrya-perfectly crossing; su-dustaram-which is very difficult to cross; dyuman-O Lord, who appear exactly like the sun, illuminating the darkness of this world of ignorance; bhava-arṇavam-the ocean of nescience; bhīman-which is extremely fierce; adabhra-sauhṛdāḥ-devotees who are incessantly friendly to the fallen souls; bhavat-pada-ambhoruha-Your lotus feet; nāvam-the boat for crossing; atra- in this world; te-they (the Vaiṣṇavas); nidhāya-leaving behind; yātāḥ-on to the ultimate destination, Vaikuṅṭha; sat-anugrahaḥ-who are always kind and merciful to the devotees; bhavān-You.

"O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vāñchā-kalpataru]. When ācāryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them."

Text 3

ity anusāreṇāvicchinna-sampradāyatvenānādi-siddhatvāt anantatvāt keṣāñcit
tac-caraṇāravindaika-sevā-mātra-puruṣārthānām ye yathā mām prapadyante iti
nyāyena nitya-tad-ekopalabdhatvāc chrī-bhagavataḥ sarvadaiva tat-tad-
rūpeṇāvasthitir gamyā ta eva. ata eva bhavat-padāmbhoruha-navam atra te nidhāya
ity uktam.

iti-thus; anusarena-in accordance with this; avicchinna- unbroken; sampradayatvena-by the principle of the disciplic succession; anādi-from time immemorial; siddhatvāt-because of being established; anantatvāt-because of being unlimited; kesancit-of some persons; tat-His; carana-feet; aravinda- lotus; eka-exclusive; seva-by service; matra-only; puruṣa-arthanam-taking as the ultimate goal of life; ye yatha mam prapadyante iti-Bhagavad-gita 4.11; nyanena-by the example; nitya-eternal; tat-Him; eka-only; upalabdhatvāt-because of being understood; śrī-bhagavataḥ-of the Supreme Personality of Godhead; sarvada-always; eva- certainly; tat-tad-rupena-in various forms; avasthiṭḥ- situation; gamyate-is manifest; eva-certainly; atah eva- therefore; bhavat-padambhoruha-navam atra te nidhaya iti uktam- as explained in this verse (10.2.31).

Understanding the definitive conclusion of the unbroken disciplic succession of bona-fide spiritual masters, that Śrī Kṛṣṇa is the unlimited, eternal Personality of

Godhead, some fortunate persons make the service of Lord Kṛṣṇa's lotus feet the only goal of their lives. Śrī Kṛṣṇa appears in this world in many different forms for the benefit of these pure devotees (Bhagavad-gītā 4.11). This action of the Lord is described in this verse (Śrīmad-Bhāgavatam 10.2.31 quoted above).

(Here the Sarva-samvādinī Commentary ends and the main text of the Sandarbha continues.)

Text 19

alam caivam-vidha-pramāṇa-saṅgraha-prapañcena. yataś cic-chakty-eka-vyañjitāhām tat-paricchadādīnām api tathā nityāvasthititvenāvīrbhāva-tirobhāvāv eva dvitīya-sandarbhe sadhitau staḥ. sarvathotpatti-nāśau tu nisiddhau. tatas tad-avatāraṇām, kim uta svayam-bhagavato va tasya kim utataram iti.

alam-what is the need?; ca-also; evam-vidha-of this nature; pramana-of evidence; sangraha-of the collection; prapancena-with the manifestation; yataḥ-because; cit-sakti-eka-vyanjitanam-manifested by the spiritual potency; tat-His; praicchada-ādinam-associates and paraphernalia; api-also; tatha-in the same way; nitya-avasthititvena-with the eternal manifestation; avīrbhava-appearance; tirobhavau-and disappearance; eva-certainly; dvitīya-sandarbhe-in the second (Bhagavat-) sandarbha; sadhitau-proven; staḥ-is; sarvatha- in all respects; utpatti-coming into existence; masau-ceasing to exist; tu-indeed; nisiddhau-prohibited; tataḥ-therefore; tat-of the Lord; avatāranam-of the incarnations; kim uta-what to speak of; svayam-bhagavataḥ-of the Original Personality of Godhead; va-or; tasya-of Him; kim utataram-what to speak of; iti-thus.

What need is there to present more evidence to prove that Śrī Kṛṣṇa is the eternal Supreme Personality of Godhead? That the eternal Supreme Lord, accompanied by His associates and paraphernalia (who are all manifested from His cit-śakti, spiritual potency) is eternally manifested and that He simply appears and disappears from the sight of the conditioned souls in the material world, has already been clearly proven in the second (Bhagavat-) sandarbha. The Lord's associates are all eternal, and certainly the Original Personality of Godhead, Śrī Kṛṣṇa, is eternal.

Text 20

yathā ca vyākhyātam jāgr̥he pauruṣaṁ rūpam ity atra tattvavāda-gurubhiḥ vyakty-apekṣayā jāgr̥he. tathā hi tantra-bhāgavate

aheyam anupādeyaṁ
yad-rūpaṁ nityam avyayam

sa evāpekṣya-rūpānam
vyaktim eva janārdanaḥ
agrhad vyaśrjac ceti
rāma-kṛṣṇādikaṁ tanum

paṭhyate bhagavān īso
mūḍha-buddhi-vyapekṣayā
tamasā hy apagūḍhasya
yat-tamaḥ-pānam īsituḥ

etat puruṣa-rūpasya
grahāḥaṁ samudīryate
kṛṣṇa-rām-ādi-rūpānāṁ
loke vyakti-vyapekṣayā. iti.

yatha-just as; ca-also; vyakhyatam-is explained; jagrhe pauruṣam rūpam iti atra; in Śrīmad-Bhāgavatam 1.3.1; tattvavada-gurubhiḥ-by Śrīpada Madhvacharya; vyakti-apekṣaya-in relation to manifestation; jaghre-the word "jagrhe" is used; tatha-in the same way; hi-certainly; tantra-bhagavate-in the Tantra-bhagavata; aheyam-never given up; anupadeyam-accepted; yat- whose; rūpam-form; nityam-eternal; avyayam-unchanging; sah evaḥ-that same person; apeksya-rūpanam-of these forms; vyaktim-manifestation; eva-certainly; janardana-Lord Janardana; agrhat-accepted; vyaśrjat-abandoned; ca-also; iti-thus; rama-of Rama; kṛṣṇa-of Kṛṣṇa; ādikam-beginning with; tanumy-form; pathyate-is read; bhagavan-the Supreme Personality of Godhead; isaḥ-the Supreme Controller; mudha-budhi-vyapekṣaya-by the foolish; tamasa-by ignorance; hi- certainly; apagudhasya-hidden; yat-tamaḥ-panam-to remove that ignorance; isituḥ-able; etat-this; puruṣa-rūpasya-of the form of the puruṣa-avatāra; grahanam-acceptance; samudirayate-is described; kṛṣṇa-of Kṛṣṇa; rama-Rama; ādi-beginning with; rūpanam-of the forms; loke-in the material world; vyakti-vyapekṣaya-in relation to manifestation; iti-thus.

That the forms of Lord Kṛṣṇa and His plenary expansions are eternal, and not limited to the time of their temporary appearance in the material world, is confirmed in the following verses from Tantra-bhāgavata quoted in Śrīpada Madhvācārya's commentary on Śrīmad-Bhāgavatam 1.3.1:

"It appears that the forms of Lord Kṛṣṇa, Rāma, and the puruṣa-avatāras appear at a certain time, and then again, after a certain time they cease to exist. Actually these forms of the Lord are all eternal and unchanging, and they are the controllers of the ignorance that covers their actual nature and convinces the conditioned souls that the Supreme Lord is born at a certain time, and then again dies at a certain time. The appearance and disappearance of the Lord is only with reference to the material world, for the Lord is eternally manifest in the spiritual world."

evam eva prathame dvadaśādhyāye vidhūya ity ādi padye svāmibir api
vyākhyātam yatra dṛṣṭas tatraivāntarhitaḥ na tv anyatra gataḥ yato vibhuḥ
sarvagataḥ iti

evam-in the same way; prathame-in the First Canto of Śrīmad-Bhāgavatam;
dvadasa-adhyāye-in the Eleventh Chapter; vidhuyah iti ādi padye-in the verse
beginning "vidhuya"; svamibhiḥ-by Śrīdhara Svami; api-also; vyakhyatam-is
explained; yatra-where; dṛṣṭaḥ-seen; tatra-there; antarhitaḥ-dissappeared; na-
not; tu-but; anyatra-in another place; gataḥ-gone; yataḥ-because; vibhuḥ-the
word "vibhuh"; sarvagataḥ-means "all-pervāding"; iti-thus.

That the Supreme Personality of Godhead is both eternal and all-pervading is
described by Śrīdhara Svāmī in his commentary on Śrīmad-Bhāgavatam 1.12.11):

"This verse describes how Lord Kṛṣṇa was manifest before Parīkṣit, and then
again, dissappeared from his sight. It is not however, that Lord Kṛṣṇa was present
before King Parīkṣit, and then He travelled to another place. The Lord is
simultaneously present everywhere. Sometimes He is visible, and sometimes not.
This is the actual meaning of the word `vibhuḥ' (all powerful) used in this verse."

Text 22

tathā madhyva-bhāśya-pramaṇitā śrutiś ca vāsudevaḥ saṅkarśaṇaḥ pradyumno
'niruddho 'ham matsyaḥ kūrmo varāho narasiṁho vāmano rāmo rāmaḥ
buddhaḥ kalkir aham śatadhaham sahasradhāham amito 'ham ananto 'ham
naivaite jāyante, naite mriyate naisām ajñāna-baddho na muktiḥ, sarva hy ete
pūrṇā ajarā amṛtā paramāḥ paramāhandāḥ iti catur-veda-sīkhāyām.

tatha-in the same way; madhya-bhasya-by the commentary of Śrīpada
Madhvacarya; pramanita-quoted; śrutiḥ-Sruti-mantra; ca-also; vasudevaḥ-
Vasudeva; saṅkarsanaḥ-Saṅkarsana; pradyumnaḥ-Pradyumna; aniruddhaḥ-
Aniruddha; aham-I am; matsyaḥ-Matsya; kurmaḥ-Kurma; varahaḥ-Varaha;
narasimhaḥ-Narasimha; vamaṇaḥ-Vamana; ramaḥ-Parasurama; ramaḥ-
Ramacandra; ramaḥ-Balarama; kṛṣṇaḥ-Kṛṣṇa; buddha-Buddha; kalkiḥ-Kalki;
aham-I am; satadha-hundred of times; aham- I am sahasradha-thousands of
times; aham-I am amitaḥ- without measure; anantaḥ-unending; na-not; eva-
certainly; ete-these forms; jayante-are born; na-not; ete-these forms; mriyante-
die; na-not; esam-of them; ajñāna-of ignorance; bandhaḥ-bondage; na-not;
muktiḥ-liberation; sarve-all; eva-certainly; hi-indeed; ete-these forms pūrṇaḥ-
perfect and complete; ajaraḥ-free from old-age; amṛtaḥ-without death; paramāḥ-
transcendental; parama-anandaḥ-full of transcendental bliss; iti-thus; catur-
veda-sikhayam-in the Catur-veda-sikha.

That all the forms of the Personality of Godhead are eternal is confirmed by the following passage from the Catur-veda-śikhā, quoted in the commentary of Śrīpāda Madhvācārya:

"The Personality of Godhead said: I appear as Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Matsya, Kūrma, Varāha, Nṛsimha, Vāmana, Paraśurāma, Rāmacandra, Balarāma, Kṛṣṇa, Buddha, and Kalki. I appear in hundreds and thousands of forms. All these forms of Mine are unlimited and immeasurable. They are never born, and neither do they ever die. Because they are never bound by the ignorance of material existence, they are always liberated, and therefore the prospect of their becoming liberated at a future time is meaningless. They are perfect, complete, full of transcendental bliss, and always free of old-age and death."

Text 23

tathā ca nṛsimha-purāṇe yuge yuge viṣṇur anādi-mūrtim āsthāya viśvaṁ
paripāti duṣṭāhā iti. tathā ca nṛsimha-tāpanyām tad-bhāśya-kṛdbhir vyāhyātam
etan nṛsimha-vigrahaṁ nityam iti. śrutiś ca seyam ṛtaṁ satyaṁ param brahma
puruṣaṁ nṛ-keśara-vigrahaṁ iti.

tatha-in the same way; ca-also; nrsimha-purane-in the Nrsimha Purana; yuge
yuge-millennium after millennium; viṣṇuḥ-Viṣṇu; anādi-without beginning;
murtim-form; asthaya-manifesting; visvam-the material world; paripati-protects;
dustaha-the killer of the demons; iti-thus; tatha-in the same way; ca-also;
nrsimha-tapanyam-in the Nrsimha-tapani Upaniṣad; tat-bhasya-kṛdbhiḥ-by the
commentator; vyakhyatam-explained; etat-this; nrsimha-of Nrsimha; vigraham-
form; nityam-is eternal; iti- thus; śrutiḥ-the Sruti-śāstra; ca-also; sa iyam-this
explanation; rtam-real; satyam-eternal; param-transcendental; brahma-spiritual;
puruṣam-Supreme Person; nr-kesara-half-man half-lion; vigraham-form; iti-thus.

The eternality of the Lord's form is also confirmed in the following quotations from Vedic literature:

"Millennium after millennium Lord Viṣṇu manifests His eternal form within this material world, killing the demons and protecting the devotees."

-{ } Nṛsimha Purāṇa

"The form of the Lord Nṛsimha is eternal"

-{ } Commentary on the Nṛsimha tāpanī Upaniṣad

"The Supreme Personality of Godhead appears in the eternal, transcendental form of Lord Nṛsimha."

Text 24

evam ca brahma-pādmottara-khaṇḍāv api śrī-matsyadevādinām pṛthak-pṛthag-vaikuṅṭhalokaḥ śrūyante. evam eva jaleṣu mām rakṣatu matsya-mūrṭiḥ iti nārāyaṇa-varmādy-uktam api saṅgacchate.

evam-in the same way; brahma-the Brahmā Purana; padma-uttara-khandau-and in the Uttara-khanda of the Padma Purana; api-also; śrī-matsyadeva-ādinam-of Lord Matsya and other incarnations of the Lord; pṛtak pṛtak-variously; vaikuṅṭhalokaḥ-of the spiritual planets; śrūyante-the descriptions are heard; evam-in this way; eva-certainly; jalesu-in water; mam- me; rakṣatu-may protect; matsya-murṭiḥ-Lord Matsya; iti-thus; nārāyaṇa-varma-ādi-beginning with the statemetn of the Nārāyaṇa-varma prayers; uktam-statement; api-also; saṅgacchate- confirms.

In the Brahma Purāṇa, the Uttara-khaṇḍa of the Padma Purāṇa, and many other Vedic literatures, many verses explain that Lord Matsya and the other transcendental forms of Personality of Godhead are eternally manifested in the spiritual world of Vaikuṅṭha.

For example, it is said in the Nārāyaṇa-varma prayers:

"May the eternal form of the Lord Matsya protect me when I am in the water."

Text 26

tasmāt svayam-bhagavati kṛṣṇe 'py anyathā-sambhāvanam anādi-pāpa-vikṣepa eva hetuḥ. tad evam abhipretya tān durbuddhīḥ api bodhayitum tasya svopāsyatvaṁ pratipādayann āha

tasmat-therefore; svayam-bhagavati-in the Original Personality of Godhead; kṛṣṇe-Lord Kṛṣṇa; api-also; anyatha- another; sambhavanam-conception; anādi-beginningless; papa- sins; viksepaḥ-purification; eva-certainly; hetuḥ-the cause; tat-that; evam-in this way; abhipretya-intending; tan-them; durbuddhiḥ-the unintelligent; api-even; bodhayitum-to enlighten; tasya-of Him; sva-upasyatvam-worshipableness; pratipadayam-establishing; āha-said.

From all this evidence we may conclude that the form of Lord Kṛṣṇa, the Original Personality of Godhead, is eternal. To consider the Lord's form a temporary material manifestation is a grievous sin for the living entities, and to dispel the illusion that is the cause of this sin, and thus enlighten the living

entities about the truth that Lord Kṛṣṇa is the supreme object of worship, Śukadeva Gosvāmī glorified the Lord in the following words (Śrīmad-Bhāgavatam 2.4.20):

Text 27

patir gatiś cāndhaka-vṛṣṇi-sātvātām
prasīdatām me bhagavān satām patih

iti. spaṣṭam. śrī-śukaḥ.

patih gatih candhaka-vṛṣṇi-satvātām prasidatam me bhagavan satam patih iti
Śrīmad-Bhāgavatam (2.4.20)

śrīyaḥ patir yajña-patiḥ prajā-patir
dhiyām patir loka-patir dharā-patiḥ
patir gatiś cāndhaka-vṛṣṇi-sātvātām
prasīdatām me bhagavān satām patih

spaṣṭam-the meaning is clear; śrī-sukaḥ-spoken by Sukadeva Gosavami.

"May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all the devotees, the protector and glory of all kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supeme all in all), be merciful upon me."*

The meaning of this verse is clear.

Anuccheda 94

tathā deve varṣati yajña-viplava-ruṣā ity-adau prīnayann indro-gavām iti
spaṣṭam. śrī-śukaḥ.

tatha-in the same way; deve varsati yajñā-viplava-rusa iti adau prinayan indro
gavam iti-Śrīmad-Bhāgavatam 10.26.25:

deve varṣati yajña-viplava-ruṣā vajrāśma-varṣānalaiḥ
sīdat-pāle-paśu-striyātma-śaraṇaṁ dṛṣṭvānukampy utsmayan

utpātyaika-kareṇa śailam abalo līlocchilīndhram yathā
bibhrad goṣṭham apan mahendra-mada-bhit pṛīyan na indro gavām";

spaṣṭam-the meaning is clear; śrī-sukaḥ-spoken by Śukadeva Gosvāmī.

That Śrī Kṛṣṇa is the eternal Personality of Godhead is also confirmed in the following statement of the cowherd residents of Vṛndāvana (Śrīmad-Bhāgavatam 10.26.25):

"Let Kṛṣṇa, who is so kind, beautiful and merciful, protect us. When angry Indra sent torrents of rain, accompanied by showers of ice blocks and high wind, He immediately took compassion upon us and saved us and our families, cows and valuable possessions by picking up the Govardhana Hill, just as a child picks up a mushroom. He saved us so wonderfully. May He continue to mercifully glance over us and our cows. May we live peacefully under the protection of wonderful Kṛṣṇa."*

This verse is spoken by Śukadeva Gosvāmī.

Anuccheda 95

tathā

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-rśābhāvani-dhruḡ
rājānya-vamśa-dahanāpavarga-vīrya
govinda gopa-vanitā-vraja-bhr̥tya-gīta-
tīrtha-śravaḥ śravaṇa-maṅgala pāhi bhr̥tyān

spaṣṭam.śrī-sūtaḥ.

tatha-in the same way; śrī-kṛṣṇa-O Śrī Kṛṣṇa; kṛṣṇa-sakha-O friend of Arjuna; vṛṣṇi-of descendants of Vṛṣṇi; rsabha-O chief; avani-the earth; dhruk-rebellious; rajanya-vamsa- dynasties of the kings; dahana-O annihilator; anapavarga- without deterioration of; virya-prowess; govinda-O proprietor of Goloka-dhama; gopa-vanita-by the gopīs; vraja-of Vrajabhumi; bhr̥tya-by Your servants; gita-sung; tritha-sravaḥ- Your glories; sravana-maṅgala-whose glories are auspicious to hear; pahi-please protect; bhr̥tyan-Your servants.

That Śrī Kṛṣṇa is eternal is also confirmed by the following verse spoken by Sūta Gosvāmī (Śrīmad-Bhāgavatam 12.11.25):

"O Kṛṣṇa, O friend of Arjuna, O chief among the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental

abode. The gopīs and Your other servants in Vrajabhūmi continually chant Your transcendental glories, which are auspicious to hear. O Lord please protect us, who are Your servants. "*"

Anuccheda 96

Text 1

api ca svayam eva sva-vigraham eva lakṣyī-kṛtyāha

tadā vām parituṣṭo 'ham
amunā vapuśānaghe
tapasā śraddhayā nityam
bhaktyā ca hṛdi bhāvitaḥ

prādurāsam varada-rād
yuvayoḥ kāma-ditsayā
vriyatām vara ity ukte
mādṛśo vām vṛtaḥ sutaḥ

api ca-furthermore; svayam-personally; sva-His own; vigraham-form; eva-certainly; lakṣyī-kṛta-revealing; aha- said; tadā-then (after the expiry of twelve thousand celestial years); vām-with both of you; parituṣṭaḥ aham-I was very much satisfied; amunā-by this; vapuśā-in this form as Kṛṣṇa; anaghe-O My dear sinless mother; tapasā-by austerity; śraddhayā-by faith; nityam-constantly (engaged); bhaktyā-by devotional service; ca-as well as; hṛdi-within the core of the heart; bhāvitaḥ-fixed (in determination); prādurāsam-appeared before you (in the same way); vara-da-rāt-the best of all who can bestow benedictions; yuvayoḥ-of both of you; kāma-ditsayā-wishing to fulfill the desire; vriyatām-asked you to open your minds; varaḥ-for a benediction; iti ukte-when you were requested in this way; mādṛśaḥ-exactly like Me; vām-of both of you; vṛtaḥ-was asked; sutaḥ-as Your son (you wanted a son exactly like Me).

This also confirmed in the following words (Śrīmad-Bhāgavatam 10.3.37-38) spoken by Lord Kṛṣṇa when He revealed His Original form to Vasudeva and Devakī within Kāmsa's prison:

"O sinless mother Devakī, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers of benediction, I appeared in this same form as Kṛṣṇa to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me. "*"

Text 2

ity upakramya

adṛṣtvānyatamaṁ loke
śīlaudārya-guṇaiḥ samam
aham suto vām abhavam
pṛṣnigarbha iti śrutaḥ

iti-thus; upakramya-adṛṣtvā-not finding; anyatamam- anyone else; loke-in this world; śīla-audārya-guṇaiḥ-with the transcendental qualities of good character and magnanimity; samam-equal to you; aham-I; sutaḥ-the son; vām-of both of you; abhavam-became; pṛṣni-garbhaḥ-celebrated born as Pṛṣni; iti-thus; śrutaḥ-I am known.

The Lord further explained (Śrīmad-Bhāgavatam 10.3.41-43):

"Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Pṛṣnigarbha, or one who is celebrated as having taken birth from Pṛṣni."*

Text 3

tayoṛ vām punar evāham
ādityām āsa kaśyapāt
upendra iti vikhyāto
vāmanatvāc ca vāmanaḥ

tayoḥ-of you two, husband and wife; vām-in both of you; punaḥ eva-even again; aham-I Myself; ādityām-in the womb of Aditi; āsa-appeared; kaśyapāt-by the semen of Kaśyapa Muni; upendraḥ-by the name Upendra; iti-thus; vikhyātaḥ-celebrated; vāmanatvāt ca-and because of being dwarf; vāmanaḥ-I was known as Vāmana.

"In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father, Kaśyapa. I was known as Upendra, and because of being a dwarf, I was also known as Vāmana."*

Text 4

ṭṛtīye 'smin bhave 'ham vai
tenaiva vapuśātha evām
jāto bhūyas tayor eva
satyam me vyāhṛtam sati iti.

ṭṛtīye-for the third time; asmin bhave-in this appearance (as Kṛṣṇa); aham-I
Myself; vai-indeed; tena- with the same personality ; eva-in this way; vapuśā-by
the form; atha-as; vām-of both of you; jātaḥ-born; bhūyaḥ- again; tayor-of both
of you; eva-indeed; satyam-take as truth; me-My; vyāhṛtam-words; sati-O
supremely chaste; iti- thus.

"O supremely chaste mother, I, the same personality, have now appeared of you
both as your son for the third time. Take My words as the truth."*

Text 5

amunā śrī-kṛṣṇasya mama prādurbhava-samaye 'tra prakāśamāhenaitena śrī-
kṛṣṇakhyenaiva. tritīye iti tenaiva pūrvam varārtham prādurbhavitenaiva.

amuna-by this form; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; mama-My; prādurbhava-of
appearance; samaye-at the time; atra-here; prakāśamanena-appearing; etena-with
this; śrī-kṛṣṇa-akhyena- named Śrī-Kṛṣṇa; tritīye-in the third appearance; iti-thus;
tena-with the same personality; eva-in the same way; pūrvam- formerly; vara-
benediction; artham-for the purpose of fulfilling; prādurbhavitena-manifested;
eva-certainly.

In this last verse the Supreme Personality of Godhead explains that He has now
appeared in His original form as Lord Kṛṣṇa before Vasudeva and Devakī in order
to fulfill the benediction formerly granted to them. This is the third time He had
appeared as their son.

Text 6

ata eva pṛṣṇigarbhāditvenaiva vapuśā ity uktatvāt, na tu tadānīm adhunaiva
svayam eva babhūva, kintv amsēnaiveti gamyate.

atah eva-therefore; pṛṣṇigarbha-āditvena-as the origin of Lord Pṛṣṇigarbha and
other expansions of Godhead; eva-certainly; vapusa-by using the word "vapusa";
iti-thus; nuktatvāt-because of speaking; na-not; tu-but; tadanīm-then; adhuna-
now; eva- certainly; svayam-personally; eva-certainly; babhūva-has appeared;
kintu-but; amsēna-as an expansion; eva-certainly; iti-thus; gamyate-is intended.

In these verses the word "vapuṣā" (personally) is used by the Lord to describe His appearance as Kṛṣṇa, and it is not used to describe His appearance as Lord Vāmana or Lord Pṛṣṇigarbha. From this we may conclude that Lord Vāmana and Lord Pṛṣṇigarbha are immediate expansions of the Original Godhead, and Lord Kṛṣṇa is the Original Form of the Personality of Godhead, the origin of Lord Pṛṣṇigarbha, Vāmana, and all other incarnations of Godhead.

Text 7

prṣṇigarbhas tu te buddhim ātmamānam bhagavān paraḥ ity atrāpy etad eva gir-devyā sūcitam asti.

prṣṇigarbhaḥ-Lord Pṛṣṇigarbha; tu-indeed; te-your; buddhim-intelligence; atmanam-your soul; bhagavan-the Supreme Personality of Godhead; paraḥ-transcendental; iti-thus; atra- in these words; api-also; etad-this; eva-certainly; gih-devya-by Sarasvati, the goddess of learning; sucitam-indicated; asti-is.

That Lord Pṛṣṇigarbha is an expansion of Godhead, and not the Original Form of the Godhead is described in the following eloquent prayer, which clearly distinguishes Lord Pṛṣṇigarbha from the original Personality of Godhead (Śrīmad-Bhāgavatam 10.6.25):

"May Lord Pṛṣṇigarbha protect your intelligence, and may the Supreme Personality of Godhead protect your soul."*

Text 8

ata eva tṛtīye eva bhāve tat-sādṛśa-prāpti lakṣaṇa-varasya parama-pūrṇatvāpekṣayā 'tatrāiva satyam me vyāhṛtam ity uktam catur-bhujatvam cedam rūpam śrī-kṛṣṇa eva kṛṣṇavatārotsava-ity-ādibhis tasyātyanta-prasiddheḥ. śrī-bhagavān śrī-devakī-devīm.

atah eva-therefore; tṛtīye-for the third time; eva- certainly; bhāve-in the appearance; tat-sadṛśa-like Himself; suta-son; prāpti-attainment; lakṣaṇa-characterized; varasya- of the benediction; parama-pūrṇatva-supreme perfection and completeness; apekṣaya-in relation to; tatra-there; eva- certainly; satyam-take as truth; me-My; vyāhṛtam-words; iti- thus; uktam-spoken; catur-bhujatvam-status as the four-handed Lord Viṣṇu; ca-also; idam-this; rūpam-form; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; kṛṣṇa-avatāra-utsava-ity-ādibhiḥ-by Śrīmad-Bhāgavatam 10.3.11

sa vismayotphulla-vilocano harim
sutam vilokyānakadundubhis tadā
kṛṣṇavatārotsava-sambhramo 'spṛśan
mudā dvijebhyo 'yutam āpluto gavām

tasya-of Him; atyanta-great; prasiddheḥ-because of fame; śrī-bhagavan-spoken by
the Supreme Personality of Godhead; śrī-devaki-devim-to Devaki-devi.

When the Supreme Lord appeared for the third time as the son of Vasudeva and Devakī, He appeared in His complete original form, and thus fulfilled His promise that He would appear as the son of Devakī and Vasudeva. Because the Lord's promise was thus fulfilled, He said "satyam me vyāhrtam" (take My words as truth).

At this point someone may doubt that the two-handed form of Kṛṣṇa is the Original Personality of Godhead. After all, in these verses Kṛṣṇa is speaking to Vasudeva and Devakī in His four-armed Viṣṇu-form. The Lord first appeared to Vasudeva and Devakī in this four-armed form. Is not the four-armed form of Viṣṇu the original Godhead, and Śrī Kṛṣṇa only a later and temporary expansion?

Actually the four-armed form of the Personality of Godhead who appeared as the son of Vasudeva and Devakī was not Lord Viṣṇu, but a four-handed manifestation of Lord Kṛṣṇa. This is specifically described in the following verses from Śrīmad-Bhāgavatam (10.3.11):

"When Vasudeva saw his extraordinary son, four-handed Lord Kṛṣṇa (kṛṣṇāvatāra), his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand cows and distributed them among the brāhmaṇas as a transcendental festival."*

Anuccheda 97

evam ca devākyām deva-rūpiṇyām ity ādi. spaṣṭam. śrī-śukaḥ.

evam-in the same way; ca-also; devākyam deva-rupinam iti ādi-Śrīmad-Bhāgavatam 10.3.8:

niśithe tama-udbhūte
jāyamāne janārdane
devākyām deva-rūpiṇyām
viṣṇu sarva-guhā-śayaḥ
āvīrasīd yathā prācyām
dīśīndur iva puśkalaḥ";

spāṣṭam-the meaning is clear; śrī-sukaḥ-spoken by Sukadeva Gosvami.

The same son of Devakī described as Kṛṣṇa (kṛṣṇāvatāra) in this verse (Śrīmad-Bhāgavatam 10.3.11) is described as Viṣṇu in the following verse (Śrīmad-Bhāgavatam 10.3.8):

"Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa."*

Anuccheda 98

Text 1

nanu satyam tasya catur-bhujākāra-rūpasya tādrśatvam, kintu

rūpam cedam pauraṣam dhyāna-dhiṣṇyam
ma pratyakṣam māmsa-dṛśām kṛṣīṣṭhāḥ

nanu-is it not; satyam-truth; tasya-His; catuh-bhuja-akara-rūpasya-of the four handed-form; tadrsatvam-in this way; kintu-but; rūpam-in Your Viṣṇu form; ca-also; idam-this; pauraṣam-as the Supreme Personality of Godhead; dhyāna-dhiṣṇyam-who is appreciated by meditation; mā-not; pratyakṣam-directly visible; māmsa-dṛśām-to those who see with their material eyes; kṛṣīṣṭhāḥ-please be.

Someone may raise the following objection:

Is not this four-handed form of Viṣṇu the original, eternal form of the Personality of Godhead, and the two-handed form of Śrī Kṛṣṇa only a temporary expansion from that four-handed form? This is certainly confirmed by these words spoken by Devakī after the Lord appeared as her son in His four-armed Viṣṇu-form (Śrīmad-Bhāgavatam 10.3.28):

"My Lord, because You dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kāmsa. Your form as Viṣṇu, the Supreme Personality of Godhead, is appreciated by yogīs in meditation. Please make this form invisible to those who see with material eyes."*

Text 2

mātr-vijñāpaṇanusāreṇa

etad vām darśitam rūpam
prāg-janma-smaraṇāya me
nānyathā mad-bhavam jñānam
martya-liṅgena jāyate

etat-this form of Viṣṇu; vām-unto both of you; darśitam-has been shown; rūpam-My form as the Supreme Personality of Godhead with four hands; prāk-janma-of My previous appearances; smaraṇāya-just to remind You; me-My; na-not; anyathā-otherwise; mat-bhavam-Viṣṇu's appearance; jñānam-this transcendental knowledge; martya-liṅgena-by taking birth like a human child; jāyate-does arise; maṭṭ- mother; vijñāpana-anusāreṇa-by the instruction.

That Lord Viṣṇu is the original Personality of Godhead is also confirmed in the following words spoken by the Lord to mother Devakī (Śrīmad-Bhāgavatam 10.3.44):

"I have shown you this form of Viṣṇu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Personality of Godhead, Viṣṇu, has indeed appeared."*

Text 3

iti pratyuttaryya

ity uktvāsid dharis tūṣṇīm
bhagavān ātma-māyayā
pitroḥ sampaśyatoḥ sadyo
babhūva prākṛtaḥ śiśuḥ. ity ukta-diśā.

iti-thus; pratyuttaryya-responding; iti-uktvā-after instructing in this way; āsīt-remained; hariḥ-the Supreme Personality of Godhead; tūṣṇīm-silent; bhagavān-Lord Viṣṇu, the Supreme Personality of Godhead; ātma-māyayā-by acting in His own spiritual energy; pitroḥ sampaśyatoḥ-while His father and mother were factually seeing Him; sadyaḥ- immediately; babhūva-He became; prākṛtaḥ-like an ordinary human being; śiśuḥ-a child; iti-thus; ukta-spoken; diśā- by the direction.

By the following verse (Śrīmad-Bhāgavatam 10.3.46) we may also see that Lord Viṣṇu is the original Personality of Godhead, and Lord Kṛṣṇa is expanded from Him:

"After thus instructing His father and mother, the Supreme Personality of

Godhead remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child."*

Text 4

yan-manuṣākāra-rūpaṁ svī-kṛtavān, tatra sandigdham iva bhāti. atra ca bhavatu vā harir api tatyaja ākr̥tiṁ tryadhīśaḥ iti, tyakṣyan deham iti ca tantra-bhāgavatānusāreṇāntardhāpanārthatvād asahayam.

yat-which; manusa-human; akara-rūpam-form; svi-kṛtavan- accepted; tatra- there; sandigdham-materially influenced; iva- appearing as if; bhāti-manifested; atra-in this matter; ca- also; bhavatu-may be; va-or; hariḥ-the Personality of Godhead; api-also; tatyaje-abandoned; ākr̥tiṁ-the form of Kṛṣṇa; tryadhīśaḥ-the Lord of the three worlds; iti-thus; tyakṣyan- giving up; deham-His form; iti-thus; ca-also; tantra-bhagavata-of the passage from Tantra-bhagavata; anusarena-in accordance; antardhāpana-dissappearance; arthatvāt-because of the significance; asahayam-alone.

From these verse of Śrīmad-Bhāgavatam it appears that transcendental Lord Viṣṇu accepted the form of Kṛṣṇa, a temporary and material (prākṛtaḥ śīśuḥ) form. The argument that the form of Kṛṣṇa is temporary and material is supported by the following statements from Śrīmad-Bhāgavatam:

harir api tatyaja ākr̥tiṁ tryadhīśaḥ

"After His pastimes on earth were completed, the Lord gave up the form of Kṛṣṇa and assumed His original form."

-{ }3.4.28

tyakṣyan deham

"The Supreme Lord then gave up the form of Kṛṣṇa."

-{ }3.4.29

Text 5

yayāharad bhuvo bhāraṁ
tām tanuṁ vijahāv ajaḥ
kaṅṭakam kaṅṭakeneva
dvayaṁ cāpīṣituḥ saman

yayā-that by which; aharat-took away; bhuvāḥ-of the world; bhāram-burden; tām-that; tanum-body; vijahau- relinquished; ajaḥ-the unborn; kaṅṭakam-thorn;

kaṅṭakena- by the thorn; iva-like that; dvayam-both; ca-also; api- although; īsituḥ-controlling; samam-equal.

That the Original Personality of Godhead is Lord Viṣṇu, who assumess the temporary material form of Kṛṣṇa, is substantiated in the following verses of Śrīmad Bhāgavatam (1.15.34-35)

"The supreme unborn Lord caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.*

Text 6

yathā matsyādi-rūpāṇi
dhatte jahyād nataḥ
bhū-bhāraḥ kṣapito yena
jahau tac ca kalevaram"

iti tu paripoṣakam.

yathā-as much as; matsya-ādi-incarnation as a fish, etc.; rūpāṇi-forms; dhatte-eternally accepts; jahyāt- apparently relinquishes; yathā-exactly like; nataḥ-magician; bhū-bhāraḥ-burden of the world; kṣapitaḥ-relieved; yena- by which; jahau-let go; tat-that; ca-also; kalevaram-body; iti-thus; tu-indeed; paripoṣakam-substantiating.

"The Supreme Lord relinquised the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others."*

Text 7

etat eva śrī-vasudeva-vacane 'pi labhyate

sūtī-gr̥he nanu jagāda bhavān ajo nau
sañjajña ity anuyugam̐ nija-dharma-guptyai
nānā-tanūr gagana-vad vidadhaj jahāsi
ko veda bhumna urugāya vibhūti-māyām ity atra

etat-this; eva-certainly; śrī-vasudeva-of Maharaja Vasudeva; vacane-in the statement; labhyate-is attained; suti-gr̥he-in the maternity room; nanu-is it not?;

jagada-spoke; bhavan-Your Lordship; ajaḥ-unborn; nau-to us; sanjajne-take birth; iti-thus; anuyugam-in every yuga; nija-Your own; dharma-principles of religion; guptyai-in order to protect; nana-various; tanuḥ-with forms; gaganavat-like the sky; vidadhat-accepting; jahasi-you give up; kaḥ-who? veda-knows; bhumna-Lord; urugaya-glorified by devotees; vibhuti-mayam- glories and opulence; iti-thus; atra-here.

That the Supreme Personality of Godhead accepts the temporary and material form of Kṛṣṇa may also be substantiated by quoting the following prayer spoken to Kṛṣṇa by Mahārāja Vasudeva (Śrīmad-Bhāgavatam 10.85.20):

"My dear Lord, at the very moment when You first appeared in Kamsa's prison house, I was informed that You were the Supreme Personality of Godhead and that You descended for the protection of the principles of religion as well as the destruction of the unfaithful. Although unborn, You descend in every millenium to execute Your mission. My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many forms. Who, therefore, can understand Your pastimes or the mystery of Your appearance and disappearance? Our only business should be to glorify Your supreme greatness."*

Text 8

atrocyate tat-tad-vacanam anyārthatvena dṛśyam iti. ekasminn eva tasmin śrī-vigrahe kadācic catur-bhujatvasya kad acid dvi-bhujatvasya ca prakāśa-śravaṇenaviśeṣāpātād bhū-bhara-kṣapane dvayor api sāmānyāt. sūti-grhe ity-ādi-vākyasya catur-bhuja-viśayatvāc ca. kim ca yair vidvad-anubhava-sevita-śabda-siddhair nityatvādibhir dharmaiḥ śrī-vigrahasya parama-tattvākāratvam sādhitam. te prāyaśo narākāram adhikṛtyaiva hy udāhriyante sma dvitīya-sandarbhe. tathātraiva copāsakeṣu sāksāt-kārādi liṅgena siddha-nirdeśena ca tad-ākārasyāpi nitya-siddhatvam dṛḍhī-kṛtam. udahāriṣyate ca nityam eva mām keśavo gadayā prātar avyād govinda āsaṅgatvam atta-veṇuḥ iti. sampraty anyad api tatrodāhriyate.

atra-in this matter; ucyate-it is said; tat-tat-various; vacanam-statements; anyarthatvena-with a different interpretation; dṛśyam-may be seen; iti-thus; ekasmin-ekasmin- in one; eva-certainly; tasmin-in this; śrī-vigrahe-in the form of the Lord; kadacit-sometimes; catur-bhujatvasya-of the nature of being four-handed; kadacit-sometimes; dvi-bhujatvasya-of the nature of being two-handed; ca-also; prakāśa- manifestation; sravanena-by hearing; avisesapatat-because of non-difference; bhu-of the earth; bhara-the burden; kṣapane-in the matter of removing; dvayoḥ-of the two; api-also; samānyat- because of equality; suti-grhe-iti-ādi-vākyasya-of this verse (Śrīmad-Bhāgavatam 10.85.20) beginning with the words "suti-grhe"; catur-bhuja-the four-armed form; viśayatvāt-because of being in relation; ca-also; kim ca-furthermore; yaiḥ-by which; vidvat- of the learned devotees; anubhava-sevita-directly experienced; śabda-by sound; siddhaiḥ-

conclusively proven; nityatva-ādibhiḥ-beginning with eternity; dharmaiḥ-with attributes; śrī-vigrahasya-of the form of the Personality of Godhead; parama-tattva-supreme truth; akaratvam-the state of having form; sadhitam-is demonstrated; te-they; prayasaḥ-generally; nara-akaram-the human-like form; adhikṛtya-with reference to; eva- certainly; hi-indeed; udahriyante-sma-were described; dvitiya-sandarbhē-in the Second-(bhagavat-) sandarbha; tatha-in the same way; atra-here; eva-certainly; ca-also; upasakesu-among the worshipers; sakṣat-kara-ādi-beginning with direct manifestation; lingena-characterized by; siddha-nirdesena-by perfect instruction; ca-also; tat-His; akarasya-of the form; api-also; nitya-siddhatvam-eternal manifestation; drdhi-kṛtam- established; udaharisyate-is described; ca-also; nityam- eternal; eva-certainly; mam-me; kesavaḥ-Lord Kesava; gadaya- by His club; prataḥ-in the morning hours avyāt-may He protect; govindaḥ-Lord Govinda; asaṅgatvam-during the second part of the day; atta-venuḥ-holding His flute; iti-thus; samprati-at present; anyat-otherwise; api-even; tatra-there; udahriyate- is described.

Although these verses seem to support the view that the Supreme Godhead assumes various forms, and all these forms (including the form of Kṛṣṇa) are temporary, when properly understood these verses do not at all support such a view. The actual fact is that the Supreme Personality of Godhead has a form which may sometimes manifest four-hands, and then again appear as two-handed. When the Lord appear on this earth, both of these four-handed and two-handed features appeared equally powerful in the matter of killing the demons and removing the burden of the earth. If one accepts this verse (Śrīmad-Bhāgavatam 10.85.20, quoted in the previous text) to mean that the form of Kṛṣṇa is a temporary manifestation, then one must accept that the four-handed form of Lord Viṣṇu is also a temporary manifestation, for both two-handed and four-handed forms are clearly described to be equally powerful. This is not an acceptable conclusion, for the four-handed form of Lord Viṣṇu is described as eternal throughout all the Vedic literatures.

The revelation of the Vedic literatures is the most reliable source of knowledge, and throughout the Vedic literatures the forms of the Lord, and specifically the form of Śrī Kṛṣṇa, are described as eternal. This scriptural evidence has been elaborately presented in the second (Bhagavat) sandarbha, and therefore we will not repeat the evidence previously presented, evidence that described the direct appearance of Lord Kṛṣṇa before His devotees and proved the eternity of the form of Śrī Kṛṣṇa.

For example, the following verse, spoken by Viśvarūpa to Mahārāja Indra long before Lord Kṛṣṇa appeared in the material world, and clearly describing the form of Lord Kṛṣṇa, may be taken as conclusive scriptural evidence for the eternity of the form of Kṛṣṇa:

"May Lord Keśava protect me with His club in the first portion of the day, and may Lord Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."*

Text 9

kaṁso batādyākṛta me' ty-anugrahāṁ
drākṣye 'ṅghri-padmaṁ prahito 'munā hareḥ
kṛtāvātārasya duratyayaṁ tamaḥ
pūrve 'taran yan-nakha-maṇḍala-tviṣā

kamsaḥ-Kamsa; bata-certainly; akṛta-has performed; me-to me; ati-a great; anugraham-mercy; draksye-I shall see; aṅghri-padmaṁ-the lotus feet; prahitaḥ-sent; amuna-by him; hareḥ-of Lord Hari; kṛta-avatārasya-incarnated; duratyayaṁ-difficult to overcome; tamaḥ-darkness of material existence; pūrve-formerly; ataran-transcendental; yat-of whom; nakha-maṇḍala-of the nails; tviṣā-by the effulgence.

The following verses (Śrīmad-Bhāgavatam 10.38.7-8), which describe the worship of Lord Kṛṣṇa in ancient times, are further evidence for the eternity of the form of Śrī Kṛṣṇa:

"Akrūra reflected: I am very much favored by Kaṁsa, who is sending me to bring Kṛṣṇa and Balarāma, and thus enabling me to see the Lord. Formerly great sages and saintly persons became liberated from the material world simply by seeing the shining nails of the lotus feet of Kṛṣṇa.*

Text 10

yad arcitaṁ brahma-bhavādibhiḥ suraiḥ
śriyā ca devyā munibhiḥ sa-sātvātaiḥ
go-cāraṇāyānucaraiś carad vane
yad gopikānām kuca-kunkumāṅkitam

yat-which; arcitam-are worshiped; brahma-by Brahma; bhava-Siva; ādibhiḥ-beginning with; suraiḥ-by the demogods; sriya-by Laksmi; ca-and; devya-the goddess; munibhiḥ-by the sages; sa-satvātaiḥ-with the devotees; go-the cows; caranaya- for herding; anucaraiḥ-with His associates; carat-wandering; vane-in the forest; yat-which; gopikanam-of the gopīs; kuca- of the breasts; kunkuma-by the kunkuma powder; aṅkitam-marked.

"I shall soon see Lord Kṛṣṇa's lotus feet, which are worshiped by great demigods like Brahmā, Nārada, and Lord Śiva, which traverse the ground of Vṛndāvana while herding the cows with the gopas, and which touch the breasts of the gopīs, covered with tinges of kunkuma."*

Text 12

atra pūrve-ity-ādi-dyotitam go-cāraṇāya-ity-ādi labdhasya sphuṭam śrī-narākāśyaiva nityāvasthāyitvam labhayate, śrīmad-akrūrah.

atra-in these verses; pūrve-iti-ādi-dyotitam-demonstrated by the word "pūrve (formerly)"; go-caranaya-iti-ādi-labdhasya- described as "go-caranaya(herding the cows); sphutam-clearly; śrī-nara-akarasya-with a human-like form; eva-certainly; nitya-avasthayitvam-eternally; labhyate-is demonstrated; srimad-akrurah-spoken by Akrura.

In these verses the words "pūrve" (formerly great sages and saintly persons became liberated from the material world simply by seeing the shining nails of the lotus feet of Kṛṣṇa), and "go-caraṇāya" (I shall soon see Lord Kṛṣṇa's lotus feet, which are worshiped by great demigods like Brahmā, Nārada, and Lord Śiva, and which traverse the ground of Vṛndāvana while herding the cows with the gopas) clearly indicate the eternality of the form of Lord Kṛṣṇa.

Anuccheda 99

Text 1

yathā

yā vai śriyārcitam ajādibhir āpta-kāmair
yogeśvarair api sadātmani rāsa-goṣṭhyām
kṛṣṇasya tad bhāgavataś caraṇāravindam
nyastam staneśu vijahuḥ parirabhya tāpam

yatha-just as; yaḥ-who; vai-certainly; sriya-by the goddess of fortune; arcitam-worshiped; aja-by Brahma; ādibhiḥ-and others; apta-kamaiḥ-whose desires are fulfilled; yoga-isvaraiḥ-by the masters of yoga; api-also; sadā-continuously; atmani-in the heart; rasa-gosthyam-in the arena of the rasa dance; kṛṣṇasya-of Lord Kṛṣṇa; tat-that; bhāgavataḥ-of the Supreme Personality of Godhead; carana-feet; aravindam-lotus; nyastam-placed; stanesu-on the breasts; vijahuḥ-gave up; parirabhya-embracing; tapam-distress.

The eternality of the form of Śrī Kṛṣṇa is described in the same way in the following verse (Śrīmad-Bhāgavatam 10.47,62):

"The gopīs relieved themselves of all kinds of material contamination by

placing on their high, beautiful breasts the lotus feet of Kṛṣṇa, which are not only eternally worshiped by the goddess of fortune, but by such exalted demigods as Brahmā and Lord Śiva, and which are eternally meditated upon by great yogīs within their hearts."*

Text 2

sadā bhūta-vartamāna-bhaviśyat-kāleśu śry-ādīnām sarvadāvasthāyitvena prasiddheḥ, sadā-ity-asya tathaiva hy artha-pratītiḥ, saṅkoca-vṛttau kaṣṭatāpatteḥ, śrī-bhagavati tādrśatva-bhavābhāvāc ca.

sada-the word "sada(continuously)"; bhuta-past; vartamana-present; bhavisyat-kalesu-and in the future; śrī-ādinam-of Laksmi-devi and the other demigods; sarvada-eternal; avasthayitvena-by existence; prasiddheḥ-because of fame; sada-iti-asya-of the word "sada"; tatha-in that way; hi-certainly; artha-pratitiḥ-the meaning; saṅkoca-vṛttau-in a more limited interpretation; kaṣṭata-apatteḥ-because of accepting an indefensible interpretation; śrī-bhagavati-in the Supreme Personality of Godhead; tvadrsatva-in the state of being in this way; bhava-existence; abhavat-because of the non-existence; ca-also.

In this verse the word "sadā" (continuously) means that Lakṣmī and others worship Kṛṣṇa eternally in all phases of time: past, present, and future. In other words: because the demigods eternally worship Lord Kṛṣṇa, therefore Lord Kṛṣṇa must be eternal.

Someone may say that the form of Kṛṣṇa is temporarily manifested, and during the time of His manifestation the demigods continuously worship Him. This argument is simply jugglery of words to create a different meaning out of the clear statement of this verse. We do not take it very seriously, for it contradicts the Vedic description of the eternal nature of the Personality of Godhead.

Text 3

tathā ca śrutau tam ekaṁ govindam sac-cid-ānanda-vigrahaṁ pañca-padam vṛndāvana-sūra-bhūruha-talāsīnam satatam samarud-gaṇe 'ham paramayā stutyā toṣayāmi. śrīmad-uddhavaḥ.

tatha-in the same way; ca-also; śrutau-in the Gopala tapani Upaniṣad (1.37); tam-Him; ekam-alone; govindam-Lord Govinda; sat-eternal; cit-full of knowledge; ananda-and bliss; vigrahaṁ-whose form; panca-padam-this mantra consisting of five words; vṛndāvana-in Vṛndāvana; sura-bhuruha-tala-under a desire tree; asinam-seated; satatam-continually; sa-accompanied by; marut-gaṇaḥ-the demigods; aham-I; paramasya-with eloquent; stutya-prayers; tosayami-I please; srimat-uddhavaḥ-spoken by Uddhava.

The eternality of the form of Śrī Kṛṣṇa is described in many Vedic literatures. For example, in the Gopāla-tāpanī Upaniṣad Lord Brahmā (1.38) explains:

"With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays in Vṛndāvana, and who is this five-word mantra."

Anuccheda 100

evam ca

yat-pāda-pāmsur bahu-janma-kṛcchato
dhṛtātmabhir yogibhir apy alabhyaḥ
sa eva yad-dṛg-viśayaḥ svayam sthitaḥ
kim varṇyate diṣṭam ato vrajaukasām.

atra svayam ity anena bādham evānyathā-pratītir durdhiyam nirastā. śrī-śukaḥ.

evam-in the same way; ca-also; yat-whose; pāda-pāmsuḥ-dust of the lotus feet; bahu-janma-in many births kṛcchrataḥ-from undergoing severe austerities and penances as a way of practicing yoga, meditation, etc.; dhṛta-ātmabhiḥ-by persons able to control the mind; yogibhiḥ-by such yogīs (jñāna-yogīs, rāja-yogīs, dhyāna-yogīs, etc.); api- indeed; alabhyaḥ-cannot be achieved; saḥ-the Supreme Personality of Godhead; eva-indeed; yat-dṛk-viśayaḥ-has become the object of direct vision, face to face; svayam- personally; sthitaḥ-present in front of them; kim-what; varṇyate-can be described; diṣṭam-about the fortune; ataḥ- therefore; vraja-okasām-of the inhabitants of Vrajabhūmi, Vṛdāvana; atra-in this verse; svayam iti-anena-by the word "svayam (personally)"; badham-affirmed; eva-certainly; anyatha-the other; pratītiḥ-explanation; durdhiyam-of the faulty logicians; nirasta-is rejected; śrī-sukaḥ-spoken by Sukadeva Gosvami.

The eternality of the form of Śrī Kṛṣṇa is also confirmed by Śukadeva Gosvāmī in the following verse from Śrīmad-Bhāgavatam (10.12.12):

"Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhūmi, Vṛndāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?"*

In this verse the word "svayam" (personally) indicates that Śrī Kṛṣṇa is the Original Personality of Godhead. For this reason it should be accepted that His form is eternal, and not simply manifested for a short time to serve a particular purpose.

Anuccheda 101

Text 1

ata eva svabhāva-siddhatvam pūrṇaiśvaryādy-āśrayatvam ca

gopyas tapaḥ kim acaram yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavam durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

ananya-siddham anyena tat siddham iti na, kintu svabhāvikam evety-arthaḥ. anyatrāsiddham iti tu vyākhyā. piṣṭa-peṣaṇam. asamordhvam iti by uktam eva. mathurā-pura-striyaḥ parasparam.

atah eva-therefore; svabhava-by nature; siddhatvam- perfection; pūrṇa-of complete; aiśvarya-power and opulence; ādi-beginning with; asrayatvam-as the abode; ca-also; gopyaḥ-the gopīs; tapaḥ-austerities; kim-what; acaram-performed; yat-from which; amuṣya-of such a one (Lord Kṛṣṇa); r-upam- the form; lāvaṇya-sāram-the essence of loveliness; asama-ūrdhvam-not paralleled or surpassed; ananya-siddham-not perfected by any other ornament (self-perfect); dṛgbhiḥ-by the eyes; pibanti-they drink; anusava-abhinavam-constantly new; durāpam-difficult to obtain; ekānta-dhāma-the only abode; yaśasaḥ-of fame; śriyaḥ-of beauty; aiśvarasya-opulence; ananya-siddham-the word "ananya-siddham (self-perfect)"; anyena-by another; tat-therefore; siddham-perfected; iti-thus; na- not; kintu-but; svabhavikam-naturally; eva-certainly; iti- thus; arthaḥ-the meaning; anyatra-asiddham-with imperfections; iti-thus; tu-but; vyakhya-interpretation; piṣṭa-pesanam-a waste of words; asama-urdhvam-by the word "asamordhvam (not paralleled or surpassed)"; iti-thus; hi-certainly; uktam-spoken; eva- certainly; mathura-pura-striyaḥ-spoken by the women of Mathura; parasparam-among themselves.

That Śrī Kṛṣṇa is the Original Personality of Godhead, self-perfect, and full of all opulences is confirmed in the following words spoken by the women of Mathurā among themselves (Śrīmad-Bhāgavatam 10.44,14):

"What austerities must the gopīs have performed? With their eyes they always

drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare. "*"

The word "ananya-siddham" (self-perfect) in this verse indicates the Śrī Kṛṣṇa is perfect by nature. He does not require anyone else to award Him perfection. If someone wants to divide this word "an-anyasiddham" (without other perfections), his interpretation is useless, for it is contradicted in this very verse by the word "asamordhvam" (not equalled or surpassed).

Anuccheda 102

Text 1

atha vibhūtvam na cāntar na bahir yasya-ity ādau. prākṛta-vastv-atirikṭatvam tvāk-smāśru-keśa-nakha-roma-pinaddham-ity-ādau spaṣṭam.

atha-now; vibhūtvam-all-pervasiveness; na ca antah na bahih yasya iti adau-in Śrīmad-Bhāgavatam 10.9.13:

na cāntar na bahir yasya
na pūrvam nāpi cāparam
pūrvāparam bahiś cāntar
jagato yo jagac yaḥ

taṁ matvātmajam avyaktam
martya-liṅgam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtam yathā

prākṛta-vastu-matter; atirikṭatvam-superiority; tvāk-smāśru-keśa-nakha-roma-pinaddham iti-adau-in Śrīmad-Bhāgavatam 10.60.45):

tvāk-smāśru-roma-nakha-keśa-pinnadham antar
māmsāsthi-rakta-kṛmi-ṣiṅga-kapha-vitta-vātam
jīvac-chavaṁ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighrati śrī

spaṣṭam-the meaning is clear.

That Śrī Kṛṣṇa is all-pervading is confirmed in Śrīmad-Bhāgavatam (10.9.13):

"Lord Kṛṣṇa, the Supreme Personality of Godhead, has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope."*

That the form of Śrī Kṛṣṇa is not material is confirmed in the following words spoken by Rukmiṇī-devī to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.60.45):

"A man within this material is just a dead body. In fact, superficially, the living entity is covered by this body, which is nothing but a bag of skin decorated with beards and moustaches, hairs on the body, nails on the fingers and hairs on the head. Within this decorated bag there are bunches of muscles, bundles of bones, and pools of blood, always mixed up with stool, urine, mucus, bile, and polluted air, and enjoyed by different kinds of insects and germs. A foolish woman accepts such a dead body as her husband and, in sheer misunderstanding, loves him as her dear companion. This only possible because such a woman has never tasted the ever-blissful flavor of Your lotus feet."*

The meaning of this verse is clear.

Text 2

sva-prakāśa-lakṣaṇatvam

asyāpi deva vapuśo mad-anugrahasya
svecchāmayasya na tu bhūtamayasya ko 'pi
neśe mahi tv avasituṃ manasāntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteḥ

sva-prakāśa-form; lakṣaṇatvam-the characteristic; asya-of this; api-indeed; deva-O my Lord; vapuśaḥ-this form which appears just like a small child; mat-anugrahasya-merciful to me; sva-icchāmayasya-which appears to fulfill the desires of the devotees; na-not; tu-but; bhūtamayasya-composed of material elements; kaḥ-Brahma; api-although I am; na-not; iśe-I am able; mahi-the transcendental potencies; tu-indeed; avasitum- to ascertain; manasā-by my mind; antarena-within; sākṣat- directly; tava-Your; eva-certainly; kim uta-and what to speak of; ātma-sukha-anubhūteḥ-the happiness You experience in Your transcendental pastimes.

That Kṛṣṇa's form is spiritual and not composed of material elements is confirmed in the following prayer spoken by Lord Brahmā (Śrīmad-Bhāgavatam 10.14.2):

"My dear Lord Kṛṣṇa, people may say that I am the master of all Vedic knowledge, and I am supposed to be the creator of this universe, but it has been proved now that I cannot understand Your personality, even though You are present before me just like a child. You are playing with Your boyfriends, calves and cows, which might imply that You do not even have sufficient education. You are appearing just like a village boy, carrying Your food in Your hand and searching for Your calves. And yet there is so much difference between Your body and mine that I cannot estimate the potency of Your body. Your body is not material."*

Text 3

asya naumīḍya te ity-ādinā varṇita-lakṣaṇasya śrīman-narākārasya tava samprati bālaka-vatsādyāmsair dārśiteśv ekam api deva-rūpaṁ catur-bhujākāraṁ yad vapus tasyāpi. evam ca sati sāksād etad-rūpasyāmsīnas tava kim uta vapuṣaḥ viśeṣaṇam mad-anugrahasya ity ādi, mamānugraho yasmāt tasya tad-darśanenaiva bhavan-mahima-jñānāt. katham-bhūtasya tava ātma-sukhānubhūteḥ. ātmanā svenaiva na tv anyena sukhasyānubhūtir anubhāvo yasya tasyānanya-vedyānandasyety arthaḥ. brahmā śrī-bhagavantam.

asya-of this; naumi idya te iti ādina-in Śrīmad-Bhāgavatam 10.14.1:

naumīḍya te 'bhra-vapuṣe taḍid-ambarāya
guṅjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viśāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya

varṇita-described; lakṣaṇasya-characteristics; srimat-nara-akarasya-of the Personality of Godhead, appearing in a human-like form; tava-of You; samprati-at the present time; bālaka-boys; vatsa-calves; ādi-beginning with; amsaih-expansions; darsitesu-revealed; ekam-one; api-even; deva-of the Personality of Godhead; rūpam-form; catuh-bhuja-with four arms; akaram-form; yat-which; vapuh-form; tasya-of Him; api-also; evam-in the same way; ca-also; sati-being so; sakṣat- directly; etat-rūpasya-of this form; amsinah-the origin of the expansions; tava-of You; kim uta-what to speak?; vapuṣah- of the form; viśeṣaṇam-attribute; mat-to me; anugrahasya- merciful; iti-ādi-thus beginning; mama-to me; anugraha- merciful; yasmāt-from whom; tasya-of Him; tat-of that darśanena-by the sight; eva-certainly; bhavat-of Your Lordship; mahima-glories; jñānāt-because of knowing; katham-bhūtasya-what is He like?; tava-of You; sukha-of transcendental happiness; anubhūteḥ-experiencing; ātmanā-by His self; svena-own; na-not; tu-but; anyena-by any other source; sukhasya-of happiness;

anubhutih-experience; anubhavah- experience; yasya-of whom; tasya-of Him; ananya-not by another; vedya-knowable; anandasya-bliss; iti-thus; arthah- the meaning; brahma-spoken by Lord Brahma; bhagavantam-to the Supreme Personality of Godhead.

The form of Śrī Kṛṣṇa is described in the following prayer spoken by Lord Brahmā (Śrīmad-Bhāgavatam 10.14.1):

"My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the color of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments.

"Let me offer my respectful repeated obeisances unto the son of Mahārāja Nanda who is standing before me with conchshell, earrings, and peacock feather on His head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane and bugle, and He carries a buffalo horn and flute. He stands before me with small lotus feet."*

Shortly before speaking this verse, Brahmā had directly seen that all the cowherd boys and calves were expansions of Kṛṣṇa, and they all had manifested four-handed forms of Lord Nārāyaṇa. In this way Kṛṣṇa revealed that He is the original source of all viṣṇu-tattva expansions. Brahmā states that he is able to directly see Kṛṣṇa and know something of His glories because of Kṛṣṇa's mercy upon him (mad-anugrahasya). Brahmā also says that no one is able to understand the full extent of the transcendental happiness experienced by Kṛṣṇa. (kim utātma-sukhānubhūteḥ).

Anuccheda 103

kaimutyena svayaṁ-rūpatva-nirdeśāś ca

sakṛd yad-aṅga-pratimāntar-āhitā
manomayī bhāgavatīm dadau gatim
sa eva nityātma-sukhānubhūty-abhi-
vyudasta-māyo 'ntar-gato hi kiṁ punaḥ

spaṣṭam. śrī-śukaḥ.

kaimutyena-by the same argument of "what to speak of"; +svayaṁ-original; rūpatva-form; nirdeśah-description; ca-also; sakṛt-once only; yat-whose; aṅga-pratimā-the form of the Supreme Lord (there are many forms, but Kṛṣṇa is the original form); antaḥ-āhitā-placing within the core of the heart, somehow or other; manaḥ-mayī-thinking of Him even by force; bhāgavatīm-which competent

to offer devotional service to the Lord; dadau-Kṛṣṇa gave; gatim-the best destination; saḥ-He (the Supreme Personality of Godhead); eva-indeed; nitya-always; ātma-of all living entities; sukha-anubhūti-anyone thinking of Him immediately enjoys transcendental pleasure; abhivyudasta-māyaḥ-because all illusion is completely removed by Him; antaḥ-gataḥ-He is always present within the core of the heart; hi-indeed; kim punaḥ-what to speak; spaṣṭam-the meaning is clear; śrī-sukah-spoken by Sukadeva Gosvami.

The argument ("If even the demons attain salvation by the mercy of Kṛṣṇa, then what is to be said of the devotee") presented by Śukadeva Gosvāmī in the following verse (Śrīmad-Bhāgavatam 10.12.39) also indicates that the form of Kṛṣṇa is the original aspect of the Personality of Godhead:

"If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?"*

Anuccheda 104

Text 1

ata eva sāḅṣāt para-brahmatvam eva darṣitam adyaiva tvad-ṛte 'sya ity ādau.

ataḥ eva-therefore; saḅṣat-directly; para-brahmatvam-the status of the Supreme Godhead; eva-certainly; darṣitam-is revealed; adya eva tvāt-rte asya-iti-adau-in Śrīmad-Bhāgavatam 10.14.18:

adyaiva tvad-ṛte 'sya kim mama na te mayatvam adarṣitam
me 'ko 'si prathamam tato vraja-suhrd-vatsaḥ samastā api
tāvanto 'si catur-bhujas tad-akhilaiḥ sākaḥ mayopāsītās
tāvanty eva jaganty abhūs tad amitam brahmādvayam śiṣyate.

The revelation that Śrī Kṛṣṇa is the Supreme Personality of Godhead is found in the following verses from Śrīmad-Bhāgavatam and other Vedic literatures:

"My dear Lord Kṛṣṇa, leaving aside all other things and just considering today's happenings-
{ } what I have seen-
{ } are they not all due to Your inconceivable

energies? First of all I saw You alone; thereafter You expanded Yourself as Your friends, the calves and all the existence of Vṛndāvana; then I saw You and all the boys as four-handed Viṣṇus, and They were being worshiped by all elements and all demigods, including myself. Again They were all wound up, and You remained alone as You were before me. Does this not mean that You are the Supreme Lord Nārāyaṇa, the origin of everything, and from You everything emanates, and again everything enters unto You, and You remain the same as before?"*

-{ }Śrīmad-Bhāgavatam 10.14.18

Text 2

aho bhāgyam aho bhāgyam ity-ādau ca.

aho bhagyam aho bhagyam iti-adau ca and also in Śrīmad-Bhāgavatam 10.14.32:

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ
pūrṇaṁ brahma sanātanam

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

-{ }Śrīmad-Bhāgavatam 10.14.32

Text 3

ata evoktam gūḍhaṁ param brahma manuśya-liṅgam iti.

ata eva-therefore; uktam-it is described; gūḍham-very confidential; param-transcendental; brahma-the Parabrahman, Kṛṣṇa; manuśya-liṅgam-as if an ordinary human being; iti- thus.

"The Supreme Godhead is Śrī Kṛṣṇa, whose form resembles that of a human being, and who is very difficult to understand."

-{ }Śrīmad-Bhāgavatam 7.15.75

Text 4

vaiṣṇave ca:

yador vamaṣaṁ naraḥ śrūtvā
sarva-pāpaiḥ pramucyate
yatrāvatīrṇaṁ kṛṣṇākhyam
param brahma narākṛtiḥ iti.

vaiṣṇave-in the Viṣṇu Purana (4.11.2); ca-also; yadoh vamsam-the Yadu dynasty; narah-a person; śrūtva-having heard about; sarva-from all; papaiḥ-sins; pramucyate-becomes delivered; yatra-where; avatīrṇam-descended; kṛṣṇa-Kṛṣṇa; akhyam-named; param-the supreme; brahma-Godhead; nara-of a human being; akṛtiḥ-in the form; iti-thus.

"The Supreme Godhead, who has a humanlike form, and whose name is Śrī Kṛṣṇa, descended to this material world, appearing in the dynasty of Mahārāja Yadu. For this reason, simply by hearing about the activities of the great souls who appeared in Mahārāja Yadu's family, one can become delivered from all sinful reactions."

-{ }Viṣṇu Purāṇa 4.11.2

Text 5

narākṛti param brahma iti bṛhat-sahasra-nāma-stotre ca.

nara-of a human being; akṛti-form; param brahma-the Supreme Godhead; iti-thus; bṛhat-sahasra-nama-stotre-in the Bṛhat-sahasra-nama prayers; ca-also.

"The form of the Supreme Personality of Godhead resembles that of a human being."

-{ }Bṛhat-sahasrama-nāma-stotra

Text 6

etena śrī-kṛṣṇasya narākṛtitvam eveti. dvibhujatva eva śrī-kṛṣṇatvaṁ narākṛti-
kaivalyān mukhyam. caturbhujatve tu śrī-kṛṣṇatvaṁ narākṛti-bhūyiṣṭhatvāt tad-
anantaram eva. ata eva caturbhujatve 'pi manuśya-rūpatvaṁ
tenaiva rūpena catur-bhujena
sahasra-bāho bhava viśva-mūrte ity uktvā;

dṛṣṭvedaṁ mānuśaṁ rūpaṁ

tava saumyaṁ janārdana
idānīm asmi saṁvṛttaḥ. iti uktatvāt.

evaṁ-jātiyakāni bahūni vākyaṇi santi, tāni ca drāṣṭavyāni.

etena-by this description; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; nara-akṛtitvam-the nature of having a humanlike form; eva- certainly; iti-thus; dvibhujatve-in the state of having two hands; eva-certainly; śrī-kṛṣṇatvam-the nature of Śrī Kṛṣṇa; nara-akṛti-kaivalyat-because of being most like a human form; mukhyam-principal; caturbhujatve-in the state of having four hands; tu-but; sri-kṛṣṇatvam-the nature of Śrī Kṛṣṇa; nara-akṛti-of the human like form; bhuyistavat-because of being most prominent; tat-anantaram-afterwards; eva-certainly; atah eva- therefore; caturbhujatve-in the state of having four hands; api-even; manusya-rūpatvam-the state of having a humanlike form; varnitam-is described; srimat-arjunena-by Arjuna; tena eva-by that; rūpeṇa-with form; catur-bhujena-four-handed; sahasra-bāho-O thousand-handed one; bhava-just become; viśva-mūrte- O universal form; iti-thus; uktva-having spoken; drṣṭvā- seeing idam-this; mānuṣam-human being; rūpam-form; tava- Your; saumyam-very beautiful; janārdana-O chastiser of the enemies; idānīm-just now; asmi-I am; saṁvṛttaḥ-settled; iti-uktatvāt-from these words; eva-jatīyakani-similar; bahuni- many; vākyaṇi-statements; santi-are; teni-they; ca-also; drastavyani-should be seen.

These verses confirm that the primary feature of Śrī Kṛṣṇa is His two-handed humanlike form, although He may also manifest His humanlike form in an only-slightly-changed four-armed feature. This four-armed feature of the humanlike form of Kṛṣṇa is described by Arjuna, who desired to see it and who spoke the following request (Bhagavad-gītā 11.46):

"O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form."*

Arjuna was very pleased to see Lord Kṛṣṇa's original, humanlike form. He said (Bhagavad-gītā 11.51):

"Seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature."*

Let us now examine some of the many scriptural passages that describe the humanlike form of the Supreme Personality of Godhead.

Text 7

ata eva sa narākāra-mūrtir eva parama-kāraṇaṁ vastu-tattvam ity āha nārāyaṇe
kāraṇa-martya-mūrtau iti.

atah eva-therefore; sah-He; hara-akara-murtih-with a human like form; eva-certainly; parama-karanam-the ultimate cause of everything; vastu-tattvam-the Absolute Truth; iti-thus; aha-he describes; nārāyaṇe karana-martya-murtau iti-Śrīmad-Bhāgavatam 10.46.33

tasmin bhavantāv akhilātma-hetau
nārāyaṇe kāraṇa-martya-mūrtau
bhāvaṁ vidhattaṁ nitaraṁ mahātman
kiṁ vāvaśiṣṭaṁ yuvayoḥ sukrtyam

Speaking to Mahārāja Nanda and Mother Yaśodā, Uddhava said (Śrīmad-Bhāgavatam 10.46.33):

"My dear Yaśodā and Nanda Mahārāja, you are always absorbed in ecstatic thought of Kṛṣṇa and Balarāma, who, although their transcendental forms resemble those of ordinary human beings, are actually Lord Nārāyaṇa, the Personality of Godhead who is the cause of all causes. Because you are always absorbed in ecstatic love for Them, what activity remains to be performed by you?"*

Text 8

sarva-kāraṇaṁ yat tattvaṁ tad eva martyākāra mūrtir yasya. tad uktam tattvaṁ paraṁ yoginām iti,

sarva-karanam-the cause of everything; yat-which; tattvam-Absolute Truth; tat-that; eva-certainly; martya-akara- humanlike; murtih-form; yasya-of whom; tat-that; uktam- described; tattvam param yoginam iti-in Śrīmad-Bhāgavatam 10, 43.17):

mallānām aśanīr nṛṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām svajano 'satām kṣiti-bhujām śaṣṭā sva-pitroḥ śīśūḥ
mṛtyur bhoja-pater ivāda-viduśām tattvaṁ paraṁ yoginām
vṛṣṇīṇām paravateti viditor aṅgāgataḥ sāgrajaḥ".

The humanlike form of Śrī Kṛṣṇa is the ultimate cause of all rasas, or relationships. This is confirmed in the following verse from Śrīmad-Bhāgavatam (10.43.17):

"When Kṛṣṇa entered the wrestling arena with Balarāma and Their friends, He appeared differently to different people according to their different relationships

(rasas) with Him. Kṛṣṇa is the reservoir of all pleasure and all kinds of rasas, both favorable and unfavorable. He appeared to the wrestlers exactly like a thunderbolt. To the people in general He appeared as the most beautiful personality. To the females He appeared to be the most attractive male, Cupid personified, and thus increased their lust. The cowherd men who were present there looked upon Kṛṣṇa as their own kinsman, coming from the same village of Vṛndāvana. The kṣatriya kings who were present saw Him as the strongest ruler. To the parents of Kṛṣṇa, Nanda and Yaśodā, He appeared to be the most loving child. To Kamsa, the king of the Bhoja dynasty, He appeared to be death personified. To the unintelligent, He appeared to be an incapable personality. To the yogīs present, He appeared to be the Supersoul. To the members of the Vṛṣṇi dynasty He appeared to be the most celebrated descendant. Thus appreciated differently by different kinds of men present, Kṛṣṇa entered the wrestling arena with Balarāma and His cowherd boy friends. " *

Text 9

dr̥ṣṭvāti-hṛṣṭo hy abhavam
sarva-bhūśaṇa-bhūśaṇam
gopālam abalā-saṅga-
muditam veṇu-vādinam

tato mām āha bhagavān
vṛdāvana-carah smayan
yad idam me tvayā dr̥ṣṭam
rūpam divyam sanātanam

nīskalam nīskriyam śāntam
sac-cid-ānanda-vigraham
pūrṇam padma-palāśākṣam
nātaḥ parataram mama

idam eva vadanty ete
vedāḥ kāraṇa-kāraṇam ity ādi

uddhavaḥ. śrī-vrajeśvaram.

tatha-in the same way; ca-also; padma-of the Padma Purana; nirmana-khande-
in the Nirmana-khanda; śrī-veda-vyasa-of Vedavyasa; vākyam-the statement;
dr̥ṣṭvā-seeing; ati-very; hṛṣṭah-jubilant; hi-certainly; abhavam-I became; sarva-
bhusana-of all ornaments; bhusanam-the ornament; gopalam-the cowherd boy,
Śrī Kṛṣṇa; abala-of the gopīs; saṅga-by the associattion; muditam-delighted;
venu-His flute; vādinam- playing; tatah-then; mam-to me; aha-spoke; bhagavan-
the Supreme Personality of Godhead; vṛndāvana-in Vṛndāvana; carah- wandering;
smayan-smiling; yat-which; idam-this; me-of Me; tvaya-by You; dr̥ṣṭam-seen;
rūpam-form; divyam- transcendental; sanatana-eternal; nīskalam-complete;

niskriyam-without any material activities; santamj-peaceful; sat- eternity; cit-knowledge; ananda-bliss; vigraham-form; pūrṇam- perfect; padma-lotus; palasa-petals; akṣam-with eyes; na-not; atah-that this; parataram-superior; mama-My; idam-this; eva- certainly ; vadanti-describe; ete-they; vedah-the Personified Vedas; karana-karanam-the original cause of all causes; iti- thus; ādi-in the passage beginning; uddhavah-spoken by Uddhava; śrī-vraja-isvaram-to Nanda Maharaja, the king of Vraja.

That the humanlike form of Śrī Kṛṣṇa is the original cause of all causes is also confirmed in the following statement of Vedavyāsa (in the Nirmāna-khaṇḍa of the Padma Purāṇa):

"Lord Kṛṣṇa was playing His flute, and enjoying the company of the gopīs. He was very handsome, and He was like a splendid ornament that beautified the ornaments He wore. When I saw Him I became very happy. As we walked together in the forest of Vṛndāvana, the Lord smiled and said to me: You are now seeing my eternal transcendental form, which is perfect and complete, eternal, full of knowledge and bliss, and free from all material activities. There is nothing superior to this lotus-eyed form of Mine, which you are now seeing, and which all the Vedas declare to be the Original Personality of Godhead, the ultimate cause of all causes."

Anuccheda 105

Text 1

ata eva bahūṁs catur-bhujān dṛṣṭvān api narakarasyaiva viśeṣataḥ stuty-artham pratijānīte naumīḍya te 'bhra-vapuṣe tāḍid-ambarāya ity ādi. idam eva tava paramam tattvam ity ajātvā pūrvam aham bhrantavān, adhunā te adyaiva tvad-ṛte 'sya ity ādi-darśitāya bhavataḥ kṛpayā jñātavān ity atra tatra tad-ākāram evaa tvām labdhum staumīti tātparyam. brahmā śrī-bhagavantam.

atah eva-therefore; bahun-many; catur-bhujan-four-handed forms; dṛṣṭavan-seen; api-although; nara-akarasya-of the humanlike form of the Supreme Personality of Godhead; eva- certainly; visesatah-specifically; stuti-prayer; artham-for the purpose; pratijanite-affirms; naumi idya te abhra-vapuse tādit-ambaraya-iti-ādi-Śrīmad-Bhāgavatam 10.14.1):

naumīḍya te 'bhra-vapuṣe tāḍid-ambarāya
guñjātaṁsa-paripiccha-lasam-mukhāya
vanya-sraje kavala-vetra-viśāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya

idam-this; eva-certainly; tava-Your; paramam-supreme; tattvam-position; iti-
thus; ajñātva-not understanding; pūrvam-before; aham-I; bhrantavan-was
bewildered; adhuna-now; te-of You; adya eva tvāt-rte asya iti ādi-Śrīmad-
Bhāgavatam 10.14.2

asyāpi deva vapuṣo mad-anugrahasya
svecchāmayasya na tu bhūtamayasya ko 'pi
neṣe mahi tv avasituṃ manasāntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteḥ

Although Lord Brahmā has many times seen the four-armed form of Lord
Viṣṇu, he specifically glorifies the two-armed form of Lord Kṛṣṇa (Śrīmad-
Bhāgavatam 10.14.1):

"My dear Lord, You are the only worshipful Supreme Lord, Personality of
Godhead; therefore I am offering my humble obeisances and prayers just to please
You. Your bodily features are of the color of clouds filled with water. You are
glittering with a silver electric aura emanating from Your yellow garments.*

"Let me offer my respectful repeated obeisances unto the son of Mahārāja
Nanda who is standing before me with conchshell, earrings and peacock feather on
His Head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers,
and He stands with a morsel of food in His hand. He is decorated with cane and
bugle, and He carries a buffalo horn and flute. He stand before me with small lotus
feet."*

Anuccheda 106

Text 1

tad evaṃ sādḥuktaṃ tat-tad-vacanam anyarthatvena dr̥śyam iti. tathā hi pūrva-
rītyā caturbhujatva-dvibhujatvayor dvayor api dhyāna-dhiṣṇyatve sati yat pūrvasya
jananya niguhana-prārthanam tat tu tasya prasiddhatayā sarva eva jñāsyatīti janma
te mayy asau pāpo me vidyān madhusūdana-ity-ādy-ukta-lakṣaṇayā kamsa-bhiyā,
viśvaṃ yad etat sva-tanau niśānte-ity-ādy-ukta-lakṣaṇayā maṃsa-dṛk-śabdokta-
bhagavat-svarūpa-śakti-vilāsa-taj-janmādi-līlā-tattvānabhijñā-prākṛta-dṛgbhyo
lajjayā ca, na punar aparasya gūḍhaṃ paraṃ brahma manuṣya-liṅgam-ity-ādau
gūḍhatvena kathitasya dhyāna-dhiṣṇyatvabhāva-vivakṣayā.

tat-therefore; evam-in this way; sadhu-well; uktam- described; tat-tat-various;
vacanam-statements; anya-arthatvena-with a different subject; dr̥śyam-may be
seen; iti- thus; tatha hi-for example; pūrva-previous; ritya-be exposition;
caturbhujatva-the fourhanded; dvibhujatvayoh-and of the two-handed form of
Kṛṣṇa; dvayoh-of the two; api-also; dhyana-dhisnyatve-sati-meditated; yat-

which; pūrvasya- previous; jananya-by Mother Devaki; niguhana-concealment; prarthanam-prayer; tat-therefore; tu-certainly; tasya-of Him; prasiddhataya-with fame; sarve-everything; eva-certainly; jñāsyati-you will understand; iti-thus; janma ta mayi asau papah na vidyat madhusudana-iti-ādi-Śrīmad-Bhāgavatam 10.3.29:

janma te mayy asau pāpo
mā vidyān madhusūdana
samudvije bhavad-dhetoh
kamsād aham adhīra-dhīh

uktya-by the statement; lakṣaṇaya-characterized; kamsa-of Kamsa; bhīya-by fear; visvam yat etat sva-tanau nisante-iti-ādi-Śrīmad-Bhāgavatam 10.3.31

viśvam yad etat sva-tanau niśānte
yathāvakāśam puruṣaḥ paro bhavān
bibharti so 'yam mama garbhago 'bhūd
aho nṛ-lokasya vidambanam hi tat

ukta-the statement; lakṣaṇaya-characterized; mamsa-material; drk-eyes; sabda-word; ukta-described; bhagavat-of the Supreme Personality of Godhead; svarūpa-of the original form; sakti-potency; vilasa-pastimes; tat-His; janma-birth; ādi-beginning with; lila-of the pastimes; tattva-the truth; anabhijñā-ignorant; prakṛta-material; drgbhyah-for the eyes; lajjaya-with embarrassment; ca-also; na-not; punah-again; aparasya-of the inferior; gudham-hidden; iti-thus; adau-in the passage beginning; gudhatvena-by the position of being concealed; kathitasya-described; dhyana-dhisnyatva-the position of being the proper object of meditation; abhava-state of not-being; vivakṣaya-with a desire to describe.

We have now clearly proved the eternity of the form of Śrī Kṛṣṇa and answered all doubts and objections. We shall now proceed to another topic: the transcendental opulences of Śrī Kṛṣṇa.

Let us consider now the two forms of Śrī Kṛṣṇa: the two-handed and four-handed forms. Lord Kṛṣṇa first appeared before mother Devakī in His four-handed form. Fearing what Kamsa might do to her son, Devakī requested that Kṛṣṇa conceal His four-handed form. She said (Śrīmad-Bhāgavatam 10.3.29):

"O Madhusūdana, because of Your appearance, I am becoming more and more anxious in fear of Kamsa. Therefore, please arrange for that sinful Kamsa to be unable to understand that You have taken birth from my womb."*

Fearing the ridicule of ordinary persons who are unaware of the transcendental nature of the appearance, pastimes, and potencies of the Personality of Godhead, and who see Him with materially contaminated eyes, Devakī gave another reason for Lord Kṛṣṇa to conceal His four-handed form (Śrīmad-Bhāgavatam 10.3.31):

"At the time of devastation, the entire cosmos, containing all created moving and nonmoving entities, enters Your transcendental body and is held there without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule."*

Actually the two-handed form of Lord Kṛṣṇa is a very confidential form of the Personality of Godhead, and it is very difficult to understand it. This is confirmed in the following explanation of Nārada Muni (Śrīmad-Bhāgavatam 7.15.75):

"The two-handed form of Śrī Kṛṣṇa, who appears like an human being, is the Supreme aspect of the Personality of Godhead. This feature of the Lord is very confidential and difficult to understand."*

Texts 2-4

śrī-gopālā-tāpanī-śrutāv apy ubhayor api dhyāna-dhiṣṇytvam śrūyate

mathurāyām viśeṣeṇa
mām dhyayan mokṣam aśnute
aṣṭa-patram vikasitam
hṛt-padmaṁ tatra samsthitam

ity-ādiṣu madhye. caturbhujam saṅkha-cakra-ity-ādikam uktvā. sarvānte srṅga-
veṇu-dharam tu vā ity-āpy uktam.

śrī-gopāla-tāpanī-śrutau-in the Gopāla-tāpanī Upaniṣad (2.61-62); api-even; ubhayoh-of both; api-also; dhyana-dhisnayatvam-proper object of meditation; śrūyate-is heard; mathurayam-in Mathura; visesena-specifically; mam-upon Me; dhyayan-meditating; mokṣam-liberation; aśnute-attains; aṣṭa-with eight; patram-petals; vikasitam-blossoming; hṛt-of the heart; padman-lotus flower; tatra-there; samsthitam-situated; iti ādiṣu madhye-in this passage; caturbhujam saṅkha-cakra-ity-ādikam-uktva-having spoken these words; sarva-of everything; ante-at the conclusion; srṅga-venu-dharam tu va iti api uktam-in these words.

That the devotees should meditate on Śrī Kṛṣṇa in both His two-handed and four-handed forms is described by Lord Kṛṣṇa Himself (Gopāla-tāpanī Upaniṣad 2.74-78):

"He who meditates on Me as I appear in Mathurā attains liberation. In his mind one should meditate on Me standing on the blossomed eight-petaled lotus of the heart, My feet marked with conchshell, flag and umbrella, My chest marked with Śrīvatsa and splendid with the Kaustubha gem, My four arms holding the

conch, cakra, mace, and śārṅga bow, My arms decorated with armlets, My neck splendid with a flower-garland, My head circled by a splendid crown, My ears decorated with glistening shark-shaped earrings, and My form splendid and handsome, holding a flute and buffalo-horn bugle, and granting fearlessness to the devotees."

Text 5

evam āgame 'pi dvibhuja-dhyānam śrūyate. tasman nigūḍhatva-vivakṣaiva samīcīna. tathaiva tad-vivakṣayā nānyathā mad-bhāvam jñanam martya-liṅgena jāyate iti śrī-bhāgavatoktam.

evam-in this way; agame-in the śruti-śāstra; api-even; dvibhuja-of the two-handed form of Śrī Kṛṣṇa; dhyanam- meditation; śrūyate-is heard; tasmat-for this reason; nigudhatva-concealment; vivakṣa-the desire to request; samīcīna-is proper; nanyatha mat-bhavam jñanam-martya lingena jayate iti śrī-bhagavata uktam-by the Lord's statement in the Śrīmad-Bhāgavatam 10.3.44:

etad vām darśitam rūpam
prāg-janma-smaraṇāya me
nānyathā mad-bhavam jñanam
martya-liṅgena jāyate.

Meditation on the Lord's two-handed form is described in the Vedic literatures in this way. Devakī's request that the Lord conceal His four-handed form and assume the feature of a human child was not simply inspired by a certain dangerous circumstance, but was actually the Lord's intention from the very beginning. This is confirmed by the Lord Himself in the following words (Śrīmad-Bhāgavatam 10.3.44):

"I have shown you this form of Viṣṇu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Viṣṇu, has indeed appeared."*

Text 6

tathā ca pādma-nirmāna-khāṇḍe śrī-bhagavad-vākya-vyāsa-vākya

paśya tvaṁ darśayiṣyāmi
svarūpam veda-gopitam
tato 'paśyam ahaṁ bhūpa
bālam kālāmbuda-prabham

gopa-kanyāvṛtaṁ gopaṁ
hasantaṁ gopa-bālakaiḥ. iti.

tatha-in the same way; ca-also; padma-of the Padma Purana; nirmana-khande-
in the Nimana-khanda; śrī-bhagavat-of the Supreme Personality of Godhead;
vākya-the statement; vyasa-vakye-related by Vyasa; pasya-just see; tvam-you;
darsayisyami-I will reveal; svarūpam-original form; veda-in the Vedas; gopitam-
hidden; tatah-then; apasyam-saw; aham-I; bhupa-O king; balam-a young boy;
kala-like a dark; ambuda- cloud; prabham-splendid; gopa-kanya-by the gopīs;
avrtam- surrounded; hasantam-laughing; gopa-balakaih-with the cowherd boys;
iti-thus.

That the form of Śrī Kṛṣṇa is very confidential is also confirmed in the
following statements of Lord Kṛṣṇa and Vyāsadeva in the Padma Purāṇa, Nirmāna-
khāṇḍa:

"The Personality of Godhead then said to me: `O Vyāsa, please look, and I will
show you My original form, which is very confidential, and not openly described
in the Four Vedas.' O king, at that moment I saw a boy splendid as a dark
monsoon cloud. He was surrounded by gopīs, and laughing with many gopa boys."

Text 7

evam ity uktvāsīd dharis tūṣṇīm ity ādau ca vyākhyeyam. ātma-māyayā
svecchayā ātma-māyā tad-icchā syāt iti mahā-saṁhitokteḥ. prakṛtyā svarūpenaiva
vyaktaḥ prakṛtaḥ. na tv aupadhikatayā, śaisiko na.

evam-in this way; iti uktva asit hariḥ tusnim iti adau-in Śrīmad-Bhāgavatam
10.3.46; ca-also; vyakhyeyam-may be explained; atma-mayaya-the word "atma-
mayaya"; sva-icchaya- means "by His own wish"; atma-maya-the word "atma-
maya"; tat-icchā-"one's own wish"; syat-be interpreted; iti-thus; maha-samhita-of
the Maha-samhita; ukteḥ-from the statement; prakṛtya-the word "prakṛtaḥ";
sverupena-in one's original form; vyaktaḥ-manifested; prakṛtaḥ-"prakṛtaḥ"; na-
not; tu-but; aupadhikataya-as a designation; saisikah-

Someone may object, saying that the form of Śrī Kṛṣṇa is material, and not the
original feature of the Godhead. This person may quote the following verse of
Śrīmad-Bhāgavatam (10.3.46) to support his argument:

ity uktvāsīd dharis tūṣṇīm
bhagavān ātma-māyayā
pitroḥ sampaśyatoḥ sadyo
babhūva prakṛtaḥ śiśuḥ

"After instructing His father and mother, the Supreme Personality of Godhead, remained silent. In their presence, by His illusory energy, He then transformed Himself into a small human child."

Our objector will say that the word "ātma-māyā" in this verse means that the Lord became a small child by the agency of His illusory potency "māyā". Actually the word "ātma-māyā" also means "own-wish". This is confirmed in the following definition given in the Mahā-saṁhitā: "The word ātma-māyā means own wish." Therefore, in this verse the word "ātma-māyā" indicates that the Lord assumed the form of a small child "by His own desire". That is the actual meaning of the word in this verse.

Our objector will also say that the word "prākṛtaḥ" means material, and therefore the form of Śrī Kṛṣṇa is described in this verse as material. The word "prākṛtaḥ" also means "natural", or "original". The actual meaning of the word "prākṛtaḥ" in this verse is that by appearing as the child Kṛṣṇa, the Personality of Godhead assumed His original form.

For these reasons the proper interpretation of this verse should be:

"After instructing His father and mother, the Supreme Personality of Godhead, Kṛṣṇa, remained silent. In their presence, by His own wish, He transformed Himself into His original form as a small human child."

Text 8

tatra hi bhagavad-vigrahe śiṣutvādayo vicitra eva dharmāḥ svābhāvikaḥ santīti
ko vetti bhūman ity asya vyākhyena dvitīya-sandarbhā darśitam eva.

tatra-in this connection; hi-certainly; bhagavat-of the Supreme Personality of Godhead; vigrahe-in the form; śiṣutva-adayah-in childhood, adolescence and youth; vicitra-wonderful; eva-certainly; dharmā-characteristics; svābhāvika-natural; santi-are; iti-thus; kaḥ vetti bhūman iti-in Śrīmad-Bhāgavatam 10.14.21:

ko vetti bhūman bhagavan parātman
yogeśvarotir bhavatas trilokyām
kva vā katham vā kadeti
vistārayan kṛḍasi yoga-māyām

asya-of Him; vyākhyena-by the explanation; dvitīya-sandarbhā-in the Second (Bhagavat-) Sandarbha; darśitam-demostrated; eva- certainly.

The form of Śrī Kṛṣṇa is not ordinary or material, for even in the earliest childhood, and also throughout His entire life, Śrī Kṛṣṇa manifested extremely wonderful qualities and powers. This is described in the following prayer of Lord Brahmā (10.14.21), which we have already discussed in the second (Bhagavat)

sandarbhā:

"O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities."*

Text 9

atra śrī-rāmānujācārya-sammatir api. śrī-gītāsu
prākṛtiṁ svām avaṣṭabhya
sambhavāmy ātma-māyayā

ity atra svam eva svabhāvam aṣṭhāya ātma-māyayā sva-saṅkalpa-rūpeṇa
jñānenety arthaḥ māyā vayūnam jñānam iti nighaṇṭukāḥ.

atra-in this connection; śrī-rāmanuja-acarya-of Śrī Ramanujacarya; sammatih-agreement; api-also; śrī-gitasu-in Śrīmad-Bhagavad-gita (4.6); iti-thus; atra-in this matter; svam-own; eva-certainly; sva-bhavam-own nature; asthaya-manifesting; atma-mayaya-the word "atma-mayaya"; sva-saṅkalpa-rupena-means "by My own desire"; jñānena-with knowledge; iti- thus; arthah-the meaning; maya-the word "maya"; vayunam- wisdom; jñānam-knowledge; iti-thus; naighantukah-the Naighantuka dictionary.

This description of the spiritual nature of Lord Kṛṣṇa's form is confirmed by Śrīpāda Rāmānujācārya in his commentary on Bhagavad-gītā. In the Gītā the Lord said (4.6):

ajo 'pi sann avyayātmā
bhūtānām īsvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

"Although I am unborn, I am full of transcendental knowledge, and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still voluntary appear in every millennium in My original transcendental form."

Śrīpāda Rāmānujācārya comments on this verse in the following way:

"In this verse the word `svām' means `own nature', and therefore the phrase `svām avaṣṭabhya' means `appearing in His original form'. The word `ātma-māyayā' means `by My own desire' or `with transcendental knowledge'. Therefore, the phrase `ātma-māyayā' means that Lord Kṛṣṇa, who is full of transcendental

knowledge, voluntary appears in this material world. This definition of the word `māyā' as `knowledge' is corroborated by the following statement of the Naighaṅṭuka dictionary: `The word māyā means wisdom or knowledge'."

Text 10

mahābhārata cāvatāra-rūpasyāpy aprākṛtatvam ucyate

na bhūta-saṅgha-samsthāno
deho 'sya paramātmanah iti.

mahabharate-in the Mahabharata; ca-also; avatāra-rūpasya-of the forms of the Personality of Godhead; api-also; aprākṛtatvam-non-material nature; ucyate-is described; na-not; bhuta-saṅgha-samsthanah-made of material elements; deha-the form; asya-of Him; parama-atmanah-the Personality of Godhead.

That the forms of the Personality of Godhead are not material is also confirmed in the following verse from the Mahābhārata:

"The form of the Personality of Godhead is completely spiritual. It is not an assemblage of various material elements."

Text 11

tato bṛhad-vaiṣṇave 'pi

yo vetti bhautikaṁ dehaṁ
kṛṣṇasya paramātmanah
sa sarvasmād bahiḥ kāryah
śrauta-smārta-vidhānataḥ

mukhaṁ tasyāvalokyāpi
sa-celaṁ snānam ācaret
paśyet sūryaṁ spṛśed gāṁ ca
ghṛtam prāśya viśudhyati iti.

tatah-therefore; brhat-vaisnave-in the Viṣṇu Purane; api- also; yah-one who; vetti-considers; bhautikaṁ-constructed of material elements; dehaṁ-the body; kṛṣṇasya-of Śrī Kṛṣṇa; parama-atmanah-the Supreme Personality of Godhead; sah-he; sarvasmat-completely; bahiḥ-karyah-bereft of pious activities; srauta-of the śruti; smarta-and smṛti; vidhanataḥ-from the instructions; mukhaṁ-the face; tasya-of him; avalokya-seeing; api-even; sa-celaṁ-with clothing; snanam-bath;

acaret-should perform; pasyet-should see; suryam-the sun; sprset-should touch; gam-a cow; ca-also; ghrtam-ghi-prasya-should drink; visudhyati-becomes purified; iti-thus.

That the form of Śrī Kṛṣṇa is not material is confirmed in the Viṣṇu Purāṇa:

"One who thinks that the form of Śrī Kṛṣṇa is composed of material elements becomes an offender and falls away from the pious life recommended in the śruti and smṛti. If one accidentally sees the face of such an offender, he should immediately take bath with all his clothing, glance at the sun, touch a cow, and drink ghī, in order to become purified."

Text 12

atha yayāharad bhuvo bhāram ity ādau caivam mantavyam tanu-rūpa-kalevara-śabdair atra śrī-bhagavato bhū-bhāra-jihirsā-lakṣaṇo devādi-pipalāyīṣa-lakṣaṇaś ca bhāva evocyate, yathā trītiye vimśatitame tat-tac-chabdair brahmaṇo bhāva evoktaḥ. yādi tatraiva tathā vyākhyeyam tadā sūtaram eva śrī-bhagatīti. tataś ca tasya bhāvasya bhagavati tad-ābhāsa-rūpatvāt kaṅṭhaka-dṛṣṭāntaḥ susaṅgata eva. tathā dvayam eveśituḥ samyam api. tat tu trītiya-sandarbhā eva vivṛtam.

atha-now; yaya aharat bhuvat bharam iti adau-Śrīmad-Bhāgavatam 1.15.34-35; ca-also; evam-in this way; mantavyam- may be considered; tenu-rūpa-kalevara-sabdaih-by the words "tanu", "rupe" and "kalevara"; atra-in this connection; śrī-bhagavataḥ-of the Personality of Godhead; bhū-of the earth; bhāra-of the burden; jihirsa-desire to remove; lakṣaṇaḥ- characteristic; deva-the demigods; ādi-and others; pipalayisa-desire to protect; lakṣaṇaḥ-characteristic; ca-also; bhavaḥ-condition; eva-certainly; ucyate-is described; yatha-just as; trītiye-in the Third Canto of Śrīmad-Bhāgavatam; vimśatitame-in the Twentieth Chapter; tat-tat-these; sabdaih-by words; brahmaṇaḥ-of Lord Brahma; bhavaḥ-condition; eva-certainly; uktaḥ-is described; yādi-if; tatra-there; eva-certainly; tatha-in the same way; vyakhyeyam-may be described; tada-then; sutaram-even more so; eva-certainly; śrī-bhagavati-in the Supreme Personality of Godhead; iti-thus; tataḥ-therefore; ca- also; tasya-of this; bhāvasya-condition; bhagavati-in the Supreme Personality of Godhead; tat-abhāsa-rūpatvāt-because of resemblance; kaṅṭhaka-of the thorn; dṛṣṭāntaḥ-example; susaṅgataḥ-appropriate; eva-certainly; tatha-in the same way; dvayam-the two thorns; eva-certainly; isituh-of the controller; samyam-equal; api-even; tat-that; tu-but; trītiya-sandarbhā-in the Third- (Paramatma-) sandarbha (85-87); eva- certainly; vivṛtam-demonstrated.

At this point someone may insist that Śrī Kṛṣṇa's body is material, and push forward the following verses of Śrīmad-Bhāgavatam (1.15.34-35) as evidence:

yayāharad bhuvo bhāram

tām tanuṁ vijahāv ajaḥ
kaṅṭakaṁ kaṅṭakeneva
dvayaṁ cāpīṣituḥ samam

"The Supreme unborn, Lord Śrī Kṛṣṇa, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.*

yathā matsyādi-rūpāṇi
dhatte jahyād yathā naṭaḥ
bhū-bhāraḥ kṣapito yena
jahau tac ca kalevaram

"The Supreme Lord relinquished the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others."*

Actually these verses do not show that the Supreme Personality of Godhead accepts the form of Kṛṣṇa, and then abandons it at a certain point. The words "tanu", "rūpa", and "kalevara", do not only mean "body". They may also mean "condition", "nature", or "mental conception". For example, in the Third Canto, Twentieth Chapter of Śrīmad-Bhāgavatam, we find a description of Lord Brahmā repeatedly abandoning various "tanus", "rūpas", and "kalevaras". In this context, however, it is clearly explained that Lord Brahmā did not accept and reject many bodies one after another, but he accepted and rejected various mental stages or conceptions. The same

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meaning of the words "tanu", "rūpa", and "kalevara" applies in this verse in relation to the Personality of Godhead. This verse does not, therefore, describe the Lord's abandonment of His form, but His rejecting a certain condition of mind. Lord Kṛṣṇa descended to relieve the burden of the earth and protect the demigods and devotees. When these purposes were accomplished, the Lord gave up the desire to relieve the earth and protect the pious. It is these desires that are intended by the words "tanu", "rūpa", and "kalevara" in this verse.

This interpretation of Lord Kṛṣṇa's abandonment of His "tanu" is especially appropriate in relation to the example of the thorn being used to remove the thorn. These two thorns (the devotees and the demons) are closely related to the "tanu" (the two desires) given up by the Lord.

This particular point has been more elaborately described in the third (Paramātmā) sandarbha (Anucchedas 85-87), and we refer the reader to that passage for more information.

Text 13

matsyādi-rūpāṇi matsyādy-avatāreṣu tat-tad-bhāvān. atha naṭa-dṛṣṭānte 'pi naṭaḥ śravya-rūpakābhinetā. vyākhyātam ca ṭikā-kṛdbhiḥ prathamasyaikādaśe naṭa nava-rasābhinaya-caturaḥ iti. tato yathā śravya-rūpakābhinetā naṭaḥ svarūpeṇa svaveśena ca sthita eva pūrva-vṛttam abhinayena gāyan nāyaka-nāyikādi-bhāvaṁ dhatte jahāti ca tatheti.

matsyā-ādi-incarnation as a fish, etc.; rūpāṇi-forms; matsyā-ādi-avatāreṣu-among the incarnations of Godhead, such as Lord Matsya and others; tat-tat-various; bhāvān-states of being; atha-now; naṭa-of the actor; dṛṣṭānte-in the example; api-also; naṭaḥ-the word natak; śravya-rūpakā-in a drama; abhinetā-an actor; vyākhyātam-explained; ca-also; ṭikā-kṛdbhiḥ-by Sridhara Svami; prathamasya-of the First Canto of Srimad-Bhagavatam; ekādaśe-in the Eleventh Canto; naṭaḥ-actors; nava-nine; rasā-in the mellows; abhinaya-in the dramatic presentation; caturaḥ-expert; iti-thus; tataḥ-therefore; yathā-just as; śravya-rūpakā-of a drama; abhinetā-an actor; naṭaḥ-actor; svarūpeṇa-by his form; svaveśena-by his costume; ca-also; sthitaḥ-is situated; eva-certainly; pūrva-

previous; vṛttam-nature; abhinayena-by dramatic performance; gāyan-singing; nāyaka-of the hero; nāyika-and of the heroine; ādi-beginning with; bhāvam-nature; dhatte-accepts; jahāti-rejects; ca-also; tatha-in the same way; iti-thus.

{ }At this point someone may quote the phrase “matsyādi-rūpāṇi” in the previously quoted verses from Śrīmad-Bhāgavatam, and claim that this phrase clearly shows that the Supreme Personality of Godhead accepts and rejects various temporary material forms such as the form of Lord Matsya and the other incarnations of Godhead.

I reply that in this phrase, also, the word "rūpa" does not mean "form", but “condition of mind”. The phrase therefore means that the Personality of Godhead accepts and rejects the desire to protect the devotees and kill the demons as the need arises. In other words, when the devotees require protection, the Lord thinks about their protection, and when the demons cause a disturbance, at that time the Lord thinks about their destruction.

Our objector may also quote the example of the actor given in these verses and claim that this shows that the Personality of Godhead accepts and rejects various material forms, just as an actor plays a role on the stage. The actual intention of the example of the actor is that the actor accepts the different sentiments and emotions of the hero or heroine, and then rejects those emotions also in the course of the drama. In the same way the Supreme Personality of Godhead accepts different emotions to protect the devotees and vanquish the demons, and the Lord also rejects those same emotions at another time in order to fulfill the same purpose. That is the actual meaning of the example of the actor, and it is confirmed by the following definition of the word "actor" found in Śrīdhāra Svāmī's commentary on Śrīmad-Bhāgavatam 1.11.21:

"Actors are those expert at representing the nine rasas (emotional relationships)."

Text 14

ata eva tṛtīye

pradarśyātapta-tapasām
avitṛpta-dṛśām nṛṇām
ādāyāntar adhāt yas tu
sva-bimbam loka-locanam

atah eva-therefore; tṛtīye-in the Third Canto of Śrīmad-Bhāgavatam; pradarśya-by exhibiting; ātapta-without undergoing; tapasām-penances; avitṛpta-dṛśām-without fulfillment of vision; nṛṇām-of persons; ādāya-taking; āntaḥ-disappearance; adhāt-performed; yaḥ-He who; tu-but; sva-bimbam-His own form; loka-locanam-public vision.

{ }That the form of Śrī Kṛṣṇa is eternal, and that the Lord appeared on this earth

for a certain time and then returned to His abode in the spiritual world, is confirmed by the following statement of Śrīmad-Bhāgavatam (3.2.11):

"Lord Śrī Kṛṣṇa, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance."*

Text 15

atrāpi loka-locana-rūpam sva-bimbam nija-mūrtim pradaśya punaḥ ādāya eva
ca antar adhāt, na tu tyaktvety uktam śrī-sūtena yathā matsyādi-rūpāṇi ity
anantaram api tathoktam yadā mukundo bhagavān imām mahīm jahau sva-tanvā
iti. tyage 'tra svatanu-kāraṇaka iti na tu svatanvā saheti vyākhyeyam.
adhyaharyāpekṣa-gauravāt. upapada-vibhakteḥ kāraka-vibhaktir baliyasī iti nyāyāc
ca.

atrā-here; api-also; loka-locana-public vision; rūpam-form; sva-bimbam-the
word "sva-bimbam"; nija-His own; mūrtim-form; pradaśya-by exhibiting;
punaḥ-again; ādāya-taking; eva-certainly; ca-also; antaḥ-dissappearance; adhāt-
performed; na-not; tu-but; tyaktva-having abandoned; iti-thus; uktam-spoken;
śrī-sūtena-by Śrī Sūta Gosvāmī; yathā-as much as; matsyā-adi-incarnation as fish,
etc.; rūpāṇi-forms; iti-thus; anantaram-afterwards; api-also; tatha-in the same
way; uktam-described; yadā-when; mukundaḥ-Lord Kṛṣṇa; bhagavān-the
Personality of Godhead; imām-this; mahim-earth; jahau-left; sva-tanvā-with His
selfsame body; iti-thus; tyage-in abandonment; atra-here; sva-His own; tanu-
form; kāraṇakaḥ-the instrumental case; iti-thus; na-not; tu-but; sva-tanvā saha-
with His own form; iti-thus; vyākhyeyam-may be explained; adhyaharya-āpekṣā-
gauravāt-with reference to grammatical agreement; upapada-vibhaktaḥ-by use of a
word which governs a particular form; kāraka-vibhaktiḥ-the case; baliyasī-is
established; iti-thus; nyāyāt-from nyāya-sastra; ca-also.

{ }This verse explains that the Personality of Godhead manifests His form
within this world, and then again makes His form disappear from this world. It is
not that He rejects His form or that it ceases to exist. That the Lord's form is
eternal, although staying the material world for a certain time, is confirmed by the
following verse of Śrīmad-Bhāgavatam (1.15.36, which follows 1.15.15 quoted in
Text 12):

"The Personality of Godhead, Lord Kṛṣṇa, left this earthly planet in His
selfsame form."*

That the Supreme Lord Kṛṣṇa returns to the spiritual world in His original
transcendental form is confirmed in this verse by the use of the word "sva-tanvā"
(in His selfsame form). This is supported by the following statement of Nyāya-
śāstra: "upapada-vibhaktaḥ kāraka-vibhaktir baliyasī."

Text 16

atha sūti-gr̥he ity asyārthaḥ. etat-proktana-vākyeṣu śrī-bhagavan-mahjima-jñāna-bhakti-pradhāno 'sau viśuddha-sattva-pradurbhāvasyāpy ātmano manuṣya-lilām eva dainyātiśāyataḥ prākṛta-manuṣatvena sthāpayitvā śrī-bhagavatya apātya-buddhim akṣiptavān. tataś ca nanu tarhi katham apātya-buddhim kuruṣa iti śrī-bhagavat-praśnam āśaṅkya tatra tad-vākya-gauravam eva mama pramāṇam, na tūpapattir ity āha sūti-gr̥he iti; naḥ avayoḥ anuyugam. ata eva bhavān ajaḥ api sañjajñe avatīrṇavān iti sūti-gr̥he bhavān nanu jagāda.

atha-now; sūti-gr̥he iti asyā-of Śrīmad-Bhāgavatam 10.85.20 (quoted on page 633 of this book); praktana-previous; vākyeṣu-in statements; śrī-bhagavat-of the Personality of Godhead; mahima-of the opulence; jñāna-with knowledge; pradhānaḥ-primarily; asau-he; viśuddha-sattv-pure goodness; pradurbhāvasyā-appearing; api-also; ātmanaḥ-of Himself; manuṣya-humanlike; lilām-pastimes; eva-certainly; dainya-ātiśāyataḥ-with great humbleness; prākṛta-manuṣatvena-as an ordinary human being; sthāpayitvā-having established; śrī-bhagavati-towards the Supreme Personality of Godhead; apātya-as his son; buddhim-the conception; akṣiptavān-rejected; tataḥ-therefore; ca-also; nanu-is it not?; tarhi-then; katham-how is it?; apātya-as a son; buddhim-conception; kuruṣe-you do; iti-thus; śrī-bhagavat-of the Personality of Godhead; praśnam-enquiry; āśaṅkya-suspecting; tatra-in this matter; tat-that; vākya-of the statement; gauravam-significance; eva-certainly; mama-my; pramāṇam-evidence; na-not; tū-but; upapattiḥ-birth; iti-thus; āha-he said; sūti-gr̥he-in the maternity room; iti-thus; naḥ-the word "nau"; avayoḥ-means "of us"; anuyugam-in every yuga; atah eva-therefore; bhavān-Your Lordship; ajaḥ-unborn; api-although; sañjajñe-take birth; avatīrṇavān-incarnate; iti-thus; sūti-gr̥he-in the maternity room; bhavān-Your Lordship; nanu-is it not?; jagāda-spoke.

{ }This point, that the form of the Personality of Godhead is eternal, and the Lord does not abandon His form when He leaves His pastimes in the material world, may be more clearly seen by examining the following verse spoken by Mahārāja Vasudeva in Śrīmad-Bhāgavatam (10.85.20, quoted in Anuccheda 98, Text 7):

sūti-gr̥he nanu jagāda bhavān ajo nau
sañjajñā ity anuyugam nija-dharma-guptyai
nānā-tenur gagana-vad vidadhaj jahāsi
ko veda bhumna urugāya vibhūti-māyām

"My dear Lord, at the very moment when You first appeared in Kāmsa's prison house, I was informed that You were the Supreme Personality of Godhead and that You had descended for the protection of the principles of religion as well as the destruction of the unfaithful. Although unborn, You descend in every millenium to execute Your mission. My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many forms.

Who, therefore, can understand Your pastimes or the mystery of Your appearance and disappearance. Our only business should be to glorify Your supreme greatness. "*"

Even though aware of the transcendental greatness of Lord Kṛṣṇa, who is always situated in the position of śuddha-sattva (transcendental purity), Mahārāja Vasudeva, because of his great humbleness and love for Lord Kṛṣṇa, still tends to think of Him as his own son: an ordinary person, and not the Supreme Personality of Godhead.

Vasudeva considers that perhaps Lord Kṛṣṇa may ask: "Why do you think I am your son?"

To this question Vasudeva may reply: "You Yourself have told me that You are my son, and I have described this in Śrīmad-Bhāgavatam 10.85.20 (My dear Lord, at the very moment when You first appeared in Kaṁsa's prison house You informed me that You were the Supreme Personality of Godhead who descends in every millenium, and who has now appeared as my son)".

Text 17

mayā tad api bhavad-ādi-tanu-praveśa-nirgamāpekṣayaiva sajjajña ity uktam, na tu mama praveśa-nirgama-liṅgenaiva janma vācyam. jīva-sakhena vyaṣṭeḥ samāṣṭeḥ vāntaryāmi-rūpeṇa

taṁ durdarśam gūḍham anupraviṣṭam
guhāhitam gahvareṣṭham purāṇam ity ādau

tat sṛṣṭvā tad evānupraviṣat ity ādau

ca tat-tad-anupraveśādi-darśana-sāmānyāt.

mayā-by Me; tat-that; api-also; bhavat-ādi-beginning with you; tanu-the bodies; praveśa-entrance; nirgamā-and exit; apekṣaya-with reference to; eva-certainly; sajjajñe-I manifested; iti-thus; uktam-it is described; na-not; tu-but; mama-My; praveśa-entrance; nirgama-and exit; liṅgena-by the characteristic; eva-certainly; janma-birth; vācyam-should be said; jīva-of the living entities; sakhena-as the friend; vyaṣṭeḥ samāṣṭeḥ-of all living entities; vā-or; antaryāmi-rūpeṇa-as the Supersoul dwelling within the heart; taṁ-Him; durdarśam-difficult to see; gūḍham-hidden; anupraviṣṭam-entered; guhā-in the heart; ahitam-situated; gahvareṣṭham-most confidential; purāṇam-the oldest; iti-ādau-in the Katha Upaniṣad 1.2.12; tat-the universe; sṛṣṭvā-having created; tat-it; eva-certainly; ānupraviṣṭa-entered; iti ādau-in the Taittirīya Upaniṣad 2.6.2; tat-tat-these various; anupraveśa-entrances; ādi-beginning with; darśana-sight; sāmānyāt-because of the sameness.

{ }To this Lord Kṛṣṇa might reply in the following words:

"My dear Vasudeva, simply because I entered within your body, and then again have come out from it does not mean that I have taken birth as your son. In My form as the all-pervading Supersoul (the friend of all living entities) I have entered within everyone. This is explicitly described in the following verses from the Upaniṣads:

"The Supreme Personality of Godhead is very difficult to see, and He is the oldest of all persons. He is the all-pervading Supersoul who has entered the hearts of all living creatures."

-{ }Kaṭha Upaniṣad 1.2.12

"The Supreme Lord created the material universes and then entered within them."

-{ }Taittirīya Upaniṣad 2.6.2

Text 18

tatas tadvad idam upacaritam eveti manyatam tatrāha nānā iti, svakṛta-vicitra-yoniṣu viśann iva hetutayā ity ādi śravaṇād gaganavat asaṅga eva tvam yaj jīvanam nānā-tanur vidadhat praviśan jahāsi muhuḥ praviśasi tyajasi cety arthaḥ.

tataḥ-therefore; tadvat-in this way; idam-this; upacaritam-worshiped; eva-certainly; iti-thus; manyatam-may be considered; tatra-in this connection; āha-Vasudeva may reply; nānā iti-the phrase beginning with this word in Śrīmad-Bhāgavatam 10.95.19; svakṛta-performed; vicitra-various; yoniṣu-in species of life; viśan-entering; iva-as if; hetutāya-for this reason; iti ādi śravaṇāt-in the Śrīmad-Bhāgavatam 10.87.15; gaganavat-like the sky; asaṅgaḥ-without contact; eva-certainly; tvam-You; yat-which; jīvanam-of the living entities; nānā-tanuḥ-various bodies; vidadhat-manifest; praviśan-entering; jahāsi-you give them up; muhuḥ-constantly; praviśasi-you enter; tyajasi-you abandon; ca-also; iti-thus; artha-the meaning.

{ }To this, Mahārāja Vasudeva might respond: O my Lord, You are certainly not my son, but the Supreme Personality of Godhead. This has already been explained by me in the following words (Śrīmad-Bhāgavatam 10.87.15): "My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many eternal forms". In these words I have confirmed that although You remain aloof from everything You are simultaneously present everywhere, just as the sky is simultaneously aloof and everywhere present. O Lord, You are always aloof from all living entities, and at the same time You always reside within them. This is also confirmed in the following statement of the Personified Vedas (Śrīmad-Bhāgavatam 10.87.15): "Appearing as the Supersoul, the Personality of Godhead has entered within the hearts of all living entities in various species of life".

Text 19

tat bhumnaḥ tava vibhūti-viśeṣa-rūpam māyām ko veda bahu-manyate, na ko 'pīty arthaḥ. idam tv avābhyām janma sarvair eva stūyata ity bhavaḥ. tato vidvad-ādāro 'py atrāstu pramāṇam, mama tu tat sarvathā na buddhi-gocara iti vyañjitam.

tat-therefore; bhumnaḥ-of Your Lordship; tava-of You; vibhūti-glories and opulence; viśeṣa-rūpam-specifically consisting of; māyā-potency; kaḥ-who?; veda-knows; bahu-manyate-greatly considered; na-not; kaḥ-apī-anyone; iti-thus; arthaḥ-the meaning; idam-this; tu-but; avābhyām-from us; janma-birth; sarvaiḥ-by everyone; eva-certainly; stūyate-is glorified; iti-thus; bhavaḥ-the meaning; tataḥ-therefore; vidvat-of the learned devotees; ādāraḥ-faith; api-even; atra-in this matter; āstu-let it be; pramāṇam-evidence; mama-my; tu-but; tat-therefore; sarvathā-completely; na-not; buddhi-gocara-in the range of being understood by the intelligence; iti-thus; vyañjitam-manifested.

{ }When Mahārāja Vasudeva said: "Who, therefore can understand Your pastimes of the mystery of Your appearance and disappearance?" (Śrīmad-Bhāgavatam 10.85.20), he intended to say: "O Lord, no one is very important or powerful in comparison to You".

Mahārāja Vasudeva might have also presented the following argument to Lord Kṛṣṇa: O Lord, Your birth as the son of Devakī and Myself is glorified by all the saintly sages and Vaiṣṇavas. Because they all believe that You are my son, this is certainly very convincing evidence that this is actually true. Nevertheless, whatever You are, You are completely beyond the power of my mind and intelligence to understand. I cannot understand You at all.

Text 20

atra vidadhateḥ praveśārtho nānupapannaḥ. yathoktam sahasra-nāma-bhāṣye śiṣṭān karoti pālayati iti. sāmānya-vacano dhātur viśeṣa-vacane dṛṣṭaḥ. kuru kāṣṭhānity āharaṇe yathā tadvad iti.

atra-in this verse (Śrīmad-Bhāgavatam 10.95.19); vidadhateḥ-from the word "vidadhat"; praveśā-entrance; arthaḥ-meaning; nā-not; anupapannaḥ-is inappropriate; yatha-just as; uktam-is described; sahasra-nāma-bhāṣye-in the commentary on the Sahasra-nama-stotra; śiṣṭān-the saintly persons; karoti-does; pālayati-protects; iti-thus; sāmānya-equality; vacanaḥ-statement; dhātuḥ-verb; viśeṣa-specific; vacane-in the word; dṛṣṭaḥ-is observed; kuru-do; kāṣṭhān-wood; iti-thus; āharaṇe-in bringing; yathā-just as; tadvad-in the same way; iti-thus.

{ }In Mahārāja Vasudeva's prayer (Śrīmad-Bhāgavatam 10.95.19) the phrase "nānā-tanur gaganavad vidadhāj jahāsi" may also be interpreted to mean "You enter into the bodies of all living entities" because the word "vidadhat" may also mean "to enter". Someone may object that this is an obscure usage of this word,

but actually this interpretation is very appropriate. We see many examples of the usage of obscure meanings of words. For example in the Sahasra-nāma-bhāṣya we find the explanation:

"In this verse the statement 'He does the saintly devotees' actually means 'He protects the saintly devotees' for in this context the verb 'to do' (kr) means 'to protect'".

Another example of an obscure usage of a word is the phrase "kāṣṭhāni kuru". Although the verb "kr" generally means "to do", in this phrase it means "to bring", and therefore "kāṣṭhāni kuru" means "please bring some wood".

Text 21

tad evaṁ śrī-kṛṣṇasya svayaṁ-bhagavattvam. tad-rūpeṇāvasthāyitvam ca darśitam. tathā prathame pṛthivyāpi satyaṁ śaucaṁ dayā kṣantiḥ ity ādinā tadyānām kānti-saha-ojo-balānām svabhāvikatvam avyabhicāritvam ca darśitam.

tat-therefore; evam-in this way; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svayaṁ-bhagavattvam-the status of the Supreme Personality of Godhead; tad-rūpeṇā-in this form; avasthāyitvam-eternality; ca-also; darśitam-is revealed; tathā-in the same way; prathame-in the first Canto of Śrīmad-Bhāgavatam; pṛthivyā-by the Earth personified; api-even; satyaṁ śaucaṁ dayā kṣantiḥ iti ādinā-in Śrīmad-Bhāgavatam 1.16.27:

satyaṁ śaucaṁ dayā kṣāntiḥ
tyāgaḥ santoṣa ārjavam
śamo damaḥ tapaḥ sāmyaṁ
titikṣoparatiḥ śrutam

jñānaṁ viraktir aiśvaryaṁ
śauryaṁ tejo balaṁ smṛtiḥ
svātantryaṁ kauśalaṁ kāntir
dhairyaṁ mārḍavam eva ca

prāgalbhyaṁ praśrayaḥ śīlaṁ
saha ojo balaṁ bhagaḥ
gāmbhīryaṁ sthairyam āstikyaṁ
kīrtir māno 'nahaṅkṛtiḥ

ete cānye ca bhagavan
nityā yatra mahā-guṇāḥ

iti-thus; ādinā-by the passage beginning; tadyānām-of the Lord; kānti-beauty; saha-determination; ojaḥ-perfect knowledge; balānām-proper execution;

svabhāvikatvam-natural position; avyabhicāritvam-eternality; ca-also; darśitam-is revealed.

{ }All this evidence clearly prroves that Śrī Kṛṣṇa is the Original Supreme Personality of Godhead and His form is eternal. His eternal handsomeness, gentleness, determination, and strength are shown in the following statement of the Earth Personified (Śrīmad-Bhāgavatam 1.16.27):

"In Lord Kṛṣṇa reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him, the Personality of Godhead, the reservoir of all goodness and beauty, Lord Śrī Kṛṣṇa."*

Text 22

ata eva brahmāṇḍe cāṣṭottara-śata-nāma-stotre narākṛtitvaṁ prakṛtyaivoktam

nanda-vraja-janānandī
sac-cid-ānanda-vigrahaḥ
navanīta-vilīptāṅgo
navanīta-naṭo 'nagha iti.

atah eva-therefore; brahmāṇḍe-in the Brahmanda Purāṇa; cā-also; aṣṭottara-śata-nāma-stotre-in the 108 Names of Śrī Kṛṣṇa; narā-akṛtitvam-humanlike form; prakṛtya-by nature; eva-certainly; uktam-is described; nanda-of Nanda Mahārāja; vraja-jana-and the residents of Vrajabhūmi; ānandī-the delight; sat-with an eternal; cit-full of knowledge; ānanda-and bliss; vigrahaḥ-form; navanīta-with butter; vilīptā-annointed; āṅgaḥ-form; navanīta-butter; naṭaḥ-the actor; anagha-O sinless one; iti-thus.

{ }That the original aspect of the Personality of Godhead is the humanlike form of Śrī Kṛṣṇa is confirmed in the following verse from the Śrī-Kṛṣṇaṣṭottara-śata-nāma-stotra in the Brahmāṇḍa Purāṇa:

"The Supreme Personality of Godhead is the delight of Nanda Mahārāja and the residents of Vrajabhūmi. The Supreme Person's form is eternal, full of knowledge

and bliss. He is the tiny child whose limbs are smeared with butter, and who jubilantly dances to earn some butter as a reward."

Text 23

śrī-gopāla-pūrva-tāpaṇyām api tathaiva

nityo nityānām cetanās cetanānām
eko bahūnām yo vidadhāti kāmān
tam pīṭhagam ye 'nuyajanti viprās
teṣām siddhiḥ śāśvatī netareṣām

śrī-gopāla-pūrva-tāpaṇyām-in the Gopala-tapani Upaniṣad (1.28); api-also; tatha-in the same way; eva-certainly; nityaḥ-eternal; nityānām-among the eternal; cetanāḥ-living entity; cetanānām-among living entities; ekaḥ-one; bahūnām-among the many; yaḥ-who; vidadhāti-grants; kāmān-desires; tām-unto Him; pīṭha-gam-situated in His own abode; ye-those who; anuyajanti-worship; viprāḥ-devotees; teṣām-of them; siddhiḥ-perfection; śāśvatī-eternal; na itareṣām-of others.

{ }This is also described in the Gopāla-tāpanī Upaniṣad (1.21):

"The brāhmaṇas who worship, as He stands on His altar, the one who is greatest among the eternal and greatest among conscious persons, and who fulfills the desires of the many, they, and not others, attain eternal perfection."

Text 24

tam ekam govindam sac-cid-ānanda-vigraham ity ādi ca.

tam-Him; ekam-one; govindam-Lord Govinda; sat-eternal; cit-full of knowledge; ānanda-and bliss; vigraham-form; iti-thus; ādi-beginning; ca-also.

{ }Śrī Kṛṣṇa is also described in the following verse (Gopāla-tāpanī Upaniṣad 1.38):

"The Supreme Personality of Godhead is Govinda. His form is eternal and full of knowledge and bliss."

Text 25

tasmāc caturbhujatve ca dvibhujatve ca śrī-kṛṣṇasyāvyaḥicāritvam eveti

siddham.

tasmāt-from this evidence; caturbhujatve-as fourhanded; ca-and; dvibhujatve-as two-handed; ca-also; śrī-kṛṣṇasyā-of Śrī Kṛṣṇa; avyabhicāritvam-eternality; eva-certainly; iti-thus; siddham-conclusively demonstrated.

{ }In this way it is proved that Śrī Kṛṣṇa's two-armed and four-armed forms are both eternal.

Text 26

atha katamat tat padam yatrāsau viharati tatrocyate

yā yathā bhuvi varṭante
puryo bhagavataḥ priyāḥ
tās tathā santi vaikuṅṭhe
tat-tal-līlārtham āḍṛtāḥ

iti skānda-vacanānusāreṇa vaikuṅṭhe yad-yat-sthānam varṭate, tat-tad eveti mantavyam.

atha-now; katamat-which; tat-that; padam-abode; yatrā-where; āsau-Lord Kṛṣṇa; viharati-performs pastimes; tatra-there; ucyate-is described; yāḥ-which; yāthā-just as; bhuvi-on the earth; varṭante-are; puryaḥ-towns and cities; bhagavataḥ-to the Supreme Personality of Godhead; priyāḥ-dear; tāḥ-they; tathā-in the same way; santi-always exist; vaikuṅṭhe-in the spiritual world; tat-tāt-various; līlā-pastimes; ārtham-for the purpose; āḍṛtāḥ-taken notice of; iti-thus; skānda-of the Skanda Purāṇa; vacāna-the statement; anusāreṇa-with regard to; vaikuṅṭha-in the spiritual world; yat-yat-whatever; sthānam-place; varṭate-exists; tat-tat-they; eva-certainly; iti-thus; mantavyam-should be considered.

{ }Someone may ask about the nature of the places where Śrī Kṛṣṇa performed His pastimes. We answer by saying that the places on this earth where Lord Kṛṣṇa enjoyed pastimes are replicas of the same places in the spiritual world. This is confirmed in the following verse from the Skanda Purāṇa:

"The towns and cities on this earth which were dear to Lord Kṛṣṇa, and where He stayed and enjoyed pastimes, eternally exist in the spiritual world. In those places in the spiritual world, Lord Kṛṣṇa eternally enjoys pastimes."

Text 27

tac cākhila-vaikuṅṭhoparibhāga eva. yataḥ padmottara-khāṇḍe daśavatāra-gaṇane śrī-kṛṣṇam eva navamatvena varṇayitvā kramena pūrvādiṣu tad-daśavatāra-

sthānānām paramavyomādhipa-mahā-vaikuṅṭhasyāvaraṇatvena gaṇanayā śrī-kṛṣṇalokasya bhrama-dīśi prāpte sarvopariṣṭhāyitvam eva paryavasāyitam. āgamādau hi dik-kramas tathaiva dṛśyate. atrāsmābhis tu tat-tac-chraṇāt.

tat-that; ca-also; ākhila-all; vaikuṅṭha-spiritual planets; upari-bhagāḥ-above; eva-certainly; yataḥ-because; padma-in the Padma Purāṇa; utara-khāṇḍe-in the Uttara-khanda; daśā-āvātara-of the ten incarnations of Godhead; gaṇane-in the enumeration; śrī-kṛṣṇam-Śrī Kṛṣṇa; eva-certainly; navamatvena-as the ninth; varṇayitvā-having described; kramena-one after another; pūrvā-adiṣu-in the previous; tat-His; daśā-ten; āvātara-of the incarnations; sthānānām-of the abodes; paravyomā-ādhipa-of the master of Vaikuṅṭha; maha-vaikuṅṭhasya-of the spiritual world; āvaraṇatvena-as concealing; gaṇanayā-by the description; śrī-kṛṣṇa-lokasya-of the planet of Śrī Kṛṣṇa; brahma-dīśi prāpte-in the spiritual world; sarva-upayi-ṣṭhāyitvam-superior position; eva-certainly; paryavasāyitam-concluded; āgamā-in the Āgama-sastra; ādau-in the beginning; hi-certainly; dik-kramaḥ-geographical position; tatha-in that way; eva-certainly; dṛśyate-is seen; atrā-here; āsmābhiḥ-by us; tu-certainly; tat-tat-sraṇāt-from the smṛti-śāstras.

{ }The planet of Śrī Kṛṣṇa (Kṛṣṇaloka) is situated in the highest part of the spiritual world. This is described in the Uttara-khāṇḍa of the Padma Purāṇa, where Lord Kṛṣṇa is described as the ninth of the ten incarnations of Godhead. In this description the incarnations, the planet of Śrī Kṛṣṇa is described as situated in a separate place, beyond the view of the rest of the spiritual world. From this we may understand that Kṛṣṇaloka is in the highest part of the spiritual world. This description of the smṛti-śāstra is confirmed by similar descriptions in the Āgama-śāstras.

Text 28

śrī-kṛṣṇalokasya svatantra-iva sthitiḥ. kintu paramavyoma-pakṣa-patitvenaiva pādmottara-khāṇḍena tad-āvaraṇeṣu praveśito 'sāv iti mantavyam. pādmottara-khāṇḍa-pratipādyasya gaṇatvam tu śrī-bhāgavata-pratipādyāpekṣayā varṇitam eva. svāyambhuvāgame ca svatantratayaiva sarvopari tat sthānam uktam. yathā īśvara-gaurī-saṁvāde caturdaśākṣara-dhyāna-prasaṅge pañcaśītite pātāle

śrī-kṛṣṇalokasya-of Kṛṣṇaloka; svatantra-independent; iva-as if; sthitiḥ-situation; kintu-but; paramavyoma-pakṣa-patitvena-as partial; pādma-uttara-khāṇḍena-by the Uttara-khanda of the Padma Purāṇa; tat-āvaraṇeṣu-in that concealment; praveśitaḥ-entered; asāu-Kṛṣṇaloka; iti-thus; mantavyam-is considered; pādma-uttara-khāṇḍa-of the Uttara-khanda of the Padma-Purāṇa; pratipādyasya-of the conclusion; gaṇatvam-secondary; tu-but; śrī-bhāgavata-of Śrīmad-Bhāgavatam; pratipādyā-to the conclusion; āpekṣayā-with reference; varṇitam-described; eva-certainly; svāyambhuvā-āgame-in the Svāyambhuvā-āgama; ca-also; svatantrataya-with independence; eva-certainly; sarva-upari-in the topmost position; tat-that; sthānam-place; uktam-is described; yathā-just as; īśvara-of Lord Śiva; gaurī-and Parvati; saṁvāde-in the conversation; caturdaśā-

akṣara-in the fourteen syllable mantra; dhyāna-meditation; prasange-in relation to; pañcaśītame-pātāle-in the Pancasititama-patala.

{ }We may note that the Uttara-khāṇḍa of the Padma Purāṇa states that Kṛṣṇaloka as situated in a separate place beyond the vision of the rest of the spiritual world, but not specifically in the highest part of the spiritual world. Actually, this description in the Padma Purāṇa presents the view of those who consider Lord Nārāyaṇa the ultimate aspect of the Godhead, and His abode, Vaikuṅṭhaloka, to be the topmost place in the spiritual world.

The Padma Purāṇa is not the most conclusive source of evidence. The ultimate scripture, Śrīmad-Bhāgavatam, on the other hand, presents the conclusion that Śrī Kṛṣṇa is the Original Personality of Godhead, the origin of Lord Nārāyaṇa. From this description in Śrīmad-Bhāgavatam (which presents the most authoritative conclusions, in comparison to the Padma Purāṇa, whose conclusions are less authoritative) we may understand that because Śrī Kṛṣṇa is the Original Personality of Godhead, His abode in the spiritual world must be situated in the highest part of the spiritual world. This is confirmed in the following verses of the Pañcaśītama-pātāla in the Svāyambhuva-āgama, where Lord Śiva says to Gaurī (in the course of describing meditation on the fourteen-syllable Kṛṣṇa-mantra):

Text 29

dhyāyet tatra viśuddhātmā
idam sarvaṁ krameṇa tu
nānā-kalpa-latā-kīrṇam
vaikuṅṭham vyāpakam smaret

dhyāyate-should meditate; tatra-there; viśuddha-pure; ātmā-soul; idam-this; sarvaṁ-everything; krameṇa-gradually; tu-also; nānā-various; kalpa-desire-fulfilling; latā-with creepers; kīrṇam-filled; vaikuṅṭham-the spiritual world known as Vaikuṅṭha; vyāpakam-unlimitedly expanded; smaret-should remember.

{ }"A pure soul should meditate on the unlimitedly expanded spiritual world known as Vaikuṅṭha, which is full of transcendental vines that fulfill all the desires of the devotees.

Text 30

adhaḥ samyam guṇānām ca
prakṛtiṁ sarva-kāraṇam
prakṛteḥ kāraṇāṅy eva
guṇāṁs ca kramaśaḥ pṛthak

adhaḥ-below; samyam-in equality; guṇānām-of the modes of material nature;

ca-also; prakṛtim-the material energy; sarva-of everything material; kāraṇam-the original cause; prakṛteḥ-of the material nature; kāranāṇi-causes; eva-certainly; guṇān-the modes of nature; ca-also; kramaśaḥ-one after another; pṛthak-variously.

{ }"Below this spiritual world is the original feature of material energy, which is the origina of everything material, and where the three modes of nature remain equipoised and suspended. Below this original matter are the three modes of nature (goodness, passion, and ignorance), which become the causes of variety in the material sphere.

Text 31

tataś ca brahmaṇo lokam
brahma-cihnam smaret sudhīḥ
ūrdhve tu sīmni virajām
niḥsīmām vara-varṇinī

tataḥ-from that; ca-also; brahmaṇaḥ-of Lord Brahma; lokam-the planet; brahma-cihnam-the marks of spirituality; smaret-should remember; sudhīḥ-an intelligent person; ūrdhve-above; tu-also; sīmni-on the border of the spiritual and material worlds; virajām-the Viraja river; niḥsīmām-unlimited; vara-varṇinī-O fair-complexioned Parvati.

{ }Below this original feature of the three modes of nature is the planet of Lord Brahmā, which is full of all symptoms of spiritual awareness. O fair-complexioned Pārvatī, an intelligent person should meditate on this planet, and also on the unlimited Virajā river, which forms the boundary of the spiritual and material worlds.

Text 32

vedāṅga-sveda-janita-
toyaiḥ prasravitam śubham
imaś ca devatā dhyeyā
virajāyām yathā-kramam

vedā-of the personified Veda; āṅga-from the limbs; sveda-from the perspiration; janita-produced; toyaiḥ-with water; prasravitam-flowing; śubham-auspicious; imaḥ-she; ca-and; devatā-demigoddess; dhyeyā-should be meditated upon; virajāyām-in the Viraja river; yathā-kramam-one after another.

{ }"One should meditate on goddess Virajā, the controlling deity of the Virajā river, which is produced from the perspiration of the Personified Vedas.

Text 33

ity ādy-anantaram

tato nirvāṇa-padavīm
muninām urdhva-retasām
smaret tu parama-vyoma
yatra devāḥ sanātanāḥ

iti-thus; ādi-in the passage beginning; anantaram-in the following passage; tataḥ-from this; nirvāṇa-of liberation; padavīm-the position; muninām-of the sages; urdhva-retasām-whose semina moves upwards (to the brain); smaret-may remember; tu-also; parama-vyoma-the spiritual sky; yatra-where; devāḥ-the demigods; sanātanāḥ-are eternal.

{ }Lord Śiva continued: "Beyond this is the liberation attained by the great sages who strictly follow the rules of celibacy, and beyond that is the spiritual world, where all the residents are eternal. An intelligent person should meditate on all these different stages of existence."

Text 34

tato 'niruddha-lokam ca
pradyumnasya yathā kramam
saṅkarṣaṇasya ca tathā
vāsudevasya ca smaret

tataḥ-from this; aniruddha-of Lord Aniruddha; lokam-the planet; ca-and; pradyumnasya-of Pradyumna; yatha kramam-one after another; sankarsanasya-of Sankarsana; ca-also; tatha-in the same way; vasudevasya-of Lord Vasudeva; ca-and; smaret-should meditate.

{ }"Within the spiritual world is situated the planet of Lord Aniruddha, and above that is the planet of Lord Pradyumna. Above Lord Pradyumna's planet is the planet of Lord Saṅkarṣaṇa, and above that is the planet of Lord Vāsudeva. One should meditate on the spiritual world in this way."

Text 35

lokādhipān smaret ity ādy-anantaram ca

lokā-of the planets; ādhipān-the dieties; smaret-one should meditate; iti-thus; adi-the passage beginning; anantaram-the passage following; ca-also.

{ }After the passage beginning "lokādhipān smaret", a description of the highest part of the spiritual world is spoken by Lord Śiva in the following words:

Text 36

pīyūṣa-latikā-kīṛṇam
nānā-sattva-niṣevitam
sarvartu-sukhadam svaccham
sarva-jantu-sukhāvaham

pīyūṣa-of nectar; latikā-with creepers; kīṛṇam-filled; nānā-sattva-with various transcendental qualities; sevitam-decorated; sarva-all; rtu-seasons; sukhadam-bringing happiness; svaccham-pure; sarva-all; jantu-living entities; sukhā-āvaham-full of happiness.

{ }"A wise man should meditate on the Kālindī river, which is filled with nectar vines, served by many virtues, blissful in every season, splendid, delightful to everyone, . . .

Text 37

nīlotpala-dala-śyāmām
vāyunā calitām mṛdu
vṛndāvana-parāgaiḥ tu
vasitām kṛṣṇa-vallabhām

nīla-utpala-of blue lotus; dala-petals; śyāmām-dark; vāyunā-by the breeze; calitām-moved; mṛdu-gently; vṛndāvana-of Vṛndāvana; parāgaiḥ-by the pollen of flowers; tu-also; vasitām-fragrant; kṛṣṇa-to Lord Kṛṣṇa; vallabhām-dear.

{ } . . . dark with blue lotus petals, filled with gentle breezes, fragrant with the pollen of Vṛndāvana's flowers, dear to Lord Kṛṣṇa, . . .

Text 38

sīmni kuñja-latām yoṣit-
krīdā-maṇṇapa-madhyagām
kālindīm samsmared dhīmāh
suvarṇa-latā-paṅkajām

sīmni-on the shore; kuñja-groves; latām-and creepers; yoṣit-for the young girls of Vṛndāvana; kṛīḍā-for pastimes; maṇḍapa-pavillions; madhyagām-in the midst; kālindīm-the daughter of Mount Kalinda; samsmaret-one should meditate; dhīmān-an intelligent person; suvarṇa-with golden; tatā-shore; paṅkajam-and lotus flowers.

{ } . . . surrounded by groves of vines and pavilions where gopīs enjoy pastimes, and filled with golden lotus vines.

Text 39

nitya-nūtana-puṣpādi-
rañjitaṁ sukha-saṅkulam
svātmānanda-sukhotkarṣa-
śabdādi-viśayātmakam

nitya-eternally; nūtana-fresh; puṣpā-flowers; ādi-beginning with; rañjitaṁ-made delightful; sukha-saṅkulam-full of happiness; svā-own; ānanda-bliss; sukha-happiness; utkarṣa-excellent; śabdā-sounds; ādi-beginning with; viśaya-ātmakam-field of perception.

{ } A wise devotee should meditate on Vṛndāvana forest, which is delightful with eternally new flowers and filled with sounds of bliss, . . .

Text 40

nānā-citra-vihaṅgādi-
dhvānibhiḥ parirambhitam
nānā-ratna-latā-śobhi-
mattāli-dhvāni-maṇḍitam

nānā-various; citra-wonderful and colorful; vihaṅgā-birds; ādi-beginning with; dhvānibhiḥ-with sounds; parirambhitam-embraced; nānā-various; ratna-jewels; latā-and creepers; śobhi-beautiful; mattā-intoxicated; āli-bumble-bees; dhvāni-with the sounds; maṇḍitam-decorated.

{ } . . . which is filled with the singing of many wonderful and colorful birds and decorated with the buzzing of many maddened bumblebees splendid among the jewel vines, . . .

Text 41

cintāmaṇi-parichannaṁ
jyotsnā-jāla-samākulam
sarvartu-phala-puṣpādhyam
pravālaiḥ śobhitam pari

cintāmani-with cintāmani gems; paricchannam-covered; jyotsnā-jala-with great effulgence; samākulam-filled; sarva-in all; rtu-seasons; phala-with fruits; puṣpā-and flowers; ādhyām-richly endowed; pravālaiḥ-with fresh buds; śobhitam pari-beautiful.

{ } . . . which is filled with cintāmaṇi jewels, splendid with nets of moonlight, rich with flowers blossoming in all seasons, and beautiful with new buds, . . .

Text 42

kālindī-jala-samsargi-
vāyunā kampitam muhuḥ
vṛndāvanam kusumitam
nānā-vṛkṣa-vihāṅgamaḥ

kalindī-of the Yamunā; jala-the water; samsargi-touching; vāyunā-by the breeze; kampitam-moving; muhuḥ-continually; vṛndāvanam-Vṛndāvana; kusumitam-full of flowers; nānā-with various; vṛkṣa-trees; vihāṅgamaḥ-and birds.

{ }" . . . which again and again trembles in the breezes blowing over the Kālindī's waters, and is filled with flowers, trees, and birds.

Text 43

samsmaret sādako dhīmān
vilāsaika-niketanam
ekī-bhāvo dvayor yatra
vṛkṣayor madhya-deśataḥ

samsmaret-should meditate; sādakoḥ-the aspiring devotee; dhīmān-intelligent; vilāsa-of transcendental pastimes; eka-exclusive; nikanam-abode; ekī-bhāvaḥ-alone; dvayoḥ-of two; yatra-where; vṛkṣayoḥ-trees; madhya-deśataḥ-between.

{ }" A wise devotee should meditate on the pastime place where two trees join and become one.

Text 44

tad adhaś cintayed devi
maṇi-maṇḍapam uttamam
triloki-sukha-sarvasvam
suyantram keli-vallabham

tat-that; adhaḥ-from; cintayet-should meditate; devi-O goddess; maṇi-jewelled; maṇḍapam-temple; uttamam-transcendental; triloki-three worlds; sukha-happiness; sarvasvam-be-all and end-all; suyantram-with beautiful architecture; keli-vallabham-the ideal place for the Lord to perform pastimes;

{ }"O goddess, he should meditate on the Lord's beautiful transcendental jewel pastime-palace there that holds the treasure of the greatest bliss in the three worlds.

Texts 45-48

tatra simhāsane ramye
nānā-ratna-maye sukhe
sumano-'dhika-mādhurya-
komale sukha-saṁstare

dharmārtha-kāma-mokṣākhyā-
catuspādair virājite
brahma-viṣṇu-maheśānām
śiro-bhūṣaṇa-bhūṣitam

tatra prema-bharākrāntam
kiśoram pīta-vāsasam
kalaya-kusuma-śyāmam
lāvaṇyaika-niketanam

līlā-lasa-sukhāmbhodhi-
sammagnaṁ sukha-sāgaram
navīna-nīradābhāsam
candrakāñcita-kuṇṭalam

tatra-there; simhāsane-on a throne; ramye-charming; nānā-with various; ratna-jewels; maye-constructed; sukhe-delightful; sumanaḥ-with Sumanah flowers; adhika-and other flowers; mādhurya-sweet; komale-and delicate; sukha-happiness; saṁstare-spreading; dharmā-religiosity; ārtha-economic development; kāma-sense-gratification; mokṣā-and liberation; ākhyā-named; catuh-pādaiḥ-with four sides; virājite-appears very splendid; brahma-of Brahma;

viṣṇu-Viṣṇu; maheśānām-and Śiva; śirah-bhūṣaṇa-by the crowns; bhūṣitam-decorated; tatra-there; prema-bharā-ākrāntam-full of spiritual love; kiśoram-youth; pīta-with yellow; vāsasam-garments; kalaya-kusuma-as a kalaya flower; śyāmam-dark; lāvaṇya-of beauty; eka-exclusive; nīketanam-abode; līlā-of transcendental pastimes; rasa-of the mellows; sukhā-of bliss; āmbhodhi-in the ocean; sammagnam-immersed; sukha-of happiness; sāgaram-an ocean; navīna-new; nīradā-cloud; ābhasam-splendor; candrakā-āñcita-with beautiful curling; kuṅṭalam-looks of hair.

He should meditate on an affectionate youth dark as a kalaya flower, dressed in yellow garments, a palace of transcendental handsomeness, an ocean of bliss, plunged in the blissful nectar ocean of transcendental pastimes, splendid as a new monsoon cloud, with charming curly hair, and His feet decorated with the crowns of Brahmā, Viṣṇu and Śiva, who sits there on a charming jewel throne there graceful with sumanāḥ flowers, blissful, and splendid with its four feet religion, economic development, sense gratification, and liberation.

Text 49

tasmāt yā yathā bhuvi vartante iti nyāyāc ca svatantra eva dvārakā-mathurā-gokulātmakaḥ śrī-kṛṣṇalokaḥ svayam-bhagavato vihārāspadatvena bhavati sarvopātīti siddham. ata eva vṛndāvanam gokulam eva sarvopari virājamānam golokatvena prasiddham.

tasmāt-therefore; yāḥ yathā bhuvi vartante iti-the verse from the Skānda Purāṇa quoted on page 710 of this book; nyāyāt-from the nyāya-śāstra; ca-also; svatantraḥ-independent; eva-certainly; dvārakā-mathurā-gokulā-ātmakaḥ-consisting; of Dvārakā, Mathurā, Gokula; śrī-kṛṣṇalokaḥ-Kṛṣṇaloka; svayam-bhagavataḥ-of the Supreme Personality of Godhead; vihāra-of transcendental pastimes; aspadatvena-as the abode; bhavati-is; sarva-upari-above all other planets; siddham-celebrated; ataḥ eva-therefore; vṛndāvana-Vṛndāvana; gokulam-also known as Gokula; eva-certainly; sarva-upari-above all other planets; virājamānam-manifested; golokatvena-as Goloka; prasiddham-is famous.

{ }This evidence from the Svāyambhuva-āgama and the Skānda Purāṇa clearly shows that the planet of Lord Kṛṣṇa is the highest planet in the spiritual world. Known as Goloka, it is famous as the place where the Original Personality of Godhead manifests His eternal pastimes. It is divided into three parts: 1. Gokula, 2. Mathurā, and 3. Dvārakā.

Text 50

brahma-saṁhitāyām īśvaraḥ paramaḥ kṛṣṇaḥ ity upakramya

brahma-saṁhitāyām-in the Brahma-saṁhitā; īśvaraḥ paramaḥ kṛṣṇaḥ iti upakramya-beginning with the following verse (5.1):

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

{ }The abode of Śrī Kṛṣṇa is described in Brahma-saṁhitā (1-5):

"Kṛṣṇa, Who is known as Govinda, is the Supreme Personality of Godhead. He has an eternal blissful spiritual body. He is the Origin of all. He has no other origin and He is the prime cause of all causes.*

Text 51

sahasra-patram kamalam
gokulākhyam mahat-padam
tat-karṇikāram tad-dhāma
tad anantāṁśa-sambhavam

sahasra-patram-with thousands of petals; kamalam-resembling a lotus flower; gokula-ākhyam-named Gokula; mahat-padam-the supreme abode; tat-karṇikāram-the whorl of that lotus flower; tat-dhāma-the abode of the Lord; tat-that; ananta-āṁśa-from the expansion of energy of Ananta; sambhavam-creation.

{ }"Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Kṛṣṇa. This lotus-shaped supreme abode is created by the will of Lord Ananta.*

Text 52

karnikāram mahad-yantram
ṣaṭ-konam vajra-kīlakam
ṣaḍ-aṅga-ṣaṭpadi-sthānam
prakṛtyā puruṣeṇa ca
premānanda-mahānanda-
rasenāvasthitam hi yat
jyotīrūpena manunā
kāma-bījena saṅgatam

karnikāram-the whorl; mahat-great; yantram-figure; ṣaṭ-konam-hexagonal;

vajra-self-luminous like a diamond; kilākam-the central support; ṣaṭ-aṅga-a hexagon; ṣaṭ-pādi-with six-fold divisions; sthānam-the abode; prakṛtyā-with the predominated aspect; puruṣeṇa-with the predominating aspect; ca-and; prema-ānanda-in the form of the bliss of prema; māha-ānanda-rasena-with all the mellows of transcendental bliss; āvasthitam-situated; hi-certainly; yat-Who is; jyotī-rūpena-illuminating; manunā-with the mantra; kāma-bijena-known as the kama bija-gayatri; saṅgatam-fitted.

{ }"The whorl of that transcendental lotus is the realm wherein dwells Kṛṣṇa. It is a hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond, the central supporting figure of self-luminous Kṛṣṇa stands as the transcendental source of all potencies. The holy name consisting of eighteen transcendental letters is manifested in a hexagonal figure with six-fold divisions.**

Text 53

tat-kiñjalkam tad aṁśānām
tat-patrāṇi śriyām api

tat-of that lotus; kiñjalkam-the petals; tat-His; aṁśānām-(being the abodes) of the part and parcel gopas; tat-its; patrāṇi-leaves; śriyām-of the gopīs; headed by Śrī Rādhikā; api-also.

{ }"The whorl of that eternal realm Gokula is the hexagonal abode of Kṛṣṇa. Its petals are the abodes of gopas who are part and parcel of Kṛṣṇa, to Whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the garden-like dhāma, i.e., spiritual abode of Śrī Rādhikā, the most beloved of Kṛṣṇa.**

Text 54

catur-asraṁ tat paritaḥ
śveta-dvīpākhyam adbhutam
catur-asraṁ catur-mūrteś
catur-dhāma catuṣ-kṛtam

caturbhiḥ puruṣārthaiś ca
caturbhir hetubhir vṛtam
sūlair daśabhir ānaddham
ūrdhva-adhaḥ dik-vidikṣu api

aṣṭabhir nidhibhir juṣtam
aṣṭabhiḥ siddhibis tathā

manu-rūpaiś ca daśābhir
dik-pālaiḥ parito vṛtam

śyāmir gauraiś ca raktaiś ca
śuktaiś ca pārṣa-darśabhiḥ
śobhitam śaktibhis tābhir
adbhūtabhiḥ samantataḥ

catuh-asram-there is a quadrangal; tat-Gokula; paritaḥ-surrounding; śveta-dvīpa-ākhyam-named Svetadvīpa; adbhutam-mysterious; catuh-asram-that quadrangal; catur-mūrteḥ-of the four primary expansions of Kṛṣṇa; catuh-dhāmam-the four abodes; catuh-kṛtam-divided in four; caturbhiḥ-puruṣaḥ-ārthaiḥ-by the four-fold human requirements; ca-also; caturbhiḥ hetubhiḥ-by the four Vedas; vṛtam-enveloped; sulaiḥ-with tridents; daśabhiḥ-ten; ānaddham-fixed; ūrdhva-adhaḥ-including up and down; dik-vidikṣa-in ten directions; api-also; aṣṭabhiḥ-with eight; nidhibhiḥ-the jewels; juṣṭam-decorated; aṣṭabhiḥ-with eight; siddhibhiḥ-mystic perfections; tatha-moreover; manu-of mantras; rupaiḥ-in the form; ca-also; daśābhiḥ dik-pālaiḥ-by the ten protectors of the directions; paritaḥ-surrounding; vṛtam-enveloped; śyāmaiḥ-blue; gauraiḥ-yellow; ca-and; raktaiḥ-red; ca-and; śuklaiḥ-white; ca-and; pārṣada-with the associates; ṛṣabhaiḥ-best; śobhitam-shining; śaktibhiḥ-with the potencies; tābhiḥ-these; adbhutābhiḥ-extraordinary; samantataḥ-on all sides.

{ }"(The surrounding external plane of Gokula is described in this verse) There is a mysterious quadrangular place named Śvetadvīpa surrounding the outskirts of Gokula. Śvetadvīpa is divided into four parts on all sides. The abode of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the four-fold human requirements such as piety, wealth, passion and liberation as also by the four Vedas viz., Ṛg, Sama, Yajur and Atharvā, which deal with the mantra, and which are the basis of achievements of the four-fold mundane requirements. Ten tridents are fixed in the ten directions, including the zenith and nadir. The eight directions are decorated with the eight jewels of mahapadma, padma, sankha, makara, kacchapa, mukunda, kunda, and nīla. There are ten protectors (dik-pālas) of the directions in the form of mantras. The associates of the hue of blue, yellow, red and white and the extraordinary potencies bearing the names of vimāla, etc., shine on all sides."**

Text 55

tatrāgre brahma-stave

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam ity upakramya

tatrā-there; āge-in the beginning; brahma-of Lord Brahma; stave-in the prayers

(Brahma-saṁhitā); cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīh
abhipālayantam iti upakramya-in Brahma-saṁhitā (5.19):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi

{ }The supreme abode of Śrī Kṛṣṇa is also described in the following verses from
the beginning of Lord Brahmā's prayers in the Brahma-saṁhitā (5.29 and 43):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the
cows, yielding all desires, in abodes built with spiritual gems and surrounded by
millions of purpose trees. He is always served with great reverence and affection
by hundreds of thousands of goddesses of fortune."*

Text 56

goloka-nāmni nija-dhāmni tale ca tasya
devi-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam aham bhajāmi

goloka-nāmni nija-dhāmnin-in the planet known as Goloka Vṛndāvana, the
personal abode of the Supreme Personality of Godhead; tale-in the part
underneath; ca-also; tasya-of that; devī-of the goddess Durgā; maheśa-of Lord
Śiva; hari-of Nārāyaṇa; dhāmasu-in the planets; teṣu teṣu-in each of them; te te-
those respective; prabhāva-nicayāḥ-opulences; vihitāḥ-established; ca-also; yena-
by whom; govindam-unto that Govinda; ādi-puruṣam-the original Supreme
Personality of Godhead; tam-unto Him; aham-I; bhajāmi-offer my obeisances.

"Below the planet named Goloka Vṛndāvana are the planets known as Devī-
dhāma, Maheśa-dhāma and Hari-dhāma. These are opulent in different ways. They
are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I
offer my obeisances unto Him."*

Text 57

sahasrāṇi patrāṇi yatra tat kamalam cintāmaṇimayam padmam tad-rūpam. tac ca
mahat sarvotkr̥ṣtam padam mahato mahā-bhagavato va padam śrī-mahā-
vaikuṇṭham ity arthaḥ. tat tu nānā-prakāram ity āśankya prakāra-viśeṣeṇa niścinoti
gokulākhyam iti. gokulam ity ākhyā prasiddhir yasya tad go-gopa-vāsa-rūpam ity

arthaḥ. rūḍhir yogam apaharati ity nyāyena tasyaiva pratīteḥ. tata etad anuṅaṭvenaivottara-grantho 'pi vyākhyeyaḥ. tasya śrī-kṛṣṇasya dhāma nanda-yaśodādibhiḥ saha vāsa-yogyam mahāntapuram.

sahasrāṇi-thousands; patrāṇi-of petals; yatra-where; tat-that; kamalam-lotus flower; cintāmaṇi-mayam-consisting of cintāmaṇi jewels; padmam-lotus; tat-rūpam-in that form; tat-that; ca-also; mahat-great; sarva-utkr̥ṣṭam-above all other planets; padam-abode; mahataḥ-of the great; mahā-bhagavataḥ-in relation to the Supreme Personality of Godhead; va-or; padam-abode; śrī-mahā-vaikuṅṭham-known as Mahā-vaikuṅṭha; iti-thus; arthaḥ-the meaning; tat-therefore; tu-but; nānā-various; prakāram-types; iti-thus; āsaṅkhyā-considering; prakāra-type; viśeṣeṇa-specific; niścinoṭi-he establishes; gokulā-ākhyam-known as Gokula; iti-thus; gokulam-Gokula; iti-thus; ākhyā-name; prasiddhiḥ-fame; yasya-of which; tat-that; go-of the surabhi cows; gopa-and the cowherd men; vāsa-residence; rūpam-in the form of; iti-thus; arthaḥ-the meaning; ruchīḥ-the generally accepted meaning of a word; yogam-the etymological derivation of a word; apaharati-supercedes; iti-thus; nyāyena-from the Nyaya-sastra; tasya-of Gokula; eva-certainly; pratīteḥ-because of conviction; tataḥ-therefore; etat-this; anuṅaṭvena-according to the qualities; eva-certainly; uttara-granthaḥ-the previous quotation from the Brahma-saṁhitā; api-also; vyākhyeyaḥ-may be explained; tasya-of Him; śrī-kṛṣṇasya-Śrī Kṛṣṇa; dhāma-the abode; nanda-with Nanda Mahārāja; yaśoda-Yaśoda Mata; ādibhiḥ-and the other cowherd residents of Vṛndāvana; saha-accompanied; vāsa-residence; yogyam-the etymological derivation of a word; apaharati-supercedes; iti-thus; nyāyena-from the Nyaya-sastra; tasya-of Gokula; eva-certainly; pratīteḥ-because of conviction; tataḥ-therefore; etat-this; anuṅaṭvena-according to the qualities; eva-certainly; uttara-granthaḥ-the previous quotation from the Brahma-saṁhitā; api-also; vyākhyeyaḥ-may be explained; tasya-of Him; śrī-kṛṣṇasya-Śrī Kṛṣṇa; dhāma-the abode; nanda-with Nanda Mahārāja; yaśodā-Yaśodā Mata; ādibhiḥ-and the other cowherd residents of Vṛndāvana; saha-accompanied; vāsa-residence; yogyam-suitable; mahā-great; āntaḥ-puram-inner residence.

{ }In these verses from Brahma-saṁhitā the abode of Śrī Kṛṣṇa is described as a great thousand-petaled lotus flower made of transcendental cintāmaṇi jewels. The phrase "mahat padam" may be interpreted to mean either "the greatest abode" or "the abode of the supremely great Personality of Godhead".

Because this transcendental abode of Śrī Kṛṣṇa is divided into three parts (Gokula, Mathurā, and Dvārakā), the author of Brahma-saṁhitā specifies the abode of Gokula as the object of his description. The word "gokula" is generally understood to mean "an abode of cowherd men and cows" and this meaning should be accepted in spite of any number of other fanciful interpretations, based on etymology, that may be offered. The rejection of other interpretations of this word is supported by the following statement of nyāya-śāstra:

"The generally understood meaning of a word is its primary meaning, and etymology-based meanings are secondary to that generally understood meaning."

In this way the Gokula described in these verses should be understood as the

abode of Śrī Kṛṣṇa, Nanda, Yaśodā, and all their friends and relatives.

Text 58

tasya svarūpam āha tat iti. anantasya śrī-baladevasyāmsāt sambhavo nityāvīrbhāvo yasya tat. tathā tantreṇaitad api bodhyate. ananto 'mśo yasya tasya śrī-baladevasyāpi sambhavo nivāso yatra tad iti.

tasya-of Śrī Kṛṣṇa's abode; svarūpam-actual nature; āha-describes; tat iti-in the phrase beginning with the word "tat" (Text 51, quoted on page 730); anantasya-of Ananta; śrī-baladevasyā-of Lord Baladeva; āmsāt-from the plenary portion; sambhavaḥ-manifestation; nityā-eternal; āvīrbhāvaḥ-manifestation; yasya-of which; tat-that; tathā-in the same way; tantreṇa-by the tantra-sastra; etat-this; api-also; bodhyate-is understood; anantaḥ-Ananta; amśaḥ-plenary portion; yasya-of whom; tasya-of Him; śrī-baladevasyā-Śrī Baladeva; āpi-also; sambhavaḥ-the word "sambhavaḥ"; nivāsaḥ-residence; yatra-where; tat-that; iti-thus.

{ }In the verse from Brahma-saṁhitā quoted in Text 51 the abode of Śrī Kṛṣṇa is described as created by the will of Lord Ananta, who is a plenary expansion of Lord Balarāma. In this verse we may also note that the word "sambhavam" may also be interpreted to mean "residence", in which case the phrase "anantāmsā-sambhavam" means "the place where Kṛṣṇa and Balarāma (from whom Ananta is expanded) enjoy transcendental pastimes".

Text 59

sarva-mantra-gaṇa-sevitasya śrīmad-aṣṭādaśākṣarākhyā-mahā-mantra-rājasya bahu-pīṭhasya mukhyaṁ pīṭham ity āha karṇikāram iti dvayena. mahad-yantram iti yat-pratikṛtir eva sarvatra yantratvena pūjārtham likhyata ity arthaḥ. yantratvam eva darśayati ṣaṭ-koṇa abhyāntare yasya tat vajra-kīlakam hīraka-kīlaka-śobhitam. ṣaṭ-koṇatve prayojanam āha sad aṅgāni yasyāḥ sā yā ṣaṭ-padī śrīmad-aṣṭādaśākṣarī tasyāḥ sthānam. prakṛtir mantrasya svarūpam svayam eva śrī-kṛṣṇaḥ. kāraṇa-rūpatvāt, puruṣaś ca sa eva tad-devatā-rūpaḥ, tābhyām avasthitam adhiṣṭhitam. dvayor api viśeṣaṇam premeti. prema-rūpā yā ānandā mahānanda-rasās tat-paripāka-bhedās tad-ātmakena, tathā jyotī-rūpeṇa sva-prakāśena manunā mantra-rūpeṇa ca kāma-bījenāvasthitam iti mūla-mantrāntargatatve 'pi pṛthag ukṛtiḥ kutracid vaiśiṣṭyāpekṣayā. tad evam tad dhāmoktva tad-āvaraṇāny āha tat iti. tasya karṇikārasya kiṅjalkam kiṅjalkas tal-lagnābhyāntara-valaya ity arthaḥ. tad-amśānām tasminn amśo dayo vidyate yeṣām teṣām sajātiyānām dhāmety arthaḥ. gokulākhyam ity ukter eva teṣām taj-jātiyatvam śrī-śukadevena cuktam.

sarva-by all; mantra-of mantras; gaṇa-by the multitude; sevitasya-served; śrī-mat-aṣṭādaśā-ākṣarā-as the eighteen-syllable Kṛṣṇa-mantra; ākhya-known; mahā-mantra-of mantras; rājasya-of the king; bahu-pīṭhasya-written in many places;

mukhyam-principal; pīṭham-place; iti-thus; āha-he describes; karṇikāram-iti dvayena-the two verses quoted in Text 52 (pp. 730-731); mahat-yantram-the word "mahad-yantram"; iti-thus; yat-of which; pratikṛtiḥ-figure; eva-certainly; sarvatra-everywhere; yantratvena-as a mystic diagram; pūjā-artham-for the purpose of worship; likhyate-is written; iti-thus; arthaḥ-the meaning; yantratvam-the figure; eva-certainly; darśayati-reveals; ṣaṭ-koṇaḥ-an hexagonal shape; abhyāntare-within; yasya-which; tat-that; vajra-kilakam-the word "vajra-kilakam"; hīraka-kīlaka-śobhitam-self-luminous like a diamond; ṣaṭ-koṇatve-in the matter of the hexagonal shape; prayojanam-necessity; āha-he describes; sat-six; aṅgāni-parts; yasyāḥ-of which; sā-that; yā-which; ṣaṭ-paḍī-with six parts; śrīmat-aṣṭādaśā-ākṣarī-consisting of sixteen letters; tasyāḥ-of that; sthānam-the abode; prakṛtiḥ-origin; mantrasya-of the mantra; svarūpam-original form; svayam-personally; eva-certainly; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; kāraṇa-rūpatvāt-because of being the origin; puruṣaḥ-the Supreme Person; ca-also; saḥ-He; eva-certainly; tat-of that mantra; devatā-rūpaḥ-the presiding deity; tābhyām-by them; avasthitam-situated; adhiṣṭhitam-established; dvayoḥ-of the two; api-also; viśeṣaṇam-adjective; prema iti-"premananda-mahananda"; prema-pure love of Godhead; rūpaḥ-consisting of; ye-which; ānandā-bliss; mahā-ānandā-of intense bliss; rasāḥ-various tastes; tat-paripāka-bhedāḥ-with fully developed variety; tat-ātmakena-consisting of that; tathā-in the same way; jyotī-rūpena-in the splendid form; sva-prakāśena-His own manifestation; manunā-by the words; mantra-rūpena-in the form of the mantra; ca-also; kāma-bījenā-by the kama-bija-syllables; āvasthitam-situated; iti-thus; mūla-mantrā-the mula-mantra; antargatatve-situated within; api-also; pṛthak-specific; uktiḥ-statement; kutracit-in certain places; vaiśiṣṭyā-āpekṣayā-singled out; tat-therefore; evam-in this way; tat-that; dhāma-abode; uktva-having described; tat-of that; āvaraṇāni-coverings; āha-he describes; tat iti-in the verse beginning "tat-kinjalkam" (Text 53 quoted on page 731); tasya-of that lotus flower; karṇikārasya-of the whorl; kiñjalkam-the petals; kiñjalkaḥ-petals; tat-lagnā-abhyantara-situated within; valayaḥ-circle; iti-thus; arthaḥ-the meaning; tat-amśānām-of His parts and parcels; tasmin-in that; amśaḥ-part and parcel; dayaḥ-portion; vidyate-is; yeṣām-of whom; teṣām-of them; sajātiyānām-of Kṛṣṇa's relatives; dhamā-the abode; iti-thus; arthaḥ-the meaning; gokulā-ākhyam-known as Gokula; iti-thus; ukteḥ-from the statement; eva-certainly; teṣām-of them; tat-jātiyatvam-status as Kṛṣṇa's relatives; śrī-śukadevena-by Śrīla Śukadeva Gosvāmī; ca-also; uktam-described.

{ }Although the eighteen-syllable Kṛṣṇa mantra (klīm kṛṣṇāya govindāya gopījanavallabhāya svāhā) is written in many places, the most important place it is written is described in the Brahma-saṁhitā verse quoted in Text 52. In this verse this mantra is described as written in a hexagonal figure in the form of a mystic diagram. Within that hexagonal mystic diagram is situated the form of Śrī Kṛṣṇa, who is luminous as a diamond. The six words of the mantra are written on the six sides of the hexagon. In that abode reside the predominated (prakṛti) and predominating (puruṣa) aspects of the Absolute. Both the predominated and predominating aspects are described as "pramānanda-mahānanda-rasaṇa avasthitam" (immersed in the bliss of countless varieties of exchanges of spiritual love).

The kāma-bija syllable (klīm) is described in these verses as situated within the

eighteen-syllable kṛṣṇā-mantra.

After the description of the internal abode of Śrī Kṛṣṇa, which is the whorl of the lotus-flower known as Goloka, there is a description of the petals situated about that abode. Those petals are the abodes of the cowherd residents of Goloka, who are all the relatives and friends of Śrī Kṛṣṇa. That the cowherds of Vṛndāvana are the relatives of Kṛṣṇa is described by Śukadeva Gosvāmī in the following verse (Śrīmad-Bhāgavatam 10.36.15):

Text 60

evam kakudminam hatvā
stūyamānaḥ svajātibhiḥ
viveśa goṣṭham sabalo
gopīnām nayanotsavaḥ. iti.

evam-in this way; kakudminam-the bull-demon Aristasura; hatvā-having killed; stūyamānaḥ-praised; svajātibhiḥ-by His relatives; viveśa-entered; goṣṭham-Vrajabhumi; sa-with; balaḥ-Balarāma; gopīnām-of the gopīs; nayana-for the eyes; utsaval-festival; iti-thus.

{ } "After killing the Ariṣṭa demon, who had assumed the form of a bull, Lord Kṛṣṇa became the cynosure of all eyes. With Balarāma, He triumphantly entered Vṛndāvana village, and the cowherd men, who were all His relatives, glorified Him and Balarāma with great jubilation."*

Text 61

tasya kamalasya patrāṇi śriyān tat-preyasīnām śrī-rādhādīnām upavana-rūpāṇi dhāmānīty arthaḥ. atra patrāṇām ucchrita-prāntānām mūla-sandhiṣu vartmani, agrima-sandhiṣu goṣṭhāni jneyāni. akhaṇḍa-kamalasya gokulākhyatvāt tathaiva samāveśāc ca.

tasya-of that; kamalasya-lotus-shaped abode of Śrī Kṛṣṇa; patrāṇi-the petals; śriyām-of the goddesses of fortune; tat-preyasīnām-very dear to Śrī Kṛṣṇa; śrī-rādhā-ādīnām-of Śrīmatī Rādhārāṇī and the other gopīs; upavana-rūpāṇi-consisting of the gardens; dhāmānī-abodes; iti-thus; arthaḥ-the meaning; atra-there; patrāṇām-of the petals; ucchrita-prāntānām-raised; mūla-sandhiṣu-at the place where the petal meets the whorl; vartmani-the pathways; agrima-sandhiṣu-on the extensions of the petals; goṣṭhāni-the cow pastures; jneyāni-may be known; akhaṇḍa-unbroken; kamalasya-of the lotus flower; gokulā-ākhyatvāt-because of being named Gokula; tatha-in the same way; eva-certainly; samāveśāt-because of being situated together; ca-also.

{ } On this lotus flower of Goloka Vṛndāvana are many petals known as "patrāṇi

śriyām", the many gardens which are abodes of Śrīmatī Rādhārāṇī and the gopīs. Where these petals join the whorl of the Goloka lotus flower, the paths of Goloka are situated, and the extensions of these petals are the places of the cow-pastures of Goloka. In this way the different parts of the lotus flower of Gokula Vṛndāvana are described.

Text 62

caturasram iti. tad-bahiḥ caturasram tasya gokulasya bahiḥ sarvataś caturasram catuṣkoṅātmakam sthalaṁ śvetadvīpākhyam iti tad-amśe gokulam iti nāma-viśeṣābhāvāt. kintu caturasrābhyantara-maṇḍalaṁ vṛndāvanākhyam bahir maṇḍalaṁ kevalam śvetadvīpākhyam jñeyam goloka iti yat-paryayaḥ. tad idam kroḍī-kṛta gokulam vṛndāvanākhyayāti-prasiddham iti na nirdiṣṭam. kroḍī-kṛta-tat-sarvam asya tu bahir maṇḍalaṁ goloka-śvetadvīpākhyam jñeyam.

caturasram iti-a description of the verses from the Brahma-saṁhitā quoted in Text 54 (pps. 732-733); tat-bahiḥ-beyond that; caturasram-quadrangular place; tasya-of that; gokulasya-Gokula; bahiḥ-outside; sarvataḥ-everywhere; caturasram-quadrangular; catuṣkoṅā-ātmakam-quadrangular; sthalaṁ-place; śvetadvīpā-Svetadvīpa; ākhyam-named; iti-thus; tat-of that; amśe-on a part; gokulam-Gokula; iti-thus; nāma-name; viśeṣā-specific; ābhāvāt-from the non-existence; kintu-however; caturasrā-the quadrangular place; ābhyantara-within; maṇḍalaṁ-area; vṛndāvana-as Vṛndāvana; ākhyam-known; bahiḥ-external; maṇḍalaṁ-area; kevalam-exclusively; śvetadvīpā-as Svetadvīpa; ākhyam-named; jñeyam-known; golokah iti-as Goloka; yat-which; paryayaḥ-sequence; tat-therefore; idam-this; kroḍī-kṛta-in the middle; gokulam-Gokula; vṛndāvanā-Vṛndāvanā; ākhyayā-by the name; āti-very prasiddham-famous; iti-thus; na-not; nirdiṣṭam-indicated; kroḍī-kṛta-in the middle; tat-sarvam-everything; asya-of that; tu-but; bahiḥ-ourside; maṇḍalaṁ-area; goloka-Goloka; śvetadvīpā-Svetadvīpa; ākhyam-named; jñeyam-may be known.

{ }Now we will discuss the Brahma-saṁhitā verses quoted in Text 54. These verses describe the quadrangular place named Śvetadvīpa, which surrounds the outskirts of Gokula. The external part of that quadrangle is known as Śvetadvīpa, and the central part is known as Vṛndāvana. The entire area is known as Goloka-Śvetadvīpa.

Text 63

catur-murteś catur-vyūhasya śrī-vāsudevādi-catuṣṭyāsya catuṣkṛtām caturdhā vibhaktām catur dhāma. kintu deva līlātvāt tad-upari vyoma-yāna-sthā eva te jñeyā hetubhiḥ puruṣārtha-sāadhanair manu-rūpaiḥ sva-sva-mantrātmakair indrādibhiḥ. śyāmair-ity-ādibhir iti caturbhir vedair ity arthaḥ. śaktibhiḥ śrī-vimalādibhir ity arthaḥ.

catuh-murteḥ-four forms; catuh-vyūhasya śrī-vāsudeva-ādi-catuṣṭayasya-of the quadruple expansion of Vasudeva, Sankarsana, Pradyumna, and Aniruddha; catuṣkṛtām-fourfold; caturdhā vibhaktam-in four parts; catuh-dhāma-four abodes; kintu-however; deva-of the Personality of Godhead; līlātvāt-because of the pastimes; tat-Him; upari-above; vyoma-yāna-sthāḥ-situated in the sky; eva-certainly; te-they; jñeyaḥ-may be known; hetubhiḥ-with causes; puruṣā-artha-sādhanaḥ-with the processes for attaining the four goals of human life; manu-rūpaiḥ-in the forms of mantras; sva-sva-with individual; mantra-ātmakaiḥ-mantras; indrā-Indra; ādibhiḥ-beginning with; śyāma-blue; iti-adibhiḥ-beginning with; iti-thus; caturbhiḥ-with four; vedaiḥ-Vedas; iti-thus; arthaḥ-the meaning; śaktibhiḥ-with the potencies; śrī-vimalā-ādibhiḥ-Vimala and others; iti-thus; arthaḥ-the meaning.

{ }The abodes of the four expansions of Lord Kṛṣṇa (Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha) are situated in the four sides of the quadrangle of Śvetadvīpa. These four sides of Śvetadvīpa are also the places where the four-fold mundane requirements (piety, wealth, passion, and liberation), are situated. Also situated in these quadrants are the four Vedas which contain mantras enabling one to attain the four mundane requirements, the ten protectors (dik-pālas) of the directions in the form of mantras, the associates of the hue of blue, yellow, red, and white, and the extraordinary potencies bearing the names of Vimalā etc.

Text 64

kṛṣṇaṁ ca tatra chandobhiḥ
stūyamānaṁ suvismitaḥ iti śrī-daśamokteḥ.

kṛṣṇam-Kṛṣṇa; ca-also; tatra-there; chandobhiḥ-by the Vedic hymns; stūyamānam-glorified; suvismitaḥ-struck with wonder; iti-thus; śrī-daśama-of the Tenth Canto of Śrīmad-Bhāgavatam; ukteḥ-from the statement.

{ }This is also described in Śrīmad-Bhāgavatam (10.28.18):

"When the cowherd men saw Kṛṣṇa, being glorified by the Personified Vedas in the spiritual world, they felt wonderfully blissful."*

Text 65

iyam ca bṛhad-vāmana-purāṇa-prasiddhiḥ. yathā bhagavati śruti-prārthana-pūrvakāni padyāni.

iyam-this; ca-also; bṛhat-vāmana-purāṇa-in the Vāmana Purāṇa; prasiddhiḥ-fame; yathā-just as; bhagavati-to the Supreme Personality of Godhead; śruti-of

the Personified Vedas; prārthana-prayers; pūrvakāni-previous; padyāni-verses.

{ }This description of the Goloka Vṛndāvana planet is confirmed by the passage following the prayers of the Personified Vedas in the Vāmana Purāṇa:

Text 66

ānanda-rūpam iti yad
vidanti hi pura-vidaḥ
tad rūpaṁ darśayāsmākaṁ
yadi deyo varo hi naḥ

ānanda-of transcendental bliss; rūpam-form; iti-thus; yat-which; vidanti-know; hi-certainly; pura-vidaḥ-the great sages of the past; tat-that; rūpam-form; darśayā-please show; āsmākaṁ-to us; yadi-if; deyaḥ-should be given; varaḥ-a benediction; hi-certainly; naḥ-to us.

{ }"The Personified Vedas said: O Lord, if You wish to bestow a benediction upon us, then please show us Your original blissful form, which was known to the great sages of ancient times.

Text 67

śrutvaitad darśayām āsa
svaṁ lokaṁ prakṛteḥ param
kevalānubhavānanda-
mātram akṣaram avyayam

śrutva-having heard; etat-this; darśayām āsa-revealed; svam-His own; lokam-planet; prakṛteḥ-the material nature; param-above; kevala-transcendental; anubhāva-by experience; ānanda-bliss; mātram-consisting of; akṣaram-without death; avyayam-or decay.

{ }"Hearing His devotees' request, the Lord revealed to them His own planet, where there is no decay or death, where there is only transcendental bliss, which is above the world of matter, . . .

Text 68

yatra vṛndāvanaṁ nāma
vanam kāma-dughair drumaiḥ
manorama-nikuñjādhyam

sarvartu-sukha-saṁyutam

yatra-where; vṛndāvanam-Vṛndāvana; nāma-named; vanam-forest; kāma-dughaiḥ drumaiḥ-with desire trees; manorama-enchanting; nikuñja-with groves; aḍhyam-enriched; sarva-all; rtu-in season; sukha-with happiness; saṁyutam-endowed.

{ } . . . where is the forest named Vṛndāvana, which is pleasant in every season and rich with charming groves and desire trees, . . .

Text 69

yatra govardhano nāma
sunirjhara-darī-yutaḥ
ratna-dhatu-mayaḥ śrīmān
supakṣi-gaṇa-saṅkulaḥ

yatra-where; govardhanaḥ-Govardhana Hill; nāma-named; su-excellent; nirjhara-streams and waterfalls; darī-and caves; yutaḥ-endowed; ratna-jewels; dhatu-and minerals; mayaḥ-consisting of; śrīmān-beautiful and opulent; supakṣi-with handsome birds; gaṇa-multitudes; saṅkulaḥ-filled.

{ } . . . where is the beautiful and opulent hill named Govardhana, which is filled with pleasant streams, waterfalls, and caves with many minerals and precious jewels, and crowded with many handsome birds, . . .

Text 70

yatra nirmala-pānīyā
kālindī sevitaṁ varā
ratna-baddhobhaya-taṭā
hansa-padmādi-saṅkulā

yatra-where; nirmala-pure; pānīyā-water for drinking; kālindī-the Yamunā river; sevitaṁ-served; varā-excellent; ratna-baddha-full of jewels; ubhaya-both; taṭā-shores; hansa-with swans; padmā-lotus flowers; ādi-and others; saṅkulā-crowded.

{ } . . . where is the Yamunā river, whose waters are pure nectar, which is crowded with many swans, lotus flowers, and other pleasant flowers and birds, and the shores of which are paved with precious gems, . . .

Text 71

śāśvad rasa-rasonmattam
yatra gopī-kadambakam
tat-kadambaka-madhyasthaḥ
kiśorākṛtir acyutaḥ. iti.

śāśvat-continually; rasa-of the rasa-dance; rasa-by the transcendental mellows;
unmattam-maddened; yatra-where; gopī-of gopīs; kadambakam-multitude; tat-
kadambaka-of that multitude; madhya-sthaḥ-in the midst; kiśorā-with a youthful;
ākṛtiḥ-form; acyutaḥ-the infallible Personality of Godhead; iti-thus.

{ } . . . where the youthful Supreme Personality of Godhead eternally stays,
surrounded by a multitude of gopīs and intoxicated with the nectar of the rāsa
dance."

Text 72

etat-anusāreṇa śrī-hari-varṇa-vacanam apy evaṁ vyākhyeyam. tad yathāha
śakruḥ

svargād urdhvam brahmaloko
brahmrṣi-gaṇa-samvṛtaḥ
tatra soma-gatiś caiva
jyotiṣām ca mahātmanām

etat-anusāreṇa-also confirming this; śrī-hari-varṇa-of the Hari-varṇa;
vacanam-the statement; api-also; evaṁ-in the same way; vyākhyeyam-may be
explained; tat-therefore; yatha-just as; aha-said; sakruḥ-Indra; svargāt-
Svargaloka; urdhvam-above; brahmalokaḥ-the Vaikuntha planets; brahma-rṣi-
great sages; gaṇa-samvṛtaḥ-inhabited; tatra-there; soma-of soma; gatiḥ-the
destination; ca-also; eva-certainly; jyotiṣām-of the brahmajyoti effulgence; ca-
also; mahā-atmānam-of saintly persons.

{ } That the abode of Śrī Kṛṣṇa is the highest spiritual planet is also confirmed in
the following verses of the Hari-varṇa, where King Indra says:

"Above the celestial material planets is the spiritual world, where the
Personified Vedas, Nārada, Śiva, the gaṇas, the impersonalists merged in the
Brahman effulgence, and the great devotees reside.

Text 73

tasyopari gavām lokaḥ

sadhyās taṁ pālayanti hi
sa hi sarva-gataḥ kṛṣṇa
mahākāśa-gato mahān

tasya-that; upari-above; gavām-of surabhi cows; lokaḥ-the planet; sadhyaḥ-advanced saintly; persons; tam-for that place; pālayanti-protect; hi-certainly; saḥ-that planet; hi-certainly; sarva-gataḥ-above everything; kṛṣṇa-O Lord Kṛṣṇa; mahā-ākāśa-gataḥ-situated in the spiritual world; mahān-great.

{ }"Above that realm is the planet of surabhi cows. Great saints protect that place. The all-pervading Supreme Personality of Godhead, Lord Kṛṣṇa, resides there.

Text 74

upary upari tatrāpi
gatis tava tapomayī
yām na vidmo vayam sarve
pṛcchanto 'pi pitāmaham

upari-above; upari-and above; tatrāpi-nevertheless; gatiḥ-abode; tava-Your; tapah-mayī-full of transcendental opulences; yām-which; na-not; vidmaḥ-are able to understand; vayam-we; sarve-all; pṛcchantaḥ-inquiring; api-even; pitāmaham-from Lord Brahma.

{ }"O Lord, that is Your splendid abode is manifested above all. Although we asked Grandfather Brahmā, none of us could understand it.

Text 75

gatiḥ sama-damādhyānām
svargaḥ sukṛta-karmaṇām
brāhmye tapasi yuktānām
brahmalokaḥ parā gatiḥ
gavām eva tu goloka
durārohā hi sā gatiḥ

gatiḥ-destination; sama-control of the mind; damā-control of the senses; ādhyānām-of those possessing the wealth; svargaḥ-Svargaloka; sukṛta-karmaṇām-of those engaged in pious actions; brāhmye-Brahmaloka; tapasi-in austerities; yuktānām-engaged in performing; brahmalokaḥ-Brahmaloka; parā-ultimate; gatiḥ-destination; gavām-of the surabhi cows; eva-certainly; tu-but; golokaḥ-Goloka; durārohā-difficult to attain; hi-certainly; sa-that; gatiḥ-destination.

{ } "They who act piously and control the mind and senses easily attain Svargaloka. They who perform spiritual austerities attain the spiritual world. However, the planet Goloka, the realm of surabhi cows, is very difficult to attain.

Text 76

sa tu lokas tvayā kṛṣṇa
sīdamānaḥ kṛtātmanā
dhṛto dhṛtimatā vīra
nighnatopadravan gavām iti.

saḥ-that; tu-certainly; lokaḥ-planet; tvayā-by You; kṛṣṇa-O Kṛṣṇa; sīdamānaḥ-resided; kṛtā-ātmanā-personally; dhṛtaḥ-maintained; dhṛtimatā-steadfast; vīra-O her; nighnata-removing; upadravan-all calamities; gavām-of the surabhi cows; iti-thus.

{ } "O hero, this is the same place where You personally protected the surabhi cows from all dangers."

Text 77

asyārthaḥ svarga-śabdena

bhūrlokaḥ kalpitaḥ padbhyām
bhuvanloko 'sya nābhitaḥ
svarlokaḥ kalpito mūrdhnā
iti vā loka-kalpanā

iti dvitīyoktānusāreṇa svarlokaḥ ārabhya satya-loka-paryāntam loka-pañcakam ucyate.

bhūrlokaḥ-the entire planetary system from Pātāla to the earthly planetary system; kalpitaḥ-imagined; padbhyām-situated on the legs; bhuvanlokaḥ-the Bhuvanloka planetary system; asya-of the universal form of the Lord; nābhitaḥ-out of the navel abdomen; svarlokaḥ-the higher planetary system, beginning with the heavenly planets; kalpitaḥ-imagined; mūrdhnā-from the chest to the head; iti-thus; vā-either; loka-the planetary systems; kalpanā-imagination.

iti dvitīyā-ānusāreṇa-in accordance with this statement from the Second Canto of Śrīmad-Bhāgavatam; svarlokaḥ-Svargaloka; ārabhya-beginning with; satyaloka-Satyaloka; paryāntam-concluding with; loka-planetary systems; pañcakam-five; ucyate-are described.

{ } The word "svarga" is defined in the following verse (Śrīmad-Bhāgavatam

2.5.42):

"Others may divide the whole planetary system into three divisions, namely the lower planetary systems on the legs [up to the earth], the middle planetary systems on the navel, and the upper planetary systems [Svarloka] from the chest to the head of the Supreme Personality."*

Text 78

tasmād ūrdhvam upari brahmalokaḥ brahmātma-loke vaikuṅṭhākhyāḥ, sac-cid-ananda-rūpatvāt brahmaṇo bhagavato loka iti vā.

tasmāt-this; ūrdhvam-above; upari-above; brahmalokaḥ-known as Brahmaloaka; brahmā-ātma-of the Supreme Spirit; lokaḥ-the planet; vaikuṅṭhā-Vaikuṅṭha; ākhyāḥ-named; sat-eternal; cit-full of knowledge; ānanda-and full of bliss; rūpatvāt-because of it's feature; brahmaṇaḥ-of the Supreme Brahman; bhagavataḥ-of the Supreme Personality of Godhead; lokaḥ-the planet; iti-thus; vā-or.

{ }The Brahmaloaka planet described in these verses as above Svargaloka is the spiritual world of Vaikuṅṭha, the abode of the Supreme Personality of Godhead, and not the abode of the demigod Brahmā. The word Brahma, which means "great", here refers to the Supreme Personality of Godhead because He is supremely great, His greatness shown by the fact that His transcendental form is eternal and full of knowledge and bliss.

Text 79

dadṛśur brahmaṇo lokam
yatrākrūro 'dhyagat purā iti daśamāt.

dadṛśuḥ-they saw; brahmaṇaḥ-of the Supreme Brahman; lokam-the planetary system; yatrā-where; ākrūraḥ-Akrura; adhyagat-saw; purā-formerly; iti-thus; dasamat-from the Tenth Canto of Śrīmad-Bhāgavatam.

{ }That the word "brahmaloaka" means the spiritual world of Vaikuṅṭha is confirmed by the words of Śrīmad-Bhāgavatam (10.28.17) where the word "brahmaloaka" is clearly used to mean the spiritual world:

"Thus Kṛṣṇa led all the cowherd men, headed by Nanda Mahārāja to the lake where Akrūra was later shown Brahmaloaka (the Vaikuṅṭha planetary system). They took their bath immediately and saw the real nature of Brahmaloaka (the Vaikuṅṭhalokas)".

Text 80

evam dvitiye

mūrdhabhiḥ satyalokas tu
brahmalokaḥ sanātanaḥ iti.

evam-in the same way; dvitiye-in the Second Canto of Śrīmad-Bhāgavatam; mūrdhabhiḥ-by the head; satyalokaḥ-the Satyaloka planetary system; tu-but; brahmalokaḥ-the spiritual planets; sanātanaḥ-eternal; iti-thus.

{ }The following verse from Śrīmad-Bhāgavatam (2.5.39) also uses the word "brahmaloka" to mean the spiritual world of Vaikuṅṭha:

"Satyaloka, the topmost planetary system is situated on the head of the universal form. The spiritual planets (brahmaloka), however, are eternal."*

Text 81

ṭikā ca brahmalokaḥ vaikuṅṭhākhyāḥ sanātanaḥ nityaḥ, na tu sṛjyāntarvartīty
arthaḥ ity eṣā.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; brahmalokaḥ-the word "brahmaloka"; vaikuṅṭhā-Vaikuṅṭha; ākhyāḥ-named; sanātanaḥ-the word "sanātanaḥ"; nityaḥ-means "eternal"; na-not; tu-but; sṛjyā-āntarvartī-within the material world; iti-thus; arthaḥ-the meaning; iti-thus; eṣa-the commentary.

{ }This interpretation of the word "brahmaloka" is confirmed by Śrīdhara Svāmī, who comments on this verse:

"In this verse the word `brahmaloka' refers to the Vaikuṅṭha planetary system, which is `sanātanaḥ', or eternal. The Vaikuṅṭha world is not within the material creation."

Text 82

brahmaṇi mūrtimanto vedaḥ, ṛṣayaś ca śrī-nāradādayaḥ, gaṇāś ca śrī-garuḍa-
viṣvaksenādayaḥ, tair niṣevitaḥ. evam nityāśritān uktvā tad-gamanādhikāriṇa āha.

brahmaṇi-the word "brahma"; mūrtimantaḥ-personified; vedaḥ-Vedas; ṛṣayaḥ-the word "rsi"; ca-also; śrī-nāradā-ādayaḥ-Narada and others; gaṇāḥ-the word "gana"; ca-also; śrī-garuḍa-Garuḍa; viṣvaksenā-Viṣvaksena; ādayaḥ-and others;

taiḥ-by them; niṣevitaḥ-inhabited; evam-in this way; nityā-eternally; āśritān-residing; uktvā-describing; tat-there; gamanā-going; ādhikariṇaḥ-qualified; aha-describes.

{ }In the third line of the verse from Hari-vamśa quoted in Text 72, the word "brahma" means "the Personified Vedas", "ṛṣi" means "Nārada and the great sages", and "gaṇa" means "Garuḍa, Viṣvaksena, and other great souls". These are described as the residents of Brahmaloḥka. These great souls are all perfectly qualified to reside in the spiritual world, and therefore the word "brahmaloḥka" here refers to the spiritual world.

Text 83

tatra brahmaloḥka umayā saha vartta iti. somaḥ śrī-śivas tasya gatiḥ. soma iti supām suluk ity ādinā ṣaṣṭhyā luk chandasah. tata uttaratrāpi gati-padānvayaḥ.

tatra-there; brahmaloḥka; on Brahmaloḥka (the spiritual Vaikuṇṭha planets); umayā-by the goddess Umā (Parvatī); saha-accompanied; vartate-remains; iti-thus; samaḥ-Soma (sa-uma); śrī-śivaḥ-Lord Śiva; tasya-his; gatiḥ-destination; somaḥ-Soma; iti-thus; supām suluk iti ādinā-in the sutra "supam suluk"; ṣaṣṭhyā-by the genitive case; luka-elision; chandasah-from the verse; tataḥ-therefore; uttaratrā-appears afterwards; gati-destination; padā-word; anvayaḥ-following.

{ }In the third line of this verse the word "tatra" means "in Brahmaloḥka", and the word "soma" means Lord Śiva, who stays with (sa) Umā (sa+umā=soma). Brahmaloḥka is here described as the "gati" (destination) of Soma (Śiva). The word "soma-gati" is a ṣaṣṭhi-tatpuruṣa-samāsa, defined in grammatical terms by the phrase "supām suluk". The word "gati" is then added to that word.

Text 84

jyotir brahma tad-aikātmya-bhāvānām muktānām ity arthaḥ. na tu tadṛśānām api sarveṣām evety āha. mahātmanām mahāśayānām mokṣa-nirādaratayā bhajatām śrī-sanakādi-tulyānām ity arthaḥ.

jyotiḥ-the word "jyotiḥ"; brahma-impersonal brahman effulgence; tat-with that; aikā-ātmya-oneness; bhāvānām-who have the conception; muktānām-of liberated souls; iti-thus; arthaḥ-the meaning; na-not; tu-but; tadṛśānām-like them; api-although; sarveṣām-all; eva-certainly; iti-thus; āha-he describes; mahātmanām-by the word "mahatmanam"; mahāśayānām-of the great souls; mokṣa-impersonal liberation; nirādaratayā-without aspiration; bhajatām-worshipping; śrī-sanakā-ādi-Sanaka Ṛṣi, and other great devotees; tulyānām-equal; iti-thus; arthaḥ-the meaning.

{ }In the last line of this verse, the word "jyotiṣām" means "the liberated souls who consider that they have become one with the impersonal effulgence." Not everyone there is like them. The word "mahātmanām" means "the great such, such as Sanaka-kumāra and others like him, who worship the Lord and reject impersonal liberation." These are the definitions of the words in this verse.

Text 85

muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣv api mahā-mune ity ādau.

muktānām-of those who are liberated during this life (who are unattached to the bodily comforts of society, friendship and love); api-even; siddhānām-who are perfect (because they understand the insignificance of bodily comforts); nārāyaṇa-parāyaṇaḥ-a person who has concluded that Nārāyaṇa is the Supreme; sudurlabhaḥ-very rarely found; praśānta-fully pacified; ātmā-whose mind; koṭiṣu-out of millions and trillions; api-even; mahā-mune-O great sage; iti-thus; adau-in the passage beginning.

{ }That these mahātmās (the devotees) are better than the liberated impersonalists is confirmed in the following statement of Śrīmad-Bhāgavatam (6.14.5):

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."*

Text 86

yoginām api sarveṣām
mad-gatenāntarātmanā
śraddhāvān bhajate yo mām
sa me yuktatamo mataḥ

ity ādāv api teṣv eva mahattva-paryāvasanāt.

yoginām-of all yogīs; api-also; sarveṣām-all types of; mat-gatena-abiding in Me; antaḥ-ātmanā-always thinking of Me within; śraddhāvān-in full faith; bhajate-renders transcendental loving service; yaḥ-one who; mām-Me; (the Supreme Lord); saḥ-he; me-Mine; yuktatamaḥ-the greatest yogī; mataḥ-is considered; iti ādāu-in the passage beginning; api-even; teṣu-among them; eva-certainly;

mahattva-glory; paryāvasanāt-by establishing.

{ }The superiority of the devotees of the Lord is confirmed by Lord Kṛṣṇa Himself in the following verse from Bhagavad-gītā (6.47):

"And of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."*

Text 87

tasya brahmalokasyopari sarvordhva-pradeśe gavām lokaḥ śrī-goloka ity arthaḥ.
tam ca śrī-golokam sadhyāḥ asmākam prapacika-devānām prasādinīyā mūla-rūpā
nitya-tadiya-deva-gaṇā pālayanti tatra dik-pālatvenāvaraṇa-rūpā vartante.

tasya-of that; ca-and; brahmalokasya-the spiritual Vaikuṅṭha planets; upari-above; sarva-everything; urdhva-above; pradeśe-in the region; gavām-of the surabhi cows; lokaḥ-the planet; śrī-golokaḥ-Śrī Goloka; iti-thus; arthaḥ-the meaning; tam-that; ca-also; śrī-golokam-Goloka; sadhyāḥ-advanced saintly persons; asmākam-of us; prapañcika-material; devānām-of the demigods; prasādanīyāḥ-pleasing; mūla-rūpāḥ-original; nitya-eternal; tadiya-of them; deva-gaṇāḥ-demigods; pālayanti-protect; tatra-there; dik-of the directions; pālatvenā-as protectors; āvaraṇa-rūpāḥ-coverings; vartante-exist.

{ }In the next verse (quoted in Text 73), the word "tasya" means "Brahmaloka", "upari" means "above all", and "gavām lokaḥ" means "Śrī Goloka". The word "tam" (that) refers to Śrī Goloka. "Sadhyāḥ" means "the primordial, eternal demigods who bring great pleasure to us material demigods". "Pālayanti" (they protect) means that as protectors of the directions they assume forms that cover Śrī Goloka.

Text 88

te ha nākam mahimānaḥ sacantaḥ
yatra pūrve sadhyāḥ santi devāḥ iti śruteḥ.

te-they; ha-certainly; nākam-that spiritual planet; mahimānaḥ-glorious; sacantaḥ-serve; yatra-where; pūrve sadhyāḥ-previously perfected; santi-are; devaḥ-demigods; iti-thus; śruteḥ-from the sruti-sastra.

{ }The spiritual demigods who protect the Goloka planet are described in the Rg Veda (10.90.16):

"Many eternally perfect and glorious demigods protect that spiritual world."

Text 89

tatra pūrve ya ca sādhyā
viśvadevāḥ sanātanāḥ
te ha nākaṁ mahimānaḥ
sacantaḥ śubha-darśanaḥ

iti mahā-vaikuṅṭha-varṇane pādmottara-khāṇḍāc ca.

tatra-there; pūrve-previously; ye-who; ca-also; sādhyāḥ-perfected beings; viśvadevāḥ-demigods; sanātanāḥ-eternal; te-they; ha-certainly; nākaṁ-that spiritual world; mahimānaḥ-glorious; sacantaḥ-serve; śubha-darśanaḥ-beautiful; iti-thus; mahā-vaikuṅṭha-of the topmost part of the spiritual world; varṇane-in the description; pādma-from the Padma Purāṇa; uttara-khāṇḍāt-from the Uttara-khanda; ca-also.

{ }These protectors of the Goloka planet are also described in the following verse from the Mahā-vaikuṅṭha-varṇana in the Uttara-khaṇḍa of the Padma Purāṇa:

"Many eternally perfect, glorious and handsome demigods serve that spiritual planet."

Text 90

yadvā tad bhūri-bhāgyam iha janma kim apy aṭavyām yad gokule 'pi ity ady uktānusāraṇa tad-vidha-parama-bhaktānām api sadhyāḥ tadṛśa-siddhi-prāptaye prasādaniyāḥ śrī-gopa-gopī-prabhṛtayaḥ, tam pālayanti, adhikṛtya bhajanti.

yadvā-because; tat-that; bhūri-bhāgyam-extremely fortunate; iha-here; janma-birth; kim api-any; aṭavyām-in the forest; yat-which; gokule-in Gokula; api-also; iti-thus; adi-in the passage beginning; uktā-spoken; ānusāreṇa-in conformity with; tat-vidha-of that caliber; parama-transcendental; bhaktānām-of the devotees; api-also; sadhyāḥ-perfect; tadṛśa-like that; siddhi-perfection; prāptaye-for attaining; prasādaniyāḥ-worthy of attaining the mercy of; śrī-gopa-the cowherd men of Vṛndāvana; gopī-and gopīs; prabhṛtayaḥ-beginning with; tam-that spiritual planet; pālayanti-they protect; adhikṛtya-having become qualified; bhajanti-they worship.

{ }The glories of these residents of the Goloka planet are described by the most exalted demigod, Lord Brahmā, in Śrīmad-Bhāgavatam (10.14.34):

"My dear Lord Kṛṣṇa, I am therefore not interested in either material opulence or liberation. I am most humbly praying at Your lotus feet for You to please give

me any sort of birth within this Vṛndāvana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet."*

From this verse we may understand the exalted spiritual perfection attained by the gopas, gopīs, and other residents of Goloka Vṛndāvana, the personal abode of Śrī Kṛṣṇa.

The phrase "taṁ pālayanti" (they protect it) in the verse quoted in Text 73 means "in this way they worship it".

Text 91

sa golokaḥ sarvagataḥ śrī-kṛṣṇavat sarva-prapañcikāprapañcika-vastu-vyāpakaḥ.

saḥ-that; golokaḥ-Goloka planet; sarva-gataḥ-all-pervading; śrī-kṛṣṇavat-just like Lord Kṛṣṇa; sarva-all; prapañcikā-the material world; āprapañcika-the spiritual world; vastu-substance; vyāpakaḥ-extended.

{ }In this verse (quoted in Text 73), the Goloka planet is described as "sarvagataḥ" (all-pervading). As Śrī Kṛṣṇa is simultaneously present in every part of both the spiritual and material worlds, so is Goloka.

Text 92

ata eva mahān bhagavad-rūpa eva mahantaṁ vibhum ātmānam iti śruteḥ.

atah eva-therefore; mahān-great; bhagavat-of the Supreme Personality of Godhead; rūpaḥ-the form; eva-certainly; mahantam-great; vibhum-all-powerful; ātmānam-the Personality of Godhead; iti-thus; śruteḥ-from the sruti-sastra.

{ }In Text 73 the word mahan refers to the form of the Supreme Personality of Godhead. This word is also used in reference to Him in the following words of Kaṭha Upaniṣad (2.1.4):

mahantaṁ vibhum ātmānam

"The Personality of Godhead is the most powerful (vibhu) and the greatest (mahān)."

Text 93

tatra hetuḥ mahākāśaḥ paramavyomākhyo brahma-viśeṣaṇa-lābhāt ākāśas tal-
liṅgāt iti nyāya-prasiddheś ca. tat-gataḥ brahmākārodayānantaram eva vaikuṅṭha-
prāpteḥ, yathā-śrī-gopānām vaikuṅṭha-darśane tair eva vyākhyātam. yathā vā
śrīmad-ajāmilasya vaikuṅṭha-gamanam; yadvā "mahākāśaḥ paramavyomākhyo
mahā-vaikuṅṭhas tad-gatas tad-ūrdhva-bhāge sthitaḥ.

tatra-in this connection; hetuḥ-the cause; mahā-great; ākāśaḥ-sky; parama-
vyomā-the spiritual sky; ākhyāḥ-named; brahma-viśeṣaṇa-lābhāt-because of
spiritual nature; ākāśaḥ-sky; tat-if Him; liṅgāt-from the form; iti-thus; nyāya-of
the Vedānta-sūtra; prasiddheḥ-because of the celebrated statement; ca-also; tat-to
that; gataḥ-gone; brahmā-spiritual; ākara-form; udayā-arisal; ānantaram-after;
eva-certainly; vaikuṅṭha-of Vaikuṅṭha; prāpteḥ-from the attainment; yathā-just
as; śrī-gopānām-of the cowherd men of Vrāja; vaikuṅṭha-of Vaikuṅṭha; darśane-
in the sight; taiḥ-by them; eva-certainly; vyākhyātam-explained; yathā-just as;
vā-or; śrīmat-ajāmilasya-of Ajāmila; vaikuṅṭha-to Vaikuṅṭha; gamanam-going;
yadvā-or; mahā-ākāśaḥ-the word "mahākāśaḥ"; parama-vyoma-the "parama-
vyoma"; ākhyāḥ-named; mahā-vaikuṅṭhaḥ-the topmost part of the spiritual
world; tat-there; gataḥ-gone; tat-ūrdhva-bhāge-in the topmost part; sthitaḥ-
situated.

{ }Because the Lord is the cause of the spiritual sky (mahākāśa) the word
"mahākāśa-gataḥ" refers to Him. This is described in Vedānta-sūtra (1.1.22):

ākāśas tal-liṅgāt

"The spiritual sky is manifest from the body of the Supreme Personality of
Godhead."

Another interpretation of the word "mahākāśa-gataḥ" is that this word means
"that place resorted to by those who have attained spiritual bodies". This
explanation is confirmed by Śrīdhara Svāmī's commentary on the description in
Śrīmad-Bhāgavatam of the cowherd men's sight of Vaikuṅṭha, and also by the
history of Ajāmila also recounted in Śrīmad-Bhāgavatam.

Another interpretation of the word "mahākāśa-gataḥ" is "situated in the highest
part of the spiritual world". Taken in this way the word "ākāśa" means "the
spiritual sky".

Text 94

evam upary upari sarvopary api virājamāne tatra śrī-goloke 'pi tava gatiḥ. nānā-
rūpeṇa vaikuṅṭhādaḥ krīḍatas tava tatrāpi śrī-govinda-rūpeṇa krīḍā vidyata ity

arthaḥ.

evam-in this way; upari-above; upari-and above; sarva-everything; upari-above; api-even; virājamāne-manifested; tatra-there; śrī-goloke-in Goloka Vṛndāvana; api-even; tava-Your; gatiḥ-abode; nānā-with various; rūpeṇa-forms; vaikuṅṭha-with Vaikuṅṭha; ādau-beginning; krīdataḥ-performing pastimes; tava-Your; tatrāpi-nevertheless; śrī-govinda-of Śrī Govinda; rūpeṇa-in the form; krīdā-pastimes; vidyate-are manifested; iti-thus; arthaḥ-the meaning.

{ }In the verse quoted in Text 74, the phrase "upari upari" means "splendidly manifested above all". The phrase "tava gatiḥ" (Your destination) refers to Śrī Goloka. Although the Personality of Godhead appears in many different forms and enjoys pastimes on many Vaikuṅṭha planets and other places also, He still appears in His original form as Śrī Govinda and enjoys pastimes on the Goloka planet. These are the definitions of the words.

Text 95

ata eva sā ca gatiḥ sādharmaṇī na bhavati. kintu tapomayī
anavicchannaiśvaramayī; paramam yo mahat-tapaḥ ity atra sahasra-nāma-bhāṣye
'pi tapaḥ-śabdena tathaiva vyākhyātam.

ata eva-therefore; sā-that; ca-also; gatiḥ-abode; sādharmaṇī-ordinary; na-not; bhavati-is; kintu-but; tapomayī-full of opulence; anavicchanna-unlimited; aiśvarya-opulence; mayī-containing; paramam-supreme; yaḥ-who; mahat-great; tapaḥ-opulence; iti-thus; atra-in this connection; sahasra-nāma-bhāṣye-in Śrīpada Śaṅkarācārya's commentary on the Viṣṇu-sahasra-nama prayers; api-even; tapaḥ-śabdena-by the word "tapaḥ"; tatha-in that way; eva-certainly; vyākhyātam-explained.

{ }This "gati" (abode) is not ordinary, but it is "tapomayī", or "full of limitless transcendental opulences". This interpretation is corroborated in Śaṅkarācārya's commentary on Viṣṇu-sahasra-nāma's statement "paramamayo mahat-tapaḥ". Śaṅkara says:

"The word 'tapaḥ' in this verse means `limitless transcendental opulences`."

Text 96

ata eva brahmādi-durvitarkyatvam apy āha yam iti.

ata eva-therefore; brahmā-by Brahma; ādi-and others; durvitarkyatvam-state of being difficult to understand; api-even; āha-he describes; yam iti-in the phrase beginning with the word "yam".

{ }Brahmā and the demigods cannot understand Goloka. He (Indra) says (in the verse quoted in Text 74):

"Although we asked Grandfather Brahmā, none of us could understand it."

Text 97

adhunā tasya golokety-ākhyā-bījam abhivyañjayati gatiḥ iti. brāhmye brahmaloka-prāpake tapasi viṣṇu-viṣayaka-manaḥ-pranidhāne yuktānām rata-cittānām prema-bhaktānām ity arthaḥ. brahmalokaḥ vaikuṅṭhalokaḥ, parā prakṛty-atītā, gavām mocayan vraja-gavām dīna-tāpam ity uktānusāreṇa tatraiva nighnatopadravan gavām ity uktyā ca.

adhunā-now; tasya-of that; goloka-iti-"Goloka"; ākhyā-of the name; bījam-origin; abhivyañjayati-reveals; gatiḥ iti-in the verse beginning with the word "gatiḥ" (Text 75, pps. 756-757); brāhmye-the word "brahmye"; brahmaloka-of the spiritual world; prāpake-obtaining; tapasi-the word "tapasi"; viṣṇu-Lord Viṣṇu; viṣayaka-in relation to; manaḥ-of the mind; pranidhāne-meditation; yuktānām-engaged; rata-engaged; cittānām-whose minds; prema-bhaktānām-with devotional love; iti-thus; arthaḥ-the meaning; brahmalokaḥ-the word "brahmalokaḥ"; vaikuṅṭhalokaḥ-the material world; atītāḥ-beyond; gavām-of the cows; mocayan-releasing; vraja-of Vrajabhumi; gavām-the cows; dīna-of the day; tāpam-heat; iti-thus; uktā-the statement; ānusāreṇa-in conformity with; tatra-there; eva-certainly; nighnata-removing; upadravan-calamities; gavām-of the surabhi cows; iti-thus; uktyā-by the statement; ca-also.

{ }In the verse quoted in Text 75 we find the explanation of the name "Goloka". In this verse the Vaikuṅṭhaloka spiritual world is designated by the word "brahmaloka". That spiritual world is described as attained by they whose hearts meditate on Lord Viṣṇu with devotional love (tapasi yuktānām). This spiritual world is also described as "para", or "beyond the influence of the material energy". The name "Goloka" is defined as the residence of the surabhi cows" (gavām). Goloka Vṛndāvana as the residence of the surabhi cows is also described in the following verse from Śrīmad-Bhāgavatam (10.35.25):

"Upon Kṛṣṇa's return, the men, women, and cows of Vṛndāvana immediately forget the scorching heat of the day."

The cows of Vṛndāvana are also described in the verse quoted in Text 76:

"O Kṛṣṇa, You protect the surabhi cows from all dangers".

Text 98

goloka-vāsi-mātrānām svatas tad-bhāva-bhāvitānām ca sādhana-vaśenety arthaḥ.
ata eva tad-bhāvasyāsulabhatvāt durārohā.

goloka-of Goloka; vāsi-of the residents; mātrānām-exclusively; svataḥ-
personally; tat-bhāva-bhāvitānām-with intense devotional love; ca-and; sādhana-
vaśena-by attaining; iti-thus; arthaḥ-the meaning; atah-eva-therefore; tat-
bhāvasyā-of love of God; āsulabhatvāt-because of difficulty to attain; durārohā-
difficult to attain.

{ }The residents of Goloka Vṛndāvana are filled with intense pure love of Kṛṣṇa,
and without attaining this exalted state of pure love of God, no one can enter the
Goloka planet. For this reason, Goloka Vṛndāvana is described as “duraroha”
(difficult to attain)" in the verse quoted in Text 75.

Text 99

tad evaṁ golokaṁ varṇayitvā tasya gokulana sahābhedam āha sa tu iti. sa tu sa
eva lokaḥ golokaḥ dhṛtaḥ rakṣito govardhanodharaṇena.

tat-that; evam-in this way; golokam-Goloka; varṇayitvā-having described;
tasya-of that; gokulena-Gokula; sahā-with; ābhedam-non-difference; āha-he
described; sa tu iti-with the word "sa tu"; sa tu-the words "sa tu"; sa eva-mean
"that very same place"; lokaḥ-the word "loka"; golokaḥ-specifically refers to
Goloka Vṛndāvana; dhṛtaḥ-the word "dhṛta"; rakṣitaḥ-means "protected;
govardhana-of Govardhana Hill; uddharaṇena-by the lifting.

{ }After describing Goloka Vṛndāvana, he (Indra) then states that Goloka and
Gokula are the same. He says "sa tu" (the same place). "Loka" here means
"Goloka" and “dhṛta” means "protected by lifting Govardhana Hill."

Text 100

yathā mṛtyuñjaya-tantre

ekadā santarikṣāo ca
vaikuṅṭham svecchayā bhuvi
gokulatvena saṁsthāpya
gopīmaya-mahotsavā
bhakti-rūpā satām bhaktir
utpaditavati bhṛśam iti.

yathā-just as; mṛtyuñjaya-tantre-in the Mṛtuñjaya Tantra; ekadā-one time; sa-
she; antarikṣāt-from the spiritual sky; ca-also; vaikuṅṭham-the highest Vaikuṅṭha

planet; sva-icchayā-by her own wish; bhuvi-on the earth planet; gokulatvena-as Gokula Vṛndāvana; samsthāpya-establishing; gopīmaya-for the gopīs; mahatsavā-a place of festive rejoicing; bhakti-rūpā-personified devotional service; satām-to the saintly devotees; bhaktiḥ-devotional service; utpaditavati-granting; bhṛṣam-greatly; iti-thus.

{ } That Goloka and Gokula are identical is confirmed by the following verse from the Mṛtyuñjaya Tantra:

"Bhakti-devī, who delights the gopīs of Vṛndāvana and places great devotion for the Supreme Lord in the hearts of the devotees, by her own wish brought the highest Vaikuṅṭha planet from the spiritual world and placed it on the earth planet, where it became known by the name Gokula Vṛndāvana."

Text 101

atra śabda-samya-bhrama-pratitārthāntare svargād ūrdhvaṁ brahmalokaḥ ity ayuktam. loka-trayam atikramyokteḥ. tathā soma-gatiḥ ity ādikam na sambhvatī. yato dhruvalokād adhastād eva candra-sūryādinām gatir maharloke 'pi na vartate. tathāvara-sadhya-gaṇānām tūcchatvāt satyalokasyāpi pālanam na yujyate; kutas tad-upari-lokasya śrī-golokākhyasya. tathā sarvagatatvam cāsambhavyam syāt? ata eva tatrāpi tava gatiḥ ity-api-śabdo vismaye prayuktaḥ.

atra-in these verses; śabda-of words; samya-because of similarities; bhrama-mistake; pratitā-understood; ārthe-meaning; āntare-in another; svargāt-Svargaloka; ūrdhvaṁ-above; brahmalokaḥ-Brahmaloka; iti-thus; ayuktam-not appropriate; loka-trayam-three planetary systems; atikramya-above; ukteḥ-from the statement; tathā-in the same way; soma-gatiḥ-iti-ādikam-the interpretation of the word "soma-gatiḥ"; na-not; sambhvatī-is possible; yataḥ-from which; dhruvalokāt-Dhruvaloka; adhastāt-beneath; eva-certainly; candra-of the moon; sūryā-sun; ādinām-and other planets; gatiḥ-abode; maharloke-in Maharloka; api-even; na-not; vartate-is; tathā-in the same way; āvara-inferior; sadhya-gaṇānām-of the Sadhya demigods; tūcchatvāt-because of their insignificant position; satyalokasyā-of the abode of Lord Brahmā; āpi-even; pālanam-protection; na-not; yujyate-is fit; kutaḥ-where?; tat-upari-above that; lokasya-of the planet; śrī-golokā-ākhyasya-named Goloka Vṛndāvana; tathā-in the same way; sarva-gatatvam-the state of being all-pervading; cā-also; sambhavyam-not possible; syāt-may be; ata eva-therefore; tatrāpi-even so; tava-your; gatiḥ-iti-api-śabdaḥ-interpretation of the phrase beginning with the word "gatiḥ"; vismaye-in astonishment; prayuktaḥ-established.

{ } At this point our critic may vehemently object to our interpretation of these verses from the Hari-vaṁśa (in Texts 72-100). He may say that our interpretations of the words "svargaloka" and "brahmaloka" are completely wrong. He may argue that Svargaloka is a specific planet, and three planets above that Svargaloka is the abode of the demigod Brahmā, which is known as Brahmaloka or Satyaloka. He

may further say that that word "soma-gatiḥ" clearly means "the abode of the moon-god", and this also refers to a specific planet in the material world. In this way our critic will claim that the Brahmaloḥa mentioned in this verse is a material planet, and the Goloka planet is also another planet within the material plane.

To these objections I reply: Your interpretation of the word "soma-gatiḥ" (which is situated on Brahmaloḥa) is not acceptable because the moon, sun, and other planets are all situated beneath Maharloḥa and Dhruvaloḥa. Your interpretation of the word "sadhya" to refer to a class of minor demigods is also unacceptable, for the minor Sadhya demigods are not at all qualified to protect the abode of Lord Brahmā. We may also note that the Goloka planet is described as all-pervading (sarva-gatiḥ) in Text 73 (hardly a word to describe an ordinary place). We are simply astonished that you are offering such a contradictory interpretation.

Text 102

yam na vidmaḥ ity ādikaṁ ca, anyathā tathoktir na sambhavati, sveṣāṁ brahmaṇas ca tad-ajāṇāna-jñāpanāt. tasmāt prakṛta-golokād anya evasau sanātano goloko brahma-samhitāvat śrī-hari-vamśe 'pi parokṣa-vādena nirūpitaḥ.

yam-whom; na-not; vidmaḥ-we understood; iti-thus; ādikam-in the passage beginning; ca-also; anyathā-otherwise; tatha-in that way; uktiḥ-statement; na-not; sambhavati-is possible; sveṣāṁ-of himself; brahmaṇaḥ-and of Lord Brahmā; ca-also; tat-of Goloka; ajñāna-ignorance; jñāpanāt-because of confessing; tasmāt-therefore; prakṛta-material; golokāt-from Goloka; anyaḥ-another; eva-certainly; asau-that; sanātanaḥ-eternal; golokaḥ-Goloka; brahma-samhitāvat-as described in the Brahma-samhita; śrī-hari-vamśe-in the Hari-vamsa; api-even; parokṣa-vādena-in the confidential statement; nirūpitaḥ-described.

{ }Our critic would like to interpret the word "goloka" as simply an ordinary cow-pasture of the material world. He is, however, contradicted by Mahārāja Indra, who says (in Text 74) "yam na vidmaḥ" (We do not understand Goloka). Because these exalted persons cannot understand Goloka Vṛndāvana, therefore it cannot be an ordinary place of this material world. For this reason it is glorified in the confidential statements of Brahma-samhitā and Hari-vamśa as an eternal spiritual abode.

Text 103

evam ca nārada-pañcarātre vijayākhyāne

tat sarvopari goloke
śrī-govindaḥ sadā svayam
viharet paramānandī
gopī-go-kula-nāyakaḥ iti.

evam-in the same way; ca-also; nārada-pañcarātre-in the Nārada Pañcarātra; vijayā-of Vijaya; ākhyāne-in the history; tat-therefore; sarva-all other planets; upari-above; goloka-in Goloka; śrī-govindaḥ-Lord Govinda; sadā-eternally; svayam-in His original form; viharet-performs pastimes; paramā-ānandī-full of transcendental bliss; gopī-of the gopīs; go-kula-cows, and cowherd men; nāyakaḥ-the leader; iti-thus.

{ }That Goloka Vṛndāvana is not a material place, but the highest planet in the spiritual world, is confirmed by the following verse from the history of Vijaya recounted in the Nārada-pañcārātra:

"Goloka Vṛndāvana is the highest planet in the spiritual world. The Original Personality of Godhead, Śrī Govinda, who is full of transcendental bliss and is the supreme master of the gopas, gopīs, and surabhi cows, eternally enjoys pastimes there."

Text 104

evam coktaṁ mokṣa-dharme nṛāyaṇīye skānde ca

evam bahu-vidhai rūpaiś
caramīha vasundharām
brahmalokaṁ ca kaunteya
golokaṁ ca sanātanam iti.

evam-in the same way; ca-also; uktam-described; mokṣa-dharme-in the Mokṣa-dharma; nārāyaṇīye-in the Nārāyaṇīya; skānde-in the Skānda Purāṇa; ca-also; evam-in this way; bahu-vidhaiḥ-with many; rūpaiḥ-forms; caramī-I go; īha-here; vasudharām-to the earth; brahmalokam-to the world of Vaikuṇṭha; ca-and; kaunteya-O Arjuna; golokam-to Goloka Vṛndāvana; ca-also; sanātanam-eternal; iti-thus.

{ }This is also confirmed in the following verse which appears in the Mokṣa-dharma, Nārāyaṇīya, and the Skānda Purāṇa:

"O Arjuna, I appear in many different forms on the earth planet, in the spiritual world of Vaikuṇṭha, and in the eternal abode of Goloka Vṛndāvana."

Text 105

tad evam sarvopari śrī-kṛṣṇaloko 'sti siddham.

tat-therefore; evam-in this way; sarva-upari-as the highest planet; śrī-

kr̥ṣṇalokaḥ-the abode of Śrī Kṛṣṇa; asti-is; siddham-conclusively demonstrated.

{ }In this way we have conclusively proven that Goloka Vṛndāvana, the abode of Śrī Kṛṣṇa, is the highest planet in the spiritual world.

Text 106

sa ca lokas tat-tal-līlā-parikara-bhedenāṁśa-bhedād dvārakā-mathurā-gokulākhyā-sthāna-trayātmakā iti nirṇītam.

saḥ-that; ca-also; lokaḥ-planet; tat-tat-various; līlā-pastimes; parikara-associates; bhedenā-with distinctions; āṁśa-from a part of His potency; bhedāt-because of distinction; dvārakā-Dvārakā; mathurā-Mathurā; gokulā-Gokulā; ākhya-named; sthāna-places; trayā-three; ātmakāḥ-possessing; iti-thus; nirṇītam-conclusively proven.

{ }The Goloka Vṛndāvana planet is divided into three places, known as Dvārakā, Mathurā, and Gokula, where the Supreme Personality of Godhead enjoys pastimes with many different associates.

Text 107

anyatra tu bhuvī prasiddhāny eva tat-tad-ākhyāni sthānāni tad-rūpatvena śrūyante. teṣām api vaikuṅṭhāntaravāt prapacātītatva-nityatvālaukika-rūpatva-bhagavan-nityāspadatva-kathanāt.

anyatra-in other places; tu-also; bhuvī-on the earth; prasiddhāni-celebrated; eva-certainly; tat-tat-by various; ākhyāni-names; sthānāni-places; tad-rūpatvena-of the same nature; śrūyante-are heard; teṣām-of them; api-also; vaikuṅṭha-Vaikuṅṭhaloka; āntaravāt-as within; prapañca-the material world; ātītatva-situated without; nityatvā-eternity; ālukika-extraordinary; rūpatva-form; bhagavat-of the Personality of Godhead; nityā-eternal; aspadatva-abode; kathanāt-from the description.

{ }There are also many other places on this earth planet where the Supreme Lord enjoyed various pastimes. These places are actually situated in the Vaikuṅṭha world. They are 1. beyond the touch of the material energy; 2. eternal; 3. uncommon; and 4. they are the eternal abodes of the Personality of Godhead. This description of these holy tīrthas is found in the various Vedic literatures.

Text 108

tatra dvāarakāyās tat-tat-skānda-prahlāda-saṁhitātāv anveṣṭavyam. iyam ca śrutir udāharaṇīya

antaḥ samudre manasā carantam
brahmānvarindan daśa-hotaram arṇe
samudre 'ntaḥ kavayo vicakṣate
marīcinām padam anvicchanti vedhasaḥ ity ādyā.

tatra-there; dvāarakāyāḥ-of Dvāarakā; tat-tat-various places; skānda-in the Skanda Purāṇa; prahlāda-saṁhitā-in the Prahlāda-saṁhita; adau-beginning with; anveṣṭavyam-should be sought; iyam-this; ca-also; śrutiḥ-the śruti-śāstra; udāharaṇīya-should be quoted; antaḥ-within; samudre-the ocean; manasā-by the mind; carantam-going; brahmā-brahma; ānvavindan-find; daśa-of the ten senses; hotaram-Vedic priest; arṇe-in the water; samudre-in the ocean; antaḥ-within; kavayaḥ-philosophers; vicakṣate-see; marīcinām-of spiritual effulgence; padam-abode; anvicchanti-see; vedhasaḥ-Brahma and the Prajāpatis; iti-thus; ādyā-in the passage beginning.

{ }For example, the holy tīrtha Dvāarakā is described in the Prahlāda-saṁhitā of the Skanda Purāṇa, and in many other Vedic literatures as well. The śruti-śāstra describes Dvāarakā in the following words:

"Within the ocean is a spiritual abode of great splendor. That abode is sought after by Brahmā, the Prajāpatis and the great philosophers."

Text 109

atha śrī-mathurāyāḥ prapañcātītatvam yathā varāhe

anyaiva kvacit sā sṛṣṭir
vidhātur vyatirekinī iti.

atha-now; śrī-mathurāyāḥ-of Śrī Mathurā; prapañcā-the material world; ātītatvam-the position of transcending; yathā-just as; varāhe-in the Varaha Purāṇa; anya-another; eva-certainly; kvacit-in a certain place; sā-that; sṛṣṭiḥ-creation; vidhātuḥ-of Brahma; vyatirekinī-different; iti-thus.

{ }That the holy places of the Supreme Lord's pastimes are beyond the touch of the material energy is confirmed by the following description of Mathurā found in the Varāha Purāṇa:

"The holy abode of Mathurā is different from this material universe created by Brahmā."

Text 110

nityatvam api yathā pādme pātāla-khaṇḍe

ṛṣiḥ mathurā-nāmātra
tapaḥ kurvati śāśvata iti.

atra mathurā-maṇḍale śāśvate nitye kurvati karoti.

nityatvam-eternity; api-also; yathā-just as; pādme-in the Pādma Purāṇa; pātāla-khaṇḍe-in the Pātāla-khaṇḍa; ṛṣiḥ-the sage; mathurā-nāmā-the holy abode named Mathura; atra-there; tapaḥ-austerities; kurvati-performs; śāśvate-eternal; iti-thus; atra-there; mathurā-maṇḍale-in the area of Mathurā; śāśvate-the word "śāśvate"; nitye-means "eternal"; kurvati-the word "kurvati"; karoti-means "performs".

{ }That the tīrthas sacred in relation to the Personality of Godhead are eternal is confirmed in the following description found in the Pātāla-khaṇḍa of the Padma Purāṇa, where it is said of the holy abode of Mathurā:

"The sage then performed austerities in the eternal holy abode of Mathurā."

Text 111

alaukika-rūpatvaṁ yathādi-varāhe

bhūr-bhuvaḥ-svas-tale nāpi
na pātāla-tale 'malam
nordhva-loke mayā dr̥ṣṭam
tadṛk kṣetram vasundhare iti.

alaukika-uncommon; rūpatvaṁ-nature; yathā-just as; ādi-varāhe-in the Ādi Varaha Purāṇa; bhūr-of the Bhur planetary system; bhuvāḥ-of the Bhuvar planetary system; svaḥ-of the Svar planetary system; tale-on the surface; na-not; āpi-even; na-not; pātāla-of the Patala planetary system; tale-on the surface; amalam-pure; na-not; urdhva-loke-in the upper planetary systems; mayā-by me; dr̥ṣṭam-has been seen; tadṛk-like this; kṣetram-a place; vasundhare-O Earth; iti-thus.

{ }The uncommon nature of the holy places of the Lord's pastimes is described in the following verse from the Ādi-varāha Purāṇa, where the abode of Mathurā is described:

"O Earth, neither on the Bhūr, Bhuvar, or Svar planetary systems, nor in any lower or higher planet, have I seen a holy place as extraordinary as this land of Mathurā."

Text 112

śrī-bhagavan-nityāspadatvam yathā

aho 'tidhanyā mathurā
yatra sannihito hariḥ iti.

śrī-bhagavan-of the Supreme Personality of Godhead; nityā-eternal;
āspadatvam-abode; yathā-just as; aho-Oh; ati-dhanyā-very fortunate; mathurā-
Mathurā; yatra-where; sannihitaḥ-eternally remains; hariḥ-Lord Hari; iti-thus.

{ }That Mathurā is the eternal abode of the Supreme Personality of Godhead is confirmed by the following description of the Vedic literatures:

"The Supreme Personality of Godhead always stays in the land of Mathurā. How fortunate is the holy abode of Mathurā!"

Text 113

na ca vaktavyam upāsanā-sthānam evedam. yataḥ

mathurāyāḥ param kṣetram
trailokye na hi vidyate
tasyām vasāmy aham devi
mathurāyām tu sarvadā iti.

na-not; ca-also; vaktavyam-may be described; upāsanā-of worship; sthānam-
place; eva-certainly; idam-this; yataḥ-because; mathurāyāḥ-than Mathurā;
param-superior; kṣetram-place; trailokye-in the three planetary systems; na-not;
hi-certainly; vidyate-exists; tasyām-there; vasāmi-reside; aham-I; devi-O
goddess; mathurāyām-in mathurām; tu-indeed; sarvadā-always; iti-thus.

{ }Mathurā, the best of holy places and the eternal abode of the Lord, is described in the following words spoken by Lord Varāha in the Varāha Purāṇa:

"In the three planetary systems there is no holy place better than Mathurā. O goddess, I eternally reside in Mathurā."

Text 114

tatra vasasyaiva kaṅṭhoktiḥ. atreḍṣam śrī-varāhadeva-vākyaṃ amśāmsinor

aikya-vivakṣayaiva, na tu tasyaivaāsau nivāsaḥ, śrī-kṛṣṇa-kṣetratvenaiva
prasiddheḥ. tathaiva pātāla-khaṇḍe

aho madhu-purī dhanyā
yatra tiṣṭhati kamsahā iti.

tatra-there; vasasya-of the residence; eva-certainly; kaṇṭha-uktiḥ-the speaker;
atra-here; idrśam-like this; śrī-varāhadeva-of Śrī Varāhadeva; vākyam-the
statement; aṁśā-of the part; āmśinoḥ-of the origin of the part; aikya-oneness;
vivakṣaya-with a desire to explain; na-not; tu-but; tasya-of him; eva-certainly;
āsau-this; nivāsaḥ-residence; śrī-kṛṣṇa-of Śrī Kṛṣṇa; kṣetratvena-as the place;
eva-certainly; prasiddheḥ-famous; tatha-in the same way; eva-certainly; pātāla-
khaṇḍe-in the Pātāla-khaṇḍe of the padma Purāṇa; aho-Oh; madhu-purī-
Mathurā; dhanyā-fortunate; yatra-where; tiṣṭhati-stays; kamsahā-Lord Kṛṣṇa, the
killer of Kamsa; iti-thus.

{ }Someone may argue that since Lord Varāha says that He eternally resides in
Mathurā, then Mathurā should be the abode of Lord Varāha. Mathurā is the abode
of Lord Kṛṣṇa. Since Lord Varāha is a viṣṇu-tattva expansion of Lord Kṛṣṇa, He
said that He resides in Mathurā in order to teach us that the Lord is not different
from any of His viṣṇu-tattva expansions. That Mathurā is the eternal abode of Lord
Kṛṣṇa is confirmed in the Pātāla-khaṇḍa in the Padma Purāṇa:

"How auspicious is the holy land of Mathurā, where Śrī Kṛṣṇa, the killer of
Kamsa, eternally resides!"

Text 115

vāyu-purāṇe tu svayam sākṣād evety uktam

catvāriṁśad yojanānām
tatas tu mathurā smṛtā
yatra devo hariḥ sākṣāt
svayam tiṣṭhati kamsahā iti.

vāyu-purāṇe-in the Vāyu Purāṇa; tu-also; svayam-personally; dākṣāt-directly;
eva-certainly; iti-thus; uktam-described; catvāriṁśat-forty; yojanānām-yojanas
(8 miles equal one yojana); tataḥ-from that; tu-indeed; mathurā-Mathurā; smṛtā-
is considered; yatra-where; devaḥ-the Personality of Godhead; hariḥ-Hari;
sākṣāt-directly; svayam-personally; tiṣṭhati-stays; kamsahā-the killer of Kamsa;
iti-thus.

{ }That Lord Kṛṣṇa personally stays in Mathurā is confirmed by the use of the
words "svayam" (personally) and "sākṣāt" (directly) in the following verse from
the Vāyu Purāṇa:

"Lord Hari, the killer of Kamsa, personally (svayam) and directly (sākṣāt) stays in the abode of Mathurā, which is forty yojanas from Puṣkara-tīrtha".

Text 116

atra sākṣāt-śabdena sūkṣma-rūpatā, svayam-śabdena śrī-mat-pratimā-rūpatā nisiddhā. tataḥ iti pūrvoktāt puṣkarākhyā-tīrthād ity arthaḥ.

atra-in this verse; sākṣāt-śabdena-by the word "sākṣāt"; sūkṣma-rūpatā-in a form not perceived by the material senses; svayam-śabdena-by the word "svayam"; śrīmat-pratimā-rūpatā-the form of the Deity; nisiddhā-is contradicted; tataḥ-the word "tataḥ (from that)"; iti-thus; pūrva-previously; uktāt-described; puṣkarākhyā-tīrthāt-from Puskara-tīrtha; iti-thus; arthāḥ-the meaning.

{ }In this verse the word "sākṣāt" means "in a form not perceivable by the material senses" and the word "svayam" (personally) means that the presence of the Lord mentioned to in this verse does not refer to His presence in the form of the arcā-vigraha (Deity). The word "tataḥ" (from this) refers to Puṣkara-tīrtha, which was described in the previous verses.

Text 117

mathurāyāḥ param kṣetram ity anena varāhadeva-vacanena puryām eva tiṣṭhatīti nirastam.

mathurāyāḥ param kṣetram iti anena-by the statement quoted in Text 113, page 795; varāhadeva-of Lord Varāhadeva; vacanena-by the statement; puryām-in Mathura-puri; eva-certainly; tiṣṭhatī-stays; iti-thus; nirastam-refuted.

{ }By quoting these verses from the Vedic literatures we have refuted any conception (that may find it's origin in Lord Varāha's statement quoted in Text 113) that Mathurā is the eternal abode of Lord Varāha. Mathurā is the eternal abode of Lord Kṛṣṇa.

Text 118

atra śrī-gopāla-tāpanī-śrutis ca

sa hovāca taṁ hi nārāyaṇo devaḥ. sakāmyā meroḥ śṛṅge yathā sapta-pūrya bhavanti tathā niṣkāmyāḥ sakāmyā bhū-gola-cakre sapta-pūryo bhavanti tāsāṁ madhye sākṣād brahma gopāla-purīti.

atra-in this connection; śrī-gopāla-tāpanī-śrutiḥ-the Gopāla-tāpanī Upaniṣad (2.29-30); ca-also; saḥ-he; ha-certainly; uvāca-said; tam-to him; hi-indeed; nārāyaṇaḥ-Nārāyaṇa; devaḥ-the Supreme Personality of Godhead; sakāmyāḥ-fulfilling all desires; meroḥ-of Mount Meru; śṛṅge-on the summit; yathā-just as; sapta-seven; pūryaḥ-cities; bhavanti-are; tathā-in the same way; niškāmyāḥ-granting liberation; sakāmyāḥ-full of wonderful opulences; bhū-gola-cakre-on the earth planet; sapta-seven; pūryaḥ-cities; bhavanti-are; tāsām-them; madhye-in the midst; sāksāt-directly; brahma-spiritual; gopāla-purī-Vṛndāvana; iti-thus.

{ }The holy tīrtha of Śrī Vṛndāvana-dhāma is described by the Supreme Lord Himself in the following verses from the Gopāla-tāpanī Upaniṣad (2.35-40):

"Lord Nārāyaṇa said: As on the summit of Mount Meru are seven cities that fulfill all desires, so on the Earth are seven cities that fulfill desires and grant liberation. Among them the city of Gopāla-purī (Mathurā) is directly the spiritual world."

Text 119

sakāmyā niškāmyā devānām sarveṣām bhūtānām bhavati.

sakāmyāḥ-material happiness; niškāmyāḥ-spiritual perfection and liberation; devānām-of the demigods; sarveṣām-of all; bhūtānām-living entities; bhavati-is.

{ }In this city the desires of the demigods and all other creatures are all fulfilled and everyone attains liberation."

Text 120

yathā hi vai sarasi padmaṁ tiṣṭhati tathā bhūmyām tiṣṭhatīti cakreṇa rakṣitā hi mathurā tasmāt gopāla-purīti bhavati.

yathā-just as; hi-certainly; vai-indeed; sarasi-on the water; padmaṁ-the lotus; tiṣṭhati-rests; tathā-in the same way; bhūmyām-on the earth; tiṣṭhatīti-rests; iti-thus; cakreṇa-by the Sudarsana-cakra; rakṣitā-protected; hi-indeed; mathurā-Mathurā; tasmāt-therefore; gopāla-purī-Gopāla Purī; iti-thus; bhavati-is.

{ }Protected by My cakra, this city of Mathurā, or Gopāla-purī, stands in this world as a lotus stands in a lake."

Text 121

bṛhad bṛhadvanam madhor madhuvanam ity ādikā.

bṛhat bṛhadvanam madhor madhuvanam iti ādika-Gopāla-tāpanī Upaniṣad 2.31
(the entire verse is:

bṛhad bṛhadvanam madhor madhuvanam tālas tālavanam kāmyam kāmyavanam
bahul bahulāvanam kumudam kumudavanam khadiraḥ khadiravanam bhadro
bhadranam bhāṇḍira iti bhāṇḍiravanam śrīvanam lohavanam vṛndayā
vṛndāvanam etair āvṛtā purī bhavati.

{ }"Gopāla-purī contains these forests: 1. the great forest of Bṛhadvana; 2. Madhuvana, the former residence of the Madhu demon; 3. Tālavana, full of palm trees; 4. delightful Kāmyavana; 5. great Bahulāvana; 6. Kumudavana, full of lotus flowers and water lilies; 7. Khadiravana, full of Khadira trees; 8. Bhadravana, the favorite spot of Lord Balarāma; 9. Bhāṇḍiravana, the great forest of Banyan trees; 10. Śrīvana, the abode of the goddess of fortune; 11. Lohavana, the former residence of the demon Loha; and 12. Vṛndāvana, ruled by the goddess Vṛndā-devī.

Text 122

punaś ca tair āvṛtā purī bhavati, tatra teṣv evam ity ādikā.

punaḥ-again; ca-also; taiḥ-by them; āvṛtā-surrounded; purī-Vṛndāvana;
bhavati-is; tatra-there; teṣu-among them; evam-in this way; iti-thus; ādikā-
beginning.

{ }In these forests the demigods, human beings, Gandharvas, Nāgas, and Khinnaras sing and dance."

Text 123

tathā dve vane staḥ kṛṣṇavanam bhadranam tayor antar dvadaśa vanāni
puṇyāni puṇyatamāni.

tathā-in the same way; dve-two; vane-forests; staḥ-are; kṛṣṇavanam-Kṛṣṇa's
forests; bhadranam-Balarāma's forests; tayor-of them; antaḥ-within; dvadaśa-
twelve; vanāni-forests; puṇyāni-pure; puṇyatamāni-and most pure.

{ }The Lord continues His description of Vṛndāvana-dhāma (Gopāla-tāpanī
Upaniṣad 2.42-44):

"The forests of Gopāla-purī are divided into two groups: 1. Kṛṣṇavana, or

Kṛṣṇa's forests, and 2. Bhadravana, Balarāma's forests. Among these twelve forests some are sacred and others are more sacred.

Text 124

teṣv eva devās tiṣṭhanti siddhāḥ siddhim prāptaḥ.

teṣu-in them; eva-certainly; devaḥ-the demigods; tiṣṭhanti-remain; siddhāḥ-the perfect living entities; siddhim-perfection; prāptaḥ-attained.

{ }"There the demigods stay. There the perfect beings attained perfection.

Text 125

tatra hi rāmasya rāma-mūrṭiḥ ity ādikā.

tatra hi rāmasya rāma-mūrṭiḥ iti adika-Gopala-tapani Upanisad 2.35 (the entire verse is:

tatra hi rāmasya rāma-mūrṭiḥ pradyumnasya pradyumna-mūrtir
aniruddhasyāniruddha-mūrṭiḥ kṛṣṇasya kṛṣṇa-mūrṭiḥ.

{ }"In this place are a Deity of Rāma, a Deity of Pradyumna, a Deity of Aniruddha, and a Deity of Kṛṣṇa."

Text 126

tad apy ete ślokā

prāpya mathurām purīm ramyām
sadā brahmādi-sevitām
śaṅkha-cakra-gadā-śārṅga-
rakṣitām muṣalādibhiḥ

yatrāsau samsthitaḥ kṛṣṇas
tribhiḥ śaktyā samāhitaḥ
rāmāniruddha-pradyumnai
rukmiṇyā sahito vibhuḥ

tat-therefore; api-also; ete-these; ślokāḥ-slokas; bhavanti-may be quoted;
prāpya-having attained; mathuram-the district of Mathurā; purīm-the city;

ramyām-delightful; sadā-constantly; brahmā-adi-by Brahmā and the other demigods; sevitām-served; śaṅkha-by the conch; cakra-disc; godā-club; śārṅga-and śārṅga bow; rakṣitām-protected; muṣalā-by the club; adibhiḥ-and other weapons; yatrā-where; āsau-He; samāhitaḥ-situated; kṛṣṇaḥ-Kṛṣṇa; tribhiḥ-by the three; śaktyā-with His potency; samāhitaḥ-accompanied; rāmā-by Lord Balarāma; aniruddha-Aniruddha; pradyumnaiḥ-and Pradyumna; rukmiṇya-and by Śrīmatī Rukmiṇī-devi; sahitaḥ-accompanied; vibhuḥ-the all powerful Supreme Personality of Godhead.

{ }The following description of the holy tīrtha of Mathurā is found in Gopāla-tāpanī Upaniṣad (2.48):

"There are these verses: Lord Kṛṣṇa, accompanied by His three potencies, and by Balarāma, Aniruddha, Pradyumna, and Rukmiṇī, stays in delightful Mathurā-purī, which is worshiped by Brahmā and the demigods and protected by the conch, cakra, club, and śārṅga bow."

Text 127

kim tasya sthānam iti śrī-gāndharvyāḥ praśnasyottaram idam.

kim-what?; tasya-of Him; sthānam-the abode; iti-thus; śrī-gāndharvyāḥ-of Śrīmatī Rādhārāṇī; praśnasya-of the question; uttaram-the reply; idam-this.

{ }These verses from the Gopāla-tāpanī Upaniṣad were spoken by Durvāsā Muni in reply to Śrīmatī Rādhārāṇī's questions about the nature of Lord Kṛṣṇa's transcendental abode.

Text 128

evam eva śrī-raghunāthasyāpy ayodhyāyām śrūyate. yathā skāndāyodhyā-mahātmye svargam dvāram uddīśya

caturdhā ca tanuṁ kṛtvā
deva-devo hariḥ svayam
atraiva ramate nityam
bhratṛbhiḥ saha rāghavaḥ iti.

evam-in the same way; eva-certainly; śrī-raghunāthasyā-of Lord Ramacandra; api-also; ayodhyāyām-in Ayodhya; śrūyate-is heard; yathā-just as; skāndā-in the Skāndā Puraṇa; āyodhyā-mahātmye-in the glorification of Ayodhya; svarga-dvaram-the entrance to the celestial world; usidya-in relation to; caturdha-fourfold; ca-also; tanuṁ-form; kṛtvā-manifesting; deva-devaḥ-the Personality of Godhead, who is worshipped by all the demigods; hari-Lord Hari; svayam-

personally; atra-there; ramate-performs pastimes; nityam- eternally; bhratrbhiḥ- brothers; saha-with; raghavaḥ-Lord Ramacandra; iti-thus.

As Vṛndāvana is the eternal abode of Lord Kṛṣṇa, so Ayodhyā is the eternal abode of Lord Rāmacandra. This is confirmed in the following verse from the Ayodhyā-māhātmya of the Skanda Purāṇa:

"The Personality of Godhead, Lord Rāmacandra, expanding Himself in the forms of His brothers (Lakṣmaṇa, Śatrughna, and Bharata), eternally enjoys pastimes in the transcendental abode of Ayodhyā."

Text 129

ata eva yatra yatra hareḥ sthānam
vaikuṅṭham tad vidur budhāḥ

ity anusāreṇa mahā-bhagavataḥ sthānatvā
mahā-vaikuṅṭha evasau, yato vaikuṅṭhāt tasya garīyastvam
śrūyate.

atah eva-therefore; yatra yatra-whenever; hareḥ-of Lord Hari; sthānam-the abode; vaikuṅṭham-Vaikuṅṭha; tat-that; viduḥ-understand; budhāḥ-the learned; iti-thus; anusāreṇa- in accordance with this statement; mahā-bhagavataḥ- of the Supreme Personality of Godhead; sthānatvāt-because of being the abode; mahā-vaikuṅṭhaḥ-the topmost spiritual planet; eva-certainly; asau-this is; yataḥ- therefore; vaikuṅṭhāt-than Vaikuṅṭha; tasya- of Vṛndāvana; garīyastvam- superiority; sruyate-is heard.

Wherever the Personality of Godhead stays is understood to be the spiritual world. This is confirmed in the following statement of Vedic literature:

"The learned know that wherever Lord Hari stays is not within the realm of matter, but is in the spiritual world."

From this we may conclude that the place where the Supreme Lord stays in His original form as Lord Kṛṣṇa is the highest of all spiritual planets, above Lord Nārāyaṇa's Vaikuṅṭhaloka.

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Text 130

yatha pātāla-khaṇḍe

evam̐ sapta-purīnām̐ tu
sarvotkr̥ṣṭam̐ ca māthuram
śrūyatām̐ mahimā devī
vaikuṅṭho bhuvanottamaḥ iti.

yatha-just as; pātāla-khaṇḍe-in the Patala-khanda-f the Padma Purana; evam̐-in this way; sapta-purīnam-of the seven holy cities o India; tu-but; sarva-of all; utkr̥ṣṭam-the best; ca-and; māthuram-the region of Mathurā ; śrūyatām- let it be heard; mahimā-the glory; devī-O goddess; vaikuṅṭhaḥ-the spiritual world; bhuvana-the material sphere; uttamaḥ-above; iti-thus.

That the place of the Lord's pastimes is in the spiritual world, and not part of the material world, is confirmed in the Pātāla-khaṇḍa of the Padma Purāna:

"O goddess please hear the glories of Mathurā, the best of the seven holy cities.

Mathurā is not part of the material world. It is in the spiritual sky."

Text 131

ata eva atraiva

aho madhu-purī dhanyā
vaikuṅṭhāc ca garīyasī iti.

atah eva-therefore; atra-in the Patala-khanda of the Padma Purana; eva-certainly; aho-Oh; madhu-purī; ; the district of Mathura; dhanyā-fortunate; vaikuṅṭhāt-to Vaikuṅṭhā, ca- and; garīyasī-superior; iti-thus.

That the district of Mathurā is situated in the highest portion of the spiritual sky is confirmed in the Pātāla-khaṇḍa of the Padma Purāṇa:

"How fortunate is Mathurā! It is better than Vaikuṅṭhā!"

Text 132

atha Śrī-vṛndāvanasya tattvādikam mathurā-maṇḍalasyaiva tattvena siddham.

atha-now; śrī-vṛndāvanasya oof Vṛndāvana; tattva- actual nature; adikam-beginning; mathurā-maṇḍalasya-of the district of Mathurā ; tattvena-by the actual nature; siddham-is proven.

By understanding that the district of Mathurā is situated in the highest part of the spiritual world, we can also understand the exalted nature of Śrī Vṛndāvanadhāma, the most sacred part of the district of Mathurā.

Text 133

yathā ca śrī-govinda-vṛndāvanākhyā-gautamīye nārada-praśnānantaram śrī-kṛṣṇa syottaram.

yathā-just as; ca-also; śrī-govinda-vṛndāvanā-Śrī Govinda-Vṛndāvana; akhyā-named; gautamīye-in the Gautamiya Tantra; nārada-of Nārada Muni; praśna-the inquiry; anantram-after; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; uttaram- answer.

The glories of Vṛndāvana-dhāma are described in the following verses of Gautamiya Tantra, which recount Lord Kṛṣṇa's answer to a question posed by Nārada Muni.

Text 134

tatra praśnaḥ

kim idam dvādaśābhikyaṁ
vṛndāraṇyaṁ viśāmpate
śrotum icchāmi bhagavan
yadi yogyo 'smi me vada.

tatra-there; praśnaḥ-the question; kim-what?; idam-this; dvādaśa-abhikyam-with 12 forests; vṛndāraṇyam-Vṛndāvana; viśāmpate-O Lord of the cowherd men; śrotum-to hear; icchāmi-I desire; bhagavan-O Supreme Personality of godhead; yadi-if; yogyaḥ-qualified; asmi-I am; me-to me; vada-please relate.

"Nārada asked the following question: O Supreme Personality of Godhead, I wish to hear about Vṛndāvana, which has twelve forests. If I am fit to hear, please tell me of it.

Text 135

athottaram

idam vṛndāvanam ramyaṁ
mama dhāmaiva kevalam
atra me paśavaḥ pakṣi-
vṛkṣāḥ kiṭā narāmarāḥ ye vasanti mamādhiṣṇye
mṛtā yānti mamālayam

atha-now; uttaram-the reply; idam-this; vṛndāvanam-Vṛndāvana; ramyam-delightful; mama-My; dhāma-abode; eva-certainly; kevalam-only; atra-here; me-My; paśavaḥ-cows; pakṣi-birds; vṛkṣāḥ-trees; kiṭāḥ-insects; nara-human beings; amaraḥ-demigods; ye-those who; vasanti-reside; mama-My; adhiṣṇye-in the abode; mṛtāḥ-conditioned souls; yānti-go; mama-to My; alayam-eternal abode.

"Lord Kṛṣṇa replied: This delightful place known as Vṛndāvana is my eternal transcendental abode. Whoever lives here, be he a cow, bird, tree, insect, human-being, demigod, or in whatever species of life, becomes liberated and returns to the

Vṛndāvana in the highest part of the spiritual world.

Text 136

atra ya gopa-kanyās ca
nivasanti mamālaye
yoginyas ta mayā nityam
mama sevā-parāyaṇāḥ

atra-here yaḥ-who; gopa-kanyāḥ-daughters of the cowherd men; ca-also; nivasanti-reside; mama-My; alaye-in the abode; yoginyaḥ-associated; taḥ-they; mayā-with Me; nityam- eternally; mama-My; sevā-to the devotional service; parāyaṇāḥ-devoted.

"In this abode reside the gopīs, My eternal associates always eager to serve Me.

Text 137

pañca-yojanam evāsti
vanam me deha-rūpakam
kālindīyam suṣumnākhyā
paramāmṛta-vāhinī

pañca-five; yojanam-yojanas; eva-certainly; asti-there are; vanam-forest; me-My; deha-of the transcendental body; rūpakam-form; kālindi-the Yamuna river; iyam-this; susumna- susumna; akhyā-named; parama-transcendental; amṛta-nectar; vāhinī-carrying.

"This forest of five yojanas is My own transcendental form. This Yamunā river of nectar is also known as Suṣumnā.

Text 138

atra devās ca bhūtāni
vartante sūkṣma-rūpataḥ
sarva-deva-mayaś cāham
na tyajāmi vanam kvacit.

atra-here; devāḥ-the demigods; ca-and; bhūtāni- saintly persons; vartante-remain; sūkṣma-rūpataḥ-in invisible subtle forms; sarva-deva-mayaḥ-the master

of all the demigods; ca-also; aham-I; na-not; tyajāni-leave; vanam- this forest; kvacit-at any time.

"Here the demigods and saints stay in subtle forms. I, the personification of all demigods, never leave this forest.

Text 139

ārvirbhāvas tirobhavo
bhaven me 'tra yuge yuge
tejomayam idam ramyam
adṛśyam carma-cakṣuṣā

āvirbhāvaḥ-appearance; tirobhavaḥ-disappearance; bhavet-may be; me-My; atra-here; yuge yuge-millennium after millennium; tejomayam-splendid; idam-this; tamyam-delightful; adṛśyam-invisible; carma-cakṣuṣā-to material eyes.

"Millennium after millennium I appear in this place, and then again I disappear. This splendid and beautiful place cannot be seen by material eyes."

Text 140

viśeṣatas tadṛg alaukika-rūpatva-bhagavan-nitya-dhāmatve tu divya-
kadambāśokādi-vṛkṣādayo 'dyāpi mahā-bhāgavataiḥ sākṣāt-kriyanta iti
prasiddhāvagataḥ.

viśeṣataḥ-specifically; tadṛk-like this; alaukika- uncommon; rūpatva-beauty; bhagavat-of the Supreme Personality of Godhead; nitya-eternal; dhāmatve-in the abode; tu-but; divya-celestial; kadamba-Kadamba; aśoka-Aśoka; adi-and other; vṛkṣa-trees; adayaḥ-and other plants; adya-now; api- even; mahā-bhāgavataiḥ-by great devotees; sākṣāt- kriyante-directly taken shelter of; iti-thus; prasiddha-avagataḥ-celebrated

Even today there are many kadamba trees, aśoka trees, and many other flowering trees, plants, and vines in the Supreme Lord's extraordinary eternal abode, which is famous among the great devotees.

Text 141

yathā varāhe kāliya-hrada-māhātmye

atrāpi mahad āścaryam
paśyante paṇḍitā narāḥ
kāliya-hrada-pūrveṇa
kadamba mahito drumah

śata-śākham viśālākṣi
puṇyam surabhi-gandhi ca
sa ca dvādaśa-māsāni
manojñāḥ śubha-śītalaḥ
puṣpayati viśālākṣi
prabhāsanto diśo daśa iti.

śatānām śakhānām samāhāraḥ śata-śākham yad yatra pravartata ity arthaḥ.
prabhāsantaḥ prabhāsayan ity arthaḥ.

yathā-just as; varāhe-in the Varaha Purana; kāliya-hrada-mahatmye-in the glorification of the Kaliya lake; atra- here; api-also; mahat-with great; āścaryam-astonishment; paśyante-see; paṇḍitā narāḥ-learned devotees; kāliya-hrada-of the Kaliya lake in Vṛndāvana; pūrveṇa in the eastern part; kadambaḥ-Kadamba; mahitaḥ-glorious; drumah- tree; śata-śākham-with hundreds of branches; viśālākṣi-O Viśālākṣi; puṇyam-pure; surabhi-with an aromatic; gandhi- fragrance; ca-also; saḥ-that tree; ca-also; dvādaśa-for twelve; māsāni-months; manojñāḥ-beautiful; śubha- auspicious; śītalaḥ-cooling; puṣpayati-bears flowers; viśālākṣi-O Viśālākṣi; prabhāsantaḥ- beautifying; diśaḥ-the directions; daśa-ten; iti-thus satanam-of a hundred; śakhanam-of branches; samaharaḥ-group; sata-sakham-the word "sata-sakham"; yat-which; yatra-where; pravartante- are; iti-thus; arthaḥ-the meaning.

This is described in the Kāliya-hrada-māhātmya of the Varāha Purāṇa:

"The wise see a great wonder there. O girl with beautiful large eyes, on the eastern shore of Kāliya lake is a large, graceful, fragrant kadamba tree with a hundred branches. O girl with beautiful large eyes, this tree gives a very pleasant shade. It bears flowers during all twelve months of the year. It shines in the ten directions."

In these verses the word "śata-śākham" means "with a hundred branches". "Prabhāsantaḥ" means "shining".

Text 142

tatraiva tadya-brahma-kuṇḍa-māhātmye

tatrāścaryam pravakṣyāmi
tac chṛṇu tvam vasundhare
labhante manujāḥ siddhim
mama karma-parāyaṇaḥ

tasya tatrottare parśve
'śoka-vṛkṣāḥ sita-prabhāḥ
vaiśākhasya tu māsasya
śukla-pakṣasya dvādaśī

sa puṣpati ca madhyāhne
mama bhakta-sukhāvahaḥ
na kaścīd api jānāti
vinā bhāgavataḥ sucim

dvādaśī iti dvādaśyām. supām suluk ity ādinaiva pūrva-savarṇaḥ. śucitvam atra tad ananya-vṛttitvam. anena pṛthivyāpi tasya tasya tadṛśa-rūpaḥ na jñāyate ity āyātam.

tatra-there; eva-certainly; tadīya-of the Purana; brahma-kunda-of Brahma-kunḍa; mātmye-in the glorification; tatra-there; āścaryam-astonishing; pravakṣyāmi-I shall describe; tat-that; śṛṇu-please hear; tvam-you; vasundhare-O Earth; labhante-attain; manujāḥ- human beings; siddhim-perfection; mama-My; karma-work; parāyaṇaḥ-devoted; tasya-of that place; uttare-in the northern; parśve-part; aśoka-vṛkṣāḥ-an aśoka tree; sita-prabhāḥ-white; vaiśākhasya-of Vaiśākha (April-May); tu- but; māsasya-of the month; śukla-pakṣasya-of the bright half of the moon; dvādaśī-on the eleventh day; saḥ-that tree; puṣpati-blossoms; ca-and; madhya-ahne-in the middle of the day; mama-My; bhakta-to the devotees; sukha-happiness; avahaḥ-bringing; na kaścīd-no one; api-even; jānāti- understands; vinā-except; bhāgavataḥ sucim-for the pure devotee of the Lord; dvādaśī-the word "dvādaśī: dvādaśyām-means " on the eleventh day"; supām suluk-elision of the locative termination; iti-thus; ādina-in the passage beginning; eva-certainly; pūrva-savarṇaḥ-previous letter of the same class; śucitvam-purity; atra-here; tat-ananya- vṛttitvam-without any other activity; anena-by this pṛthivya- by the Earth; api-even; tasya-of that; tasya-of that; tadṛśam-like that; rūpaḥ form; na-not; jāyate- understood; iti-thus; āyātam-attained.

A little of the extraordinary nature of Vṛndāvana-dhāma may be seen in the following description spoken by the Personality of Godhead in the Brahma-kunḍa-mātmya of the Varāha Purāṇa:

"O earth-goddess, listen and I will tell you of a great wonder in that holy abode where My devotees attain perfection. In the northern part of that place is a splendid white aśoka tree that at noon of the śukla-dvādaśī day of Vaiśākha suddenly bursts into full bloom. This tree brings great happiness to My devotee. Except for My pure devotee no one can understand this tree."

The word "dvādaśī" here means "on the dvādaśī". The sūtra "supām suluk" confirms that this word should be understood in the locative, just as one of the pervious words is locative. The word "śuci" here means "without any other activity". Even the earth-goddess cannot understand the nature of this tree.

Text 143

ata eva tadīya-tīrthāntaram uddīśya yathā cādi-varāhe

kṛṣṇa-kṛīḍa-setu-bandham
mahā-pātaka-nāśanam
valabhīm tatra kṛīḍārtham
kṛtvā devo gadādharaḥ

gopakaiḥ sahitas tatra
kṣaṇam ekam dine dine
tatraiva ramaṇārtham hi
nitya-kālam sa gacchati iti.

atah eva-therefore; tadīya-of that; tīrtha-holy place; antaram-within; uddīśya-in reference to; yathā-just as; ca- also; adi-varāhe-in the Adi Varāha Purana; kṛṣṇa-of Lord Kṛṣṇa; kṛīḍa-transcendental pastimes; stu-bandham-removing all inauspiciousness; mahā-great; pataka-sins; nāśanam- removing; valabhīm-a grass cottage; tatra-there; kṛīḍa- pastimes; artham-for the purpose; kṛtvā-having constructed; devaḥ-the Personality of Godhead; gadādharaḥ-Lord Kṛṣṇa; gopakaiḥ-with the cowherd boys; sahitāḥ-accompanied; tatra- there; kṣaṇam-moment; ekam-one; dine dine-day after day; tatra-there; eva-certainly; rāmana-enjoyment; artham-for the purpose; hi-certainly; nitya-kālam-to eternity; saḥ-He; gacchati-goes.

That Śrī Kṛṣṇa eternally stays in Vṛndāvana is confirmed by the following statement of the Ādi-varāha Purāṇa:

"Making a grass hut and building a bridge, Lord Gadādhara enjoys pastimes that destroy all sins. Each moment of the pastimes He enjoys in this way with the gopas is eternal."

Text 144

evam skānde

tato vṛndāvanam puṇyam

vṛndādevī-samāśritam
harinādhiṣṭhitam tac ca
brahma-rudrādi-sevitam iti.

evam-in the same way; skānde-in the Skanda Purana; tataḥ-therefore;
vṛndāvanam-Vṛndāvana; punyam-pure; vṛndā-devī-by Vṛndā-devī; samāśritam-
taken shelter; harina-by Lord Hari; adhiṣṭhitam-resided in; tat-that; ca-also;
brahma-by Brahma; rudra-Siva; adi-and others; sevitam-served; iti-thus.

That Śrī Kṛṣṇa eternally resides in Vṛndāvana is also confirmed in the Skanda Purāṇa:

"Sacred Vṛndāvana is ruled by Lord Hari, taken shelter of by Vṛndā-devī, and served by Brahmā, Śiva, and the demigods."

Text 145

śrutiś ca darśitā

govindam sac-cid-ānanda-vigraham vṛndāvana-sūra-bhūruha-talāsīnam satatam
samarud-gaṇo 'ham pari toṣayāmi.

śrutiḥ-the Gopala-tapani Upaniṣad; ca-also; darśitā- reveals; govindam-Lord
Govinda; sat-eternal; cit-full of knowledge; ānanda-and blis; vigraham-whose
form; vṛndāvana- in Vṛndāvana; śura-bhūruha-tala-under a desire tree; asīnam-
seated; satatam-eternally; sa-accompanied by marut-gaṇaḥ-the demigods; aham-I;
toṣayāmi-I please.

That Śrī Kṛṣṇa eternally stays in Vṛndāvana is confirmed by Lord Brahmā's in
Gopāla-tāpanī Upaniṣad (1.38):

"With eloquent prayers I and thre Maruts please Lord Govinda, whose form is
eternal and full of knowledge and bliss, and who stays eternlly in Vṛndāvana under
a desire tree."

Text 146

evam pātāla-khaṇḍe

yamunā-jala-kallole
sadā krīdati mādhaveḥ iti.

yamunāyā jala-kallolo yatra evaṁ-bhūte śrī-vṛndāvana iti prakaraṇa-labdham tatrājahal lakṣaṇayā tīra-hradāv eva grhyete. tīraṁ ca vṛndāvana-lakṣaṇam tatra prastutam.

evam-in the same way; pātāla-khaṇḍe-in the Pātāla-khaṇḍa of the Padma Purana; yamunā-of the Yamuna river; jala-of the water; kallole-in the waves; sadā-eternally; krīdati-performs pastimes; mādhaveḥ-Lord Kṛṣṇa; iti- thus; yamunāyāḥ-of the Yamuna river; jala-of the water; kallolaḥ-waves; yatra-where there are; evaṁ-bhūte-in this way; śrī-vṛndāvane-in Vṛndāvana; iti-thus; prakaraṇa- the verse under discussion; loddham-is understood; tatra-there; ajahat-given up; lakṣaṇayā-by the secondary interpretation of the word; tīra-the shore; hradāu-or the lake; eva- certainly; grhyete-may be accepted; tīraṁ-the shore; ca- also; vṛndāvana-lakṣaṇam-means the land of Vṛndāvana; tatra- there; prastutam-glorified.

That Śrī Kṛṣṇa eternally stays in Vṛndāvana is also confirmed in the Padma Purāṇa, Pātāla-khaṇḍa:

"Śrī Kṛṣṇa eternally plays in the waves of the Yamunā."

We may note that this verse may be interpreted in another way. If the word "yamunā-jala-kallole" is accepted as a bahuvrīhi-samāsa, the verse may be taken to mean: "Śrī Kṛṣṇa eternally plays in the land of Vṛndāvana, where the Yamunā flows."

Text 147

ata evāsya śrī-vṛndāvanasya vaikuṅṭhatvam eva kaṅṭhoktyā kṛṣṇa-tāpanyām stutam darśitam gokulam vana-vaikuṅṭham iti.

atah eva-therefore; asya-of that; śrī-vṛndāvanasya- Śrī Vṛndāvana; vaikuṅṭhatvam-the status of being a spiritual planet; eva-certainly; kaṅṭha-uktyā-by the statement; kṛṣṇa-tāpanyām-in the Kṛṣṇa-tāpani Upaniṣad; srutāu-in the sruti-sastra; darśitam-is revealed; gokulam- Gokula; vana-a forest; vaikuṅṭham-the spiritual world; iti- thus.

That the land of Vṛndāvana, although apparently situated on this earth planet, is actually situated in the spiritual sky is confirmed in the Kṛṣṇa-tāpanī Upaniṣad:

"The Vṛndāvana of this earth planet is actually situated in the spiritual sky."

Text 148

tasmān nitya-dhāmatva-śravaṇāc ca śrī-mathurādīnām tat-svarūpa-vibhūtitvam eva sa bhagavaḥ kasmin pratiṣṭhita iti sve mahimni iti śruteḥ. ata eva tāpanyām sākṣād-brahma gopāla-purī hi iti. bṛhad-gautamīya-tantre tejomayam idam ramyam adṛśyam carma-cakṣuṣā iti.

tasmāt-therefore; nitya-eternal; dhāmatva-as the abode; śravaṇāt-because of hearing; ca-also; śrī-mathura-adinām-of Mathurā and the other abodes of the Lord; tat-of the Lord; svarūpa-from the transcendental form; vibhūtitvam- the state of being the opulence; eva-certainly; saḥ-He; bhagavaḥ-the Supreme Personality of Godhead; kasmin-where?; pratiṣṭhitaḥ-stays; iti-thus; sve-in His own; mahimni- transcendental opulence; iti-thus; śruteḥ-from the Chandogya Upanisad (7.24.1); atah eva-therefore; tāpanyām-in the gopala-tapani Upanisad (2.29); sākṣāt-directly; brahma- spiritual; gopāla-purī-the abode of Vṛndāvana; hi- certainly; iti-thus; bṛhad-gautamīya-tantre-in the Bṛhad-gautamīya Tantra; tajomayam-splendid; idam-this; ramyam- delightful; adṛśyam-invisible; carma-cakṣuṣā-to material eyes; iti-thus;

Because the scriptures declare that they are the Lord's eternal abodes, Śrī Mathurā and other holy places must be the manifestation of the Lord's transcendental opulences. This is confirmed by the following statements of Vedic literature:

"Where does the Lord reside? He resides in the realm of His transcendental glory.

-{ }Chāndogya Upaniṣad 7.24.1

"Vṛndāvana is a direct manifestation of the spiritual potency of the Personality of Godhead"

-{ }Gopāla-tāpanī Upaniṣad 2.29

"This splendid and delightful abode of Vṛndāvana cannot be seen by material eyes"

-{ }Bṛhad-gautamīya Tantra

Text 149

tad idṛśa-rūpatā kāśim uddīśya brahma-vaivarte tv ittham samadhīyate. yathā tatra śrī-viṣṇum prati munīnām praśnaḥ

tat-therefore; idṛśa-rūpatā-in this way; kāśim- Varanasi; uddīśya-in relation to; brahma-vaivarte-in the Brahma-vaivarta Purana; tu-also; ittham-thus; samadhīyate-is meditated upon; yathā-just as; tatra-there; śrī-viṣṇum prati-Śrī Visnu; munīnām-of the sages; praśnaḥ-question.

This description also applies to the sacred city Vāraṇasī. This is described in the Brahma-vaivarta Purāṇa, where some sages ask Lord Viṣṇu the following questions:

Text 150

chatrākāram tu kiṃ jyotir
jalād ūrdhvaṃ prakāśate
nimagnāyāṃ dharāyāṃ ca
na vai majjati tat katham

chatra-of an umbrella; akāram-in the form; tu-indeed; kiṃ-what is? jyotiḥ-this effulgence; jalāt-the water; ūrdhavam-above; prakāśate-manifested; nimagnāyāṃ-when immersed; dharāyāṃ-the earth; ca-also; na-not; vai-certainly; majjati-becomes submerged; tat-that; katham-why is it?

"O My Lord, what is this great effulgence near the shore of the water? Why is it that when the entire earth becomes submerged in water at the time of anihilation, this place remains intact and unaffected?

Text 151

kim etac chāśvatam brahma
vedānta-śata-rūpitam
tāpa trayarti-dagdhānām
jīvanam chatratām gatam

kim-what?; etat-this; sāśvatam-eternal; brahma- spiritual place; vedānta-in the Vedānta Scriptures; śaata- hundreds; rūpitam-described; tāpa-traya-arti-by the threefold; miseries; dagdhānām-burned; jīvanam-in relation to the living entities; chatratām-the status of an umbrella; gatam-attained.

"Please tell us what is this eternal spiritual place, which is described hundreds of times in the Vedānta literatures, and which gives shelter to they who suffer the threefold miseries of material existence?

Text 152

darśanād eva cāsyātha

kr̥tārthāḥ sma jagad-guro
vāraṁ vāraṁ tavāpy atra
dr̥ṣṭir lagnā janārdana
paramāścarya-rūpo 'pi
sāścarya iva paśyasi

darsanat-from the sight; eva-certainly; ca-also; asya-of this place; atha-now;
kr̥ta-arthah sma-became perfect and happy; jagat-guro-O master of the universe;
varam varam-again and again; tava-Your; api-even; atra-here; dr̥stiḥ-glance;
lagna- is placed; janardana-O Lord Janardana; parama-supremely; ascarya-
wonderful; rupaḥ-form; api-although; sa-with; ascaryaḥ-wonder; iva-as if;
pasyasi-you see.

"O Lord of the universe, simply by seeing this place, the living entities become perfect and happy. O Lord Janārdana, although Your transcendental form is the most wonderful thing, as You continuously glance upon this place, You Yourself become filled with wonder."

Text 153

atha śrī-viṣṇūttaram

chatrākāraṁ paraṁ jyotir
dr̥śyate gagane caram
tat paraṁ paramaṁ jyotiḥ
kāśīti prathitāṁ kṣitau

atha-now; śrī-viṣṇu-of Lord Viṣṇu; uttaram-the reply; chatra-of an umbrella;
akāram-in the form; param- transcendental; jyotiḥ-effulgence; dr̥śyate-is
observed; gaganecaram-in the sky; tat-that; param-above; paramam-
transcendental; jyotiḥ-effulgence; kāśī-varanasi; iti-thus; prathitāṁ-famous;
kṣitau-on the earth.

Lord Viṣṇu answered:

"This effulgent place like a parasol shining in the sky is known on this earth as the city of Vārāṇasī.

Text 154

ratnaṁ suvarṇe khacitam yathā bhavet

tathā pṛthivyām khacitā hi kāsikā
na kāsikā bhūmimayī kadācit
tato na majjen mama sad-gatir yataḥ
jaḍeṣu sarveṣv api majjamāneṣv
iyam cid-ānandamayī na majjet ity ādi.

ratnam-a precious jewel; suvarṇe-in gold; khacitam-set; yathā-just as; bhavet-
may be; tathā-in the same way; pṛthivyām-on this earth; khacitā-is set; hi-
certainly; kāsikā-Varanasi; na-not; kāsikā-Varanasi; bhūmimayī- made of
material elements; kadācit-at any time; tataḥ-and therefore; na-does not; majjet-
become submerged; mm-My; sat- eternal; gatiḥ-abode; yataḥ-because; jaḍeṣu-
when the inert material elements; sarveṣu-all; api-even; majjam/eneṣu-are
becoming submerged; iyam-this place; cit-full of transcendental knowledge;
ānandamayī-and bliss; na-does not; majjet-become submerged.

"This city of Vārāṇasī is placed on the earth as a precious jewel is set in a
golden ornament. Vārāṇasī is my eternal transcendental abode, and it is not
composed of material elements. When the inert material elements become
submerged in the waters of annihilation, this abode of transcendental knowledge
and bliss, the city of Vārāṇasī, is not touched by that destructive flood."

Text 155

tathāgre ca

cetanā-jaḍayor aikyam
yādvat naikasthayor api
tathā kāsī brahma-rūpā
jaḍā pṛthvī na saṅgatā

tatha-in the same way; agre-in the beginning; ca-also; cetanā-of the
consciousness; jaḍayoḥ-and of the inert material elements; aikyam-oneness;
yādvat-to which extent; na-not; ekā-sthayoḥ-in one place; api-although; tathā-in
the same way; kāsī-varanasi; brahma-spiritual; rūpā-form; jaḍā-inert material
element; pṛthvī-earth; na-not; saṅgatā-in contact.

The Supreme Lord also describes Vārāṇasī in the following verses from the
beginning of the Brahma-vaivarta Purāṇa:

"Consciousness and inert material elements remain eternally distinct, even
though they may both be situated in the same place (the body). In the same way,
the spiritual abode known as Vārāṇasī remains always distinct from the material
earth on which it rests.

Text 156

nirmānaṃ tu jaḍasyātra
kriyate na parātmanaḥ
uddharisyāmi ca mahīm
vārāhaṃ rūpam āsthitaḥ
tadā punaḥ pṛthivyām hi
kāśī sthāsyati mat-priyā iti.

nirmānam-manifestation; tu-certainly; jaḍasya-of the inert material elements; atra-here; kriyate-is performed; na- not; parātmanaḥ-from the Supreme Lord; uddharisyāmi-I shall lift; ca-also; mahīm-the earth; vārāham-of Lord Varaha; rūpam-in the form; āsthitaḥ-situated; tadā-then; punaḥ-again; pṛthivyām-on the earth; hi-certainly; kāśī-Varanasi; sthāsyati-with be situated; mat-to Me; priyā-dear.

"In the form of Lord Varāha I will lift the earth. Then My dear city of Vārāṇasī with stand again."

Text 157

cetanā-śabdenātrāntaryāmy upalakṣyate. jaḍa-śabdena tu dehaḥ, paramātmana ity uktatvāt.

cetanā-śabdena-by the word "cetana"; atra-in this passage; antaryāmi-the Supersoul; upalakṣyate-is designated; jaḍa-śabdena-by the word "jada"; tu-but; dehaḥ-the body is designated; paramātmanaḥ iti-from the word "paramatmanah"; uktatvat-from the statement.

In Text 155 the word "cetanā" means "the Supersoul". Because the Supersoul is discussed, the word "jada" here means "the material body".

Text 158

tataś ca

kecit svadehāntar-hṛdayāvakāṣe
prādeśa-mātraṃ puruṣaṃ vasantam

ity ādinā caturbhujatvena varṇito 'ntaryāmī deha-sthito 'pi

yathā deha-kledādinā na spr̥syate tādavad iti jñeyam.

tataḥ-then; ca-also; kecit sva-dehāntah-hṛdaya-avakāṣe prādeśa-mātram puruṣam vasantam-Śrīmad-Bhāgavatam 2.2.8: the entire verse and synonyms follow:

kecit sva-dehāntar-hṛdayāvakāṣe
prādeśa-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadā-dharam dhāraṇayā smaranti"

kecit-others; sva-deha-antaḥ-within the body; hṛdaya-avakāṣe-in the region of the heart; prādeśa-mātram- measuring only eight inches; puruṣam-the Personality of Godhead; vasantam-resideing; catuḥ-bhujam-with four hands; kañja-lotus; ratha-aṅga-the wheel of a chariot; śaṅkha- conchsell; gadā-dharam-and with a club in the hand; dhāraṇayā-conceiving in that way; smaranti-do meditate upon Him; ity ādinā-by this passage; catubhujatvena-in His four-armed form; varṇitaḥ-described; antaryāmī-the Supersoul; deha-in the material body of the living entity; sthitaḥ- situated; api-although; yathā-just as; deha-of the body; kleda-ādinā-by the various distresses; na-not; spr̥syate is touched; tādvat-to that extent; tit-thus; jñeyam-is known.

This Supersoul is a four-armed expansion of Lord Viṣṇu. Although remaining in the material bodies of the living entities, the Supersoul remains always untouched by the sufferings of material existence. He is described in Śrīmad-Bhāgavatam (2.2.8):

"Others conceive of the Personality of Godhead residing within the body of the region of the heart and measuring only eight inches, with four hands, carrying a lotus, a wheel of a chariot, and conchshell and a club respectively."*

Text 159

tad evam tad-dhāmnām upary adhaḥ prakāśa-mātratvenobhaya-vidhatvam prasaktam. vastutas tu śrī-bhagavan-nityādhiṣṭhānatvena tac ca śrī-vigrahavad ubhayatra prakāśavirodhāt samāna-guṇa-nāma-rūpatvenāmnātatvāl lāghavāc caika-vidhatvam eva mantavyam.

tat-therefore; evam-in this way; tat-of the Supreme Personality of Godhead; nitya-eternal; adhiṣṭhānatvena-as the abode; tat-that; ca-also; śrī-vigraha-vat-just as the Lord's transcendental form; ubhayatra-in both places; prakāśa-manifestation; avirodhāt-because of non-contradiction; samāna-equal; guṇa-qualities; nāma-names; rūpatvena-and form; amnāta-tvāt-because of being considered; lāghavāt- easily; ca-also; eka-vidhatvam-oneness; eva-certainly;

mantavyam-should be understood.

Each of the Lord's transcendental abodes is manifest in two ways: 1. in the spiritual world, and 2. in the material world. Because the Lord appears in the spiritual and material worlds, His residences are also manifested in these two places. Whether appearing in the spiritual or material worlds, each transcendental abode manifests the same form, name and qualities. Each abode is the same, whether manifested in the spiritual or material realms.

Text 160

ekasyaiva śrī-vigrahasya bahutra prakāśaś ca dvitīya-sandarbhe darśitaḥ

citram bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasram
striya eka udāvahat

ity ādinā.

ekasya-of one; eva-certainly; śrī-vigrahasya-form of the Lord; bahutra-in many places; prakāśaḥ-manifestation; ca-also; dvitīya-sandarbhe-in the Second (Bhagavat) Sandarbha; darśitaḥ-is revealed; citram-wonderful; bata-on; etat-this; ekena-with one; vapuṣā-form yugapat-simultaneously; pṛthak-separately; gṛheṣu-in the houses; dvi-aṣṭa-sāhasram-sixteen thousand; striyaḥ-all the queens; ekaḥ-the one Śrī Kṛṣṇa; udāvahat-marries.

That a single form of the Lord can be manifested in many places simultaneously is described in Śrīmad-Bhāgavatam (10.69.2):

"It is astounding the Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."*

Text 161

evam vidhatvam ca tasyācintya-śakti-svikāreṇa sambhāvitam eva. svikṛtam
cācintya-śaktitvam śruteś tu śabda-mūlatvāt ity ādau.

evam-vidhatvam-in this way; ca-also; tasya-of the Personality of Godhead; acintya-inconceivable; śakti-potency; svikāreṇa by acceptance; sambhāvitam-possible; eva- certainly; svikṛtam-accepted; ca-also; acintya- inconceivable;

śaktitvam-the state of possessing the potency; śruteḥ-from the Vedas; tu-also; śabda-mūlatvāt-because of being the origin of the Vedas.

These remarkable activities of the Lord can be understood if we accept the inconceivable potency of the Lord. The Lord's potency is described in Vedānta-sūtra (2.1.27):

"The Śruti-śāstra confirms that the Supreme Personality of Godhead is the master of all inconceivable potencies."

Text 162

tad evam ubhayābhedābhiprāyeṇaiva śrī-hari-vaṁśe 'pi
golokam uddīśya sa hi sarva-gato mahān ity uktam. bhede tu brahma-śamhitāyām
api goloka eva nivasaty akhilātma-bhūtaḥ ity eva-kāro 'tra svakīya-nitya-vihāra-
pratipādaka-vārāhādi-vacanair virudhyeta. avirodhas tūbhayeṣāṁ aikyenaiva
bhavatīti taṁ nyāya-siddham evārtham brahma-samhitā tu grhṇāti.

tat-therefore; evam-in this way; ubhaya-of the both; abheda-non-difference; abhiprāyeṇa-intending to describe; eva-certainly; śrī-hari-vaṁśe-in the Hari-vamśa; api-also golokam-Goloka; uddīśya-in reference to; saḥ-that place; hi-certainly; sarva-gataḥ-present in every place; mahān-great; iti-thus; uktam-spoken; bhede-in the difference; tu-however; brahma-samhitāyām-in the Brahma-samhita; api-although; goloke-in Goloka; eva-certainly; nivasati-He resides; akhila-atma-bhūtaḥ-present in the heart of every being; iti-thus; eva-kāraḥ-the word "eva"; atra-in this passage; svakīya-His own; nitya-eternal; vihāra-pastimes; pratipādaka- establishing; vārāhā-the Vārāhā Purana; adi-beginning with; vacanaiḥ-by the statements; virudhyeta-may be refuted; avirodhaḥ-without contradiction; tu-but; ubhayeṣāṁ-of both; aikyena-with oneness; bhavati-is; iti-thus; nyāya-logic; siddham-perfect; eva-certainly; artham-meaning; brahma-samhitā-the Brahma-samhitā; tu-certainly; grhṇāti-takes.

That the abode of the Lord is the same whether manifested in the spiritual or material world is confirmed by the following statement of Hari-vaṁśa (previously quoted in Anuccheda 106, Text 73):

"That great abode of Goloka is present everywhere, in both the spiritual and material worlds."

Some descriptions in the Vedic literatures single out either Goloka (in the spiritual world) or Gokula (in the material world) as the abode of the Supreme Lord Kṛṣṇa. For example the Brahma-samhitā says (5.48):

"All-pervading Supreme Lord Kṛṣṇa remains in His abode, known as Goloka."

The Varāha Purāṇa and other Vedic literatures present elaborate explanations of Gokula as the place where Lord Kṛṣṇa eternally enjoys pastimes. Some may consider that this presentation of two different places as the abode of Lord Kṛṣṇa is a contradiction in the scriptures. This is not so, for Goloka (in the spiritual world) and Gokula (in the material world) are the same place. There is no difference between them.

Text 163

ata eva śrī-hari-vamśe 'pi krameṇa

sa tu lokas tvayā kṛṣṇa
sīdamānaḥ kṛtātmanā
dhṛto dhṛtimatā vīra
nighnatopadravan gavām

iti goloka-gokulayor abhedenaivoktam.

sah-that; tu-certainly; lokaḥ-planet; tvayā-by You; kṛṣṇa-O Kṛṣṇa;
sīdamānaḥ-resided; kṛta-atamanā- personally; dhṛtaḥ-maintained; dhṛtimatā
steadfast; vīra-O her; nighnata-removing upadravan-all calamities; gavām-of the
surabhi cows; iti-thus. iti-thus; goloka-of Goloka; gokulayoḥ-and Gokula;
abhedena-with non-difference; eva-certainly; uktam-described

That the Vṛndāvana manifested in the material world is the same as Goloka Vṛndāvana in the spiritual world is confirmed by the following statement of the Hari-vamśa (previously quoted in Anuccheda 106, Text 76):

"O Kṛṣṇa, O hero, Goloka Vṛndāvana in the highest part of the spiritual world is the same as this Vṛndāvana manifested on the earth. It is the very same place. It is this very Vṛndāvana that You have just now protected from great calamities, and where You remain to protect Your friends and the surabhi cows."

Text 164

tasmād abhedena ca bhedena copakrantatvād eka-vidhāny eva śrī-mathurādīni
prakāśa-bhedenaiva tūbhaya-vidhatvenāmnātānīti sthitam. darśayiṣyate cāgre
kṣaṇi-prakāśamāna eva śrī-vṛndāvane śrī-goloka-darśanam

tasmāt-therefore; abhedena-with non-difference; ca-also; bhedena-whith
difference; ca-also; upakrantatvāt-because of superceding; eka-vidhāni-as one;

eva-certainly; śrī-mathura-Śrī Mathurā ; adīni-and the other places of the Lord's pastimes; prakāśa-of manifestation; bhedena-with distinction; eva-certainly; tu-but; ubhaya-vidhatvena-the state of being both; amnātāni-understood in the scriptures; iti-thus; sthitam-situated; darśayiṣyate-will be revealed; ca-also; agre-in the beginning of that scripture; kṣauṇi-on the earth; prakasamāne-manifested; eva-certainly; śrī-vṛndāvane- in Śrī Vṛndāvana-dhama; śrī-goloka- of Śrī Goloka; darśanam-the sight.

Although manifested in different places, Śrī Mathurā and each of the other places of the Lord's pastimes, are the same as their counterparts in the spiritual world. This is the conclusion of the Vedic literatures. For example, in the beginning of this passage from the Hari-varṇa, we may note that Śrī Kṛṣṇa showed the residents of Vṛndāvana that the Goloka Vṛndāvana of the spiritual world was manifest as their own Vṛndāvana in the material world.

Text 165

tato 'syaivāparicchinnasya golokākhyā-vṛndāvanīya-prakāśa-viśeṣasya
vaikuṅṭhopary api sthitir mātmyāvalambena bhajatām sphuratīti jñeyam. ayam
eva mathurā dvārakā-gokula- prakāśa-viśeṣātmakaḥ śrī-kṛṣṇalokaḥ tad-vihāriṇā
śrīmad-uddhavanāpi samādhāv anubhūta ity āha

tataḥ-therefore; asya-of that; aparicchinnasya-unlimited; goloka-Goloka;
ākhyā-named; vṛndāvanīya-in Vṛndāvana-dhama; prakāśa-manifestation;
viśeṣasya-specific; vaikuṅṭha-Vaikunthaoka; upari-above; api-although; sthitiḥ-
situation; mātmyā-glorification; avalambena-in reference to; bhajatām-of the
devotees; sphurati-manifest; iti-thus; jñeyam-may be known; ayam-this; eva-
certainly; mathurā-of Mathurā ; dvārakā-dvārakā; gokula-and Gokula; prakāśa-
manifestation; atmakāḥ-consisting of; śrī-kṛṣṇalokaḥ- Śrī Kṛṣṇaloka; tat-with
Lord Kṛṣṇa; vihāriṇā- intimate devotee who directly performed pastimes; śrīmat-
uddhavana-by Uddhava; api-also; samādhāu-in samadhi; anubhūtaḥ-
experienced; iti-thus; āha-Sukadeva Gosvami has described in the Śrīmad-
Bhāgavatam (3.2.6).

These words of glorification spoken by the devotees prove that the earthly Vṛndāvana is not different from the limitless Goloka realm in the spiritual world. The Vṛndāvana on this earth is situated above all the Vaikuṅṭhalokas in the spiritual world. This has been established by the previous statements of the Vedic literatures, where Vṛndāvana-dhāma is glorified by the devotees. This supreme spiritual planet, which is divided into three realms: Mathurā, Dvārakā, and Gokula, was seen in trance by Uddhava, who personally enjoyed pastimes with Lord Kṛṣṇa. Uddhava's return to the material world after his vision of the Kṛṣṇaloka planet is described in the following statement of Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 3.2.6):

Text 166

śanakair bhagaval-lokān
nṛlokam punar āgataḥ
vimṛjya netre viduram
prītyāhoddhava utsmayan

spāṣṭam. śrī-śukaḥ.

śanakaiḥ-gradually; bhagavat-the Lord; lokāt-from the abode; nṛlokam-the planet of the human beings; punaḥ āgataḥ-coming again; vimṛjya-wiping; netre-eyes; viduram-unto Vidura; prītyā-in affection; āha-said; uddhavaḥ-Uddhavaa; utsmayan-by all those remembrances; spāṣṭam-the meaning is clear; śrī-sukaḥ-spoken by Sukadeva Gosvami

"The great devotee Uddhava soon came back from the abode of the Lord to the human plane, and wiping his eyes, he awakened his reminiscence of the past and spoke to Vidura in a pleasing mood."*

Anuccheda 107

Text 1

imam eva lokam dyu-śabdenāpy āha

viṣṇor bhagavato bhānuḥ
kṛṣṇākhyo 'sau divam gataḥ
tadāviśat kalir lokam
pāpe yad ramate janaḥ

imam-this; eva-certainly; lokam-planet; dyu-śabdena-by the word "divam"; api-also; āha-he said; viṣṇoḥ-of Lord Visnu; bhagavataḥ-the Supreme Personality of Godhead; bhānuḥ- the sun; kṛṣṇa-as Kṛṣṇa; akhyaḥ-named; asau-He; divam-to the spiritual world; gataḥ-gone; tat-that; aviśat- entered; kaliḥ-Kali; lokam-the world; pāpaḥ-in sins; yat-in which; ramate-engaging; janaḥ-the people.

Lord Kṛṣṇa's departure from this world and return to His own abode in the spiritual sky is described in the following verses from Śrīmad-Bhāgavatam (12.2.29-30), where the word "divam" refers to the Kṛṣṇaloka planet:

"Śrī Kṛṣṇa is like the sun, and Lord Viṣṇu is like a ray of light expanded from the original sun of Lord Kṛṣṇa. When Lord Kṛṣṇa returned to His own abode in the spiritual world, Kali-yuga entered this earth. Because of the entrance of kali-yuga, the people of the earth became addicted to sinful activities.

Text 2

yāvat sa pada-padmābhyām
spṛśann āste ramā-patiḥ
tāvat kalir vai pṛthivīm
parākrāntum na cāśakat

yavat-as long as; saḥ-Lord Kṛṣṇa; pada-padmabhyam-with His two lotus feet; sprsan-touching; aste-remained; rama-of the goddess of fortune; patiḥ-the husband; tavat-fro that time; kaliḥ-Kali; vai-certainly; pṛthivim-the earth; parakrantum-to overpower; na-not; ca-and; asakat-was able.

"As long as Śrī Kṛṣṇa remained in this world, touching it with His two lotus feet, Kali-yuga remained unable to overpower the residents of this earth."

Text 3

yadā guṇāvatārasya bhagavato viṣṇoḥ tad-amśatvād raśmi-sthānīyasya
kṛṣṇākhyo bhānuḥ: sūry-maṇḍala-sthānīyo divam prāpañcika-lokāgocaram
mathurādīnām eva prakāśa-viśeṣa-rūpaṁ vaikuṅṭhalokaṁ gataḥ, tadā kalir lokam
āviśat.

yadā-when; guṇa-avatārasya-of the guṇa-avatāra; bhagavataḥ-of the supreme Lord; viṣṇoḥ-of Lord Viṣṇu; tat-of Lord Kṛṣṇa; amśatvāt-as a plenary part; raśmi-sthānīyasya-as a ray of light; kṛṣṇa-as Kṛṣṇa; akhyaḥ- named; bhānuḥ-the sun; sūrya-maṇḍala-sthānīyaḥ-as the sun; divam-the word "diva"m; prāpañcika-loka of the material world; agocaram-beyond the perception; mathura-adīnām- of Mathurā , Dvarka and Gokula; eva-certainly; prakāśa- manifestation; viśeṣa-specific; rūpaṁ-consisting; vaikuṅṭhalokaṁ-Vaikuṅṭhaloka; gataḥ-gone; tadā-then; kaliḥ-Kali; lokam-this world; āviśat-entered.

Now (in Texts 3 and 4) we will explain the meaning of these verses. The phrase "viṣṇor bhagavato bhānuḥ kṛṣṇākhyah" means "Śrī Kṛṣṇa is like the sun, and Lord Viṣṇu is like a ray of light expanded from the original sun of Lord Kṛṣṇa." The word "divam" means the Kṛṣṇaloka planet, which consists of the realms of Mathurā, Dvārakā, and Gokula, and which is situated in the topmost part of the

non-material Vaikuṅṭha planetary system." When Lord Kṛṣṇa returned to that spiritual planet, then Kali was able to enter the earth.

Text 4

eṣām sa ca prakāśaḥ pṛthivī-stho 'py antardhāna-śaktyā tam aspr̥śann eva virājate. atas tayā na spr̥śyate pṛthivyādi-bhūtamayair asmābhir vārāhokta-mahā-kadambādir iva. yas tu prāpañcika-loka-gocarō mathurādi-prakāśaḥ, so 'yam kṛpayā pṛthivīm spr̥śan evāvatīrṇaḥ. atas tayā ca spr̥śyate tadṛśair asmābhir dṛśyamāna-kadambādir iva. asmiṁs ca prakāśe yad avatīrṇo bhagavāṁs tadā tat-sparśenāpi tat-sparśāt tam spr̥śann evāste sma. tad etad abhipretyāha yāvat: iti. parākrantum ity anena tat-pūrvam api kiñcit kālam prāpya praviṣṭo 'sāv iti jñāpitam. śrī-śukaḥ.

eṣām-of them; saḥ-that; ca-also; prakāśaḥ- manifestation; pṛthivī-sthaḥ-situated on the earth; api-even; santardhāna-of disappearance; śaktyā-with the potency; tam- the earth; aspr̥śan-not touching; eva-certainly; virājate-is manifest atah-from this tayā-by the earth; na-not; spr̥śyate-touched; pṛthivi-adi-beginning with earth; bhūtamayaḥ-consisting of the various material elements; asmābhiḥ-by us; vārāha-in the passage from the Vārāha Purana; ukta-described; mahā-great; kādamba-kādamba tree; adiḥ-beginning with ; iva-just like; yaḥ-which; tu-but; prāpañcika-loka-of the material world; gocarāḥ-within the range of perceptionl mathura-Mathurā ; adi-beginning with; prakāśaḥ-manifestation; sah ayam-that place; kṛpayā- mercifully pṛthivīm-the earth; spr̥śan-touching; eva-certainly; avatīrṇaḥ-descended to; atah-from this; tayā-by the earth; ca-also; spr̥śyate-touched; tadṛśaiḥ-like that; asmābhiḥ-by us; dṛśyamāna-seen kadamba-kadamba tree; adiḥ-beginning with; iva-just like; asmiṁs-in this; ca-also; prakāśe-manifestation; yat-because; avatīrṇaḥ-descended; bhagavān-the Supreme Personality of Godhead; tadā-then; tat- His; sparśena-by the touch; api-also; tat-His; sparśāt- from the touch; tam-the earth; spr̥śan-touching; eva- certainly; astesma-remained; tat etad-this; abhipretya- intending; aha-he said; yāvat iti-the phrase beginning with the word "yāvat"; parākrantum-to overpower; iti-thus; anena- by this; tat-pūrvam-previous; api-even; kiñcit-a little; kālam-time; prāpya-attaining; praviṣṭaḥ-entered; asau-he; iti-thus; jñāpitam-instructed; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvāmī.

The Lord stayed on the earth for some time and then, by the agency of His antardhāna-śakti, left and no longer touched the earth. As long as the earth was not touched by this antardhāna-śakti, the great kadamba tree described in the Varāha Purāṇa and other great wonders were manifest before conditioned souls such as us. In this way Mathurā and the Lord's other abodes were manifest before the senses of the people of the material world when the Lord, by His mercy touched the earth (pṛthivīm spr̥śan). When people like us are touched by His mercy in this way we are able to see this kadamba tree and the other wonders of the Lord's abode. As long as the Lord's abode was manifest, the Lord touched the earth (spr̥śan eva āste). This is the meaning intended when the speaker of this

verse said the word "yāvat" (as long as).

The phrase beginning with the word "parākrāntum" (Kali was unable to overpower the earth as long as Lord Kṛṣṇa touched it with His lotus feet) shows that Kali entered the earth planet shortly before Lord Kṛṣṇa's disappearance.

These verses (quoted in Texts 1 and 2) were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 108

Text 1

tena dhīrā api yaṅti brahma-vida upakramya svargalokam ito vimuktāḥ iti
śruty-anusāreṇa svarga-śabdenāpy āha

yatudhāny api sā svargam
avāpa janānī-gatim. iti.

tena-by this; dhīrāḥ-sober persons; api-also; yānti- go; brahma-vidaḥ-aware of the true nature of the Supreme Personality of Godhead; apakramya-surpassing; svargalokam-the spiritual world; itaḥ-then; vimuktāḥ-liberated; iti-thus; śruti-the description in the Brhad-aranyaka Upanisad (4.4.8); anusāreṇa-according to; svarga-śabdena-by the word "svarga"; api-also; āha-he said; yatudhāni api-although she was a witch (whose only business was to kill small children and who had tried to kill Kṛṣṇa also); sā-she; svargam-the transcendental abode; avāpa-acheived; janānī-gatim-the position of a mother; iti-thus.

The transferral of the devotees to the spiritual abode of Lord Kṛṣṇa is described in the following verses, where the word "svarga" means "the planet of Lord Kṛṣṇa in the spiritual world":

"The saintly devotees become liberated from the clutches of matter and enter the abode of Lord Kṛṣṇa

-{ } Brhad-āraṇyaka Upaniṣad 4.4.8

"Although Pūtanā was a great witch, she attained the position of Kṛṣṇa's mother in the transcendental world and thus acheived the highest perfection".*

-{ } Śrīmad-Bhāgavatam 10.6.38

Text 2

atra jānanī-gatim iti viśeṣeṇa lokāntaram nirastam. tat-prakaraṇa eva tad-

ādīnām bahuśo gaty-antara-nīśedhāt"sad-vesā iva pūtanāpi sakulā tvām eva devā pitā ity atra sākṣāt tat-prāpti nirdharaṇāc ca.

atra-in this verse; jānanī-gatim-the word "jānanī-gatim iti-thus; viśeśena-as an adjective; loka-antaram- another planet; nirastam-is refuted; tat-prakaraṇe-in that chapter; eva-certainly; tat-ādīnām-of other passages beginning with this one; bahuśaḥ-many; gati-destination; antara-another; nīśedhāt-because of refutation; sat-vesā-tiva-appearing as a devotee; pūtanā-Pūtana; api-even; sa-kulā-with her brother Aghasura; tvām-You; eva-certainly; deva- the Supreme Personality of Godhead; apita-attained; tat- Him; prāpti-of attainment; nirdharaṇat-because of conclusive demonstration; ca-also.

Because this verse states that Pūtanā attained the post of Lord Kṛṣṇa's mother in the svarga planet, the svarga planet must be Lord Kṛṣṇa's planet, Goloka Vṛndāvana. The word svarga here cannot mean the planet of Indra. That Pūtanā became Lord Kṛṣṇa's mother in the transcendental world is also confirmed by the following statement of Lord Brahmā in Śrīmad-Bhāgavatam (10.14.35):

"O My dear Lord, even Pūtanā, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghāsura and Bakāsura, were also favored with liberation."*

Text 3

tathā ca kenopaniṣadi dṛśyate keneśitam manaḥ patati, prāṇasya prāṇam uta cakṣusaḥ cakṣur atimucya dhīrāḥ pretyāsmāl lokād amṛtā bhavanti ity upakramya tad eva brahma tvam viddhi: iti madhye procya amṛtatvam hi vindate, satyam āyatanam, yo va etam upaniṣadam vedāpahatya papmānām anante svarge loke pratiṣṭhati ity upasamhṛtam.

tathā-in the same way; ca-also; kena-upaniṣadi-in the Kena Upanisad; dṛśyate-is seen; kena-by whom?; īśitam- controlled; manaḥ-the mind; patati-falls; prāṇasya-of the breath; prāṇam-the breath; uta-indeed; cakṣusaḥ-of the eye; cakṣuḥ-the organ of vision; atimucya-becoming liberated; dhīrāḥ-the saintly devotees; pretya-after death; asmāt- from this lokāt-material world; amṛtāḥ-immortal; bhavanti- become; iti-thus; upakramya-continuing; tat-that; eva-certainly; brahma-the Supreme; tvam-You; viddhi-should know; iti-thus; madhye-in the middle; procya-having said; amṛtatvam-immortality; hi-certainly; vindate-he attains; satyam-the eternal; āyatanam-abode; yaḥ-one who; vai-certainly; etam-this; upaniṣadam-Upanisad; veda-understands; apahatya-having destroyed; papmānām-all sinful reactions; anante-in the unlimited; svargeloke-spiritual world; pratiṣṭhati-becomes established; iti-thus; upasamhṛtam-summarized.

The devotees' attainment of the spiritual world is also described in the following statements of the Kāṭha Upaniṣad, where the word "svarga" is also used to mean the spiritual world (and not the planet of Indra):

"Lord Śiva asked: Who is the controller of the mind and the other senses?

"Brahmā replied: the ability to see, the functions of all the senses, and indeed life itself, are all given to the living entities by the Supreme Personality of Godhead. The saintly devotees who understand this true position of the Supreme Lord become free from the cycle of birth and death. After leaving this body, they return to the spiritual world, never again to take birth or die."

-{ }1.1-2

"Please try to understand the truth of the Supreme Personality of Godhead. One who understands the Supreme Lord returns to the spiritual world and becomes free from birth and death."

-{ }1.4, 2.4

"The transcendental abode of the Supreme Lord is eternal."

-{ }4.8

"One who understands the teaching of this Upaniṣad becomes free from all past sinful reactions. He becomes liberated and enters the unlimited spiritual world (svarga)."

-{ }4.9

Text 4

tataḥ ko vā svargaḥ kim tad brahma. ity apekṣāyām puruṣo ha vai nārāyaṇaḥ:
ity upakramya punaś cābhyāsenā nityo deva eko nārāyaṇaḥ ity uktvā
nārāyanopāsakasya ca stutim kṛtvā tad brahma nārāyaṇa eva iti vyajya svargam
pratipādayitum vai kuṅṭhavana-lokaṁ gamiṣyati, tad idaṁ puram idaṁ
puṇḍarīkaṁ vijñāna-ghanam tasmāt tad ivā vabhāsam. iti vana-lokākārasya
vai kuṅṭhasyānandātmakatvaṁ pratipādyā sa ca tad-adhiṣṭhātā nārāyaṇaḥ kṛṣṇa
evety upasamharati brahmaṇyo devakī-putraḥ iti. śrī-śukaḥ.

tataḥ-according to these statements; kaḥ-what is intended?; vā-or; svargaḥ-by the use of the word "svarga"; kim-what is meant?; tat brahma-by the use of the word "brahma"; iti apekṣāyām-in reference to this question; puruṣaḥ-the Supreme Person; ha-certainly; vai-indeed; nārāyaṇaḥ-is known as Narayana; iti-thus; upakramya-continuing; punaḥ-again; ca-also; abhyāsenā-by continued study; nityaḥ-the eternal; deva-Supreme Lord; ekaḥ-is only; nārāyaṇaḥ-Nārāyaṇa; iti-thus; uktvā-speaking; nārāyaṇa-of Lord Nārāyaṇa; upāsakasya-of the devotee; ca-also; stutim-prayer; kṛtvā-having spoken; tat-that; brahma-Absolute Truth; nārāyaṇaḥ-is Lord Nārāyaṇa; eva-certainly; iti-thus; vyajya-indicating; svargam-the word "svarga"; pratipādayitum-to establish the definition;

vaikuṅṭhavana-lokam-the Vaikuntha planetary system; gamiṣyati-he will go; tat idam-that very; puram-city; idam-this; puṅḍarīkam-lotus flower; vijñāna-ghanam-full of transcendental knowledge; tasmāt-therefore; tat-that; iva-just like avabhāsam-is manifested; iti-thus; vana-loka-akārasya-of the transcendental forest; vaikuṅṭashy-of Vaikuṅṭha; ananda-atmakatvam-the blissfulness; pratipādyā-establishing; saḥ-He; ca-also; tat- of that; adhiṣṭhātā-the creator; nārāyaṇaḥ-Nārāyaṇa; kṛṣṇaḥ-Kṛṣṇa; eva-certainly; iti-thus; upasamharati-concludes; brahmaṇyaḥ-the Original Personality of Godhead; devakī-of Devakī; putraḥ-the son; iti-thus; śrī-śukaḥ- spoken by Śrī Śukadeva Gosvami.

Someone may question our interpretation of the words "svarga" and "brahma" in these passages. In order to allay their doubts we give the following evidence from Vedic literatures to confirm our understanding that the word "svarga" means "the planet of Śrī Kṛṣṇa" and the word "brahma" means "the Personality of Godhead, Śrī Kṛṣṇa, who is known as Nārāyaṇa".

"Lord Nārāyaṇa is the Supreme Personality of Godhead".
-Nārāyaṇa Upaniṣad

"Lord Nārāyaṇa is the eternal Supreme Lord".
-Nārāyaṇa Upaniṣad

"Lord Nārāyaṇa is the Supreme Brahman."
-Prayers of the devotees
of Lord Nārāyaṇa

That the word "svarga" means "the abode of Śrī Kṛṣṇa" is described in the Vedic literatures:

"Saintly devotee will attain the highest Vaikuṅṭha planet, which is a forest in the form of a great lotus flower full of transcendental knowledge."

In this way the blissful nature of Vaikuṅṭhaloka's forest (Kṛṣṇaloka) is described. The ruler of that forest is Lord Kṛṣṇa, who is known as Nārāyaṇa. This is confirmed in the Atharva Veda:

"The son of Devakī is the Original Personality of Godhead."

The Śrīmad-Bhāgavatam verse quoted in Text 1 was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 109

kaṣṭhā-śabdenāpi tam evoddiṣati

brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi
svām kāṣṭhām adhunopete
dharmaḥ kam śaraṇam gataḥ

svām kāṣṭhām diśam. yatra svayam nityam tiṣṭhati, tatraiva prāpañcika-loka-sambandham tyaktvā gate satīty arthaḥ. śrī-śaunakaḥ.

kaṣṭhā-śabdena-by the word "kastha"; api-also; tam- that; eva-certainly; uddiśati-he indicates; brūhi-please tell; yoga-īśvare-the Lord of all mystic powers; kṛṣṇe- Lord Kṛṣṇa; brahmaṇye-the Absolute Truth; dharma-religion; varmaṇi-protector; svām-own; kāṣṭhām-abode; adhunā- nowadays; upete-having gone away; dharmaḥ-religion; kam-unto whom; śaraṇam-shelter; gataḥ-gone. svām kāṣṭhām-the words "svam kastham"; diśam-mean "own direction"; yatra-where; svayam-personally; nityam-eternally; tiṣṭhati-He remains; tatra-there; eva-certainly; prāpañcika-loka-the material world; sambandham-contact; tyaktvā-having abandoned; gate sati-having gone; iti-thus; arthaḥ-the meaning; śrī-śaunakaḥ-spoken by Śrī Saunaka Rsi.

The word "kaṣṭhā" is also used to mean the abode of Lord Kṛṣṇa. This is confirmed by the following verse from Śrīmad-Bhāgavatam (1.1.23):

"Since Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode (kaṣṭhā), please tell us to whom the religious principles have now gone for shelter."*

Anuccheda 110

Text 1

tad evam abhipretya dvārakāyās tāvan nitya-śrī-kṛṣṇa-dhāmatvam āha

satyam bhayād iva guṇebhya urukramāntaḥ
śete samudra upalambhana-mātra ātmā
nityam kad-indriya-gaṇaiḥ kṛta-vigrahas tvam
tvat-sevakair nṛpa-padam vidhūtam tamo-'ndham

tat-this; evam-in this way; abpretya-intending; dvarakayaḥ-of Dvāraka; tāvat-in that way; nitya-eternal; śrī-krṣṇa-of Śrī Kṛṣṇa; dhāmatvam-status as the abode; āha-she describes; satyam-in truth; bhayāt-because of fear; iva-as if; guṇebhyaḥ-from the qualities of material nature; urukrama-O Supremely powerful Lord; antaḥ-within the heart; śete-You remain; samudre-in the ocean; upalambhana-mātraḥ-the form of transcendental knowledge; ātmā-the Supersoul; nityam-

eternally; kat-indriya-gaṇaiḥ-with the senses; kṛta-vrgrahaḥ-at war; tvam-You; tvat-Your; sevakaiḥ- by the servants; nṛpa-of king padam-the position; vidhūtam-abandoned; tamah andham-darkness of ignorance.

That Dvārakā is the eternal abode of Śrī Kṛṣṇa is described by Queen Rukmiṇī in the following words (Śrīmad-Bhāgavatam 10.60.35):

"My dear husband, You have rightly said also that being afraid of the kings, You have taken shelter in the water of the sea. But who is the king of this material world? I do not think that the so-called royal families are kings of the material world. The kings of the material world are the three modes of material nature. They are actually the controllers of this material world. You are situated in the core of everyone's heart where you remain completely aloof from the touch of the three modes of material nature, and there is no doubt about it.

"You say You always maintain enmity with the worldly kings. But who are the worldly kings? I think the worldly kings are the senses. They are most formidable, and they control everyone. Certainly You maintain enmity with these material senses. You are never under the control of the senses; rather, You are the controller of the senses, Hṛṣīkeśa. My dear Lord, You have said that You are bereft of all royal power, and that is also correct. Not only are You bereft of material world supremacy, but even Your servants, those who have some attachment to Your lotus feet, also give the material world supremacy because they consider the material position to be the darkest region, which checks the progress of spiritual enlightenment. Your servants do not like material supremacy, so what to speak of you?"*

Text 2

ayam arthaḥ-pūrvam śrī-kṛṣṇadevena śrī-rukmiṇī-devyai

rājabhyo bibhyataḥ subhru
samudram śaraṇam gatān
balavadbhiḥ kṛta-dveṣān
prāyas tyakta-nṛpāsanān

ayam-this; artha-meaning; pūrvam-previously; śrī- kṛṣṇadevena-by Śrī Kṛṣṇadeva; śrī-rukmiṇī-devyai-to Queen Rukmini; rājabhyaḥ-of the kings; bibhyataḥ-afraid; subhru-O Queen Rukmini, whose eyebrows are very beautiful; samudram-in the ocean; śaraṇam-shelter; gatān-gone to; balavadbhiḥ-powerful; kṛta-dveṣān-enimical; prāyaḥ-for the most part; tyakta-abandoned; nṛpa-of a king; asanān- position.

This statement of Queen Rukmiṇī was her reply to these teasing words previously spoken to her by Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.60.12):

"My dear beautiful Queen Rukmiṇī, you may know that I was so much afraid of Jarāsandha that I could not dare to live on the land, and thus I have constructed this house within the water of the sea. It is not My business to disclose this secret to others, but you must know that I am not very heroic; I am a coward and am afraid of them. Still I am not safe, because all the great kings of the land are inimical to Me. I have personally created this inimical feeling by fighting with them in many ways. Another fault is that although I am on the throne of Dvārakā I have no immediate claim. Although I got a kingdom by killing My maternal uncle Kamsa, the kingdom was to go to My grandfather; so actually I have no possession of a kingdom."*

Text 3

kasmān no vavṛṣe iti parihasitam. tatrottaram āha satyam iti. atra ātmā tvam ity etayoḥ padayor yugapat śete iti kriyānvayayogā viśeṣaṇa-viśeṣya-bhāvaḥ pratihanyate. vākya-bhede tu kaṣṭhatāpatet. tataś copmānopameya-bhāvenaiva te upatiṣṭhitaḥ. iyam ca luptopamā. tathā ca ātmā sākṣī yathā guṇebhyaḥ sattvādi-vikārebhyas tad-asparśāl lingāt bhayādiva samudre tadvad agādhe viśayākārair aparicchinne upalambhana-mātre jñāna-mātra-sva-śakty-ākāre antaḥ hṛdaye nityam śete akṣubdhatayā prakāśate. he urukrama tathā tvam api tebhyaḥ samprati tad-vikāramayebhyo rājabhyaḥ bhayād iva upalambhana-mātre vaikuṅṭhāntaravad cid-eka-vilāse antaḥ samudre dvārakākhye dhāmni nityam eva śeśe, svarūpānanda-vilāsair gūḍham viharasi. artha-vaśād vibhakti-vipariṇāmaḥ prasiddha eva.

ksamāt-for what reason; na-me; va/vṛṣe-you chose; iti-thus; parihasitam-joking; tatra-to this statement; uttaram- reply; āha-she speaks; satyam-it is true; iti-thus; atra-in this statement; ātmā-the word "atma" ; tvam-You; iti-thus etayoḥ-of both; padayoḥ-statements; yuga-at-at the same time; śete iti-the word "sete"; kriya-anvaya-ayogāt-because of being not connected to the verb; viśeṣaṇa-of the modifier; viśeṣya-of the noun so modified; bhāvaḥ-nature; pratihanyate-is destroyed; vākya-bhede-in the contradictory statement; tu-but; kaṣṭhata-a difficult construction; āpatet-may occur; tataḥ-therefore; ca-also; upamāna-upameya-bhāvena-in the nature of a comparison; eva-certainly; te-the two words; upaṣṭhitaḥ-are situated; iyam-this; ca-also; lupta-upamā-an elliptical simile; tathā-in the same way; ca- also; ātmā-the word "atma"; sākṣī-the witness; yathā-just as; guṇebhyaḥ-the word "gunebhyaḥ"; satva-adi-vikārebhyaḥ-the three modes of material nature-goodness, passion, and ignorance; tat-asparśāt-from non-contact; lingāt-with the form; bhayāt-from fear; iva-as if; samudre-in the ocean; tadvat-in that way; agādhe-deep; viśaya-akāraiḥ-with the objects of the senses; aparicchinne- unlimited; upalambhana-mātre-the word "upalambhana-matre"; jñāna-mātra-sva-śakti-ākāre-means "the form of transcendental knowledge"; antaḥ-the word "antaḥ"; hṛdaye-means "within the heart"; nityam-eternally; śete-remains akṣubdhatayā-without disturbance; prakāśate-is manifest; he urukrama-O All-powerful Lord; tathā-in the same way; tvam- YOU; api-also; tebhyaḥ-of them; samprati-at the present moment; tat-vikāramayebhyaḥ-

consisting of the modes of material nature; rājabhyaḥ-of the kings; bhayāt-from fear; iva-as if; upalambhana-mātre -in the form of transcendental knowledge; vaikunṭha-antara-vat-as if in Vaikunthaloka; cit-eka-vilāse- in the transcendental abode; antaḥ samudre-within the ocean; dvāraka-akhye-named Dvaraka; dhāmi-in the abode; nityam-eternally; eva-certainly; śeṣe-You remain; svarūpa-of Your transcendental form; ananda-bliss; vilāsaiḥ-with pastimes; gūḍham-confidentially; viharasi-You perform pastimes; artha-vaśāt-because of the meaning of words; vibhakti-of the cases; vipariṇāmaḥ-change; prasiddhaḥ-accomplished; eva-certainly.

Kṛṣṇa's teasing jokes to Rukmiṇī consisted of a joking description of His own bad qualities. Kṛṣṇa proposed to Rukmiṇī that she divorce Him and accept a more suitable husband. "Why did you accept Me, who am so unqualified, as your husband?" Lord Kṛṣṇa jokingly said. Rukmiṇī-devī replied to Lord Kṛṣṇa's joking words by saying: "What you have spoken is the truth," and then explaining how each point of Lord Kṛṣṇa's self-criticism, is actually a glorification of His exalted transcendental qualities. These two verses are an example of Lord Kṛṣṇa's and Queen Rukmiṇī's replies.

We may note that in this verse (Text 1) that the word "ātmā" is in the nominative case, the word "tvam" is a first-person pronoun, and the verb "śete" is a verb in the third-person singular. These words do not agree with each other (to agree with "tvam" the word "ātmā" would have to be in the vocative and not the nominative case). In addition, the verb "śete" is in the third-person and also cannot agree with the pronoun "tvam". Actually, however, the words "tvam", "ātmā", and "sete" are intended to refer to each other. Their non-concordance is a use of the literary embellishment "luptopama" (an elliptical simile)". The word "ātmā" in this verse is intended to also mean "the Paramātmā (Supersoul) who is the witness observing the activities of all living entities.

The word "guṇebhyaḥ" means "the three modes of material nature: goodness, passion, and ignorance". Afraid of these modes, Lord Kṛṣṇa has taken shelter of "upalambhana-mātra" (His own transcendental knowledge). The phrase "antaḥ nityam śete" means "without any external disturbance, Lord Kṛṣṇa eternally resides in the hearts of all living beings." The phrase "urukrama bhayād iva upalambhana-mātre antaḥ samudre" means "All-powerful Lord, afraid of the kings who are the material senses, sense-objects, and modes of material nature, You have taken shelter of Your own transcendental abode which is known as Dvārakā-dhāma. You remain there and eternally enjoy blissful confidential pastimes there." We may note in this verse that the meaning of the sentence as a whole establishes the grammatical concordance of certain words which would otherwise not be in grammatical agreement.

Text 4

udāhariṣyate ca nitya-sthāyitvam

nityam sannihitas tatra
bhagavān madhusūdanaḥ iti.

udāhariṣyate-will be described; ca-also; nitya-sthāyitvam-eternal residence in Dvaraka; nityam-eternally; sannihitaḥ-remaining; tatra-there; bhagavān-the Supreme Personality of Godhead; madhusūdanaḥ-Lord Madhusudana; iti- thus.

Lord Kṛṣṇa's eternal residence in Dvārakā will also be described in a further chapter of Śrīmad-Bhāgavatam (11.31.24) in the following words:

"Lord Madhusūdana eternally stays in Dvārakā".

Text 5

ato vastutas tasya tad-āśrayakasya jīva-caitanyasya yadi tebhyaḥ bhayaṁ nāsti, kintūbhayaatrāpi sva-dhāmaikya-vilāsivāt tatraudasinyam eva bhayatvenotprekṣata iti bhāvaḥ. evam tasya tava ca samañjasatā. teṣāṁ tu daurātmyam evety āha tathāpy ātmā kutsitānām indriyāṅām gaṇais tadīya nānavṛtti-rūpaiḥ kṛto vighraho yatra tathā-vidhaḥ. tvam api kutsita indriya-gaṇo yeṣāṁ tathā-bhūtai rājabhiḥ kṛta-vighrahaḥ. atra vighraha ubhayaatrāpy āvaraṇa-dhārṣṭyam. yady evam-bhūtas tvam, tarhi ka tava nṛpāsana-parityāge hāniḥ. tat tu tvat-sevakaiḥ prathamika-tvad-bhajanonmukhair eva vidhūtam tyaktam. tac coktam tayaiva yad-vañchayā nṛpa-śikhmanayaḥ ity ādinā. yataḥ andhaṁ tamaḥ eva tat, prakṛta-sukhamayatvāt, ataḥ śrī-dvārakāyā nityatvam api dhvānitam. śrī-rukmiṇī śrī-bhagavantam.

ataḥ-from this; vastutaḥ-in actuality; tasya-of him; tat-āśrayakasya-taken shelter of the Supreme Personality of Godhead; jīva-caitanyasya-of the individual living entity; yadi-if; tebhyaḥ-from them; bhayaṁ-fear; na-not; asti-is; kintu-however; ubhayaatra-in reference to both the supreme Lord and the individual living entity; api-also; sva-dhāma-in the Lord's transcendental abode; aikya-vilāsivāt-because of performing pastimes; tatra-there; audasinyam-indifference; eva-certainly; bhayatvena-by fear; utprekṣataḥ-from indifference; iti-thus; bhāvaḥ-the meaning; evam-in the same way; tasya- of Him; tava-of You; ca-also; samajāsātā-properness; teṣāṁ-of them; tu-but; daurātmyam-wickedness; eva-certainly; iti-thus; āha-she describes; tatha api- nevertheless; ātmā-self; kutsitānām-wicked; indriyāṅām-of the senses; gaṇaiḥ-with the multitudes; tadīya-of them; nana-with various/ avṛtti-rūpaiḥ-repetitions; kṛtaḥ- waged; vighrahaḥ-war; yatra-where; tathā-vidhaḥ-in that way; tvam-You; api-even; kutsita-inimical; indriya-gaṇaḥ- multitude of the senses; yeṣāṁ-of whom; tathā-bhūtaiḥ-in that way; rājabhiḥ-with the kings; kṛta-vighrahaḥ-the word "kṛt-vighraha"; atra-in this; vighrahe-war; ubhayaatra-in both places; api-even; āvaraṇa-for protection; dhārṣṭyam- courage; yadi-if evam-bhūtaḥ-in this way; tvam-You are; tarhi-then; ka-what? tava-Your; nṛpa-of the king; asana- position; parityāge-in abandonment; hāniḥ-loss; tat- therefore; tu-but; tvat-sevakaiḥ-by

Your servants; prathamika-foremost; tvat-of You; bhajana-the worship; unmukhaiḥ-eager to perform; eva-certainly; vidhūtam-the word 'vidhutam'; tyaktam-means "abandoned"; tat-therefore; ca- also; uktam-spoken; taya-by Queen Rukmini; eva-certainly; yat-vañchayā-with a desire to engage in Your pure devotional service; nṛpa-śikhāmayāḥ-the greatest kings; iti-thus; ādinā-in the passage beginning; yataḥ-from which; andham- blind; tamaḥ-darkness; eva-certainly; tat-therefore; prakṛta-material; sukhamayatvāt-from happiness; ataḥ-therefore; śrī-dvarakaḥ-of dvāraka-dhama; nityatvam-eternal residence; api-even; dha/vnitam-is described; śrī-rukmiṇī- spoken by Śrī Rukmiṇī-devi; śrī-bhagavantam-to the Supreme Personality of Godhead.

Both the Supreme Personality of Godhead and the individual living entity are by nature aloof from the material senses and sense-objects. Therefore, both the Lord and individual living entities who take shelter of the Lord remain always unafraid of the material senses. In the second part of this verse the enimical senses are described, and Lord Kṛṣṇa is described as always at war with these enimical senses, which are metaphorically described as kings. Lord Kṛṣṇa is always very courageous in the matter of defending Himself from the attacks of the senses.

As far as Lord Kṛṣṇa's abandonment of the post of king, Queen Rukmiṇī replies:

"What loss is there for You if You reject the royal post? This kingly post is rejected both by You and by the great devotees who become Your servants."

Queen Rukmiṇī said (Śrīmad-Bhāgavatam 10.60.41):

"From the history of the world we can see that princes like Aṅga, Pṛthu, Bharata, Yayāti and Gaya were all great emperors of the world, and there were no competitors to their exalted positions. But in order to achieve the favor of Your lotus feet, they renounced their exalted positions and entered into the forest to practice penances and austerities."*

In the last part of this verse, the position of a king is described as "tamaḥ andham" (darkness of ignorance) because a king has great facility for material enjoyment, which leads one into ignorance.

In this verse we may especially note the description of Lord Kṛṣṇa's eternal residence in Dvārakā (śete nityam). He stays there eternally.

Anuccheda 111

atha śrī-mathurāyāḥ

mathurā bhagavān yatra
nityam sannihito hariḥ iti.

arthāt tātratāmym. śrī-śukaḥ.

atha-now; śrī-mathurāyāḥ-os Śrī Mathura-dhama; mathurā-the place known as Mathurā ; bhagavān-the Supreme Personality of Godhead; yatra-wherein; nityam-eternally; sannihitaḥ- intimately connected, living eternally; hariḥ-the Lord, the Supreme Personality of Godhead. arthāt-because of the meaning; tātratāmyam-there; śrī-sukaḥ-spoken by Śrī Sukadeva Gosvami.

That Śrī Kṛṣṇa eternally remains at Mathurā is confirmed by the following verse from Śrīmad-Bhāgavatam (10.1.28) spoken by Śukadeva Gosvāmī:

"The city and district Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally."*

Anuccheda 112

tat tāta gaccha bhadrām te
yamunāyās taṭam śuci
puṇyam madhuvanam yatra
sānnidhyam nityadā hareḥ

spaṣṭam. śrī-nārado dhruvam.

tat-that; tāta-my dear son; gaccha-go; bhadrām-good fortune; te-for you; yamunāyāḥ-of the Yamunā; taṭam-bank; śuci-being purified; puṇyam-the holy; madhuvanam-fo the name Madhuvana; yatra-where; sānnidhyam-being nearer; nityadā- always; hareḥ-of the Supreme Personality of Godhead. spaṣṭam-the meaning is clear; śrī-nāradaḥ-spoken by Śrī Nārada; dhruvam-to Dhruva Maharaja.

Lord Kṛṣṇa's eternal residence in Mathurā is also described in the following verse of Śrīmad-Bhāgavatam (4.8.42) spoken by Nārada Muni to Dhruva Mahārāja:

"My dear boy, therefore I wish all good fortune for you. You should go to the bank of the Yamunā, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there."*

Anuccheda 113

Text 1

tasya hareḥ śrī-kṛṣṇatvam eva vyanakti

ity uktas tam parikramya
praṇamya ca nṛpārbhakaḥ
yayau madhuvanam puṇyam
hareś caraṇa-carcitam

tasya-of Him; hareḥ-Lord Hari; śrī-kṛṣṇatvam-the position of being Lord Kṛṣṇa; eva-certainly; vyanakti- reveals; iti-thus; uktaḥ-being spoken; tam-him (Nārada Muni_); parikramya-by circumambulating; praṇamya-by offering obeisances; ca-also- nṛpa-arbhakaḥ-the boy of the King; yayau-went to; madhuvanam-aforest in Vṛndāvana known as Madhuvana; puṇyam-which is auspicious and pious; hareḥ-of the Lord; caraṇa-carcitam-imprinted by the lotus feet of Lord Kṛṣṇa.

That the word "Hari" is another name of Lord Kṛṣṇa is confirmed by the following verse (Śrīmad-Bhāgavatam 4.8.62):

"When Dhruva Mahārāja, the son of the King, was thus advised by the great sage Nārada Muni, he circumambulated Nārada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Kṛṣṇa (Hari) and which is therefore especially auspicious."*

Text 2

pratikalpam āvirbhāvāt tasyaiva nitya-sannidhyatvam gamyate. ata eva dvādaśākṣara-vidyā-daivatasya śrī-dhruvārādhyasyatv anyata eva tatrāgamanam abhihitam. śrī-maitreyaḥ.

pratikalpam-in every kalpa; āvirbhāvāt-because of appearance; tasya-of Him; eva-certainly; nitya-sannidhyatvam- eternal residence; gamyate-is attained; ataḥ-eva-therefore; dvādaśa-akṣara-vidyā-daivatasya-the Supreme Personality of Godhead, who is worshipped by chanting the 12 syllable mantra "om namo bhagavate vasudevaya"; śrī-dhruva-arādhyasya-and who was thus worshipped by Dhruva Maharaja; tu-also; anyataḥ-otherwise; eva-certainly; tatra-there; agamanam-arrival; abhihitam- described; śrī-maitreyaḥ-spoken by Śrī Maitreya Muni.

This verse explains that Lord Kṛṣṇa eternally remains in Mathurā. If it were not

so that Lord Kṛṣṇa eternally remains in Mathurā, His presence would have been explained by describing His arrival in Mathurā from another place. There is no such description, so we must therefore conclude that Lord Kṛṣṇa eternally stays in Mathurā. In Mathurā, Dhruva Mahārāja diligently worshiped Lord Kṛṣṇa by chanting the 12 syllable mantra glorifying Him (om namo bhagavate vāsudevāya). This verse (Text 1) was spoken by Maitreya Muni.

Anuccheda 114

Text 1

atha śrī-vṛndāvanasya

pun̄yā bata vraja-bhuvo yad ayam nṛ-liṅga-
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah
gāḥ pālayan saha-balaḥ kvaṇayan̄ś ca veṇum
vikrīdayāñcati giritra-ramārcitānghriḥ

pun̄yāḥ-pious; bata-indeed; vraja-bhuvaḥ-the land of Vrajabhumi; yat-where; ayam-He; nṛ-liṅga-gūḍhaḥ- appearing as an ordinary human being; purāṇa-puruṣaḥ-the oldest, the Supreme Person; vana-citra-mālyah-decorated with garlands of colorful forest flowers; gāḥ-the surabhi cows; pālayan-protecting; saha-accompanied by; balaḥ-Balarama; kvaṇayan-playing; ca-also; veṇum-the flute; vikrīdaya-with transcendental pastimes; acati-going; giritra-by Lord Siva; rama-and Laksmi-devi; arcita-worshiped; anghriḥ-lotus feet.

That Śrī Kṛṣṇa eternally remains in Vṛndāvana is described in the following statement of the women of Mathurā in Śrīmad-Bhāgavatam (10.44.12):

"Dear friends, just imagine how fortunate the land of Vṛndāvana is where the Supreme Personality of Godhead Himself is present, always decorated with flower garlands and engaged in tending cows along with His brother, Lord Balarāma. He is always accompanied by His cowherd boy friends, and He plays His transcendental flute. The residents of Vṛndāvana are fortunate to be able to constantly see the lotus feet of Kṛṣṇa and Balarāma, which are worshiped by great demigods like Lord Śiva and Brahmā and the goddess of fortune."*

Text 2

atra pūrvādaḥṛta-śruty-ādy-avastambhena tiṣṭhanti pūrvadā itivad añcati sadaiva viharatīti mathurā-strīṇām śrī-bhagavat-prasādajā yathāvad bhāratī nihṛtir iyam iti

vyākhyeyam. pura-striyaḥ parasparam.

atra-in this verse; pūrvāda-previously; ahṛta- described; śruti-ādi-in the Vedas; avastambhena-by scriptural evidence; tiṣṭhanti-remains; pūrvadā-as begore; itivat-in the same way; acati-goes; sada-eternally; eva-certainly; viharati-performs pastimes; iti-thus; mathura-of Mathurā -puri; strīṇām-of the women; śrī-bhagavat-of the Supreme Personality of Godhead; prasāda-from the mercy; ja-born; yathāvat-in the same way; bhārati-Sarasvati; niḥṣṛtiḥ- manifest; yiyam-she; iti-thus; vyākhyeyam-may be explained; pura-of the city of Mathurā ; striyaḥ-the women; parasparam- among themselves.

Although Lord Kṛṣṇa was present before them in Mathurā, the ladies of Mathurā in this verse describe His presence in Vṛndāvana. By the Lord's mercy the ladies of Mathurā were able to understand and properly describe the transcendental situation: that even though the Supreme Lord may appear in Mathurā or so many other places, He always remains in Vṛndāvana and enjoys transcendental pastimes there. This is also confirmed in many verses from Vedic literature.

Anuccheda 115

Text 1

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariśat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam

jayati-eternally lives gloriously; jana-nivāsaḥ-He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; devakī-janma-vādaḥ-known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore devakī-janma-vāda means that He is known as the son of Devakī. Similarly, He is also known as the son of yaśodā, Vasudeva or Nanda Mahārāja) yadu-vara-pariśat-served by the members of the Yadu dynasty of the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); svaiḥ dorbhiḥ-by His own arms, or by His devotees like Arjuna who are just like His own arms; asyan-killing; adharmam-demons or the impious; sthira-cara-vṛjina-ghnaḥ-the destroyer of all the ill fortune of all living entities, moving and not moving; su-smita-always smiling; śrī-mukhena-by His beautiful face; vraja-pura-vanitānām-fo the damsels of Vṛndāvana; vardhayan-increasing; kāma-devam- the lusty desires.

Śrī Kṛṣṇa's eternal residence in Vṛndāvana is also described in the following verse (Śrīmad-Bhāgavatam 10.90.48)

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!"*

Text 2

yadu-vara-pariṣat sabhyā-rūpa yasya saḥ, devakī-manma-vādaḥ taj-janmatvenn labdha-khyātiḥ. devakyām janmeti vādas tattva-bubhūtsu-kathā yasya sa iti vā śrī-kṛṣṇaḥ jayati paramotkarṣeṇa sadaiva virājate. lohitośṇīsaḥ pracarantītivad yadu-vara-sabhyā-viśiṣṭatayaiva jayābhidhānam. atra yadu-vara-śabdena śrī-vrajesvara-tad-bhrātaro 'pi grhyante, teṣām api yadu-vaṁśotpannatvena prasiddhatvāt.

yadu-vara-pariṣat-this phrase; sabhyā-of the assembly; rūpa-consisting; yasya-of whom; saḥ-He; devakī-janma-vādaḥ-this phrase; tat-janmatvena-by this birth; labdha- attained; khyatiḥ-fame; devakyām-in the womb of DEvaki-janma-birth; iti-thus; vādaḥ-statement; tattva-truth; bubhūtsu- eager to know; kathā-description; yasya-of whom; saḥ-He; iti-thus; vā-or; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; jayati-the word "jayati"; parama-with great; utkarṣeṇa-glory; sada- eternally; eva-certainly; virājate-is manifested; lohita- uśṇīyaḥ-with a red turban; pracaranti-performed pastime; itivat-in that way; yadu-vara-sabhyā-viśiṣṭataya-as the greatest member of the yadu dynasty; jaya-abhidhānam-the word "jaya; atra-in this connection; yadu-vara-śabdena-by the word "yadu-vara"; śrī-vrajesvara-of the King of Vraja, Nanda Maharaja; tat-his; bhrātaraḥ-brothers; api-also; grhyante-are intended; t/esām-among them; api-even; yadu-vaṁśa-of the Yadu dynasty; utpannatvena-by the arisal; prasiddhatvāt- because of fame.

In this verse the word "yadu-vara-pariṣat" means "He whose associates were the members of the Yadu dynasty", and the word "devakī-janma-vādaḥ" means "He who was famous as having taken birth from Devakī-devī", or "the great sages who are eager to understand the truth explain that He has taken birth in the womb of Devakī." The word "jayati" means "All glories to Lord Kṛṣṇa, who is eternally manifest with great splendor and opulence." The word "yadu-vara" refers to Nanda Mahārāja, the king of Vraja, Vasudeva Mahārāja, and their brothers, who were all members of the Yadu family.

Text 3

tathā ca bhārata-tātparye śrī-madhvacāryair evaṁ brahma-bākyatvena likhitam

tasmai varaḥ sa mayāsanniḥṣṭaḥ
sa cāsa nandākhyā utāsya bhāryā
nāmnā yaśodā sa ca sūra-tāta-
sutasya vaiśya-prabhavasya gopaḥ iti.

tathā-in the same way; ca-also; bhārata-on the Mahabharata; tātparye-in the commentary; śrī-madhvacāryaiḥ-by Sripada Madhvacārya; evaṁ-in the same way; brahma-of Lord Brahma; vākyatvena-as the statement; likhitam-written; tasmai-to him; varaḥ-benediction; saḥ-this; mayā-by me; ssanniḥṣṭaḥ-is given; saḥ-he; ca-also; asa-was; nanda-Nanda; akhyaḥ-names; uta-certainly; asya-of him; bhāryā- the wife; nāmnā-by name; yaśodā-Yasoda; saḥ-that benediction; ca-also; sūra-tāta-sutasya-of parjanya the son of Maharaja Devamidha, and the brother of Maharaja Surasena; vaiśya-from the Vaisya wife; prabhavasya-born; gopaḥ-the son; iti-thus.

That Mahārāja Vasudeva and Mahārāja Nanda were brothers is confirmed by the following statement of the Mahābhārata-tātparyā, where Brahmā says to Droṇa and Dharā:

"My dear Droṇa and Dharā, please accept this benediction from me. I bless you, Droṇa that you may become Nanda Mahārāja, the vaiśya grandson of Mahārāja Devāmīdha, and brother of Mahārāja Vasudeva. O Dharā, I give you the benediction that you may become Nanda's wife, and you will be known as Yaśodā."

Text 4

sūra-tāta-sutasya sūra-sapatnī-mātrjasya vaiśyāyām ṭṭīya-varṇāyām jātasya sakāśāt āsa babhūvety arthaḥ. ata eva śrīmad-ananakadundubhinā tasmin bhrātar iti muhuḥ sambodhanam akliṣṭārtham bhavati. bhrātāram nandam āgatam iti śrīman-munīndra-vacanāṁ ca. tad etad apy upalakṣaṇaṁ tad-bhrātrṇām.

sūra-tāta-sutasya-of this word; sūra-of Sūra; sapatnī-of the co-wife; mātr-from the mother; jasya-born; vaiśyāyām-in Vaisya; ṭṭīya-varṇāyām-a member of the third (vaisyaAM 6:57:03 caste; jātasya-born; sakāśāt-nearby; āsa- the word "asa"; babhūva-means "was"; iti-thus; arthaḥ-the meaning; ataḥ-eva-therefore; śrīmat-ananakadundubhinā-by Maharaja Vasudeva; tasmin-to him; bhrātaḥ-O brother; iti- thus; sambodhanam-in the grammatical form of an address; akliṣṭa-not unfavorable; artham-meaning; bhavati-is; bhrātāram-brother; nandam-Nanda; āgatam-arrived; iti-thus; śrīmat-muni-indra-of the king of sages (Sukadeva Gosvami); vacanāṁ-the statement; ca-also; tat-this; etat-that; api- also;

upalakṣaṇam-designation; tat-bhrātr̥mām-of the brothers.

In this verse the phrase "sūra-tāta-sutasya" means "born from Vaiśyā-devī, the vaiśya wife of Mahārāja Devāmīḍha, whose son was Mahārāja Sūrasena. Because Nanda and Vasudeva were thus brothers, being both descendants of Mahārāja Devāmīḍha, it is therefore not improper for them to address each other as "brother". Śukadeva Gosvāmī also identifies the brotherhood of Nanda and Vasudeva in the following statement of Śrīmad-Bhāgavatam (10.5.20):

"When Vasudeva heard that Nanda Mahārāja, his very dear friend and brother, had come to Mathurā and already paid the taxes to Kāmsa, he went to Nanda Mahārāja's residence."*

Text 5

yathā ca yādava-madhya-patitvenaiva teṣu nirdhāraṇam ayaṁ śrī-rāma-vacanam
śrī-hari-vamśe

yādaveṣu api sarveṣu
bhavanto mama bandhavāḥ iti.

saptamyā hy asya jātāv eva nirdhāraṇam ucyate, puruṣeṣu kṣatriyaḥ suratama
itivat. vijatīyatve tu śraughnebhya mathurā hy adhyatama itivad yādavebhya 'pi
sarvebhya ity evocyeteti jeyam.

yathā-in the same way; ca-also; yādava-madhya-in the Yadu dynasty;
patitvena-as a descendant; eva-certainly; teṣu- among them; nirdhāraṇa-mayam-
containing this conclusion; śrī-rāma-of Lord Balarama; vacanam-statement; śrī-
hari-vamśe-in the Hare-vamśa; yādaveṣu-among the members of the Yadu
dynasty; api-also; sarveṣu-all of them; bhavantaḥ-you; mamayyMy; bandhavāḥ-
relatives; iti-thus; saptamyā-in the locative case; hi-certainly; asya-of Him; jātāu-
in the birth; eva-certainly; nirdhāraṇam-conclusion; ucyate-is spoken; puruṣeṣu-
among persons; kṣatriyaḥ-the kṣatriya; suratamaḥ-most heroic; itivat-just as;
vijatīyatve-in a different class; tu-but; śraughnebhyaḥ-from the residents of
Śraughna-desa; mathurā-Mathurā ; hi-certainly; adhyatama- most opulent;
itivat-just as; yādavebhyaḥ-from the members of the Yadu dynasty; api-even;
sarvebhyaḥ-from all of them; iti- thus; eva-certainly; ucyeta-may be said;
jñeyam-may be known.

In the following quote from the Hari-vamśa, Lord Balarāma identifies Nanda Mahārāja as a descendant of the Yadu dyansty in the following words:

"My dear Nanda Mahārāja, among all the members of the Yadu dynasty, you are my dearest relative."

In this statement, the locative case is used for the word "yāDaveṣu" to indicate "in the family". We may note that the Yadu dynasty is divided into two branches: the kṣatriya branch, and vaiśya branch (which prospered in the district of Mathurā).

Text 6

atra jayati ity atra loḍārthatvaṁ na saṅgacchate. sadaivotkarṣaṇantyāmite tasminn āśirvādānavakāśāt. tad-avakāśo vā āśiravāda-viśayasy tadānīm āśirvāda-kṛtānuvāda-viśiṣṭa-viśiṣṭatayaiva sthiter avagamāt pratipadayaīṣitam tādr̥śatvenaiva tat-kālikatvam āgacchaty eva. yathā dharmika-sabhyo 'yaṁ rājā vardhatām iti. tad evam patir gatiś cāndhaka-vṛṣṇi-sātvatām ity atrāpy anusandheyam. anena yadu-varāṇām api tathaiva jayo vivakṣitaḥ.

atra-in this verse; jayati-the word "jayati"; iti-thus; atra-here; loḍ-ārtham-the meaning of the imperative; na-not; saṅgacchate-goes; sada-always; eva-certainly; utkarṣa-in glories; aṇantyā-mite-unlimited; tasmin-in Him; āśirvāda-benediction; avakāśāt-because of the impropriety; tat-avakāśaḥ-that occasion; vā-or; āśirvāda-of benediction; viśayasya-of the occasion; tadānīm-then; āśirvāda-benediction; kṛta-offered; anuvāda-explanation; viśiṣṭa- excellent; viśiṣṭataya-by excellence; sthiteḥ-of the situation; avagamāt-understood; pratipadayaīṣitam-proven; tādr̥śatvena-by arguments like this; eva-certainly; tat-kālikatvam-simultaneity; āgacchati-attains; eva-certainly; yathā-just as dharmika-sabhyaḥ-pious; ayam-this; rājā- king; vardhatām-may increase; iti-thus; tat-therefore; evam- in this way; patir-head; gatiḥ-destination; ca-also; andhaka-one of the kings of the Yadu dynasty; vṛṣṇi-the first king of the Yadu dynasty; sātvatām-the Yadus; anusandheyam-should be considered; anena-by this; yadu-varāṇām-of the members of the Yadu dynasty; api-also; tatha-in the same way; eva-certainly; jayaḥ-glory; vivakṣitaḥ-is intended to be described.

We may note that the word "jayati" used in Text 1 is in the present tense (He is glorious), and not the imperative mood (loḍ) (May He become glorious). The imperative is used to indicated a blessing bestowed upon someone. Lord Kṛṣṇa is eternally and unlimitedly glorious, and therefore no one can offer Him the benediction of becoming glorious. For this reason the word "jayati" is spoken here in the present tense and not the imperative mood. At the same time, the imperative mood may also be used for understanding the superexcellent glories of the Lord, or also for all the saintly devotees included along with Śrī Kṛṣṇa in the words of this prayer. A similar prayer was offered by Śrīla Śukadeva Gosvāmī in the beginning of Śrīmad-Bhāgavatam (2.4.20) in the following words:

"May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the

leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

In these two verses from Śrīmad-Bhāgavatam, the members of the Yadu dynasty are also glorified, along with Lord Kṛṣṇa.

Text 7

nanv evam tathā vihāraṇa-śīlaś cet punaḥ katham iva devakī-janma-vādo 'bhūt. tatrāha svair dorbhir dorbhyām caturbhiś catur-bhujaiḥ adharmam tad bahulam asura-rāja vṛndam asyan nihantum. tad-artham eva loke 'pi tahtā prakāṭi-bhūta ity arthaḥ. kim vā kim kurvaṇ jayati. svaiḥ kāla-traya-gatair api bhaktair eva dorbhis tad-dvārā adharmam jagad-gataṁ pāpāmanam asyan nāśayann eva. tad uktam mad-bhakti-yukto bhuvanam punāti iti.

nanu-is it not so?; evam-in this way; tathā-in that way; vihāra-śīlaḥ-engaged in transcendental pastimes; cet-if; punaḥ-again; katham-how is it?; iva-just like; devakī-from Devaki-janma-birth; vādaḥ-description; abhūt-was; tatra- to this question; aha-it may be replied; svaiḥ-with His own; dorbhiḥ-arms dorbhyām-with two arms; caturbhiḥ-with four; catur-bhujaiḥ-four-armed forms (Vasudeva, Sankarsana, Pradyumna, and Aniruddha); adharmam-demons or the impious; tat-that; bahulam-multitude; saura-rāja-vṛndam-the demonic kings; asyan-the word "asyan"; nihantum-means "in order to kill; tat-artham-for the purpose; eva-certainly; loke-in the material world; api-also; tathā-in that way; prakāṭi-bhūtaḥ-manifested; iti-thus; arthaḥ-the meaning; kim vā-or , on the other hand; kim-what?; kurvaṇ-performing; jayati-He conquers; svaiḥ-with His own; kāla-traya-gataiḥ-in past, present and future; api-even; bhaktaiḥ-by His devotees; eva-certainly; dorbhiḥ-His arms; tat-dvārā-by them; adharmam-the impious demons; jagat-gataṁ-in the universe; pāpāmanam-sinful; asyan- the word "asyan"; nāśayan-means "destroying"; eva-certainly; tad uktam-therefore the Lord has said; mad-bhakti-yuktaḥ-My devotee; bhuvanam-the entire world; punāti-purifies; iti- thus.

Someone may question: If Lord Kṛṣṇa is eternally enjoys transcendental pastimes in His own spiritual abode, then why should He descend to this material world (devakī-janma-vādaḥ) at all?

This question is answered in this verse by the words "svair dorbhir asyann adharmam" (With His mighty arms He kills everything inauspicious as well as every man who is impious). Lord Kṛṣṇa appears in this material world in order to kill the demons. We may note that the word "svair dorbhiḥ" is in the plural (and not the dual). The reason is that although Lord Kṛṣṇa manifests His two-armed forms in Vṛndāvana, Mathurā and Dvārakā, He sometimes shows His four-armed forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha in Mathurā and Dvārakā. For this reason the number of arms is expressed as more than two. Another reason for the use of this word "dorbhiḥ" is that the devotees are

considered like the arms of the Lord, and therefore this phrase may be interpreted to mean: "The Lord destroys the sins of this world through the endeavors of His pure devotees". This is confirmed by Lord Kṛṣṇa Himself in the following words (Śrīmad-Bhāgavatam 11.14.24):

"My pure devotees purify the entire world".

Text 8

punaḥ kim artham devakī-janama-vādaḥ. tatrāha sthira-cara-vṛjinaghnaḥ
nijābhivyaktyā nikhila-jīvanām saṁsāra-hantā tad-artham evety arthaḥ. tad uktam
yata etad vimucyate iti.

punaḥ-again; kim artham-why?; devakī-janma-vādaḥ-did the Lord take birth as the son of Devaki; tatra-to this question; aha-it may be replied; sthira-cara-vṛjinaghnaḥ-the destroyer of all the ill fortune of all living entities, moving and not moving; nija-abhivyaktyā-by His own appearance; nikhila-of all; jīvanām-living entities; saṁsāra-of repeated birth and death; hantā-the destroyer; tat-artham-for that purpose; eva-certainly; iti-thus; arthaḥ-the meaning; tat uktam-it is said; yataḥ-from that; etad-this; vimucyate- becomes liberated; iti-thus.

Again someone may ask why Lord Kṛṣṇa descended to this material world at all. To this question another answer may be given: "sthira-cara-vṛjina-ghnaḥ" (Simply by His presence, Lord Kṛṣṇa destroys all things insupicious of all living entities, moving and inert). Lord Kṛṣṇa appeared in this world, then, to bless the conditioned souls and release them all from the cycle of repeated birth and death. This is also confirmed by the following statement of Śrīmad-Bhāgavatam (10.29.16):

"Simply by perceiving the presence of Kṛṣṇa, one becomes free from the cycle of birth and death."

Text 9

kim vā katham-bhuto jayati. yadu-vraja-pura-vāsinām sthāvara-jāṅgamānām
nija-caraṇa-viyoga-duḥkha-hantā san. nitya-vihāre pramāṇam āha jana-nivāsaḥ.
jana-śabdo 'tra svajana-hṛdaya-tat-tad-vihāritvena sarva-devāvabhāsamāna ity
arthaḥ. sarva-pramāṇa-caya-cūḍāmaṇi-bhūto vidvad-anubhava evatra pramāṇam iti
bhāvaḥ.

kim vā-on the other hand; katham-bhutaḥ-how is it? ; jayati-that He is the glorious; yadu-of the members of the Yadu dynasty; vraja-pura-vāsinām-and of the residents of Vraja; sthāvara-of the inert; jāṅgamānām-and of the moving

living entities; nija-of His own; caraṇa-lotus feet; viyoga-of the separation; duḥka-the distress; hantā-removing; san-being so; nitya-vihāre-in eternal pastimes; pramāṇam-evidence; āha-he explains; jana-nivāsaḥ-the word "jana-nivasah"; jana-śabdaḥ-the word "janah"; atra-here; svajana-vācakaḥ-means "the devotees"; sālokya-iti-ādi-pādye-in Śrīmad-Bhāgavatam (3.29.13); janaḥ-the word "jana"; itivat-is used in this way; svajana-of His own devotees; hṛdaya-in the hearts; tat-tat-varius; pastimes; vihāritvena-performing; sarva-deva-avabhāsamāṇaḥ-appearing as the Supreme Personality of Godhead; iti-thus; arthaḥ-the meaning; sarva-pramāṇa-caya-of all evidence; cūdāmaṇi-bhūtaḥ-the crest jewel; vidvat-of the great devotees; anubhavaḥ-the direct experience; eva-certainly; atra-here; pramaṇam-the evidence; iti-thus; bhāvaḥ-the meaning.

Someone may ask: Why should Lord Kṛṣṇa be glorified? The answer is found in the word "jana-nivāsaḥ" (He is the ultimate resort of all living entities). Lord Kṛṣṇa remains among His devotees: the members of the Yadu dynasty, the residents of Vrajabhūmi, or all those who are attached to Him, whether in the human species, or even in non-moving forms of life, such as trees or flowers. The Lord remains among His devotees and relieves the distress felt by them because of separation from the Lord's lotus feet. The Lord's continual stay among the devotees is also clear evidence that the Lord's pastimes are eternal. The word "jana" may be used to mean "devotees". It is used that way in Śrīmad-Bhāgavatam 3.29.23 and also in other places. Therefore, Lord Kṛṣṇa always remains among His pure devotees, and He also manifests His eternal pastimes within the hearts of His pure devotees. This direct experience of the Lord and His pastimes within the heart is the most substantial of all forms of evidence. It is the crest jewel of all logical arguments to prove the glories of Lord Kṛṣṇa.

Text 10

svayam tu klim kurvaṇ jayati. vraja-vanitānām mathurā dvārakā-pura-
vanitānām ca kāma-lakṣaṇo yah devaḥ svayam eva tad-rūpas tam vardhayan
sadaiveddīpayan. atra tadīya-hṛdayastha-kāma-tad-adhidevayor abheda-vivakṣā,
tādṛśa-tad-bhāvasya-tādvad eva paramārthatābodhanāya śrī-kṛṣṇa-sphūrṭi-mayasya
tādṛśa-bhāvasyāprakṛtatvāt paramānanda-parama-kaṣṭha-rūpatvāc ca. śrī-kṛṣṇasya
kāma-rupopāsana cāgame vyaktāsti vanitā janitātyārthānurāgāyām ca yoṣiti iti
nāma-liṅgānuśāsanam. vraja iti śraiṣṭhyena pūrva-nipātaḥ.

svayam-directly; tu-but; kim-what?; kurvān-doing; jayati-He is glorified;
vraja-vanitānām-the word "vraja-vanitānām"; mathurā-of Mathurā; dvārakā-
pura-and Dvārakā Puri; vanitānām-of the women; ca-also; kāma-lakṣaṇaḥ-
designated as cupid; devaḥ-the demigod; svayam- personally; eva-certainly; tat-
rūpaḥ-his form; tam-that; vardhayan-increasing; sada-continuously; uddīpayan-
inflaming; atra-here; tadīya-of them; hṛdaya-in the hearts; stha- situated; kāma-
of lust; tad-adhidevayoḥ-the demigod cupid; abheda-non-difference; vivakṣā-the
intention to describe; tādṛśa-tad-bhāvasya-possessing that nature; tādvat-that way;

eva-certainly; parama-arthata-the supreme goal of life; bodhanāya-for revealing; śrī-kṛṣṇa-sphūrṭi-mayasya- possessing the form of Śrī Kṛṣṇa; tādṛśa-bhāvasya-of that nature; aprakṛtatvāt-because of being non-material; parama-ananda-supreme bliss; parama-kaṣṭha-the ultimate li it; rūpatvāt-possessing the form; ca-also; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; kāma-rupa-the form of cupid; upāsanā- worship; ca-also; agame-in the Agama-sastra; vyakta asti-is manifested; vanitā-the word "vanita"; janita-to her lord; ati-artha-anurāgāyām-with great love; ca-also; yoṣiti-a woman; iti-thus; nāma-līṅga-anuśāsanam-the Nama-linganusasana; vraja iti-the women of Vraja; śraiṣṭyena-with superiority; pūrva-from the previously described women; nipātaḥ- exception.

Someone may ask: Why is Śrī Kṛṣṇa so wonderful that He is glorified in this verse by the word "jayati". What does He do that is wonderful?

To this the reply may be given: "vraja-pura-vanitānām vardhayan kāma-devam" (His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana). The word "kāma" may be interpreted to mean either "lusty desires" or "cupid". Interpreted in either way, Śrī Kṛṣṇa increased the "kāma" within the gopīs' hearts. In order to reveal the supreme goal of life, Śrī Kṛṣṇa appeared before the gopīs and the other devotees in His original transcendental form, full of transcendental bliss, and beyond any of the limiting factors of matter. This appearance of Śrī Kṛṣṇa as the original cupid is elaborately described in the Āgama-śāstra. Although the word "vraja-pura-vanitānām" refers to both the women of Vraja, and the women of the puras (Mathurā-pura and Dvārakā-pura), the women of Vraja, the gopīs, are the most exalted and the greatest lovers of Śrī Kṛṣṇa. The word "vanitā" is defined in the Nāma-līṅgānuśāsana:

"the word `vanitā' means `a woman who is ardently devoted to her husband or lover'".

Text 11

ata eva pūrvam meru-devyām sudevīti samjñāvad devakī-śabdena śrī-yaśodā ca vyākhyeyā

dve nāmnī nanda-bhāryāyā
yaśodā devakīti ca
ataḥ sākhyam abhūt tasyā
devakyā śauri-jāyayā

iti purāṇāntara-vacanāt. tad evam trīṣv api nitya-vihāratvam siddham. śrī-śukaḥ.

ataḥ eva-therefore; pūrvam-as formerly; meru-devyām-in Meru-devi; sudevi iti-Sudevi; samjvat-as the nae; devakī-śabdena-by the name Devaki; śrī-yaśodā; ca-also; vyākhyeyā-is known; dev-two; nāmnī-nammes; nanda-of Nanda Maharaja; bhāryāyāḥ-of the wife; yaśodā-Yaśodā; devaki- Devakī; iti-thus; ca-also; ataḥ-from this; sākhyam- friendship; abhūt-was; tasyāḥ-of her; devakyā-

with Devakī; śauri-of Maharaja Vasudeva; jāyayā-with the wife; iti-thus; purāṇa-the Purāṇas; antara-within; vacanāt-from the statement; tat-therefore; evam-in this way; trīśu-in the three places: Gokula, Mathurā and Dvaraka; api-also; nitya-eternal; vihāratvam-pastimes; siddham-conclusively proven; śrī-śukaḥ-spoken by Sri Sukadeva Gosvami.

We may also note that the phrase "devakī-janma-vādaḥ" may also mean "Lord Kṛṣṇa who is famous as the son of Yaśodā". Devakī is another name of Yaśodā, just as Meru-devī is another name of Sudevī, the mother of Mahārāja Rṣabhadeva. This is confirmed in the following statement of the Purāṇas:

"Nanda Mahārāja's wife had two names: Yaśodā and Devakī. Nanda's wife was a close friend of Vasudeva Mahārāja's wife, who was also named Devakī."

We will now conclude this section of the Kṛṣṇa-sandarbha, where it has been conclusively proven that Śrī Kṛṣṇa eternally enjoys transcendental pastimes in the three abodes Vṛndāvana, Mathurā, and Dvārakā.

Anuccheda 116

Text 1

atha yad uktam śrī-vṛndāvanasyaiva prakāśa-viśeṣe golokatvam, tatra prapañcika-lokāprakāṣa-līlavakāśatvenāvabhāsamāna-prakāśo goloka iti samārthanīyam. prakāṣa-līlāyām tasmin tac-chabda-prayoga-darśanā bhedaṁśa-śravaṇāc ca. prakāṣa-prakāṣa ayā līla-bhedaś cāgre darśayitavyaḥ. tad evam vṛndāvana eva tasya golokāhya-prakāśasya darśanenābhivyanakti

atha-now; yat-which; uktam-described; śrī-vṛndāvanasya-of Śrī Vṛndāvana-dhama; eva-certainly; prakāśa-viśeṣe-in the specific manifestation; golokatvam-the state of being Goloka; tatra-there; prapañcika-composed of the five material elements; loka-in the material world; aprakāṣa-not manifest; līla-pastimes; avakāśatvena-by the lack of opportunity; avabhāsamāna-prakāśah-manifest; golokaḥ-Goloka; iti-thus; samārthanīyam-should be established; prakāṣa-līlāyām-in the manifest pastimes; tasmin-in that; tat-that; sabda-of words; prayoga-darśanāt-because of the use; bheda-amśa-a part of a part; śravaṇāt-from hearing; ca-also; prakāṣa-manifest aprakāṣatayā-and unmanifest; līla-of pastimes; bhedaḥ-distinctions; ca-also; agre-in the beginning; darśayitavyaḥ-should be revealed; tat-therefore; evam-in this way; vṛndāvana in Vṛndāvana; eva-certainly; tasya-of that; goloka-as Goloka; akhya-named; prakāśasya-of that which is manifest; darśanena-by the sight; abhivyanakti-is manifest.

When Lord Kṛṣṇa's transcendental abode is manifest in the spiritual world it is known as Goloka. In that Goloka planet the Lord enjoys aprakāṣa pastimes, which He does not display in the material world. These pastimes are different from the prakāṣa pastimes He reveals in the material world. We shall now discuss the difference between these prakāṣa and aprakāṣa pastimes, and also we shall discuss the nature of the Lord's abode in the spiritual world, known as Goloka Vṛndāvana. These topics are described in the following passage, which describes the vision of Goloka Vṛndāvana revealed to the cowherd residents of Vṛndāvana in the material world (Śrīmad-Bhāgavatam 10.28.10-17):

Text 2

nandas tv atindriyaṃ dr̥ṣṭvā
loka-pāla-mahodayam
kṛṣṇe ca sannatiṃ teṣāṃ
jñātibhyo 'bravīt

nandaḥ-Nanda Maharaja; tu-but; atindriyam-unprecedented; dr̥ṣṭvā-having seen; loka-pāla-of the demigod Varuna; maha-udayam-great opulence; kṛṣṇe-to Kṛṣṇa; ca-also; sannatim-respectful obsequences; teṣāṃ-of them; jñātibhyaḥ- to his relatives; vismitaḥ-astonished; abravīt-spoke.

"Nanda Mahārāja was surprised that, although the demigod Varuṇa was so opulent, he offered such respect to Kṛṣṇa. This was very astonishing to Nanda, and he began to describe the incident to his friends and relatives with great wonder.*

Text 3

te cautsukya-dhiyo rājan
matvā gopas tam īśvaram
api naḥ sva gatim sūkṣmām
upadhāsyad adhīśvaraḥ

te-they; ca-also; autsukya-with eager; dhiyaḥ-minds; rājan-O king; matvā-having considered; gopaḥ-the cowherd men; tam-Him; īśvaram-the Supreme Personality of Godhead; api-perhaps; naḥ-of us; sva-gatim-His own abode; sūkṣmām- transcendental; upadhāsyat-may transfer us to; adhīśvaraḥ- the Supreme Controller.

"The friends of Nanda Mahārāja, all the cowherd men, became eager to know if Kṛṣṇa were actually the Supreme Personality and if He were going to give them all salvation.*

Text 4

iti svānām sa bhagavān
vijñāyākhika-dṛk svayam
saṅkalpa-siddhaye teṣām
kṛpayaitad acintyat

it-thus; svānām-of His own relatives and friends; saḥ- He; bhagavān-the Supreme Personality of Godhead; vijñāya- having understood; akhila-dṛk-who sees everything; svayam- personally; saṅkalpa-of their desires; siddhaye-for the fulfillment; teṣām-fo them; kṛpaya-with mercy; etat-this; acintyat-thought.

"When they were all thus consulting among themselves, omniscient Kṛṣṇa understood their minds. Being merciful to them, Lord Kṛṣṇa reflected in the following way:*

Text 5

jano vai loka etasminn
avidyā-kāma-karmabhiḥ
uccāvacāsu gatiṣu
na veda svām gatim bhraman

janaḥ-my own people, the residents of Vṛndāvana; vai- certainly; loke etasmin- in this world; avidyā-from ignorance; kāma-karmabhiḥ-with actions for material sense-gratification; ucca-avac/esu-in thigher and lower; gatiṣu-species of life; na- not; veda-know; svām-their own; gatim-destination; bhraman-wandering.

"Generally ordinary persons are engaged in simply working hard in the material world. Engaged in ignorant materialistic activities, the conditioned souls rotate through various higher and lower species of life. They have no information that there is an eternal spiritual world.*

Text 6

iti sañcintya bhagavān
mahā-kāruṇiko hariḥ
darśayām āsa lokam svām
gopānām tamasah param

iti-thus; s̄āncintya-considering; bhagavān-the Supreme Personality of Godhead; mahā-kāruṇika-very merciful; hariḥ- Lord Hari; darśayām āsa-revealed; lokam-planet; svam-His own; gopānām-to the cowherd men; tamaṣaḥ-the darkness of material existence; param-above.

"Reflecting in this way, merciful Lord Hari revealed to the cowherd men His own transcendental abode, which is above the darkness of the material world.*

Text 7

satyam jñānam anantaṁ yad
brahma jyotiḥ sanātanam
yad dhi paśyanti munayo
guṇāpaye samāhitaḥ

satyam-real; jñānam-full of knowledge; anantam- unlimited; yat-which; brahma-spiritual worldk; jhotiḥ-self-illumined; sanātanam-eternal; yat-which; hi-certainly; paśyanti-see; munayaḥ-great sages; guṇa-apaye-in the transcendental position, above the three modes of material nature; samāhitaḥ-situated,

"Thus Kṛṣṇa showed them the eternal, ever-existing spiritual sky, which is unlimited, full of knowledge, and self-illuminating. Information of the spiritual sky can be had only from great sages and saintly persons who have already surpassed the influence of the three modes of material nature. Unless one is constantly situated on that transcendental platform, it is not possible to understand the spiritual nature.*

Text 8

te tu brahma-hradam nītā
magnāḥ kṛṣṇena coddhṛtāḥ
dadṛśur brahmaṇo lokam
yatrākrūro 'dhyagat purā

te-they; tu-certainly; brahma-hradam-the lake of Brahma; nītāḥ-brought; magnāḥ-immersed; kṛṣṇa-with Kṛṣṇa; ca-also; uddhṛtāḥ-risen; dadṛśuḥ-saw; brahmaṇaḥ-lokam- the spiritual planets; yatra-where; akruraḥ-Akrura; adhyagat-had gone; purā-before.

"Thus Kṛṣṇa led all the cowherd men, headed by Nanada Mahārāja, to the lake where Akrūra was later to be shown the Vaikuṅṭha planetary system. They took their bath immediately and saw the real nature of the Vaikuṅṭhalokas.*

Text 9

nandādayas tu tam dr̥ṣṭvā
paramānanda-nirvṛtāḥ
kṛṣṇam ca tatra chando bhīḥ
stūyamānam suvismitāḥ

nanda-Nanda; adyaḥ-and the other cowherd men; tu- certainly tam-Lord Kṛṣṇa; dr̥ṣṭvā-having seen; parama- ananda-nirvṛtāḥ-full of transcendental bliss; kṛṣṇam- Kṛṣṇa; ca-also; tatra-there; chandobhīḥ-by the Vedic hymns; stūyamānam-being glorified; suvismitāḥ-greatly astonished.

"After seeing the spiritual sky and the Vaikuṅṭhalokas, all the men, headed by Nanda Mahārāja, felt wonderfully blissful, and coming out of the river, they saw Kṛṣṇa, who was being worshiped with excellent prayers."*

Text 10

atīndriyam adṛṣṭa-pūrvam, loka-pālaḥ varuṇaḥ, sva-gatim sva-dhāma, sūkṣmām durjñeyām, upadhāsyat ity arthaḥ.

atīndriyam-the word "atīndriyam"; adṛṣṭa-pūrvam-means "never before seen" loka-pālaḥ-the word "loka-pālaḥ" varuṇaḥ-refers to Varuna; sva-gatim-the word "sva-gatim"; sva-dhāma-means "His own transcendental abode; sūkṣmām-the word "sūkṣmām" durjñeyām-means "difficult to be understood; upadhāsyat-the word "upadhāsyat"; upadhāsyati-means "will give"; naḥ-the word "naḥ"; asmān-means "us"; prati-to; prapāyīṣyati-will cause to attain; iti-thus; saṅkalpitavantaḥ-considering; iti-thus; arthaḥ-the meaning;

In these verses the word "atīndriyam" means "never seen before", the word "loka-pālaḥ" refers to the demigod Varuṇa, the word "sva-gatim" means "His own transcendental abode", "sūkṣmām" means "very difficult to understand", "upadhāsyat" means "will give", and "naḥ" means "us". The cowherd men thought that Kṛṣṇa would enable them to enter the spiritual world.

Text 11

jana iti. jana asau vraja-vāsī mama svajanaḥ. etasmin prapañcika-loke avidyābibhiḥ kṛtā ya uccāvacā gatayo deva-tiryag-ādayaḥ. tāsū svām gatim bhraman tabhyo nirviśeṣatayā janān tam eva svām gatim. na vedety arthaḥ. tato 'yam bhramo yadyapi tat-tal-lilā-pośayaiva madīya-lilā-śaktyā kalpitas tathāpi tad-icchānusāreṇa kṣaṇa-kati-ayam tadīyam sarva-vilakṣaṇam svām gatim darśayan tam āpaneśyāmīti bhāvaḥ. vailakṣyaṇam cāgre vyañjanīyam.

janah iti-the passage beginning with the word "janah"; janaḥ-the word "janah"; asau-this; vraja-vāsī-the residents of Vraja; mama-My; svajanaḥ-relatives; etasmin-in this; prapañcika-loke-material world; avidya-by ignorance; adibhiḥ-and other material imperfections; kṛtāḥ-created; yaḥ-which; ucca-higher; avacāḥ-and lower; gatayaḥ-statuses of life; deva-demigods; tiryag-animals; ādayaḥ-beginning with; tāsū-among them; svām-their own; gatim-abode; bhraman-wandering; tabhyaḥ-from these states of existence; nirviśeṣatayā-without distinction; janān-perceiving; tām-that; eva- certainly; svām-their own; gatim-abode; na-do not; veda- understand; iti-thus arthaḥ-the meaning; tataḥ-therefore; ayam-this; bhramaḥ-bewilderment; yadyapi-although; tat-tat-various; lilā-pastimes; pośaya-for increasing; eva- certainly; madīya-by My; lilā-for pastimes; śaktyā- potency; kalpitaḥ-considered; tathāpi-nevertheless; tat- iccha-their desire; anusāreṇa-in accordance with; kṣaṇa- katipayam-for a moment; tadīyam-their; sarva-vilakṣaṇam- extraordinary; svām-own; gatim-destination; darśayan- revealing; āpaneśyāmi-I shall take away; iti-thus; bhāvaḥ-the meaning; vailakṣyam-extraordinariness; ca-also; agre-in the beginning; vyañjanīyam-is intended to be experienced.

In these verses the word "janaḥ" means the “residents of Vraja, who are all Kṛṣṇa's relatives and friends". Kṛṣṇa considered that the cowherd men of Vraja had wandered through various species of life in this material world, impelled by ignorance and other material faults, and therefore they were unaware of Lord Kṛṣṇa's own transcendental abode. In order to expand His own transcendental pastimes the Lord manifested His own lilā-śakti (pastime potency) and revealed His extraordinary abode to the residents of Vraja.

Text 12

gopānām svām lokam śrī-golokam. yaḥ khalu cintāmaṇi-prakara-sadma ity-ādibhir bahu-varṇita-vyakta-baibhavāti-kranta-prapañca-loka-mahodayas tam. tamasah prakṛteḥ param prapañcanābhivyaktatvena tadīyenāpy asaṅkaram. sta eva sac-cid-ānanda-rūpa evāsau loka ity āha satyam iti. satyādi-rūpaṁ yad brahma yac ca guṇātyate paśyanti tad eva sva-rūpa-śakti-vṛtti-viśeṣa-prakatyena satyādi-rūpavyabhicāriṇam golokam santam darśayām āseti pūrveṇānvayaḥ. yathānyatrāpi vaikuṅṭhe bhagavat-sandarbhodāhṛtam padmādi-vacanam brahmābhinnatā-vācitra- darśitāḥ tadvat.

gopānām-of the cowherd men svam-own lokam-planet; śrī-golokam-Goloka; yaḥ-which; khalu-certainly; cintāmaṇi-prakara-sadma-iti-ādibhiḥ-in the Brahma-saṁhita (2.29):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

bahu-in many places; varṇita-described; vyakta-manifest; vaibhava-opulence; ati-kranta-surpassing; prapañca-loka-material world "tamaṣaḥ" prakṛteḥ-means "the material nature"; param-above; prapañca-anabhivyaktatvena-as not material; tadīyena-His; api-certainly; asaṅkaram-not touched; atah eva-therefore; sat-eternal; cit-full of knowledge; ānanda-and bliss; rūpaḥ-with a form; eva-certainly; asau-this; lokaḥ-planet; iti-thus; āha-he describes; satyam iti-with the word "satyam"; satya-adi-rūpam-with such a spiritual form; yat-which; brahma-spiritual realm; yat-which; ca-also; guṇa-atyaye-in the position above the three modes of material nature; paśyanti-they see; tat-that; eva-certainly; sva-rūpa-own form; śakti-potency; vṛtti-action; vieśeṣa-specific; prakatyena-by the manifestation satya-adi-rūpa-avyabhicāriṇam-eternal and spiritual ; golokam-Goloka santam-spiritual reality; darśayām āsa- revealed; iti-thus; pūrveṇa anvyayaḥ-the meaning of these words; yatha-just as; anyatra api-in another place; vaikuṅṭhe-in Vaikuṅṭhaloka; bhagavat-sandarbha-in the Bhagavat sandarbha; udahṛtam-described; padma-adi-vacanam-in the statement of the Padma Purana and other Vedic literatures; brahma-abhinatā-vācitra-ena-described as purely spiritual; darśitaḥ-revealed; tadvat-in that way.

The Goloka Vṛndāvana planet, the ultimate destination of the cowherd residents of Vrajabhūmi, is described in Brahma-saṁhitā (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

The Goloka planet is completely spiritual and it is full of eternity, knowledge, and bliss. It is above the darkness of the material world (tamaṣaḥ param). They who are above the three modes of material nature, and are in the transcendental position, are able to properly understand the Goloka planet. By manifesting His own transcendental potency, Lord Kṛṣṇa revealed the Goloka planet to the residents of Vrajabhūmi. In the Bhagavat-sandarbha we have already quoted from the Padma Purāṇa and many other Vedic literatures many verses describing the Goloka planet as the highest of all the Vaikuṅṭhalokas.

atha śrī-vṛndāvane ca tādr̥ṣa-darśanam katama-deśa-sthitānām teṣām jātam ity apekṣāyām āha brahma-hradam akrūra-tīrtham kṛṣṇena nītāḥ punaś ca tad-ājñayaiva magnaḥ punaś ca tasmāt tīrthāt śrī-kṛṣṇenaiva uddhṛtāḥ santo narākṛti-para-brahmaṇaḥ āri-kṛṣṇāsya lokam golokākhyam dadṛśuḥ. yatra ca brahma-hrade adhyaga aśtū adhigatavān iti vā.

atha-now; śrī-vṛndāvane- in Śrī Vṛndāvana-dhama; ca-also; tādr̥ṣa-darśanam-appearing in that way; katama-deśa-sthitānām-of many places; teṣām-of them; jātam- born; iti-thus; apekṣāyām-in reference to that; āha-he said; brahma-hradam-the "brahma-hradam"; akrūra-tīrtham-the place known as Akrūra-tīrtha; kṛṣṇena-By Kṛṣṇa; nītāḥ-brought; punaḥ-again; ca-also; tat-ajñaya-by His order; magnaḥ-immersed; punaḥ-again; ca-also; tasmāt-from that; tīrthāt-holy place; śrī-kṛṣṇena-by Śrī Kṛṣṇa; eva- certainly; uddhṛtāḥ-risen; santaḥ-being; nara-akṛti-in the form of a human being; para-of the wupreme; bramaṇaḥ-Godhead; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; lokam-planet; goloka-akhyam-named Goloka; dadṛśuḥ-saw; yatra-where; ca-also; brahma-hrade-at Brahma-hrada; adhyagat-the word "adhyagat"; aṣṭaut-offered prayers; adhigatavān-learned the truth; iti- thus; vā-or.

The cowerd men, coming from all different parts of Vṛndāvana, were brought to Akrūra-tīrtha by Kṛṣṇa. By Kṛṣṇa's order they took bath in the lake there and also came out of the lake. The word "brahmaṇaḥ" means " of Śrī Kṛṣṇa, the Supreme Personality of Godhead, whose transcendental form appears like that of a human being", "loka" means "Goloka", "yatra" means "at Brahma-hrada", and "adhyagat" may mean "offered prayers" or "understood the truth about Kṛṣṇa".

Text 14

sarvatraiva śrī-vṛndāvane yadyapi tat-prakāśeṣo 'sau goloko darśayitum śakyaḥ syāt tathāpi tat-tīrtha-māhātmya-jñāpanārtham eva vā vinodārtham eva vā tasmin majjanam iti jñeyam.

sarvatra-everywhere; eva-certainly; śrī-vṛndāvane- in Śrī Vṛndāvana-dhama; yadyapi-although; tat-of that; prakāśa-manifestation; visesaḥ-specific; asau-that; golokaḥ-Goloka; darśayitum-to be revealed; śakyaḥ-is able; syāt- may be; tathāpi-nevertheless; tat-that; tīrtha-holy place; māhātmya-glories; jñāpana-teaching; artham-for the purpose; eva-certainly; vā-or; vinoda-pastimes; artham-for the purpose; eva-certainly; vā-or; tasmin-in that lake; majjanam-immersion; iti-thus; jñeyam-may be understood.

Śrī Kṛṣṇa could have revealed Goloka Vṛndāvana to the cowherd men from any place within Vṛndāvana-dhāma. Goloka was revealed at Brahma-tīrtha in order to

glorify that specific place, or also it may be said that Goloka was revealed at that place because the Lord wished to perform that specific pastime there.

Text 15

atra svām gatim iti tadīyatā-nirdeśo gopānām svām lokam iti śaṣṭhī-sva-śabdayor nirdeśaḥ kṛṣṇam iti sāksāt tan-nirdeśaś ca vaikunṭhāntaram vyavacchidya śrī-golokam eva pratipādayati. ata eva teṣām tad-darśanāt paramānanda-nirvṛtatvam suvismītatvam api yuktam uktam. tasyaiva putratvāt. tathaiva putrādi-rūpeṇaivodayāc ca.

atra-in these verse; svām gatim iti-the word 'svam gatim'; tadīyatā-nirdeśaḥ-description; gopānām-of cowherd men; svam-own; lokam-planet; iti-thus; śaṣṭhī-in the genitive case; sva-śabdayoh-the two times the word "sva" is used; nirdeśaḥ-indication; kṛṣṇam-Kṛṣṇa; iti-thus; sāksāt-directly; tat-nirdeśaḥ-indication of that; ca-also; vaikunṭhā-Vaikunṭhāloka; antaram-within; vyavacchidya-specifying; śrī-golokam-Śrī Goloka; eva-certainly; pratipādayati-establishes; ata-eva-therefore; teṣām-of them; tat-darśanāt-because of seeing Goloka; parama-ananda-nirvṛtatvam-transcendental bliss; suvismītatvam-great astonishment; api-also; yuktam-engaged; uktam-it is described; tasya-of Him; eva-putratvāt-because of the sonship; tatha-in the same way; eva-certainly; putra-of son; adi-rūpeṇa-and other relationships; eva-certainly; udayāt-because of the arising; ca-also.

In the words "svām gatim" and "svām lokam", the word "svam" is understood to function as if in the genitive case. In both places the word "svam" means "of the cowherd men". The spiritual abode described in these verses is Goloka Vṛndāvana, which is situated in the highest part of the Vaikunṭhalokas, and which is the specific abode of Śrī Kṛṣṇa. By seeing the Goloka planet, the cowherd men became astonished and filled with transcendental bliss. When they saw child Kṛṣṇa, whom they regarded with feelings of parental affection, glorified by the Personified Vedas on the Goloka planet, they became struck with wonder.

Text 16

tathā tatra kṛṣṇam yathā dadṛśus tathā tat-parikaraṇam anyeṣām darśanānuktes tā eka eva tatra parikara ity abhivyajyate. tataś ca līlā-dvaye kṛṣṇavat teṣām eva prakāśa-bhedaḥ. yadā ca prakāśa-bhedo bhavati tadā tat-tal-līlā-rasa-poṣāya teṣu tat-tal-līlā-śaktir evābhimāna-bhedam parasparam ananusandhānam ca prāyaḥ sampādayatīti gamyate. udāhariṣyate cāgre. ata evoktam "na veda svām gatim bhraman iti. tathā ca satīdānīm śrī-vraja-vāsinām kathañcij jātayā tadṛśasyecchayā tebhyas teṣām eva tadṛśamprakāśa-viśeṣādikaṁ darsitam iti gamyate. na ca prakāśāntaram asambhāvanīyam. parameśvaratvena tat śrī-vigraha-parikara-

dhāma-līlādīnām yugapad ekatrāpy ananta-vidha-vaibhava-prakāśa-śīla-tvat. tad evam ukto 'rthaḥ samañjasa eva. śrī-śukaḥ.

tathā-in the same way; tatra-there; kṛṣṇam-Kṛṣṇa; yathā-just s; dadṛsuḥ-they saw; tathā-in the same way; tat-of Śrī Kṛṣṇa; parikaraṇam-of the associates; anyeṣām-other; darśana-sight; anukteḥ-because of the lack of description; t/e-they; ekaḥ-one; eva-certainly; tatra- there; parikaraḥ-associate; iti-thus; abhivyajyate-is manifest; tataḥ-because of this; ca-also; līlā-dvaye-in both pastimes; kṛṣṇavat-just s Kṛṣṇa; teṣām-of them; prakāśa-of manifestation; bhedaḥ-difference; yadā-when; ca-also; prakāśa-of manifestation; bhedaḥ-distinction; bhavati-is; tadā-then; tat-tat-līlā-rasa-of the Lord's various transcendental pastimes; pośāya-for increasing; teṣu-among them; tat-tat-various; līlā-of pastimes; śaktiḥ- potency; eva-certainly; abhimāna-bhedam-distinction; parasparam-mutually; an-anusandhānam-without inquiry; ca- also; prāyaḥ-for the most part; sampādayati-effects; iti- thus; gamyate-is attained; udāhariṣyate-will be described; ca-also; agre-at the beginning; atah eva-therefore; uktam-is said; na-not; veda-know; svām-their own; gatim-destination; bhraman-being bewildered; iti-thus; tathā-in the same way; ca-also; sati-being so; idānīm-at present; śrī-vraja- vāsinām-of the residents of Vraja; kathañcit-somewhat; jītayā-produced; tadṛśa-like this; icchayā-with a desire; tebhyaḥ-from them; teṣām-of them; eva-certainly; tādṛśam-like this; prakāśa-manifestation; viśeṣa-specific; adikam-beginning with; darśitam-revealed; iti-thus; gamyate-is attained; na-not; ca-also; prakāśa-manifestation; antaram- another; asambhāvanīyam-not possible; parama-īśvaratvena-as the Supreme Personality of Godhead; tat-of Śrī Kṛṣṇa; śrī-vigraha-of the transcendental form; parikara-associates; dhāma-abode; līla-pastimes; adīnām-of those things beginning with these; yugapat-simultaneously; ekatra-in one place; api-even; ananta-unlimited; vidha-manifestations; vaibhava-of opulences; prakāśa-manifestation; śīlavat- because of possessing the nature; tat-therefore; evam-in this way; uktaḥ-spoken; arthaḥ-meaning; samajasah-properly; eva-certainly; śrī-śukaḥ-spoken by Sri Sukadeva Gosvami.

We may note in this description of Śrīmad-Bhāgavatam that there is no mention of Śrī Kṛṣṇa's revealing the Lord's associates on the Goloka planet. The reason for this is that the residents of Gokula Vṛndāvana on this earth are the same personages who accompany the Lord in the Goloka planet in the spiritual world. Because the residents of Gokula were unaware of their actual identity and abode in the spiritual world (na veda svām gatim bhraman) the Lord revealed to them their actual home in the spiritual world. The Lord's transcendental form, associates, abode, pastimes, and everything else in relation to the Lord possess unlimited opulence. They have the power to be manifest in many places simultaneously. Therefore it is not impossible that the residents of earthly Vṛndāvana were the same liberated souls who associate with the Lord in Goloka Vṛndāvana.

Text 1

evam dvārakādīnām tasya nitya-dhāmatvam siddham. atha tatra ke tāvad asya parikaraḥ. ucyate. puryor yādavādayo vane śrī-gopādayaś ceti. devārakādi-nitya-dhāmatvena teṣām svataḥ siddham. tad-rūpatve parikarāntarānām ayuktatvād āsravaṇāc ca. tat-parikaratvenaivāradhanādi-vākyāni darśitāni darśayitavyāni ca. ata evoktaṁ padme kārttika-māhātmye śrī-kṛṣṇa-satyabhāmā-saṁvāde

evam-in this way; dvāraka-adīnam-of Dvaraka and the other abodes of the Lord; tasya-of Him; nitya-dhāmatvam-the status of eternal abodes; siddham-is proven; atha-now; tatra- there; ke-who? tāvat-to that extent; asya-of that; parikaraḥ-associates; ucyate-it is said; puryoḥ-of the two cities (Mathurā and Dvaraka); yādava-adaḥ-the associates beginning with the members of the Yadu dynasty; vane-in Vṛndāvana; śrī-gopa-adaḥ-the gopas, gopis and others; ca-and; iti-thus; dvāraka-Dvāraka; adi-beginning with; nitya-dhāmatvena-as the eternal abode; teṣām-of them; svataḥ siddham-axiomatic; tat-rūpatve-in that form; parikara-antaram-other associates; ayuktatvāt-because of impropriety; āsravaṇāt-because of not being described in the Vedic literatures; ca-also; tat-parikaratvena-as the Lord's associate; eva-certainly; aradhana-worship; adi-beginning with; vākyāni-statements; darśitāni-revealed; darśayitavyāni-should be revealed; ca-also; atha eva- therefore; uktam-spoken; padme-in the Padma Purana; kārttika-māhātmye-in the glorification of Karttika; śrī-kṛṣṇa-of Śrī Kṛṣṇa; satyabhāmā-and Satyabhāmā; saṁvāde-in the conversation.

Having decisively proven that Vṛndāvana, Mathurā and Dvārakā are the eternal abodes of Lord Kṛṣṇa, we shall now begin our discussion of the Lord's liberated associates. Who are the Lord's associates in these three abodes? In the two cities of Mathurā and Dvārakā, the Lord's associates are headed by the members of the Yadu dynasty, and in Vṛndāvana the gopas, gopīs, and others are the associates of the Lord. There is no description in the Vedic literatures of any other associates of the Lord. The exalted status of the Lord's associates is described by Lord Kṛṣṇa in the following verse from the Kārttika-māhātmya of the Padma Purāṇa:

Text 2

ete hi yādavāḥ sarve
mad-gaṇā eva bhāmini
sarvadā mat-priyā devi
mat-tulya-guṇa-sāliṇaḥ iti

eva-kārān na devādayaḥ.

ete-these; hi-certainly; yādavāḥ-members of Yadu dynasty; sarve-all of them;

mat-ganāḥ-My associates; eva- certainly; bhāmini-My dear Satyabhama; sarvadā- in all respects; mat-priyāḥ-dear to Me; devi-O queen; mat-with Me; tulya- equality; guṇa-qualities; śālinaḥ-possessing; iti- thus; eva-kārāt-because of the word "eva"; na-not; deva-the demigods; adayaḥ-and others.

"My dear Queen Satyabhāmā, the members of the Yadu dynasty are very dear to Me. They are all My intimate associates, and their transcendental qualities are equal to My own."

We may note that by using the "eva" (certainly) it is emphasized that this description applies only to the Yādavas and not to the demigods or anyone else.

Text 3

śrī-hari-vaṁśe 'py aniruddhānveśaṇa tādṛśatvam evoktam akrūreṇa

devānām ca hitārthāya
vayaṁ yāta manuśyatām iti.

śrī-hari-vaṁśe-in the Hari-vamsa; api-also; aniruddha-fro Aniruddha; anveśaṇe-in the description of the search; tādṛśatvam-this same point; eva- certainly; uktam-is spoken akrūreṇa-by Akrūra; devānām-of the demigods; ca- also; hita-arthāya-for the welfare; vayaṁ-we; yātaḥ-have attained; manuśyatām- the status of human beings; iti-thus.

That the members of the Yadu dynasty are more exalted than the demigods is confirmed by Akrūra in the Aniruddhānveśaṇa chapter of the Hari-vaṁśa:

"In order to benefit the demigods, we members of the Yadu dynasty are present on this earth, appearing as ordinary mortals."

Text 4

śrī-mathurāyām tv avatārāvasare nābhivyakta api nigūḍhatayā kecit tasyām eva
vartamānaḥ śrūyante. yathā śrī-gopālottara-tāpanyām

yatrāsau samsthitaḥ kṛṣṇas
tribhiḥ śaktyā samāhitaḥ
rāmāniruddha-pradyumnai
rukmiṇyā sahito vibhuḥ

śrī-mathurāyām-at Mathurā -puri; tu-certainly; avatāra-of the appearance;

avasare-at the time; na-not; abhivyakte- manifested; api-even; nigūḍhatayā-with secrecy; kecit-some; tasyām-at Mathurā ; eva-certainly; vartamānaḥ-at present; śrūyante-are heard; yathā-just as; śrī-gopāla-uttara-tāpanyām-in the Gopala-tapani Upanisad 2.40; yatra-where; asau-He; samsthitah-situated; kṛṣṇaḥ-Kṛṣṇa; tribhiḥ- by the three; śaktyā-with His potency; samāhitaḥ- accompanied; rāma-by Lord Balarama; aniruddha-Aniruddha; pradyumanaiḥ-and Pradyumna; rukminya-and by Srīmati Rukmiṇī-devi; sahitaḥ-accompanied; vibhuḥ-the all powerful Supreme Personality of Godhead.

The same pastimes the Lord enjoyed at Mathurā during His manifest presence are secretly enjoyed by Him there even today. This is described in Gopāla-tāpani Upaniṣad (2.40):

"Lord Kṛṣṇa, accompanied by His three potencies, and by Balarāma, Pradyumna, Aniruddha, and Rukmiṇī, eternally stays in delightful Mathurā-purī."

Text 5

śrī-vṛndāvane taiḥ sadā vihāras ca. yathā padma-pātāla-khaṇḍe śrī-yamunām uddīśya

aho abhāgyam lokasya
na pītam yamunā-jalam
go-gopa-gopikā-saṅge
yatra krīḍati kamsahā iti.

śrī-vṛndāvane-in Śrī Vṛndāvana; taiḥ sadā-with them; vihāraḥ-pastimes; ca-also; yathā-just as; padma-pātāla-khaṇḍe-in the Pātāla-khaṇḍa of the Padma Purana; śrī-yamunām-the yamunā river; uddīśya-in relation to; aho-Oh; abhāgyam-misfortune; lokasya-of those living entities; na-not; pītam-drunk; yamunā-of the Yamuna; jalam-the water; go-the surabhi cows; gopa-the cowherd men and boys; gopikā- and the gopis; saṅge-in the company; yatra-where; krīḍati- performs pastimes; kamsa-hā-Śrī Kṛṣṇa, the killer of Kamsa; iti-thus.

That Śrī Kṛṣṇa eternally enjoys pastimes in Vṛndāvana accompanied by His associates is confirmed by the following statement of Padma Purāṇa, Pātāla-khaṇḍa, where the Yamunā's glories are described:

"How unfortunate are they who have never drunk the waters of the Yamunā where, accompanied by the cows, gopas, and gopīs, Śrī Kṛṣṇa enjoys pastimes eternally!"

Text 6

skande tu

vatsair vatsa-taribhiś ca
sadā krīḍati mādhaveḥ
vṛndāvanāntara-gataḥ
sa-rāmo balakair vṛtaḥ iti.

skande-in the Skanda Purana; tu-also; vatsaiḥ-with the calves; vatsa-taribhiḥ-with the cowherd boys; ca-also; sadā- eternally; krīḍati-performs pastimes; mādhaveḥ-Śrī Kṛṣṇa; vṛndāvana-Vṛndāvana; antara-gataḥ-entered within; sa-along with; rāmaḥ-Balarama; balakaiḥ-with the boys; vṛtaḥ-accompanied; iti-thus.

This is also confirmed by the following statement of the Skanda Purāṇa:

"Accompanied by Balarāma, the cowherd boys, and the calves, Śrī Kṛṣṇa enjoys pastimes in the forest of Vṛndāvana eternally."

Text 7

na tu prakāṣa-līlā-gatebhya ete bhinnāḥ. ete hi yādavāḥ sarve ity anusārāt. tathā hi padma-nirmāna-khaṇḍe ca śrī-bhagavad-vākyam

nityam me mathurām viddhi
vanam vṛndāvanam tathā
yamunām gopa-kanyās ca
tathā gopāla-bālakān
mamāvatāro nityo 'yam
atra mā saṁśayam kṛthāḥ iti.

na-not; tu-but; prakāṣa-manifest; līlā-pastimes; gatebhyaḥ-from those who participated; ete-they; bhinnāḥ- different; ete-these; hi-certainly; yādavāḥ-Yādavās; sarve-all; iti-thus; anusārāt-according to these words; tathā hi-furthermore; padma-nirmāna-khaṇḍe-in the Niramana-khanda; of the Padma Purana; ca-also; śrī-bhagavat-of the Supreme Personality of Godhead; vākyam-the statement; nityam- eternal; me-My; mathurām-Mathurā ; viddhi-please know; vanam-the forest; vṛndāvanam-of Vṛndāvana; tathā-in the same way; yamunām-the Yamuna river; gopa kanyāḥ-the gopis; ca- also; tathā-in the same way; gopāla-bālakān-the cowherd boys; mama-My; avatārāḥ-incarnation; nityaḥ-eternal; ayam- this; atra-in this connection; mā-don't; saṁśayam-doubt; kṛthāḥ-entertain; iti-thus.

The Lord's associates in His manifest pastimes are not different from His eternal associates. This is described in the Lord's words to Satyabhāmā:

"All the members of the Yadu dynasty are My eternal associates".

This is also described in the Padma Purāṇa, Nirmāna-khaṇḍa, where Lord Kṛṣṇa says:

"Know that My Mathurā is eternal. So also is Vṛndāvana. So also are the Yamunā, to gopīs, and the gopa boys. This incarnation of Mine is eternal. Do not doubt."

Text 8

atas tan evoddiśya śrutau ca, tatra ṛkṣu

tam vām vastuny uṣmasi gamādhye yatra gāvo bhūri-śṛṅgā ayāsaḥ.
tad urugāyasya vṛṣṇaḥ paramam padam avabhāti bhūri. iti.

ataḥ-therefore; tan-to them; uddiśya-in relation; śrutau-in the smṛiti ca-also; tatra-there; ṛkṣu-in the Rg Veda; ca-and; tam-that; vām-of Kṛṣṇa and Balarāma; vastuni-the transcendental abodes; uṣmasi-we desire; gamādhye-to attain; yatra-where; gāvah-surabhi cows; bhūri-with excellent; śṛṅgāḥ-horns; ayāsaḥ-move about; atra- in the same scripture; aha-the seer describes; tat-that; urugāyasya-of Lord Kṛṣṇa, who is glorified by the liberated souls; vṛṣṇaḥ-and who fulfills all the desires of the devotees; paramam-transcendental; padam-abode; avabhāti-is splendidly manifest; bhūri-unlimitedly; iti-thus.

The Lord's aprakāṭa (unmanifested) pastimes in the spiritual world are described in the Rg Veda (1.154.6):

"O Kṛṣṇa and Balarāma, we desire to attain Your transcendental abode full of splendid surabhi cows with beautiful horns. This spiritual realm is the abode of Lord Kṛṣṇa, who is glorified by liberated souls and whose lotus feet fulfill all the devotees' desires."

Text 9

vyākhyātm ca tam tāni vām yuvayoḥ kṛṣṇa-rāmayoḥ vastūni līlā-sthānāni gamadhye gantum prāptum uṣmasi kāmayaṁmahe.

vyākhyātam-explanation; ca-also; tam-the word "tam"; tāni-means "them"; vām-the word "vam"; yuvayoḥ-means "of You two"; kṛṣṇa-rāmayoḥ-and refers to

Lord Kṛṣṇa and Lord Balarama; vastūni-the word "vastūni"; līlā-sthānāni- means "places of pastimes; ga-madhye-the "ga-madhye" gantum- means " to go to"; prāptum-or "to attain"; uśmasi-the word "usmasi"; kāmāyāmahe-means "we desire";

An explanation of this verse follows: In this verse the word "tam" means "them, "vām" means "of You two" and refers to Lord Kṛṣṇa and Lord Balarāma, "vastūni" means "places of pastimes", "ga-madhye" means "to go to" or "to attain", and "uśmasi" means "we desire".

Text 10

tāni kim viśiṣṭāni. yatra yeṣu bhūri-śṛṅgāḥ mahā-śṛṅgyāḥ gāvaḥ vasanti.
yathopaniṣadi bhūma-vakye dharmi-pareṇa bhūma śabdena mahiṣṭham evocyate,
na tu bahutaram iti. yūtha-dṛṣṭyaiva vara bhūri-śṛṅgāḥ bahu-śṛṅgyo bahu-śubha-
lakṣaṇaiti va. ayāsaḥ śubhaḥ. atra bhūmau tal-loka-veda-prasiddham śrī-
golokākhyam urugāyasya svayam-bhagavataḥ vṛṣṇaḥ sarva-kāma-dugha-
caraṇāravindasya paramam prapañcātītam padam sthānam bhūri bahudhā avabhāti
ity āha veda iti.

tāni-they; kim-what?; viśiṣṭāni-distinguishing characteristics; yatra-the word "yatra"; yeṣu-means "among them"; bhūri-śṛṅgāḥ-the word "bhuri-srngah"; mahā-śṛṅgyāḥ-means "with large horns"; gāvaḥ-cows; vasanti- reside; yatha-just as; upaniṣadi-in the Upanisads; bhūma-vakye-the word "bhuman"; dharmai-pareṇa-by the saintly devotee; bhūma-śabdena-by the word "bhuman"; mahiṣṭham- greatness; eva-certainly; ucyate-is described; na-not; tu- but; bahutaram-plurality; iti-thus; yūtha-of the herd of surabhi cows; dṛṣṭya-by the sight; varaḥ-excellent; bhūri-śṛṅgāḥ-intended by the word "bhūri-śṛṅgāḥ"; bahu-śṛṅgyāḥ-"bahu-śṛṅgayāḥ"; bahu-the word "bahu"; śubha-means "beautiful"; lakṣaṇaḥ-indirect meaning; iti- thus; va-or; ayāsaḥ-the word "ayasah" śubhaḥ-means "splendid"; atra-the word "atra"; bhūmau-means "on this earth"; tat-that; loka-among the people veda-in the vedas; prasiddham-celebrated; śrī-goloka-akhyam-named Goloka; urugāyasya-the word "urugayasya"; svayam-bhagavataḥ-means "of the Original Personality of Godhead"; vṛṣṇaḥ-the "vṛṣṇaḥ" sarva-kāma-dugha-caraṇa-aravindasya-means "of Him whose lotus feet fulfill all desires"; paramam-the "paramam"- the word "paramam"; prapañca-atītam-means "beyond the material energy"; padam-the word "padam"; sthānam-means "abode"; bhūri-the word "bhuri"; bahudhā-means "in many ways; avabhāti-manifested; iti-thus; āha-he says; vede-in the ṛg Veda; iti-thus.

How is this transcendental abode described? The description is found in the phrase that follows the word "yatra". Synonyms for difficult words follow: "yatra" means "upon the surabhi cows"; "bhūri-śṛṅgāḥ" means "there are beautiful horns" ("bhūri" means "beautiful" as well as "many". We see a similar secondary

usage of the word "bhūman" which is used in the Upaniṣads not to express plurality, but to mean "great"). "ayāsaḥ" means "splendid", "atra" means "in the earthly Goloka Vṛndāvana, which is famous both in the world and in the Vedas", "urugāyasya" means "of the original Personality of Godhead", "vṛṣṇaḥ" means "of Him whose lotus feet fulfill all desires", "paramam" means "beyond the reach of material energy", "padam" means "abode", "bhūri" means "in many ways"; and "avabhāti" means "manifested". This description of Goloka Vṛndāvana is found in the Ṛg Veda.

Text 11

yajuḥsu madhyandinīyas tu ya te dhāmany uṣmasi ity ādau viṣṇoḥ paramam padam avabhāti bhūri it paṭhanti.

yajuḥsu-in the Yajur Veda; madhyandinīyaḥ-the Madhyandina-sruti; tu-also; yaḥ-which; te-they; dhāmani-the transcendental abode; uṣmasi-we desire; iti-thus; ādau-in the passage beginning; viṣṇoḥ-of Lord Viṣṇu; paramam padam- the transcendental abode; avabhāti-manifests; bhūri-in many ways; iti-thus; paṭhanti-they read.

The transcendental abodes of the Lord are also described in the Madhyandina-sruti of the Yajur Veda in the following words:

"We desire to attain the many transcendental abodes of Lord Viṣṇu".

Text 12

padmottara-khāṇḍe tu yat tv iyam śrutiḥ paravyoma-prastava udāhṛtā, tat paramavyoma-golokayoḥ ekatāpatty-apekṣayeti mantavyam. go-śabdasya śāśnādimaty eva pracūra-prayogena jhaṭhity-artha-pratīteḥ, śrī-golokasya brahma-saṁhitā-hari-vaṁśa-mokṣa-dharmādiṣu prasiddhatvāc ca.

padma-uttara-khāṇḍe-in the Uttara-khanda of the Padma Purana; tu-certainly; yat-which; tu-certainly; iyam-this; śrutiḥ-Vedic assertion; paramavyoma-of the Vaikuṅṭhā planetary system; prastave-at the beginning; udāhṛtā- described; tat-therefore; paravyoma-of Vaikuṅṭhā; golokayoḥ-and of Goloka; ekata-apatti-identity; apekṣaya-in consideration of; iti-thus; mantavyam-should be considered; go-śabdasya-of the word "go"; śāśnādimati-with the bulls; eva-certainly; pracūra-prayogena-in the plural; jhaṭhiti-at once; artha-meaning; prtīteḥ-because of conviction; śrī-golokasya-of Śrī Goloka; brahma-saṁhitā-in the brahma-saṁhitā; hari-vaṁśa-Hari-vaṁśa; mokṣa-dharma-Mokṣa- dharma; adiṣu-and other Vedic literatures; prasiddhatvāt- because of fame; ca-also.

In the Uttara-khaṇḍa of the Padma Purāṇa, Goloka Vṛndāvana is described as one of the spiritual Vaikuṅṭhā planets. Goloka Vṛndāvana, the abode of many surabhi cows, is also glorified in the Brahma-saṁhitā, Hari-vaṁśa, Mokṣa-dharma, and other Vedic literatures.

Text 13

atharvni ca śrī-gopāla-tāpanyām

"janma-jarābhyām bhinnāḥ sthānur ayam acchedyo 'yaṁ yo 'sau saurye tiṣṭhati yo goṣu tiṣṭhati yo 'sa gāḥ pālayati yo 'sau gopeṣu tiṣṭhati ity ādi.

artharvani-in the Artharva Veda; ca-also; śrī-gopala- tapanyam-in the Gopāla-tāpani Upanisad (2.23); janma-from birth; jarābhyām-and old age; bhinnāḥ-different; sthānuḥ- unchanging; ayam-He; acchedyaḥ-who cannot be cut; ayam-He; yaḥ-who; asau-He; saurye-on the shore of the Yamuna; tiṣṭhati-remaining; yaḥ-who; asau-He; goṣu-among the cows; tisthati-remaining; yaḥ-who; asau-He gāḥ-the cows; pālayati-protects; yaḥ-who; asau-He; gopeṣu-among the cowherd men and boys of Vraja; tiṣṭhati-stays; iti ādi-in the passage thus beginning.

It is described in the Atharva Veda (Gopāla-tāpanī Upaniṣad 2.27) in these words:

"Kṛṣṇa, who is free from birth and death, who is unchanging, who cannot be cut, who stays by the Yamunā, who stays among the surabhi cows, and who protects the surabhi cows, stays among the cowherd boys."

Text 14

tad evam ubhayeṣāṁ api nitya-parśadatve siddhe yat tu śāstrāghata-kṣata-viśa-pāna-mūrchā-tattva-bubhūtsa-saṁsāra-nistāropadeśāspadatvādikam śrūyate, tad bhagavata iva nara-līlāupayikatayā prapañcitam it mantavyam.

tat-therefore; evam-in this way; ubhayeṣāṁ-among them; api-also; nitya-parśadatve-in the state of being eternal associates; siddhe-perfected; yat-which; tu-but; śāstra-from weapons; aghata-by blows; kṣata-wounded; viśa-of poison; pāna-from drinking; mūrchā-fainting; tattva-the truth; bubhūtsa-desire to know; saṁsāra-material existence in the cycle of birth and death; nistāra-overcoming; upadeśa- instruction; aspadatva-as the abode; adikam-beginning with; śrūyate-is heard; tat-that; bhagavataḥ-of the Supreme Personality of Godhead; iva-just like; nara-līla-aupayikatayā-possessing pastimes just like an ordinary human being; prapañcitam-material; iti-thus; mantavyam-may be considered by the

unintelligent.

Although we have proved that the cowherd residents of Gokula and the members of the Yadu dynasty are the eternal associates of Śrī Kṛṣṇa, some unintelligent people may think that these great devotees are simply ordinary human beings like themselves. They may quote the following pastimes to prove the ordinariness of these great devotees: 1. The Pāṇḍavas and Yādavas were wounded by weapons in their fighting pastimes as kṣatriyas; 2. the cowherd boys fell unconscious after drinking the Yamunā's water that had been poisoned by Kāliya; and 3. Mahārāja Vasudeva's asked about the nature of the Absolute Truth and the way to become free from the cycle of birth and death (Vasudeva asked these questions of Nārada Muni at the time of the eclipse at Kurukṣetra). These pastimes of the devotees appear like the activities of ordinary persons, just as the Supreme Personality of Godhead Himself displays pastimes that appear like the activities of an ordinary living entity.

Text 15

tathā taveyaṁ viśāma buddhiḥ ity ādikam, sāksāt śrī-rukmiṇīm prati śrī-baladeva-vākye.

tathā-in the same way; tava iyam viśāma buddhiḥ-iti ādikam- Śrīmad-Bhāgavatam (10.54.42) the entire verse is:

taveyaṁ viśamā buddhiḥ
sarva-bhūteṣu durhṛdam
yan manyase sadābhadraṁ
suhṛdaṁ bhadraṁ ajñavat

sāksāt-directly; śrī-rukmiṇīm prati-to Śrī Rukmini-devi; śrī-baladeva-of Lord Balarama; vākye-in the statement

Another example of an eternal associate of Śrī Kṛṣṇa acting like an ordinary conditioned soul is Śrī Rukmiṇī-devī. who lamented for the distresses suffered by her unworthy brother, Rukmī. Lord Balarāma rebuked her in the following words (Śrīmad-Bhāgavatam (10.54.42):

"My dear Rukmiṇī, your affection for your brother Rukmī, who has created enmity with so many persons is a perverse consideration befitting an ordinary materialistic person. Your brother's character is not at all adorable, considering his treatment toward other friends, and yet, as an ordinary woman, you are so affectionate to him. He is not fit to be your brother, and still you are lenient to him."*

Text 16

yac ca śrīmad-uddhavam uddīśya

sa katham̐ sevayā tasya
kālena jarasam gataḥ

ity uktam, tad api cira-kāla-sevā-tātparyakam eva.

yat-which; ca-also; śrīmad-uddhavam-uddhava; uddīśya-in reference to; saḥ-Uddhava; katham̐-how; sevayā-by such service; tasya-his; kālena-in course of time; jarasam- invalidity; gataḥ-undergone; iti-thus; uktam-said; tat-that; api-even; cira-kāla-for a long time; sevā-devotional service; tātparyakam-meaning; eva-certainly.

Another example of the so-called ordinariness of the Lord's eternal associates is Uddhava, who appeared to grow old, just as an ordinary conditioned soul. This is described in the following verse from the Śrīmad-Bhāgavatam (3.2.3):

"Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him."*

Text 17

tatra pravayaso 'py asan
yuvāno 'ti-balaujasah

iti virodhāt.

tatra-there; pravayasah-the old men; api-even; asan- became; yuvānah-youthful; ati-with great; bala-ojasaḥ- strength; iti-thus; virodhat-from the contradiction.

Another example of the so-called ordinary nature of the devotees is the description that the residents of Mathurā were subject to the affliction of old-age, just as any ordinary conditioned souls. This is described in Śrīmad-Bhāgavatam (10.45.19):

"Even the old-men of Mathurā became fully invigorated with youthful energy and strength by regularly seeing Lord Kṛṣṇa."*

Text 18

kvacic ca prakāṣa-līlāyāḥ prapañcika-loka-miśratvād yathārtham eva tad-ādikam. yathā śatadhanva-vadhādau.

kvacit-sometimes; ca-also; prakāṣa-līlāyāḥ-of the manifest pastimes; prapañcika-loka-with the material world; miśratvāt-because of mixture; yathā-artham-proper; eva-certainly; tat-ādikam-these examples; yathā-just as; śatadhanva-of Śatadhanva; vadhā-of the death; adau-in the beginning.

Because the manifest pastimes of the Lord and His devotees are displayed within the material world, it is sometimes proper for these pastimes to appear like those of ordinary persons. An example of this is Kṛṣṇa's seemingly cruel and vengeful killing of Śatadhanvā, the murderer of the Lord's father-in-law.

Text 19

antarāṅgānām bhagavat-sadharāṇyam tu yādavān uddiśyoktam mat-tulya-guṇa-śālināḥ iti. gopān uddiśya ca gopaiḥ samāna-guṇa-śīla-vayo-vilāsa-veśaiś ca iti; padma-nirmāna-khaṇḍe ca gopāla munayaḥ sarve vaikuṅṭhānanda-mūrtayaḥ iti.

antarāṅgānām-of the confidential associates; bhagavat- with the Supreme Personality of Godhead; sadharāṇyam-equality; tu-certainly; yādavān-the members of the Yadu dynasty; uddiśya-in relation to; uktam-said; mat-to Me; tulya-equal; guṇa-śālināḥ-in transcendental qualities; iti-thus; gopān- the cowherd boys; uddiśya-in relation to; ca-also gopaiḥ- with the cowherd boys; samāna-equal; guṇa-qualities; śīla- character; vbayaḥ-age; vilāsa-pastimes; veśaiḥ-and appearance; ca-also; iti-thus; padma-nirmāna-khaṇḍe-in the Nirmāna-khaṇḍa of the Padma Purana; ca-also; gopālaḥ-the cowherd boys; munayaḥ-great devotees; sarve-all; vaikuṅṭha- of the Personality of Godhead; ananda-bliss; mūrtayaḥ-forms; iti-thus.

That the confidential associates of the Lord are almost equal to the Lord Himself is confirmed in the following statements from Vedic literature:

"Although I am the Supreme Personality of Godhead, the members of the Yadu dynasty possess transcendental qualities equal to My own."

"The cowherd boys are equal to Lord Kṛṣṇa Himself in their qualities, character, age, pastimes, and appearance".

"All the cowherd boys are great devotees, and they possess transcendental blissful forms, equal to the spiritual form of Lord Kṛṣṇa Himself."

-{ }Padma Purāṇa, Nirmāna-khaṇḍa

Text 20

yato yo vaikuṅṭhaḥ śrī-bhagavān, sa ivānanda-mūrtayas te tatas tat-parama-bhaktatvād eva muayaḥ ity ucyate. na tu muny-avatāratvād it jñeyam. naite sureśa ṛṣayo na caite ity ādikam śrī-baladeva-vākyam ca bhagavad-āvirbhāva-lakṣaṇa-gopādīnām keyam vā kuta āyātā daivī vā nary utāsuri ity ādi prāptam anyatvam eva niśedhati, na tu pūrveṣām ca tad vidadhāti, kalpana-gauravād iti jñeyam.

yataḥ-from which; yaḥ-who; vaikuṅṭhaḥ-the word "vaikuṅṭha"; śrī-bhagavān-is a name of the Supreme Personality of Godhead; saḥ-He; iva-just like; ananda-of transcendental bliss; mūrtayaḥ-forms; te-they; tataḥ- therefore; tat-parama-bhaktatvāt-because of being great devotees of the Lord; eva-certainly; munayaḥ-the word "munayaḥ"; iti-thus; ucyate-is said; na-not; tu-but; muni- of sages; avatāratvāt-as incarnations; iti-thus; jñeyam-it should be understood; na-not; ete-these boys; sura-iśaḥ-the best of the demigods; ṛṣayaḥ-great sages; na-not; ca-and; ete-these calves; iti-thus; ādikam-in the passage beginning; śrī-baladeva-of Lord Balarama; vākyam-the statement; ca- also; bhagavat-of the Supreme Personality of Godhead; āvirbhāva-appearance; lakṣaṇa-characteristic; gopādīnām-of the cowherd boys and calves; ka-who? iyam-this; vā-or; kutaḥ-from where; āyātā-has come; daivī-whether demigod; vā-or; nari-woman; uta-or; asurī-demoness; iti- thus; ādi-in the passage beginning; prāptam-attained; anyatvam-another nature; eva-certainly; niśedhati-prohibits; na-not; tu-but; pūrveṣām-of the previous boys and calves; ca-also; tat-that; vidadhāti-places; kalpana-of conception; gauravāt-because of gravity; iti-thus; jñeyam-may be understood.

In this last quote the word "vaikuṅṭha" is a name of the Supreme Personality of Godhead, and the compound word "vaikuṅṭhānanda-mūrtayaḥ" means that the cowherd boys had transcendental blissful forms, just like the form of Lord Vaikuṅṭha Himself. The word "munayaḥ" used in this last quote means that the cowherd boys are great devotees. It should not be taken to mean that the cowherd boys are incarnations of various great sages. This is confirmed by the following statement of Lord Balarāma (Śrīmad-Bhāgavatam 10.13.39):

"O Supreme Controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Nārada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys."*

When Brahmā had stolen the cowherd boys and calves, Kṛṣṇa manifested Himself as so many boys and calves to replace His friends who were stolen by

Brahmā. Bewildered by this manifestation of Kṛṣṇa's potency, Balarāma exclaimed:

"Who is this mystic power, and where has she come from? Is she a demigod or a demones? She must be the illusory potency of My master Lord Kṛṣṇa, for who else can bewilder Me?"*

Someone may say that the cowherd boys, who had been stolen by Brahmā and were sleeping under the spell of his mystic potency, were great sages and demigods, and it is only the viṣṇu-tattva expansions of Kṛṣṇa whom Lord Balarāma is declaring are not sages or demigods. Even though some may speak in that way, it should be understood that as intimate associates of Lord Kṛṣṇa, the demigods should be understood to be much more than demigods or sages.

Text 21

yuktaṁ caiśaṁ tat-sādṛśyam

tasyātma-tantrasya harer adhīsituḥ
parasya mājādhīpater mahātmanaḥ
prāyeṇa dūtā iha vai manoharās
caranti tad-rūpa-guṇa-svabhāvāḥ

iti śrī-yama-vākyādy-anugatavāt.

tasya-of Him; ātma-tantrasya-being self sufficient, not dependent on any other person; hareḥ-the Supreme Personality of Godhead; adhīsituḥ-who is the master of everything; parasya- the Transcendence; mājā-adhīpateḥ-the master of the illusory energy; mahā-ātmanaḥ-of the Supreme Soul; prāyeṇa-almost; dūtāḥ-the order carriers; iha-in this world; vai-indeed; manoharāḥ-pleasing in their dealings and bodily features; caranti-they move; tat-of Him; rūpa-possessing the bodily features; guṇa-the transcendental qualities; sva-bhāvāḥ- and nature; iti-thus; śrī-yama-of Yamaraja; vākyā-adi-anugatavāt- according to the statement.

The exalted position of the liberated devotees, who have the same qualities and powers as the Lord Himself is described by Yamarāja (Śrīmad-Bhāgavatam 6.3.17):

"The Supreme Personality of Godhead is self-sufficient and fully independent. He is the master of everyone and everything, including the illusory energy. He has His form, qualities and features; and similarly His order carriers, the Vaiṣṇavas, who are very beautiful, possess bodily features, transcendental qualities and a transcendental nature almost like His. They always wander within this world with full independence."*

Text 22

dr̥ṣṭam ca yathā prathame praviśat puram ity ārābhya

madhu-bhoja-daśārharha-
kukurāndhaka-vṛṣṇibhiḥ
ātma-tulya-balair guptām ity ādau

dr̥ṣṭam-observed; ca-also; yathā-in the following way; prathame-in the First Canto of Śrīmad-Bhāgavatam; praviśat puram iti ārābhya-in the passage beginning with the words "pravisat puram" (1.11.11-12); madhu-Madhu; bhoja-Bhoja; daśārha-Daśārha; arha-Arha; kukura-Kukura; andhaka-Andhaka; vṛṣṇibhiḥ-by the descendants of Vṛṣṇi; ātma-tulya-as good as Himself; balaiḥ-by strength; guptām-protected; iti-ādau-in the passage beginning.

That the associates of the Lord are almost His equals is also described in the following verse of Śrīmad-Bhāgavatam (1.11.12):

"As Bhogavatī, the capital of Nāgaloka, is protected by Nāgas, so was Dvārakā protected by the descendants of Vṛṣṇi- { } Bhoja, Madhu, Daśārha, Arha, Kukura, Andhaka, etc.- { } who were as strong as Lord Kṛṣṇa, "*"

Text 23

ata eva

gopa-jāti-praticchannā
devā gopāla-rūpiṇīm
iḍīre kṛṣṇam rāmaṁ ca
natā iva natam nṛpa

ity atra sāmānyam eva sūcitam.

atah eva-therefore; gopa-of cowherd boys; jāti-in the family; praticchannāḥ-disguised; devāḥ-the demigods; gopāla-rūpiṇīm-cowherd boys; iḍīre-glorified with prayers; kṛṣṇam-Lord Kṛṣṇa; rāmaṁ-Lord Balarama; ca-and; natāḥ-one artist; iva-just like; natam-to another artist; nṛpa-O king; iti-thus; atra-in this verse; sāmānyam-equality; eva- certainly; sūcitam-is indicated.

The equality of Lord Kṛṣṇa and His intimate associates is also described in the following verse (Śrīmad-Bhāgavatam 10.18.11):

"The cowherd boys, who were almost equal to Kṛṣṇa, were encouraging Kṛṣṇa in His dancing, just as one artist encourages another with praise. "*"

Text 24

arthaś ca devāḥ śrī-kṛṣṇāvaraṇe mad-bhakta-pūjābhyadhikā iti nyāyena tadvad evopāsyā api śrīdāmādayo gopa-jātyā paricchannāḥ anya-gopa-sāmānya-bhāvena prāyas tādṛśatayā lakṣayitum aśakyaḥ. tatra kṛṣṇam rāmam ca gopāla-rūpiṇam iti dṛṣṭāntam. yathā tādṛśāv api tau tad-rūpiṇau tathā te 'pīty arthaḥ. atra 'devaḥ ity anena mahattva sāmīyam. gopāla-rūpiṇam ity anena prakṛti-veśa-līlā-sāmīyam, natā iva natam ity anena guna-sāmīyam cābhipretam iti.

arthaḥ-the meaning; ca-also; devāḥ-the word "devah"; śrī-kṛṣṇa-avarāṇe-in the concealment of Kṛṣṇa; mat-My bhakta-fo the devotees; pūja-worship; abhyadhikā-is more important; iti-thus; nyāyena-by the example; tadvat-in that way; eva-certainly; upāsyāḥ-worshippable; api-also; śrīdāma-adyaḥ-Śrīdama and the other cowherd boys; gopa- jātyā paricchannāḥ-the phrase "gopa-jāti-paricchannāḥ"; anya-gopa-with the other cowherd boys; sāmānya-bhāvena-with equality; prāyaḥ-for the most part; tādṛśatayā-like that; lakṣayitum-to be characterized; aśakyaḥ-not able; tatra-in that connection; kṛṣṇam rāmam ca gopāla-rūpiṇam-the phrase "kṛṣṇam ramam ca gopāla-rūpinam"; iti-thus; dṛṣṭāntam-is an example; yathā-just as; tādṛśāu-like that; api-also; tau-Kṛṣṇa and Balarama; tat-rūpiṇau-with the forms of cowherd boys; tathā-in the same way; te-the many cowherd boys; api-also; iti-thus; arthaḥ-the meaning; atra- in this connection; devaḥ iti anena-by the word "deva"; mahattva-sāmīyam-is intended "with the same glory"; gopāla-rūpiṇam iti anena-by the word "gopāla-rūpiṇam"; prakṛti- veśa-līlā-sāmīyam-is meant "with the same nature, appearance, and pastimes"; natāḥ iva natām it anena-by the phrase "nata iva natam"; guna-of qualities; sāmīyam-sameness; ca-also; abhipretam-is intended; iti-thus.

In this verse the word "devāḥ does not mean that Śrīdāmā and the other cowherd boys were incarnations of demigods, but rather that they were on the same level as Śrī Kṛṣṇa, the Supreme Lord (deva), and therefore they are also called "deva". That the cowherd boys are as worshipable as Lord Kṛṣṇa Himself is confirmed by the Lord in the following statement (Śrīmad-Bhāgavatam 11.19.21):

"More important than the worship of Me is the worship of My pure devotee."

Kṛṣṇa and Balarāma were equal to the other cowherd boys, and therefore Kṛṣṇa and Balarāma were described as "gopāla-rūpiṇam". If Kṛṣṇa and Balarāma could be described as cowherd boys because of Their equality with Their companions, by the same token the cowherd boys may also be described as "deva" because they are as great as their great friend.

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.hee # Sri Kṛṣṇa-sandarbhā
 .heo Volume Four #
 Because the cowherd boys are equal to Kṛṣṇa in nature, qualities, and appearance,
 they were able to praise Kṛṣṇa's singing and dancing (naṭā iva naṭam).

Text 25

tatra yādavādīnām tat-pārsadatvaṁ yojayati

ahaṁ yūyam asāv āryā
 ime ca dvāarakaukaṣaḥ
 sarve 'py evaṁ yadu-śreṣṭha
 vimṛgyāḥ sacarācaram

tatra-in this connection; yādava-ādīnām-of the Yadavas and other associates of Śrī Kṛṣṇa; tat-pārsadatvam-the state of being His associates; yojayati-He reveals; ahaṁ-I; yūyam-you; asāu-Balarama; āryāḥ-worshippable; ime-these; ca-also; dvāraka-okasaḥ-residents of Dvāraka; sarve-all; api-even; evam-in this way; yadu-śreṣṭha-O best of the yadus; vimṛgyāḥ-inquired; sa-along with; cara-

moving; acaram-and non-moving entities.

Lord Kṛṣṇa personally tells Mahārāja Vasudeva that the members of the Yadu dynasty are His confidential associates in the following verse of Śrīmad-Bhāgavatam (10.85.23):

{ }"My dear father, everyone, including Myself and My worshipable brother Balarāma, as well as the inhabitants of the city of Dvārakā, and the whole cosmic manifestation, is exactly as you have explained. Balarāma and I are the Supreme Personality of Godhead, and everything that exists is the manifestation of Our spiritual and material potencies. You and the members of the Yadu dynasty are our confidential associates."*

Text 26

yūyam śrīmad-ananakadundubhy ādayaḥ. vimṛgyāḥ paramārtha-rūpatvād anveṣaṇīyaḥ. tathānyad api dvāarakoko jāṅgama-sthāvara-sahitam yat kiñcit tad anveṣyam. aham śrī-kṛṣṇaḥ iti drṣṭāntatvenopanyastam. tataś ca narākāra-brahmaṇi svāminn iva tan nitya-parikare sarvatraiva parama-puruṣārthatvam iti bhāvaḥ. tasmād yathā pūrvam sattvam rajas tamaḥ ity ādinā sattvādi-guṇānām tad-vṛttinām ca brahmaṇi traikālika-sparśāsambhavān māyayaiva tad-adhyāso bhavatā varṇitas tathā drṣṭir atra tu na kāryeti tātpariyam.

yūyam-the word "yuyam (you)"; śrīmat-anankadundubhi-ādayaḥ-refers to Mahārāja Vasudeva and the other members of the Yadu dynasty; vimṛgyāḥ-the word "vimṛgyāḥ"; parama-artha-rūpatvāt anveṣaṇīyaḥ-search for the ultimate goal of life; tatha-in the same way; anyat-another; api-also; dvāraka-okāḥ-the residents of Dvaraka; jāṅgama-sthāvara-sahitam-including the moving and non-moving entities; yat-whatever; kiñcit-there may be; tat-that; anveṣyam-may be considered; aham-the word "aham (I)"; śrī-kṛṣṇaḥ-refers to Śrī Kṛṣṇa; iti-thus; drṣṭāntatvena-as an example; upanyastam-spoken; tataḥ-therefore; ca-also; nara-of a human being; akāra-in the form; brahmaṇi-in the Supreme Godhead; svāmin-the Lord; iva-just like; tat-nitya-parikare-with His eternal associates; sarvatra-everywhere; eva-certainly; parama-puruṣa-arthatvam-the supreme goal of life; iti-thus; bhāvaḥ-the meaning; tasmāt-therefore; yathā-just as; pūrvam-previously (Bhāg. 10.85.13); sattvam rajah tamah iti ādinā-by this verse:

sattvam rajas tama iti
guṇās tad-vṛttayaś ca yāḥ
tvayy addhā brahmaṇi pare
kalpitā yogamāyayā

sattva-adi-beginning with the mode of goodness; guṇānām-of the modes of material nature; tat-vṛttinām-and their activities; ca-also; brahmaṇi-in the

Supreme Godhead; traikālika-in past present and future; sparśa-contact; asambhavāt-because of non-existence; māyaya-by the illusory potency; eva-certainly; tat-adhyāsaḥ-controlling that; bhavatā-by You; varṇitaḥ-described; tathā-in that way; dr̥ṣṭiḥ-sight; atra-here; tu-but; na-not; kārya-action; iti-thus; tātparyam-the explanation.

{ }In this verse the word "yuyam vimṛgyaḥ" means "My dear Mahārāja Vasudeva and all members of the Yadu dynasty. You have all searched for the supreme goal of life with great diligence." Mahārāja Vasudeva, and all the inhabitants of Dvārakā. (dvārakaukaṣaḥ) including all moving and non-moving living entities (sacarācaram) have accepted as the supreme goal of life and the dearest associate: Lord Kṛṣṇa, the Original Personality of Godhead, whose form is like that of a human being." Śrī Kṛṣṇa was previously described by Mahārāja Vasudeva as the Supreme Lord in the following verse (Śrīmad-Bhāgavatam 10.85.13):

"My dear Kṛṣṇa, You are the supreme cause of all causes, the eternal principle. Everything is, in fact, a manifestation of Your one energy. The three qualities of material nature-{ }sattva, rajas and tamas-{ }and the result of their interaction, are linked up with You by Your agency of yogamāyā. They are supposed to be independent, but actually the total material energy is resting upon You, the Supersoul. Since You are the supreme cause of everything, the interactions of material manifestation-{ }birth, existence, growth, transformation, deterioration and annihilation-{ }are all absent in Yourself."*

Because Śrī Kṛṣṇa is always (in past, present and future) free from the influence of the three modes of material nature, His devotees are also free in the same way.

Anuccheda 118

Text 1

laukikādhyātma-goṣṭhī tv evam evety āha dvayena. yathā

ātmā hy ekaḥ svayam-jyotir
nityo 'nyo nirguṇo guṇaiḥ
ātma-sṛṣṭais tat-kṛteṣu
bhūteṣu bahudheyate

laukika-in the material world; adhyātma-the Supersoul; goṣṭhī-multitude; tu-but; evam-in this way; iti-thus; āha-he says; dvayena-in two verses; yathā-just as; ātmā-the Supersoul; hi-certainly; ekaḥ-is one; svayam-jyotiḥ-self-effulgence; nityaḥ-eternal; anyaḥ-non-material; nirguṇaḥ-beyond the three modes of material nature; guṇaiḥ-by the three modes of material nature; ātma-by Himself; sṛṣṭaiḥ-created; tat-by that; kṛteṣu-created; bhūteṣu-in the bodies of the conditioned

living entities; bahudha-in many places simultaneously; iyate-manifest.

{ }In the next verse (Śrīmad-Bhāgavatam 10.85.24), Śrī Kṛṣṇa describes His expansion as the Supersoul, present in every atom of the material creation:

"The Supersoul is one and undivided. He is self-effulgent, eternal, non-material, and beyond the jurisdiction of the three modes of material nature. He is indeed the original creator of these modes of nature, from which the material bodies of the conditioned living entities are fashioned. Appearing simultaneously in many forms, He is manifested in the hearts of these conditioned souls."*

Text 2

atrānugatārthāntaram ca dṛśyate dvāarakāyām iti prakaraṇena labhyate hi yasmāt eka evātmā bhagavattvam ātma-sṛṣṭaiḥ svarūpād evollasitaiḥ guṇaiḥ svarūpa-śakti-vṛtti-viśeṣaiḥ kartṛbhiḥ tat-kṛteṣu tasmin svarūpa eva pradurbhāviteṣu bhūteṣu paramārtha-satyēṣu dvāarakāntar-vartti-vastuṣu bahudhā tat-tad-rūpeṇa iyate prakāśate. sahasra-nāma-bhāśye lokanātham mahad bhūtam ity atra ca bhūtam paramārtha-satyam iti vyākhyātam. tathā tathā ca prakāśaḥ svarūpa-guṇaparityāgenaivety āha svayam-jyotiḥ sva-prakāśa eva san, nityaḥ eva san, anyaḥ prapañce 'bhivyakto 'pi tad-vilakṣaṇa eva san, nirguṇaḥ prakṛta-guṇa-rahita eva sann iti.

atra-in this verse; anugata-artha-from the obvious meaning; antaram-another meaning; ca-also; dṛśyate-may be seen; dvāarakāyām iti-prakaraṇena-in the passage beginning with the word "dvāarakāyām"; labhyate-is obtained; hi-certainly; yasmāt-from which; ekaḥ-one; eva-certainly; atmā-soul; bhagavattvam-the state of the Supreme Personality of Godhead; ātma-sṛṣṭaiḥ-created by the self; svarūpāt-means "from His own transcendental form; eva-certainly; ullasitaiḥ-splendid; guṇaiḥ-with qualities; svarūpa-of His transcendental form; śakti-of the potencies; vṛtti-with the activities; viśeṣaiḥ-specific; kartṛbhiḥ-by the doers; tat-kṛteṣu-the word "tat-kṛteṣu"; tasmin-in that; svrūpe-transcendental form; eva-certainly; pardurbhāviteṣu-manifested; bhūteṣu-the word "bhūteṣu"; parama-artha-the supreme goal of life; satyēṣu-the supreme truth; dvāaraka-Dvāraka; antaḥ-within; vartti-remaining; vastuṣu-substance; bahudhā-the word "bahudha"; tat-tad-rūpeṇa-mean "in these various forms"; iyate-the word "iyate"; prakāśate-means "manifested"; sahasra-nāma-bhā/xye-in the commentary on the Viṣṇu-sahasra-nama-stotra; loka-natham-the Lord of the Universe; mahat bhūtam-"the Absolute Truth"; iti atra-in the passage; ca-also; bhūtam-the word "bhutam"; parama-artha-the supreme goal of life; satyam-the supreme truth; iti-thus; vyākhyātam-explained; tathā tathā-in various ways; ca-also; prakāśaḥ-manifestation; svarūpa-of His transcendental form; guṇa-the qualities; aparityāgena-without abandoning; eva-certainly; iti-thus; āha-He says; svayam-jyotiḥ-the word "svayam-jyotiḥ"; sva-prakāśaḥ-which means "appearing by His own will"; eva-certainly; san-being so; nityaḥ-eternal; eva-certainly; san-being; anyaḥ-the word "anyaḥ"; prapañce-in the five elements of material nature;

abivyaktaḥ-manifested; api-although; tat-bilakṣaṇaḥ-not material; eva-certainly; san-being; nirguṇaḥ-the word "nirguṇa"; prākṛta-material; guṇa-qualities; rahitah-without; eva-certainly; san-being; iti-thus.

{ }On the surface this verse appears to be a description of Lord Kṛṣṇa's expansion as the all-pervading Supersoul. However, another interpretation of this verse may also be given: describing the Lord's appearance in many forms within the city of Dvārakā. According to this second interpretation, this verse may be translated in the following way:

"Lord Śrī Kṛṣṇa is the eternal Supreme Personality of Godhead, spiritual and beyond the influence of the three modes of material nature. Displaying His own splendid transcendental qualities, by His own wish He has simultaneously appeared in many different forms in many different places within the city of Dvārakā".

The following synonyms may be given for this verse: "ātma-sṛṣṭaiḥ" means "of His own transcendental forms"; "guṇaiḥ" means "the splendid qualities reproduced from the potencies of His transcendental forms"; "tat-kṛteṣu" means "in those transcendental forms"; "bhūteṣu" means "those forms of the Absolute Truth, who is the Supreme Goal of life and who is manifested in Dvārakā" (we may note that the commentator on the Viṣṇu-sahasra-nāma-stotra has explained the word "bhūta" as "the Absolute Truth who is the Supreme Goal of life"); "bahudhā" means "in many forms"; "iyate" means "is manifested"; "svayaṁ-jyotiḥ" means "who appears by His own wish," (this word does not mean that the Lord is without qualities, He retains all the splendid qualities of His own transcendental form); "nityaḥ" means "eternal"; "anyaḥ" means that "although He appears within this material world, He Himself is purely spiritual, and not a product of material energy"; and "nirguṇaḥ" means "free from the influence of the three modes of material nature" or, it may also mean "without any material qualities."

Anuccheda 119

Text 1

ata cārthāntaram yathā tarhi katham bhavatra atyantikaṁ samam evātra sarvam
ity āśaṅkya tathāpi mayy asti vaiśiṣṭhyam ity āha

kham vāyur jyotir āpo bhūś
tat-kṛteṣu yathāśayam
avistīro 'lpa-bhūry eko
nānātvaṁ yāty asāv api

atra-in this connection; ca-also; artha-meaning; antaram-different; yathā-just as; tatha-then; katham-how is it; bhavataḥ-of Your Lordship; atyantikam-great; samam-oneness; eva-certainly; atra-here; sarvam-all; iti-thus; āśaṅkya-doubting; tatha api-nevertheless; mayi-in Me; asti-there is; vaiśiṣṭhyam-variety; iti-thus; āha-He said; kham-ether; vāyuḥ-air; jyotiḥ-fire; āpaḥ-water; bhūh-earth; tat-kr̥teṣu-in things constructed of these five elements; yatha-aśayam-just as the forms are manifested; aviḥ-manifestation; tīraḥ-dissappearance; alpa-smallness; bhūri-plurality; ekaḥ-one; nānātvam-the state of being many; yāti-attains; asāu-He; api-also.

{ }At this point someone may object: If this unusual interpretation of the verse is to be accepted, then how should we interpret the next verse, which clearly describes Lord Kṛṣṇa's oneness and difference from the material elements, and thus supports the first interpretation of the verse. In this next verse (10.85.23), Śrī Kṛṣṇa says:

"Just as the five material elements, ether, air, fire, water, and earth are manifested in the great and small material manifestations, and just as these elements are manifested to appear as homogenous units or complicated varieties, and just as these elements are sometimes visible, and sometimes their presence is unnoticed, in the same way the all-pervading Supersoul is present in all the variety of this material world. Sometimes He may be seen, and sometimes He remains invisible."

Text 2

satkārya-vādābhyupagamāt tasya kāraṇānanyatvābhyupagamāc ca. yathā khādīni bhūtāni tat-kr̥teṣu tat-svarūpeṇaiva vikāśiteṣu vāyv-ādi-ghaṭānteṣu yathāśayam vāyv-ādy-āvirbhāvādy-anurūpam evāvirbhāvādikaṁ yānti, na tu teṣv adhikam. atra yāvān vāyur gr̥hyate, tāvān eva tatrākāśa-dharmaḥ śabdo 'pīty adikaṁ jñeyam. tathā svarūpeṇaiva vikāśiteṣu dvārakā-vastuṣu asau bhagavad-ākhyā ātmāpi. tasmād ahaṁ tu tat-tat-sarvamayaḥ sarvasmāt pṛthak paripūrṇas cety asti vaiśiṣṭyam iti bhāvaḥ. anena dṛṣṭāntena matta evollasita mad-dharma eva te bhavitum arhanti na tv ākāśe dhuraratvādivān mayi kevala-madhyastha iti ca jñāpitam. atra yathā tatheti vyākhyānam api-śabdena dyotyate. śrī-bhagavān śrī-vasudevam.

satkārya-vāda-proper statement; abhyupagamāt-because of accepting; tasya-of Him; kāraṇa-cause; ananyatva-without another; abhyupagamāt-because of accepting; ca-also; yathā-just as; kha-ether; adīni-and the other; bhūtāni-elements; tat-kr̥teṣu-constructed by Him; tat-svarūpeṇa-by His form; eva-certainly; vikāśiteṣu-manifest; vāyu-air; adi-beginning with; ghaṭānteṣu-manifesting; yatha-aśayam-just as the forms are manifested; vāyu-adi-of air and the other elements; āvirbhāva-manifestation; adi-beginning with; anurūpam-according to; eva-certainly; āvirbhāva-appearance; adikaṁ-beginning with; yānti-attain; na-not; tu-but; teṣu-among them; adhikam-more; atra-here;

yāvān-to which extent; vāyuh-air; gr̥hyate-is accepted; tāvān-to that extent; eva-certainly; tatra-there; ākaśa-of the ether; dharmah-nature; śabdaḥ-sound; api-also; gr̥hyate-is taken; yāvāt-to which extent; jyotih-light; tāvāt-to that extent; eva-certainly; vāyu-of the air; dharmah-nature; sparśaḥ-touch; api-also; iti-thus; adikam-beginning with; jñeyam-should be understood; tathā-in the same way; svarūpeṇa-by His original form; eva-certainly; vikāṣiteśu-manifested; dvārakā-of Dvārakā; vastuṣu-among the contents; asau-He; bhagavat-as the Supreme Personality of Godhead; ākhyāh-named; ātma-self; api-also; tasmāt-therefore; aham-I; tu-but; tat-tat-sarvamayaḥ-containing everything; sarvasmāt-from everything; pṛthak-different; paripūrṇah-perfect and complete; ca-also; iti-thus; asti-is; vaiśiṣṭhyam-difference; iti-thus; bhāvaḥ-the meaning; anena-by this; dṛṣṭāntena-example; mattah-from Me; eva-certainly; ullasita-manifest; mat-My; dharmah-nature; eva-certainly; te-they; 'bhavitum-to be; arhanti-are worthy; na-not; tu-but; ākāśe-in the ether; dhusaratva-adivān-as grey; mayi-in Me; kevala-madhya-sthah-situated in the center; iti-thus; ca-also; jñāpitam-is instructed; atra-here; yathā-just as; tatha-in the same way; iti-thus; vyākhyānam-explanation; api-śabdena-by the word "api"; dyotyate-is manifest; śrī-bhagavān-the Supreme Personality of Godhead; śrī vasudevam-to Mahārāja Vasudeva.

{ } This verse should be interpreted in the following way: "The elements are manifested one from another. For example, at first ether is manifested, and from ether, air is manifested. From air fire is manifested, and so forth. By nature, ether carries sound, and therefore air and all the other elements can also carry sound, for they are manifested from ether. In the same way the nature of fire is to contain the sensation of touch. All the elements manifested from fire (water and earth) can carry the sensation of touch. In the same way, whatever is present within the city of Dvārakā is manifested from the Personality of Godhead, Kṛṣṇa, and therefore He is present everywhere in that city, just as sound is naturally present in all the elements manifested from ether, or touch is present in the elements manifested from fire."

Anuccheda 120

Text 1

ata evāha

tad-darśana-sparśanānupatha-prajalpa-
śayyāsanaśana-śayauna-sapiṇḍa-bandhaḥ
yeṣāṃ gr̥he niraya-vartmani vartataṃ vaḥ
svargāpavarga-viramaḥ svayam āsa viṣṇuḥ

atah eva-therefore; aha-He says; tat-of Lord Kṛṣṇa; darśana-sight; sparśana-touch; anupatha-travelling on the same path; prajalpa-talking; śayya-on the bed;

asana-on the sitting place; āsana-taking meals; śayauna-by matrimonial relationship; sapinḍa-and by blood relationship; bandhaḥ-relation; yeṣām-of whom; gr̥he-in the home; niraya-to hell; vartmani-on the road; vaḥ-you; svarga-elevation to the upper planetary system; apavarga-and liberation; viramaḥ-stopping; svayam-personally; āsa-is; viṣṇuḥ-Lord Viṣṇu.

{ }The exalted position of the members of the Yadu dynasty, who associated with Lord Kṛṣṇa as equals, is described in the following statement spoken by an assembly of Kings to Mahārāja Ugrasena (Śrīmad-Bhāgavatam 10.82.30):

"Your majesty, King of the Bhojas, you are related with the Yadu dynasty by matrimonial relationship and by blood relationship also. As a result You are constantly in touch with Lord Kṛṣṇa, and You have no difficulty in seeing Him at any time. Lord Kṛṣṇa moves with You, talks with you, sits with you, rests with you, and dines with you. The Yadus appear to be always engaged in worldly affairs, which are considered to lead to the royal road to hell, but due to the presence of Lord Kṛṣṇa, the Original Personality of Godhead in the Viṣṇu category, who is omniscient, omnipresent, and omnipotent, all of You are factually relieved from all material contamination, and are situated in the transcendental position of liberation and Brahman existence."*

Text 2

yeṣām vaḥ yuṣmākam vṛṣṇīnām gr̥he viṣṇuḥ śrī-kṛṣṇākhyo bhagavān svayam ātmanā svabhāvatā eva āsa nivāsam cakre, na tv anyena hetunety arthaḥ. katham-bhūte aniraya-vartmani nirayaḥ saṁsāras tad-vartma prapañcaḥ, tato 'nyasmin prapañcātīta ity arthaḥ.

yeṣām vaḥ-the words "yesam vah"; yuṣmākam-mean "of you"; vṛṣṇīnām-members of the Vṛṣṇi dynasty; gr̥he-in the home; viṣṇuḥ-Lord Viṣṇu; śrī-kṛṣṇa-Śrī Kṛṣṇa; akhyah-with the name; bhagavān-the Supreme Personality of Godhead; svayam-the word "svayam"; ātmanā-means "personally"; svabhāvatāh-by His own nature; eva-certain; āsa-the word "asa"; nivāsam cakre-means "resided"; na-not; tu-but; anyena-otherwise; hetuna-by another cause; iti-thus; arthaḥ-the meaning; katham-bhūte-what is your home like?; aniraya-vartmani-it is described by the word "aniraya-vartmani"; nirayaḥ-the word "niraya"; saṁsārah-means "material existence"; tat-vartma-that path; prapañcaḥ-is the material world; tatah-from that; anyasmin-in another place; prapañca-material existence; atītah-beyond; iti-thus; arthaḥ-the meaning.

{ }In this verse the words "yeṣām vaḥ" mean "of you members of the Vṛṣṇi dynasty"; "viṣṇuḥ" means "the Supreme Personality of Godhead, Lord Kṛṣṇa"; "svayam" means "personally"; "āsa" means "resides". The homes of the members of the Yadu dynasty are described by the word "aniraya-vartmani" which means "beyond the sphere of material existence."

Text 3

kīdṛṣīnām. vāḥ tasminn eva vartamānānām svayam katham-bhūtaḥ.
svargāpavarga-viramaḥ svargasyāpavargasya ca viramo yena. yo nija-bhaktebhyas
tat-bahirmukhatā-karaḥ svargam na dadāti, tad-bhakty-udāsīnam kevalam
mokṣam ca na dadāti, kintu tān sva-caraṇāravinda-tula eva rakṣatīty arthaḥ.

kīdṛṣīnām-what were they like?; vāḥ-you; tasmin-in that; eva-certainly;
vartamānānām-at present; svayam-personally; katham-bhūtaḥ-what is He like?;
svarga-apavarga-viramaḥ-He is described by the word "svargāpavarga-viramaḥ";
svargasya-of elevation to the upper material planetary system; apavargasya-of
impersonal liberation; ca-also; viramaḥ-the cause of cessation; yena-by whom;
yah-who; nija-bhaktebhyah-to His own devotees; tat-bahirmukhatā-karam-which
makes one averse to devotional service to the Supreme Personality of Godhead;
svargam-elevation to the upper material planets; na-does not; dadāti-give; tat-
His; bhakti-devotional service; udāsīnam-without reference; kevalam-monistic;
mokṣam-liberation; ca-also; not; does not; dadāti-give; kintu-but; tān-them;
sva-caraṇa-aravinda-tale-under His lotus feet; eva-certainly; rakṣati-gives
protection; iti-thus; arthaḥ-the meaning.

{ }How is Lord Kṛṣṇa described in this verse? He is described by the word
"svargāpavarga-virama", which means that He does not give to His devotees either
elevation to the higher material planets, or impersonal liberation. Residence in the
higher material planets makes one uninterested in spiritual life, or Kṛṣṇa
consciousness, and impersonal liberation removes one from the sphere of loving
devotional service to Lord Kṛṣṇa. For this reason these inferior benedictions are
not given by the Lord. Instead He gives to His devotees shelter under the
protection of His own lotus feet.

Text 4

yeṣām yuṣmākam tu gr̥he sa evam-bhūta eva āsa ity aha tad-darśana iti. tasya
yuṣmat-karṭṛkam darśanam ca anupathaḥ anugatiś ca, prajalpaḥ goṣṭhī ca, tathā
yuṣmat-samvalita śayyā śayanam ca āśanam ca āśanam bhojanam ca tair viśiṣṭaiś
cāsau śāyāuna-sapinda-bandhaḥ ceti śaka-pārthivādi-van madhya-pada-lopī
karmādhārayaḥ. tatra vṛṣṇībhiḥ saha yauna-bandho vivāha-sambandhaḥ, sapinda-
bandho daihika-sambandhas tābhyām saha vartamāne 'sāv iti bahuvrīhi-garbhata.
rājānaḥ śrīmad-ugrasenam.

yeṣām-the word "yeṣām; yuṣmākam-means "of you; tu-certainly; gr̥he-in the
home; sah-He; evam-bhūte-described in this way; eva-certainly; āsa-resides; iti-
thus; aha-he says; tat-darśanaḥ iti-the phrase beginning with the word "tad-
darsana"; tasya-of Him; yuṣmat-of You; karṭṛtvam-the doer; darśanam-the sight;
ca-also; anupathaḥ-the word "anupathah"; anugatih-means "following the patha";

ca-also; prajalpaḥ-the word "prajalpa"; goṣṭhī-means "conversation; ca-also; tathā-in that way; yuṣmat-with You; samvalita-associated; śayyā-the word "śayyā"; śayanam-means "bed"; āśanam-seat; ca-also; āśanam-the word "āśanam"; bhojanam-means "meals"; ca-also; taiḥ-with them; viśiṣṭaiḥ-specifically; ca-also; asau-He; śāyāuna-sapinda-bandhaḥ-this word; ca-also; iti-thus; śaka-pārthivādi-vat-consisting of royalty; madhya-pada-lopī-where the middle word is omitted; karmādhārayaḥ-Karmādhāraya-samasa; tatra-there; vṛṣṇibhiḥ saha-with the members of the Vṛṣṇi dynasty; yauna-bandhaḥ-the word "yauna-bandha"; vivāha-sambandhaḥ-means "marriage ties"; sapinda-bandhaḥ-the word "sapinda-bandha"; daihika-sambandhaḥ-means "blood relationship"; tābhyām-both of them; saha-along with; vartamānaḥ-at present; asau-He; iti-thus; bahuvrīhi-garbhātā-Bahuvrīhi-samasa; rājānaḥ-the kings; śrīmat-ugrasenam-to Maharaja Ugrasena.

{ } Lord Kṛṣṇa resides in the same house with the members of the Yadu dynasty. They have no difficulty in seeing Him (tad-darśanam). They move with Him (anupatha) talk with Him (prajalpa), rest with Him (śayyā), sit with Him (āśana), and dine with Him (aśana). They are related with Him by matrimonial relationship (sayāuna), and by blood relationship (sapiṇḍa-bandhaḥ). In this sentence we may note the use of madhya-pada-lopī-samāsa, and bahuvrīhi-samāsa.

Anuccheda 121

kim ca

saṅkhyāhām yādavānām kaḥ
 kariṣyati mahātmanām
 yatrāyutānām ayuta-
 lakṣeṇāste sa āhukaḥ

āhukaḥ ugrasenaḥ. yatrāste iti vartamāna-prayogena tatrāpi sadā iti nityatā-vācakavyāyena teṣām nitya-pārśadatvam su-vyaktam. śrī-śukaḥ.

kim ca-furthermore; saṅkhyānām-enumeration; yādavānām-of the members of the Yadu dynasty; kaḥ-who?; kariṣyati-will be able to do; maha-atmanām-of the great devotees; yatra-where; ayutānām ayuta-lakṣaṇa-with millions of millions of personal attendants and bodyguards; aste-remains; sah-he; ahukaḥ-Maharaja Ugrasena; āhukaḥ-the word "āhukaḥ"; ugrasenaḥ-means "Maharaja Ugrasena"; yatra-where; aste-he remains; iti-thus; vartamāna-prayogena-by the use of the present-tense; tatra-there; api-also; sadā-eternally; iti-thus; nityatā-eternality; vācaka-by the word; avyāyena-without fail; teṣām-of them; nitya-pārśadatvam-the status of eternal associates; su-vyaktam-is clearly manifested; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvami.

{ } That the members of the Yadu dynasty are eternal associates of Lord Kṛṣṇa is

confirmed in the following statement of Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.90.42) where the use of the present tense ("āste") indicates "eternally".

"Who will be able to count the great souls who are members of the Yadu dynasty. There numbers are certainly beyond counting. Eternally remaining among them, King Ugrasena alone has ten quadrillion soldiers as personal bodyguards."

Anuccheda 122

atas teṣāṃ śrī-bhagavat-pārṣadatve yogyatām avyabharitvam api dṛṣṭāntena
spāṣṭayati

tatropaviṣṭaḥ paramāsane vibhur
babhau sva-bhāsā kakubho 'vabhāsayan
vṛto nṛ-simhair yadubhir yadūttamo
yathoḍu-rājo divi tārakā-gaṇaiḥ

spāṣṭam. evam eva duryodhanam prati svayam viśva-rūpam darśayatā śrī-
bhagavatā teṣāṃ yādavādīnām nijāvaraṇa-rūpatvam darśitam ity udyama-parvaṇi
prasiddhiḥ. śrī-śukaḥ.

atah-from this; teṣāṃ-of them; śrī-bhagavat-pārṣadatve-as eternal associates of
the Supreme Lord; yogyatām-appropriateness; avyabharitvam-eternality; api-
also; dṛṣṭāntena-by an example; spāṣṭayati-is clearly described; tatra-in the
Sudharam assembly house; upaviṣṭaḥ-entered; parama-asane-on the royal throne;
vibhuh-the omnipotent Lord; babhau-shone; sva-bhāsā-by His own splendor;
kakubhah-all directions; avabhāsayan-illuminating; vṛtah-surrounded; nṛ-
simhaiḥ-by the great heros; yadubhiḥ-the members of the Yadu dynasty; yadu-
ūttamah-the best of the Yadu dynasty; yatha-just like; uḍu-rājah-the moon; divi-
in the sky; tārakā-gaṇaiḥ-with the stars; spāṣṭam-the meaning is clear; evam-in
the same way; eva-certainly; duryodhanam prati-to Duryodhana; svayam-own;
viśva-rūpam-Universal Form; darśayatā-revealing; śrī-bhagavatā-by the Supreme
Personality of Godhead; teṣāṃ-of them; yādava-adīnām-the Yadavas and the other
associates of the Lord; nija-own; avaraṇa-covering; rūpatvam-consisting of;
darśitam-revealed; iti-thus; udyama-parvaṇi-in the Udyama-parva; prasiddhiḥ-
fame; śrī-śukaḥ-spoken by Śrī Sukadeva Gosvami.

{ }That the members of the Yadu dynasty are eternal associates of Lord Kṛṣṇa is
also described in the following simile spoken by Śukadeva Gosvāmī in Śrīmad-
Bhāgavatam (10.70.18):

"After entering the Sudharmā assembly house, Lord Kṛṣṇa used to sit on the
exalted royal throne and would be seen to emanate glaring rays of transcendental
effulgence. In the midst of all the great heros of the Yadu dynasty, Kṛṣṇa resembled

the full moon in the sky, surrounded by multi-luminaries."*

The eternal relationship between Lord Kṛṣṇa and the Yādavas may also be seen by (Mahābhārata, Udyama-parva) Lord Kṛṣṇa's revelation of His Universal Form to Duryodhana in order to protect the Yādavas and Pāṇḍavas.

Anuccheda 123

Text 1

yaiś caīṣam ekādaśa-skandhānte tad-anyathā-bhāvaḥ śrūyate, sa tu śrīmad-arjuna-parājaya-vimoha-paryanto māyika eva. tathā-vacanam ca brahma-śāpānivarttya-tāthyāpanayaiva go-brāhmaṇa-hitāvatarīṇa bhagavatā vihitam iti jñeyam. dṛśyate ca bṛhad-agni-purāṇādau rāvaṇa-kṛtāyāḥ sītāyā māyikatvam yathā tādvat. tathā hi tadānīm evāha

yaiḥ-by whom; ca-also; eṣam-of them; ekādaśa-skandha-ante-at the end of the Eleventh Canto of Śrīmad-Bhāgavatam; tat-anyathā-bhāvaḥ-a different condition of life; śrūyate-is heard; sah-He; tu-but; śrīmat-arjuna-of Arjuna; parājaya-defeat; vimoha-the bewilderment; paryantah-up until; māyikah-illusory; eva-certainly; tathā-in that way; vacanam-statement; ca-also; brahma-by the Brāhmaṇas; śāpa-cursing; anivarttya-unavoidable; tāthyāpanaya-for the appropriateness; eva-certainly; go-of the cows; brāhmaṇa-and the Brāhmaṇas; hita-for the welfare; avatarīṇa-descended; bhagavatā-by the Supreme Personality of Godhead; vihitam-accomplished; iti-thus; jñeyam-it may be understood; dṛśyate-may be seen; ca-also; bṛhat-agni-purāṇa-adau-in the Agni Puraṇa and other Vedic literatures; rāvaṇa-for Ravana; kṛtāyāḥ-fashioned; sītāyāḥ-of Sita; māyikatvam-illusory nature; yathā-just as; tādvat-in the same way; tathā-in the same way; hi-certainly; tadānīm-at that time; eva-certainly; aha-He said.

{ }Someone may object, saying that according to the description in the Eleventh Canto of Śrīmad-Bhāgavatam Arjuna was defeated by a band of infidel cowherdsmen, and the Yadu dynasty became cursed by a brāhmaṇa and in an intoxicated condition killed themselves in a fratricidal war. Our objector will protest that these are not actions befitting eternal associates of the Lord.

To this objection I reply that Lord Kṛṣṇa, who descended to this world for the benefit of the cows and brāhmaṇas was unwilling to let the brāhmaṇa's curse go in vain, and therefore the Yadus were destroyed in a fratricidal war. Actually, even more important than that is the nature of the Lord's pastimes, where illusory things are sometimes acted out by the Lord's internal potency. This magical jugglery of the Lord may be seen in many pastimes. For example: when Rāvaṇa attempted to steal Sītā-devī, Lord Rāmacandra created a false-Sītā-devī by His mystic potency. The illusory Sītā was captured by Rāvaṇa, while the actual Sītā was never taken by the demon. The defeat of Arjuna and the annihilation of the Yadu

dynasty are similar magical feats performed by the Lord. This is specifically described by Lord Kṛṣṇa Himself in the following statement spoken by Him to His chariot-driver Daruka (Śrīmad-Bhāgavatam 11.30.49):

Text 2

tvam tu mad-dharmam āsthāya
jñāya-niṣṭhā upekṣakaḥ
man-māyā-racitam etaṁ
vijñāyopaśamaṁ vraja

tvam-you; tu-certainly; mat-My; dharmam-pure devotional service; āsthāya-asking shelter of; jñāna-niṣṭhā-absorbed in transcendental knowledge; upekṣakaḥ-patient; mat-My; māyā-illusory potency; racitam-fabricated; etaṁ-these calamities; vijñāya-understanding this; upaśamaṁ-peacefulness; vraja-please attain.

{ }"My dear Daruka, do not be unhappy because of the destruction of the Yadu dynasty or the disappearance of Lord Balarāma. Become patient and fixed in actual knowledge. These calamities are simply an illusory show fabricated by My internal potency. There is no need to become agitated because of these so-called catastrophies."

Text 3

tvam tu darukaḥ jñāna-niṣṭhaḥ madīya-līlā-tattva-jñāḥ. mad-dharmam mama sva-bhakta-pratipālayitṛtva-rūpaṁ svatulya-parikara-saṅgitva-rūpaṁ ca sva-bhāvam āsthāya viśrabhya etaṁ adhunā prakāśitaṁ sarvaṁ eva mauṣalādi-līlāṁ mama indrajālavat racitam vijñāya upekṣakaḥ bahir-dṛṣṭyā jātaṁ śokam upekṣamānaḥ upaśamaṁ citta-kṣobhāḥ nivṛttim vraja prāpnuhi. tu-śabdenānye tāvan muhyantu, tava tu tathā moho na yukte eveti dhvanitam. atra śrī-darukasya svayaṁ vaikuṇṭhāvatīrṇatvena siddhatvāt etaṁ ity atrātisannihitārtha-lābhāc cānyathā-vyākhyānam eva prathama-pratītya-viṣaya iti vivektavyam. śrī-bhagavān darukam.

tvam tu-the words "tvam tu; darukaḥ-refer to Daruka; jñāna-niṣṭhaḥ-the word "jñāna-niṣṭhaḥ; madīya-līlā-tattva-jñāḥ-means "understanding the truth about My transcendental pastimes"; mat-dharmam-the word "mad-dharmam"; sva-bhakta-partipalayitṛtva-rūpaṁ-means "My natural tendency to protect My devotees; svatulya-parikara-saṅgitva-rūpaṁ-"like you"; ca-also; sva-bhāvam-My nature; āsthāya-the word "asthaya"; viśrabhya-means "have faith"; etaṁ-this; adhunā-at this time; prakāśitaṁ-is manifested; sarvaṁ-everything; eva-certainly; mauṣala-adi-līlāṁ-destruction of the Yadu dynasty and other catastrophies; mama-My; indrajālavat-like a magical performance; racitam-fabricated; vijñāya-

understanding this; upekṣakaḥ-become aloof; bahih-by superficial; dr̥ṣṭyā-understanding; jātam-is produced; śokam-grief; upekṣamānaḥ-be aloof; upaśamam-the word "upasamam"; citta-of the mind; kṣobhāt-from agitation; nirvṛttim-cessation; vraja-the word "vraja"; prāpnuhi-means "you should attain"; tu-śabdena-by the word "tu"; anye-others; tāvat-in that way; muhyantu-may become bewildered; tava-of you; tu-but; tathā-in that way; mohah-illusion; na-not; yuktaḥ-is appropriate; eva-certainly; iti-thus; dhvenitam-it is spoken; atra-here; śrī-darukasya-of Daruka; svayam-personally; vaikuntha-from Vaikuntha; avatirnatvena-the state of having descended; siddhatvat-because of perfection; etam-this; iti-thus; atra-here; ati-sannihita-fixed; artha-meaning; lābhāt-because of attainment; ca-also; anyathā-other; vyākhyānam-explanation; eva-certainly; prathama-first; pratītya-viśaya-in the area of what should be accepted; vivektavyam-should be considered; śrī-bhagavān-spoken by the Supreme Personality of Godhead; darukam-to Daruka.

{ }In this verse the words "tvam tu" refer to Daruka; "jñāna-niṣṭhaḥ" means "understanding the truth about My transcendental pastimes"; "mad-dharmam" means "My natural inclination to protect My devotees, such as yourself"; and "āsthāya" means "having faith". Kṛṣṇa tells Daruka that the present calamities, such as the destruction of the Yadu dynasty are like magical tricks performed by Him. Daruka should understand all this (vijñāya) and become free (upaśamaṁ vraja) from grief and agitation of the mind, which is produced by superficial understanding. By the word "tu" (but), Śrī Kṛṣṇa tells Daruka:

"Others may become bewildered by these pastimes of Mine, but you should not."

Daruka, a perfectly liberated devotee who had descended with the Lord from Vaikuṅṭha understood this statement of the Lord. This is the proper explanation of the Lord's final pastimes and the destruction of the Yadu dynasty.

Anuccheda 124

Text 1

tathā ca pada-trayam

rājan parasya tanu-bhr̥j-jananāpyayehā
 m̐yā-vidambanam avehi yathā naṭasya
 sṛṣṭvātmanedam anuviśya vihr̥tya cānte
 samhr̥tya cātma-mahimoparataḥ sa āste

tatha-in the same way; ca-also; pada-trayam-three verses; rājan-O king; parasya-of the Supreme Personality of Godhead; tanu-bhr̥t-with the Yadavas and

His other associates; janana-appearance; apyaya-dissapearance; ihāh-activities; māyā-vidambanam-an illusory show; avehi-please understand; yathā-just as; naṭasya-of an actor; sṛṣṭva-having created; atmana-by His own potency; idam-this world; anuviśya-having entered it; vihr̥tya-performing pastimes; ca-also; ante-at the time of dissolution; saṁhṛtya-destroying it; ca-also; atma-mahima-by His own glory; uparataḥ-peaceful and aloof; sah-He; āste-remains.

{ }The transcendental nature of the appearance and dissapearance of Lord Śrī Kṛṣṇa and His confidential associates is described in three verses from Śrīmad-Bhāgavatam (11.31.11-13). In the first of these verses (11), Śukadeva Gosvāmī says to Mahārāja Parīkṣit:

"O king, please try to understand that the appearance of Śrī Kṛṣṇa and His confidential associates (who have spiritual forms just like that of the Lord), their pastimes, and their dissapearance from this earth are like a dramatic play enacted by Lord Kṛṣṇa's internal potency. Śrī Kṛṣṇa is not an ordinary living entity, but in truth He is the Supreme Person who has created this entire material world, who entered into every atom of that creation as the all-pervading Supersoul, and who will destroy the entire universe at the time of annihilation. He is the Supreme Lord, who sometimes comes to this material world to display His pastimes here, although He always remains free from the influence of the material energy, and situated in His own transcendental glory."***

Text 2

parasya śrī-kṛṣṇasya ye tanu-bhṛtaḥ prayujyamāne mayi tām śuddhām
bhāgavatīm tanum iti śrī-nāradoḥ anusāreṇa tadīyām tanum eva dhārayantas tat-
pārśadā yādavādayas teṣām janana-apyaya-rūpa ihā ceṣṭāḥ kevalam parasyaiva
māyayā vidambanam anukaraṇam avehi. yathendrajāla vettā nataḥ kaścij jīvata eva
mārayitveva dagdhveva punaś ca tad deham janayitveva darśayati tasyeva. viśva-
sargādi-hetv-acintya-śaktas tasya tādr̥śa-śaktitvaṁ na ca citram ity āha viśva iti.

parasya-the word "parasya"; śrī-kṛṣṇasya-means "of Śrī Kṛṣṇa"; ye-which;
tanu-bhṛtaḥ-with forms; prayujyamāne-engaged; mayi-Me; tām-this; śuddhām-
pure; bhāgavatīm-of the Lord; tanum-form; iti-thus; śrī-nārada-of Nārada Muni
(Bhāgavatam 1.6.29); ukte-statement; anusāreṇa-in accordance with; tadīyām-his;
tanum-body; eva-certainly; dhārayantaḥ-manifesting; tat-pārśadāḥ-the associates
of the Lord; yādava-ādayaḥ-the Yādavas and others; teṣām-of them; janana-birth;
apyaya-dissapearance; rūpaḥ-consisting of; ihāh-the word "ihāh"; ceṣṭāḥ-means
"activities"; kevalam-exclusively; parasya-of the Supreme Lord; eva-certainly;
māyayā-by the illusory potency; vidambanam-the word "vidambanam";
anukaraṇam-imitation; avehi-please understand; yatha-just as; indrajālavattāḥ-
expert in magical tricks; nataḥ-actors; kaścit-some; jīvate-live; eva-certainly;
mārayitva-after killing; iva-just as; dagdhva-having burned; iva-just as; punaḥ-
again; ca-also; tat-that; deham-body; janayitva-having re-created; iva-just as;
darśayati-reveal; tasya-his; iva-just as; ivśva-of the material universe; sarga-

creation; adi-beginning with; hetu-cause; acintya-inconveivable; śakteh-of the potency; tasya-His; tādr̥sa-of the same nature; śaktitvam-potency; na-not; ca-and; citram-astonishing; iti-thus; āha-He says; srstva iti-the passage beginning with the word "srstva".

{ }In this verse the word "parasya" (of the Supreme) refers to Śrī Kṛṣṇa. The word "tanu-bhṛt" means "with spiritual forms". Both the Lord and His liberated devotees have spiritual forms. This is confirmed by Nārada Muni (Śrīmad-Bhāgavatam 1.6.29) in the following words:

"Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped."*

For this reason the words "janana" (appearance) "apyaya" (dissappearance), and "ihā" (activities) refer not only to the Lord but also to the Yādavas and other devotees who were the Lord's intimate associates. Śukadeva Gosvāmī says in this verse "māyā-vidambanam avehi" (Please understand that the activities, dissappearance, and appearance of both the Lord and His intimate associates appear superficially to be under the jurisdiction of the illusory potency māyā, although actually they are not so). Just as a magician may make a show of burning Himself in a fire, and then re-appear again, alive and unburned before His audience, in the same way Lord Kṛṣṇa makes a magical show of His own dissappearance and the dissappearance of His associates.

That the Lord has such inconceivable potency to do wonderful things is confirmed in the second part of this verse where it is said that Śrī Kṛṣṇa creates and annihilates the entire material universe. If by His potency the Lord can create and destroy the universe, then it is not at all astonishing that He can make a magical show of His devotees' and His own dissappearance.

Text 3

evam̐ sati saṅkarsaṇādau mugdhānām anyathābhān ahetudāharaṇābhāsaḥ
sutarām eva māyika-līlā-varṇane praveśito bhavati. skande śrī-lakṣmaṇasyāpy
anyadr̥ṣatvaṁ na sampratīpannam. nārāyaṇa-varmaṇi ca śeṣād vilakṣaṇa-śaktitvena
nityam evopāsaka-pālakatvena tathaivānumatam iti darśitam.

evam-in the same way; sati-being so; saṅkarsana-adau-Lord Sankarsana and His expansions; mugdhanam-of the bewildered conditioned souls; anyatha-abhan-appearing otherwise; ahetu-without cause; udaharana-narration; abhasah-appearance; sutaram-greatly; eva-certainly; mayika-in the realm of the material energy; līlā-pastimes; varnane-in the description; pravesitah-entered; bhavati-is; skande-in the Skanda Purana; sri-laksmansya-of Laksmāna; api-also; anyadr̥ṣatvam-another nature; na-not; sampratīpannam-considered; narayana-varmani-in the Narayana-varma; ca-also; sesat-from Ananta Sesa; vilaksana-extraordinary; saktitvana-with potencies; nityam-eternally; eva-certainly;

upasaka-of the devotees; palakatvena-as the protector; tatha-in the same way; eva-certainly; anumatam-considered; iti-thus; darsitam-demonstrated.

{ }In the eyes of the foolish conditioned souls, the appearance, activities, and disappearance of Lord Balarāma may appear to be material, just as those of a conditioned soul, although of course, His activities and disappearance are transcendental, just as those of Śrī Kṛṣṇa. In the Skanda Purāṇa we find the description of the extraordinary disappearance of Lord Balarāma's expansion, Lakṣmaṇa. Lord Balarāma's disappearance is similar to that of Lakṣmaṇa. The eternal position of Lord Balarāma's expansion Ananta Śeṣa, His extraordinary potencies and His natural inclination to protect His devotees are all described in the scripture known as the Nārāyaṇa-varma.

Text 4

ata eva jarāsandha-vākye tava rāma yadi śraddhā ity atra śrī-svāmibhir apīttham
vāstavārtho vyañjitaḥ acchedyo deho 'sāv iti svayam eva matvā aparitoṣāt
pakṣāntaram āha yad vā 'mām jahi' iti.

atah eva-therefore; jarāsandha-of Jarāsandha; vākye-in the statement; tavat
rāma yadi śraddhā-Bhāgavatam 10.50.18:

tava rāma yadi śraddhā
yuddhasva sthairyam udvaha
hitvā vā mac-charaiś chinnam
deham svār yāhi mām jahi

iti-thus; atra-in this verse; śrī-svāmibhiḥ-by Śrīdhara Svami; api-also; ittham-in
this way; vāstava-actual; arthah-meaning; vyañjitaḥ-is revealed; acchedyah-not
able to be cut; dehaḥ-body; asau-this; iti-thus; svayam-directly; eva-certainly;
matvā-having considered; aparitoṣāt-because of displeasure; pakṣa-antaram-the
alternative; āha-he said; yadvā-or else; mām-me; jahi-defeat; iti-thus.

{ }Even when the demon Jarāsandha attempted to defame Lord Balarāma with
many insults, all his insults may be interpreted as praises. For example, Jarāsandha
said (Śrīmad-Bhāgavatam 10.50.18):

"You Balarāma! If you like You can fight along with Kṛṣṇa, and if You have
patience, then You can wait to be killed by my arrows. Thus you can be promoted
to heaven. Come! Fight with me, and defeat me if You can."*

Śrīdhara Svāmī, in his commentary on this verse has explained the actual import
of this statement of Jarāsandha:

"Lord Balarāma's body is spiritual, and thus cannot be cut by Jarāsandha's

arrows or any other weapon. Therefore the only possible outcome of Jarāsandha's fight with Lord Balarāma is explained by the words "mām jahi" (Balarāma will defeat Jarāsandha).

Text 5

tad evaṁ cānena vyākhyānena lokābhirāmam ity ādi padyeṣu yogi-jana-śakti-vilakṣaṇa-bhagavac-chakti-vyañjakam śrī-svāmi-caraṇānām adagdhvā ity ādi pada-cchedādi-māyā-vyākhyā-sauṣṭhavam kaimutyātiśayena suṣṭhv eva sthāpitam. yata eva dṛśyate cādyapy upaśākānām ity ādikam ca tad uktam susaṅgataṁ bhavati; tat-tat-parikareṇaiva sārḍham teṣāṁ tat sāksāt-kāra iti.

tat-therefore; evam-in this way; ca-also; anena-by this; vyākhy/ena-explanation; loka-abhirāmam iti ādi padyeṣu-Śrīmad-Bhāgavatam 11.31.5:

lokābhirāmam sva-tanuṁ
dharaṇā-dhyāna-maṅgalam
yoga-dharaṇayāgneyyā
dagdhvā dhāmāviśat svakam

yogi-jana-of the mystic yogis; śakti-potency; vilakṣaṇa-extraordinary; bhagavat-of the Supreme Personality of Godhead; sakti-potency; vyajakam-manifesting; śrī-svāmi-caraṇānām-of Śrīdhara Svami; adagdhvā iti ādi-the word "adagdhvā"; pada-of the word; cheda-dicision; adi-beginning with; māyā-consisting of; sauṣṭhavam-superiority; kaimutya-atiśayena-with great superiority; suṣṭha-properly; eva-certainly; sthāpitam-is established; yatah-because; eva-certainly; dṛśyate-is observed; ca-also; adya-now; api-even; upaśākānām-of the devotees; iti-thus; ādikam-beginning; ca-also; tat-that; uktam-said; susaṅgataṁ-in agreement; bhavati-is; tat-tat-parikareṇa-various associates; eva-certainly; sārḍham-with; teṣāṁ-of them; tat-therefore; sāksāt-kārah-appearance; iti-thus.

{ }In his comment on Śrīmad-Bhāgavatam 11.31.5 Śrīdhara Svāmī explains that the phrase "adagdhvā dhāmāviśat" means that Lord Kṛṣṇa left the material world and entered the spiritual world in His same transcendental body. In other words, He did not change His body. The same is also true for the Lord's associates. They accompany Śrī Kṛṣṇa to the material world and eventually they return to the spiritual world without changing their bodies. In other words, the associates of the Lord never had material bodies, but they appeared in this world in their eternal spiritual forms, just as Śrī Kṛṣṇa Himself does.

Anuccheda 125

Text 1

aprākṛta-dehānām teṣām tāt na sambhavatīty astam, śrī-kṛṣṇa-pālyatvenaiva na sambhavatīty āha

martyena yo guru-sutaṁ yamaloka-nītaṁ
tvaṁ cānyac charaṇadaḥ paramāstra-dagdham
jigye 'ntakāntakam apīśam asāv anīśaḥ
kim svavane svar anayaṇ mṛgayuṁ sadeham

aprākṛta-not material; dehānām-of forms; teṣām-of them; tāt-therefore; na-not; sambhavati-is possible; astam-may be; śrī-kṛṣṇa-by Śrī Kṛṣṇa; pālyatvena-because of being protected; eva-certainly; na-not; sambhavati-is possible; āha-he says; martyena-in the same body; yah-who; guru-of His teacher, Sandipani Muni; sutam-the son; yama-lokam-to the planet of Yamaraja; nītam-brought; tam-You (Maharaja Parikṣit); ca-also; anayat-protected; saraṇadaḥ-the protector of the surrendered souls; parama-astra-by the Brahmastra weapon; dagdham-burned; jigye-conquered; antaka-antakam-the conqueror of death; api-even; īśam-Lord Śiva; asau-He; anīśaḥ-completely independent; kim-how is it? sva-avane-in the protection of His devotees; svāh-to the spiritual world; anayat-brought; mṛgayum-the hunter; sa-deham-in the same body.

{ }The bodies of Lord Kṛṣṇa's associates are not material. Because such great devotees are always protected by Śrī Kṛṣṇa, they do not die in the same way conditioned souls die, but rather they return to the spiritual world in their spiritual forms, for they had never accepted material bodies in the first place. That the Lord's associates return to the spiritual world without having to change bodies is confirmed by the following statement of Śrī Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 11.31.12):

"My dear Mahārāja Parīkṣit, please know that Śrī Kṛṣṇa is always the protector of the surrendered souls. He protected you, when as an unborn child you were burned by the brahmāstra weapon, and He delivered the son of His teacher from the planet of Yamarāja. His teacher's son did not even change his body, but the Lord brought him before his parents in the very same body in which he had first appeared before them. Lord Kṛṣṇa defeated Śiva, who is victorious even over death himself, and He brought to Vaikuṅṭha the hunter who shot Him in the heel with an arrow. This hunter also did not change his body, but entered Vaikuṅṭha in the very same body. How is it possible for this omnipotent Lord Kṛṣṇa to be weak and unable to protect Himself? It is not at all possible."***

Text 2

yaḥ śrī-kṛṣṇaḥ yama-lokam gatam api guru-sutam guror jātena pañcanjana-bhakṣitena tena martyena dehanaiva anayat, na ca brahma-tejaso balavattvaṁ

mantavyam. tvam ca brahmāstra-dagdham yas tasmād brahmāstrād anayad rakṣitavān ity arthaḥ. kim anyad vaktavyam, yaś cāntakānām antakam īsam rudram api bāṇa-saṅgrame jitavān, aho yaś ca tam jarākhyam mṛgayum api svaḥ vaikuṅṭha-viśeṣam sa-śarīram eva prāpitavān, sa katham svānām yadūnām avane īso na bhavati? tasmāt teṣv anyathā-darśanam na tattvika-līlānugatam. sa-śarīram tu teṣām sva-loka-gatam atīva yuktam ity arthaḥ.

yaḥ-who; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; yama-lokam-to Yamaloka; gatam-gone; api-even; suru-sutam-the word "guru-sutam; guroh jātena-means "the son of the guru; pañcājana-by the demon Pañcājana; bhakṣitena-swallowed; tena-with that; martyena-the word "martyena"; dehena-means "in the same body"; eva-certainly; anayat-delivered; na-not; ca-also; brahma-tejasah-ordinary brahminical prowess; balavattvam-strength; mantavyam-should be considered; tvam-you; ca-also; brahmāstra-by the Brahmāstra weapon; dagdham-burned; yaḥ-who; tasmāt-from that; brahmāstrāt-Brahmāstra weapon; anayat-the word "anayat"; raktavān-means "protected"; iti-thus; arthaḥ-the meaning; kim anyat-what further; vaktavyam-need be said; yaḥ-who; antakānām-of destroyers; antakam-the destruction; īsam-the word "isam"; rudram-means "Lord Śiva"; api-even; bāṇa-saṅgrame-in the battle begun by Banasura; jitavān-defeated; aho-Oh; yaḥ-who; ca-and; tam-him; jara-akhyam-named Jara; mṛgayum-hunter; api-even; svaḥ-the word "svaḥ"; vaikuṅṭha-viśeṣam-means a specific Vaikuṅṭha planet; sa-śarīram-in the same body; eva-certainly; prāpitavān-caused to attain; saḥ-Lord Kṛṣṇa; katham-how is it possible?; svānām-of His own; yadūnām-of the members of the Yadu dynasty; avane-in the matter of protection; īśah-competent; na bhavati-is not; tasmāt-therefore; teṣu-on these points; anyathā-darśanam-another opinion; na-not; tattvika-līlā-anugatam-a factual description of Śrī Kṛṣṇa's pastimes; sa-śarīram-in the same body; tu-even; teṣām-of the members of the Yadu dynasty; sva-loka-to their own abode in the spiritual world; gatam-gone; atīva-very; yuktam-proper; iti-thus; arthaḥ-the meaning.

{ }In this verse the word "yaḥ" (who) refers to Śrī Kṛṣṇa; the word "guru-sutam" means "the guru's son (who had been swallowed by the demon Pacājana, and eventually taken to Yamarāja)"; and the word "martyena" means "in the same body". We may note in this connection that by rescuing His guru's son, Śrī Kṛṣṇa displayed His great transcendental prowess. In other words, it was not merely ordinary brahminical power that was used by Śrī Kṛṣṇa to accomplish this extraordinary task. In this verse Śukadeva Gosvāmī also mentions Mahārāja Parīkṣit (tvam) who was first burned by a brahmāstra weapon and then rescued by Śrī Kṛṣṇa. In this connection the word "anayat" means "rescued". In the battle fought with Bāṇāsura, Śrī Kṛṣṇa also defeated Lord Śiva (īsam), who is victorious even over death himself (antakāntakam). Kṛṣṇa also delivered a hunter (mṛgayum) named Jarā, and enabled him to enter the spiritual world (svaḥ) without having to change his body (sa-śarīram). If Śrī Kṛṣṇa is this powerful, why should we think He is not able to protect (avane) His own confidential associates (sva), the members of the Yadu dynasty? Certainly any conception that Śrī Kṛṣṇa did not protect the members of the Yadu dynasty and enable them to enter the spiritual world is not a factual understanding of Śrī Kṛṣṇa's pastimes. The members of the Yadu dynasty certainly returned to their own abode in the spiritual world, without

having to change bodies. This is the proper understanding.

Anuccheda 126

Text 1

nanu gacchantu te sa-śarīrā eva svam dhāma, tatrāpi svayam bhagavān virājata
eveti na teṣām tad-viraha-duḥkham api. śrī-bhagavāns tu tathāsamārthyāś cet tarhi
katha anyāms tādṛśān āvirbhāvya taiḥ saha martya-lokānugrahārtham apam api
kiyantam kālam martya-loke 'pi prakāṣo nāsīt. ity atra siddhantayan teṣām śrī-
bhagavāns ca sauharda-bhareṇāpi parasparam avyabhicāritvam āha

nanu-is it not so?; gacchantu-may go; te-they; sa-śarīrāh-in the same body;
eva-certainly; svam dhāma-to their own abode in the spiritual world; tatra-there;
api-even; svayam bhagavān-the Supreme Personality of Godhead; virājate-is
manifested; eva-certainly; iti-thus; na-not; teṣām-of them; tat-from Him;
viraha-of separation; duḥkham-unhappiness; api-even; śrī-bhagavān-the
Supreme Personality of Godhead; tu-but; tatha-in that way; asamarthyah-unable;
cet-if; tarhi-then; katham-how is it?; anyān-others; tādṛśān-like them;
āvirbhāvya-having manifested; taiḥ saha-with them; martya-loka-to the residents
of the material world; anugraha-mercy; artham-for the purpose of; apam-api
kiyantam kālam-for a short time; martya-loka-in the material world; api-even;
prakāṣaḥ-manifest; na-not; asīt-was; iti-thus; atra-in this connection;
siddhantayan-establishing the final conclusion; teṣām-of them; śrī-bhagavān-the
Supreme Personality of Godhead; ca-also; sauharda-love; bhareṇa-with great;
api-also; parasparam-between themselves; avyabhicāritvam-unbreakable
relationship; āha-he describes.

{ }Someone may raise the question: If the members of the Yadu dynasty had gone back to their own abode in the spiritual world, and if Śrī Kṛṣṇa, being self-sufficient, were not unhappy because of separation from them, then why did the Lord not stay within the material world for a time longer, and perform pastimes with His other associates in order to show mercy to the conditioned souls of this world?

The conclusive answer to this question is found in the following verse (Śrīmad-Bhāgavatam 11.31.13), which reveals the unbreakable bond of intimate friendship between Lord Kṛṣṇa and the members of the Yadu dynasty:

Text 2

tathāpy aśeṣa-sthiti-sambhavāpyayeṣv
ananya-hetur yad aśeṣa-śakti-dhṛk

naicchat praṇetum vapur atra śeṣitam
martyena kim svāstha-gatim pradarśayan

tathāpi-even so; aśeṣa-of everything; sthiti-maintenance; sambhava-creation; apyayeṣu-and destruction; ananya-hetuh-sole cause; yat-because; aśeṣa-śakti-dhṛk-He is the master of all potencies; na-not; aicchat-desired; praṇetum-to leave; vapuh-His transcendental form; atra-here in the material world; śeṣitam-remaining; martyena-kim-what is the use of remaining for the conditioned souls?; svāstha-of the pure devotees; gatim-the destination in the spiritual world; pradarśayan-revealing.

{ }"Śrī Kṛṣṇa is the Supreme Personality of Godhead, the master of all transcendental potencies, and the sole creator, maintainer, and destroyer of unlimited material universes. After the departure of the Yadu dynasty, He no longer desired to remain in the material world. He considered: `I have delivered My devotees to the spiritual world, why should I stay in the material world surrounded by non-devotees?'"***

Text 3

yadyapy ukta-prakāreṇa aśeṣa-sthiti-sambhavāpyayeṣv ananya-hetuḥ, yad yasmāt tad ūrdhvam apy ananta-tādṛśa-śakti-dhṛk, tathāpi yādavān antardhāpya nijam vapur atra śeṣitam praṇetum kiñcit kālam sthāpayitum naicchat, kintu svam eva lokam anayat. tatra hetuḥ tan vinā martyena kim mama prayojanam iti svasthānām tad-dhāma-gatānām teṣām gatim eva svasyābhimatatvena prakṛṣṭam darśayan iti. śrī-śukaḥ.

yadyapi-although; ukta-prakāreṇa-by this statement; aśeṣa-of everything; sthiti-maintenance; sambhava-creation; apyayeṣu-and destruction; ananya-hetuḥ-sole cause; yat-the word "yat"; yasmāt-means "because"; tat-ūrdhvam-beyond that; api-even; ananta-unlimited; tādṛśa-like that; śakti-potencies; dhṛk-possessing; tathāpi-nevertheless; yādavān-the members of the Yadu dynasty; antardhāpya-having caused to disappear; nijam-His own; vapuh-transcendental form; atra-here in the material world; śeṣitam-remaining; praṇetum-to leave; kiñcit kālam-for a certain time; sthāpayitum-to manifest; na-did not; aicchat-desire; kintu-but; svam-to His own; eva-certainly; lokam-abode; anayat-brought; tatra-here; hetuḥ-is the reason; tan-the members of the Yadu dynasty; vinā-without; martyena kim-what is the use of remaining for the conditioned souls; mama-of Me; prayojanam-what is the necessity?; iti-thus; svasthānām-the word "svastha"; tat-dhāma-gatānām-means "of those who had gone to the abode of Śrī Kṛṣṇa"; gatim-the destination in the spiritual world; eva-certainly; svasya-of His own; abhimatatvena-because of affection; prakṛṣṭam-greatly; darśayan-revealed; iti-thus; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvāmī.

{ }In this verse we may note Śrī Kṛṣṇa is described as the sole cause of the creation, maintenance, and destruction of unlimited material universes (aśeṣa-

sthiti-sambhavāpyayeṣv ananya-hetuḥ). Even more significant than that, He is the master of all unlimited potencies (aśeṣa-śakti-dhṛk).

Even though Śrī Kṛṣṇa is the omnipotent Godhead, after the departure of the Yadu dynasty, He did not desire (naicchat) to remain in His transcendental form within this material world (vapur atra śeṣitam praṇetum). He decided to return to His own abode in the spiritual world. What is the reason for the Lord to decide in this way? The reason is that He considered: what is the use of this material world (martyena kim), for I have already brought My pure devotees to the spiritual world (svastha-gatiṁ pradarśayan). This verse shows the great affection felt by the Lord for the members of the Yadu dynasty.

Anuccheda 127

Text 1

atas teṣāṁ śrī-bhagavadvad antardhānam eva, na tv anyad astīti śrī-bhagavad-abhiprāya-kathanenāpy āha

mitho yadaisām bhavitā vivādo
madhv-āmadātāmra-vilocanānām
naisām vadhopāya iyān ato 'nyo
mayy udyate 'ntardadhate svayam sma

ataḥ-from this; teṣāṁ-of them; śrī-bhagavat-vat-just like the Supreme Personality of Godhead; antardhānam-dissappearance; eva-certainly; na-not; tu-but; anyat-otherwise; asti-it is; iti-thus; śrī-bhagavat-of the Supreme Personality of Godhead; abhiprāya-of the intention; kathanena-by the description; api-even; āha-he said; mithaḥ-one another; yadā-when; eṣāṁ-of them; bhavitā-will take place; vivādaḥ-quarrel; madhu-āmada-intoxication by drinking; ātāmra-vilocanānām-of their eyes being copper-red; na-not; eṣāṁ-of them; vadh-upāyaḥ-means of disappearance; iyān-like this; ataḥ-besides this; anyaḥ-alternative; mayi-on My; udyate-disappearance; antaḥ-dadhate-will disappear; svayam-themselves; sma-certainly.

{ }The members of the Yadu dynasty left this material world in much the same way as Lord Kṛṣṇa Himself left (by the agency of the Lord's transcendental potency). The Lord's plan for causing the disappearance of the Yadu dynasty is described in the following statement of Śrī Kṛṣṇa related by Uddhava to Vidura (Śrīmad-Bhāgavatam 3.3.15):

"When they quarrel among themselves, influenced by intoxication, with their eyes red like copper because of drinking [madhu], then only will they disappear; otherwise, it will not be possible. On My [Kṛṣṇa's] disappearance, this incident will take place."*

Text 2

eṣām yadūnām yadā mithaḥ vivādaḥ tadāpi eṣām pṛthivī-parityājane vadha-rūpaḥ upāyaḥ na vidyate, kim utānyena vivāde sa na syād iti. tarhi teṣām mayābhilāṣite pṛthivī-parityājane katama upāyo bhavet. tatra punaḥ parāmṛṣati ataḥ vadhāt anyaḥ eva iyān etavān eva upāyo vartate. ko 'sau mayy udyate mamecchayaite svayam antardadhate iti yaḥ. sma iti niścyate. yadvā, vadhasyopāyo na vidyate ity eva vyākhyayā, ataḥ vadhopāyāt anyaḥ iyān vadhopāya-tulya upāyo vidyata iti vyākhyeyam. anyat samānam. śrīmad-uddhavo viduram.

eṣām-of them; yadūnām-of the members of the Yadu dynasty; yadā-when; mithaḥ-one another; vivādaḥ-quarrel; tada-then; api-even; eṣām-of them; pṛthivī-from the earth; parityājane-in the departure; vadha-killing; rūpaḥ-in the form of; upayaḥ-means; na-not; vidyate-exists; kim uta-how much more; anyena-with another; vivāde-in a quarrel; sah-that; na-not; syāt-may be; iti-thus; tarhi-then; teṣām-of them; maya-by Me; abhilāṣite-desired; pṛthivī-from the earth; parityājane-in the departure; katamah-what; upāyah-method; bhavet-may be; tatra-in this matter; punaḥ-again; parāmṛṣati-He reflects; ataḥ-besides this; vadhāt-killing; anyaḥ-alternative; eva-certainly; iyān-like this; etavān-like this; eva-certainly; upāyah-method; vartate-exists; kah-who?; asau-he; mayi-on My; udyate-disappearance; mama-by My; icchaya-desire; ete-they; svayam-themselves; antardadhate-will disappear; iti-thus; yaḥ-who; sma-certainly; iti-thus; niścaye-in the matter of certainty; yadvā-or; vadhasya-of killing; upāyah-method; na-does not; vidyate-exist; iti-thus; eva-certainly; vyākhyayā-having explained; ataḥ-besides this; vadha-upāyat-method of causing the disappearance; anyaḥ-alternative; iyān-like this; vadha-upāya-tulyah upāyah-method for causing the disappearance; vidyate-exists; iti-thus; vyākhyeyam-may be explained; anyat-others; samānam-equal; śrīmat-uddhavaḥ-spoken by Uddhava; viduram-to Vidura.

{ }In this verse Lord Kṛṣṇa is considering: Anyone who fights with the members of the Yadu dynasty will be unable to kill them, and even if the Yādavas fight among themselves, they will still be unable to kill each other. In this way it will not be possible to effect the disappearance of the Yadu dynasty from this earth. What method of causing the Yadus to disappear exists: except for My own wish?" The Lord further thought: "Only if I wish it, will the Yadus leave this earth planet". This decision of the Lord is confirmed by the use of the word "sma", which means "certainly".

Another interpretation of this verse is that in truth there is no method that will succeed in the "vadha" (killing) of the Yadu dynasty, for their disappearance from this earth is not at all like the death of the conditioned souls. The Yādavas returned to the spiritual world without changing their bodies, and therefore they did not at all die (vadha).

Anuccheda 128

Text 1

ata evāntarhite śrī-bhagavati śrīmad-uddhavasya viduḥ iti vartamāna-pratyaya-nirdeśa-vākyena tadānīm antarhitasyāpi tad-vargasya śrī-bhagavataiva saha saṁvāso vyajyate. yathā

durbhago bata loko 'yaṁ
yadavo nitarām api
ye saṁvasanto na vidur
harim mīnā ivoḍupam

atah eva-therefore; antarhite-disappeared; śrī-bhagavati-when the Supreme Personality of Godhead; śrīmat-uddhavasya-of Uddhava; viduḥ iti-the phrase beginning with the word "viduḥ"; vartamāna-pratyaya-the present tense; nirdeśa-indicating; disappeared; tat-vargasya-of His associates; śrī-bhagavata-the Supreme Personality of Godhead; eva-certainly; saha-along with; saṁvāsa-mutual residence; vyajyate-is manifested; yathā-just as; durbhagaḥ-unfortunate; bata-certainly; lokaḥ-universe; ayam-this; yadavaḥ-the Yadu dynasty; nitarām-more specifically; api-also; ye-those; saṁvasantaḥ-living together; na-do not; viduḥ-understand; harim-the Personality of Godhead; mīnāḥ-the fishes; iva uḍupam-like the moon.

{ }After the departure of Śrī Kṛṣṇa and the Yadu dynasty, Uddhava spoke the following verse (Śrīmad-Bhāgavatam 3.2.8), using the word "viduḥ" (present-tense) to indicate that even after their departure from this earth planet, the Yādavas still remained intimate associates of Śrī Kṛṣṇa, residing in the same place with Him. Uddhava said:

"This universe with all its planets is most unfortunate. And even more unfortunate are the members of the Yadu dynasty because they cannot identify Lord Hari as the Personality of Godhead, any more than the fish could identify the moon."*

Text 2

ayam mama hṛdaye sphuran dvārakā-vāsī lokaḥ. ye samvasantaḥ saha-vasanto 'pi na viduḥ jānanti. ahaṁ tu saṁvāsa-bhāgya-hīno na jānāmīti nāścaryam iti bhāvaḥ. atra tadānīm yadi saṁvāso nābhaviṣyat, tadā navediṣur ity evāvakṣyad iti jñeyam.

ayam-this; mama-my; hṛdaye-in the heart; sphuran-manifest; dvaraka-of

Dvārakā; vāsi-resident; lokaḥ-universe; ye samvasantaḥ-the words "ye samvasantaḥ; saha-vasantaḥ-mean "those who are living together"; api-even; na-do not; viduḥ-understand; jānanti-understand; aham-I; tu-but; saṁvāsa-of living together; bhāgya-the good fortune; hīnaḥ-bereft of; na-do not; jānāmi-I understand; iti-thus; na-not; āścaryam-astonishing; iti-thus; bhāvaḥ-the meaning; atra-in this verse; tadānīm-then; yadi-if; saṁvāsah-residing together; na-not; abhaviṣyat-would have been; tadā-then; na-not; avedīṣuh-would have known; iti-thus; eva-certainly; avakṣyat-would have said; iti-thus; jñeyam-may be understood.

{ }In this verse the words "ayaṁ lokaḥ" mean "the residents of Dvārakā, who are now remembered in my thoughts"; "ye saṁvasantaḥ" means "even though living together"; "na viduḥ" means "do not understand". Although not explicitly stated, Uddhava intends to lament for Himself also in this verse. It is as if he had said: "I have been cheated by Lord Kṛṣṇa and by the Yādavas, for I am now bereft of the good-fortune of their association. I am also unfortunate for I also am unable to understand Lord Kṛṣṇa. All these things are not at all surprising for I am certainly unworthy to attain the Lord's association or qualified to understand Him. Still, somehow or other, in the past I did have Lord Kṛṣṇa's association, and if it were not for that, I would not know enough to speak in this way."

Anuccheda 129

Text 1

nanv adhunāpi na jānantīti katham janasīty aśaṅkya hetum prācīna-
nijaṅubhāvam āha

ingita-jñāḥ puru-prauḍhā
ekārāmās ca sātvatāḥ
sātvatām ṛṣabham sarve
bhūtāvāsam amāṁsata

nanu-is it not so?; adhuna-at this moment; api-even; na-do not; jānanti-understand; iti-thus; katham-how is it possible?; janasi-that you understand; iti-thus; aśaṅkya-doubting; hetum-the reason; prācīna-previous; nija-own; anubhāvam-experience; āha-he describes; ingita-jñāḥ-expert in psychic study; puru-prauḍhāḥ-highly experienced; eka-one; ārāmāḥ-relaxation; ca-also; sātvatāḥ-devotees, or own men; sātvatām ṛṣabham-head of the family; sarve-all; bhūta-āvāsam-all-pervading; amāṁsata-could think.

{ }At this point in their conversation, Vidura may object: "If the Yadavas do not understand Lord Kṛṣṇa, even now, then how is it that you understand this much?"

In order to remove Vidura's doubt, Uddhava spoke the following verse, explaining that the Yādavas are able to understand Kṛṣṇa to a certain extent. They know that He is the all-pervading Supersoul, but they are not aware that He is the Original Personality of Godhead, the origin of all expansion of Godhead. Uddhava said (Śrīmad-Bhāgavatam 3.2.9):

"The Yadus were all experienced devotees, learned and expert in psychic study. Over and above this, they were always with the Lord in all kinds of relaxations, and still they were only able to know Him as the one Supreme who dwells everywhere."*

Text 2

sātvatām sveṣām eva ṛṣabham nitya-kula-patitvena vartamānam svayam
bhagavantam api bhūta-vāsam tad-amśa-rūpam bhūtāntaryāminām eva amāmsata
iti. sarva-bhūtādhivāsaḥ ity antaryāmi-śruteḥ. uktam ca vṛṣṇīnām para-devatā iti.
śrīmad-uddhavaḥ śrī-viduram.

sātvatām-the word "satvatam"; sveṣām-means "of the family"; eva-certainly; ṛṣabham-the word "ṛṣabham"; nitya-kula-patitvena-means "the eternal leader of the family"; vartamānam-remaining; svayam-bhagavantam-the Original Personality of Godhead; api-also; bhūta-vāsam-all-pervading; tat-amśa-rūpam-by His expansion as Kṣīrodakasayi Viṣṇu; bhūtaantaryāminām-the Supersoul; eva-certainly; amāmsata-could think; iti-thus; sarva-of all; bhūta-living entities; adhvāsaḥ-residing in the hearts; iti-thus; antaryāmi-description of the Supersoul; śruteḥ-from the Śruti-sastra; uktam-said; ca-also; vṛṣṇīnām-of the members of the Vṛṣṇi family; para-devatā-the supreme deity; iti-thus; śrīmat-uddhavaḥ-spoken by Uddhava; śrī-viduram-to Vidura.

{ }In this verse the words "sātvatām ṛṣabham" mean "the eternal leader of the family". Even though Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations, the Yādavas thought of Him (amāmsata) as the all-pervading Supersoul (bhūta-vāsam), who is one of the expansions (Kṣīrodakaśāyī Viṣṇu) of Lord Kṛṣṇa. The Supersoul is described in the following statement of Śruti-sāstra:

"The Supersoul resides in the hearts of all living entities."

That Śrī Kṛṣṇa is the leader of the Yadu dynasty is also described in the following statement of Śrīmad-Bhāgavatam (10.43.17):

"Śrī Kṛṣṇa is the supreme Deity worshiped by the members of the Vṛṣṇi dynasty."

Text 1

yam eva samvāsam pūrvam api prārthayām āsa

nāham tavaṅghri-kamalam
kṣaṇārdham api keśava
tyaktum samutsahe nātha
svadhāma naya mām api

yam-which; eva-certainly; samvasam-associates; purvam-former; api-also; prarthayam asa-requested; na-not; aham-I; tava-Your; anghri-kamalam-lotus feet; ksana-ardham-for half a second; api-even; kesava-O Kesava; tyaktum-to abandon; samutsahe-desire; natha-O Lord; sva-dhama-to Your transcendental abode; naya-please bring; mam-me; api-also.

{ }After the departure of Lord Kṛṣṇa and the Yādavas from the earth, Uddhava offered the following prayer, begging the Lord to enable him to regain their former association. Uddhava said (Śrīmad-Bhāgavatam 11.6.43):

"O Lord Keśava, I am not willing to abandon Your lotus feet for even half a second. Please bring me to Your transcendental abode."***

Text 2

svadhāma dvārakāyā eva prapañcikāprakāṣa-prakāśa-viśeṣam apīti. yathā yādavān anyān nayasi, yathā mām api naya ity arthaḥ. arthāntare tv api-śabda-vaiyārthyam syāt. śrīmad-uddhavaḥ.

sva-dhāma-the word "svadhāma; dvārakāyāh-of Dvāraka; eva-certainly; prapañcika-in the material world; aprakāṣa-unmanifested; prakāśa-manifestation; viśeṣam-specific; api-even; iti-thus; yathā-just as; yādavān-members of the Yādu dynasty; anyān-others; nayasi-You bring; tathā-in the same way; mām-me; api-also; naya-bring; iti-thus; arthaḥ-the meaning; artha-antara-another meaning; tu-also; api-śabda-of the word "api"; vaiyārthyam-in the sense of uselessness; syāt-may be; śrīmat-uddhavaḥ-spoken by Uddhava.

{ }In this verse the word "sva-dhāma" refers to the abode of Dvārakā in the spiritual world, beyond the view of the material world. Uddhava says in this verse: "O Lord, You have brought the other members of the Yadu dynasty to Your abode, You should also bring me." Another meaning of the word "api" is "even". Interpreted in this way, Uddhava says "Please bring even me to Your abode". In this way Uddhava humbly describes his own uselessness and lack of good qualities.

Anuccheda 131

Text 1

padmottara-khaṇḍe yādavānām tādṛśam

yathā saumitrī-bharatau
yathā saṅkarṣaṇādayaḥ
tathā tenaiva jāyante
nija-lokad yadṛcchayā

punas tenaiva gacchanti
tat-padam śāśvataṁ param
na karma-bandhanam janma
vaiṣṇavānām ca vidyate iti.

padma-uttara-khaṇḍe-in the Uttara-khaṇḍa of the Padma Purana; yādavānām-of the members of the Yādu dynasty; tādṛśam-like that; yathā-just as; saumitrī-Lakṣmana; bharatau-and Bharata; yathā-just as; saṅkarṣaṇa-Balarāma; adayaḥ-and others; tathā-in the same way; tena-with Śrī Kṛṣṇa; eva-certainly; jāyante-they take birth; nija-lokat-from their respective abodes in the spiritual sky; yadṛcchayā-by their own wish; punah-again; tena-with the Lord; eva-certainly; gacchanti-they go; tat-padam-to their abodes in the spiritual world; śāśvataṁ-eternal; param-transcendental; na-not; karma-of fruitive actions; bandhanam-bondage; janma-of birth; vaiṣṇavānām-of the pure devotees of the Lord; ca-and; vidyate-exists; iti-thus.

{ }The appearance and activities of the Yādavas are transcendental, just as those of Śrī Kṛṣṇa. This is confirmed in the following statement of Padma Purāṇa, Uttara-khaṇḍa:

"Just as Lakṣmaṇa and Bharata descend into the material world to accompany Lord Rāmacandra, and just as Lord Balarāma and others also descend to accompany Lord Kṛṣṇa, in the same way the members of the Yadu dynasty descend from their own abodes in the spiritual sky, and take birth in the material world to accompany Śrī Kṛṣṇa. When Lord Kṛṣṇa again returns to the spiritual world, the members of the Yadu dynasty again accompany Him. They thus return to their original eternal abodes in the spiritual sky. The Yādavas and other great devotees, therefore, never take birth in the material world, as the conditioned souls do. Neither are they bound by the reactions of fruitive activities, as are the conditioned souls."

Text 2

atra nija-lokāt iti tat-padam iti ca rāma-kṛṣṇādi-vaikuṅṭham padmottara-khaṇḍa-matam matsyādy-avatārāṇām pṛthak pṛthak vaikuṅṭhāvasthitas tatra sākṣād uktatvāt.

atra-in this verse; nija-lokat-from their own abode; iti-thus; tat-padam-that abode; iti-thus; ca-also; rāma-of Lord Rāmacandra; kṛṣṇa-of Lord Kṛṣṇa; adi-beginning with; vaikuṅṭham-Vaikuṅṭha realm; padma-uttara-khaṇḍa-of the Padma Purana, Uttara-khaṇḍa; matam-opinion; matsya-of Lord Matsya; adi-and other avatārāṇām-incarnations of Godhead; pṛthak pṛthak-variously; vaikuṅṭha-in Vaikuṅṭhaloka; avasthiteh-because of residents; tatra-there; sākṣāt-directly; uktatvāt-because of the statement.

{ }In these verses the words "nija-lokāt" and "tat-padam" refer to the planets of Lord Kṛṣṇa and Lord Rāmacandra in the spiritual world. According to this statement of Padma Purāṇa, Uttara-khaṇḍa, the incarnations of the Lord, (such as Lord Matsya and others), each have Their own planet in the Vaikuṅṭhalokas.

Text 3

tādṛśānām bhagavat iva bhagavad-icchayaiva janmādi-kāraṇam coktam śrī-vidureṇa

ajasya janmotpatha-nāśanāya
karmāṇy akartur grahaṇāya puṁsām
nanv anyathā ko 'rhati deha-yogam
paro guṇānām uta karma-tantram

tādṛśānām-of those like Him; bhagavatah-of the Supreme Personality of Godhead; iva-just like; bhagavat-of the Supreme Lord; icchaya-by the desire; eva-certainly; janma-adi-of their appearance, activities, and disappearance; kāraṇam-cause; ca-also; uktam-described; śrī-vidurena-by Śrī Vidura; ajasya-of the unborn; janma-appearance; utpatha-nāśanāya-for the sake of annihilating the upstarts; karmāṇi-works; akartuḥ-of one who has nothing to do; grahaṇāya-to take up; puṁsām-of all persons; nanv anyathā-otherwise; kaḥ-who; arhati-may deserve; deha-yogam-contact of the body; paraḥ-transcendental; guṇānām-of the three modes of nature; uta-what to speak of; karma-tantram-the law of action and reaction.

{ }The reason for the voluntary appearance of the Supreme Personality of Godhead and His associates in this material world is described by Vidura in the following verse from Śrīmad-Bhāgavatam (3.1.44):

"The appearance of the Lord is manifested for the annihilation of the upstarts.

His activities are transcendental and are enacted for the understanding of all persons. Otherwise, since the Lord is transcendental to all material modes, what purpose could He serve by coming to earth?"*

Text 4

ko vānyo 'pi iti ṭikā ca. tad evaṁ teṣāṁ śrī-kṛṣṇa-nitya-parikāratve siddhe sādHITE śrī-vasudevādīnāṁ prāg janmani sādHakatvādi-kathanam ca bhagavata iva bhagavad-icchayaiva loka-saṅgrahādyārtham aṁśenaivāvatārāt kvacij jīvāntarāveśāt sambhavati. punaś ca svayam avatāratsu teṣu tad-aṁśa-praveśaḥ kathā-rītyā tv ekatvena kathanam iti jñeyam, yathā pradyumnasya vyākhyātam.

kaH-who?; va-or; anyah-another; api-even; iti-thus; ṭikā-the commentary of Śrīdhara Svami; ca-also; tat-therefore; evam-in this way; teṣāṁ-of them; śrī-kṛṣṇa with Śrī Kṛṣṇa; nitya-parikāratve-in the position of being eternal associates; siddhe-perfect; sādHITE-proved; śrī-vasudeva-ādīnām-of Maharaja Vasudeva and the other confidential associates of Lord Kṛṣṇa; prāk-before; janmani-in the birth; sādHakatva-the state of becoming eligible to become the Lord's associate; adi-beginning with; kathanam-description; ca-also; bhagavataH-of the Supreme Personality of Godhead; iva-just like; bhagavat-of the Supreme Lord; icchaya-according to the desire; eva-certainly; loka-the word; saṅgraha-protection; adi-beginning with; artham-for the purpose; aṁśena-by a partial expansion; eva-certainly; avatārāt-from incarnation; kvacit-somewhere; jīva-a living entity; antara-with; aveśāt-because of entrance; sambhavati-is possible; punaH-again; ca-also; svayam-personally; avatāratsu-descending; teṣu-among them; tat-of Him; aṁśa-part; praveśaḥ-entrance; kathā-rītyā-by the statement; tu-but; ekatvena-as one; kathanam-account; iti-thus; jñeyam-may be understood; yathā-just as; pradyumnasya-of Pradyumna; vyākhyātam-explained.

{ }The word "kaḥ" in this verse is explained by Śrīdhara Svāmī:

"In this verse the word 'kaḥ' means 'otherwise'".

Now that we have proven that Mahārāja Vasudeva and the other confidential associates of Lord Kṛṣṇa are all the Lord's eternal associates in the spiritual world, someone may protest, saying that there are many places in the Vedic literatures where it is described that the Lord's associates were demigods or great devotees in their previous lives, and because of their great devotion they became eligible to become the Lord's associates.

To this objection I reply that in such cases it should be understood that such great devotees are empowered expansions of particular associates of the Lord. In other words, at the time of the Lord's appearance in this world, some of the Lord's eternal associates may empower certain great devotees to assume their roles in the Lord's pastimes within the material world. Such empowerment is like the empowerment of Pradyumna, who was the demigod Cupid empowered by (viṣṇu-tattva) Lord Pradyumna of the catur-vyūha.

Text 5

evam ṛtīye vedāham ity ādi bhagavad-vākya uddhavam prati vasv-
amśatvāpekṣāyaiva vaso iti sambodhanam. tādṛśāmśa-paryāvasanāspadāmśi-
rūpatvena carama-janmatoktiś ca jeyā.

evam-in this way; ṛtīye-in the Third Canto of Śrīmad-Bhāgavatam (3.4.11):
veda aham iti ādi bhagavat-vākya-in the followingn statement of the Supreme
Personality of Godhead

vedāham antar manasīpsitam te
dadāmi yat tad duravāpam anyaiḥ
satre purā viśva-sṛjām vasūnām
mat-siddhi-kāmena vaso tvayeṣṭaḥ

uddhavam-Uddhava; prati-to; vasu-of Vasu; amśatva-partial incarnation;
apekṣaya-in relation to; eva-certainly; vaso-the word "vaso"; iti-thus;
sambodhanam-in the vocative case; tādṛśa-like that; amśa-partial incarnation;
paryāvasana-conclusion; aspada-abode; amśi-origin of the incarnation;
rūpatvena-in the form of; carama-final; janmata-birth; uktiḥ-statement; ca-also;
jñeyā-may be understood.

{ }An example of one of the Lord's associates who did not descend from the
spiritual world to accompany the Lord in His pastimes is Uddhava. This is
described by Śrī Kṛṣṇa to Uddhava, where the Lord described Uddhava's previous
birth as Vasu. Śrī Kṛṣṇa said (Śrīmad-Bhāgavatam 3.4.11):

"O Vasu, I know from within your mind what you desired in the days of yore
when the Vasus and other demigods responsible for expanding the universal affairs
performed sacrifices. You particularly desired to achieve My association. This is
very difficult to obtain for others, but I award it unto you."*

In this verse Lord Kṛṣṇa addressed Uddhava as "vaso" (in the vocative case)
because in his previous birth he was the demigod Vasu. He was a partial expansion
of the Lord's associate Uddhava. Uddhava's previous birth as Vasu should be
understood in this way.

Text 6

ata evāha

tvam eva pūrva-sarge 'bhūḥ

ṛṣṇiḥ svāyambhuve sati
tadāyaṁ sutapā nāma
prajāpatir akalmaṣaḥ

tvam śrī-devakī-devy eva ṛṣṇir abhūḥ, na tu ṛṣṇis tvam abhūd iti. evam tadyam
apīti. śrī-bhagavān.

atah eva-therefore; aha-He says; tvam-you; eva-indeed; pūrva-sarge-in a
previous millenium; abhūḥ-became; ṛṣṇiḥ-by the name Ṛṣṇi; svāyambhuve-the
millennium of Svāyambhuva Manu; sati-O supremely chaste; tadā-at that time;
ayam-Vasudeva; sutapā-Sutapā; nāma-by the name; prajāpatiḥ-a Prajāpati;
akalmaṣaḥ-a spotlessly pious person; tvam-the word "tvam (you)"; śrī-devakī-
devi-refers to Devakī-devi; eva-certainly; ṛṣṇiḥ-by the name Ṛṣṇi; abhūḥ-
became; na-not; tu-but; ṛṣṇiḥ-Ṛṣṇi; tvam-you; abhūt-became; iti-thus; evam-
in the same way; tada-at that time; ayam-Vasudeva; api-also; iti-thus; śrī-
bhagavān-spoken by the Supreme Personality of Godhead.

{ }Devakī and Mahārāja Vasudeva are described in the same way. Lord Kṛṣṇa
says to Devakī (Śrīmad-Bhāgavatam 10.3.32):

"My dear mother, best of the chaste, in your previous birth, in the
Svāyambhuva millennium, you were known as Ṛṣṇi, and Vasudeva, who was the
most pious Prajāpati, was named Sutapā."*

The Lord here says that Devakī became Ṛṣṇi. He does not say that Ṛṣṇi
became Devakī.

Anuccheda 132

evam evāha

vasudevam hareḥ sthānam
vadanty anakadundubhim iti

sattvaṁ viśuddhaṁ vasudeva-śabditam
yad iyate tatra pumān apāvṛtaḥ

ity ādau prasiddhaṁ vasudevākhyam hareḥ sthānam atra anakadundubhim vadanti
munaya iti. śrī-śukaḥ.

evam-in this way; eva-certainly; aha-he says; vasudevam-unto Vasudeva;
hareḥ-of the Supreme Personality of Godhead; sthānam-that place; vadanti-they
call; ānaka-undubhim-/Anakadundubhi; sattvaṁ-consciousness; viśuddham-
pure; vasudeva-Vasudeva; śabdi-tam-known as; yat-because; iyate-is revealed;
tatra-there; pumān-the Supreme Person; apāvṛtaḥ-without any covering; iti-thus;

ādau-in the passage beginning; prasiddham-celebrated; vasudeva-Vasudeva; akhyam-named; hareḥ-of the Supreme Personality of Godhead; sthānam-the place; atra-there; anakadundubhim-Anakadundubhi; vadanti-they call; munayah-the sages; iti-thus; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvami.

{ }That Mahārāja Vasudeva is described in Śrīmad-Bhāgavatam:

"The stage of pure goodness, where one is able to realize the Supreme Lord, is known as `vasudeva-sattva"*

"Because Anakadundubhi was situated in the platform of pure goodness (vasudeva-sattva), he became the place where the Supreme Personality of Godhead made His appearance within this world. This is described by the great sages."*

This means that the sages say that Anakadundubhi became famous as Vasudeva, the place of the Lord's appearance. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 133

tathātrāpy evaṁ vyākhyeyam

devakyām deva-rūpiṇyām iti.

devo vāsudevas tad-rūpiṇyām śuddha-sattva-vṛtti-rūpāyām eveti. ata eva viṣṇu-purāṇe tām prati deva-stutau tvam parā prakṛtiḥ sūkṣmā iti bahutaram. śrī-śukaḥ.

tatha-in the same way; atra-here; api-also; evam-in this way; vyākhyeyam-may be explained; devakyām-Devaki; deva-rupiṇyām-whose form was spiritual; iti-thus; devah-the word "deva"; vāsudevah-means the transcendental state of vāsudeva-sattva; tat-rupiṇyām-with such a transcendental form; śuddha-sattva-vṛtti-rūpāyām-with a form of pure goodness; eva-certainly; iti-thus; atah- ; eva-therefore; viṣṇu-purāṇe-in the Visnu Purana; tāmprati-to her; deva-of the demigods; statue-in the prayers; tvam-you are; parā-superior; prakṛtiḥ-nature; sūkṣmā-subtle; iti-thus; behutaram-greatly; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvami.

{ }It is further explained (Śrīmad-Bhāgavatam 10.3.8):

"Devakī appeared in a spiritual form."

The word "deva" here means "of Lord Vāsudeva" and "deva-rūpiṇyām" means "a spiritual form of pure goodness."

The spiritual form of Devakī-devī is also described in the Viṣṇu Purāṇa, where the demigods, offer the following offering prayers to her:

"O Devakī, your form is transcendental."

Anuccheda 134

ata evāham iva nityam eva mat-pitṛ-rūpeṇāprakāṣa-līlāyām vartamānau yuvam
adhunā prakāṣa-līlām anugatau punar aprakāṣa-līlā-praveśam yadṛcchayāpy athety
āha

yuvām mām putra-bhāvena
brahma-bhāvena cāsakṛt
cintayantau kṛta-snehau
yāsyethe mad-gatim parām

brahma-bhāvena narākṛti-para-brahma-buddhyā param prakāṣa-līlāto 'nyam
mad-gatim līlām.

atah eva-therefore; aham-I; iva-as if; nityam-eternally; eva-certainly; mat-my;
pitṛ-father; rūpeṇa-in the form; aprakāṣa-līlāyām-in the unmanifest pastimes;
vartamānau-being; yuvam-you two; adhunā-at present; prakāṣa-līlām-manifest
pastimes; anugatau-attained; punar-again; aprakāṣa-līlā-praveśam-attainment of
the unmanifest pastimes; yadṛcchaya-automatically; atha-then; iti-thus; āha-He
said; yuvām-both of you (husband and wife); mām-unto Me; putra-bhāvena-as
your son; brahma-bhāvena-knowing that I am the Supreme Personality of
Godhead; ca-and; asakṛt-constantly; cintayantau-thinking like that; kṛta-snehau-
dealing with love and affection; yāsyethe-shall both obtain; mat-gatim-My
supreme abode; parām-which is transcendental, beyond this material world;
brahma-bhāvena-the words "brahma-bhāvena"; nara-human; akṛti-form; para-
brahma-the Supreme Personality of Godhead; buddhyā-with the understanding;
param-the word "param"; prakāṣa-līlāta-than the manifest pastimes; anyam-
other; mat-My supreme abode; līlām-pastimes.

{ }Before Śrī Kṛṣṇa appeared in this material world, Vasudeva and Devakī were
His parents in the aprakāṣa-līlā (unmanifest pastimes) of the spiritual world. These
two parents entered this material world along with the Lord, and performed the
manifest pastimes (prakāṣa-līlā) there. When Kṛṣṇa would return to the spiritual
world, Vasudeva and Devakī would automatically follow Him there, and again
assume their parental roles there. It is with this understanding that Śrī Kṛṣṇa said
to them (Śrīmad-Bhāgavatam 10.3.45):

"Both of you, husband and wife, constantly think of Me as your son, but always
know that I am the Supreme Personality of Godhead. By thus thinking of Me
constantly with love and affection, you will achieve the highest perfection;
returning home, back to Godhead."*

In this verse we may note that the word "brahma-bhāvena" means "with the understanding that the Supreme Personality of Godhead has appeared in a humanlike form" and the words "mad-gatiṁ parām" means "the unmanifest pastimes of the spiritual world, different from the manifest pastimes of the material world."

Anuccheda 135

Text 1

yuvayoḥ prāg-amśenāvirbhūtayor api mad-eka-niṣṭhāsīd ity āha

ajusṭa-grāmya-viṣayāv
anapatyau ca dam-patī
na vavrāthe 'pavargam me
mohitau deva-māyayā

yuvayoḥ-of the two of you; prāk-formerly; amśena-by a partial incarnation; avirbhūtayoh-manifest; api-also; mad-eka-niṣṭha-firm faith and devotion to Me; iti-thus; āha-He describes; ajusṭa-grāmya-viṣayau-for sex life and to beget a child like Me; anapatyau-because of possessing no son; ca-also; dam-patī-both husband and wife; na-never; vavrāthe-asked for (any other benediction); apavargam-liberation from this world; me-from Me; mohitau-being so muchy attracted; deva-māyayā-by transcendental love for Me (desiring Me as your beloved son).

{ }Śrī Kṛṣṇa describes the great devotion and faith felt by Vasudeva and Devakī in their partial incarnation as Sutapā and Pṛṣṇi in the following words (Śrīmad-Bhāgavatam 10.3.39):

"Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamāyā, transcendental love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world."*

Text 2

mama māyayā mad-viṣeyaka-sneha-māyyā śaktyety arthaḥ.

vaiṣṇavīm vyatanon māyām
putra-snehamayīm vibhuḥ

iti vraja-rājñīm prati ca darśanāt. tādṛśa-sneha-janikāyā mama kṛpayeti vā māyā dambhe kṛpāyām ca iti viśva-prakāśāt. tat-premṇaiva hy apavargasya tiraskāraḥ sarvatra śrūyate, yadyapi mokṣa-varaṇe hetur astīty āha ajuṣṭa iti. viṣayāveśābhāvād vairāgyāt pater iti bhāvaḥ. śrī-bhagavān pitarau.

mama māyayā-the words "mama māyayā; mat-viṣayaka-sneha-mayya-mean "with transcendental love for Me"; śaktya-by that potency; iti-thus; arthaḥ-the meaning; vaiṣṇavīm-viṣṇumāyā, or yogamāyā; vyatanot-expanded; māyām-yogamāyā; putra-sneha-mayīm-very much attached because of maternal affection for her son; vibhuḥ-the Supreme Lord; iti-thus; vraja-of Vrajabhumi; rājñīm prati-to the queen (Mother Yaśoda); ca-also; darśanāt-because of seeing; tādṛśa-like that; sneha-love; janikāyā-produced from; mama-My; kṛpāyā-by the mercy; iti-thus; va-or; maya-the word "maya"; dambhe-in the sense of deceit; kṛpayam-or mercy; ca-and; iti-thus; viśva-prakāśāt-from the Visva-prakāśa dictionary; tat-premṇa-by that pure love for Kṛṣṇa; eva-certainly; hi-indeed; apavargasya-of liberation; tiraskāraḥ-eclipse; sarvatra-everywhere; śrūyate-is heard; yadyapi-although; mokṣa-of liberation; varaṇe-in the selection; hetuḥ-the reason; asti-is; iti-thus; āha-He said; ajuṣṭa iti-the verse beginning with the word "ajusta"; viṣaya-aveśa-abhāvāt-because of not engaging in material sense-gratification; vairāgyāt pater-because of renunciation; iti-thus; bhāvaḥ-the meaning; śrī-bhagavān-spoken by the Supreme Personality of Godhead; pitarau-to His parents.

{ }In this verse the word "māyayā" means "by the Lord's potency which inspires transcendental love for Him". The word "māyā" is also used in this sense in the following quote from Śrīmad-Bhāgavatam (10.8.43), where Mother Yaśodā's love for Kṛṣṇa is described in the following words:

"Mother Yaśodā, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, yogamāyā, inspired her to become absorbed in intense maternal affection for her son."*

The word "māyā" may also mean "My mercy, which is the cause of intense love for Me." This interpretation is supported by the Visva-prakāśa dictionary, which defines the word "māyā" in the following way:

"The word `māyā' means either `deceit', or `mercy'".

Although pure love of Kṛṣṇa is the natural cause of liberation from material entanglement, it also eclipses that benediction of liberation and makes it seem very insignificant. For this reason, Vasudeva and Devakī were not very eager to attain liberation. We may also note that the phrase "ajuṣṭa-grāmya-viṣayau" does not mean that Vasudeva and Devakī were intent on material sense gratification as the conditioned souls are. Actually Vasudeva and Devakī were supremely renounced and free from all material desires.

Anuccheda 136

atha śrī-gopādīnām api tan-nitya-parikaratvam jayati jana-nivāsaḥ ity ādāv eva
vyaktam. ata evāha

tasmān mac-charaṇām goṣṭham
man-nātham mat-parigraham
gopaye svātma-yogena
so 'yaṁ me vrata āhitaḥ

spaṣṭam. śrī-bhagavān.

atha-now; śrī-gopa-adinām-of the cowherd residents of Vṛndāvana; api-also;
tat-nitya-parikaratvam-status as the eternal associates of Śrī Kṛṣṇa; jayati jana-
nivāsaḥ-(Śrīmad-Bhāgavatam 10.90.48):

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam sthira-cara-vṛjina-ghnaḥ
susmita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam

iti ādāu-in that passage; eva-certainly; vyaktam-is revealed; atah eva-therefore;
aha-Śrī Kṛṣṇa said; tasmāt-therefore; mat-saraṇam-taking shelter of Me; goṣṭham-
the residents of Vṛndāvana; mat-nātham-taking Me as their lord; mat-parigraham-
My associates; gopaye-I shall protect; sva-atma-yogena-by My own transcendental
potency; saḥ-ayam-that; me-My; vrataḥ-vow; āhitaḥ-accepted; spaṣṭam-the
meaning is clear; śrī-bhagavān-spoken by the Supreme Personality of Godhead.

{ }That the residents of Gokula Vṛndāvana are also eternal associates of Śrī
Kṛṣṇa is confirmed in the following verse from Śrīmad-Bhāgavatam (10.90.48):

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the resort of all living
entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of
Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms
He kills everything inauspicious as well as every man who is impious. By His
presence He destroys all things inauspicious for all living entities, moving and
inert. His blissful smiling face always increases the lusty desires of the gopīs of
Vṛndāvana. May He be all glorious and happy."*

Śrī Kṛṣṇa also affirmed that the residents of Vṛndāvana are His eternal associates
in the following words (Śrīmad-Bhāgavatam 10.25.18):

"The residents of Vṛndāvana have completely taken shelter of Me. They consider
Me their supreme master, and they are all My eternal associates. By expanding My
own transcendental potency, I shall therefore protect them from Indra's wrath, for
I have vowed that I shall always protect My devotees."*

Anuccheda 137

Text 1

tathā

tata ārabhya nandasya
vrajaḥ sarva-samṛddhimān
harer nivāsātma-guṇai
ramākriḍam abhūn nṛpa

tathā-in the same way; tataḥ ārabhya-beginning from that time; nandasya-of Mahārāja Nanda; vrajaḥ-Vrajabhūmi, the land for protecting and breeding cows; sarva-samṛddhimān-became opulent with all kinds of riches; hareḥ nivāsa-of the residence of the Supreme Personality of Godhead; ātma-guṇaiḥ-by the transcendental qualities; ramā-ākriḍam-the place of pastimes for the goddess of fortune; abhūt-became; nṛpa-O King (Mahārāja Parīkṣit).

{ }That the gopīs of Vṛndāvana are goddesses of fortune in the spiritual world is confirmed by the following statement of Śrīla Śukadeva Gosvāmī in Śrīmad-Bhāgavatam (10.5.18):

"O Mahārāja Parīkṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune."*

Text 2

harer nivāsa-bhūto yaḥ ātmā tasya ye guṇās tair eva sarva-samṛddhimān. nitya-yoge matvārthīyena nityam eva sarva-samṛddhi-yuktaḥ śrī-nandasya vrajaḥ. tatas tam śrī-kṛṣṇa-prādurbhāvam ārabhya tu ramā-kriḍām

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi

ity atra prasiddhyā ramānam mahā-lakṣmīnam śrī-vraja-devīnam api sāksād viharāspadam babhūva. hari-nivāsātmani tatra śrī-kṛṣṇo yāvan nigūḍhatayā

viharati sma, tāvat tā api tathaiva viharanti sma. vyaktatayā tu ta api vyaktatayety arthaḥ. śrī-śukaḥ.

hareh-of Lord Hari; nivāsa-residence; bhūtaḥ-become; yaḥ-who; ātmā-self; tasya-of whom; guṇaiḥ-by the qualities; taiḥ-by them; eva-certainly; sarva-samṛddhimān-opulent with all kinds of riches; nitya-yoge-eternally; matva-having considered; arthīyena-with opulence; nityam-eternally; eva-certainly; sarva-samṛddhi-yuktaḥ-opulent with all kinds of riches; śrī-nandasya-of Maharaja Nanda; vrajaḥ-Vrajabhumi; tataḥ-therefore; tam-that; śrī-kṛṣṇa-of Śrī Kṛṣṇa; prādurbhāvam-appearance; ārabhya-beginning from that time; tu-also; ramā-kṛīḍām-the place of pastimes for the goddess of fortune; cintāmaṇi-touchstone; prakara-groups made of; sadmasu-in abodes; kalpa-vṛkṣa-of desire trees; lakṣa-by millions; āvṛteṣu-surrounded; surabhīḥ-surabhi cows; abhipālayantam-tending; lakṣmī-of goddesses of fortune; sahasra-of thousands; śata-by hundreds; sambhrama-with great respect; sevyamānam-being served; govindam-Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-worship; iti-thus; atra-here; prasiddhyā-with great fame; ramānām mahā-lakṣmīnām-of the most exalted goddess of fortune; śrī-vraja-devīnām-of the gopīs of Vrajabhumi; api-even; sāḡsat-directly; vihāra-of transcendental pastimes; aspadam-abode; babhūva-became; hari-nivāsa-atmani-in that abode of Śrī Kṛṣṇa; tatra-there; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; yāvat-as long as; nigūḡhatayā-with confidential pastimes; viharati sma-sported; tāvat-for that length of time; tāh-they; api-also; tatha-in the same way; eva-certainly; viharanti sma-performed pastimes; vyaktatayā-with the manifestation; tu-also; taḥ-the gopīs; api-also; vyaktataya-with the manifestation; iti-thus; arthaḥ-the meaning; śrī-śukaḥ-spoken by Śrīla Śukadeva Gosvami.

{ }In this verse Vṛndāvana-dhāma, the home of Nanda Mahārāja (nandasya vrajaḥ) is described as eternally endowed with the opulence of all wealth (sarva-samṛddhimān). When Śrī Kṛṣṇa appeared in Vṛndāvana with all His transcendental qualities (atma-guṇaiḥ), and enjoyed confidential pastimes there, the most exalted goddesses of fortune in the spiritual world came with Him to enjoy pastimes with the Lord. As long as the Lord stayed in the material world, these goddesses of fortune also stayed. In this way Vṛndāvana-dhāma became the place of Śrī Kṛṣṇa's pastimes, and also the residence of the greatest goddesses of fortune. That Vṛndāvana-dhāma is the abode of pastimes for the goddesses of fortune (ramā-kṛīḍām) is confirmed by the following verse from Brahma-saṁhitā (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

Text 1

etat eva prapañcayati ṣaḍbhiḥ

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandam
pūrṇam brahma sanātanam

etat-this; eva-certainly; prapañcayati-is manifested; ṣaḍbhiḥ-by six verses (Bhāgavatam 10.14.32-37); aho-what great; bhāgyam-fortune; aho-what great; bhāgyam-fortune; nanda-of Mahārāja Nanda; gopa-of other cowherd men; vraja-okasām-of the inhabitants of Vrajabhūmi; yat-of whom; mitram-friend; paramānandam-the supreme bliss; pūrṇam-complete; brahma-the Absolute Truth; sanātanam-eternal.

{ }That the residents of Gokula Vṛndāvana are the eternal associates of Śrī Kṛṣṇa is confirmed by Lord Brahmā in six verses from Śrīmad-Bhāgavatam (10.14.32-37), which I shall now discuss (in Anucchedas 138-143).

In the first of these verses (Śrīmad-Bhāgavatam 10.14.32), Brahmā glorified the residents of Vṛndāvana, saying:

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

Text 2

bhāgyam anirvacīyā kāpi śrī-kṛṣṇasya kṛpā, tasya punar ukty-dāreṇa sarvathaiṅvāparicchedyatvam uktam. pūrṇa-paramānanda-brahmatvenaiva sanātanatve siddhe yat punas tad-upādānām tan-mitra-padasyaiva viśeṣaṅatvena lābhyam. athavā vidheyasya viśeṣa-pratipatty-artham anudyaṁ viśiṣyate. yathā manoramam suvarṇam idam kuṇḍalam jātam iti kuṇḍalasyaiva manoramatvam sādhyam, tasmād atrāpy anudyasya śrī-kṛṣṇakhyasya para-brahmaṅaḥ paramānanda-pūrṇatva-lakṣaṅam viśeṣaṅa-dvayaṁ vidheyāyā mitratāyā eva tat-tad-bhāvam sādhatīti tad-ekārtha-pravṛttam sanātanatvam tasyās tad-bhāvam sādhatet. kim cātra mitram iti kāla-viśeṣa-yoga-nirdeśābhāvāt kāla-sāmānyam eva bhajate. tataś ca tasya mitratā-lakṣaṅasya vidheyasya kāla-trayāvasthayitvam eva spaṣṭam. kālāntarāsaṅjanam tu kaṣṭam. atra cottarayor arthayoḥ śrī-kṛṣṇasya sanātanatve śabda-labdhe sati tadīya-maitrī-matam parikaraṅam api sanātanatvam nāsambhavam api. śrī-rukmiṇī-prabhṛtīnām tathā darśanāt.

bhāgyam-good fortune; anirvacanīyā-indescribable; kāpi-something; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; kṛpā-mercy; tasya-of His; punaḥ-again; ukty-to the

statement; ādāreṇa-by careful attention; sarvatha-completely; eva-certainly; aparicchedyatvam-limitlessness; uktam-is described; pūrṇa-perfect and complete; parama-ananda-full of transcendental bliss; brahmatvena-by the status as the Supreme Godhead; eva-certainly; sanātanatve-in eternity; siddhe-perfect and complete; yat-because; punah-again; tat-upādānām-an additional meaning; tat-mitra-padasya-of the word "mitra"; viśeṣaṇatvena-as modifying; lābhyam-may be obtained; athavā-or; vidheyasya-of the predicate; viśeṣa-pratipatti-artham-modification of the meaning; anudyam-the subject; viśiṣyate-is distinguished; yathā-just as; manoramam-beautiful; suvarṇam-golden; idam-this; kuṇḍalam-earring; jātam-produced; iti-thus; kuṇḍalasya-of the earring; eva-certainly; manoramaivam-beauty; sādhyam-may be established; tasmāt-therefore; atra-here; api-also; anudyasya-of the subject; śrī-kṛṣṇa-akhyasya-of Śrī Kṛṣṇa; para-brahmaṇaḥ-the Supreme Godhead; parama-ananda-transcendental bliss; pūrṇava-full of; lakṣaṇam-characteristic; viśeṣaṇa-dvayam-two modifiers; vidheyāyāḥ-of the predicate; mitratāyāḥ-of the friendship; eva-certainly; tat-tat-bhāvam-various status; sādhayati-substantiates; iti-thus; tat-of that; eka-one; artha-meaning; pravṛttam-established; sanātanatvam-eternity; tasyāḥ-of that friendship; tat-bhāvam-that condition; sādhayet-may establish; kim ca-furthermore; atra-here; mitram iti-the word "mitram"; kāla-time; viśeṣa-specific; yoga-contact; nirdeśa-indication; abhāvāt-because of the lack; kāla-time; sāmānyam-in general; eva-certainly; bhajate-is meant; tataḥ-therefore; ca-also; tasya-of that; mitratā-by friendship; lakṣaṇasya-characterized; vidheyasya-of the predicate; kāla-traya-in all three phases of time (past, present, and future); avasthayitvam-condition; spaṣṭam-is clearly established; kāla-antara-asañjanam-limited to a specific period of time; tu-but; kaṣṭam-a meaning difficult to accept; atra-here; ca-also; uttarayoh-arthayoh-of the two meanings; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; sanātanatve-when there is eternity; śabda-labdhe-expressed in this statement; sati-there is (indication of a locative absolute); tadiya-matrī-matam-of those who have attained friendship with Him; parikaraṇam-of the associates; api-also; sanātanatvam-eternity; na-not; asambhavam-unlikely; api-also; śrī-rukmiṇī-prabhṛtīnām-of the great devotees beginning with Queen Rukmini; tathā-in the same way; darśanāt-because it may be seen.

{ }In this verse the word "bhāgyam" (good fortune) does not refer to the ordinary auspicious situation created by ordinary pious activities. The transcendental good fortune described in this verse was obtained by receiving the indescribable causeless mercy of Śrī Kṛṣṇa. We may also note that the word "bhāgyam" is repeated twice to indicate the limitless extent of that good-fortune.

In the second part of the verse, the subject "brahma" refers to Śrī Kṛṣṇa. The subject is modified by the words "pūrṇam" (complete), "paramānandam" (the supreme bliss), and "sanātanam" (eternal). The predicate is "mitram" (friend). The adjective "sanātana" (eternal) may be understood to modify either "brahma" (the Absolute Truth), or "mitram" (friend). In this way the construction may be interpreted: "The eternal Absolute Truth is the friend of the inhabitants of Vrajabhūmi" or it may also be interpreted: "The Absolute Truth is the eternal friend of the inhabitants of Vrajabhūmi." An example of this may be seen in the sentence "manoramam suvarṇam idam kuṇḍalam jātam", where the adjective "manoramam" (beautiful) may be understood to modify either "suvarṇam" (gold),

or "kundalam" (earring). Interpreted in the first way, the sentence may be translated: "This earring is fashioned from beautiful gold", and interpreted in the second way the sentence may be translated: "This golden earring is beautiful". Both interpretations are possible.

In this verse both interpretations may be accepted simultaneously, and "sanātanam" may modify both "brahma" (the Absolute Truth) and "mitram" (friend) at the same time. Therefore we may say that "Śrī Kṛṣṇa is the eternal Absolute Truth", and we may also say that Śrī Kṛṣṇa, the Absolute Truth is the eternal friend of the inhabitants of Vrajabhūmi". If we wish to completely reject the second interpretation, and say that Śrī Kṛṣṇa is the eternal Absolute Truth, and He is only temporarily the friend of the inhabitants of Vrajabhūmi", we will create an interpretation that is hard for a reasonable person to accept. For this reason we may understand that this verse (by using the phrase "mitam sanātanam") affirms that the inhabitants of Vrajabhūmi are the eternal associates of Śrī Kṛṣṇa just as Rukmiṇī and the other intimate associates of the Lord are. Their relationship continuously exists in all three phases of time (past, present, and future).

Anuccheda 139

Text 1

aho astu tāvad eṣām nityam eva śrī-kṛṣṇa-maitrī-paramānandam anubhāvatām
bhāgyam, sampraty asmākam api tat kim api jātam ity āha

eṣām tu bhāgya-mahimācyuta tāvad astam
ekādaśaiva hi vyaṁ bata bhūri-bhāgāḥ
etat-dhṛṣīka-casakair asakṛt pibāmaḥ
sarvādayo 'ṅghry-udaja-madhv-amṛtāsavaṁ te

aho-Oh!; astu-there may be; tāvat-in that way; eṣām-of them; nityam-eternal;
eva-certainly; śrī-kṛṣṇa-of Śrī Kṛṣṇa; maitrī-of the friendship; parama-anandam-
transcendental bliss; anubhāvatām-experiencing; bhāgyam-good fortune;
samprati-at the present moment; asmākam-of us; api-also; tat-that; kim-api-
somewhat; jātam-produced; iti-thus; āha-he says; eṣām-of these residents of
Vṛndāvana; tu-indeed; bhāgya-mahima-the glories of their good fortune; acyuta-
O infallible Lord; tavat-as much as; astam-it may be; ekadasa-the presiding
deities of the senses such as Candra, etc.; eva-certainly; hi-indeed; vyaṁ-myself,
Lord Brahma; bata-oh; bhuri-bhagah-greatly fortunate; etat-hrsika-casakaih-
through the vessels of the senses; asakṛt-always; pibamah-we drink; sarva-
adayah-the deities headed by Sarva (Siva), etc.; anghri-udaja-of the lotus feet;
madhu-sweet; amṛta-asavam-the nectar; te-Your.

{ }After describing the good fortune of the residents of Vrajabhūmi, who are able to experience the transcendental bliss of eternal friendship with Śrī Kṛṣṇa,

Brahmā describes the auspicious condition that is attained even by him and the other demigods, Brahmā says (Śrīmad-Bhāgavatam 10.14.33):

"O infallible Lord, although the good-fortune of these inhabitants of Vrajabhūmi is beyond compare, even the demigods, such as Śiva, Candra, and myself have become greatly fortunate, for we always drink through our senses the honey-like nectar of Your lotus feet."*

Text 2

eka akhaṇḍita nityeti yāvat, sa bhāgya-mahimā bhāgya-māhātmyam eṣām tāvad astam samprati sarvādayaḥ daśa-dikpāla-devatā eva vayam bhūri-bhāgāḥ. parama-bhaktatvāt tesu mukhyatvāc ca sarvādayaḥ ity uktam. bhūri-bhāgatvam eva darśayati hṛṣīka-cāsakaiḥ cakṣur-ādi-lakṣaṇa-pāna-patraiḥ kṛtvā vayam apy etat sāksād eva yathā syāt tathā te tava aṅghri-udaja-madhv-amṛtāsavam asakṛt punaḥ punar ihāgatya pibāmaḥ iti. caraṇa-saundaryādikam evāti-manohāratvān madhv-āditayā tridhāpi rūpitam samāhāra-dvandvena. etat iti cāsyaiḥ va viśeṣaṇam. atra tuṣyatu-nyāyena śrī-vraja-vāsinām prākṛta-dehitva mato 'pi teṣām kāraṇair devatā-karṭṛka-bhogo na yujyate, asya ca nityatvāt ity atra śrī-śaṅkarācāryeṇa ca kāraṇa-pakṣasyaiḥ hi devatā, na bhokṛt-pakṣasya ity ātmana eva bhokṛtva-nirdharaṇāt.

eka-the word "eka"; akhaṇḍita-unbroken; nitya-eternal; iti-thus; yāvat-to that extent; saḥ-that; bhāgya-of the good fortune; mahimā-glorious; bhāgya-of the good fortune; māhātmyam-glorification; eṣām-of them; tāvad-as much as; astam-it may be; sampriti-at the present moment; sarva-adeyaḥ-the dieties headed by Śiva; daśa-ten; dik-pāla-protecting the directions; devatāḥ-demigods; eva-certainly; vayam-we; bhūri-bhāgāḥ-greatly fortunate; parama-bhaktatvāt-because of great devotion; tesu-among them; mukhyatvāt-primarily; ca-also; sarvā-dayaḥ-the word "sarvādayaḥ"; iti-thus; uktam-is said; bhūri-bhāgatvam-great good fortune; eva-certainly; darśayati-he reveals; hṛṣīka-cāsakaiḥ-through the vessels of the senses; cakṣuh-the eyes; ādi-beginning with; lakṣaṇa-characterized by; pāna-patraiḥ-with the drinking vessels; kṛtvā-having done; vayam-we; api-also; etat-this; sāksāt-directly; eva-certainly; yathā-just as; syāt-may be; tathā-in the same way; te-the word "te"; tava-means "Your"; aṅghri-udaja-of the lotus feet; madhu-sweet; amṛta-asavam-nectar; asakṛt-always; punaḥ-again; punaḥ-and again; iha-here; ihāgatya-having arrived; pibāmaḥ-we drink; iti-thus; caraṇa-of the lotus feet; saundarya-beauty; adikam-great; eva-certainly; ati-manohāratvāt-because of great beauty; madhu-āditayā-with sweetness and other good qualities; tridhā-in three ways; api-also; rūpitam-described; samāhāra-dvandvena-by a samahara-dvandva-samasa; etat-the word "etat"; iti-thus; ca-also; asya-of that; eva-certainly; va-or; viśeṣaṇam-modifying; atra-here; tuṣyatu-nyāyena-the example of "may he be pleased"; śrī-vraja-vāsinām-of the inhabitants of Vrajabhūmi; prākṛta-dehitva-mataḥ-the opinion of possessing material forms; api-even; teṣām-of them; kāraṇaiḥ-with the senses; devatā-karṭṛka-of the demigods; bhogah-enjoyment; na-not; yujyate-is engaged; asya-of Him; ca-also; nityatvāt-because of eternality; iti-thus; atra-here; śrī-śaṅkara-acāryeṇa-by

Śrīpāda Śaṅkarācārya; ca-also; kāraṇa-pakṣasya-of the senses; eva-certainly; hi-indeed; devatā-the demigods; na-not; bhokṭṛ-pakṣasya-of the enjoyers; iti-thus; ātmanah-of the self; eva-certainly; bhokṭṛtva-the condition of being the enjoyer; nirdharaṇāt-because of demonstration.

{ }In this verse the word "eka" means "unbroken" or "eternal", and the word "bhāgya-mahimā" means "the glorification of their good-fortune". "Sarvādayaḥ" means "the demigods (headed by Śiva) in charge of the ten directions". We may note that Lord Śiva is put at the head of all demigods because he is the greatest devotee of Lord Kṛṣṇa. The word "bhūri-bhāgyāḥ" indicates the good-fortune experienced by these demigods. The word "hr̥ṣīka-casakaiḥ" means "with the drinking vessels of the eyes and the other senses" and the word "te" means "Your". In the last part of the verse, Brahmā says: "We always drink the nectar of Your lotus feet". By using the three words "madu", "amṛta" and "asavam" which all mean "nectar", the sweetness and beauty of the Lord's lotus feet is described. These three words form a samāhāra-samāsa in order to indicate the limitless variety and amount of nectar present in the Lord's lotus feet. We may also note that the demonstrative pronoun "etat" (this) refers to the nectar of Lord Kṛṣṇa's lotus feet.

Someone may argue that because the demigods are the administrators of the affairs of the material senses of the living entities within the material world, we may conclude that they perceived the Lord through the senses of the residents of Vrajabhūmi, and this is what is meant by the phrase "hr̥ṣīka-casakaiḥ pibāmaḥ". This cannot be the case, for the inhabitants of Vrajabhūmi all have eternal spiritual forms, not under the jurisdiction of the material demigods. But even if we accept that the inhabitants of Vrajabhūmi had material senses, still, the demigods do not enjoy the activities of the senses of conditioned souls, or directly experience through those senses. This is confirmed by Śrīpāda Śaṅkarācārya in his commentary on Vedānta-sūtra (2.4.17) in the following words:

"The demigods are administrators of the the conditioned souls' senses. Only the individual living entities directly experience through their senses. The administrative demigods do not experience through the living entities senses."

Anuccheda 140

ataḥ pūrvam api tad astu me nātha sa bhūri-bhāgāḥ ity ādinā yat prārthitam, tad
etat evety āha
tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamāṅghri-rajo-'bhiṣekam yaj-jīvitam tu nikhilam bhagavān
mukundas
tv adyāpi yat-pada-rajāḥ śruti-mṛgyam eva

anena śrī-gokula-jama-lābhād eva tava pāda-niṣeva-lakṣaṇo yācito bhūri-bhāgāḥ
sadaiva setsyatīti sūcitam. tasmāt teṣām bhāga-dheyam kim varṇanīyam.

ataḥ pūrvam-before this; api-also; tat astu me nātha sa bhūri-bhāgāḥ iti ādinā-
in Śrīmad-Bhāgavatam 10.14.30:

tad astu me nātha sa bhūri-bhāgo

bhave 'tra vānyatra tu vā tiraścām yenāham eko 'pi bhavaj-janānām

bhūtvā nīseve tava pāda-pallavam

yat-what; prārthitam-is prayed for; tat etat-that; eva-certainly; iti-thus; āha-he
says; tat-therefore; bhuri-bhagyam-greatly fortunate; iha-here; janma-birth; kim
api-moreover; atavyam-in the forest of Vṛndāvana; yat-which; gokule-in Gokula;
api-even; katama-which of many; anghri-raja-by the dust of the feet; abhisekam-
smeared; yat-whose; jīvitam-life; tu-indeed; nikhilam-whole; bhagavan-the
Supreme Personality of Godhead; mukundah-Mukunda; tu-indeed; adya api-
even til now; yat-whose; pada-rajah-dust of the feet; sruti-mrgyam-sought by the
Vedas; eva-certainly; anena-by this; śrī-gokula-in Gokula; janma-birth; lābhāt-
from the attainment; eva-certainly; tava-Your; pāda-lotus feet; seva-the service;
lakṣaṇah-characterized by; yācitah-requested; bhūri-bhāgāḥ-great good fortune;
sada-always; eva-certainly; setsyati-may be; sūcitam-clearly; tasmāt-therefore;
teṣām-of them; bhāga-of good fortune; dheyam-gift; kim-what; varṇanīyam-is
able to be described.

{ }The exalted position of the inhabitants of Gokula is confirmed in the
following appeal spoken by Lord Brahmā to Śrī Kṛṣṇa (Śrīmad-Bhāgavatam
10.14.30-34):

"Therefore, my Lord, either in this life or wherever I may take my birth, even as
an animal or a bird, I pray that I may be so fortunate that I may be counted as one
of Your devotees. Wherever I may be, I pray that I may be engaged in the
devotional service of Your lotus feet."*

"My dear Lord, I am therefore not interested in either material opulences or
liberation. I am most humbly praying at Your lotus feet for You to please give me
any sort of birth within this Vṛndāvana forest so that I may be able to be favored
by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the
chance to grow just as the humble grass in this land, that will be a glorious birth
for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I
beg to be allowed to take birth outside the immediate area of Vṛndāvana so that
when the devotees go out they will walk over me. Even that would be a great
fortune for me. I am just aspiring for a birth in which I will be smeared by the dust
of the devotees' feet.*

"I can see that everyone here is simply full of Kṛṣṇa consciousness; they do not
know anything but Mukunda. All the Vedas are indeed searching after the lotus
feet of Kṛṣṇa."*

In these verses Brahmā requests a birth within the area of Vṛndāvana, because in
that way he may attain the good fortune of eternal devotional service to the lotus
feet of Śrī Kṛṣṇa. In these verses it is as if Brahmā had asked: "What can compare
to the good-fortune of taking birth within the area of Vṛndāvana?" By glorifying
the land and residents of Vṛndāvana in this way, Brahmā affirms that the residents
of Vṛndāvana are the eternal associates of Śrī Kṛṣṇa.

Anuccheda 141

Text 1

aho yeṣām bhaktyā bhavān api nityam ṛṇitām āpanno yeṣu ruddha ivāste ity āha
eṣām ghoṣa-nivāsinām uta bhavān kim deva rātetī naś
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayam muhyati
sad-veṣād iva pūtanāpi sa-kulā tvām eva devāpitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-prānāśayās tvat-kṛte

aho-Oh; yeṣām-of whom; bhaktyā-with devotion; bhavān-Your Lordship; api-also; nityam-eternally; ṛṇitām-the condition of a debtor; āpannah-have attained; yeṣu-among whom; ruddhah-obstructed; iva-as it were; aste-remain; iti-thus; āha-He says; eṣām-to these; ghoṣa-nivāsinām-residents of Vṛndāvana; uta-indeed; bhavān-Your Lordship; kim-what; deva-O Lord; rāta-will give; iti-considering thus; naḥ-my; cetaḥ-mind; viśva-phalāt-from the supreme source of all benedictions; phalam-reward; tvat-aparam-other than You; kutra-where; api-indeed; ayam-this; muhyati-bewilders; sat-veṣāt-by dressing as Your devotee; iva-indeed; pūtanā-Pūtanā; api-even; sa-kulā-along with other members of her family such as Aghāsura; tvam-You; eva-certainly; deva-O Lord; apitā-obtained; yat-whose; dhāma-homes; artha-wealth; suhṛt-friends; priya-dear ones; ātmā-bodies; tanaya-children; prānā-lives; āśayaḥ-thoughts; tvat-kṛte-dedicated to You.

{ }In the next verse (Śrīmad-Bhāgavatam 10.14.35), Brahmā explains that Śrī Kṛṣṇa is greatly indebted to the residents of Vṛndāvana for their pure devotional service. Because of this unpayable debt, Śrī Kṛṣṇa thinks He must eternally remain among the residents of Vṛndāvana and accept their devotional service. Brahmā says:

"My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vṛndāvana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vṛndāvana. I think of how You are so kind, so magnanimous, that even Pūtanā, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghāsura and Bakāsura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vṛndāvana have given You everything: their homes, wealth, friends, dear ones, bodies, children, lives and minds. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to

Pūtanā! I surmise that You shall ever remain a debtor to the residents of Vṛndāvana, being unable to repay their loving service."*

Text 2

satām śuddha-cittānām dhatri-ādi-janānām iva veṣāt. tasmāt anādi-kalpa-paramparāgatavād avatārata evaivaṁ prāptatvena tair ekair eva bhakti-ruddhatvāt sanātanam mitram ity evam sādhuḥkṛtam. tataś ca tad-bhūri-bhāgyam ity ādikam api sādhu eva prārthitam iti bhāvaḥ.

satām-the word "satām"; śuddha-cittānām-with pure hearts; dhatri-of the mother; ādi-beginning with; janānām-of the residents of Vṛndāvana; iva-indeed; veṣāt-by external appearance; tasmāt-from that; anādi-without beginning; kalpa-of kalpas; parampara-series; agatavāt-because of the passing; avatāratah-from the incarnations; eva-certainly; evam-in this way; prāptatvena-by attainment; tair-by them; ekair-one by one; eva-certainly; bhakti-of devotional service; ruddhatvāt-because of being filled; sanātanam-eternal; mitram-friend; iti-thus; evam-in this way; sādhu-properly; uktam-said; tataś-therefore; ca-also; tat-bhūri-bhāgyam iti ādikam-Śrīmad-Bhāgavatam 10.14.34; api-also; sādhu-properly; eva-certainly; prārthitam-requested; iti-thus; bhāvaḥ-the meaning.

{ }In this verse the word "sad-veṣāt" means "appearing like Mother Yaśodā and the other pure-hearted devotees of Vṛndāvana". Because each of the residents of Vṛndāvana loves Śrī Kṛṣṇa with great intensity, therefore they have attained His association from time immemorial. Śrī Kṛṣṇa is their eternal friend (sanātanam mitram) and therefore they are extremely fortunate (tad-bhūri-bhāgyam). By praying for a birth in the land of Vṛndāvana, Brahmā has spoken properly. This is a very good request.

Anuccheda 142

Text 1

nanv eṣām manuṣyāntaravad rāgādikam dṛṣyate, katham tarhi svayaṁ bhagavato nitya-parikaratvam? tatra kaimutyenāha

tāvad rāgādayaḥ stenās
tāvat kārā-gṛham gṛham
tāvan moho 'nghri-nigaḍo
yāvat kṛṣṇa na te janāḥ

nanu-is it not so?; eṣām-of them; manuṣya-antara-vat-just like ordinary

conditioned souls; rāga-adikam-material attachments; drśyate-are observed; katham-how is it possible; tarhi-then; svayam bhagavatah-of the Supreme Personality of Godhead; nitya-parikaratvam-the condition of being eternal associates; tatra-in this connection; kaimutyena-how much more so; aha-he says; tāvat-so long; rāga-ādayaḥ-material attachments and so on; stenāḥ-thieves; tāvat-so long; kārā-gr̥ham-a prison house; gr̥ham-one's home; tāvat-so long; mohaḥ-illusion; aṅghri-nigaḍaḥ-a fetter on the legs; yāvat-as long as; kṛṣṇa-O my dear Lord Kṛṣṇa; na-are not; te-Your; janāḥ-devotees.

{ }Someone may object, saying that the residents of Vṛndāvana are ordinary householders and conditioned souls, for they manifest all the ordinary material attachments to family and home that are manifested by ordinary creatures. They are not great sages or renounced sannyāsīs. How is it possible, therefore, that they are eternal associates of the Supreme Personality of Godhead.

In order to answer this objection, Brahmā replies that because the residents of Vṛndāvana are immersed in love for Kṛṣṇa, they cannot be at all encumbered by material desires or attachments as the conditioned souls are. Brahmā explains this in the next verse, where he contrasts the condition of the materially contaminated living entities with that of the pure devotees of Vṛndāvana. Brahmā says (Śrīmad-Bhāgavatam 10.14.36):

"My Lord, I can understand that the superexcellent service of the residents of Vṛndāvana is due to their engaging all natural instincts in Your service. It is said that attachments for material objects are like thieves which steal away the valuable time of the living entity. The material illusions of such attached persons are like shackles which bind him by the legs to his house and paraphernalia which become no more than a prisonhouse for him. But this is only the case for persons who are not in Kṛṣṇa consciousness. In the case of the residents of Vṛndāvana, such obstructions as attachment for hearth and home are non-existent. Because their attachment has been converted to You, and their home has been converted into a temple because You are always there, and because they have forgotten everything for Your sake, there is no impediment. For a Kṛṣṇa conscious person, there is no such thing as impediments in hearth and home. Nor is there illusion."*

Text 2

stenāḥ puruṣa-sāra-hāraḥ. anyeṣāṃ prākṛta-janānām api tāvat eva rāgādayaḥ caurādayo bhavanti, yāvat te janās te tava na bhavanti, sarvato-bhāvena tvayy ātmānam na samarpayanti, samarpite cātmani teṣāṃ rāgādayo 'pi tvan-niṣṭhā eveti rāgādīnām prākṛtatvābhāvān na caurādītvam, praty uta paramānandarūpatvam evety arthaḥ.

stenāḥ-the word "stenāḥ; puruṣa-sāra-hāraḥ-means "stealing that which is of value to the living entities; anyeṣāṃ-of others; prākṛta-materialistic; janānām-persons; api-also; tāvat-to that extent; eva-certainly; rāga-ādayaḥ-material attachments; caura-ādayaḥ-thieves; bhavanti-are; yāvat-as long; te-they; janāḥ-

devotees; sarvatah-bhāvena-in all respects; tvayi-to You; ātmānam-themselves; na-do not; samarpayanti-offer; samarpite-offered; ca-and; atmani-when the self; teṣām-of them; rāga-adayah-material attachments; prākṛtatva-abhavāt-because of being non-material; na-not; caura-adi-tvam-the condition of being thieves; prati uta-on the contrary; parama-transcendental; ananda-bliss; rūpatvam-consisting of; eva-certainly; iti-thus; arthaḥ-the meaning.

{ }In this verse Brahmā explains that as long as one does not completely surrender himself at the lotus feet of Lord Kṛṣṇa, or in other words, as long as one remains a non-devotee materialist, his material attachments will act as thieves (stenaḥ), stealing away the valuable opportunity offered in the human form of life. On the other hand, if one becomes devoted to Lord Kṛṣṇa, and offers himself with love at the Lord's lotus feet, then his so-called material attachments to home and hearth do not remain material in nature, but become spiritualized because of being engaged in the Lord's service in Kṛṣṇa consciousness. Such so-called material attachments do not act as thieves, but on the contrary, they are a source of transcendental happiness for the devotees.

Text 3

tathaiva prārthitam śrī-prahlādena

yā prītir avivekānām
viṣayeṣv anapāyinī
tvam anusmarataḥ sā me
hṛdayān māpasarpatu iti.

tatha-in the same way; prārthitam-prayed; śrī-prahlādena-by Prahlāda Mahārāja; yā-which; prītiḥ-attachment; avivekānām-of the foolish conditioned souls; viṣayeṣu-in the objects of the senses; anapāyinī-constant; tvam-You; anusmarataḥ-remembering; sā-that; me-my; hṛdayāt-from the heart; ma-may not; apasarpatu-appear; iti-thus.

{ }This is described by Prahlāda Mahārāja in the following prayer (Viṣṇu Purāṇa 1.20.19):

"The foolish materialists take great delight in the contact of the senses with the sense-objects. O Lord, I pray that that same attachment may be manifested towards You. That I may always remember You and perceive You with my senses. May the attachment to You never leave my heart."*

Text 4

ato yadi sādhakānām eva vārtā, tadā kim vaktavyam, nityam eva tādrṣa-

priyatvena satām śrī-gokula-vāsinām eveti. ittham evoktam

iti nandādayo gopāḥ
kṛṣṇa-rāma-kathām mudā
kurvanto ramamāṇāś ca
nāvindan bhava-vedanām

atah-therefore; yadi-if; sādhakānām-of the great devotees who have completely surrendered to Lord Kṛṣṇa; eva-certainly; vārtā-description; tadā-then; kim-what?; vaktavyam-more need be said; nityam-eternally; eva-certainly; tādṛśa-priyatvena-dear to Lord Kṛṣṇa; satām-of the saintly devotees; śrī-gokula-vāsinām-of the residents of Gokula; eva-certainly; iti-thus; ittham-in this way; eva-certainly; uktam-it is said; iti-in this way; nanda-ādayaḥ-all the cowherd men, headed by Nanda Mahārāja; gopāḥ-cowherd men; kṛṣṇa-rāma-kathām-narration of incidents in connection with Bhagavān Kṛṣṇa and Rāma; mudā-in great transcendental pleasure; kurvantaḥ-doing that; ramamāṇaḥ ca-enjoyed life and increased their affection for Kṛṣṇa; na-not; avindan-perceived; bhava-vedanām-the tribulations of material existence.

{ }If Prahlāda Mahārāja and other great devotees who have completely surrendered to the Supreme Lord may remain in family life, apparently attached to family and home, then why should anyone think that simply because the residents of Vṛndāvana are householders, and not renounced sannyāsīs, therefore they cannot be eternal associates of the Lord? The residents of Vṛndāvana are eternally dear to Lord Kṛṣṇa, and they are perfectly situated in the highest platform of spiritual happiness free from all contact of the material energy. This is described in the following statement of Śrīla Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.11.58):

"In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations."*

Text 5

bhavanty asminn iti bhāvaḥ prapañcaḥ. yadyapi prapañca-janeṣv abhivyaktas te tathāpi tat-sambandhinī yā vedana viṣaya-duḥkhādi-jñānam tam nāvindan ity arthaḥ. vedana jñāna-pīdayoḥ iti kośa-jñāḥ.

bhavanti-there are; asmin-in this; iti-thus; bhāvaḥ-the word "bhavaḥ"; prapañcaḥ-means "material existence"; yadyapi-although; prapañca-janeṣu-among the conditioned souls; abhivyaktah-manifested; te-they; tathāpi-nevertheless; tat-sambandhinī-in relation to that; yā-which; vedana-the word "vedana"; viṣaya-from the material sense-objects; duḥkha-adi-happiness and distress; jñānam-awareness; tam-that; na-did not; avindan-find; iti-thus; arthaḥ-the meaning; vedana-the word "vedana"; jñāna-means "knowledge"; pīdayoḥ-or "suffering"; iti-thus; kośa-jñāḥ-according to the dictionary definition.

{ }In this verse the word "bhava" means "material existence", and "vedana" means "awareness of material happiness and distress". We may note in this regard that the dictionary definition of "vedana" is:

"The word 'vedana' means 1. knowledge, or 2. suffering".

Although apparently situated in the material world as ordinary conditioned souls, the residents of Vṛndāvana were completely free from the bondage of material existence. They did not suffer any of the distresses of material life.

Sarva-samvādinī Comment (Anucchedas 139-142)

Text 1

tad etam api paripātim paścād vidhāyāha

eṣām tu bhāgya-mahimacyuta tāvad astam
ekādaśaiva hi vyaṁ bata bhūri-bhāgāḥ
etat-dhṛṣika-caṣakair asakṛt pibāmaḥ
śarvādayo 'ṅhry-udaja-madhv-amṛtāsavaṁ te

tat-therefore; etat-this; api-also; paripātim-arrangement; paścāt-afterwards; vidhāya-giving; āha-he said; eṣām-of these residents of Vṛndāvana; tu-indeed; bhāgya-mahima-the glories of their good fortune; acyuta-O infallible Lord; tāvad-as much as; astam-it may be; ekādaśa-the presiding deities of the senses such as Candra, etc.; eva-certainly; hi-indeed; vyaṁ-myself, Lord Brahmā; bata-oh; bhūri-bhāgāḥ-greatly fortunate; etat-dhṛṣika-casakaiḥ-through the vessels of the senses; asakṛt-always; pibāmaḥ-we drink; śarva-ādayaḥ-the deities headed by Śarva (Śiva), etc.; aṅhry-udaja-of the lotus feet; madhu-sweet; amṛta-asavam-the nectar; te-Your.

{ }Brahmā explains (Śrīmad-Bhāgavatam 10.14.33-36):

"My dear Lord, no one can actually appreciate the good fortune of these residents of Vṛndāvana. We are all demigods, controlling deities of the various senses of the living entities, and we are proud of enjoying such privileges, but actually there is no comparison between our position and the position of these fortunate residents of Vṛndāvana because they are actually relishing Your presence and enjoying Your association by dint of their activities. We may be proud of being controllers of the senses, but here the residents of Vṛndāvana are so transcendental that they are not under our control. Actually they are enjoying the senses through service to You. I shall therefore consider myself fortunate to be given a chance to take birth in this land of Vṛndāvana in any of my future lives."*

Text 2

tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamāṅghri-rajabhisekam
yaj-jīvitam tu nikhilam bhagavan mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva

tat-therefore; bhūri-bhāgyam-greatly fortunate; iha-here; janma-birth; kim api-moreover; aṭavyām-in the forest of Vṛndāvana; yat-which; gokule-in Gokula; api-even; katama-which of many; aṅghri-rajah-by the dust of the feet; abhisekam-smeared; yat-whose; jīvitam-life; tu-indeed; nikhilam-whole; bhagavan-the Supreme Personality of Godhead; mukundaḥ-Mukunda; tu-indeed; adya api-even til now; yat-whose; pada-rajah-dust of the feet; śruti-mṛgyam-sought by the Vedas; eva-certainly.

{ }My dear Lord, I am therefore not interested in either material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet.*

"I can see that everyone here is simply full of Kṛṣṇa consciousness; they do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Kṛṣṇa."*

Text 3

ity atra yatravātīrṇāḥ śrī-bhagavān tatra iha śrī-mathurā-maṇḍale, tatra apy aṭavyām śrī-vṛndāvane, tatrāpi śrī-gokule. katham-bhūtam janma? atra ṭikā ca gokula-vāsinām madhye 'pi 'katamasya' yasya kasyāpy 'aṅghri-rajāsābhisekāḥ' yasmims tat ity eṣā.

iti-thus; atra-here; yatra-where; avatīrṇāḥ-descended; śrī-bhagavān-the Supreme Personality of Godhead; tatra-there; iha-here; śrī-mathurā-maṇḍale-in the district of Mathurā; tatra-there; api-also; aṭavyām-in the forest; śrī-vṛndāvane-in Vṛndāvana; tatra-there; api-also; śrī-gokule-in Gokula; katham-bhūtam-what kind?; janma-of birth; atra-here; ṭikā-the commentary of Śrīdhara Svāmī; ca-also; gokula-vāsinām-of the residents of Gokula; madhye-in the midst; api-also; katamasya-of someone; yasya-of whom; kasya-of a certain; api-even; aṅghri-of the lotus feet; rajāsā-by the dust; abhisekāḥ-sprinkling; yasmin-in

which; tat-that; iti-thus; eṣā-the commentary.

{ }In this verse the word "iha" (here) means "in the district of Mathurā, where the Supreme Personality of Godhead descended. "Apy aṭavyām śrī-gokule" means "in the forest of Vṛndāvana". What kind of birth does Brahmā pray to get? Śrīdhara Svāmī explains in his commentary:

"Brahmā prays for any kind of birth in Vṛndāvana where he may be able to become sprinkled by the dust of the lotus feet of the residents of Vṛndāvana."

Text 4

eṣām ghoṣa-nivāsinām uta bhavān kim deva rātetī naś
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayam muhyati
sad-veṣād iva pūtanāpi sa-kulā tvām eva devāpitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-prānāśayās tvat-kṛte

ity atra rātā dātā; tvat tvattaḥ āyat itas tato gacchat.

eṣām-to these; ghoṣa-nivāsinām-residents of Vṛndāvana; uta-indeed; bhavān-Your Lordship; kim-what; deva-O Lord; rāta-will give; iti-considering thus; naḥ-my; cetaḥ-mind; viśva-phalāt-from the supreme source of all benedictions; phalam-reward; tvat-aparam-other than You; kutra-where; api-indeed; ayam-this; muhyati-bewilders; sat-veṣāt-by dressing as Your devotee; iva-indeed; pūtanā-Pūtanā; api-even; sa-kulā-along with other members of her family such as Aghāsura; tvam-You; eva-certainly; deva-O Lord; apitā-obtained; yat-whose; dhāma-homes; artha-wealth; suhṛt-friends; priya-dear ones; ātmā-bodies; tanaya-children; prāṇā-lives; āśayaḥ-thoughts; tvat-kṛte-dedicated to You; iti-thus; atra-here; rātā-the word "rātā"; dātā-means "giver"; tvat-the word "tvat"; tvattaḥ-means "from you"; āyat-the word "āyat"; itaḥ-from there; tataḥ-from there; gacchat-going.

{ }My Lord, sometimes I am puzzled as to how Your Lorship will be able to repay, in gratitude, the devotional service of these residents of Vṛndāvana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vṛndāvana. I think of how You are so kind, so magnanimous, that even Pūtanā, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghāsura and Bakāsura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vṛndāvana have given You everything: their bodies, their minds, their love, their homes. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Pūtanā! I surmise that You shall ever remain a debtor to the residents of Vṛndāvana, being unable to repay their loving service."*

In this verse "ratā" means "giver" and "tvat" means "from You".

Text 5

tāvad rāgādayaḥ stenās
tāvat kārā-grham grham
tāvan mohō 'nghri-nigaḍo
yāvat kṛṣṇa na te janāḥ

tāvat-so long; rāga-ādayaḥ-material attachments and so on; stenāḥ-thieves;
tāvat-so long; kārā-grham-a prison house; grham-one's home; tāvat-so long;
mohaḥ-illusion; aṅghri-nigaḍaḥ-a fetter on the legs; yāvat-as long as; kṛṣṇa-O my
dear Lord Kṛṣṇa; na-are not; te-Your; janāḥ-devotees.

{ }My Lord, I can understand that the superexcellent service of the residents of Vṛndāvana is due to their spontaneously engaging all natural instincts in Your service. It is said that attachment for material objects and home is due to illusion, which makes a living entity conditioned in the material world. But this is only the case for persons who are not in Kṛṣṇa consciousness. In the case of the residents of Vṛndāvana, such obstructions, as attachment to hearth and home, are nonexistent. Because their attachment has been converted unto You, and their home has been converted into a temple because You are always there, and because they have forgotten everything for Your sake, there is no impediment. For a Kṛṣṇa conscious person, there is no such thing as impediments in hearth and home. Nor is there illusion.*

Text 6

antar-grha-gatāḥ kāścid
gopyo 'labdha-vinirgamāḥ
kṛṣṇam tad-bhavanā-yuktā
dadhyur milita-locanāḥ

antaḥ-within; grha-the house; gatāḥ-gone; kāścit-some; gopyaḥ-gopīs;
alabdha-without attaining; vinirgamāḥ-exit; kṛṣṇam-Kṛṣṇa; tat-bhavanā-yuktāḥ-
meditating on; dadhyuh-milita-locanāḥ-closed their eyes.

{ }This is also described in the following verses (Śrīmad-Bhāgavatam 10.29.9-16):

"Some of the gopīs were factually detained from going to Kṛṣṇa by their husbands and were locked up by force within their rooms. Being unable to go to Kṛṣṇa, they began to meditate upon His transcendental form by closing their eyes.

They already had the form of Kṛṣṇa within their minds.*

Text 7

duḥsaha-preṣṭha-viraha-
tīvra-tāpa-dhutāsubhaḥ
dhyāna-praptācyutāśleṣa-
nirvṛtyā kṣīṇa-maṅgalāḥ

duḥsaha-difficult to bear; preṣṭha-from the beloved; viraha-separation; tīvra-sever; tāpa-by pain; dhuta-cleansed; aśubhaḥ-all inauspicious things; dhyāna-meditation; prapta-attained; acyuta-of the infallible Personality of Godhead; aśleṣa-of the embrace; nirvṛtyā-by the happiness; kṣīṇa-diminished; maṅgalāḥ-auspicious reactions of material pious activities.

{ }"If they had been bound by fruitive action, they were fully freed from the reaction of karma by constant meditation on Kṛṣṇa. Their severe painful yearnings caused by their not being able to see Kṛṣṇa freed them from all sinful reactions, and their ecstasy of transcendental love for Kṛṣṇa in His absence was transcendental to all their reactions of material pious activities.*

Text 8

tam eva paramātmānam
jāra-buddhyāpi saṅgataḥ
juhur guṇamayam deham
sadyaḥ prakṣīṇa-bandhanāḥ

tam-Him; eva-certainly; parama-atmānam-the Supreme Soul; jāra-of a paramour; buddhya-with the conception; api-even; saṅgataḥ-by the contact; juhuh-they abandoned; guṇamayam-consisting of the three modes of nature; deham-body; sadyaḥ-immediately; prakṣīṇa-bandhanāḥ-free from bondage.

{ }"All the gopīs who concentrated their minds on Kṛṣṇa in the spirit of paramour love became fully uncontaminated from all the fruitive reactions of material nature, and some of them immediately gave up their material bodies developed under the three modes of material nature.*

Text 9

śrī-parīkṣid uvāca

kṛṣṇam viduḥ param kāntam
na tu brahmatayā mune
guṇa-pravāhoparāmās
tāsām guṇa-ghiyām katham

śrī-parīkṣit uvāca-Mahārāja Parīkṣit said; kṛṣṇam-Kṛṣṇa; viduḥ-they understood; param-supreme; kāntam-lover; na-not; tu-but; brahmatayā-as the Supreme Personality of Godhead; mune-O sage; guṇa-pravāha-uparāmāh-free from the influence of the modes of material nature; tāsām-of them; guṇa-dhiyām-with material conceptions; katham-how is it possible?

{ }"Mahārāja Parīkṣit heard Śukadeva Gosvāmī explain the situation of the gopīs who assembled with Kṛṣṇa in the rāsa dance. When he heard that some of the gopīs, simply by concentrating on Kṛṣṇa as their paramour, became freed from all contamination of material birth and death, he said: The gopīs did not know that Kṛṣṇa is the Supreme Personality of Godhead. They accepted Him as a beautiful boy and considered Him to be their paramour. So how was it possible for them to get freed from the material condition just by thinking of a paramour?'"*

Text 10

śrī-śuka uvāca

uktam purāstad etam te
caidyah siddhim yathā gatāḥ
dviṣann api hr̥ṣikeśam
kim utādhokṣaja-priyaḥ

śrī-śukah uvāca-Śrī Śukadeva Gosvami said; uktam-explained; purāstat-before; etam-this; te-to you; caidyah-Śiśupāla; siddhim-perfection; yathā-just as; gatāḥ-attained; dviṣan-hating; api-although; hr̥ṣikeśam-Lord Kṛṣṇa; kim uta-what to speak?; adhokṣaja-of the Supreme Lord; priyaḥ-the dear devotees.

{ }"On hearing this question of Mahārāja Parīkṣit, Śukadeva Gosvāmī replied: My dear King, your question is already answered, even before this incident.*

"Śiśupāla was always envious of Kṛṣṇa, and because of his envy Kṛṣṇa killed him. Since Kṛṣṇa is the Supreme Personality of Godhead, Śiśupāla gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Kṛṣṇa, then what to speak of the gopīs who are so dear to Kṛṣṇa and always thinking of Him in love? There must be some difference between the enemies and the friends. If Kṛṣṇa's enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopīs are freed and with Him.*

Text 11

nṛṇām niḥśreyasārhāya
vyaktir bhagavato nṛpa
avyayasyāprameyasya
nirguṇasya gunātmanaḥ

nṛṇām-of the conditioned souls; niḥśreyasa-arthāya-for the benefit; vyaktih-manifestation; bhagavatah-of the Supreme Personality of Godhead; nṛpa-O king; avyayasya-imperishable; aprameyasya-unlimited; nirguṇasya-free from the modes of material nature; guna-atmanaḥ-the origin of all qualities.

{ }"Kṛṣṇa is not an ordinary person. He is the Supreme Personality of Godhead, full of all spiritual qualities. He appears in this material world out of His causeless mercy, in order to benedict the conditioned souls, and whenever He appears, He appears as He is without change.*

Text 12

kāmam krodham bhayam sneham
aikyam sauhṛdam eva ca
nityam harāu vidadhato
yānti tan-māyatām hi te

kāmam-lust; krodham-anger; bhayam-fear; sneham-love; aikyam-oneness; sauhṛdam-friendship; eva-certainly; ca-also; nityam-eternally; harāu-in relation to Lord Kṛṣṇa; vidadhatah-those who place; yānti-attain; tat-māyatām-the same nature as His; hi-certainly; te-they.

{ }"If one somehow or other becomes attached to Kṛṣṇa or attracted to Him, either because of His beauty, quality, opulence, fame, strength, renunciation or knowledge, or even through lust, anger or fear, or affection or friendship, then one's salvation and freedom from material contamination is assured.*

Text 13

na caiva vismayaḥ kāryo
bhavatā bhagavaty aje
yogeśvareśvare kṛṣṇe
yata etad vimucyate.

na-not; ca-also; eva-certainly; vismayaḥ-astonishment; kāryah-result; bhavatā-by you; bhagavati-in relation to the Supreme Personality of Godhead; aje-unborn; yoga-īśvara-of the masters of the yoga system; īśvare-the controller;

kṛṣṇe-Lord Kṛṣṇa; yatah-from which; etat-therefore; vimucyate-liberated.

{ }"Rest assured that one attracted by Kṛṣṇa attains liberation from material bondage because Kṛṣṇa is the transcendental master of all mystic power. There is nothing surprising about this."*

Note: The main text of the Sandarbha is resumed at this point.

Anuccheda 143

Text 1

tarhi katham gokule prapañcavd bhānam lokānām bhavati tatrāha

prapañcam niṣprapañco 'pi
viḍambayasi bhū-tale
prapanna-janatānanda-
sandoham prathitum prabho

tarhi-then; katham-how is it; gokule-in Gokula; prapañcavat-like the material world; bhānam-appearance; lokānām-of the residents; bhavati-is; tatra-in this connection; aha-he says; prapañcam-material activities; niṣprapañcaḥ-not material; api-although; viḍambayasi-You imitate; bhū-tale-on the surface of the earth; prapanna-surrendered; janatā-of Your devotees; ānanda-of the transcendental bliss; sandoham-the volume; prathitum-to increase; prabho-O my Lord.

{ }Someone may say that if the residents of Vṛndāvana are free from the bondage of material existence, then why do they seem like ordinary inhabitants of the material world. In order to answer this objection, Brahmā explains that the appearance and activities of both Śrī Kṛṣṇa and the residents of Vṛndāvana are spiritual, only superficially do they appear to be material. Brahmā said (Śrīmad-Bhāgavatam 10.14.37):

"My dear Lord Kṛṣṇa, I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthrall them with more loving service by Your transcendental presence. In Vṛndāvana there is no distinction between material and spiritual because everything is dedicated to Your loving service. My dear Lord, Your Vṛndāvana pastimes are simply to enthrall Your devotees. If someone takes Your Vṛndāvana pastimes to be material, he will be misled."*

Text 2

prapañcātīto 'pi tvam bhū-tale sthitam prapañcam viḍambayasi svayam anena prastutena gokulea-rūpeṇānukaroṣi. vastutas tu śrī-gokula-rūpam idam tava svarūpaṁ prapañcavad eva bhāti. na tu prapañca-rūpam eveti tātpariyam. tadvac ca bhānam kim artham? tatrāha prapanna iti. tādrśa-laukikākāra-līlayaiva hi prapanna-jana-vṛndasya pramānando bhavatīty etad artham. tasmāt sādḥuktam aho bhāgyam.

prapañca-the material world; atitah-beyond; api-although; tvam-You; bhū-tale-on the earth; sthitam-situated; prapañcam-the activities of ordinary creatures; vidambayasi-You imitate; svayam-personally; anena-by this; prastutena-glorified; gokula-rupena-by the form of a cowherd boy in Gokula; anukarosi-You imitate; vastuteh-in truth; tu-but; sri-gokula-rupam-form of a cowherd boy in Gokula; idam-this; tava-Your; svarupam-original form; prapanca-cavat-superficially appearing like an ordinary person; eva-certainly; bhāti-is manifest; na-not; tu-but; prapanca-composed of the five material elements; rupam-form; eva-certainly; iti-thus; tatpariyam-the meaning; tadvac-in that way; ca-also; bhānam-appearance; kim artham-what is the reason?; tatra-in this matter; aha-he says; prapanna iti-the phrase beginning with the word "prapanna"; tādrśa-like that; laukika-material; akāra-form; līlaya-and pastimes; eva-certainly; hi-indeed; prapanna-jana-vṛndasya-of the surrendered devotees; parama-anandah-transcendental bliss; bhavati-is; iti-thus; etad artham-this is the meaning; tasmāt-therefore; sādḥu-properly; uktam-it is said; aho-Oh; bhāgyam-good fortune; iti-adi-in the verse beginning; brahma-spoken by Brahma; sri-bhagavantam-to the Supreme Personality of Godhead.

{ }In this verse Brahmā explains that Śrī Kṛṣṇa is beyond the touch of the material energy, and He imitates the form and activities of the ordinary living entities in the material world, appearing as a small cowherd boy in Gokula. Even though this is true, still the form of Śrī Kṛṣṇa, the small cowherd boy in Gokula, is not a temporary manifestation of the Supreme Lord for a particular purpose, but rather it is the original feature of the Supreme Personality of Godhead. In other words, the form of Śrī Kṛṣṇa is the original form of God, and is not made of the five material elements, but is completely spiritual.

Someone may ask: Why does the Supreme Lord appear in this way as a small child? To this question the following answer may be given: Lord Kṛṣṇa seems like an ordinary child, and performs activities that seem like those of an ordinary child, in order to grant transcendental bliss to the devotees who become His associates. In other words, they become charmed and pleased by the Lord's apparently ordinary activities. Because these devotees are so intimately associated with the Lord in this way, Brahmā praised them in the verse beginning with the words "aho bhāgyam" (quoted in Anuccheda 138, Text 1).

Anuccheda 144

Text 1

ata evāha

tāsām avirataṁ kṛṣṇe
kurvatīnām sutekṣaṇam
na punaḥ kalpate rājan
saṁsāro 'jñāna-sambhavaḥ

atah eva-therefore; aha-he said; tāsām-of all of them (of all the gopīs); aviratam-constantly; kṛṣṇe-unto Lord Kṛṣṇa; kurvatīnām-making; suta-īkṣaṇam-as a mother looks upon her child; na-never; punaḥ-again; kalpate-can be imagined; rājan-O King Parīkṣit; saṁsāraḥ-the material bondage of birth and death; ajñāna-sambhavaḥ-which is to be accepted by foolish persons ignorantly trying to become happy.

{ }Although superficially appearing as ordinary householders, the residents of Vṛndāvana remained always free from all material contamination. This is confirmed in the following statement of Śrīla Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.6.40):

"For that Personality of Godhead, the gopīs always felt maternal love, and Kṛṣṇa sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopīs were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies."*

Text 2

tāsām śrī-gopa-pura-strīṇām saṁsāraḥ saṁsāritvaṁ prapañcikatvaṁ na punaḥ kalpate, na tu ghaṭate, kintv aprapañcikatvaṁ eva ghaṭata ity arthaḥ; yato 'sau ajñāna-sambhavaḥ. tāsām tu kathaṁ-bhūtānām? ajñāna-tamaḥ-sūryasya jñānasyopari-virājamāno yaḥ premā tasyāpy upari virājamānaṁ yat sutekṣaṇam putra-bhāvo vātsalyābhidhaḥ premā tadeva, tatrāpi aviratam nityam anādita eva śrī-kṛṣṇe kurvatīnām iti. śrī-śukaḥ.

tāsām-the word "tāsām (of them)"; śrī-gopa-pura-strīṇām-refers to the gopīs of Vrajabhūmi; saṁsārāḥ-the word "saṁsāraḥ"; saṁsāritvaṁ prapañcikatvaṁ-means "material existence"; na-never; punaḥ-again; kalpate-can be imagined; na-never; tu-certainly; ghaṭate-may occur; kintu-however; aprapañcikatvaṁ-freedom from material entanglement; eva-certainly; ghaṭate-occurs; iti-thus; arthaḥ-the

meaning; yataḥ-because; asau-this; ajñāna-sambhavaḥ-which is to be accepted by foolish persons ignorantly trying to become happy; tāsām-of them; katham-bhūtānām-how may they be described?; ajñāna-of ignorance; tamaḥ-the darkness; sūryasya-of the sun for illuminating; jñānasya-of knowledge; upari-above; virājamānah-manifested; yaḥ-which; premā-love of God; tasya-that; api-even; upari-above; virājamānam-manifest; yat-which; suta-ikṣaṇam-glance of a mother upon her child; putra-of the child; bhāvaḥ-conception; vātsalya-vātsalya-rasa; abhidhaḥ-named; premā-love of God; tat-that; eva-certainly; tatrāpi-nevertheless; aviratam-the word "aviratam"; nityam-means "constantly"; anāditah-without beginning; eva-certainly; śrī-kṛṣṇe-unto Lord Kṛṣṇa; kurvatīnām-making; iti-thus; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvāmī.

{ }In this verse the word "tāsām" (of them) refers to the gopīs of Vrajabhūmi, and the word "saṁsāraḥ" means "material existence". The phrase "na punaḥ kalpate" means "one should never think that the gopīs returned to this material world, for they were always situated in the transcendental position,

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aloof from the contact of the material energy". Material existence is a condition imposed upon those who are ignorant (ajñāna-sambhavaḥ), but because the gopīs were always enlightened by pure Kṛṣṇa consciousness, they remained always free from the darkness of material existence. Although the brilliant sun of transcendental knowledge destroys the darkness of material existence, the exalted state of love of Godhead is situated on a platform above the condition of transcendental knowledge. The intimate love of the gopīs for Kṛṣṇa in the mood of parental love (vātsalya-rasa) is a very exalted condition, superior to ordinary love of God. The gopīs are eternally situated in in that condition of intense love of Kṛṣṇa (aviratam śrī-kṛṣṇe kurvatinām). Because in this verse Śukadeva Gosvāmī has used the word "aviratam" (eternally), we should understand that the relationship of the gopīs with Kṛṣṇa is eternal and beginningless. The gopīs are also, therefore, eternal associates of Śrī Kṛṣṇa.

Anuccheda 145

yasmād eva śrī-gopādīnam tadya-nitya-parikaratvam tadmād etat prakaraṇam
tv asiddha-dehānām sādḥaka-cām kāsāñcid apekṣayā. yadvaitad-abhiprāyam, ta
ca, antar-gr̥ha-gatāḥ, ity ādikam na caiva vismayah kāryah ity ādy-antam.

yasmat-because; eva-certainly; śrī-gopā-adīnām-of the cowherd men, gopīs,
and other inhabitants of Vṛdāvana; tadyā-of Lord Kṛṣṇa; nitya-eternal;
parikaratvam-the status of associates; tasmāt-therefore; etat-in this; prakaraṇam-
account; tu-but; asiddha-dehānām-with material bodies; sādḥaka-cārinām-perfect
devotees who became eligible to become Śrī Kṛṣṇa's associates; kāsāñcit-some of
them; apekṣaya-with reference to; yadva-or; etat-this; abhiprāyam-meaning; tat-
that; ca-also; antah-gr̥ha-gatāḥ iti ādikam na ca eva vismayah kāryah iti ādi-
antam-Śrīmad-Bhāgavatam 10.29.9-16 (the original verses follow)

antar-gr̥ha-gatāḥ kāsāñcid
gopyo 'labdha-vinirgamāḥ
kṛṣṇam tad-bhavaṇa-yuktā
daddhyur milita-locanāḥ

duḥsaha-preṣṭha-viraha-
tīvra-tāpa-dhūtāsubhaḥ
dhyāna-praptācyutāśleṣa-
nirvṛtyā kṣīṇa-maṅgalāḥ

tam eva paramātnānam
jāra-buddhyāpi saṅgataḥ
juhur guṇamayam deham

sadyaḥ prakṣiṇa-bandhanāḥ

śrī-parikṣid uvāca

kṛṣṇaṁ viduḥ paraṁ kāntaṁ
na tu brahmatayā mune
guṇa-pravāhoparāmās
tāsāṁ guṇa-dhiyāṁ katham

śrī-śuka uvāca

uktaṁ purāstad etaṁ te
caidyāḥ siddhim yathā gatāḥ
dviśann api hṛṣīkeśam
kim utādhokṣaja-priyaḥ

nṛṇāṁ niḥśreyasārthāya
vyaktir bhagavato nṛpa
avyayasyāprameyasya
nirguṇasya gunātmanaḥ

kāma' krodhaṁ bhayaṁ sneham
aikyaṁ sauhrdam eva ca
nityaṁ harāu vidadhato
yānti tan-māyatām hi te

na caiva vismayaḥ kāryo
bhavatā bhagavaty aje
yogeśvareśvare kṛṣṇe
yata etad vimucyate.

Someone may argue that because the Śrīmad-Bhāgavatam says "na punaḥ kalpate saṁsāraḥ" (the gopīs never returned to the material world), therefore we must conclude that at a certain time the gopīs were conditioned souls, or else how would it be possible for them to not return to the material world (if they had never been in it in the first place).

The answer to this question is that the gopīs of Vrajabhūmi may be divided into two classes: 1. eternal associates of Śrī Kṛṣṇa, and 2. those who are being promoted to that status from the material world.

The description "na punaḥ kalpate saṁsāraḥ" refers to this second class of gopīs, who are becoming eligible to be eternal associates of Śrī Kṛṣṇa. It is this second class of gopīs who are described by Śrīla Śukadeva Gosvāmī in the following words (Śrīmad-Bhāgavatam 10.29.9-16):

"Some of the gopīs were factually detained from going to Kṛṣṇa by their husbands and were locked up by force within their rooms. Being unable to go to Kṛṣṇa, they began to meditate upon His transcendental form by closing their eyes.

They already had the form of Kṛṣṇa within their minds. *

"If they had been bound by fruitive action, they were fully freed from the reaction of karma by constant meditation on Kṛṣṇa. Their severe painful yearnings caused by their not being able to see Kṛṣṇa freed them from all sinful reactions, and their ecstasy of transcendental love for Kṛṣṇa in His absence was transcendental to all their reactions of material pious activities.*

"All the gopīs who concentrated their minds on Kṛṣṇa in the spirit of paramour love became fully uncontaminated from all the fruitive reactions of material nature, and some of them immediately gave up their material bodies developed under the three modes of material nature.*

"Mahārāja Parīkṣit heard Sukadeva Gosvāmī explain the situation of the gopīs who assembled with Kṛṣṇa in the rāsa dance. When he heard that some of the gopīs simply by concentrating on Kṛṣṇa as their paramour, became freed from all contamination from material birth and death, he said: The gopīs did not know that Kṛṣṇa is the Supreme Personality of Godhead. They accepted Him as a beautiful boy and considered Him to be their paramour. So how was it possible for them to get freed from the material condition just by thinking of a paramour?*

"On hearing this question of Mahārāja Parīkṣit, Śukadeva Gosvāmī replied, "My dear King, your question is already answered, even before this incident.*

"Śiṣupāla was always envious of Kṛṣṇa, and because of this envy Kṛṣṇa killed him. Since Kṛṣṇa is the Supreme Personality of Godhead, Śiṣupāla gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Kṛṣṇa, then what to speak of the gopīs who are so dear to Kṛṣṇa and always thinking of Him in love? There must be some difference between the enemies and the friends. If Kṛṣṇa's enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopīs are freed and with Him. *

"Kṛṣṇa is not an ordinary person. He is the Supreme Personality of Godhead, full of all spiritual qualities. He appears in this material world out of His causeless mercy in order to benedict the conditioned souls, and whenever He appears, He appears as He is without change.*

"If one somehow or other becomes attached to Kṛṣṇa or attracted to Him, either because of His beauty, quality, opulence, fame, strength, renunciation or knowledge, or even through lust, anger or fear, or affection or friendship, then one's salvation and freedom from material contamination is assured.*

"Rest assured that one attracted by Kṛṣṇa attains liberation from material bondage because Kṛṣṇa is the transcendental master of all mystic power. There is nothing surprising about this.*"

Anuccheda 146

Text 1

atra antaḥ iti sphuṭam eva. aśubham śrī-kṛṣṇa-prāptāv antarāya-rūpaṁ guru-

bhayādikam. maṅgalam śrī-kṛṣṇa-prāptau sādhanam sakhyādi-sahayyā-cintanam.

na karma-bandhanam janma
vaiṣṇavānam ca vidyate ity uktam eva.

atra-here; antaḥ iti-the verse beginning with the word "antaḥ" (10.29.9);
sphuṭam-the meaning is clear; eva- certainly; āsubham-inauspicious things; śrī-
kṛṣṇa-prāptau-when Śrī Kṛṣṇa was attained; antarāya-rūpa- consisting of
impediments; guru-of superiors; bhayā-fear; ādikam-beginning with; maṅgalam-
auspiciousness; śrī-kṛṣṇa-prāptau-when Śrī Kṛṣṇa was attained; sādhanam-
practice; sakhyā-ādi-beginning with friendship; sahayyā- assistance; cintanam-
meditation; na-not; karma-of fruitive actions; bandhanam-bondage; janma-no
birth; vaiṣṇavānam- of the pure devotees of the Lord; ca-also; vidyate-exists; iti-
thus; uktam-it is said; eva-certainly.

In Śrīmad-Bhāgavatam 10.29.10 (the second verse quoted in Anuccheda 145),
the word "āsubha" means "the gopīs' fear of their superiors, and other
inauspicious impediments, which obstructed their going to meet Kṛṣṇa", and the
word "maṅgalam" means "the auspicious process of thinking of Kṛṣṇa as their
dearliest friend, which enables the gopīs to very quickly attain Him."

By intently meditating on Śrī Kṛṣṇa, these gopīs became purified of all material
defects and returned back to the spiritual world. That such an auspicious result is
obtained by the devotees is confirmed in the following verse from Vedic literature:

"Pure devotees of Lord Kṛṣṇa are always free from the bondage of fruitive
actions (karma). Such devotees do not again take birth in the material world, for
they return to the eternal spiritual world."

Text 2

drśyate cānyatrāpi tad-asambhava-sthale tac-chabda-prayogaḥ

vatsyaty urasi me bhūtir
bhavat-pāda-hatāmhasaḥ ity ādau.

tatra yathā śrī-bhagavad-vākya-yathārthyāyārthantaram anusandheyam, tadvad
ihāpīti.

drśyate-may be seen; ca-also; ānyatrā-in another place; api-also; tat-of that;
asmabhava-sthale-the unlikeliness; tat-of that; sabda-word; prayogaḥ-usage;
vatsyati-will eternally remain; urasi-on the chest; me-My; bhūtiḥ-Lakṣmi-devi;
bhavat-your; pāda-of the foot; hatā- struck; āmhasaḥ-sins; iti-thus; ādau-in the
passage beginning; tatra-in this connection; yathā-just as; asi śrī-bhagavat-of the
Supreme Personality of Godhead; vākya- the statement; yathārthyaya-actual
truth; ārtha-antaram- different meaning; anusandheyam-should be considered;

tadvat- in the same way; ihā-here; āpī-also; iti-thus.

When Śrīmad-Bhāgavatam says that the gopīs became liberated (instead of already being eternally liberated) (10.29.9-16), we may take it in the opposite way. An example of a statement intended to be taken in the opposite way is the following verse spoken by Lord Nārāyaṇa to Bhṛgu Muni, who had just kicked the Lord's chest (to test whether the Lord were actually humble and situated in the mode of goodness). Lord Nārāyaṇa said (Śrīmad-Bhāgavatam 10.89.11):

"My dear Bhṛgu Muni, My chest has now become sanctified because of the touch of your feet, and I am now assured that the goddess of fortune, Lakṣmī, will be very glad to live there perpetually."*

This statement of the Lord is actually untrue. The opposite is true: that Bhṛgu Muni became purified by touching the Lord (although under extraordinary circumstances). In the same way, it may also be taken that the description of the gopīs attaining liberation at a certain point actually means not that they attained liberation, but that they were already liberated eternally.

Text 3

paramātmānam iti brahma-stavānta-nirdiṣṭa-siddhānta-rītyā śrī-kṛṣṇasya svabhāvata eva parama-premāspadatvaṁ darśitam.

paramātmānam iti-the phrase beginning with the word paramātmānam" (Śrīmad-Bhāgavatam 10. 29.11 quoted on page 1061); brahma-of Lord Brahma; stavā-of the prayers; ānta-at the conclusion (Śrīmad-Bhāgavatam 10.14.53)

kṛṣṇam enam avehi tvam
ātmanam akhilātmanām
jagad-dhitāya so 'py atra
dehīvābhāti māyayā

nirdiṣṭa-indicated; siddhānta-conclusion; rītyā-by the words; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svabhāvataḥ-by His own nature; eva-certainly; parama-supreme; premā-of love; āspadam-object; darśitam-revealed.

In these verses (quoted in Anuccheda 145) the word "paramātmānam" means "the all-pervading Supersoul" or "the supreme soul of all souls". Because Śrī Kṛṣṇa is the supreme soul of all souls, He is the supreme object of everyone's love. This is described in the following statement at the conclusion of Brahma's prayers to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.53):

"You should know Kṛṣṇa as the original soul of all ātmās (living entities). For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency."*

Text 4

jāra iti ya buddhiḥ tayāpi tan-mātreṇāpi saṅgataḥ. na tu sāksād eva jāra-rūpena prāptyeti tad-bhāva-puraskāreṇa bhajanasya prabalyam vyañjitam. jāra-śabdene nirdeśai loka-dharma-maryādātikramam darśayitvā tathā-vidha-bhāvasyāti-nirargalatvam darśitam.

jāra-paramour; iti-thus; ya-which; buddhiḥ-conception; tayā-by that; āpi-also; tat-mātreṇā-in that way; āpi- also; saṅgataḥ-contacting; na-not; tu-but; sāksāt- directly; eva-certainly; jāra-rūpena-as a paramour; prāptya-by the attainment; iti-thus; tat-bhāva-puraskāreṇa-with that conception; bhajanasya-of the worship; prabalyam- superiority; vyajitam-is manifested; jāra-śabdena-by the word "jāra"; nirdeśat-by the indication; loka-of the world; dharma-of the piety; maryādā-of the limits; atikramam- overstepping; drsayita-revealing; tathā-vidha-bhāvasyā-of that conception; āti-nirargalatvam-complete lack of restraint; darśitam-is revealed.

In verse 11 (quoted in Anuccheda 145) we may note the word "jāra-buddhyā" (thinking of Him as their paramour). Although the love of the gopīs for Kṛṣṇa appeared to cross beyond all bounds of propriety and morality, actually it did not. The gopīs thought of Kṛṣṇa as their paramour, and thinking in that way their love for Him was unexcelled, but still, their contact with Kṛṣṇa remained always free from the gross physical activity known in this world as adulterous love.

Text 5

bandhanam śrī-kṛṣṇa-prāpti-virodhi-guru-jana-madhya-vaśādi-rūpam, tatra guṇamayam deham jahuḥ ity atra rājñaḥ sandehaḥ kṛṣṇam viduḥ iti, he mune tāḥ śrī-kṛṣṇam param kevalam kāntam nigūḍha-vallabham viduḥ, na tu brahma iti. tarhi katham tāsām guṇa-pravāhasyoparāmaḥ sambhavati? yasya brahma-bhāvanā syāt tatra tasya nirguṇasyaivodayā bhavet, prācīna-māyika-guṇa-pravahoparāmaḥ. tāsu tu kāntatayaiva bhavayantīsu prakṛta-guṇatīta-guṇasyaiva tasyodayāt prakṛta-guṇābhāve 'pi tad-guṇānubandha-guṇatvāt parama-puruṣārthanugatānām teṣām katham uparama ity arthaḥ. yadvā tāsām guṇa-pravāhaḥ katham uparamaḥ paramārthiko na bhavati, yena tato muktīm kathayasīti bhāvaḥ.

bandhanam-the word "bandhanam"(bondage)"; śrī-kṛṣṇa- of Śrī Kṛṣṇa; prāpti-attainment; virodhi-obstruction; guru-jana-superiors; madhya-in the midst;

vaśā-residence; adi-beginning with; rūpam-in the form of; tatra-there;
 guṇamayam-fashioned from the three modes of material nature; dehaṁ-body;
 jahuḥ-they abandoned; iti-thus; atra-in this description; rājñāḥ-of Maharaja
 Parikṣit; sandehaḥ-doubt; kṛṣṇam viduḥ iti-beginning with the phrase "kṛṣṇam
 viduḥ"; he mune-O sage; tāḥ-the gopīs; śrī-kṛṣṇaṁ- Śrī Kṛṣṇa; param-the word
 "param"; kevalam-means "only"; kāntam-the word "kāntam"; niguḍha-
 vallabham-means "paramour"; viduḥ-they understood; na-not; tu-but; brahma-
 the Supreme Personality of Godhead; iti-thus; tarhi-then; katham-how is it
 possible?; tāsā-of them; guṇa-pravāhasya-of the influence of the three modes of
 material nature; uparāmaḥ-cessation; sambhavati-is it possible; yasya-of Him;
 brahma-as the Supreme Personality of Godhead; bhāvanā- concetion; syāt-may
 be; tatra-there; tasya-of Him; nirguṇasya-beyond the influence of the three
 modes of material nature; eva-certainly; udayāt-because of arisal; bhavet-may be;
 prācīna-previous; māyikā-guṇa-pravaha-influence of the three modes of material
 nature; uparāmaḥ-cessation; tāsu- among them; tu-but; kāntataya-with the
 conepction as paramour; eva-certainly; bhavayantīsu-thinking; prākṛta-material;
 guṇā-modes of nature; ātīta-beyond; guṇasya-of the quality; eva-certainly; tasya-
 of that; udayāt-with the arisal; prākṛta-guṇā-bhāve-in the condition free from the
 three modes of material nature; api-even; tat-guṇā-anubandha-guṇatvāt-from the
 bondage of the three modes of material nature; parama-purūśā-ārtha-the supreme
 goal of life; anugatānām-who have attained; teṣām-of them; katham-how is it?;
 uparamaḥ-cessation; iti-thus; arthaḥ-the meaning; yadvā-or tāsām-of the gopīs;
 guṇa-pravāhaḥ-the influence of the three modes of nature; katham-how is it?;
 uparamaḥ-cessation; paramā-arthikoḥ-seeking after the supreme goal of life; na-
 does not; bhavati-become; yena-by which; tataḥ-therefore; muktīm-liberation;
 kathayasī-you describe; iti-thus; bhāvaḥ-the meaning.

In verse 11, (quoted in Anuccheda 145), the word "bandhana" means "
 husbands, fathers, and other superiors, who stopped the gopīs from going to
 Kṛṣṇa". When Mahārāja Parikṣit heard that the gopīs became liberated from their
 material bodies constructed from the three modes of material nature, and became
 liberated simply by thinking of Kṛṣṇa, a doubt arose in his mind. He said:

"the gopīs simply thought of Kṛṣṇa as their paramour (śrī-kṛṣṇaṁ param
 kāntam viduḥ), and they were completely unaware that He was actually the
 Supreme Personality of Godhead (brahma). Under these circumstances, how is it
 possible that they became free from the influence of the three modes of material
 nature simply by thinking of a paramour? Genarally, those who understand the
 actual truth about the Supreme Personality of Godhead become free from the
 modes of nature. How is it possible, then, that the gopīs became liberated without
 understanding the actual truth about Śrī Kṛṣṇa?"

Text 6

brahmatayā vedana-vailakṣaṇyam pratipādayati guṇa-dhiyām brahma-niṣṭhaye

api tyajake tasya parama-saundaryādi-guṇe dhīś ceto yāsām. tatrottaram uktam iti.

brahmatayā-as the Supreme Personality of Godhead; vedana-vailakṣaṇyam-different conception; pratipādayati- demonstrates; guṇa-dhīyam-the word guṇa-dhīyam (fixing their mind on the attributes)"; brahma-niṣṭhayāḥ-of fixing the mind on the Personality of Godhead; api-even; tyajake-in abandonment; tasya-of Him; parama-transcendental; saudaryā- beauty; ādi-beginning with; guṇe-in the attribute; dhīḥ-the word dhī"; cetaḥ-mind; yāsām-of whom; tatra-in this connection; uttaram-the answer; uktam iti-the verse beginning with the word "uktam" (Śrīmad-Bhāgavatam 10.29.14);

In verse 13 (quoted in Anuccheda 145), we may note that the word "guṇa-dhīyam" (meditating on the qualities) does not mean that the gopīs were absorbed in thinking of the three modes of material nature, but that they were meditating on the transcendental qualities and beautiful form of Śrī Kṛṣṇa. How the gopīs obtained liberation simply by thinking of Śrī Kṛṣṇa as their paramour is explained in the following verse (Śrīmad-Bhāgavatam 10.29.14):

"On hearing this question of Mahārāja Parīkṣit, Śukadeva Gosvāmī replied, "My dear King, your question is already answered, even before this incident.*

"Śiśupāla was always envious of Kṛṣṇa, and because of his envy Kṛṣṇa killed him. Since Kṛṣṇa is the Supreme Personality of Godhead, Śiśupāla gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Kṛṣṇa, then what to speak of the gopīs who are so dear to Kṛṣṇa and always thinking of Him in love? There must be some difference between the enemies and the friends. If Kṛṣṇa's enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopīs are freed and with Him."*

Text 7

purañjanetiḥāsādivad duruhatvāt svayam uktasya vyākhyānam idam. evaṁ hi dr̥ṣṭānta-balena labhyate. yathā caidyā-śabdenātra kārūśo 'pi gr̥hītaḥ.

purañjana-of King Purañjana; itiḥāsā-the history (recorded in the Fourth Canto of Śrīmad-Bhāgavatam); adi- beginnig with; vat-like; duruhatvāt-because of the difficulty; svayam-personally; uktasya-spoken; vyākhyānam- account; idam-this; evaṁ-in this way; hi-certainly; dr̥ṣṭānta-balena-by an example; labhyate-is attained; yathā-just as; caidyā-śabdenā-by the word "caidyā (Śiśupāla); kārūśaḥ-the king of the Kārūśa province (Dantavakra); api-also; gr̥hītaḥ-is intended.

By reading the story of King Purañjana (Śrīmad-Bhāgavatam, Canto Four), and other accounts in the Vedic literatures, we may understand how difficult it is to

become liberated and enter the spiritual planet of Śrī Kṛṣṇa. Śrīla Śukadeva Gosvāmī has therefore described the actual path of liberation by speaking this verse. We may note that the word "caidyā" in this verse does not only refer to Śiṣupāla, but to Dantavakra as well.

Text 8

tau ca jaya-vijayau, tayoś ca

dehendriyāsu-hīnānām
vaikuṅṭha-pura-vāsinām
deha-sambandha-sambaddham
etat ākhyātum arhasi

iti yudhiṣṭhira-praśna-dṛṣā tv aprākṛta-vigrahatvenāśvara-vigrahayor eva satoh

tau-they; ca-also; jaya-Jaya; vijayau-and Vijaya; tayoḥ-of them; ca-also; deha-of a material body; indriya-material senses; asu-life breath; hīnānām-of those devoid; vaikuṅṭha-pura-of Vaikuṅṭha; vāsinām-the residents; deha-sambandha-in a material body; sambaddham-bondage; etat-this; ākhyātum arhasi-please describe; iti-thus; yudhiṣṭhira-of Mahārāja Yudhiṣṭhira; praśna-dṛṣā-by the question; tu- certainly; aprākṛta-not material; vigrahatvena-with a form; ānāsvara-eternal; vigrahayoḥ-of the firms; eva-certainly; satoh-of the two devotees.

We may note that Śiṣupāla and Dantavakra had previously been Jaya and Vijaya, the doorkeepers of Vaikuṅṭhaloka. In the following verse (Śrīmad-Bhāgavatam 7.1.35), Mahārāja Yudhiṣṭhira asked how it was possible that these two liberated residents of the spiritual world could fall into the material world and accept bodies made of the gross material elements. The king said:

"The bodies of the inhabitants of Vaikuṅṭha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons."*

In another place in Śrīmad-Bhāgavatam we also find the explanation that the bodies of Śiṣupāla and Dantavakra were not material, but eternal and spiritual. In other words, Jaya and Vijaya never actually accepted material bodies. This is explained by the Supreme Personality of Godhead Himself.

Text 9

bhagavān anugāv āha
yātaṁ mā bhaiṣṭam astu śam
brahma-tejaḥ samartho 'pi
hantuṁ necche matam tu me

iti bhagavad-ukty-anusāreṇa.

bhagavān-the Supreme Personality of Godhead; anugau-to His two attendants; āha-said; yātam-depart from this place; mā-let there not be; bhaiṣṭam-fear; astu-let there be; śam-happiness; brahma-of a brāhmaṇa; tejaḥ-the curse; samarthaḥ-being able; api-even; hantum-to nullify; na icche- do not desire; matam-approved; tu-on the contrary; me-by Me; iti-thus; bhagavat-of the Supreme Personality of Godhead; ukty-the words; anusāreṇa-according to.

Jaya and Vijaya descended to the material world to facilitate the Lord's pastimes there. Their being cursed by the Four Kūmaras was simply a pretext. The Lord's pastimes was the actual reason. This is confirmed by the following verse from Śrīmad-Bhāgavatam (3.16.29):

"The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brāhmaṇas' curse, I would not do so. On the contrary, it has My approval."*

Text 10

itthaṁ jaya-vijayau sanakādi-śāpa-vyājena kevalam bhagavato līlārthaṁ
saṁsṛtāv avatīrya iti padmottara-khaṇḍa-gadyānusāreṇa ca sva-bhakta-cittākārśa-
vinodāya yuddhādi-kṛīḍa-nimittatayā-tasya durghaṭa-ghaṭahakārinyecchayaiva
vara-trayaṁ sviyasyānimādi-siddhi-maya-parama-jyotir-dehasya guṇamaya-
pārthiva-dehāntara-praveśaḥ.

itthaṁ-in this way; jaya-Jaya; vijayau-and Vijaya; sanakā-ādi-by the four
Kumaras; śāpa-of a curse; vyājena- on the pretext of; kevalam-exclusively;
bhagavataḥ-of the Supreme Personality of Godhead; līlā-pastimes; arthaṁ-for the
purpose of; saṁsṛtāu-in the material world; avatīrya- having descended; iti-
thus; padma-uttara-khaṇḍa-of the Uttara-khaṇḍa of the Padma Purana; gadyā-the
prose statement; ānusāreṇa-according to; ca-also; sva-bhakta-for the Lord's
devotees; cittā-the minds; ākārśa-attracting; vinodāya- for pastimes; yuddhā-ādi-
fighting and other activities; kṛīḍa-pastimes; nimittatayā-fashioned with; tasya-of
Him; durghaṭa-ghaṭana-kārinya-causing strife; icchaya-with the desire; eva-
certainly; vara-trayaṁ-three times; sviyasyā- own; ānimā-ādi-beginning with
ānimā; siddhi-mystic perfections; maya-consisting of; parama-jyotiḥ-spiritual
effulgence; dehasya-body; guṇamaya-consisting of the three modes of material
nature; pārthiva-of a king; dehā-body; āntara-within; praveśaḥ-entrance.

The reason for the descent of Jaya and Vijaya to the material world is described in the following prose statement from the Uttara-khanda of Padma-Purāṇa:

"On the pretext of being cursed by the Four Kumāras, Jaya and Vijaya descended to the material world. Actually, the only real reason for their descent was to perform pastimes with the Supreme Personality of Godhead."

In order to attract the minds of the devotees with His transcendental pastimes, the Lord desired to fight great heroic battles with certain demons. In order to fulfill this desire of the Lord, Jaya and Vijaya three times accepted the bodies of kings. The bodies they accepted were splendidly effulgent and fully invested with aṇimā and other mystic powers. They were not ordinary bodies.

Text 11

ata eva saptame kṛṣṇa-cakra-hatāmhasau ity atra tīkā ca kṛṣṇa-cakreṇa hatam
yayos tau, tayoh pāpam eva hatam, na tau ity eṣā.

atah eva-therefore; saptame-in the Seventh Canto of Śrī[6]mad-Bhāgavatam;
kṛṣṇa-cakra-hatā-āmhasau iti atra-in Bhāgavatam 7.1.45; tīkā-Śrīdhara Svāmī's
commentary; ca- also; kṛṣṇa-Lord Kṛṣṇa's; cakreṇa-by the disc; hatam-
destroyed; aṇhaḥ-the sin; yayoh-of whom; tau-they; tayoh-of them; pāpam-the
sin; eva-certainly; hatam-destroyed; na-not; tu-but; tau-them; iti-thus; eṣā-the
commentary;

In his commentary on Śrīmad-Bhāgavatam 7.1.45, Śrīdhara Svāmī explains that Jaya and Vijaya did not accept material bodies when they descended to this world. Śrīdhara Svāmī says:

"By the phrase `kṛṣṇa-cakra-hatāmhasau' it should be understood that Lord Kṛṣṇa destroyed the sinful reactions of Jaya and Vijaya. It was, therefore Jaya and Vijaya's sinful reactions that were killed, and not their bodies."

Text 12

tathā tad-artham eva śrī-kṛṣṇecchayaivatrāpi tāsām aprakṛta-vigrahāhām eva
tad-abhisāra-pratirodha-samaye

nāsuyan khalu kṛṣṇāya
mohitās tasya māyayā
manyamānāḥ svaprasva-sthān
svān svān dārān vrajakasaḥ

itivat tat-kālika yo guṇamayō dehas tatra praveśaḥ.

tathā-in that way; tat-artham-for that reason; eva- certainly; śrī-kṛṣṇa-of Śrī Kṛṣṇa; icchaya-by the desire; eva-certainly; atrāpi-somewhere; tāsām-of the gopīs; aprakṛta-non-material; vighrahānām-of forms; eva-certainly; tat-abhisāra-the rendezvous with Kṛṣṇa; pratirodha-of obstruction; samaye-on the occasion; na-not; āsuyan-they consider sinful; khalu-certainly; kṛṣṇāya-for Kṛṣṇa; mohitāḥ-bewildered; tasya-His; māyayā-by potency; manyamānāḥ-considering; sva-parśva-by their sides; sthān- remaining; svān svān-their own; dārāḥ-wives; vraja-okasaḥ-residents of Vrajabhumi; itivat-in this way; tat-kālika-kalpitaḥ-created for that specific occasion; yaḥ-which; guṇamayaḥ-constructed of the three modes of material nature; dehaḥ-body; tatra-there; praveśaḥ-entrance.

When Kṛṣṇa played His flute to call the gopīs to the arena of the rāsa dance, the gopīs went to meet Kṛṣṇa in their original spiritual bodies, and left behind them imitation material bodies constructed of the modes of material nature especially for that occasion. This is described in the following statement of Śrīla Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.33.37):

"The so-called husbands of the gopīs felt no enmity towards Lord Kṛṣṇa. Enamoured by the influence of the external energy of Kṛṣṇa, they thought that their wives were sleeping by their sides. They could not understand that they had gone to dance with Kṛṣṇa."*

Text 13

idam evāpekṣya darṣtāntike 'py uktam. jāhur guṇamayam deham iti viśeṣaṇa-vaiyārthyān na tu svam ity arthaḥ.

idam-this; eva-certainly; āpekṣya-in reference to; darṣtāntike-in the example; api-also; uktam-described; jāhuḥ-they left behind; guṇamayam-composed of the three modes of material nature; deham-bodies; iti-thus; viśeṣaṇa-vaiyārthyāt-because of useless contradiction; na-not; tu- but; svam-their own; iti-thus; arthaḥ-the meaning.

From this explanation we may understand that where it says in Śrīmad-Bhāgavatam (10.29.11) that the gopīs left behind material bodies (jāhur guṇamayam deham) when they went to join Śrī Kṛṣṇa in the rāsa-dance, it does not mean that they left behind their own material bodies. The gopīs always had eternal spiritual forms, and the bodies left behind by them were specially constructed for the occasion.

Text 14

tatra ca yathā tayoh sadveśasyāpy anusmaraṇasya prabhāvena tathādṛsopādhi-
parityāgāt tato 'ntardhāya bhagavat-prāptis tathā sutarām eva sa-prītes tasya
prabhāvena tat-prāptih. atra ca bhakta-cittākaraṇam eva sambhavati aho tādṛśo
'sau śrī-kṛṣṇe madhurimā yena tāḥ sāksāt-kārāya prāṇān api tyajyante smeti.

tatra-there; ca-also; yathā-just as; tayoh-of Jaya and Vijaya; sa-dveśasyā-with
enmity; āpi-even; anusmaraṇasya- memory; prabhāvena-by the strength; tādṛśa-
like that; upādi-designation; parityāgāt-by relinquishing; tataḥ- from that;
antardhāya-having disappeared; bhagavat-of the Supreme Personality of
Godhead; prāptih-attainment; tathā-in the same way; sutarām-very much; eva-
certainly; sa-prīteḥ- with love; tasya-of Him; prabhāvena-by the potency; tat-of
Him; prāptih-the attainment; atra-here; ca-also; bhakta-of the devotees; cittā-the
minds; ākaraṇam-the attraction; eva-certainly; sambhavati-is possible; aho-Oh;
tādṛśāḥ- like this; asau-this; śrī-kṛṣṇe-in Śrī Kṛṣṇa; madhurimā- sweetness; yena-
by which; tāḥ-the gopis; sāksāt-kārāya- to attain the direct association; prāṇān-
their lives; api- even; tyajyante sma-gave up; iti-thus.

In the mood of enmity Jaya and Vijaya (Śiśupāla and Dantavakra) were
constantly thinking of Kṛṣṇa, and when they were finally killed by Kṛṣṇa, they
attained Kṛṣṇa's association in the spiritual world. In the same way the gopīs, who
were always intensely absorbed in feelings of love for Kṛṣṇa, also attained His
association again in the spiritual world. These gopīs were so attracted to the
sweetness of Śrī Kṛṣṇa's handsome form, that they gave up their lives in order to
attain His association.

Text 15

nṛṇām iti sāmāyato jīvānām eva niḥśreyasāya vyaktau satyam bhaktānām tu
sutarām evety āyātam. anyathā tasya vyaktir eva na sambhaved ity āha avyayasya
iti. nirguṇasya prakṛta-guṇa-rahitasya guṇātmanah. tatra ye caisvarya-dayo guṇās ta
ātmanah svarūpāny eva yasya tasya. tarhy etādṛśa-lilāyā katham nṛṇām
niḥśreyasām bhavati? ucyate etad-bodhanena bhavatīty āha kāmam iti.

nṛṇām iti-the verse beginning with the word "nṛṇām" (Śrīmad-Bhāgavatam
10.29.14), quoted on pps 1060 and 1061; sāmānyataḥ-in general; jīvānām-of
living entities in the material world; eva-certainly; niḥśreyasāya-for the well-
being; vyaktau-manifested; satyam-when; bhaktānām-of the devotees; tu-
certainly; sutarām-greatly; eva-certainly; iti-thus; āyātam-attains; anyathā-
otherwise; tasya-His; vyaktih- personal presence; eva-certainly; na-not;
sambhaved-would not be possible; iti-thus; āha-he says; avyayasya iti-of the
phrase beginning with the word "avyayasya"; nirguṇasya-the word "nirguṇasya";
prakṛta-material; guṇa-qualities; rahitasya- devoid of; guṇa-ātmanah-the word

"guṇātmanaḥ"; tatra- there; ye-which; ca-also; aiśvarya-ādayag-various powers and opulences; guṇaḥ-qualities; te-they; ātmanaḥ-of the self; svarūpāṅ-own forms; eva-certainly; yasya-of whom; tasya-of Him; tarhi-then; etādṛśa-lilāyā-with these pastimes; katham-how is it?; nṛṇām-of the human beings; niḥśreyasām-auspiciousness; bhavati-is; ucyate-it is said; etat-bodhanena-by this understanding; bhavāti-is; iti-thus; āha-he says; kāman iti-the next verse (10.29.15), which begins with the word "kāman".

In Śrīmad-Bhāgavatam 10.29.14. (quoted in Anuccheda 145), Śrīla Śukadeva Gosvāmī said that Lord Kṛṣṇa appears in this material world in order to benefit the conditioned souls. Otherwise He has no reason to appear in this world. This is explained in the second part of the verse, where the word "avyayasya" means that Lord Kṛṣṇa never falls down. In other words, He is never forced to descend to this material world, but only comes out of His own wish.

In this verse the word "nirguṇasya" indicates that Śrī Kṛṣṇa has no material qualities, for He has all spiritual qualities, powers and opulences (guṇātmanaḥ).

The question may be asked: Why are that Lord Kṛṣṇa's pastimes in this material world beneficial for the conditioned souls? The answer to this question is given in the next verse (10.29.15), where it is said:

"If one somehow or other becomes attached to Kṛṣṇa or attracted to Him, either because of His beauty, qualities, opulence, fame, strength, renunciation or knowledge, or even through lust, anger, or fear, or affection or friendship, then one's salvation and freedom from material contamination are assured."*

In other words, by appearing in this world and manifesting His transcendental pastimes, Lord Kṛṣṇa gives the conditioned souls an opportunity to hear about Him and thus become attracted to Him. Attraction to Kṛṣṇa is the beginning of all-auspiciousness for the conditioned souls.

Text 16

atra tan-mayatā-śabdena-pracūratocyate. tatra kāma-snehādisu tad-uparaktātmateṭi paryavasānam. strī-mayo jalma itivat krodha-bhayaikyēṣu tu prāyas tat-pralināteṭi. dugdhamayaṃ jalam itivat.

atra-in this verse; tat-mayatā-śabdena-by the word "tanmayata"; tat-pracūrata-is meant "His greatness"; ucyate- it is said; tatra-there; kāma-lust; snehao-affection; ādisu-beginning with; tat-to Him; uparaktā-attached; ātmata-mind; iti-thus; paryavasānam-the conclusion; strīh-mayaḥ-lusty; jalmaḥ-degraded man; itivat-just as; krodha-anger; bhaya- fear; aikyēṣu-in oneness; tu-certainly; prāyaḥ-mainly; tat-pralināta-entering; iti-thus; dugdha-mayaṃ-with milk; jalam-water; itivat-like.

In this verse (Śrīmad-Bhāgavatam 10 29.15, quoted in Anuccheda 145), the word "tan-mayatām" means "the greatness of Śrī Kṛṣṇa". In the case of the devotees, who always remember Kṛṣṇa with love and affection, this means that they become attracted to Śrī Kṛṣṇa. In the case of the demons, however, this means that by meditating on Kṛṣṇa in a mood of fear and anger, they get the opportunity to merge into the effulgence of Kṛṣṇa, just as a drop of water merges into a container of milk. In this way there are two separate destinations for the devotees and the demons, although both kinds of liberation are designated by the single word "tan-mayatām" in this verse.

Text 17

ekasya śabdasya viśeṣaṇa-vāśād artha-bhedaś ca yujyate. syāc caikasya brahma-śabdavat iti nyāyena krodha-bhayayor atra paṭhanam anyesu kaimutyopapadanāyaiva, na tu tad-upadeśa-vivakṣayā.

ekasya-of one; śabdasya-word; viśeṣaṇa-vāśāt-according to characteristics; artha-bhedaḥ-different meanings; ca-also; yujyate-are engaged; syāt-there may be; ca-also; ekasya-of one; brahma-śabda-the word "brahma"; vat-like; iti-thus; nyāyena-according to the Vedānta-sūtra (2.3.4); krodha-of anger; bhayayoḥ-and fear; atra-here; paṭhanam-reading; anyeṣu-among others; kaimutya-upapadanāya-what to speak of?; eva-certainly; na-not; tu-but; tat-of that; upadeśa- instruction; vivakṣayā-with a desire to speak.

In this context the word "tan-mayatām" has these two meanings. The phrase "dugdhamayaṁ jalam" is an example of an ambiguous statement that can be interpreted in different ways. The fact that a single word may have many meanings is described in the following statement of Vedānta-sūtra (2.3.4):

syāc caikasya brahma-śabdavat

If the demons attained liberation simply by meditating on Śrī Kṛṣṇa in the mood of fear and anger, then the devotees, by meditating on Kṛṣṇa with love, certainly attained a much greater result. Therefore the destination attained by the gopīs was certainly much greater than the liberation attained by Jaya and Vijaya.

Text 18

na ca gopikādinām ye kāmādayo bhāvās tad-anusaraṇenānye kṛtārthā bhavantīti citram ity āha na ca iti. kiṁ vaktavyam ekeṣāṁ vimuktir jagato 'pi sambhavatīty āha yataḥ iti. śrī-śukaḥ.

na-not; ca-also; gopikā-ādīnām-of the gopis and other residents of Vrndavana;

ye-which; kāmā-lust; ādayaḥ- beginning with; bhāvān-sentiments; tat-anusaraṇena-in accordance with; ānye-others; kṛtā-ārthāḥ-results; bhavantī-come into being; iti-thus; citram-astonishment; iti-thus; āha-he said; na ca iti-the phrase beginning with the words na ca" (10.29.16); kiṁ-what more; vaktavyam-need said; ekeṣāṁ-of each one; vimuktiḥ-liberation; jagataḥ-from material existence; api-also; sambhavatī-came into existence; iti-thus; āha-he said; yataḥ iti-the phrase beginning with the word "yataḥ" (10.29.16); śrī-śukaḥ-spoken by Śrīla Śukadeva Gosvami.

The gopīs attained liberation from material existence (yata etad vimucyate) simply by meditating on Kṛṣṇa in what was apparently lust, and the other residents of Vṛndāvana also became liberated by meditating on Kṛṣṇa as their child or friend. One might be surprised to hear that the residents of Vṛndāvana became liberated by lust and other seemingly material emotions. One would have certainly expected a different result to be obtained from lust and other emotions. However, because these emotions were directed towards Kṛṣṇa, Śukadeva Gosvāmī informs Mahārāja Parīkṣit that this auspicious result obtained by the residents of Vṛndāvana is not at all surprising (na caiva vismayaḥ kāryaḥ).

Anuccheda 147

Text 1

atra pūrvavad ihāpi śrī-vrajeśvarādīnām prācīna-janmādikam vyakhyeyam. tathā hi

trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sātvatāiḥ
upagīyamāna-māhātmyam
harim sāmanyatātmajam ity etat.

atha-now; pūrvavat-as before; ihā-here; āpi-also; śrī-vrajeśvarā-ādīnām-of Maharaja Nanda and the other residents of Vṛndavana; prācīna-former; janmā-birth; ādikam-beginning with; vyakhyeyam-may be explained; tathā hi-furthermore; trayyā-by studying the three Vedas (Sāma, Yajur and Atharva); ca-also; upaniṣadbhiḥ ca-and by studying the Vedic knowledge of the Upaniṣads; sāṅkhya-yogaiḥ-by reading the literature of sāṅkhya-yoga; ca-and; sātvatāiḥ-by the great sages and devotees, or by reading Vaiṣṇava-tantra, Pancarātras; upagīyamāna-māhātmyam-whose glories are worshiped (by all these Vedic literatures); harim-unto the Supreme Personality of Godhead; sā-she; amanyata-considered (ordinary); ātmajam-as her own son; iti-thus; etat-this.

The previous births of the king of Vraja and other associates of the Lord will now be discussed. The glorious position of Mother Yasoda is described in the following verse (Śrīmad-Bhāgavatam 10.8.45):

"The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upaniṣads, the literature of sāṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child."*

Text 2

nemaṁ viriṅco na bhavaḥ

na imaṁ viriṅcaḥ na bhavaḥ-the following verse from Śrīmad-Bhāgavatam (10.9.20):

nemaṁ viriṅco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādaṁ lebhire gopī
yat tat prāpa vimuktidāt.

Mother Yaśodā's good fortune is also described in the following verse (Śrīmad-Bhāgavatam 10.9.20):

"Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by Mother Yaśodā."*

Text 3

iti vakṣyamānānusāri-mahā-māhātmyaṁ śrutvā vismita-manāḥ śrī-rājovāca

nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ stanāṁ hariḥ

iti-thus; vakṣyamānām-about to be spoken; anusāri-the following; mahā-great; māhātmyaṁ-glorification; śrutvā- hearing; vismita-manāḥ-astonished; śrī-rājā uvāca- Mahārāja Parīkṣit; further inquired (from Śukadeva Gosvāmī; nandaḥ- Mahārāja Nanda; kim-what; akarot- performed; brahman-O learned brāhmana;

śreyaḥ-auspicious activities, like performing penances and austerities; evam-as exhibited by him; mahā udayam-from which they achieved the greatest perfection; yaśodā-mother Yaśodā; ca-also; mahā-bhāgā-most fortunate; papau-drunk; yasyāḥ-of whom; stanam the breast milk; hariḥ-the Supreme Personality of Godhead.

Having heard of the great fortune of Mother Yaśodā, Parīkṣit Mahārāja became astonished and inquired from Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.8.46):

"O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"*

Text 4

pitarau nānvanindetām
kṛṣṇodārārbhakehitam
gāyanty adyāpi kavayo
yal loka-śamalāpaham

yayoh prasanno 'vatīrṇas tau pitarau api.

pitarau-the actual father and mother of Kṛṣṇa; na-not; anva-vindetām-enjoyed; kṛṣṇa-of Kṛṣṇa; udāra- magnanimous; arbhaka-īhitam-the childhood pastimes He performed; gāyanti-are glorifying; adya api-even today; kavayaḥ-great, great sages and saintly persons; yat-which is; loka-śamala-apaham-by hearing of which the contamination of the whole material world is vanquished; yayoh-with whom; prasannah-pleased; avatīrṇah-descended; tau-the two; pitarau-the actual father and mother of Kṛṣṇa; api-even.

Parīkṣit Mahārāja also described the great fortune of Nanda Mahārāja and Yaśodā-devī in the following verse (Śrīmad-Bhāgavatam 10.8.47):

"Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī."*

Anuccheda 148

tad evaṁ praśnam avadhārya śrī-śuka uvāca

droṇo vasūnām pravaro
dharayā bhāryayā saha
kariśyamāṇa ādeśān
brahmaṇas tam uvāca ha

ādeśān gopālanādi-lakṣaṇam.

tat-then; evaṁ-in this way; praśnam-the question of Parikṣit Maharaja; avadhārya-hearing; śrī-śukaḥ-Śrī Śukadeva Gosvami; uvāca-said; droṇaḥ-by the name Drona; vasūnām-of the eight Vasus (a type of demigod); pravaraḥ-who was the best; dharayā-with Dharā; bhāryayā-His wife; saha- with; kariśyamāṇaḥ-just to execute; ādeśān-the orders; brahmaṇaḥ-of Lord Brahmā; tam-unto him; uvāca-said; ha-in the past; ādeśān-the orders; gopālanā-ādi-lakṣaṇam- birth in a family of cowherds.

Considering Mahārāja Parikṣit's question about the previous birth of Nanda and Yaśodā, Śukadeva Gosvāmī replied (Śrīmad-Bhāgavatam 10.8.48):

"To follow the orders of Lord Brahmā, Droṇa, the best of the Vasus, along with his wife, Dharā, spoke to Lord Brahmā in this way."*

Anuccheda 149

kim uvāca. tad āha

jātayor nau mahādeve
bhuvī viśveśvare harau
bhaktiḥ syāt paramā loke
yayāñjo durgatiṁ taret

kim-what?; uvāca-did he say; tat-this; āha-he said; jātayoḥ-after we two have taken birth; nau-both husband and wife, Droṇa and Dharā; mahādeve-in the Supreme Person, the Supreme Personality of Godhead; bhuvī-on the earth; viśva-īśvare-in the master of all planetary systems; harau-in the Supreme Lord; bhaktiḥ-devotional service; syāt-will be spread; paramā-the ultimate goal of life; loke-in the world; yayā-by which; añjaḥ-very easily; durgatiṁ-miserable life; taret-one can avoid and be delivered.

What did they say? They said (Śrīmad-Bhāgavatam 10.8.49):

"Droṇa and Dharā said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service."*

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Sri Krsna-sandarbha

Volume Five #

Anuccheda 150

Text 1

tataś ca

astv ity uktaḥ sa bhagavān
vraje droṇo mahā-yaśaḥ
jajñe nanda iti khyāto
yaśodā sā dharābhavat

tataḥ-then; ca-also; astu-when Brahmā agreed, "Yes, it is all right"; iti uktaḥ- thus being ordered by him; saḥ-he (Droṇa); bhagavān- eternally the father of Kṛṣṇa (Bhagavān's father is also Bhagavān); vraje-in Vrajabhūmi, Vṛndāvana; droṇaḥ-Droṇa, the most powerful Vasu; mahā-yaśaḥ-the very famous transcendentalist; jajñe-appeared; nandaḥ-as Nanda Mahārāja; iti-thus; khyātaḥ- is celebrated; yaśodā-as mother Yaśodā; sā-she; dharā-the same Dharā; abhavat- appeared.

Lord Brahmā agreed to the request of Droṇa and Dharā (Śrīmad-Bhāgavatam 10.8.50):

"When Brahmā said, 'Yes, let it be so,' the most fortunate Droṇa, who was equal to Bhagavān, appeared in Vrajabhūmi, Vṛndāvana, as the most famous Nanda Mahārāja, and his wife, Dharā, appeared as Mother Yaśodā."*

Text 2

tato bhaktir bhagavati
putrī-bhūte janārdane
dampatyor nitarām āsīt
gopa-gopīṣu bhārata

tataḥ-thereafter; bhaktiḥ bhagavati-the cult of bhakti, devotional service unto the Supreme Personality of Godhead; putrī-bhūte-in the Lord, who had appeared as the son of mother Yaśodā; janārdane-in Lord Kṛṣṇa; dam-patyoḥ-of both husband and wife; nitarām-continuously; āsīt-there was; gopa-gopīṣu-all the inhabitants of Vṛndāvana, the gopas and the gopīs, associating with Nanda Mahārāja and Yaśodā and following in their footsteps; bhārata-O Mahārāja Parīkṣit.

Śukadeva Gosvāmī continued the narration (Śrīmad-Bhāgavatam 10.8.51):

"Therefore, O Mahārāja Parīkṣit, best of the Bhāratas, when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vṛndāvana, the gopas and gopīs,

developed the culture of kṛṣṇa-bhakti."

Text 3

anyeṣām yaḥ putro nāsīt, tasmims tu tayoh putratām prāpta iti cvi-pratyayārthaḥ bhakti-viśeṣo-mātreṇaivodaya-viśeṣa-niyamāt.

anyeṣām-of others; yaḥ-who; putraḥ-the son; nā-not; āsīt-was; tasmiṅ-in this connection; tu-but; tayoh-of Nanda and Yasoda; putratām-the condition of being the son; prāptaḥ-attained; iti-thus; cvi-pratyaya-ārtha-the meaning of the cvi-affix; bhakti-viśeṣa-mātreṇa-simply by pure devotional service; eva-certainly; udaya-viśeṣa-niyamāt-appearing according to.

Kṛṣṇa became the son of Nanda and Yaśodā. He was not the son of anyone else. This is the meaning of the use of cvi-pratyaya in this verse. He became their son because of their deep love for Him.

Text 4

vātsalyābhidha-prema-viśeṣeṇaiva śrī-kṛṣṇaḥ putratayodeti, na tu sva-dehād āvirbhāvena hiraṇyakaśipu-sabhā-sambhe śrī-nṛsimhasya, brahmaṇi śrī-varāhasya ca pitṛtvaprayogāt, na ca garbha-praveśena parīkṣid-rakṣaṇārtham tat-praviṣṭasyāpi tasyottara-māṛtvaśravaṇāt.

vātsalyā-ābhida-named vātsalyā-rāsa; prema- love; viśeṣeṇa-by the specific; eva-certainly; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; putrataya-as a son; udeti-appears; na-not; tu-but; sva-dehāt-from one's own body; āvirbhāvena-by appearance; hiraṇyakaśipu-of Hiraṇyakaśipu; sabhā-in the assembly hall; sambhe-in the pillar; śrī-nṛsimhasya-of Lord Nṛsimha; brahmaṇi-in Lord Brahma; śrī-varāhasya-of Lord Varāha; ca-also; pitṛtvā-fatherhood; aprayogāt- because of unsuitability; na-not; ca-also; garbha-within the womb; praveśena-by entrance; parīkṣit-of Maharaja Parīkṣit; rakṣaṇā-protection; ārtham-for the purpose; tat-that; praviṣṭasyā-entered; āpi-even; tasya-of Lord Kṛṣṇa; uttara-of Uttara-devi; māṛtva-motherhood; śravaṇāt-because of not being described in the Vedic literatures.

Śrī Kṛṣṇa appears as the son of a certain devotee when that devotee is immersed in parental love for the Lord. It is this parental love for Kṛṣṇa that makes the Lord one's son, and not simply the Lord's appearance from the body of a certain living entity. For example, Lord Nṛsimha appeared from the pillar in Hiraṇyakaśipu's assembly hall, and Lord Varāha appeared from the nostril of Lord Brahmā, but no one will say that the pillar is the father of Lord Nṛsimha, or that Brahmā is the father of Lord Varāha. In the same way, Lord Viṣṇu entered the womb of Uttarā-

devī in order to protect Mahārāja Parīkṣit, but no one will say that Uttarā was the mother of Lord Viṣṇu, even though He entered her womb. Therefore it is not the superficial appearance of being born as the "natural" son of a certain devotee that establishes the devotee's parental relationship with the Lord, but rather it is the increase of parental love that is the sole cause of that relationship.

Text 5

tādṛśa-prema tu śuddhaḥ samudriktaś ca śrī-vrajeśvarayor eva. ata eva garbha-praveśādikam vināpi tayoh putratayā tasya prasiddhiḥ. yathā nandas tv ātmaja utpanne ity ādau. tathopāsanā ca yathā sakala-loka-maṅgalo nandagopa-tanayaḥ ity ādau, na tv evaṁ stambhādeḥ.

tādṛśa-like this; prema-love; tu-certainly; śuddhaḥ-pure; samudriktaḥ-intense; ca-also; śrī-vraja-iśvarayoh-of the king and Queen of Vraja; eva-certainly; atah eva-therefore; garbha-within the womb; praveśā-entrance; ādikam-beginning with; vinā-without; āpi-even; tayoh-of Nanda and Yaśodā; putratayā-sonship; tasya-of Lord Kṛṣṇa; prasiddhiḥ-fame; yathā-just as; nandah tu atmaje utpanne iti ādau-Śrīmad Bhāgavatam 10.5.1-- the entire verse is:

nanda tv ātmaja utpanne
jātāhlādo mahā-manāḥ
āhūya viprān veda-jñān
snātaḥ śucir alaṅkṛtaḥ

tathā-in the same way; upāsanā-worship; ca-also; yathā- just as; sakala-all; loka-of planets and living entities; maṅgalaḥ-auspiciousness; nanda-gopa-of Nanda Maharaja; tanayaḥ-the son; iti-thus; ādau-in the passage beginning; na-not; tu-but; evaṁ-in the same way; stambhā-ādeḥ-from the pillar or other places from which Lord appears.

Even though Śrī Kṛṣṇa was not born from the womb of Yaśodā-devī, because of Nanda and Yaśodā's intense pure love for Kṛṣṇa in the mood of parental love, they are famous as the parents of Śrī Kṛṣṇa. The parenthood of Nanda and Yaśodā is confirmed in the following verses from the Vedic literatures:

"Śukadeva Gosvāmī said: Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brāhmaṇas who knew how to recite Vedic mantras. After having these qualified brāhmaṇas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers."

-{ }Śrīmad-Bhāgavatam 10.5.1

"Nanda Mahārāja's son is the Supreme Personality of Godhead, who brings auspiciousness to all planetary systems and all living entities".

-{ }Vaiṣṇava Literature

Text 6

kiṁ ca śrīmad-anakadundubhi-prabhṛtiṣv āvirbhāvo 'pi na prākṛtavat tadīya-carama-dhātv-ādau praveśaḥ, kintu sac-cid-ānanda-vigrahasya tasya tanomanasy āveśa eva. tad uktam

kiṁ ca-furthermore; śrīmat-anakadundubhi-Maharaja Vasudeva; prahṛtiṣu-and in the Lord's other fathers; āvirbhāvaḥ-appearance; api-also; na-not; prākṛtavat-like that of an ordinary child; tadīya-his; carama-dhātu-ādau-in the semen; praveśaḥ-entrance; kintu-however; sat-eternal; cit-full of knowledge; ānanda-and bliss; vigrahasya-of the form; tasya-of Lord Kṛṣṇa; tat-of Maharaja Vasudeva; manasi- within the mind; āveśaḥ-entrance; eva-certainly; tat-this; uktam-is described.

Even the Lord's so-called natural parents did not beget Him as ordinary parents beget a child by seminal injection in the womb of the mother. Lord Kṛṣṇa appeared, in His eternal, all-cognizant and blissful spiritual form within the mind of Mahārāja Vasudeva, and from there He was transferred to the heart of Devakī. This is described in the following verse (Śrīmad-Bhāgavatam 10.2.18):

Text 7

tato jagat-maṅgalam acyutāṁśam
samāhitam śūra-sutena devī
dadhāra sarvātmakam ātma-bhūtam
kāṣṭhā yathānanda-karam manastaḥ

tataḥ-thereafter; jagat-maṅgalam-auspiciousness for all living entities in all the universes of the creation; acyuta-āṁśam-the Supreme Personality of Godhead, who is never bereft of the six opulences, all of which are present in all His plenary expansions; samāhitam-fully transferred; śūra-sutena-by Vasudeva, the son of Śūrasena; devī-Devakī-devī; ātma-bhūtam-the cause of all causes; kāṣṭhā-the east; yathā- just as; ānanda-karam-the blissful (moon); manastaḥ-being placed within the mind.

"Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devakī. Devakī, having thus

been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon."*

Text 8

tataḥ-śrī-nārada-prahlāda-dhruvādiṣu darśanāt sarva-sammatatvāt tādrśa-prema-viśayatvena sākṣaḥ ca śrī-bhagavad-āvīrbhāvāyavahita-pūrva-pracura-kalam vyāpya santatas tad-āveśaḥ śrī-vrajeśvarayor apy avaśyam eva kalpyate. brahma-vara-prārthanayāpi tad eva labhyata iti samānā eva granthāḥ.

tataḥ-therefore; śrī-nārada-among Nārada; prahlāda- Prahlāda; dhruva-Dhruva; ādisu-and others; darśanāt- because of sight; sarva-sammatatvāt-because of agreement; tādrśa-prema-viśayatvena-because of this kind of love; sākṣāt-directly; ca-also; śrī-bhagavat-of the Supreme Personality of Godhead; āvīrbhāvā-appearance; āvyavahita- immediate; purva-previous; pracura-long; kalam-time; vyāpya-having pervaded; santataḥ-continually; tat-āveśaḥ-the entrance of Śrī Kṛṣṇa; śrī-vraja-iśvarayoḥ-in the King and Queen of Vrajabhūmi; api-even; avaśyam-certainly; eva- indeed; kalpyate-is accomplished; brahma-of Lord Brahma; vara- benediction; prārthanayā-by the request; āpi-also; tat- that; eva-certainly; labhyate-is attained; iti-thus; samānāḥ-agreed; eva-certainly; granthāḥ-scriptures.

Śrī Kṛṣṇa is actually already always present in the material world in His all-pervading feature. He is present in everyone's heart, and great devotees such as Nārada, Prahlāda, and Dhruva are able to see Him because they are filled with love for Him. Just as Lord Kṛṣṇa is always visible to Nārada and other great devotees because of their love for Him, in the same way, the Lord appeared before the king and queen of Vrajabhūmi as their son because of their pure love for Him, and also because of the benediction granted to them by Brahmā in their previous life. This description is confirmed by all Vedic literatures, and this is the actual meaning of the word "tataḥ" in this verse (Text 7).

Text 9

vātsalyam tv atrādhikam, yena vinā tasya putra-bhāvo na sambhavatīty atraiva putratām manyamāṇa iti puribhūta ity asya bhāvaḥ.

vātsalyam-parental love; tu-certainly; atrā-ādhikam- increased; yena-by which; vinā-without; tasya-of Śrī Kṛṣṇa; putra-of son; bhāvaḥ-state; na-not; sambhavatī-is possible; iti-thus; atra-here; eva-certainly; putratām- sonship; manyamāṇa-we consider; iti-thus; putra-son; bhūtaḥ-become; iti-thus; asya-of this verse; bhāvaḥ-the meaning.

In this verse (10.8.51, quoted in Text 7) the word “putra-bhūtaḥ” indicates that because of the intense parental love felt by Vasudeva, Devakī, Nanda, and Yaśodā for Lord Kṛṣṇa, the Lord became their son. Without intense parental love for Him it is not possible for one to get the Lord as a son.

Text 10

idaṁ prakatāyām līlāyaṁ samahitam aprakatāyām tu. tayor nitya-siddhatva eva pūrato 'vadhārayiśyamāne-viṣṇor anādita ādi-rasa-siddha-dam-patyavat śrī-vrajeśvarayos tasya cānādito vatsala-rasa-siddha-pitr-putra-bhāvo vidyata eva. atah putra-bhūta iti ca kvacit paṭhaḥ.

idaṁ-this; prakatāyām-manifest; līlāyām-in the pastimes; samahitam-arranged; aprakatāyām-in the unmanifest pastimes; tu-but; tayor-of the Lord's parents; nitya-siddhatve-in the eternal perfection; eva-certainly; pūrataḥ-formerly; avadhārayiśyamāne-will be determined; lakṣmī-viṣṇvoḥ-of Lakṣmī and Viṣṇu; anāditaḥ-without beginning; ādi-original; rasa-mellow; siddha-perfected; dam-patyavat-as husband and wife; śrī-vraja-iśvarayoḥ-of the king and queen of Vraja; tasya-of that; cā-also; ānāditaḥ-beginningless; vatsala-rasa-in parental love; siddha-perfected; pitr-of father; putra-and son; bhāvaḥ-condition; vidyate-is; eva-certainly; atah-from this; putra-bhūtaḥ-the word "putra bhūtaḥ"; iti-thus; ca-also; kvacit-in some manuscripts; paṭhaḥ-alternate reading.

In the Lord's pastimes within the material world (prakaṭa-līlā), the relationship of parent and child exchanged by the Lord and His devotees in the parental mellow (vātsalya-rasa) begins at a certain point in time, and appears to be existing within the limitations of material time. The same parental mellow is experienced by the Lord's parents in the unmanifested pastimes (aprakaṭa-līlā) in the spiritual world also. The parental mellow actually has no beginning in time.

In some manuscripts of Śrīmad-Bhāgavatam we find the reading "putra-bhūtaḥ" (who is the son) instead of “putrī-bhūtaḥ” (who became the son). The reading “putra-bhūtaḥ” refers to the beginningless mellow of parental love for the Lord tasted by the devotees in the spiritual world.

Text 11

ata eva na hy asyāsti priyaḥ kaścit ity ādi prakaraṇe

yuvayor eva naivāyam
ātmajo bhagavān hariḥ
sarveśām ātmajo hy ātmā

pitā mātā sa īśvaraḥ

ity etat śrī-vrajeśvarau prati śrīmad-uddhava-vākyam.

atah eva-therefore; na hi asyā āsti priyaḥ kaścit iti ādi prakaraṇe-in the passage beginning with these words (Śrīmad-Bhāgavatam 10.46.37); yuvayoḥ-of the two of you; eva- certainly; na-not; eva-certainly; āyam-He; ātmajaḥ-the son; bhagavān-the Supreme Personality of Godhead; hariḥ-Hari; sarveśām-of everyone; ātmajaḥ-the son; hi-certainly; ātmā-the Supersoul; pitā-father; mātā-mother; saḥ-He; īśvaraḥ-the supreme controller; iti-thus; etat-this; śrī-vraja-īśvarau prati-to the king and queen of Vraja; śrīmat-uddhava-of Uddhava; vākyam-the statement.

We may note here the following verse spoken by Uddhava to the king and queen of Vṛndāvana, which seems to deny the parental relationship between Lord Kṛṣṇa and the king and queen of Vraja. Uddhava said to them (Śrīmad-Bhāgavatam 10.46.42):

"My dear Nanda and Yaśodā, Kṛṣṇa is not your son, but the Personality of Godhead. He is one's son. He is actually everyone's father, mother, and supreme controller."*

Text 12

tadaudasīnya-prakaṭanena-pata-santvāna-mātra-tatparyaka-bahyārtham api vastavam artham tv evaṁ vahati pūrvokta-prakereṇayam priyāpriyādi-mata-pitrādi-rahito 'pi bhagavān harir yaḥ saḥ ayam kṛṣṇa-rūpatvena viśeṣakāraḥ san yuvayor evātmajo naiva sarveśām. sa eśvara-rūpatvena sāmāhyakāratas tu sarveśām ātmajādi-sarva-rūpaḥ syāt. kintu paratra māyā-mayatvan nāsmākan ādārah. pūrvatra tu mumukṣu-mukta-bhakta-ślāghya-premamayatvād atyādāra iti bhāvaḥ.

tat-adasīnya-alooft from everything; prakāṭanena-by the manifestation; āpata-at that moment; santvāna-for consoling; mātra-only; tātparyaka-meaning; bahyā-external; ārtham- meaning; api-although; vastavam-actual; artham-meaning; tu-but; evaṁ-in this way; vahati-is; pūrvā-previously; uktam- spoken; prakereṇa-by the method; ayam-this; priyā-dear; apriya-not dear; ādi-beginning with; mata-mother; pitr- father; ādi-beginning with; rahitaḥ-devoid of; api-although; bhagavān-the Supreme Personality of Godhead; hariḥ-Hari; yaḥ-who; saḥ-He; ayam-He; kṛṣṇa-rūpatvena-in the form of Śrī Kṛṣṇa; viśeṣa-specific; akāraḥ-form; san-being; yuvayoḥ-of the two of you; evā-certainly; ātmajaḥ-the son; na-not; eva-certainly; sarveśām-of everyone; saḥ-He; eva- certainly; īśvara-rūpatvena-as the Supreme Controller; sāmānya-akārataḥ-as the all-pervading Supersoul; tu-also; sarveśām-of everyone; ātmajā-son; ādi-beginning with; sarva-all; rūpaḥ-form; syāt-may be; kintu-however; paratra-in others; māyā-mayatvat-because of

being a production of the illusory energy; nā-not; āsmākan-of us; ādaraḥ-faith; pūrvatra-previously; tu-but; mumukṣu- desiring liberation; mukta-and liberated; bhakta-by the devotees; ślāghya-praiseworthy; premamayatvāt-because of pure love; ati-great; ādaraḥ-faith; iti-thus; bhāvaḥ-the meaning.

The basic meaning of this verse is that, in order to pacify Nanda and Yaśodā, Uddhava tells them that their son, Kṛṣṇa, is actually the Supreme Personality of Godhead, who is aloof from the entire cosmic manifestation and impartial to all living entities. There is, however, another, a deeper meaning of this verse. This verse actually means: Although Kṛṣṇa is the Supreme Personality of Godhead (bhagavān harir yaḥ saḥ), and although He is aloof to all living entities, impartial to friends and enemies, and without father, mother, or other relations, still He has become the son of Nanda and Yaśodā (yuvayor evātmajah), even though He is never the son of anyone (naiva sarveṣām). One may say also interpret this phrase as "ātmaja eva sarveṣām (He is the son of everyone), in which case it is understood that Lord Kṛṣṇa expands as the Supersoul in the hearts of all conditioned souls, and in this way He becomes their son. This interpretation is a product of the illusory potency, māyā. This second interpretation is not very sound, and we do not accept it. The great devotees who are liberated or aspiring to become liberated praise the other interpretation (yuvayor evatāmajah) which describes the great parental love of Nanda and Yaśodā for Kṛṣṇa. We also endorse this interpretation, which emphasizes the parenthood of Nanda and Yaśodā.

Text 13

tathoktaṁ prāg eva

tayor itthaṁ bhagavati
kṛṣṇe nanda-yaśodāyoḥ
viksyānurāgaṁ paramaṁ
nandaṁ ahoddhavo mudā

yuyam ślāghyatamau nūnam
dehinām iha mānada
nārāyaṇe 'khila-gurau
yat kṛtā matir idṛśī iti.

tatha-in the same way; uktam-described; prāk-before; eva-certainly; tayiḥ-of the two of them; ittham-in this way; bhagavati-for the Supreme Personality of Godhead; kṛṣṇe- Kṛṣṇa; nanda-of Nanda Maharaja; yaśodāyoḥ-and Yaśodā-devī; viksyā-seeing; ānurāgaṁ-love; paramaṁ- transcendental; nandaṁ-to Nanda; aha-spoke; uddhavaḥ-Uddhava; mudā-with happiness; yūyam-you two; ślāghyatamau-most praiseworthy; nūnam-indeed; dehinām-of living entities; iha-in this world; mānada-O glorious one; nārāyaṇe-for Lord Nārāyaṇa; akhila-of everyone; gurau-the Lord; yat-because; kṛtā-attained; matiḥ-conception; idṛśī-

like this. iti-thus.

The parental love of Nanda and Yaśodā for their son Kṛṣṇa is glorified in the following verses from Śrīmad-Bhāgavatam (10.46.19-30):

"When Uddhava saw Mahārāja Nanda and Yaśodā so extraordinarily overwhelmed with thoughts of Kṛṣṇa, the Supreme Personality of Godhead, and when he experienced their extraordinary affection for Him, he also became overwhelmed and began to speak as follows, "My dear mother Yaśodā and Nanda Mahārāja, you are most respectable among human beings because no one but you can meditate in such transcendental ecstasy".*

Text 14

tathā

sa pitā sā jananī
yau puṣṇītaṁ svaputravat
śīśūn bandhubhiḥ utsṛṣṭān
akalpaiḥ poṣa-rakṣaṇe

iti śrī-vrajeśvaram prati śrī-kṛṣṇa-rāmābhyāṁ santvānāṁ ca śrī-rāmasyaiva para-putratvam apekṣyati jñeyam.

tathā-in the same way; saḥ-he; pitā-the father; sā- she; ca-also; jananī-the mother; yau-who; puṣṇītaṁ- nourished; sva-putra-vat-as their own son; śīśūn- the children; bandhubhiḥ-by his relatives; utsṛṣṭān-abandoned; akalpaiḥ-unable to protect; poṣa-in nourishment; rakṣaṇe- and protection; iti-thus; śrī-vraja-īśvaram-prati-to the king of Vrajabhumi; śrī-kṛṣṇa-rāmābhyāṁ-by Lord Kṛṣṇa and Balarama; santvānāṁ-consolation; ca-also; śrī-rāmasya-of Lord Balarama; eva-certainly; para-transcendental; putratvam-sonship; apekṣya-in reference to; iti-thus; jñeyam-may be understood.

In the following verse Kṛṣṇa and Balarāma console Nanda Mahārāja and glorify Nanda and Yaśodā's exalted parental relationship with them. Kṛṣṇa and Balarāma said (Śrīmad-Bhāgavatam 10.45.22):

"My dear father and mother, although I was born of Vasudeva and Devakī, you have been Our real father and mother, because from Our very birth and childhood, you raised Us with great affection and love. Your affectionate love for Us was more than anyone can offer one's own children. You are actually Our father and mother, because you raised Us as your own children at a time when We were just like orphans. For certain reasons We were rejected by Our father and mother, and you protected Us."*

Text 15

yathoktaṁ tatraiva tena

yathā yūyaṁ vrajaṁ tāta
vayaṁ ca sneha-duḥkhitān
jñātīn vo draṣṭum eṣyāmo
vidhāya suhrdāṁ sukham iti.

yatha-just as; uktaṁ-said; tatra-in that passage; eva- certainly; tena-by Lord Kṛṣṇa; yatha-you should go; yūyaṁ- you; vrajaṁ-to Vraja; tāta-O father; vayaṁ-we; ca-also; sneha-by love; duḥkhitān-distressed; jātīn-relatives; vaḥ-you; draṣṭum-to see; eṣyāmaḥ-we shall go; vidhāya- having given; suhrdāṁ-to our friends; sukham-happiness; iti-thus.

"My dear father and mother, I know you will be feeling separation by returning to Vṛndāvana and leaving us here, but please rest assured that I shall be coming back to Vṛndāvana just after giving some satisfaction to My real father and mother, Vasudeva and Devakī, My grandfather, and other relatives and family members."*

Text 16

draṣṭūṁ eṣyāmaḥ paśyante eva sthāsyāma ity arthaḥ. tasmād anayoḥ eva mukhyaṁ putratvam śrī-kṛṣṇe virājata iti siddham. prākṛtam anuśarāmaḥ.

draṣṭūṁ-to see; eṣyāmaḥ-we shall go; paśyantaḥ- seeing; eva-certainly; sthāsyāmaḥ-shall cause to stay; iti- thus; arthaḥ-the meaning; tasmāt-therefore; anayoḥ-of Nanda and Yaśodā; eva-certainly; mukhyaṁ-primary; putratvam-sonship; śrī-kṛṣṇe-in relationship to Śrī Kṛṣṇa; virājate-manifested; iti-thus; siddham-demonstrated; prākṛtam-natural; anuśarāmaḥ-in accordance with.

In this verse Kṛṣṇa promises to return to Vraja to see Nanda and Yaśodā. This means that He intends to remain in Vraja for some time. In this verse we may see that Nanda and Yaśodā, and not Vasudeva and Devakī are the real parents of Śrī Kṛṣṇa.

Text 1

gopa-gopīnām api tasmin premāsīd eva dam-patyoh tayos tu tāsiv api nitarām āsīt iti.

gopa-of the cowherd men; gopīnām-and gopīs; api-also; tasmin-in relation to Lord Kṛṣṇa; prema-pure love; āsīt-was; eva-certainly; dam-patyoh-Śrīmad-Bhāgavatam 10.8.51

dam-patyor nitarām āsīd
gopa-gopīṣu bhārata;

tayoh-of Nanda and Yaśodā; tāsuv-among the gopīs; api-also; nitarām-greatly; āsīt-was; iti-thus.

The elderly cowherd men and gopas of Vṛndāvana also felt intense parental love for Lord Kṛṣṇa. This is confirmed in the following verse of Śrīmad-Bhāgavatam (10.8.51):

"Therefore, O Mahārāja Parīkṣit, best of the Bhāratas, when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional service in parental affection. And in their association, all other inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of kṛṣṇa-bhakti."*

Text 2

upasaṁharati

kṛṣṇo brahmaṇa ādeśam
satyam kartum vraje vibhuḥ
saha-rāmo vasaṁś cakre
teṣāṁ prītim sva-līlayā

upasaṁharati concludes; kṛṣṇaḥ-the Supreme Personality of Godhead, Kṛṣṇa; brahmaṇaḥ-of Lord Brahmā; ādeśam-the order; satyam-truthful; kartum-to make; vraje-in Vrajabhūmi, Vṛndāvana; vibhuḥ-the supreme powerful; saha-rāmaḥ-along with Balarāma; vasaṁ-residing; cakre-increased; teṣāṁ-of all inhabitants of Vṛndāvana; prītim-the pleasure; sva-līlayā-by His transcendental pastimes.

In the following verse (Śrīmad-Bhāgavatam 10.8.52) Śrīla Śukadeva Gosvāmī concludes his description of the parenthood of Nanda and Yaśodā:

"Thus the Supreme Personality, Kṛṣṇa, along with Balarāma, lived in Vrajabhūmi, Vṛndāvana just to substantiate the benediction of Brahmā. By exhibiting different pastimes in His childhood, He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana."*

Text 3

sveṣu bhakta-jana-viśeṣeṣu ya lilā tad-bhakti-viśeṣa-vāsa-lilā-viśeṣas tayaiva teṣām sarveṣām api prītiṁ cakre. dvāv api tau prati tena vara-dānād iti bhāvaḥ. yadyapy evam, tathāpi brahmaṇa ādeśam satyam kartum mahad-āśīr anyathā na syad iti darśayitum apīty arthaḥ. yadvā, sva-līlāyā teṣām prītiṁ kartum vraje vāsān brahmaṇā ādeśam satyam cakre. tad-anuśaṅgataḥ svayam āḍṛtya sarvatrāvyabhicārinām cakāreti. śrī-śukaḥ.

sveṣu-among His own; bhakta-jana-devotees; viśeṣeṣu- specific; ya-which; lilā-pastime; tat-bhakti-viśeṣa-by devotional service; vāsa-controlled; lilā- pastimes; viśeṣaḥ-specific; taya-by that; eva- certainly; teṣām-of them; sarveṣām-of all the inhabitants of Vṛndavana; api-also; prītiṁ-pleasure; cakre-increased; dvāv api tau-to Nanda and Yaśodā; tena-by that; vara-dānāt-because of granting the benediction; iti-thus; bhāvaḥ-the meaning; yadyapi-although; evam-in this way; tathāpi-nevertheless; brahmaṇaḥ-of Lord Brahma; ādeśam- the order; satyam-truthful; kartum-to make; mahad-āśīḥ- great benediction; anyathā-otherwise; na-not; syāt-may be; iti-thus; darśayitum-to reveal; apī-also; īti-thus; arthaḥ-the meaning; yadvā-or; sva-līlāyā-by His transcendental pastimes; teṣām-of them; prītiṁ-the pleasure; kartum-to make; vraje-in Vrajabhumi; vāsān- residing; brahmaṇaḥ-of Lord Brahma; ādeśam-the order; satyam-truthful; cakre-made; tat-anuśaṅgataḥ-by placing the words in this sequence; svayam-personally; āḍṛtya-respecting; sarvatrā-everywhere; avyabhicārinām-without break; cakāra-did; iti-thus; śrī-śukaḥ-spoken by Śrīla Sukadeva Gosvami.

Śrī Kṛṣṇa becomes controlled by the pure love of His devotees, and He increased the pleasure of the residents of Vrajabhūmi in transcendental reciprocation for their pure love for Him. Even so, Lord Kṛṣṇa arranged that the residents of Vraja obtained His association as a result of the benediction of Brahmā. The Lord did this in order to demonstrate that the association of Lord Kṛṣṇa is not ordinary. It is a great benediction bestowed upon the living entities. It is also possible to interpret this verse to mean: "Śrī Kṛṣṇa lived in Vṛndāvana just to increase the pleasure of His devotees there. Incidentally, He did this by fulfilling the benediction offered by Brahmā".

Anuccheda 152

Text 1

tad etat kāraṇam tad-ābhāsam eva manyamānac tayor brahmādibhyo 'pi saubhāgyātiśayasya khyāpanārtham anantaram eva ekadā gr̥ha-dāsīṣu ity ādy ādhyāyam ārabdhavān. tatraiva ca sāksac chrī-bhagavad-bandhana-rūpa mahā-vāsi-kāraṇa-kāraṇa-vātsaiya-mahima-viditam. tena brahmaṇāpi śiva-lakṣmībhyās api durlabham bhagavat-prasāda bhāram āha

tat-therefore; etat-of this; kāraṇam-the cause; tat-ābhāsam-in appearance; eva-certainly; manyamānaḥ- considering; tayor-of Nanda and Yasoda; brahmā-ādibhyaḥ-than what is obtained by Brahma, or other demigods; api-even; saubhāgyā-good fortune; ātiśayena-be greatness; khyāpana- praising; ārtham-for the purpose; anantaram-afterwards; eva- certainly; ekadā gr̥ha-dāsīṣu iti ādi ādhyāyam-the Ninth Chapter of the Tenth Canto of Śrīmad-Bhāgavatam, which begins with the words "ekada gr̥ha-dāsīṣu"; ārabdhavān-began; tatra-there; eva-certainly; ca-also; sāksāt-directly; śrī-bhagavat-of the Supreme Personality of Godhead; bandhana- binding; rūpa-consisting of; mahā-vāsi-greatly subordinate to; kāraṇa-cause; kāraṇa-cause; vātsalya-parental relationship; mahima-glory; viditam-known; tena-by him; brahmaṇa-Brahma; āpi-even; śiva-by Śiva; lakṣmībhyām- of Lakṣmi-devi; api-even; durlabham-difficult to obtain; bhagavat-of the Supreme Personality of Godhead; prasāda-bharam-great mercy; āha-he describes.

Nanda and Yaśodā did not become Lord Kṛṣṇa's parents by achieving the blessing of Brahmā. Actually, Nanda and Yaśodā are more fortunate and exalted than the demigod Brahmā. This is confirmed in the Ninth Chapter of the Tenth Canto of Śrīmad-Bhāgavatam, where we find the description of the glories of mother Yaśodā's maternal love for Kṛṣṇa, how Lord Kṛṣṇa is completely under the control of Mother Yaśodā, and how she bound Him with ropes. Mother Yaśodā obtained greater mercy from Lord Kṛṣṇa than even Brahmā, Śiva or Lakṣmī could ever attain. This is described in the following verse, (Śrīmad-Bhāgavatam 10.9.20):

Text 2

nemaṁ viriṅco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādam lebhire gopī
yat tat prāpa vimuktidāt

na-not; imam-this exalted position; viriṅcaḥ-Lord Brahmā; na-nor; bhavaḥ-Lord Śiva; na-nor; śrīḥ-the goddess of fortune; api-indeed; aṅga-saṁścyā-although she is always the better half of the Supreme Personality of Godhead; prasādam-mercy; lebhire-obtained; gopī-mother Yaśodā; yat tat-as that which;

prāpa-obtained; vimukti-dāt-from Kṛṣṇa, who gives deliverance from this material world.

"Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā."*

Text 3

sa ādi-devo jagatām paro gurūḥ ity ukteḥ viriñciḥ tāvad bhaktādi-guruḥ sa ca, bhavaḥ tu vaiṣṇavānām yathā śambhuḥ ity ādi darśanāt tato 'py utkarṣavān, sa ca śrīḥ tu tayor api bhagavad-bhakti-śikṣā-nidarśana-prathama-rūpatvāt paramotkarṣavatī. tad evam uttarottara-vinyāsenā yathottara-mahimānam sūcayitvā śrīḥ tu na kevalam bhakti-mātreṇa tādṛsy eva, kim tarhi parama-sakhyena tato 'py anirvacanīya-māhāt myety āha aṅga-saṁśrayā iti.

sa-ādi-devo jagatām paro- guruḥ- iti-thus; ukteḥ-from the statement (Śrīmad-Bhāgavatam 2.9.5); viriñciḥ-Brahma; tāvat-in that way; bhaktā-of the devotees; ādi-the original; guruḥ- spiritual master; saḥ-he; ca-also; bhavaḥ-Śiva; tu-also; vaiṣṇavānām-of the Vaiṣṇavas; yathā-just as; śambhuḥ-Śiva; iti-thus; ādi-beginning with; darśanāt-from the revelation; tataḥ-then Brahma; api-even; utkarṣavān- superior; saḥ-he; ca-also; śrīḥ-Lakṣmī; tu-but; tayor- then Brahma or Śiva; api-even; bhagavat-of the Supreme Personality of Godhead; bhakti-of the pure devotional service; śikṣā-teaching; nidarśana-teaching; prathama-first; rūpatvāt-because of nature; parama-utkarṣavatī-most superior; tat-therefore; evam-in this way; uttara-uttara-vinyāsenā-grades of excellence; yathā-just as; uttara- superior; mahimānam-glory; sūcayitvā-having indicated; śrīḥ-Lakṣmī; tu-but; na-not; kevalam-only; bhakti- devotion; mātreṇa-alone; tādṛsi-in this way; eva- certainly; kim-how; tarhi-then; parama-great; sakhyena-with friendship; tataḥ-then Brahma and Śiva; api-even; anirvacanīya-indescribable; māhātmya-glory; iti-thus; āha-anga-saṁśraya-the words "aṅga-saṁśrayā"; iti-thus.

The exalted demigod Brahmā is the original spiritual master of the devotees of the Lord. This is confirmed in the following statement of Śrīmad-Bhāgavatam (2.9.5):

"Lord Brahmā is the first spiritual master."

Śiva is still more exalted. This is described in the following verse from Śrīmad-Bhāgavatam (12.13.16):

"Śiva is the best among all the devotees of Lord Kṛṣṇa".

Because Lakṣmī is considered the teacher of devotional service to Brahmā and Śiva, she is more exalted than even Brahmā and Śiva. The glories of Lakṣmī are so great that they cannot be described by even Brahmā and Śiva. Lakṣmī's good fortune extends beyond the realm of ordinary devotional service, for she is an intimate friend of the Personality of Godhead. This is confirmed in this verse (Śrīmad-Bhāgavatam 10.9.20) by the word "aṅga-saṁśrayā" (Lakṣmī-devī is the better half of the Supreme Lord).

Text 4

evam-bhūtāpi sā ca prasādam lebhire eva. kasmāt? vimuktidāt

astv evam aṅga bhagavān bhajatām mukundo
muktim dadāti karhicit sma na bhakti-yogam

ity ukta-rītyā prāyaḥ muktim eva dadāti, na tu tathā-bhūtaṁ prasādam, tasmāc ca śrī-bhāgavata eva kintu gopī śrī-gopeśvarī yat tat anirvacanīyaṁ prasāda-śabdenāpi bhavaḥ ca śrīḥ ca na lebhire na lebhire na lebhire na lebhire ity arthaḥ. lebhire ity asya pratyekaṁ nañcas trir-āvṛttiś ca niśedhasyātiśayāṛthā.

evam-bhūtā-in this way; āpi-also; sā-she; ca-also; prasādam-mercy; lebhire-attained; eva-certainly; kasmāt- how?; vimuktidāt-from the giver of liberation; astu-to be sure; evam-thus; aṅga-O King; bhagavān-the Supreme Personality of Godhead; bhajatām-of those devotees engaged in service; mukundaḥ-the Lord, the Supreme Personality of Godhead; muktim-liberation; dadāti-delivers; karhicit-at any time; sma-indeed; na-not; bhakti-yogam-loving devotional service; iti-thus; ukta-rītyā-from the statement; prāyaḥ-generally; muktim-liberation; eva-certainly; dadāti-gives; na-not; tu- but; tatha-bhutam-in the same way; prasādam-mercy; tasmāt- therefore; ca-also; śrī-bhāgavata-of the Supreme Personality of Godhead; eva-certainly; kintu-however; gopī-the gopi; śrī-gopi-īśvarī-the queen of the gopīs; yat tat-what; anirvacanīyaṁ-indescribable; prasāda-śabdenā-by the word "prasādam"; āpi-also; saṁśanīyam-praiseworthy; tasmāt-therefore; prāpa-attained; tat-rūpa-prasādam-that mercy; viriñciḥ-Brahma; ca-also; bhavaḥ-Śiva; ca-also; śrīḥ- Lakṣmī; ca-also; na-did not; lebhire-attain; na-did not; lebhire-attain; na-did not; lebhire-attain; iti-thus; arthaḥ-the meaning; lebhire-the word "lebhire"; iti-thus; asya-of it; pratyekaṁ-each time; nañcaḥ-negated; trih-āvṛttiḥ-three times; ca-also; niśedhasyā-of prohibition; ātiśayā-great; āṛtha-the meaning.

What kind of mercy did Yaśodā-devī obtain from Lord Kṛṣṇa? Lord Kṛṣṇa gave her a benediction greater than liberation. This is described in the following verse from Śrīmad-Bhāgavatam (5.6.18):

"Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service

unto Him."*

Yaśodā-devī, the queen of the gopīs (gopī) obtained an indescribable (yat tat) benediction (prasādam) from Lord Kṛṣṇa, which could not be obtained (na lebhire) by even Brahmā, Śiva, or Lakṣmī. The phrase "na lebhire" (not attained) should be understood to be repeated three times to refer to Brahmā, Śiva, and Lakṣmī. In this way the rarity of the mercy obtained by Yaśodā is emphasized.

Text 5

pūrvottarādhyāya-dvaye śrī-bādarāyaṇer vivakṣitam idaṁ droṇa-dharayos tāvat sādharma-devatātvam cet tarhi tayoḥ śrī-śivādi-durlabha-caraṇāravinda-sphurtilēśasya śrī-kṛṣṇasya tathā prāptau svataḥ sambhavan nāsti. na ca tayos tādṛśa-gādha-bhajanādikam kutracid varṇyate. anyathā tad evāham ākhyāsyam. na ca tābhūam yad idṛśam phalam labdham. tad brahmaṇi pūrvam prārthitam, kintu durgati-tāraṇa-hetutvenottama-bhakti-mātram. na ca brahmāpi śrī-kṛṣṇasya mahābhaktair api durlabha-putratvādikam viśīśya tābhyām ca varam dattavān. na ca netaṁ viriṅcaḥ ity ādinocyamāna-tādṛśa-prasādāpti-rāhityasya brahmaṇo varas tādṛśa-phala-dāne bhavati samārthaḥ. vakṣyate ca tasya tat-prasādāpti rāhityātiśayaḥ tad bhūri-bhāgyam iha janma kim apy aṭavyam yad gokule 'pi kaṭamāṅghri-rajo-'bhiśekam ādinā tasmāt tayos tādṛśa-mahodaye kāraṇam nāsti, kintu niṣkāraṇatvena tayor nityam eva tādṛśīm sthitīm vijñāya mayā sva-bhakti-viśeṣa-pracāra-kāraṇaka-śrī-bhagavattval-līlayaiva droṇa-dharā-rūpeṇāmśenaivāvātirṇayor aikya-vivaśyā yathā-kathaṅcit kāraṇābhāsa evopanyasta iti.

pūrva-before; uttara-and after; ādhyāya-in chapters; dvaye-two; śrī-bādarāyaṇeḥ-of Śrīla Sukadeva Gosvami; vivakṣitam-described; idaṁ-this; droṇa-of Droṇa; dharayoḥ-and Dhara; tāvat-in that way; sādharma-devatātvam-position as material demigods; cet-if; tarhi-them; tayoḥ-of them; śrī-śiva-ādi-of Brahma, Śiva and Lakṣmī; durlabha- difficult to attain; caraṇā-aravinda-of the lotus feet; sphurtilēśasya-of a glimpse; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; tathā-in that way; prāptau-in the attainment; svataḥ-by themselves; sambhavana-ability; nā- not; āsti-is; na-not; ca-also; tayoḥ-of them; tādṛśa- like this; gādha-intense; bhajanā-devotional service; ādikam-beginning with; kutracid-somewhere; varṇyate-is described; anyathā-otherwise; tat-that; evā-certainly; āham-I; ākhyāsyam-shall describe; na-not; ca-also; tābhyām-by them; yat-what; idṛśam-like this; phalam- result; labdham-is obtained; tat-that; brahmaṇi-to Brahma; pūrvam-formerly; prārthitam-requested; kintu-however; durgati-difficulty of attainment; tāraṇa-overcoming; hetutvena-by the cause; uttama-bhakti-the most pure devotional service; mātram-only; na-not; ca-also; brahmā-Brahma; āpi-even; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; mahā-bhaktaiḥ-by great devotees; api-even; durlabha-difficult to attain; putratvā-sonship; ādikam-beginning with; viśīśya-singled out; tābhyām-to them; ca-also; varam-benediction; dattavān-gave; na-not; ca-also; na-not; itaṁ-this; viriṅcaḥ-Brahma; iti-thus; ādina-by the passage beginning with these words; ucyamāna-described; tādṛśa-like this;

prasādā-of mercy; āpti-attainment; rāhityasya-devoid of; brahmaṇaḥ-of Brahma; varaḥ-benediction; tādṛśa-like this; phala-result; dāne-in the gift; bhavati-is; samārthaḥ- able; vakṣyate-may be described; ca-also; tasya-of Brahma; tat-of Lord Kṛṣṇa; prasāda-of the mercy; āpti-attainment; rāhityā-lack; ātisayaḥ-great; tat-of them; bhūri-great; bhāgyam-good fortune; iha-here; janma-birth; kim api-some; aṭavyam-in the forest; yat-which; gokule-in Gokula; api- even; kaṭamā-ānghri-of their lotus feet; rajaḥ-of the dust; abhiśekam-bath; iti-thus; ādinā-in the passage beginning; tasmāt-therefore; tayoḥ-of them; tādṛśa-like this; mahā-udaye-in the occurrence; kāraṇam-cause; nā-not; asti-is; kintu-however; niškāraṇatvena-as without a cause; tayoḥ-of them; nityam-eternal; eva-certainly; tādṛśīm-like this; sthitīm-situation; vijāya-percieving; mayā-by me; sva-own; bhakti-devotional service; viśeṣa-specific; pracāra-appearance; kāraṇaka-cause; śrī-bhagavattvat-like the Supreme Personality of Godhead; līlaya-as a pastimes; eva- certainly; drona-of Drona; dharā-and Dharā; rūpenā-in the forms; āmśena-as partial incarnations; evā-certainly; āvatīrṇayoḥ-descended; aikya-as one; vivakṣayā-with a desire to describe; yathā-kathañcit-just as; kāraṇā-of cause; ābhaśaḥ-appearance; eva-certainly; upanyasaht- described; iti-thus.

Someone may say that Droṇa and Dharā are ordinary material demigods, and therefore they could not possibly have become Kṛṣṇa's parents without receiving a benediction from Brahmā. That Droṇa and Dharā become Kṛṣṇa's parents because of Brahmā's blessings is not an acceptable proposition, however, for Śrīmad-Bhāgavatam clearly says that Brahmā himself is not able to attain the good fortune obtained by Droṇa and Dharā (Śrīmad-Bhāgavatam 10.9.20, quoted in Text 2). How can Brahmā give as a gift what other great devotees and he himself are unable to attain? Brahmā himself says this in the following prayer (Śrīmad-Bhāgavatam 10.14.34):

"My dear Lord, I am therefore not interested in either material opulences or liberation. I am now humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana forest so that I may be able to be favoured by the dust of the feet of some devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet."*

Also, no Vedic literature says that Droṇa and Dharā performed great devotional service to the Lord to make themselves eligible to become his parents.

The truth is that Droṇa and Dharā are partial expansions (amśa-avatāra) of Nanda and Yaśodā, Kṛṣṇa's eternal parents in the spiritual world. They descended to this material world, just as the Lord Himself did in order to display His pastimes on earth.

Text 6

kiṁ ca śrī-bhāgavate 'smin śrī-bhagavatpremaiva sarva-puruṣārtha-siromaṇitvenodghuṣyate. tasya ca paramāśaya-rūpaṁ śrī-gokulam eva, tatrāpi śrī-vrajeśvarau. tatas tat-paramāśraya-nityatve siddha eva tādṛśa-grantha-prayitnaḥ saphalaḥ syāt. yata eva śrī-brahmādibhis tatra yat kiñcij janma prārthyata iti.

kiṁ-furthermore; śrī-bhāgavate-in the Śrīmad-Bhāgavatam; asmin-in this; śrī-bhagavat-for the Supreme Personality of Godhead; prema-pure love; eva-certainly; sarva- of all; puruṣā-ārtha-goals of life; siromaṇitvena-as the crest jewel; udghuṣyate-is described; tasya-of that; ca-also; paramā-āśraya-rūpaṁ-as the ultimate shelter; śrī-gokulam-Śrī Gokula; eva-certainly; tatrā-there; āpi-also; śrī-vraja-iśvarau-the king and queen of Vrajabhumi; tataḥ- therefore; tat-of that; parama-asraya-supreme abode; nityatve- in eternity; siddhaḥ-demonstrated; eva-certainly; tādṛśa- like this; grantha-of the scripture; prayatnaḥ-endeavor; saphalaḥ-fruitful; syāt-may be; yataḥ-because; eva- certainly; śrī-brahmā-adibhiḥ-by Brahma and other great devotees of the Lord; tatra-there; yat-because; kiñcit-any; janma-birth; prarthyate-is requested; iti-thus.

Śrīmad-Bhāgavatam is the best of scriptures because it describes pure love for the Supreme Personality of Godhead as the ultimate goal of life. That pure love of Godhead is perfectly manifested in the holy abode of Gokula, and Nanda and Yaśodā, the king and Queen of Gokula, are perfect examples of that pure love for Kṛṣṇa. For this reason, Brahmā prays to attain any sort of birth in that holy land of Gokula.

Anuccheda 153

Text 1

tasmāt svābhaviky eva tayas tādṛśī sthitiḥ iti pratipādayāms tat-sambandhenaiva bhajatām sukhāpo nānyeṣām ity āha:

nāyaṁ sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhaktimatām iha

tasmāt-therefore; svābhaviki-natural; eva-certainly; tayas-of them; tādṛśī-like this; sthitiḥ-situation; iti- thus; pratipādayān-demonstrating; tat-sambandhena-with a relationship with Śrī Kṛṣṇa; eva-certainly; bhajatām- engaging in devotional service; sakhā-easily; āpaḥ-attained; nā-not; ānyeṣām-by others; iti-

thus; āha-he says; na- not; ayam-this; sukha-ā-apaḥ-very easily obtainable, or object of happiness; bhagavān-the Supreme Personality of Godhead; dehinām-of persons in the bodily concept of life, especially the karmīs; gopikā-sutaḥ-Kṛṣṇa, the son of mother Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudeva, and as the son of mother Yaśodā He is known as Kṛṣṇa); jñāninām ca-and of the jñānīs, who try to be free from material contamination; ātma-bhūtānām-of self-sufficient yogīs; yathā-as; bhakti-matām-of the devotees; iha-in this world.

Nanda and Yaśodā are actually the eternal parents of Śrī Kṛṣṇa in the spiritual world. Now that we have clearly demonstrated this fact, we shall explain that such an intimate relationship with Śrī Kṛṣṇa can only be obtained by those engaged in devotional service to the Lord. It cannot be obtained by anyone else. That Lord Kṛṣṇa may be attained only by devotional service is described in the following verse (Śrīmad-Bhāgavatam 10.9.21):

"The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."*

Text 2

sukhenāpyata iti sukhāpaḥ. ayam śrī-gopikā-suto bhagavān dehinām dehbhimāninām tāpa-ādinā na sukhāpaḥ, na sulabhaḥ, kintu tair aticireṇaiva tena śuddhe 'ntaḥ-karaṇe kathañcit tad-bhaktāvalokana-leśena jāta-sad-buddhibhis tad eva tāpa-ādikam tasminn arpayadbhīḥ kathañcid evāsau labhyate. tathā cātma-bhūtānām āvirbhūtādvaitātma-vṛttinām nivṛtta-dehbhimānānām jāninām api tādrśena jñānena na sukhāpaḥ. kintu pūrveṇaiva karaṇena jāta tad-āsattibhis tena jñānena yad brahma sphurati tad evāyam iti cintayadbhis taiḥ kathañcid evāsau labhyate. tataś ca dvayor api tayoḥ sādhanayor hīnatvat tal-lābhaś ca na sākṣāt, kintu kenacid amśenaiveti vyañjitam.

sukhenā-easily; āpyate-attained; iti-thus; sukhā-āpaḥ-the word "sukhāpaḥ"; ayam-this; śrī-gopikā-sutaḥ- Kṛṣṇa, the son of Mother Yaśodā; bhagavān-the Supreme Personality of Godhead; dehinām-ābhimāninām-of persons in the bodily conception of life; tāpah-ādinā-by performing austerities or similar practices; na- not; sukhā-āpaḥ-easily attained; na-not; su-labhaḥ-easily attained; kintu-but; taiḥ-by them; ati-cirena-after a long time; eva-certainly; tena- by that; śuddhe-pure; antaḥ-karaṇe-in the heart; kathañcit-somehow or other; tat-bhaktā-of a pure devotee of the Lord; āvalokana-leśena-by merciful glance; jāta-produced; sat- transcendental; buddhibhīḥ-intelligence; tat-that; eva- certainly; tāpah-ādikam-austerities and other similar processes; tasmīn-to Lord Kṛṣṇa; arpayadbhīḥ-offering; kathañcit-somehow; eva-certainly; āsau-He; labhyate-is attained; tathā-in that way; cā-also; ātma-bhūtānām-of self-sufficient yogīs;

āvirbhūta-manifested; ādvaita- undivided; ātma-self; vṛttinām-in the condition; nivṛtta- negated; dehā-ābhimānīnām-bodily conception of life; jñāninam-of the mental speculators; api-also; tādṛśena- like that; jñānena-by knowledge; na-not; sukhā-āpaḥ- easily attained; kintu-but; pūrveṇa-former; eva-certainly; karaṇena-by the cause; jāta-produced; tat-āsattibhiḥ-by that contact; tena-by that; jñānena-knowledge; yat-which; brahma-Brahman; spurati-become manifested; tat-that; evā- certainly; āyam-this; iti-thus; cintayadbhiḥ-meditating; taiḥ-by them; kathancit-somehow; evā-certainly; āsau-He; labhyate-is attained; tat-therefore; ca-also; dvayoḥ-of the two; api-also; tayoḥ-of them; sādhanayoḥ-engaged in spiritual practices; hīnatvat-without; tat-lābhaḥ-attainment of Śrī Kṛṣṇa; ca-also; na-not; sāksāt-directly; kintu-however; kencit-by a certain; amśena-partial expansion; eva- certainly; iti-thus; vyanjitam-manifested.

This verse explains that the Supreme Personality of Godhead, Kṛṣṇa, the son of Mother Yaśodā, is not easily accessible to the materialists, who consider the body the same as the self, even if they perform austerities and other similar practices to attain Him. Such persons may become somewhat purified at heart by prolonged austerities, and after a long time they may receive the merciful glance of a pure devotee of the Lord. By the mercy of such a devotee, the materialist may learn how to offer his performance of austerities and other spiritual practices as service to the Lord, and in that way Lord Kṛṣṇa may become accessible to him. In the same way, Lord Kṛṣṇa is also not easily accessible to the mental speculators who are from the bodily conception of life and who meditate on the impersonal Brahman. Only by the mercy of a devotee of the Lord can such speculators actually perceive the real nature of the Absolute Truth, and direct their meditation to Lord Kṛṣṇa. These two processes (austerity and mental speculation) do not enable us to directly perceive the original feature of the Absolute Truth, but give us only a glimpse of His nature.

Text 3

te prāpnuvanti mām eva
sarva-bhūta-hite ratāḥ
kleśo'dhikataras teṣām
avyaktāsakta-cetasām

iti śrī-bhagavad-ukteḥ.

avyaktā-unmanifested; hi-certainly; gatiḥ duḥkham- progress is troublesome; dehavadbhiḥ-of the embodiment; avāpyate-achieve; kleśaḥ-trouble; adhikatarāḥ-more troublesome; teṣām-of them; avyakta-unmanifested; āsakta- being attached; cetasām-of those whose minds; iti-thus; śrī-bhagavat-of the Supreme Personality of Godhead; ukteḥ- according to the statements (Bhagavad-gītā 12.4-5).

This is confirmed by the Supreme Personality of Godhead Himself (Bhagavad-

gītā 12.4-5):

"But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed, and immovable-
{ }the impersonal conception of the Absolute Truth-{ }by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me.*

"For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied."*

Text 4

tvam paryatann arka iva tri-lokīm
antaś-carō vāyur ivātma-sākṣī
parāvare brahmaṇi dharmato vrataiḥ
snātasya me alam vicakṣva

iti śrī-vyāsa-praśnāntarāt

bhavatānudita-prāyam
yaśo bhagavato 'malam
yenaivāsau na tuśyeta
manye tad darśanam khilam

iti śrī-nārada-prativacanāc ca.

tvam-Your Goodness; paryatan-travelling; arkaḥ-the sun; iva-like; tri-lokīm-the three worlds; antaḥ-carāḥ-can penetrate into everyone's heart; vāyuḥ iva-as good as the all-pervading air; ātma-self-realized; sākṣī-witness; parāvare-in the matter of cause and effect; brahmaṇi-in the Absolute; dharmataḥ-under disciplinary regulations; vrataiḥ- in vow; snātasya-having been absorbed in; me-mine; nyūnam- deficiency; alam-clearly; vicakṣva-search out; iti-thus; śrī-vyāsa-of Vyāsadeva; praśnā-question; āntarāt- after; śrī-nāradaḥ-Śrī Nārada; uvāca-said; bhavatā-by you; anudita-prāyam-almost not praised; yaśaḥ-glories; bhagavataḥ-of the Personality of Godhead; amalam-spotless; yena-by which; eva-certainly; asau-He (the Personality of Godhead); na-does not; tuśyeta-be pleased; manye-I think; tat-that; darśanam-philosophy; khilam-inferior; iti-thus; śrī-nārada-of Nārada Muni; prativocanāt-from the reply; ca-also.

The superiority of devotional service and the inferiority of other methods of spiritual realization is confirmed in the following question posed by Śrīla Vyāsadeva and the answer given by Nārada Muni (Śrīmad-Bhāgavatam 1.5.7-8):

"Like the sun, Your Goodness can travel everywhere in the three worlds, and

like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.*

"Śrī Nārada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless."*

Text 5

sukhāpas tu keśām ity apekṣāyām nidarśanam āha iha śrī-gopikā-sute bhaktimatām-yathā sukhāpa iti. śrī-gopikāyāḥ tu sukhāpa ity evaṁ kim vaktavyam. tasyāḥ suta evāyam bhagavān ity ato gopikā-sutaḥ iti viśeṣaṇam dattam. sukham āpayatīti va sukhāpaḥ. yato gopikā-sutas tat-suta va-līlāyāḥ sva-sādhāraṇa-dr̥ṣṭya ānādarāt. tathā jñāninām api na sukhāpaḥ, yata eva gopikā-sutaḥ.sarvātmaikyavṛtti-udayena bhagavat-svarūpānanda-vaicitrī sāroparicāra-tal-līlā-tattvānubhāvāt.

sukhā-easily; apaḥ-attained; tu-but; keśām-by whom?; iti-thus; apekṣāyām-in reference to; nidarśanam- indication; āha-speaks; iha-here; śrī-gopikā-sute-of Lord Kṛṣṇa; bhaktimatām-by the devotees; yathā-just as; sukhā-easily; apaḥ-attained; iti-thus; śrī-gopikāyāḥ-of Mother Yaśodā; tu-certainly; sukhā-easily; āpaḥ-attained; iti-thus; evaṁ-in this way; kim-what further?; vaktavyam- need be said; tasyāḥ-of her; sutaḥ-the son; evā-certainly; āyam-He; bhagavān-the Supreme Personality of Godhead; iti- thus; ataḥ-from this; gopika-sutaḥ iti-the word "gopikā-sutaḥ"; viśeṣaṇam-decriptive epithet; dattam-is given; sukham-happiness; āpayatī-causes to attain; iti-thus; va- or; sukhāpaḥ-the word "sukhāpaḥ"; yataḥ-because; gopikā-sutaḥ-the son of Mother Yaśodā; tat-utatva-as the son; līlāyāḥ-from the pastimes; sva-sādhāraṇa-dr̥ṣṭya- seeing Kṛṣṇa as an ordinary child; ānādarāt-without reverence; tathā-in the same way; jñāninām-of the mental speculators; api-even; na-not; sukhā-apaḥ-attainment of happiness; yataḥ-from which; eva-certainly; gopikā-sutaḥ-the son of Mother Yaśodā; sarva-all; ātma-self; aikya-sole; vṛtti-activity; udayena-by the manifestation; bhagavat-of the Lord; svarūpa-form; ānanda-bliss; vaicitrī-wonder; sāra-best; uparicāra-service; tat-His; līlā-pastimes; tattva-truth; anubhāvāt-because of the perception;

One may ask: Who, then, is able to attain Śrī Kṛṣṇa? This question is answered by the word "bhaktimatām" (by the devotees) in this verse. The Supreme Personality of Godhead (bhagavān), who is known as the son of Yaśodā-devī (gopikā-sutaḥ) is attainable by Mother Yaśodā, and the other devotees. What more need be said in this regard? The word "sukhāpaḥ" may also be interpreted to mean "the object of happiness". This mean that Śrī Kṛṣṇa appeared to be an ordinary child, the son of Yaśodā-devī. Thinking of Kṛṣṇa as her own son, Yaśodā attained transcendental bliss by observing Śrī Kṛṣṇa's charming childhood pastimes. The mental speculators are always absorbed in meditation on the all-pervading

impersonal feature of the Lord, and are thus unable to understand the transcendental happiness obtained by seeing the astonishing and beautiful transcendental form and pastimes of the Supreme Person.

Text 6

yathā iha gopikā-sute bhaktimatām iti nidarśanam. sukhenāpyate jñāyate iti vā sukhāpaḥ subodhaḥ. tataś cāyam dehābhimānibhir api tat-tad-alaukika-karma-liṅgakat tarkāt jñānibhir apy anāvṛtta-brahmatvāvagamāt subodha eva. satyam. tathāpi yathā iha śrī-gopikā-sute bhaktimadbhiḥ subodhas tathā na.

yathā-as; iha-in this world; gopikā-sute-to the son of Yaśodā; bhaktimatām-of the devotees; iti-thus; nidarśanam- explanation; sukhenā-easily; āpyate-attained; jñāyate- understood; iti-thus; vā-or; sukhāpaḥ-the word "sukhāpaḥ"; subodhaḥ-may mean "easily understood"; tataḥ- therefore; cā-also; āyam-He; dehā-ābhimānibhiḥ-by those in the bodily conception of life; api-also; tat-tat-various; aulukika-extraordinary; karma-liṅgat-because of pastimes; tarkāt-from the logical argument; jñānibhiḥ-by the mental speculators; api-also; anāvṛtta-visible; brahmatvā-Supreme; āvagamāt-because of understanding; subodhaḥ-easily understood; eva-certainly; satyam-in truth; tathāpi- nevertheless; yathā-as; iha-in this world; śrī-gopikā-sute-of the son of Yaśodā; bhaktimadbhiḥ-by the devotees; subodhaḥ-easily understood; tathā-in the same way; na-not.

The word "sukhāpaḥ" may also be interpreted to mean "easily understood". When Śrī Kṛṣṇa performs extraordinary feats (such as the lifting of Govardhana Hill), the mental speculators and materialistics immersed in the bodily concept of life become able to understand that Śrī Kṛṣṇa is the Supreme Personality of Godhead. The intimate devotees and associates of the Lord, however, continue to consider the Lord to be their friend or son, and thus, in one sense, it is difficult for them to understand the true position of the Lord, because of their intimate friendship with Him.

Text 7

te hi śrī-kṛṣṇa-bhaktāḥ

sva-sukha-nibhṛta-cetas tad-vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāraḥ

ity ādi-darśanāt tādrśa-līlānubhavyaiva parama-puruṣārthatvam
avagacchantīti bhāvaḥ.

te-they; hi-indeed; śrī-kṛṣṇa-bhaktāḥ-devotees of Lord Kṛṣṇa; sva-sukha-own

happiness; nibhr̥ta-filled; cetaḥ-hearts; tad-vyudasta-rejected; anya-other; bhāvaḥ-love; api-also; ajita-of the unconquerable Lord; rucira-charming; līlā-pastimes; ākr̥ṣṭa-sāraḥ-attracted; iti-thus; ādi-beginning; darśanāt-from seeing; tādr̥śa-like that; līlā-pastimes; anubhavya-of the perception; eva-indeed; parama-puruṣārthatvam-the status of the Supreme Personality of Godhead; avagacchanti-understand; iti-thus; bhāvaḥ-the meaning.

The devotees of the Lord are thus perfectly enlightened about the real purpose of life, and they are plunged in transcendental bliss (sukhāpa) because of their awareness of the Lord's transcendental handsome form and charming pastimes. This is described in Śrīmad-Bhāgavatam (12.12.69):

"Śrīla Śukadeva Gosvāmī was simply attracted by the charming pastimes of Lord Kṛṣṇa, and therefore his mind was always filled with transcendental bliss. He had given up all attraction for everything else."

Text 8

atrārtha-trayo 'pi iha-padena paravyomanāthādi- bhaktimanto 'pi vyāvṛttah.
gopikā-sutaḥ iti viśeṣanena ca traikālika-tad-bhaktānām tat-sambandhi-
sukāhaptvaṁ prati tat-sutatvayoga-tad-anya-tva-yogau vyavacchidyete ity ato
vidvad-anubhava-yathārthyena nitya eva tat-sambandho vivakṣitaḥ. ata evāyam
gopikā-sutaḥ iti sāksād āṅgulyā nirdiśyate. tasmād api sādḥuktaṁ nitya eva śrī-
vrajeśvarayos tat-sambandha iti.

atrā-here; artha-meanings trayaḥ-three; api-even; iha-padena-by the word "iha"; paravyoma-nāthā-ādi-of Nārāyaṇa, the master of Vaikuṅṭha, and other forms of the Supreme Personality of Godhead; bhaktimantaḥ-devotees; api-even; vyāvṛttaḥ-singled out; gopikā-sutaḥ-iti-the word "gopikā-sutaḥ (the son of Yaśodā); viśeṣanena-by the descriptive word; ca-also; traikālika-in all three phases of time (past, present and future); tat-bhaktānām-of His devotees; tat-with Him; sambandhi-relationship; sukāhaptvaṁ-the state of being easily attained; prati-to; tat-sutatva-sonship; ayoga-non-contact; tat-anya-tva-being other; yogau-and contact; vyavacchidyete-singled out; iti-thus; ataḥ-from this; vidyat- of the learned devotees; anubhava-experience; yathārthyena-by the actual nature; nityaḥ-eternal; eva-certainly; tat-sambandhaḥ-that relationship; vivakṣitaḥ-is described; ata evā-therefore; āyam-He; gopikā-sutaḥ-the son of Yaśodā; iti-thus; sāksāt-directly; āṅgulyā-by the finger; nirdiśyate-is pointed to; tasmāt-therefore; api-also; sādḥū-properly; uktaṁ-spoken; bityaḥ-eternal; eva- certainly; śrī-vraja-īśvarayoḥ-of Nanda and Yaśodā, the king and queen of Vraja; tat-with Kṛṣṇa; sambandhaḥ-that relationship; iti-thus.

Three points may be noted in this verse. First, the word "iha" (here) may be understood to mean specifically the devotees attached to the form of Śrī Kṛṣṇa. In

this way the devotees attached to the Lord in His other forms, such as Nārāyaṇa, the master of Vaikuṅṭha, are also considered to be unable to understand the Lord in His original form as Śrī Kṛṣṇa. The second and third points are that the conceptions that Śrī Kṛṣṇa is only the adopted son of Yaśodā, and that instead He is the actual son of Devakī, are both refuted by the use of the word "gopikā-sutaḥ". That Nanda and Yaśodā, the king and queen of Vrajabhūmi, are the eternal parents of Śrī Kṛṣṇa is the true meaning of this word (gopikā-sutaḥ). This point is also supported by the great self-realized devotees who understand the true nature of Śrī Kṛṣṇa.

Text 9

atra ekadā gr̥ha-dāsīṣu ity ādikam, nemam viriñcaḥ ity ādi padya-dvayāntam idam uttara-vākyaṃ, droṇo vasūnām pravaraḥ ity ādikasya pūrva-vākasya badhakatvenaivoktam, pūrva-virodhi-dharmāntara-pratipādanād ayuktatvāc ca pūrvasya. asat vyādeśān neti cen na dharmāntareṇa vākya-śeṣāt itivat. tatra ca yathaiva asat-śabdasya gaty-antaram cintyate, tathātrāpi. tac ca pūrvam eva darśitam. śrī-śukaḥ.

atrai-in this connection; ekadā gr̥ha-dāsīṣu iti ādikam-beginning with Śrīmad-Bhāgavatam 10.9.1; na imam viriñcaḥ-iti ādi-padya-dvayā-āntam-and concluding with Śrīmad-Bhāgavatam 10.9.20; idam-this; uttara-vākyaṃ-reply; droṇaḥ vasūnām pravaraḥ iti ādikasya-of Śrīmad-Bhāgavatam 10.8.49; pūrva-previous; vākyaṃ-statement; badhakatvena- as contradictory; eva-certainly; uktam-is said; pūrva- previous statements; virodhi-contradicting; dharmā-meaning; āntara-another; pratipādanāt-because of demonstrating; ayuktatvāt-because of unsuitableness; ca-also; pūrvasya-of the previous statement; asat-vyāpadeśāt-as false; na-not; iti-thus; cet-if; na-not; dharmā-meaning; āntareṇa-with another; vākyaṃ-of the statement; śeṣāt-from the remainder; iti-thus; vat-like; tatra-in that connection; ca-also; yatha-just as; eva-certainly; asat-śabdasya-of the word "asat"; gati-meaning; antaram-another; cintyate-may be considered; tathā-in the same way; atrā-here; āpi-also; tat-that; ca- also; pūrvam-previously; darśitam-demonstrated; śrī-śukaḥ-spoken by Śrīla Śukadeva Gosvāmī.

In Śrīmad-Bhāgavatam 10.9.1-20 we find an explanation of Nanda and Yaśodā's eternal parenthood of Śrī Kṛṣṇa, and in Śrīmad-Bhāgavatam 10.8.49, we find the explanation of Nanda and Yaśodā's previous birth as Droṇa and Dharā. The seeming contradiction of these two statements may be resolved by accepting the explanation that Droṇa and Dharā are partial incarnations of Nanda and Yaśodā, the Lord's eternal parents in the spiritual world. We may also note that the description of the eternal parenthood of Nanda and Yaśodā is given after the description of their previous birth as Droṇa and Dharā. If there are two contradictory statements in the scriptures, the second statement should be accepted, and the previous statement should be interpreted so that it does not contradict the later statement. This rule of interpretation is expressed in the

Vedānta-sūtra in the following words (2.1.17):

asad-vyāpadeśān neti cen na dharmāntareṇa vākya-śeṣāt.

Anuccheda 154

Text 1

tad evaṁ śruti-purāṇādi-nigamokty-anusāreṇa śrī-kṛṣṇasya nityābhivyaktitvaṁ dvārakādiṣu nitya-vihāritvaṁ nitya-yādavādi-parikaratvaṁ ca darśitam. itthaṁ ca kṛṣṇas tu bhagavān svayam iti su-siddham.

tat-therefore; evaṁ-in this way; śruti-of the Vedas; purāṇā-and Purāṇās; ādi-beginning with; nigam-of the scriptures; ukti-the statements; anusāreṇa-in accordance with; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; nityā-eternal; abhivyaktatvaṁ-state of being manifested; dvārakā-ādiṣu-in Dvaraka, Mathura, Vṛndāvana, and other places of the Lord's pastimes; nitya-eternal; vihāritvaṁ-state of performing pastimes; nitya-eternal; yādavā-ādi-with the members of the Yadu dynasty, the residents of Vṛndāvana, and others; parikaratvaṁ-association; ca-also; darśitam-were demonstrated; itthaṁ-thus; ca-also; kṛṣṇah tu bhagavān svayam-the statement of Bhāgavatam 1.3.28 ("Śrī Kṛṣṇa is the Supreme Personality of Godhead"); iti-thus; su-siddham- clearly proved.

We have thus quoted many statements from the Vedas and Purāṇas to clearly prove: 1. the form of Śrī Kṛṣṇa is eternal, 2. Śrī Kṛṣṇa eternally enjoys pastimes in Dvārakā, Mathurā, and Vṛndāvana, and 3. Śrī Kṛṣṇa eternally associates with the Yadu dynasty and the inhabitants of Vṛndāvana. By proving these points we have strengthened the argument of the Bhāgavatam's paribhāṣā-sūtra (kṛṣṇas tu bhagavān svayam: Śrī Kṛṣṇa is the original Supreme Personality of Godhead, 1.3.28).

Text 2

athāśāṅkate yadi nityam eva tathā-vidhaḥ śrī-kṛṣṇākhyāḥ svayam bhagavān tatra tair nija-parikaraiḥ sārddham viharati, tarhi katham brahmādi prārthanāya śrī-nārāyaṇa evāvatatāreti śrūyate? tasya yadi śrī-kṛṣṇe praveśas tarhi ca katham eva dvārakādiṣu virājamānaṁ svayam bhagavantaṁ parityajya te tasmai nivedayitum gataḥ? katham vā janmādi-līlāyā krameṇa mathurām gokulam punar mathurām dvārakām ca tyaktvā vaikuṅṭham āruḍhavān? iti.

athā-now; āśāṅkate-someone may doubt; yadi-if; nityam-eternally; eva-

certainly; tathā-vidhaḥ-in this way; śrī-kṛṣṇa akhyaḥ-Śrī Kṛṣṇa; svayam bhagavan-the Supreme Personality of Godhead; tatra tatra-in various places; nija-parikaraiḥ-His associates; sām̐dham-accompanied by; viharati-performs pastimes tarhi-then; katham-how is it?; brahmā-of Brahma; ādi-and the other demigods; prārthanāya- by the appeal; śrī-narayanah-Śrī Nārāyaṇa; eva-certainly; āvatatāra-incarnated; iti-thus; śrūyate-it is heard in the Bhāgavatam and other Vedic literatures; tasya-of Him; yadi-if; śrī-kṛṣṇah-Śrī Kṛṣṇa; praveśah-entrance; tarhi-then; ca-also; katham-how is it possible?; nityam-eternally; eva-certainly; dvāraka-ādisu-in Dvaraka, Mathura, and Vṛndāvana; virajamanam-manifested; svayam-bhagavantam-the Original Supreme Personality of Godhead; parityajya-abandoning; te-they; tasmai-to Lord Nārāyaṇa; nivedayitum-to appeal; gataḥ-went; katham-how is it?; vā-or; janmā-ādi- beginning with His birth; līlāya-pastimes; krameṇa-in accordance with; mathurām-Mathura; gokulam-Gokula; punaḥ- again; mathurām-Mathura; dvārakaām-Dvaraka; ca-also; tyaktvā-abandoning; vaikuṅṭham-to Vaikuṅṭha-loka; ārūdhavān-ascended; iti-thus.

Now someone may doubt:

1. If Śrī Kṛṣṇa is the Original Supreme Personality of Godhead, who eternally enjoys pastimes with His liberated associates, as you say, then why is it that the Bhāgavatam and other Vedic literatures say that Brahmā and the other demigods presented an appeal to Lord Nārāyaṇa, who then descended to the earth in the form of Śrī Kṛṣṇa?

2. If Śrī Kṛṣṇa eternally remains in Dvārakā, Mathurā, and Vṛndāvana, then why did the demigods not approach Lord Kṛṣṇa personally with their request? Why did they approach Lord Nārāyaṇa instead?

3. If Dvārakā, Mathurā, and Vṛndāvana are the eternal abodes of Śrī Kṛṣṇa, then why did Kṛṣṇa first appear in Mathurā, then travel to Gokula, then again return to Mathurā, then travel to Dvārakā, and finally leave Dvārakā, Mathurā, and Gokula, in order to go to Vaikuṅṭhaloka?

Text 3

atredam ucyate yo dvārakādaḥ nityam viharati, śrī-kṛṣṇakhyaḥ svayam bhagavān parāt paro brahmādiśv aprakāṭa eva prāyaśah. yas tu kṣīrodādi-līlā-dhāma nārāyaṇādi-nāma puruṣah. sa eva viṣṇu-rūpaḥ sāksād nijāmsena va teṣu prakāṭah san brahmāṇḍa-pālana-kartety uktam eva. tatra brahmāṇḍādihikāriṇo brahmādayo 'pi brahmāṇḍa-kāryam tasmā eva nivedayitum arhanti. tatas tadāpi tasmā eva prthivī-bhārāvātārāya niveditavantah.

atra-in this connection; idam-this; ucyate-may be said; yaḥ-he who; dvārakā-ādaḥ-in Dvārakā, Mathura, and Gokula; nityam-eternally; viharati-performs pastimes; śrī-kṛṣṇa-ākhyaḥ-Śrī Kṛṣṇa; svayam bhagavān-the Original Supreme Personality of Godhead; parāt paraḥ-supreme; brahmā-adiśu-to Brahma and the other demigods; aprakāṭah-not visible; eva- certainly; prāyaśah-generally; yaḥ-who; tu-certainly; kṣīrodā-ādi-līlā-dhāma-who performs pastimes in the ocean of

milk and other pla?; nārāyaṇā-ādi-nāma-known by the name Nārāyana, and by other names also; puruṣaḥ-the puruṣa incarnation; sah eva-that Supreme Person; viṣṇu-rūpaḥ-in the form of Lord Viṣṇu; sāksāt-directly; vā-or; nijā-by His own; āmśena-partial expansion; vā-or; tesu-among the demigods; prakataḥ-manifest; san-being; brahmānda-of the universe; pālana-protector; kartety-creator; iti-thus; uktam-is described; eva-certainly; tatra-here; brahmāṇḍa-of the universe; ādhikāriṇaḥ-the administrators; brahmā-ādayaḥ- Brahma and other demigods; api-even; brahmāṇḍa-of the universe; kāryam-the duty fo administration; tasmāi-to Him; eva-certainly; nivedayitum-to appeal; arhanti-was appropriate for them; tataḥ-therefore; tadā-then; āpi-certainly; tasmāi-to Narayana; eva-certainly; pṛthivī-of the earth planet; bhārā-of the burden; āvatārāya-for the lifting; niveditavantaḥ-they appealed.

To the first two questions we reply: The Original Personality of Godhead, Lord Kṛṣṇa, who eternally enjoys pastimes in Dvārakā, Mathurā, and Vṛndāvana, does not generally appear before Brahmā and the other demigods. They cannot approach Him, although they may approach Lord Kṛṣṇa's expansion as Kṣīrodakaśāyī Viṣṇu, who is known to them as the maintainer and creator of the universe. For this reason they appealed to Lord Kṣīrodakaśāyī Viṣṇu to relieve the burden of the earth.

Text 4

anantaram so 'pi puruṣas tan prati keśa-darśanena, "sa yāvad ūrvyā bhāram īśvareśvaraḥ ity ādi vākyena ca svayam bhagavatā evāvatāra-samayo 'yam iti sūcayitvā svayam apy avatitīrśām cakāna. sa cāvatitīrśā pūrva-yuktyā prakatī-bhavati svayam-bhagavati praveśayaiva. tad evam vaikuṅṭhārohanam api tat-tad-amśenaiva. svayam tu tatra tatraiva punar nigūḍham lilāyate. atrodāhṛtam tantra-bhāgavatādi-vākyam varāhādi-vākyam cānusandheyam. udāhariśyate ca nityam sannihitas tatra bhagavān madhusūdanaḥ ity ādikam.eśa cābhisandhir na sarvair evābudhyateti.

anantaram-then; sah api-that very same; puruṣaḥ-Purusa incarnation; tan prati-to them; keśa-of the hair; darśanena- by the appearance; sa yāvat ūrvyāh bhāram īśvara-īśvaraḥ iti ādi vākyena-in Śrīmad-Bhāgavatam 10. 1.22; ca-also; svayam bhagavatāḥ-of the Supreme Personality of Godhead; evā-certainly; āvatāra-of incarnation; samayaḥ-the time; ayam- this; iti-thus; sūcayitvā-having indicated; svayam- personally; api-even; avatitīrśām-cakāra-desired to appear; sa-that; cā-also; āvatitīrśā-desire to incarnate; pūrva-previous; yuktyā-by the reason; prakatī-bhavati- became manifest; svayam-bhagavati-when the Supreme Personality of Godhead; praveśaya-for entrance; eva-certainly; tat- therefore; evam-in the same way; vaikuṅṭhā-to Vaikuṅṭha; ārohanam-ascent; api-even; tat-tat-amśena-by His various partial expansions; eva-certainly; svayam-personally; tu-but; tatra tatra-in various places; eva-certainly; punaḥ-again; nigūḍham-secretly; lilāyate-performs pastimes; atra- here; udāhṛtam-it is said; tantra-in the

Tantra-bhāgavatā; ādi-and other scriptures; vākyaṁ-the statement; varāhā-of the Varāha Purana; ādi-and other scriptures; vākyaṁ-the statement; cā-also; ānusandheyam-confirmed; udāhariśyate- it will be said; nityaṁ-eternally; sannihitaḥ-remains; tatra- there; bhagavān-the Supreme Personality of Godhead; madhusūdanaḥ-Lord Kṛṣṇa; iti-thus; ādikam-in the passage beginning (Śrīmad-Bhāgavatam 11.3.24); eṣa-this; cā-also; ābhisandhiḥ-explanation; na-not; sarvaiḥ-by everyone; evā- certainly; ābudhyata-was understood; iti-thus.

After hearing the demigods' appeal, the Personality of Godhead indicated the He desired to personally appear on the earth. The description of this may be found in Śrīmad-Bhāgavatam 10.1.22, and also in the description of the incarnation of a hair found in some scriptures. When the time came for Lord Kṛṣṇa to end His manifest pastimes on the earth, He ascended to Vaikuṅṭha in the form of one of His expansions aṁśa-avatāra, although in His original form He actually remained in Dvārakā, Mathurā, and Gokula, and secretly enjoyed pastimes there, invisible to the eyes of ordinary human beings. This description is confirmed by the account found in the Tantra-bhāgavata, Varāha Purāṇa, and other Vedic literatures. That Śrī Kṛṣṇa eternally remains in Dvārakā, Mathurā, and Gokula is also confirmed by the following verse from Śrīmad-Bhāgavatam (11.31.24):

"Śrī Kṛṣṇa eternally remains in the abode of Dvārakā."

We may also note that this mystery of the appearance and pastimes of the Original Personality of Godhead is difficult to understand, and not everyone was able to perceive these secret activities of the Lord.

Text 5

yathā sarva-dṛṣṭam eva munibhis tādṛg varṇyate. yathā samudra-tīra-stha-dṛṣṭyaiva adbhyo va eṣa prātar udety āpaḥ sāyam praviśati iti śrutiḥ pravartate, na tu vastuta iti prāñcaḥ. yadi tatra sumeru-paribhramaṇādi-vākyaṇānyathā gatiḥ kriyate, tadātrāpi svayaṁ-bhagavattā-nitya-vihārādi-pratipādaka-vākyaena katham nāma na kriyatām, yathā mathurādi-parityāgādy-uktir avatāre prāpañcika-jana-prakaṭa-līlāpekṣayaiva. tad aprakaṭā tu līlā nityam eva vidyate eva. tasmān nityatvena janmādi-mayatvena ca līlā-pratipādakānām vākyaṇām sāmānvaya-svārasyā idam labhyate. yathā ya eva śrī-kṛṣṇas tatra tatra nityam aprakaṭo viharati, sa eva svayaṁ janmādi-līlāyā prakāṭo bhavati. tatra ca nārāyaṇādayo pi praviśanti sarvaṁ śāntam. tad evaṁ tatra śrī-kṛṣṇa-līlā dvi-vidhā, aprakaṭa-rūpā prakāṭa rūpā ca. prāpañcika-lokāprakāṭatvāt tat-prakaṭatvāc ca. tatrāprakāṭā

yathā-just as; sarva-by everyone; dṛṣṭam-seen; eva- certainly; munibhiḥ-by the sages; tādṛk-in this way; varṇyate-is described; yathā-just as; samudra-of the ocean; tīra-on the shore; stha-remaining; dṛṣṭya-by the sight; eva-certainly; adbhyaḥ-the sun; vai-certainly; eṣaḥ-he; prātaḥ-in the morning; udeti-arises; āpaḥ-the ocean; sāyam-in the evening; praviśanti- ; iti-thus; śrutiḥ-the sutri-

sastra; pravrtate-explains; na-not; tu-but; vastutaḥ- factual; prāñcaḥ-eastern; yadi-if; tatra-there; sumeru-on Mount Sumeru; paribhramaṇā-orbit; ādi-beginning with; vākyenā-by the description; ānyathā-another; gatiḥ-path; kriyate-is; tadā-then; ātrā-here; āpi-also; svayam-bhagavattā-the status of the Supreme Personality of Godhead; nitya-eternally; vihārā-pastimes; ādi-beginning with; pratipādaka-establishing; vākyena-by the statement; katham- how is it possible; nāma-certainly; na-not; kriyatām-is done; yathā-just as; mathura-ādi-of Mathura, Dvārakā, and Gokula; parityāgā-departure; ādi-beginning with; uktiḥ- statement; avatāre-in the incarnation; prāpāncika-jana- before the residents of the material world; prakāṣa-manifest; līlā-pastimes; apekṣaya-in relation to; eva-certainly; tat-therefore; aprakāṣā-non-manifest; tu-certainly; līlā- pastimes; nityam-eternally; eva-certainly; vidyate-exist; eva-certainly; tasmāt-therefore; nityatvena-as eternal; janmā-asi-mayatvena-consisting of the Lord's appearance and other pastimes; ca-also; līlā-the pastimes; pratipādakānām- which establish; vākyānām-of the statements; sāmānvaya- because of the logical sequence; idam-this; labhyate-is obtained; yathā-just as; yaḥ-who; eva-certainly; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; tatra tatra-in various places; nityam-eternally; aprakāṣa-although not manifest to everyone; viharati-performs pastimes; saḥ-He; eva-certainly; svayam-personally; janmā-ādi-beginning with His appearance; līlayā-by pastimes; prakāṣa-manifest; bhavati-is; tatra-there; ca-also; nārāyaṇā-ādayaḥ-Nārāyaṇa and the other incarnations of Śrī Kṛṣṇa; api-even; praviśanti-enter; sarvam-completely; śāntam-peaceful; tat-therefore; evam- in this way; tatra-in this connection; śrī-kṛṣṇa-of Śrī Kṛṣṇa; līlā-the pastimes; dvi-vidhā-of two types; aprakāṣa-rūpā-unmanifested; prakāṣa-rūpā-manifested; ca- also; prāpāncika-lokā-to the residents of the material world; āprakatvat-because of not being manifest; tat-to them; prakatavāt-because of being manifest; ca-also; tatra-in this connection; aprakāṣā-the unmanifest pastimes are described in the following verse (Gopala-tapani Upanisad 2.40).

Great sages say the appearance and disappearance of Lord Kṛṣṇa from this material world is like the rising and setting of the sun (The sun remains unchanged, although it appears and disappears from the view of certain living entities). This is described in the following statement of the Śruti-śāstra:

"The Personality of Godhead appears and disappears from this material world just as the sun seems to rise in the morning and then seems to enter the ocean again at sunset."

This comparison of Lord Kṛṣṇa's appearance and disappearance to the rising and setting of the sun gives us only a partial understanding of the Lord's appearance in this world. Lord Kṛṣṇa's pastimes may be divided into two types: 1. prakāṣa (manifest) pastimes, and 2. aprakāṣa (unmanifested) pastimes. Lord Kṛṣṇa eternally remains in Dvārakā, Mathurā, and Gokula (which are simultaneously manifest in both the spiritual and material worlds and, invisible to the eyes of ordinary conditioned souls, enjoys aprakāṣa pastimes. When the proper time for the Lord's prakāṣa (manifest) pastimes arrives, Lord Nārāyaṇa and the other viṣṇu-tattva expansions of the Lord enter the transcendental body of Lord

Kṛṣṇa and appear along with Him in His prakāṣa pastimes, which may be seen by the living entities in the material world. When the time for the Lord's prakāṣa pastimes is ended, Lord Nārāyaṇa and the other forms of the Lord leave the earth planet and return to the Vaikaṅthalokas. The original form of Śrī Kṛṣṇa remains, however, and, invisible to the eyes of ordinary living entities, enjoys aprakāṣa pastimes in Dvārakā, Mathurā, and Gokula. We have already described the Lord's manifest and unmanifest pastimes, quoting many statements from Vedic literatures. We may note the following verse from Gopāla-tāpanī Upaniṣad (2.48), where the Lord's unmanifest (aprakāṣa) presence and pastimes are described:

Text 6

yatrāsau samsthitaḥ kṛṣṇas
tribhiḥ śaktyā samāhitaḥ
rāmāniruddha-pradyumnai
rukmiṇyā sahito vibhuḥ

iti mathurā-tattva-pratipādaka-śrī-gopāla-tāpany-ādau.

yatrā-where; āsau-He; samsthitaḥ-situated; kṛṣṇaḥ-Kṛṣṇa; tribhiḥ-by the three; śaktyā-with His potency; samāhitaḥ-accompanied; rāmā-by Lord Balarama; aniruddha- Aniruddha; pradyumnaiḥ-and Pradyumna; rukmiṇyā-and by Śrīmatī Rukmiṇī-devi; sahitaḥ-accompanied; vibhuḥ-the all powerful Supreme Personality of Godhead; iti-thus; mathurā-of Mathurā; tattva-the truth; pratipādaka-elucidating; śrī-gopāla-tāpani-ādau-in the Gopāla-tāpani Upaniṣad and other Vedic literatures.

"Lord Kṛṣṇa, accompanied by His three potencies, and by Balarāma, Pradyumna, Aniruddha, and Rukmiṇī, eternally stays in delightful Mathurā-purī."

Text 7

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣā ity ādi vṛndāvana-tattva-pratipādaka-brahma-saṁhitādau ca prakāṣa līla kiñcid vilakṣaṇatvena dṛṣṭā, prāpañcika-laukais tad-vastubhiś cāmiśrā, kālavad-ādi-madhyāvasāna-pariccheda-rahita-svapravāhā, yādavendratva-vraja-yuvarājādy-ucitāhar-āhar-mahā-sabhopaveśa-go-cāraṇa-vinodādi-lakṣaṇā. prakāṣa-rūpā tu śrī-vigrahavat kālādibhir aparicchedyaiva satī bhagavad-icchātmaka-svarūpa-śaktyiva labdhārambha-samāpanā prāpāncikāprāpañcika-loka-vastu-samvalitā tadiya-janmādi-lakṣaṇā.

cintamaṇi-prakara-sadmasu kalpa-vṛkṣa ity ādi-in 5.29, and other verses from the Vedic literature; vṛndāvana-of Vṛndāvana; tattva-the truth; pratipādaka-elucidating; brahma-saṁhita-in the Brahma-saṁhita; ādau-and other Vedic

literatures; ca-also; prakāṣa-manifest; lilātaḥ-from the pastimes; kiñcit-somewhat; vilakṣanatvena-extraordinary; dṛṣṭā-may be seen; prāpāncika-laukaiḥ tat-vastubhiḥ-with matter; cā-and; āmiśrā-unmixed; kālavat-ādi-material things which are under the influence of material time; madhyā- in the midst; āvasāna-destruction; pariccheda-breaking; rahita-devoid of; sva-pravāhā-own sequence; yādava-indratva-as the king of the Yadu dynasty; vraja-yuva-rāja-as the young prince of Vraja; ādi-beginning with; vicitā-proper; āhah āhaḥ-day after day; mahā-sabha-in the great assembly; upaveśa-entrance; go-cāraṇa-tending the surabhi cows; vinodā-pastimes; ādi-beginning with; lakṣaṇā-consisting of; prakāṣa-rūpā-manifested pastimes; tu-certainly; śrī-vigrahavat-like the transcendental form of Lord Kṛṣṇa; kālā-ādibhiḥ-by time and other material limitations; aparicchedya- unbroken; eva-certainly; satī-transcendental and eternal; bhagavat-of the Supreme Personality of Godhead; icchā-desire; ātmaka-consisting of; svarūpa-of His transcendental form; śaktya-by the potency; eva-certainly; labdhā-attained; ārambha-beginning; samāpanā-and end; prāpāncikā-of the material world; āprapāncika-beyond the material world; loka- of the world; vastu-substance; samvalitā-consisting of; tadīya-His; janmā-birth; ādi-beginning with; lakṣaṇā- consisting of.

Lord Kṛṣṇa's manifest (prakāṣa) pastimes in Vṛndāvana are described in Brahma-saṁhitā (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundred and thousands of goddesses of fortune."*

The Lord's unmanifested (prakāṣa) pastimes are completely distinct from the material world and its influence, and are also completely free from the limitations of material time. In this way, Lord Kṛṣṇa eternally enjoys pastimes, day after day entering the assembly hall of Dvārakā as the king of the Yadu dynasty, and day after day taking care of the surabhi cows as the young prince of Vrajabhūmi. Although Lord Kṛṣṇa's pastimes are always aloof from the influence of matter, in His manifested (prakāṣa) pastimes, by His own wish, and by the workings of His internal potency, His pastimes appear to be material, and appear to be under the jurisdiction of time: with a beginning, growth, dwindling, and end.

Text 8

tatrāprakāṣā dvi-vidhāḥ mantropāsanamayī svārasikī ca, prathamā yathā tat-tad-ekantara-sthānādi-niyata-sthitikā tat-tan-mantra-dhyāna-mayī. yathā- bṛhad-dhyāna-ratnābhiśekādi-prastavaḥ krama-dīpikāyām. yathā vā

atha dhyānam pravākṣyāmi
sarva-pāpa-pranāśanam

pītāmbara-dharam kṛṣṇam
puṇḍarīka-nibhekṣaṇam

ity ādi śrī-gautamīya-tantre.

tatrā-there; āprakaṭāḥ-the unmanifested pastimes; dvi-vidhāḥ-two kinds; mantra-upāsana-mayī-consisting of worship by chanting mantras; svā-rasikī-consisting of directly relishing; ca-and; prathamā-the first; yathā-in the following way; tat-tat-various; ekatara-one of many; sthānā- abode; ādi-beginning with; niyata-constantly; sthitikā- remaining in; tat-tat-various; mantra-mantras; dhyāna- meditation; mayī-consisting of; yathā-just as; bṛhat-dhyāna-intense meditation; ratnā-with jewels; abhiśekā- ceremonial bathing; adi? prastavaḥ- beginning with; krama-dīpikāyām-in the Krama-dīpikā; yathā-just as; vā-or; atha-now; dhyānam-meditation; pravākṣyāmi-I shall describe; sarva-all; pāpa-sins; pranāśanam-destroying; pītā-yellow; ambara-garments; dharam-wearing; kṛṣṇam- Śrī Kṛṣṇa; puṇḍarīka-lotus flowers; nibha-resembling; ikṣaṇam-eyes; iti ādi-in the passage thus beginning; śrī-gautamīya-tantre-in the Gautamīya Tantra.

To worship the Lord's unmanifested (apraṇāṭa) pastimes, two processes may be adopted: 1. mantropāsana-mayī, and 2. svārasikī. The first process (mantropāsana-mayī) entails remaining permanently in a place where the Lord enjoyed pastimes, and worshiping the Lord by chanting various mantras describing His pastimes. This process of mantropāsana is described in the Bṛhad-dhyāna-ratnābhiśeka chapter of the Krama-dīpikā, and in other passages in the Vedic literatures. The Gautamīya Tantra also describes this process of mantra-meditation in the passage which begins with the following verse:

"I shall now describe the process of meditating upon Lord Kṛṣṇa, whose eyes are like lotus-flowers, and who is dressed in yellow garments. Meditating on Lord Kṛṣṇa in this way, one becomes free from the reactions to all past sins."

Text 9

yathā ca

veṇum kvaṇantam aravinda-dalāyatāksam
barhāvataṁ samasitām buda-sundarāṅgam
kandarpa-koti-kamanīya viśeṣa-śobham
govindam ādi-purusam tam aham bhajāmi

yathā-just as; ca-also; veṇum-the flute; kvaṇantam- adept in playing; aravinda-dala-like lotus petals; āyata- blooming (extending); aksam-whose eyes; barhavatamsam-head bedecked with peacock feather; asita-as of dark blue; ambuda- clouds; sundara-beautiful; āṅgam-whose figure; kandarpa-of cupids; koti-by millions; kamanīya-to be desired; viśeṣa- unique; śobham-whose

brilliance; govindam, etc.

The following verse from the Brahma-saṁhitā (5.30) may also be used in the process of mantropāsanā (worship of the Lord by chanting mantras):

"I worship Govinda, the primeval Lord, who is adept in playing His flute, with blooming eyes like lotus-petals, with head bedecked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of cupids."**

Text 10

ālola-candraka-lasad-vanamālya-vaṁsī-
ratnāṅgadam pranaya-keli-kalā-vilāsam
śyāmam tribhaṅga-lalitam niyata-prakaśām
govindam ādi-puruṣam tam aham bhajāmi

iti brahma-saṁhitāyām

ālola-swinging; candraka-moon-locket; lasat-beautiful with; vana-mālya-garland of flowers; vaṁsī-flute; ratna-jewelled; aṅgadam-bracelets (ornaments); pranaya-pleasure pastimes; śyāmam-dark blue; tri-bhaṅga-by bending in three places; lalitam-charming (graceful); niyata-eternal; prakāśam-manifestation; iti-thus; brahma-saṁhitāyām-in the Brahma-saṁhita (5.42).

The next verse (Brahma-saṁhitā 5.31) may also be chanted in performing the process of mantropāsanā:

"I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon-locket, whose two hands are adorned with the flute and jeweled ornaments, who always revels in pastimes of love, and whose graceful three-folding bending form of Śyāmasundara is eternally manifest."**

Text 11

homas tu pūrvavat kāryo
govinda-prīyaye tataḥ ity ādy antaram

govindam manasā dhyāyed
gāvām madhye sthitam śubham
bārhāpīḍaka-samyuktam

veṇu-vādāna-tat-param
gopijanaiḥ parivṛtaṁ
vānya-puśpāvataṁsakam

iti bodhāyana-karma-vipāka-prāyaścitta-smṛttau.

homaḥ-homa sacrifice; tu-also; pūrvavat-as before; kāryaḥ-should be performed; govinda-of Lord Govinda; prītaye for the satisfaction; tataḥ-then; iti-thus; ādi-beginning; antaram-until; govindaṁ-Lord Govinda; manasā-with the mind; dhyāyet-one should meditate; gāvāṁ-of the surabhi cows; madhye-in the midst; sthitaṁ-situated; śubham-auspicious; bārhā-āpīḍaka-with a peacock feather; saṁyuktaṁ- decorated; veṇu-the flute; vādāna-to the playing; tat-param-attached; gopijanaiḥ-by the gopīs; parivṛtaṁ-surrounded; vānya-puśpā-of forest flowers; āvataṁsakam-with a garland; iti-thus; bodhāyana-karma-vipāka-prāyaścitta-smṛttau-in the Bodhāyana-karma-vipāka-prāyaścitta-smṛti.

Another example of verses to be used in of mantropāsanā may be found in the Bodhāyana-karma-vipāka-prāyaścitta-smṛti, in the passage beginning with the words "homas tu purvavat kāryo govinda-prītaye tataḥ", and ending with the following verse:

"In this way one should meditate on Lord Govinda, who remains in the midst of the herd of surabhi cows. He is handsome and auspicious, and His hair is decorated with a peacock feather. He wears a garland of forest flowers. He is attached to playing His flute and He is surrounded by the gopīs of Vraja."

Text 12

tad u hovāca hairaṇyo, gopa-veśam abhraṁ taruṇaṁ kalpa-drumāśritam. tad iah ślokā bhavanti.

tat-that; u-certainly; ha-indeed; uvāca-replied; hairaṇyaḥ-Brahma; gopa-veśam-in the form of a cowherd boy; abhraṁ-like a dark rain-cloud; taruṇaṁ-youth; kalpa-drumā- under a desire tree; āśritam-staying; tat-that; iha-in this matter; ślokāḥ-verses; bhavanti-are.

The process of mantra-worship of the Lord is also given in the following mantras of Gopāla-tāpanī Upaniṣad (1.8-10):

"Brahmā said: He appears like a cowherd boy. His complexion is like a monsoon cloud. He stays under a desire-tree. The following verses describe Him:

Texts 13-15

sat-puṇḍarīka-nayanam
meghābham vaidyutābaram
dvibhujam jñāna-mudrādhyaṁ
vana-mālinam īśvaram

gopa-gopī-gavāvītam
sura-druma-talāśrayam
divyīlaṅka aṅopetam
rakta-pankaja-madhyagam

kālindī-jala-kallola-
saṅgi-māruta-sevitam
cintayānś cetasā kṛṣṇam
mukto bhavati saṁsṛteḥ

sat-transcendental; puṇḍarīka-lotus; nayanam-eyes; meghā-of a cloud; ābham-splendour; vaidyutā-of lightning; āmbaram-with garments; dvi-bhujam-with two hands; jñāna-mudrā-ādhyam-full of transcendental knowledge; vana-mālinam-decorated with a garland of forest flowers; īśvaram-the Supreme Controller; gopa-by the cowherd boys; gopī-gopis; gavā-and cows; āvītam-surrounded; sura-druma-of a desire tree; talā-at the base; āśrayam-staying; divyā-glittering and spiritual; alaṅkaraṇa-with ornaments; upetam-decorated; rakta-of a red; pankaja-lotus flower; madhya-in the midst; gam-standing; kālindī-of the Yamuna river; jala-of the waters; kallola-of the waves; saṅgi-touching; māruta-by the breezes; sevitam-served; cintayān-meditating; cetasā-with the mind; kṛṣṇam-of Lord Kṛṣṇa; muktaḥ-liberated; bhavati-becomes; saṁsṛteḥ-from material existence.

"Meditating with all his heart on Lord Kṛṣṇa, whose eyes are handsome lotus flowers, whose complexion is a monsoon cloud, whose garments are lightning, who has two arms, who is rich in transcendental knowledge, who wears a garland of forest flowers, who is the supreme controller, who is surrounded by gopas, gopīs, and surabhi cows, who rests under a sura-druma tree, who is decorated with splendid ornaments, who stands in the middle of a red lotus flower, and who is served by breezes that touch the Yamunā's waves, a person becomes free from repeated birth and death.

Text 16

govindam sac-cid-ānanda-vigraham ity ādi ca.

govindam sac-cit-ānanda-vigraham iti ādi ca-and also in the following verse from the Gopala-tāpanī Upanisad (1.37):

tam ekaṁ govindaṁ sac-cid-ānanda-vigrahaṁ pañca-padaṁ vṛndāvana-sūra-
bhūruha-talāsinam satataṁ samarud-gaṇe 'haṁ paramayā stutyā toṣayāmi.

The following mantra from the Gopāla-tāpanī Upaniṣad (1.38) describes the process of mantropāsanā:

"With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays under a desire-tree in Vṛndāvana, and who is the five-word mantra (klīm kṛṣṇāya govindāya gopījanavallabhāya svāhā)."

Text 17

ya tu tat-tat-kāmānatmaka-prayogamayī pūtanā-vadhādi-rūpā,

yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayase sad-anugrahāya

ity uktānusāreṇādyāpi sādḥaka-hṛdi kadācit sampratīva sphurati, sa khalu
mantropāsanamayītve 'pi sārasikyām eva paryavasyati, atītatvena sarvatra
nirdiṣṭatvāt.

ya-which; tu-certainly; tat tat-various; kāmāno-atmaka-according to His desires; prayogamayī-application; pūtanā- of Putana; vadhā-killing; ādi-beginning with; rūpā- consisting of; yat-yat-whichever; dhiyā-by meditating; te-Your; urugāya-O multiglorious; vibhāvayanti-they specifically think of; tat-tat-the very same; vapuḥ-transcendental form; praṇayase-do You manifest; sat-anugrahāya-to show Your causeless mercy; iti-thus; ukṭi-the statement; ānusāreṇā- according to; ādyā-today; āpi-even; sādḥaka-of the eligible devotees; hṛdi-in the heart; kadācit-sometimes; sampratī-today; īva-as it were; sphurati-manifest; sa-that; khalu-certainly; mantra-mantra; upāsana-worship; mayītve-consisting of; api-even; sārasikyām-in rasikopasane; eva- certainly; paryavasyati-becomes completed; atītatvena-greatly; sarvatra-everywhere; nirdiṣṭatvāt-because of being indicated.

When the process of mantropāsanā (worship of the Lord by chanting mantras) becomes complete, the eligible devotee attains the stage known as sārasikī (direct perception), where Lord Kṛṣṇa personally appears in the heart of the devotee and manifests His transcendental pastimes there. Even today, some devotees have attained this exalted stage of devotional service. This svārasikī stage of meditation on Lord Kṛṣṇa is described in the following verse of Śrīmad-Bhāgavatam (3.9.11):

"O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You."*

Text 18

atha svārasikī ca yathodāhṛtam eva

vatsair vatsa-tarībhiś ca
sadā krīḍati mādhaḥ
vṛndāvanāntara-gataḥ
sa-rāmo balakair vṛtaḥ

atha-now; svārasikī-the stage of svārasikopasana; ca- also; yathā-just as; udāhṛtam-described; eva-certainly; vatsaiḥ-with the calves; vatsa-tarībhiḥ-the young cows; ca- and; sadā-eternally; krīḍati-performs pastimes; mādhaḥ- Lord Kṛṣṇa; vṛndāvanā-āntara-gataḥ-within the forest of Vṛndāvana; sa-rāmaḥ-with Balarama; balakaiḥ-and the boys; vṛtaḥ-accompanied.

The following verse from the Vedic literatures describes the pastimes of the Lord seen by a devotee in the svārasikī stage of meditation:

"Lord Kṛṣṇa eternally enjoys pastimes with Balarāma, the cowherd boys, the calves, and the surabhi cows in the forest of Vṛndāvana."

Text 19

atra ca-kārāt śrī-gopendrādayo 'pi gṛhyante. rāma-śabdena rohiṇy api tathā tenaiva krīḍati ity ādinā vrajāgamana-sayanādi-līlāpi. krīḍā-śabdasya viharārthatvād viharasya nānā-sthānānusāraṇa-rūpatvād eka-sthāna-niṣṭhayā mantrō-āsenā-mayya bhidyate. yathāvasara-vividha-svecchamayī svārasikī.

atra-in this verse; ca-kārāt-from the word "ca (and)"; śrī-gopa-indrā-Nanda Maharāja, the king of the cowherd men; ādayaḥ-and the other residents of Vraja; api-also; gṛhyante- may be understood; rāma-śabdena-by the word "rāma"; rohiṇi- Rohiṇi-devi; api-also; tathā-in the same way; tena-by this; eva-certainly; krīḍati iti ādinā-by the phrase beginning with the word "krīḍati"; vrajā-in Vrajā; āgamana-arrival; sayanā-resting; ādi-beginning with; līlā-pastime; api- also; krīḍā-śabdasya-of the word "krīḍā"; viharā-arthavāt-from the meaning "pastime"; viharasya-of the pastime; nānā-various; sthānā-places; anusāraṇa-rūpatvāt-because of the feature; eka-one; sthāna-place; niṣṭhayāḥ-because of firmly staying; mantra-upāsana- worship by chanting mantras; mayya-by that wick

consist of; bhidyate-manifested; yathā-as; āvasara-occasion; vividha- various; sva-iccha-mayī-according to His own wish; svārasikī-directly perceived pastimes.

In this verse the word "ca" (also) is used to describe the presence of Nanda Mahārāja and the other residents of Vraja, and the word "rāma" is used to indicate the presence of Lord Balarāma's mother Rohiṇī-devī. The phrase beginning with the word "krīḍati" describes Lord Kṛṣṇa's pastimes: entering the pasture land of Vraja, taking a nap in the afternoon, and many other pastimes performed in various places of Vṛndāvana-dhāma. The svārasikī pastimes are performed by the Lord according to His own wish and according to various circumstances. By remaining in a holy place, without traveling to other places, one may perform this process of mantropāsana worship, and become eligible to directly perceive Lord Kṛṣṇa's pastimes in the svārasikī way.

Text 20

evam brahma-saṁhitāyām

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi

evam-in the same way; brahma-saṁhitāyām-in the Brahma-saṁhitā (5.40); cintāmaṇi-touchstone; prakara-groups made of; sadmasu-in abodes; kalpa-vṛkṣa-of desire trees; lakṣa- by millions; āvṛteṣu-surrounded; surabhīr-surabhi cows; abhipālayantam-tending; lakṣmī-of goddesses of fortune; sahasra-of thousands; śata-by hundreds; sambhrama-with great respect; sevyamānam-being served; govindam-Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi- worship.

Lord Brahmā, for example, directly saw Lord Kṛṣṇa's pastimes in the svārasikī way and described them in the following verse (Brahma-saṁhitā 5.40):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

Text 21

atra katham gānam natyam gamanam api ity atrāpy anusandheyam.

atra-in this connection; katham gānam natyaṁ gamanam api iti-in the following verse (Brahma-saṁhitā 5.67):

śriyaḥ kāntāḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānam nātyaṁ gamanam api vaṁsi priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

atra-her; api-also; anusandheyam-confirmed.

Lord Brahmā also described his own svārasikī realization in the following verse (Brahma-saṁhitā 5.56):

"The damsels of Vṛndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead Kṛṣṇa. The trees there are all-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode."*

Text 22

tatra nānā-līlā-pravāha-rūpatayā svārasaikī gaṅgeva. ekaika-līlātmakatayā
mantropāsanamayī tu labdha-tat-sambhava-hrāda-śreṇīva jñeyā. kim ca
mantropāsanā-mayyām api vraja-rājādi-sambandhaḥ śrūyate, kim uta svārasikyām
iti na kutrāpi tad-rahitatā kalpanīyā. tad etat sarvaṁ mūla-pramaṇe 'pi dṛśyate.
tatra prakāṣa-rūpā vispaṣṭaiva. athāprakaṣṭayām mantropāsanāmayīm āha

tatra-there; nānā-various; līlā-pastimes; pravāha- river; rūpatayā-in the form;
svārasikī-svārasiki- realization of the Lord's pastimes; gaṅga-the Ganges river; iva-
like; eka-eka-one after another; līlā-atmakatayā- consisting of pastimes; mantra-
upāsana-mayī-mantropasana realization; tu-but; labdha-tat-sambhava-in relation
to the svārasikī river; hrāda-of lakes; śreṇī-series; iva- like; jeyā-may be known;
kim ca-furthermore; mantra-upāsana-mayyām-in the stage of matropasana
worship; api- also; vraja-rājā-the king of Vraja; ādi-beginning with;
sambandhaḥ-in relation to; śrūyate-is heard; kim uta-what to speak;
svārasikyām-in the state of svārasikī realization; iti-thus; na-not; kutrāpi-
anywhere; tat-rahitatā- confidential nature; kalpanīyā-conceivable; tat-therefore;
etat-this; sarvaṁ-everything; mūla-pramaṇe-in the origin of all evidence; api-
even; dṛśyate-is seen; tatra-there; prakāṣa-rūpā-the Lord's manifest pastimes;
vispaṣṭa-very clearly seen; eva-certainly; athā-now; aprakaṣṭayām-in the
unmanifested pastimes; mantra-upāsana-mayīm-in the form of mantropasana;

āha-he says.

In the stage of svārasikī realization, the various pastimes of Lord Kṛṣṇa appear before the devotee like a constantly flowing Ganges river. Some of those svārasikī pastimes become recorded in various mantras, and thus the mantropāsana stage of realization may be compared to a series of lakes within the Ganges river of svārasikī realization. In the mantropāsana stage one hears about Lord Kṛṣṇa, Nanda Mahārāja, and the residents of Vrajabhūmi, whereas in the svārasikī stage one is able to directly see Lord Kṛṣṇa and His associates. From this we may understand that the svārasikī stage is very elevated and difficult to achieve. The most confidential matters are understandable in that svārasikī stage of realization. The svārasikī stage is described in Śrīmad-Bhāgavatam, the most authoritative source of spiritual knowledge, and many svārasikī pastimes are described in its verses. The following verse, (6.8.20), describes Lord's Kṛṣṇa's unmanifest (aprakāṣa) pastimes, as seen in the svārasikī stage. The pastimes are presented in the form of mantras to be chanted by devotees in the mantropāsana stage.

Text 23

mām keśavo gadayā prātar avyād
govinda āsaṅgavam āta-veṇuḥ

mām-me; keśavaḥ-Lord Keśavaḥ; gadayā-by His club; prātaḥ-in the morning hours; avyāt-may He protect; govindaḥ-Lord Govinda; āsaṅgavam-during the second part of the day; āta-veṇuḥ-holding His flute.

"May Lord Keśava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."*

Text 24

āta-veṇuḥ iti viśeṣaṇena govindaḥ śrī-vṛndāvana-deva eva tat-saha-paṭhāt keśavaḥ api śrī-mathurā-nātha eva, tau hi vṛndāvana-mathurā-prasiddha-mahā-yoga-pīṭhayos tan-nāmnaiva sahitaḥ prasiddhau. tauca tatra prāpañcika-loka-dṛṣṭyām śrīmat-pratimākāreṇābhātaḥ, svajana-dṛṣṭyām sāksād-rūpeṇa ca. tatrottara-rūpaṁ brahma-saṁhitā-govinda-stavādaḥ prasiddham. ata evātrāpi sāksād-rūpa-vṛndāvana-prakaraṇa eva tau paṭhitau tatas ca nārāyaṇa-varmākhyāmantropāsya-devatātvena śrī-gopāla-tāpany-ādi-prasiddha-svatantra-mantrāntaropāsya-devatātvena ca mantropāsana-mayyām idam udāhṛtam. viśvarūpa indram.

ātt-venuḥ iti-the word "atta-venuh; viśeṣaṇena- describing; govindaḥ-Govinda; śrī-vṛndāvana-devaḥ-the master of Vṛndāvana; eva-certainly; tat-therefore; saha-along with; pathāt-the words; keśavaḥ-Keśava; api-also; śrī-mathurā-nāthaḥ-the lord of Mathurā; eva-certainly; tau-they; hi-certainly; vṛndāvana-in Vṛndāvana; mathurā- and Mathurā; prasiddha-famous; mahā-great; yoga-pīṭhayoḥ- holy places; tat-nāmna-by these names; eva-certainly; sahita-with; prasiddhau-famous; tau-they; ca-also; tatra-there; prāpracika-loka-of the conditioned souls in the material world; dr̥ṣṭyām-in the sight; śrīmat-pratimā-ākareṇa-in the form of the deity; ābhātaḥ-manifested; svajana-of His intimate devotees; dr̥ṣṭyām-in the sight; sāksāt-in His direct form; ca-also; tatra-there; uttara-rūpaṁ-the latter form; brahma-saṁhitā-in the Brahma-saṁhita; govinda-to Lord Govinda; stavā-of the prayers; ādau-in the beginning; prasiddham-famous; ataḥ evā-therefore; ātrā-here; āpi-also; sāksāt-in His direct; rūpa-form; vṛndāvana- of Vṛndāvana; prakaraṇe-in the chapter; eva-certainly; tau- they; paṭhitau-read; tataḥ-therefore; ca-also; nārāyaṇa-varmā-ākhyā-of the scripture known as the Nārāyaṇa-varmā; mantra-by the mantras; upāsya-worshipable; devatātvena-as the supreme master; śrī-gopāla-tāpanī-ādi-in the Gopāla-tāpanī Upaniṣad and other Vedic literatures; prasiddha-famous; sva atra-independent; mantrā-mantras; antara-by other; upāsya-worshipable; devatātvena-as the supreme master; ca- also; mantra-upāsana-mayyām-in the stage of mantropāsana; idam-this; udāhṛtam-described; viśvarūpaḥ-the brahmana Viśvarūpa; indram-to Maharaja Indra.

In this verse the word "govinda" refers to the form of Lord Kṛṣṇa as the master of Vṛndāvana, and the name "keśava" refers to Lord Kṛṣṇa as the Lord of Mathurā. The Lord appears in these two forms as the Deity visible to the people in general, and He also appears directly before His intimate devotees. The second manifestation of the Lord's form before the devotee is described in the prayers to Lord Govinda in the Brahma-saṁhitā and in other Vedic literatures as well. Realization of the Lord in the stage of mantropāsana is described in the verses of Gopāla-tāpanī Upaniṣad and the scripture known as the Nārāyaṇa-varma.

Anuccheda 155

Text 1

vaksyamāna-bhagavad-abhiprāyānusāreṇāspaṣṭārthatvena ca vastutaḥ
 svārasikīm āha

mā khidyatām mahā-bhāgau
 drākṣyathaḥ kṛṣṇam antike
 antar hṛdi sa bhūtānām
 āste jyotir ivaidhasī

vakṣyamāna-which will be described; bhagavat-of the Supreme Personality of Godhead; abhiprāyā-intention; ānusāreṇa-in conformity with; aspaṣṭā-unclear; ārthatvena-with a meaning; ca-also; vastutaḥ-in truth; svārasikīm-the svārasikī stage of realization; āha-he describes; mā-don't; khiyatām-be unhappy; mahā-bhāgau-O greatly fortunate Nanda and Yaśodā; drākṣyathaḥ-you will see; kṛṣṇam-Kṛṣṇa; antike-nearby; antaḥ-within; hṛdi- the heart; saḥ-He; bhūtānām-of the living entities; āste- remains; jyotiḥ-light; iva-like; edasi-in fuel.

Following Lord Kṛṣṇa's instructions, Uddhava spoke the following words (Śrīmad-Bhāgavatam 10.46.36) to Nanda and Yaśodā. Although seeming ambiguous, these words actually describe the svārasikī stage of spiritual realization. Uddhava said:

"My dear Mother Yaśodā and Nanda Mahārāja, Kṛṣṇa promised that He would come back to Vṛndāvana after finishing His business in Mathurā. This promise He will surely fulfill. I therefore request you both, who are the best among all fortunates, to be not aggrieved on account of Kṛṣṇa's absence.*

"You are already perceiving His presence twenty-four hours a day, and yet He will come and see you very soon. Actually He is present everywhere and in everyone's heart, just as fire is present in wood."*

Text 2

he mahā-bhāgau śrī-vrajeśvarau, mā khidyatām yataḥ śrī-kṛṣṇam drākṣyatiḥaḥ. katham? yataḥ saḥ antike eva āste; tasyāntika-sthiteḥ avyābhicāre dṛṣṭāntaḥ bhūtānām antar hṛdi paramātmā-lakṣaṇam jyotiḥ iva edhasi cāgni-lakṣaṇam jyotiḥ iva iti. atra nirantara-tat-sphurter eva bhavatām prāṇinām iti bhāvaḥ. arthāntare tūttarārdhasya hetuvāspaṣṭatvam. paramātmā-rūpeṇāntar hṛdi sthitasyāpi darśanānīyamāt. uddhavaḥ śrī-vrajeśvarau.

he-O; mahā-bhāgau-greatly fortunate; śrī-vraja-īśvarau-O king and Queen of Vrajabhumi; mā khidyatām-don't lament; yataḥ-because; śrī-kṛṣṇam-Śrī Kṛṣṇa; drākṣyathaḥ-you will see; katham-how is this possible?; yataḥ-because; saḥ-he; antike-nearby; āste-stays; tasyā- of Him; āntika-sthiteḥ-staying nearby; avyābhicāra-in non-separation; dṛṣṭāntaḥ-an example; bhūtānām-of the living entities; antaḥ-within; hṛdi-the heart; paramā-lakṣaṇam- as the Supersoul; jyotiḥ-light; iva-like; edhasi-in fuel; cā-and; āgni-of fire; lakṣaṇam-characteristics; jyotiḥ-light; iva-like; iti-thus; atra-here; nirantara-continual; tat-His; sphurter-manifestation; eva-certainly; bhavatām-of them; prāṇinām-living entities; iti-thus; bhāvaḥ-the meaning; arthā-āntare-another interpretation; tū-but; ūttarā-of the second; ārdhasya-half of the verse; hetuvā-of the cause; āspaṣṭatvam-ambiguity; paramā-ātma-as the Supersoul; rūpā-form; antaḥ-within; hṛdi-the heart; sthitisyā- staying; āpi-also; darśanā-of the sight; ānīyamāte-because of the doubt; uddhavaḥ-spoken by Uddhava; śrī-vraja-īśvarau-to Nanda and Yaśodā.

In this verse the word mahā-bhāgau" (greatly fortunate) refers to Nanda and Yaśodā, the king and queen of Vrajabhūmi. Uddhava says to them: "Do not be unhappy, you will see Kṛṣṇa." Why does Uddhava say that? "Because Kṛṣṇa is already staying nearby" is the answer Uddhava gives. Then he speaks the following example: "Just as fire and light are present within firewood, in the same way, Kṛṣṇa, in His form as the all-pervading Supersoul is present in the hearts of all living entities." The second half of this verse may also be interpreted to mean: "It is as if (iva) Kṛṣṇa is the Supersoul present in the hearts of all living entities." In this way there is some doubt as to whether Kṛṣṇa will become visible as the Supersoul, or in some other way. In this way it may be understood that Kṛṣṇa will become visible to Nanda and Yaśodā by the process of svārasikī realization. In this way Nanda and Yaśodā will not see the form of the Supersoul but the original form of Kṛṣṇa, who was enjoying His pastimes.

Anuccheda 156

Text 1

evam śrī-bhagavān uvāca

bhavatīnām viyogo me
na hi sarvātmanā kvacit

me mayā saha bhavatīnām so 'yam viyogaḥ; saḥ sarvātmaṇa sarveṇāpi prakāśena na vidyate. kim tarhy ekena prakāṣa-līlāyām virājamānena prakāśena viyogaḥ; aprakāṣa-līlāyām tv anyena samyoga evety arthaḥ.

evam-in this way; śrī-bhagavaṇ-the Supreme Personality of Godhead; uvāca-said; bhavatīnām-of you; viyogaḥ- separation; me-with; na-not; hi-certainly; sarva-atmanā-in all respects; kvacit-at any time; me-the word "me"; mayā seha-with me; bhavatīnām-of you; saḥ ayam-that; viyogaḥ- separation; saḥ-that; sarva-atmanā-the word; "sarvatmanā"; sarveṇa-by all; api-even; prakāśena-manifestation; na-not; vidyate-is; kim-how? tarhi-then; ekena-by one; prakāṣa-līlāyām-in the manifest pastimes; virājamānena-manifested; prakāśena-manifestation; viyogaḥ-separation; aprakāṣa-līlāyām-in the unmanifest pastimes; tu-but; anyena-with another; samyogaḥ-meeting; eva-certainly; iti-thus;

The svārasikī stage of realization is also described by Lord Kṛṣṇa Himself in His message to the gopīs (Śrīmad-Bhāgavatam 10.47.29):

"My dear gopīs, you should understand that it is not possible for you to be separated from Me at any time."*

Although the gopīs seemed to be separated from Kṛṣṇa, as He appeared in His prakāṣa-līlā (manifested pastimes), they were always thinking of Him, and thus perceiving His presence directly in His aprakāṣa-līlā (unmanifested pastimes). Being situated in the stage of svārasikī realization, the gopīs thus constantly saw Śrī Kṛṣṇa. In this way, although they were separated from His prakāṣa form, they associated with Him in another way (in His aprakāṣa pastimes). In this way Śrī Kṛṣṇa's statement that it is not possible to be separated from Him may be understood.

Text 2

atraitad uktam bhavati na cāntar na bahir yasya ity ādi dāmodara-līlā-praghaṭṭaka-dṛṣṭyā mṛd-bhakṣaṇa-līlādau śrī-vrajeśvary-ādīnām tathānubhūtyā ca śrī-vigrahasya madhyamatva eva vibhūtvam dṛśyate. tac ca paraspara-virodhi-dharma-dvayam ekatrācintya-śaktimati tasmin nāsambhavam, śrutes tu śabda-mūlatvāt ity etan nyāyena, ity evam bhagavat-sandarbhe praghaṭṭakena vivṛtam asti.

atra-here; etat-this ; uktām-statement; bhavati-is; na cāntar na bahir yasya iti adi- Srimad Bhāgavatam 10.9.13; dāmodara-of Lord Dāmodara; līlā-pastimes; praghaṭṭaka- the precept; dṛṣṭyā-by the sight; mṛt-clay; bhakṣaṇa- eating; līlā-adau-beginning with the pastimes; śrī-vraja-īśvari-of the queen of Vrajabhumi; ādīnām-and the other residents of Vrajabhumi; tatha-in that way; anubhūtyā-by perceiving; ca-also; śrī-vigrahasya-of the transcendental form of Śrī Kṛṣṇa; madhyamatve-in the position of moving among them; eva-certainly; vibhūtvam-power and opulence; dṛśyate-may be seen; tat-that; ca-also; paraspara-mutually; virodhi-contradictory; dharma-natures; dvayam-two; ekatra-in one place; acintya-śaktimati-possessing inconceivable potencies; tasmin-in Him; na-not; asambhavam-without birth; śruteḥ-of the śruti-sastra; tu-but; śabda-of Vedic revelation; mūlatvāt-because of being the origin; iti-thus; etat-this; nyāyena-by the nyaya-sastra; iti-thus; evam-in this way; bhagavat-sandarbhe-in the Bhagavat-sandarbhe (Anucchedas 30-39); praghaṭṭakena-by the doctrine; vivṛtam-explained; asti-is.

Because Śrī Kṛṣṇa is full of all inconceivable potencies He is able to appear before His devotees in His aprakāṣa form when He is not visible to them in His prakāṣa form. The wonderful potencies of Lord Kṛṣṇa's form were seen by Mother Yaśodā and the other residents of Vṛndāvana in His pastimes of being bound with a rope by Mother Yaśodā, and revealing His Universal form to Mother Yaśodā when He was suspected of eating clay. These two pastimes may appear to be self-contradictory: the first showing Śrī Kṛṣṇa as an ordinary child able to be bound up by His mother, and the second pastime showing Śrī Kṛṣṇa as the all-pervading and

omnipotent Supreme Personality of Godhead. Actually, however, there is no contradiction, for Lord Kṛṣṇa may appear as a helpless child or as the Supreme Lord by His inconceivable potencies. These inconceivable potencies are described in the Vedic literatures, which are the most authoritative source of knowledge, as confirmed in Vedānta-sūtra 2.1.27:

śrutes tu śabda-mūlatvāt

"Vedic literature is the most authoritative source of knowledge."

The reader is referred to the Bhagavat-sandarbhā (Anucchedas 30-39) for a more elaborate explanation of this subject.

Text 3

tad evaṁ vibhūṭve sati yugapad aneka-sthānādy-adhiṣṭhānārtham rūpāntara-sṛṣṭiḥ piṣṭa-peṣitā. kintu yugapan madhyamatva-vibhūṭva-prakāśikayā tayaiṅvācintya-śaktyā tad-icchānusāreṇaika eva śrī-vigraho 'nekadhā prakāśate, bimba iva svecchopādhibhiḥ. kintu tatropādhi-mātra-jīvanatvena sāksāt sparśādy-abhāvena vaiparītyodaya-niyamena bimbasya paricchinnatvena ca pratibimbatvam atra tu svābhāvika-śakti-sphuritatvena sāksāt-sparśādi-bhāvena yatheccam udayena śrī-vigrahasya vibhūṭvena ca bimbatvam eveti viśeṣaḥ.

tat-therefore; evaṁ-in this way; vibhūṭve sati-when Śrī Kṛṣṇa's transcendental powers and opulences are manifest; yugapat-simultaneously; aneka-in many; sthāna- places; adi-beginning with; adhiṣṭhāna-manifestation; artham-the meaning; rūpa forms; antara-of other; sṛṣṭiḥ- creation; piṣṭa-peṣitā-unnecessary endeavor; kintu-however; yugapat-simultaneously; madhyamatva-in the midst; vibhūṭva-of His powers and opulences; prakāśikayā-manifesting; acintya-inconceivable; śaktya-by potency; tat-iccha-anusārṇa- according to His own desire; ekaḥ-one; eva-certainly; śrī-vigrahaḥ-transcendental form; anekadhā-in many ways; prakāśate-is manifested; bimba-reflection; iva-like; sva-iccha-according to His own desire; upādhibhiḥ-with designations; kintu-however; tatra-there; upādhi-designation; mātra-only; jīvanatvena-by potency; sāksāt-directly; sparśa-adi-by touch, and other functions of the senses; abhāvena-by the absence; vaiparītya-udaya-niyamena-in a different way; bimbasya-of the reflection; paricchinnatvena-as broken; ca-also; pratibimbatvam-the state of being reflected; atra-here; tu-certainly; svābhāvika-natural; śakti-of potencies; sphuritatvena-by the manifestation; sāksāt- directly; sparśa-adi-of touch and other functions of the senses; bhāvena-by the presence; yatha-as; iccham-desired; udayena-by arising; śrī-vigrahasya-of Lord Kṛṣṇa's transcendental form; vibhūṭvena-with power and opulence; ca- also; bimbatvam-the state of being a reflection; eva-certainly; iti-thus; viśeṣaḥ-specific.

When Kṛṣṇa manifests His forms in many different places simultaneously, He

does not have to separately create many new forms, but He simply manifests His own original form in many places at once, as He wishes, by the agency of His inconceivable potencies. He manifests His own form in many places just as single form may be reflected in many places by the use of mirrors. A person who causes his form to be reflected in many mirrors cannot perform the functions of His senses through the reflected forms: for example he cannot see, hear, touch, etc. through his reflected forms. This may be true for an ordinary person, but for Lord Kṛṣṇa He can see, hear, touch, and perform all sensory activities through these "reflected" forms. This is the specific potency of Lord Kṛṣṇa's expanded or {sy 168}reflected" forms.

Text 4

evam eva sarveṣāṃ api prakāśanaṃ pūrṇatvam āha śrutiḥ

om pūrṇam adaḥ pūrṇam idaṃ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate.

evam-in this way; eva-certainly; sarvesam-of all; prakṣnam-of the manifestations of Lord Kṛṣṇa's form; purnatvam-perfection and completeness; āha-describes; śrutiḥ-the Isopanisad (1), and Bṛhad-aranyaka Upanisad (6.5.4); om-the Complete Whole; pūrṇam-perfectly complete; adaḥ-that pūrṇam-perfectly complete; idaṃ-this phenomenal world; pūrṇāt-from the all perfect; pūrṇam-complete unit; udacyate-produced; pūrṇasya-of the Complete Whole; pūrṇam- completely all; ādāya-having been taken away; pūrṇam-the complete balance; eva-even; avaśiṣyate-is remaining.

That all the viṣṇu-tattva expansions of Lord Kṛṣṇa are perfect and complete manifestations of the Lord, equal to his original form in all respects, is confirmed in the following verse found in two Upaniṣads (Iśopaniṣad 1) and Bṛhad-āraṇyaka Upaniṣad 6.5.4):

"The Personality of Godhead is perfect and complete. And because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as a complete whole. Whatever is produced of the complete whole is also complete by itself. And because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance."*

Text 5

atra ca teṣām prakāśanam tayaivācintya-śaktyā pṛthak pṛthag eva kriyādīni bhavanti. ata eva yuga pad āvirbhūtānām prakāśa-bhedavāmbinīnām nimeṣonmeṣādi-kriyānām avirodhaḥ. ata eva vibhor api paraspara-viruddha-kriyā-gaṇāśrayasyāpi tat-tat-kriyā-kartṛtvam yathārtham eva. tad ayathārthatvena bahuśaḥ śrī-bhāgavatādi-varṇitam, viduśām tu tad-udbhavam sukham nopapadyata iti tad-anyathānupapattiś cātra pramāṇam.

atra-here; ca-also; teṣām-of them; prakāśānām-of the various direct expansions of Lord Kṛṣṇa; taya-by this; eva-certainly; acintya-śaktyā-by the inconceivable potency; pṛthak pṛthak-in various ways; eva-certainly; kriya-adīni-various activities; bhavanti-are; atah eva-therefore; yugapat- simultaneously; āvirbhūtānām-manifested; prakāśa-bheda- avāmbinīnām-manifested differently; nimeṣa-unmeṣa-adi-kriyanam-performing different activities, such as rising, taking rest, etc.; avirodhaḥ-without contradiction; atah eva- therefore; vibhoḥ-of the all-powerful Lord; āpi-also; paraspara-mutually; viruddha-contradictory; kriyā-of activities; kartṛtvam-the condition of being the performer; yatha-artham-proper; eva-certainly; tat-therefore; ayathārthatvena-as incorrect; bahuśaḥ-many; śrī-bhāgavata-adi-by Śrīmad-Bhāgavatam and other Vedic literatures; varṇitam-described; viduśām-of the learned devotees; tu-also; tat-udbhavam-arising form that; sukham- transcendental bliss; na-not; upapadyate-is obtained; iti- thus; tat-anyatha-otherwise; anupapattiḥ- untenable; ca-atra; pramāṇam-evidence.

Śrī Kṛṣṇa is thus perfect and complete, and innumerable perfect and complete viṣṇu-tattva forms may emanate from Him, but He remains undiminished in all respects. By His inconceivable potency He may expand in many different forms simultaneously, and each of these forms may perform many different activities. These forms may perform different activities simultaneously. That this is described in Śrīmad-Bhāgavatam and other Vedic literatures and the great learned devotees also describe it and delight in learning about it is evidence to prove this remarkable feature of the Lord.

Text 6

ittham evābhipretya śrī-nāradeva

citram bataitad ekena
vapuṣā yugapat pṛthak

ity ādau vapuṣā ekatve 'pi pṛthak-prakāśatvam teṣu pṛthak pṛthak
kriyādhiṣṭhānāditvam tādrśa-śaktis tv anyatra munijanādau na sambhavatīti
svayam citratvam coktam.

citram-wonderful; bata- oh; etat-this; ekena-with one; vapuṣā-form; yugapat-simultaneously; pṛthak-separately; ittham-in this way; eva- certainly; abhipretya-intending; śrī-nāradaneva-by Śrī Nārada muni; iti-thus; adau-in the passage

beginning; vapuśā-by form; ekatve-in oneness; api-although; prṭhak-prakasatvam-the state of being manifested variously; tesu-in them; prthak prthak-variously; kriya-of activities; adisthanatvam-condition of performing; tadsa-like this; saktiḥ-potency; tu-certainly; anyatra-in other places; munijana-adau-in great sages and other elevated personalities; na-not; sambhavati-is iti-thus; svayam-personally; citratvam-astonishment; ca-also; uktam-is described.

Lord Kṛṣṇa's ability to be manifested in many places simultaneously and perform many different activities at the same time by His mystic potency is not shared by any one else. No yogī or sage can perform such wonderful activities, and therefore Nārada Muni spoke the following verse after seeing the many expansions of the Lord at Dvārakā (Śrīmad-Bhāgavatam 10.69.2):

"It is astounding that Lord Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."*

Text 7

eṣa eva prakāśaḥ kvacid ātma-śabdenocyate, kvacid rūpādi-śabdena ca. yathā tatraiva na hi sarvātmana kvacit iti. anyatra kṛtvā tv antam ātmānam iti. tāvad-rūpa-dharo 'vyayaḥ iti ca, kṛṣṇeneccha-śarīriṇā iti ca.

eṣaḥ-this; eva-certainly; prakāśaḥ-manifestation; kvacit-sometimes; ātma-śabdena-by the word "atma"; ucyate-is expressed; kvacit-sometimes; rūpa-adi-śabdena-by the word "rūpa", or by other words; ca-also; yathā-just as; tatra-there; eva-certainly; ; na-not; hi-certainly; sarva-atmanā- by the supreme Lord who expands into many different forms simultaneously; kvacit-sometimes; iti-thus; anyatra-in another verse; kṛtvā-having expanded; tāvantam-into those; ātmānam-forms; iti-thus; tāvat-like that; rūpa-form; dharaḥ-manifesting; avyayaḥ-the imperishable Supreme Personality of Godhead; iti-thus; ca-also; kṛṣṇena-by Kṛṣṇa; iccha-śarīriṇā-who is able to assume any form He likes.

That Śrī Kṛṣṇa is able to expand into many different forms simultaneously is also confirmed in the following verses from Śrīmad-Bhāgavatam, where the words "atmā", "rūpa", and other words also are used to describe the Lord's transcendental forms:

na hi sarvātmanā kvacit

"Lord Kṛṣṇa is able to assume any form He likes."

kṛtvā tāvantam ātmānam

"Lord Kṛṣṇa expanded into as many forms as there were gopīs."
-{}10.33.19

tāvad-rūpa-dharo 'vyayaḥ

"The imperishable Personality of Godhead then expanded Himself into 16,108 forms and married all 16,000 queens at the same moment."
-{}10.59.42

kṛṣṇenecccha-śarīriṇā

"Lord Kṛṣṇa is able to assume any form according to His will."
-{}11.30.40

Text 8

tatra nānā-kriyādy-adhiṣṭhānatvād eva lilā-rasa-poṣāya teṣu prakāśeṣv abhimāna-bhedam parasparam ananusandhānam ca prāyaḥ svecchayorī-karotīty api gamyate. evam tad-icchamayatvāt tat-parikareṣv api jñeyam. tatra teṣv api prakāśa-bhedo yathā, kanyā-ṣoḍaśa-sahasra-vivāhe śrī-devaky-ādiṣu. uktam hi ṭikā-kṛdbhiḥ anena devaky-ādi-bandhujana-samāgame 'pi pratigṛham yauga-padyena sūcitaḥ iti.

tatra-there; nānā-kriya-various activities; adi- beginning with adhiṣṭhānatvāt- because of performing; eva- certainly; lilā-rasa-of the Lord's transcendental pastimes; poṣāya-for increasing; teṣu-in those; prakāśeṣu- manifestation; abhimāna-considered; bheda-difference; parasparam-among themselves; ananusandhānam-without close inspection; ca-also; prāyaḥ-for the most part; sva-icchaya- according to His own desire; urī-karoti-accepts; iti-thus; api-also; gamyate-is understood; evam-in this way; tad-icchamayatvāt-because of His own wish; tat-parikeṣu-among His associates; api-also; j{.sy 241}eyam-it is understood; tatra-there; teṣu-among them; api-also; prakāśa-of manifestation; bhedaḥ-distinction; yathā-just as; kanyā-girls; ṣoḍaśa-sahasra-of sixteen thousand; vivāhe-in the marriage; śrī-devaki-ādiṣu-in Devaki-devi and the other associates of the Lord; uktam-is described; hi-certainly; ṭikā-kṛdbhiḥ-by Śrīdhare Svami; anena-by this devaki-ādi-beginning with Devaka-devi; bandhujana-of relatives; samāgamaḥ-assembly; api-although; pratigṛham-in each and every house; yauga-padyena-by the joint verses; sūcitaḥ-indicted; iti-thus;

By His own wish, Lord Kṛṣṇa may expand into many different forms and perform many different activities simultaneously, although the Lord's associates in those pastimes generally do not give any thought to all these wonders. An example of this is the occasion of Lord Kṛṣṇa's marriage to 16,000 queens simultaneously in the presence of Devakī-devī and His other relatives. An astonishing feature of this pastime is described by Śrīla Śrīdhara Svāmī in His commentary on Śrīmad-Bhāgavatam 10.69.2 (quoted in Text 6). Śrīdhara Svāmī says:

"When Lord Kṛṣṇa married 16,000 queens in 16,000 palaces all at the same moment, Devakī-devī and the Lord's other intimate relatives also became expanded and witnessed all the Lord's simultaneous marriages."

Text 9

teṣu śrī-kṛṣṇe ca prakāśa-bhedād abhimāna-kriyā-bhedo yathā śrī-nārada-dṛṣṭa-yogamāyā-vaibhave. tatra hy ekatra

divyantam akṣais tatrāpi
priyayā coddhavana ca
pūjitaḥ parayā bhaktyā
pratyutthānāsanādibhiḥ iti

tatrānyatra

mantrayantam ca kasmimścīn
mantribhiḥ codhhavādibhiḥ iti.

teṣu-among them; śrī-kṛṣṇe-in Śrī Kṛṣṇa; ca-also; prakāśa-of manifestation; bhedāt-because of distinction; abhimāna-kriyā-of activities; bhedaḥ-difference; yathā-just as; śrī-nārada-by Nārada Muni; dṛṣṭa-observed; yogamāyā-of yogamaya; vaibhave-in the potency; tatra-there; hi-certainly; ekatra-in a certain verse; divyantam-playing; akṣaiḥ-with chess; tatra-there; api-also; priyayā-with His wife; ca-and Uddhava; ca-also; pūjitaḥ-worshipped; parayā-with great; bhaktyā-devotion; prtyutthāna-asana-adibhiḥ-with a royal throne and other paraphernalia; iti-thus; ((Śrīmad-Bhāgavatam 10.69.20); tatra-there; anyatra-in another verse; mantrayantam-giving advice; ca-also; kasmimścīn-in another place; mantribhiḥ-with counselors; ca-also; uddhava-adibhiḥ-headed by Uddhava; iti-thus; (Śrīmad-Bhāgavatam 10.69.27).

That the intimate associates of Lord Kṛṣṇa may also appear in different forms simultaneously, just as the Lord can, is described in the following verses of Śrīmad-Bhāgavatam (10.69.20 and 27), where Nārada's visit to Kṛṣṇa's palaces in Dvārakā reveals the simultaneous expansion of Uddhava, the Intimate associate of the Lord:

"In one palace Nārada saw Lord Kṛṣṇa engaged in playing chess along with His dear wife and Uddhava. The Lord immediately got up from His seat and invited Nārada to sit on His personal seat. The Lord again worshiped Him with as much paraphernalia for reception as He had in the palace of Rukmiṇī. Nārada then left that palace and visited other palaces where he again saw Lord Kṛṣṇa engaged in different activities. In another palace Nārada saw Lord Kṛṣṇa consulting with ministers like Uddhava and others on important matters of business."*

Text 10

bhāva-bhedād abhimāna-bhedo lakṣyate. ayam eva tad-avastho 'ham atrāsmīti. evaṁ śoḍaśa-sahasra-vivāhe kutracit śrī-kṛṣṇa-samakṣam maṅgalikam karma kurvatyā devakyās tad-darśana-sukham bhavati. tat-parokṣam tu tad-darśanotkaṅṭheti. tathā yoga-māyā-vaibhava-darśana eva kvacid uddhavana saṁyogaḥ kvacid viyoga iti vicitrā.

bhāva-of love; bhedāt-because of difference; abhimāna- of identity; bhedaḥ-difference; lakṣyate-is characterized; ayam-He; eva-certainly; tat-avasthaḥ-in that condition; aham-I; atra-here; asmi-am; iti-thus; evam-in this way; śoḍaśa-sahasra-of 16,000 queens; vivāhe-in the marriage; kutracit-somewhere; śrī-kṛṣṇa of Śrī Kṛṣṇa; samakṣam-in the presence; maṅgalikam-auspicious; karma-activities; kurvatyāḥ-performing; devakyāḥ-of Devaki; tat-darśana-of seeing Him; sukham-happiness; bhavati-is; tat-parokṣam-in His absence; tu-but; tat-darśana-for the sight of Him; utkaṅṭha-longing; iti-thus; tathā-in that way; yogamāyā-of the Lord potency yogamaya; vaibhava-the power; darśane-in the sight; eva-certainly; kvacid-in some circumstances; uddhavana-with Uddhava; saṁyogaḥ-association; kvacid-in some circumstances; viyogaḥ-separation; iti-thus; vicitrā-wonder.

Śrī Kṛṣṇa appears in various forms according to the nature of His devotee's love for Him. If the devotee aspires to see the Lord in a certain way, the Lord appears in that aspect, and says to the devotee: "Here I am, just as you have desired Me." The Lord may sometimes appear before the devotee, and sometimes also may be far away from the devotee. For example, when Lord Kṛṣṇa played the part of the ideal husband of 16,000 wives in Dvārakā, sometimes Devakī-devī would perform her household duties in the association of her great son, and she would feel transcendental bliss. Then again, sometimes she would not have His association, and she would long to see Him. In the same way Uddhava and the other devotees would sometimes have Lord Kṛṣṇa's association, and sometimes they would be separated from Him. This meeting and separation of the Lord and His devotees is a very wonderful activity effected by the Lord's yogamāyā potency.

Text 11

tad evaṁ tatra prakāśa-bhede sati tad-bhedenābhimāna-kriyā-bhede ca sthite tadānīm vṛndāvana-prakāśa-viśeṣe sthitena śrī-kṛṣṇasyāprakāṣa prakāśena tāsām aprakāṣa-prakāśātmikānām saṁyogaḥ, tat prakāśa-viśeṣe prak-sthitena samprati mathurām gatena tat-prakāṣa-prakāśena prakāṣa-prakāśātmikānām tāsām viyoga iti vyavatiṣṭhate. etena tadānīm prakāśa-dvayenaiva svī-kṛtena sthāna-traye 'pi sa-parikara-śrī-kṛṣṇa-nityāvasthayita-vākyaṁ anupahataṁ syāt. prakāṣa-lilāyām

anyatra sa-parikarasya tasya kadācid gamane 'pi prakāśāntareṇāvasthānād iti. tasmāt sādḥuktam bhavatīnām 'viyogo me ity ādi. seyaṁ nitya-samyogitā parama-rahasyeti brahma-jñāna-sādṛśya-bhaṅgyā samacchadyaivopadiṣṭā. dṛśyate cānyatāpi rahasyopadeśe 'rthāntare-samacchannoktiḥ. yathā mahābhārate jātu-grāham gacchataḥ pāṇḍavān prati vidurasya; yathā vā śaṣṭhe haryaśvādīn prati śrī-nāradasya.

tat-therefore; evam-in this way; tatra-there; prakāśa- of manifestation; bhede- in the difference; sati-being so; tat-bhedena-with that distinction; abhimāna-kriyā-bhede-in various different activities; ca-also; sthite-situated; stadānīm-then; vṛndāvana-in Vṛndāvana; prakāśa- manifestation; viśeṣe-specific; sthitena-situated; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; aprakāṭa-unmanifested; prakāśena-by presence; tāsām-of the gopīs; aprakāṭa- unmanifested; prakāśa-presence; atmikānām-perceiving; samyogaḥ-contact; tat-of Him; prakāśa-manifestation; viśeṣe-specific; prak-sthitena-formerly situated there; samprati-at the present time; mathurā-to Mathurā; gatena- gone; tat-prakāṭa-prakāśena-with the manifested presence; prakāṭa-prakāśa-atmikānām-perceiving the manifest presence; tāsām-of the gopīs ; viyogaḥ-separation; iti-thus; vyavatiṣṭhate-manifested; etena-by this; tadānīm-at that time; prakāśa-manifestation; dvayena-by the two; eva- certainly; śrī-kṛṣṇena-accepted; sthāna-traye-in three places (Dvaraka, Mathura, and Gokula): api-also; sa-parikara- with His associates; śrī-kṛṣṇa-of Śrī Kṛṣṇa; nitya-eternal; avasthāyita-residence; vākyaṁ-statement; anupahatam- not fefuted; syāt-may be; prakāṭa-līlāyām-in Lord Kṛṣṇa's manifested pastimes; anyatra-in other places; sa-parikarasya-with His associates; tasya-of Lord Kṛṣṇa; kadācit-sometimes; gamane-going; api-also; prakāśa-antareṇa-by another kind of manifestation; avasthānāt- because of residence; iti-thus; ; tasmāt-therefore; sādḥu- well; uktam-said; bhavatīnām-of you; viyogaḥ-separation; me-with Me; iti-thus; ādi-in the verse beginning with these words (Śrīmad-Bhāgavatam 10.47.29); sa iyam-this; nitya-eternal samyogitā-association; parama-supreme; rahasya-secret; iti- thus; brahma-spiritual jñāna-knowledge; sādṛśya- similarity; bhaṅgyā-by deceptive words; samacchadya-having concealed; eva-certainly; upadiṣṭā-instructed; dṛśyate- is seen; ca-also; anyatra-in other places; api-also; rahasya- confidential; upadeśe-in instructions; artha-meaning; antara- with another; samacchana-concealed; uktiḥ-statement; yathā- just as; mehabharate-in the Mahābhārata; jātu-of lac; grāham-to the house; gacchataḥ-going; pāṇḍavān prati-to the Pandavas; vidurasya-of Vidura; yathā-just as; vā-or; śaṣṭhe-in the Sixth Canto of Śrīmad-Bhāgavatam; haryaśva-ādīn-the Haryaśvās and other sons of Dakṣa; prati-to; śrī-nāradasya-of Nārada Muni.

When Lord Kṛṣṇa is not directly present before His devotees He remains present in His aprakāṭa (unmanifested) form. In this way, even when He had gone to Mathurā and Dvārakā, He remained present before the gopīs and other inhabitants of Vṛndāvana. By either His prakāṭa (manifest) or aprakāṭa (unmanifest) presence He always remains in Vṛndāvana, Mathurā, and Dvārakā. Although superficially a description of His all-pervading feature as the Supersoul, Lord Kṛṣṇa's instruction to the gopīs that "It is not possible for you to be separated from Me" (Śrīmad-Bhāgavatam 10.47.29), is actually a description of His eternal aprakāṭa presence in

Vṛndāvana, and the gopīs' constant perception of Him in the sārasikī form of meditation. In this way, while apparently speaking about the Supersoul, Kṛṣṇa actually described His eternal presence in Vṛndāvana and His eternal association with the residents of Vṛndāvana. Such a method of indirectly expressing one thing while appearing to say another may be seen in many places in Vedic literature. For example, such a device was used by Vidura to warn the Pāṇḍavas travelling to the house of lac, and a similar method of expression was also used by Nārada Muni in his allegorical explanations to the Haryaśvas and Savalāśvas, the sons of Mahārāja Dakṣa (as described in the Sixth Canto of Śrīmad-Bhāgavatam).

Anuccheda 157

Text 1

yad evaṁ punar api tathaivopadiśati

yathā bhūtāni bhūteṣu

khaṁ vāyv-agnir jalam mahī

tathāham ca manaḥ-prāṇa-

bhūtendriya-guṇāśrayaḥ

yat-because; evam-in this way; punar again; api-also; tatha-in that way; eva-certainly; upadiśti-instructs; yathā-just as; bhūtāni-the material elements; bhūteṣu-in the varieties of material manifestation and in the moving and non-moving living entities; kham-ether; vāyu-air; agniḥ-fire; jalam-water; mahī-earth; tatha-in the same way; aham-I; ca- also; manaḥ-the mind; prāṇa-the life-breath; bhūta- elements of the body; indriya-senses; guṇa-and qualities; āśrayaḥ-the shelter.

Superficially describing the all-pervading Supersoul, Lord Kṛṣṇa actually described the gopīs' constant meditation on Him and their uninterrupted svārasikī perception of Him through strong feelings of separation in the following verse from Śrīmad-Bhāgavatam (10.47.29):

"My dear gopīs, just as the five material elements of earth, water, fire, air, and ether are all-pervading within this material world, and present in the bodies of all living entities, in the same way, I am always present within you. I reside in your minds, senses, and Your life-breath, for I have taken shelter in all these places."*

Text 2

yathā khādīni kāraṇa-rūpāṇi bhūtāni vāyv-ādiṣu sva-sva-kīrya-rūpeṣu bhūteṣu avasthitāni. tatrākāśasya sthitir vāyau vāyor agnāv ity ādi, tathā bhavatīśv ahaṁ bahir anupalabhyamāno 'pi nityam tiṣṭhāmety evārthaḥ. katham-bhūto 'ham? bhavatīnām mad-eka-jīvātūnām mana-ādy-āśrayaḥ anyathā nimeṣam api mad-viyogena tāny api na tiṣṭheyur iti bhāvaḥ. yad vā kim-rūpas tiṣṭhasīty ākāṅkṣāyām āha bhavatīnām mana-ādy-āśraya-bhūto yo dvibhuja-śyāmasundara-veṇu-vinodirūpas tad-rūpa eveti.

yathā-the word "yathā"; ka-adīnī-ether, and the other material elements; kāraṇa-rūpāṇi-causes; bhūtāni- elements; vāyu-ādisu-in air and other elements; sva-sva-own; kārya-rūpeṣu-in the effects; bhūteṣu-in the elements; avasthitāni-situated; tatra-there; akāśasya-of ether; sthitiḥ-resting place; vāyau-in air; vāyoḥ-of air; agnāu- in fire; iti-ādi-and the other elements in the same way; tathā-in the same way; bhavatīśu-in you; aham-I; bahiḥ-outside; anupalabhyamānaḥ-not attainable; api-although; nityam- eternally; tiṣṭhāma-I am situated; iti-thus; eva-certainly; arthaḥ-the meaning; katham-bhūtaḥ-like what?; aham-I am; bhavatīnām-of you; mat-eka-jīvātūnām-for whom I am the very life and soul; mahā-ādi-in the mind and other senses; āśrayaḥ-taken shelter; anyathā-otherwise; nimeṣam-for a second; api-even; mat-viyogena-by separation from Me; tāni- they; api-even; na-not; tiṣṭheyuhj-could be situated; iti- thus; bhāvaḥ-the meaning; yat vā-or; kim-rūpaḥ-in what for?; tiṣṭhasi-are you situated; iti-thus; ākāṅkṣāyām- in the desire; āha-he says; bhavatīnām-of you; mahā-ādi- of the mind and other senses; āśrayaḥ-bhūtaḥ-taken shelter; yaḥ-who; dvi-bhuja-with two hands; śyāmasundara-whose form is black and beautiful; veṇu-the flute; vinodi-playing; rūpaḥ-with the form; tat-rūpaḥ-with that form; eva- certainly; iti-thus;

This statement of Śrī Kṛṣṇa may be interpreted in the following way: "The material elements are causes of each other. For example, ether is the cause of air, air of fire, fire of water, and water of earth. Each elemental cause is situated within its effect. For example, ether is situated within air, air within fire, fire within water, and water within earth. Because I am the cause of everything, I am situated within everything in the same way, because as a general rule a cause is always situated within its effect. Even though we have been externally separated, I am still remaining always within you in this way. Especially for you, O gopīs of Vraja, who have dedicated your life and soul to Me, separation between us is not possible at any time, for I always reside within your minds and senses. How do I reside there? In what form? I remain always there in My original form, playing the flute with two hands and handsome with a dark complexion."

Text 1

nanv ittham prakāśa-vaicitrī katham syāt, yayā viraha-saṁyogayor yugapat eva
sthitir ity āsaṅkyāhya

ātmany evātmanātmānam
sṛje hanmy anupālaye
ātma-māyānubhāvena
bhūtendriya-guṇātmaṇa

nanu-is it not so?; ittham-in this way; prakāśa-of manifestation; vaicitrī-wonder; katham-how is it possible; syāt-that it may be; yayā-by which; viraha-of separation; saṁyogayoḥ-and association; yugapat-simultaneously; eva- certainly; sthitiḥ-situation; iti-thus; āsaṅkyā-having doubted; aha-He says; ātmani-in the atma; eva-certainly; atmāna-by the atma; atmānam-the atma; sṛje-I create; hanmi-I destroy; anupālaye-I protect; ātma-māya-anbhāvena-by My own potency; bhūta-of the elements; indriya-and senses; guṇa-and qualities; atmanā-by the atma.

Someone may object: How is it possible for the gopīs to be simultaneously associated with Śrī Kṛṣṇa, and then again separated from Him? This is very astonishing. In order to allay this doubt, Śrī Kṛṣṇa spoke the following words in His message to the gopīs (Śrīmad-Bhāgavatam 10.47.30):

"My dear gopīs, you should understand this appearance of Mine in My aprakāṣa form in your meditation on Me. By My inconceivable internal potency I appear in this aprakāṣa form with all My transcendental attributes and thus I relieve the distresses born from My absence."

Text 2

ātmani ananta-prakāśa-maye śrī-vigraha-lakṣaṇe svasmin ātmanā svayam
ātmānam prakāśa-viśeṣam sṛje abhivyañjayāmi. kena? nimitta-bhūtena ātma-
māyānubhāvena acintyāyāḥ svarūpa-śakteḥ prabhāvena; svarūpa-bhūtāyā nitya-
śaktyā māyākhyāyā yutaḥ iti madhva-bhāśya-dhṛta-catur-veda-śikhātaḥ.

ātmani-the word; "atmani"; ananta-unlimited; prakāśa- manifestations; maye-consisting of; śrī-vigraha-lakṣṇe-the form of Śrī Kṛṣṇa; svasmin-in His own; atmana-the word "atmana"; svayam-means "personally"; ātmānam-the word "atmanam"; prakāśa-viśeṣam-means "specific manifestation; sṛje-the word "sṛje"; abhivyañjayāmi-means "I manifest" kena-how?; nimitta-bhūtena-by His instrument; ātma-māya-anubhāvena-by His potency; acintyāyāḥ-inconceivable; svarūpa-of His transcendental form; śakteḥ-of the potency; māya-akhyāyā-named maya; yutaḥ-endowed with; iti-thus; madhva-of Madhvacarya; bhāśya-in the

commentary; dhṛta- quoted; catuh-veda-śikhātaḥ-from the Catur-veda-sikha;

In this verse the word "ātmanā" may be understood to mean "the form of Śrī Kṛṣṇa, which is manifested in unlimited kinds of expansion". The word "svayam" may mean "personally", and the word "ātmānam" may mean "this specific form". The word "sṛje" may mean "I manifest". Understood in this way, the verse may be interpreted to mean {.sy 168}Out of all my unlimited forms, I personally appear in this specific form (the aprakāṭa form perceived in svārasikī meditation)."

One may ask: By what method does Lord Kṛṣṇa appear in this way? The answer to this question is that the Lord appears in this way by the agency of His personal inconceivable potency (ātma-māyānubhāvena). This potency of the Lord is described in the following statement from the Catur-veda-śikhā quoted in Madhvācārya's commentary explaining this verse:

"The Supreme Lord possesses His own eternal potency, which is manifested from His own transcendental form, and which is known as māyā."

Text 3

kīdṛśena? bhūtendriya-guṇātmanā bhūtāni paramārtha-satyāni yāni mamendriyāni, ye ca guṇa-rūpa-rasādayas teṣām ātmanā prakāśakenety arthaḥ. buddhindriya iti paṭhe ātmanā iti asya viśeṣaṇam. buddhaya ntaḥkaraṇāni, indriyāni bahiḥ-karaṇāni, guṇa-rūpādayas tāni sarvaṇy api ātmā svarūpaṁ yatra teneti.

kidresena-what is the nature?; bhuta-indria-guna-atmana- the word "bhutendriya-gunatamana" bhutani-the word "bhuta"; prama-artha-satyani-means "transcendental"; yani-which; mama- My; indriyani-senses; ye-which; va-also; guna-qualities; rupa-rasa-adyaḥ-beginning with the beauty of His transcendental form; tesam-of them; atmana-by the self; iti-prakasakena- manifesting; iti-thus; arthaḥ-the meaning; buddhindriya-the word "bhuddhinriya; iti-thus; pathe-in the text; atmana-iti- the worde "atmana" asya-of that word; visesanam-modifier; buddhayaḥ-the word "buddhi"; antah-karanani-means the mind and intelligence; indriyani-the word "indriya; bahiḥ-karanani- means "the external senses"; guṇaḥ-qualifies; rupa-adyaḥ- beginning with beauty; tani-them; sarvani-all; api-also; atma-self; svarupam-own form; yatra-where; tena-by that; iti- thus;

One may ask: How is this aprakāṭa form manifested? To this question the answer may be given: Kṛṣṇa appears with His own transcendental qualities and senses: "bhūtendriya-guṇātmanā". In this word "bhūta" means {.sy 168} transcendental", "guṇa" means the handsomeness of Lord Kṛṣṇa's form and His other transcendental attributes", and "ātmanā" means "manifesting". In some texts of Śrīmad-Bhāgavatam we find the word "buddhindriya" instead of "bhūtendriya". According to this reading, the Lord appears with His own transcendental mind and

intelligence.

Text 4

tad evam āvirbhūya anu paścāt kadāpi hanmi, tato 'nyatra gacchāmi; han himsā-gatyoh. kadāpi anu paścāt punaḥ pālaye, svayam āgatya palayāmi, nija-viraha-dunān iti śeṣaḥ. etat-kāraṇam tu yat tv aham bhavatīnām vai ity ādau vakṣyate.

tat-therefore; evam-in this way; āvirbhūya-having become manifested; anu-the word "anu"; paścāt-means "afterwards"; kadāpi-at a certain time; hanmi-I destroy; tataḥ-of this; anyatra-otherwise; gacchāmi-I go; han-the verbal root "han"; himsā-gatyoh-in the sense of killing; kadāpi-at a certain time; anu-the word "anu"; paścāt-means "afterwards"; punaḥ-again; pālaye-I protect; svayam-personally; āgatya-having arrived; palayāmi-I maintain; nija-own; viraha-separation; dunān-afflicted; iti-thus; śeṣaḥ- the remainder; etat-of that; kāraṇam-the cause; tu-also; yat tv aham bhavatīnām vai iti adau-in the Śrīmad-Bhāgavatam 10.47.34; vakṣyate-about to be described;

In this verse (quoted in Text 1) the word "anu" means "after appearing in this way" and "hanmi" means "I go". The verb "han" may mean either "to kill" or "to go". The word "pālaye" means "after coming, I protect from the sufferings created by separation from Me". This will be described in Śrīmad-Bhāgavatam 10.47.34.

Text 5

hanter arthāntare trayāṇām eka-karmakatve 'pi tam ātmānam prakāśam kadācit tirodhāpayāmi. tasmāt tam prakāśam ākṛśya prakāśa-vaividhyām ekī-karomīty arthāḥ.

hanteḥ-of the verb "han"; artha-antare-in the alternate meaning; trayāṇām-of the three; eka-karmakatve-in the single actor; api-also; tam-Him; ātmāna-own; prakāśam-form; kadācit-at a certain time; tirodhāpayāmi-disappears; tasmāt-from that; tam-that; prakāśam-form; ākṛśya-pulling; prakāśa-of form; vividhyām-plurality; ekī-karomi-I become one; iti-thus; arthaḥ-the meaning.

If the alternate meaning of the verb "han" (to kill) is accepted, it may be interpreted to mean that the Lord sometimes makes His form invisible. One example of this is when the thousands of expansions (of Lord Kṛṣṇa at Dvārakā meet together at a certain time and) become a single Kṛṣṇa (who enters the Sudharmā assembly house).

Text 6

evam eva daśama-saptitamādhyāye svāmibhir api vyākhyātam evam sarva-gr̥hebhyaḥ pṛthak pṛthaṅ nirgatyānantaram eka eva sudharmam prāviśat iti.

evam-in this way; eva-certainly; daśama-of the Tenth Canto of Śrīmad-Bhāgavatam; saptitama-adhyāye-in the 70th Chapter; svāmibhiḥ-by Śrīdhara Svami; api-certainly; vyākhyātam-is explained; evam-in this way; sarva-gr̥hebhyaḥ-from all the palaces in Dvaraka; pṛthak pṛthak-in various forms; nirgatyā-after having left; anantaram-afterwards; ekaḥ- one; eva-certainly; ; sudharmam-the sudharama assembly house prāviśat-entered; iti-thus;

This is described in the following words by Śrīdhara Svāmī (in his commentary on Śrīmad-Bhāgavatam 10.70.17):

"The many expansions of Śrī Kṛṣṇa, having each left His own respective palace in Dvārakā, become a single Kṛṣṇa who then entered the Sudharmā assembly house."

Text 7

tathā ca madhva-bhāṣya-dhṛtam padma-vacanam

sa devo bahudhā bhūtvā
nirguṇaḥ puruṣottamaḥ
ekī-bhūya punaḥ śete
nirdoṣo harir ādi-kṛt iti.

tathā-in the same way; ca-also; madhva-of Madhvacarya; bhāṣya-in the commentary; dhṛtam-quoted; padma-of the Padma Purana; vacanam-the statement; saḥ-He; devaḥ-the Supreme Personality of Godhead; bahudhā-many; bhūtvā-having becoem; nirguṇaḥ-above the three modes of material nature; puruṣa-uttamaḥ-the Supreme Person; ekī-bhūya-having become one; punaḥ-again; śete-lies down; nirdoṣaḥ-free from al fault; hariḥ-Hari; ādi-kṛt-the original creator of everything; iti- thus;

This is also confirmed by Śrīpāda Madvācārya who, in his commentary on this verse quotes the following statement from the Padma Purāṇa:"

"The Supreme Personality of Godhead, Lord Hari, is the original creator of everything. He is always free from any fault or defect, and He is always transcendental to the influences of the three modes of material nature. He

sometimes expands Himself into many forms, and then again all His expansions enter Him, and He becomes one."

Text 8

śrutiś ca śaṅkara-bhāśya-dhṛta sa ekadhā bhavati
tridhā bhavati ity ādyā.

śrutiḥ-the Śruti-sastra; ca-also; śaṅkara-of Śaṅkarācārya; bhāśya-in the commentary; dhṛta-quoted; saḥ-he; ekadhā-in one form; bhavati-is manifested; tridhā- in many forms; bhavati-is manifested; tridhā-in many forms; bhavati-is manifested; iti-thus; ādyā-in the passage beginning.

The manyfold expansions of the Supreme Personality of Godhead are also described in the following verse from the Śruti-śāstra, (quoted in the commentary of Śaṅkarācārya):

"The Supreme Personality of Godhead is sometimes manifested as one, and then again, sometimes He expands Himself into many forms."

Text 9

tad-anantaram punar api tam ātmānam pālaye punar abhivyajya nija-preṣṭha-janaiḥ saha krīḍayā sambhūtānandam karomīty arthaḥ. evam hanmy aślīlo 'pi sva-viyogi-jana-viśaya-kāruṇya-kṛta-bhāvāntareṇa svayam eva prayukta iti na doṣa āśaṅkyah; chindyām sva-bāhum api vaḥ pratikūla-śīlam itivat.

tat-anantaram-afterwards punaḥ-again; api-also; tam- that; ātmānam-atma; pālaye-I maintain; punaḥ-again; abhivyaja-I manifest; nija-with my own; preṣṭha-janaiḥ-dear devotees; saha-along with; krīḍayā-with pastimes; sambhūta-anandam-bliss; karomi-I experience; iti-thus; arthaḥ-the meaning; evam-in this way; hanmi-I destroy; aślīlaḥ-not a very pleasant word; api-although; sva-viyogi-separated from Me; jana-persons; viśaya-field of experience; kāruṇya-merciful kṛta-being; bhāva-antareṇa-because of love; svayam- personally; eva-certainly; prayuktaḥ-appeared; iti-thus; na- not; doṣaḥ-fault; āśaṅkyah-worthy of being suspected; chindyām-sva bāhum api vaḥ pratikūla-sītam itivat-as Śrīmad-Bhāgavatam 3.16.6

In this verse the phrase "ātmānam pālaye" means {sy 168}I appear before My devotees and enjoy transcendental bliss by performing pastimes in their association". One should not take it that the use of the word "hanmi" is a literary fault in this verse. A similar phrase is spoken by the Lord in the following words

(Śrīmad-Bhāgavatam 3.16.6): "chindyām sva-bāhum api vaḥ pratikūla-śīlam."

Anuccheda 159

Text 1

nanu prakāṣam eva mathurāyām vikrīḍasīty atrāsmākam sambhāvanā katham
jāyatām ity āśaṅkya tāsām evānubhāvanam pramāṇayati

ātmā jñānamayaḥ śuddho
vyatirikto 'guṇānvayaḥ
suśupti-svapna-jāgradbhir
mano-vṛttibhir īyate

nanu-is it not so; prakāṣam-manifested; eva-certainly; mathurāyām-in Matura;
vikrīḍasi-You perform pastimes; iti- thus; atra-here; asmākam-of us;
sambhāvanā-possibility; katham-how is it possible; jāyatām-may become
produced; iti- thus; āśaṅkya-having doubted; tāsām-of the gopīs; eva- certainly;
anubhāvan-the direct experience; pramāṇayati- demonstrates; ātmā-the self; j{.sy
241}āna-mayaḥ-full of transcendental knowledge; śuddhaḥ-pure; vyatiriktaḥ-
aloof from material entanglement; aḡuṇa-anvayaḥ-free from the three modes of
material nature; suśupti in deep sleep; svapna-dreaming sleep; jāgradbhiḥ-and the
wakeful condition; manah-vṛttibhiḥ- with the activities of the mind; īyate-goes.

After hearing Lord Kṛṣṇa's explanation of His aprakāṣa presence in Vṛndāvana,
even after He had gone to Mathurā, the gopīs might protest: "My dear Kṛṣṇa, at
present You
are enjoying pastimes in Mathurā, how is it possible for You to be still present with
us in the village of Vṛndāvana?" In order to answer the gopīs' doubt, as well as to
explain their svārasikī perception of Him, Lord Kṛṣṇa spoke the following verse
(Śrīmad-Bhāgavatam 10.47.31):

"This Personality of Godhead is free from all phases of material entanglement
and from the grip of the three modes of nature. He is pure and full of all
transcendental knowledge. He appears in the thoughts of His devotees whether
they are awake, dreaming, or deeply asleep."*

Text 2

yadvā, astām tāvad aprakāṣa-līlāyām mad-viyogābhāva-vārtā prakāṣa-līlāyām api

tathānusandhīyatām ity āha ātmā jñānamayaḥ ity ādi.

yad vā-or; astām-there may be; tāvat-to that extent; aprakaṭa-līlāyām-in the unmanifested pastimes; mat-from me; viyoga-separation; abhāva-non-existence; vārtā-explanation; prakāṭa-līlāyām-in the manifested pastimes; api-also; tatha-in the same way; anusandīyatām-may be investigated; iti-thus;

In this verse Śrī Kṛṣṇa says that just as He is present before His devotees in His manifested (prakāṭa) pastimes, He is also not separated from them in His aprakaṭa (unmanifested) pastimes. Although appearing to be absent from them, He is always manifested within their thoughts.

Text 3

arthaś cāyam ātmā-śabdo 'sminn asmac-cabdārtha-paras tataś ca ātmā aham śrī-kṛṣṇa-lakṣaṇo bhavatīnām suśupty-ādi-lakṣaṇābhiḥ mano vṛttibhir īyate anubhūyate eva.

arthaḥ-the meaning; ca-also; ayam-this; ātmā-śabdaḥ- the word "atma"; asmin-in this context; asmat-sabda-paraḥ- menas "I"; tataḥ-therefore; ca-also; ātmā-the word "ātmā"; aham-I; śrī-kṛṣṇa-lakṣaṇaḥ-Śrī Kṛṣṇa; bhavatīnām-of the gopīs; suśupty-ādi-lakṣaṇābhiḥ-in wakefulness, dreaming, and deep sleep; manah-vṛttibhiḥ-by the activities of the mind; īyate-is perceived; anubhūyate-is perceived; eva- certainly.

In this verse the word "ātmā" means "I, Śrī Kṛṣṇa", and the phrase "mano-vṛttibhir īyate" means {sy 168} I am perceived in meditation by the gopīs when they are awake, dreaming, and even deeply sleeping."

Text 4

kīdṛśaḥ? jñānamayaḥ nānā-vidyā-vidagdhaḥ; śuddhaḥ doṣa-rahitaḥ. vigato 'tirikto yasmād iti vā viśeṣaṇātirikta iti vā vyatiriktaḥ sarvottamaḥ. guṇānvayaḥ sarva-guṇa-śālī; ata eva sa ca sphūrṭi-rūpo 'yam anubhavaḥ kadācit sākṣākāratvayāpi kalpyata iti cira-kāla-virahe 'pi tāsām sandhukṣaṇa-kāraṇam jñeyam.

kīdṛśaḥ-what is His nature? jñānamayaḥ-j{sy 241}ānamaya"; nānā-in various; vidyā-departments of knowledge; vidagdhaḥ-expert; śuddhaḥ-pure; doṣa-fault; rahitaḥ-without; vigataḥ-separated; atiriktaḥ-best; yasmāt- from which; iti-thus; vā-or; viśeṣaṇa-specifically; atiriktaḥ-best; iti-thus; vā-or; viśeṣaṇa-specifically; atiriktaḥ-best; iti-thus; vā-or; vyatiriktaḥ-the word "vyatiriktaḥ"; sarva-uttamaḥ-

means "the best of all"; guṇa- anvayaḥ-the word " guṇānvayaḥ" sarva-guṇa'śālī- means "full of all auspicious attributes" atah eva-therefore; saḥ-He; ca-also; sphūrṭi-is manifest; rūpaḥ-whose form; ayam-this; anubhavaḥ-direct perception; kadācit-at certain times; sākṣāt-kāratvaya-for direct appearance; api-also; kalpyate-is suitable; iti-thus; cira-kāla-for a long time; virahe-in separation; ai-even; tāsām-of the gopīs ; sadhukṣaṇa-of intensifying the love; kāraṇam-the cause; jñeyam-may be known.

How is this Supreme "ātmā" described? He is expert in all kinds of knowledge (j'ānamayaḥ), pure and free from any fault (śuddhaḥ), superior to all living entities (vyatiriktaḥ), and full of all auspicious attributes (sarva-guṇa-śālī). The perception of Lord Kṛṣṇa's aprakāṭa form in the gopīs' meditation enlivened them, increased their love for Him, and made it possible for them to bear the long period of their separation from Him.

Text 5

atra suṣupte 'pi tat-sphūrṭi-nirdeśaḥ sarvadaiva sphurāmīti-mātrā-tātparyakaḥ. yadvā tatra tāsām svapna-jāgrator ananya-vṛttitvaṁ siddham eva. vṛtty-antarāsambhavāt tu śrī-kṛṣṇa-samādhi-lakṣaṇe suṣupte 'pi tasminn eva svapna-jāgrad-gatānām vṛtti-vaicitrīṇām tad-anubhāvita-mātrāveśatayā praveśo bhavati. tad uttara-kāle prākṛtaiḥ sukham aham asvapsam itivat tābhiḥ sa evānusandhīyata iti tathoktam.

atra-here; susupte-in deep sleep; api-even; tat-of Śrī Kṛṣṇa; sphūrṭi-nirdeśaḥ-appearance; sarvada-at every moment; eva-certainly; sphurāmi-I am manifest; iti-thus; mātrā-only; tātparyakaḥ-meaning; yad vā-or; tatra-there; tāsām-of the gopīs; svapna-in dream; jāgratoḥ-or awake; ananya-without any other; vṛttitvaṁ-activity; siddham- perfection; eva-certainly; ; vṛtti-activity; antara-other; asāmbhavāt-because of the absence; tu-but; śrī-kṛṣṇa-samādhi-lakṣaṇe-in ecstatic meditation on Śrī Kṛṣṇa; suṣupte-in deep sleep; api-even; tasmin-in that; eva- certainly; svapna-jāgrad-gatānām-of the gopīs who were either awake or asleep; vṛtti-vaicitrīṇām-who activities were wonderful; tad-anubhāvita-by that perception of Śrī Kṛṣṇa in constant meditation; mātrā-only; aveśatayā-by the entrance; praveśaḥ-appearance; bhavati-is; tat-therefore; uttara-kāle-after that; prākṛtaiḥ-by ordinary conditioned souls; sukham-happily; aham-I; asvapsam-slept; itivat-like; tābhiḥ-by the gopīs; saḥ-He; anusandhīyate-was seen in meditation; iti-thus; tatha-in that way; uktam-said.

Lord Kṛṣṇa appeared before them even in their sleep. That is the meaning of His statement: "I am always manifest before you." This proves that whether awake or asleep they did not do anything but meditate on Him. Whether awake, asleep, or in deep sleep, the gopīs were always wonderfully able to see Lord Kṛṣṇa in meditation. In this way Lord Kṛṣṇa entered them and appeared before them. The

gopīs constantly saw Lord Kṛṣṇa, even in the condition of dreamless deep sleep (the kind of sleep which, when experienced by ordinary conditioned souls, is described by them with the words "I slept well".).

Text 6

tathā hi garuḍe

jāgarat-svapna-susupteṣu
yoga-sthasya ca yoginaḥ
yā kācin manaso vṛttiḥ
sa bhavaty acyutāśrayā iti

tatha hi-furthermore; garuḍe-in the Garuda Purana; jāgrat-either waking; svapna-dreaming; susupteṣu-or in deep sleep; yoga-sthasya-situated in yoga; ca-also; yoginaḥ-the aspiring transcendentalist; yā-which; kācit-some; manasaḥ-fo the mind; vṛttiḥ-activity; sa-that; bhavati-is; acyuta-to the infallible Supreme Personality of Godhead; āśrayā-in relation with; iti-thus;

Constant meditation on Lord Kṛṣṇa is also described in the following verse from the Garuḍa Purāṇa:

"Whether awake, dreaming, or in deep sleep, transcendentalists continuously meditate on the infallible Supreme Personality of Godhead (Lord Acyuta)."

Anuccheda 160

Text 1

nanu tathāpy asmākam viraha eva sarvopamārdakaḥ sphurati, kim karma ity āśaṅkya, hanta yadi mad-viyogitābhimāni-mano-vṛttim katham api roddhum śaknutha, tadā svata eva nitya-saṁyogitvam udeśyatīty evam upadeśena vaktum yoga-śāstra-prakriyām āha dvābhyām

nanu-is it not so?; tatha-api-nevertheless; asmākam-our; virahaḥ-seperation; eva-certainly; sarva-completely; upāmardakaḥ-devestating; sphurati-is manifest; kim-what is this?; karma-activity; iti-thus; āśaṅkya-doubting; hanta- indeed; yadi-if; mat-from Me; viyogita-seperation; abhimāni- considering; manaḥ-of the mind; vṛttim-activity; katham api- somehow; roddhum-to obstruct; śaknutha-you may be able; tadā-then; svataḥ-personally; eva-certainly; nitya- eternal;

samyogitvam-association; udeśyati-will become manifested; evam-in this way; upadeśena-by the instruction; vaktum-to speak; yoga-śāstra-of the yoga-scriptures; prikriyam-activities; āha-He spoke; dvābhyām-in the next two verses.

At this point the gopīs might reply: "We now feel the devastating effect of separation from You, O Kṛṣṇa." How is it that You now tell us we are not separated from You?" Considering that the gopīs might raise this objection, Śrī Kṛṣṇa decided to instruct them with the following words: { .sy 168}My dear friends, if you become able to free Yourself from the illusion of thinking that You are separated from Me, you will find that will have My association at every moment." Intending to give this instruction to the gopīs, Lord Kṛṣṇa spoke the next two verses from Śrīmad-Bhāgavatam (10.47.32-33) in which He describes the process of meditation prescribed in the yoga-śāstras. The first of these verses (10.47.32) follows:

Text 2

yenendriyārthān dhyāyeta
mṛśā svapnavat utthitaḥ
tan-niruddhyād indriyāṇi
vinidraḥ pratyapadyate

yena-by whom; indriya-arthān-the objects of the senses; dhyāyeta-may meditate; mṛśā-false; svapnavat-like a dream; utthitaḥ-awakened; tat-that; niruddhyāt-by suppressing; indriyāṇi-the senses; vinidraḥ-awakened from sleep; pratyapadyata-becomes.

"The living entity in his sleeping or dreaming condition sees his dream body, senses, and sense-objects as real, and in his awake condition sees the same things as unreal. In the same way one who is awake to spiritual knowledge sees that the external material body, senses, and sense-objects are temporary. He should check the activities of the material senses, therefore, in order to actually understand the eternal Absolute Truth."*

Text 3

utthitaḥ pumān yathā mithyā-bhūtam eva svapnam dhyāyati, evaṁ badhitān api indriyārthan śabdādīn yena manasā dhyāyeta cintayet, dhyāyamś ca yenendriyāṇi pratyapadyata prāpa, tan-manaḥ vinidraḥ analasaḥ sana niruddhyāt niyacched iti.

utthitaḥ-risen from sleep; pumān-person; yathā-just as; mithyā bhūtam-false; eva-certainly; svapnam-dream; dhyāyati-considers; evam-in the same way;

badhitān-checked; api-although; nidriya-of the senses; arthān-the objects; śabda-
adin-beginning with sound; yena-by which; manasā-by the mind; dhyāyeta-
cintayet-may consider; dhāyayan-thinking in this way; ca-and; yena-with the
mind; indriyāṇi-the senses; pratyapadyata prāpa-attains; tat-mahaḥ-his mind;
vindiraḥ analasaḥ-awake; san-being; niruddhyāt-niyacchet- controls; iti-thus;

This verse explains that just as a person who is awakened (utthitaḥ) from a dream sees all the activities of the dream as unreal. In the same way a transcendentalist who is awake (vinidraḥ) to spiritual knowledge should consider (dhyāyeta) that the sense-objects (indriyārthān), such as sound, sight, smell, taste, and touch, when manifested in matter are similarly unreal because they are temporary. Such a wise person should restrict (niruddhyāt) the activities of the material senses in order to attain a higher spiritual goal.

Text 4

yadyapi svapnādivat tad-vihāras tāsū nājñānādhyastāḥ, prakāṣa-līlāyām
tasyāprāptes tāsām evānubhāva-siddhatvāt, tathāpy aprakāṣa-līlāyām nitya-
samyogam anusandhāpayitum tasya tādr̥ṣatvenaivopadeśo bhagavatā yogya iti
tathoktam. ekāmśe 'pi samyogo viyogo nāsty eveti va tathoktam.

yadyapi-although; svapna-adivata-like a dream or other kind of illusion; tat-
from Kṛṣṇa; viharāḥ-the separation; tāsū- among the gopīs; na-not; ajñāna-
ignorance; adhyastāḥ-may be attributed; prakāṣa-līlāyām-in the Lord's manifested
pastimes; tasya-of Lord Kṛṣṇa; aprāpteh-from not attaining; tāsām-of the gopīs;
eva-certainly; anubhāva-of direct perception; siddhatvāt-because of perfection;
tathapi- nevertheless; aprakāṣa-līlāyām-in the unmanifested pastimes; nitya-
eternal; samyogam-contact; sanusandhāpayitum-to reveal; tasya-of that;
tādr̥ṣatvena-like this; upadeśaḥ- instruction; bhagavatā-by the Supreme
Personality of Godhead; yogyaḥ-appropriate; iti-thus; tatha-in that way; uktam-
described; eka-amśe-in one expansion; api-although; samyogaḥ-contact;
viyogaḥ-separation; na-not; asti-is; eva- certainly; iti-thus; va-or; tatha-in that
way; uktam- explained

In the verse Śrī Kṛṣṇa hinted to the gopīs that their conception of being separated from Him was an illusion, like the illusions one sees in a dream. He wanted to explain to them that if they were associating with Him in His aprakāṣa feature, by constantly meditating on Him, they were certainly not separated from Him, but were continuously associating with Him.

Anuccheda 161

Text 1

mano-nirodham eva stauti

etat-antaḥ samāmnayo
yogaḥ sānkhyam manīsinām
tyāgas tapo damaḥ satyam
samudrānta ivāpagāḥ

manaḥ-of the mind; inrodham-control; eva-certainly; stauti-He glorifies; etat-having Him; antaḥ-as their goal; samāmnayaḥ-study of the Vedic literature; yogaḥ-yogaḥ sānkhyam-empiric philosophy; manīsinām-of the philosophers; tyāgaḥ-renunciation; tapaḥ-austerity; damaḥ-control of the mind; satyam-truthfulness; samudra-antaḥ-entering the ocean; iva-just like; apagaḥ-rivers.

In the next verse (10.47.33), Lord Kṛṣṇa continued His explanation, hinting to the gopīs that because they were always thinking of Him, they were therefore not actually separated from Him. Lord Kṛṣṇa said:

"My dear gopīs, all kinds of spiritual paths are intended to bring the follower closer to Me in Kṛṣṇa consciousness. Different processes of spiritual realization such as Vedic study, yoga, study of sankhya philosophy (as followed by great thinkers), renunciation, austerity, self-control, truthfulness, and other auspicious activities, are intended to bring the followers closer to Me. All these different ways of determining the goal of life are compared to rivers. I am like the ocean, and as rivers flow down towards the ocean, all attempts for knowledge flow towards Me."*

Text 2

eṣa mano-nirodho 'ntaḥ samāptiḥ phalam yasya saḥ. samāmnāyaḥ vedaḥ, sa tatra paryavasyatīty arthaḥ. mārga-bhede 'py ekatra paryavasāne dṛṣṭāntaḥ samaudrāntāḥ āpagāḥ nadyaḥ iva iti. yasmāt sarvair eva vedādividbhiḥ praśasyate mano-nirodhas tasmād yūyam api mad-viyogābhimāni-mano-vṛttim niyacchateti padya-dvayena dhvanitam.

eṣaḥ-this; manaḥ-of the mind; nirodhaḥ-control; antaḥ- end; samāptiḥ-conclusion; phalam-result; yasya-of whom; saḥ-he; samāmnāyaḥ-the word "samāmnāya"; vedaḥ-means the Vedas; saḥ-that; tatra-here; paryavasyati-attain completion; iti-thus; arthaḥ-the meaning; mārge-of spiritual paths; bhede-in the distinction; api-although; ekatra-in one place; prayavasāne-in the conclusion; dṛṣṭāntaḥ-an example; samudra-in the ocean; antaḥ-the word "āpagāḥ"; nadyaḥ-

mens "rivers"; iva-just like; iti-thus; yasmāt- because; sarvaiḥ-by all; veda-adi-vidbhiḥ-the knowers of Vedic literatures; praśasyate-is pacified; manaḥ-of the mind; nirodhaḥ-control; tasmāt-therefore; yūyam-you; api-also; mat-viyoga-abhimāni-considering yourselves separated from Me; manaḥ-of the mind; vṛttim-activity; niyacchata-you should control; iti-thus; padya-dvayena-by these two verses; dhvanitam-spoken in this way.

In this verse Śrī Kṛṣṇa gives the example of the rivers and the ocean. Just as many rivers flow to the ocean, in the same way, study of the Vedic literatures, and other spiritual practices all find their ultimate conclusion in Kṛṣṇa consciousness. Śrī Kṛṣṇa also explains to the gopīs that they who understand the meaning of the Vedas carefully control the activities of the mind. Therefore Lord Kṛṣṇa advises the gopīs to control their minds and become free from the misconception of thinking that they are separated from Him.

Anuccheda 162

Text 1

nanu, aho yadi tvad-virahena vayam ati-duḥkitā ity ataḥ kṛpālu-cittas tvam asmabhyam nija-prāpti-sādhanam upadiśasi, tarhi svayam kim u prakātam eva nayasi, tasmāt kaitavam evedām tava kṛpālutvam ity āśaṅkyāha

nanu-is it not so?; aho-Oh; yadi-if; tvat-from You; virahena-by separation; vayam-we; ati-duḥkhitāḥ-greatly distresses; iti-thus; ataḥ-therefore; kṛpālu-with a merciful; cittaḥ-heart; tvam-You; asmabhyam-to us; nija-prāpti-for attaining You; sādhanam-method; upadiśasi-You are teaching; tarhi-then; svayam-personally; kim u-why is it?; prakātam-appearance; eva-certainly; na-not; ayasi-you are manifesting; tasmāt-for this reason; kaitavam-cheating; eva-certainly; idam-this; tava-Your; kṛpālutvam-mercy; iti- thus; āśaṅkyā-considering that the gopīs might think in this way; aha-Lord Kṛṣṇa said.

At this point Śrī Kṛṣṇa considered that the gopīs response to His instructions might take the form of the following thoughts:

"My dear Kṛṣṇa, we are certainly distressed by Your long absence. You advertise Yourself as very merciful by giving this philosophical instruction to us. However, if you are actually merciful to us, then why do You not return to Vṛndāvana and appear before us as associate with us as before. We think that Your clever words and Your so-called mercy to us are simply meant for cleverly cheating us."

Considering that the gopis might be thinking in this way, Lord Kṛṣṇa spoke the following words (Śrīmad-Bhāgavatam 10.47.34):

Text 2

yat tv ahaṁ bhavatīnām vai
dūre varte priyo dṛśām
manasaḥ sannikarsārtham
mad-anudhyana-kāmayā

yat-because; tu-certainly; aham-I; bhavatīnām-of you; vai-certainly; dūre-far away; varte-I remain; priyaḥ-dear; dṛśām-to the eyes; manasaḥ-of the mind; sannikarsa-of attracting; artham-for the purpose; mat-upon Me; anudhyana-meditation; kāmyayā-with great desire.

"My dear gopīs, although you were accustomed to love Me from the very beginning of your lives, in order to increase your superexcellent love for Me, I have purposely separated Myself from you. I have done this so that you may be in constant meditation on Me."*

Text 3

bhavatīnām dṛśām priyaḥ apy ahaṁ yad dūre varte, tad-bhavatīnām mad-anudhyānecchayā yaḥ manasaḥ sannikarṣaḥ tad artham mama bhavan-nikaṭe sthitau mad-artham bhavatīnām dṛśyevāveśaḥ syād dūre tu manasy eveti tatra mama sannikarṣam syād ity etad arthaḥ.

bhavatīnām-of you; dṛśām-of the eyes; priyaḥ-dear; api-although; aham-I am; yat-because; dūre-far away; varte- I remain; tat-therefore; bhavatīnām-of you; mat-upon Me; anudhyāna-meditation; icchayā-with a desire; yaḥ-who; manasaḥ-of the mind; sannikarṣaḥ-attraction; tat-artham-for this purpose; mama-My; bhavan-you; nikaṭe-near; sthitau- situation; mat-artham-for My sake; bhavatīnām-of you; dṛśya- by the sight; iva-like; aveśaḥ-entrance; syāt-may be; dūre-from a distance; tu-but; manasi-in the mind; eva- certainly; iti-thus; utatra-there mama-My; sannikarṣam- attraction; syāt-may be; iti-thus; etad-this; arthaḥ-the meaning.

In this verse Śrī Kṛṣṇa says to the gopīs:

"Although you are all full of love for Me and very eager to always see Me (bhavatīnām dṛśām priyaḥ), I have now separated Myself from your company (yad dūre varte) In order that you may constantly meditate upon Me (manasaḥ

sannikarṣārtham). In this way you may always see Me within your minds, just as formerly you always saw Me with your eyes."

Anuccheda 163

tad eva nidarśayati

yathā dūra-care preṣṭhe
mana āviṣya vartate
strīṇām ca na tathā cetaḥ
sannikṛṣṭe 'kṣi-gocare

ca kārāt strīṣu preṣṭhasya ca.

tat-therefore; eva-certainly; nidarśayati-Lord Kṛṣṇa reveals; yathā-just as; dūra-care-faraway; preṣṭhe- beloved; manah-the mind; āviṣya-having entered; vartate- remains; strīṇām-of women; ca-and; na-not tathā-in the same way; cetaḥ-the mind sannikṛṣṭe-attracted; akṣi-gocare-in the sense of sight; ca-kārāt-from the word "ca (and)"; strīṣu-among women; preṣṭhasya-of the beloved; ca-also;

Lord Kṛṣṇa continued His explanation in the next verse (Śrīmad-Bhāgavatam 10.47.35):

"When a woman's beloved is away, she thinks of Him meditatively, and he is present before her. In fact she is more conscious of him than when he was actually present. In the same way you have become more conscious of Me in this condition of separation than when I was directly present before you."*

Anuccheda 164

manaḥ-sannikarṣe kim syāt tatrāha

mayy āveśya manaḥ kṛṣṇe
vimuktāśeṣa-vṛtti yat
anusmarantyo mām nityam
acirān mām upeṣyatha

vimuktaḥ aśeṣaḥ viraha-tat-kāraṇa-bhāvanā-rūpaḥ vṛttayaḥ yena tan-manaḥ mayi kṛṣṇa-rūpa eva āveśya mām kṛṣṇa-rūpam eva acirāt eva samīpa eva eśyatha, ananya-vedyatayā prāpsyatha.

manaḥ-of the mind; sannikarṣe-in the attraction; kim- that result; syāt-may occur; tatra-in this connection; aha- Śrī Kṛṣṇa says; mayi-in Me; āveśya-having entered; manaḥ-the mind; kṛṣṇe-Kṛṣṇa; vimukta-aśeṣa-vṛtti- free from thinking of anything else; yat-which; anusmarantyaḥ- meditating; maṁ-on Me; nityam- constantly; acirāt-quickly; mām-Me; upeśyatha-you will attain; vimuktaḥ-freed; aśeṣaḥ-complete; viraha-separation; tat-kāraṇa-that cause; bhāvanā-of meditation; rūpaḥ-in the form; vṛttayaḥ-activities; yena-by which; tat-manaḥ-the mind; mayi-in Me; kṛṣṇa-rūpe-in the form of Kṛṣṇa; eva- certainly; āveśya-having entered; mām-Me; kṛṣṇa-rūpam- in the form of Kṛṣṇa; eva-certainly; acirāte-quickly; eva- certainly; samīpe-near; eva-certainly; eśyatha-you will go; ananya-vedyatayā-without being aware of anyone else; prāpsyatha-you will attain.

In the next verse (Śrīmad-Bhāgavatam 10.47.36), Lord Kṛṣṇa describes the result obtained by the gopīs' constant meditation on Him:

"My dear gopīs, because you constantly think of Me without thinking of anything else, or ever forgetting Me, You will quickly attain Me."*

Anuccheda 165

Text 1

tarhi katham prakāṣam māgacchase? tatrāha

yā mayā krīḍatā rātryām
vane 'smin vraja āsthitaḥ
alabdha-rasaḥ kālyāṇyo
māpur mad-vīrya-cintayā

tarhi-then; katham-why is it?; prakāṣam ma agacchasi-you are not present before us; tatra-to this question; aha-Lord Kṛṣṇa replies; yā-which; mayā-with Me; krīḍatā- performing pastimes; rātryām-at night; vane asmin-in this forest of Vṛndāvana; vraje-in Vraja; āsthitaḥ-situated; ālabdha-not attained; rasaḥ-dance; kālyāṇyaḥ-fortunate gopīs; ma-Me; apuḥ-attained; mat-vīrya-of My transcendental glories; cintayā-by meditation.

The gopīs might reply to this statement by saying:

"If by thinking of You one quickly attains Your association, then why have You not already appeared before us?"

To answer this question, Śrī Kṛṣṇa spoke the following verse (Śrīmad-Bhāgavatam 10.47.37):

"My dear gopīs, when I performed the rāsa dance with you in the evening of the śarat season in this forest of Vṛndāvana, some fortunate gopīs were forcibly prevented from going to see Me. These gopīs immediately left their bodies and quickly attained My eternal association by constantly thinking of My transcendental glories. In this way they quickly attained Me by thinking of Me."*

Text 2

tādvad bahir-vighna-vāncanārtham ity arthaḥ. tā hi tad-rātri-prakāṣa-rasa-mātram alabdhatyā 'py asmin vṛndāvane eva sarva-vighṇaspastaprakāṣa-vicitra-krīḍa-nidhānam mām apuḥ eveti. tathā ca vāsana-bhāṣya-dhṛtam markandeya-vācanam:

tadānīm eva taḥ prāptaḥ
śrīmantam bhakta-vatsalam
dhyānataḥ paramānandam
kṛṣṇam gokula-nāyikaḥ iti.

tadvat-in that way; bahiḥ-external; vighna-impediments; vāncanā-artham-for removing; iti-thus; arthaḥ-the meaning; tāḥ-the gopīs; hi-certainly; tat-rātri-on that night; prakāṣa-manifest; rasa-mātram-the rasa dance; alabdhatyah-not attaining; api-although; asmin-in this; vṛndāvane- forest of Vṛndāvana; eva-certainly; sarva-all; vighṇa- impediments; aspasta-not manifest; aprakāṣa-aprakāṣa, unmanifest presence; vicitra-wonderful; krīḍa-pastimes; nidhānam-abode; mām-Me; apuḥ-attained; eva-certainly; iti- thus; tathā-in the same way; ca-also; vāsana-bhāṣya-in the commentary Vāsana-bhāṣya; dhṛtam-quoted; markandeya-of the Markandeya Purana; vācanam-the statement; tadānīm-then; eva-certainly; taḥ-the gopīs; prāptaḥ-attained; śrīmantam- full of the transcendental beauty and opulence; bhakta-to the devotees; vatsalam-affectionate; dhyānataḥ-by meditation; parama-anandam-full of transcendental bliss; kṛṣṇam-Śrī Kṛṣṇa; gokula-of Gokula; nāyikaḥ-the ladies; iti-thus.

In this verse Śrī Kṛṣṇa says that when certain gopīs were prevented from entering the arena of the rāsa dance He personally appeared before them in His aprakāṣa form, and those gopīs gave up their bodies meditating on Kṛṣṇa and directly seeing Him in His aprakāṣa feature, and in this way they attained the direct association of Śrī Kṛṣṇa, who eternally enjoys wonderful pastimes with His devotees. The same incident is also described in the following verse from the Mārkaṇḍeya Purāṇa, quoted in the Vāsana-bhāṣya:

"When some of the gopīs were prevented from entering the arena of the rāsa-

dance, they gave up their bodies meditating on Lord Kṛṣṇa, who is full of transcendental bliss, handsomeness, and opulence, and who is full of love for His devotees. By meditating on Him in that way, those gopīs attained His eternal association."

Text 3

tatrāpi kālyāṇyaḥ sarva-vighṇa-rahitaḥ. arthāntare sa-śarira eva ca. tāsām śarira-parityāgādikaṁ tu mayikam eveti bhāvaḥ. tasmāt tāsām vraje prakatyenānupālāmbhāt tathā mayi bhaktir hi bhūtānām ity adi vakṣyamānānusārena markāṇḍeya-vacanānusārena ca tadyābhipsita-rūpa-rūpa-vilāsasyaiva mama prāpteḥ siddhātvāc ca vidyata eva prakāṭayā asya līlayaḥ pṛthak tasminn anya līla, tasyām ca mām eva yusmākam api sthitir adhyāvasiyatam.

tatrāpi-nevertheless; kālyāṇyaḥ-the word "kālyāṇyaḥ"; sarva-from all; vighṇa-impediments; rahitaḥ- free; artha-antare-in a second meaning; sa-śarira-with the body; eva-certainly; ca-also; tāsām-of these gopīs; śarira-the body; parityāga-abandonment; adikaṁ-beginning with; tu-but; mayikam-material; eva-certainly; iti-thus; bhavaḥ-the meaning; tasmāt-therefore; tāsām-of the gopīs; vraje-in Vrajabhūmi; prakatyena-y the manifestation; anupālāmbhāt-because of not being perceived; tathā-in that way; mayi bhaktir hi bhūtānām iti adi-in Śrīmad-Bhāgavatam 10.82.44:

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ

vakṣyamāna-to be spoken; anusārena-in accordance with; markāṇḍeya-of the Markāṇḍeya Purana; vacana-the statement; anusārena-in accordance with; ca-also; tadya-His; abhipsita- desired; rūpa-form; vilāsasya-and pastimes; eva-certainly; prakāṭayāḥ-manifested; asyaḥ-of this; līlayaḥ-pastimes; pṛthak-variously; tasmīn-in this; anya-another; līla- pastime; tasyām-in that pastime; ca-also; ma-Me; eva- certainly; yusmākam-of you; api-also; sthitir-situation; adhyāvasiyatam-attained.

In this verse the word "kālyāṇyaḥ" may be interpreted to mean either "free from all impediments" or "along with the body". If the second interpretation is accepted, it is to be understood that these gopīs left behind material bodies in order to convince their husbands that they had not gone to Kṛṣṇa, although in their original spiritual forms they attained the association of Lord Kṛṣṇa in His aprakāṭa pastimes.

These gopīs entered the eternal spiritual world to associate with Lord Kṛṣṇa and enjoy pastimes with Him in the specific way they desired. This is described in the

previous statement quoted from Mārkaṇḍeya Purāṇa and also in the following verse spoken by Lord Kṛṣṇa in Śrīmad-Bhāgavatam (10.82.44):

"Lord Kṛṣṇa told the gopīs: ~The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss."*

Text 4

yam eva lilām madiyā-vrajāgamanasakṛt-pratijñānusarena śīghram eva yadu-puryaḥ sakāśād bhavat-prema-yantritayā samagatyāham sarvebhya eva vraja-vāsibhyaḥ santatam darśayiṣyamīti bhavaḥ. asmin iti nirdeśāt tādānīm api svasy vṛndāvanāsthatvam.

yam-which; eva-certainly; lilām-pastime; madiyā-My; vraja-to Vrajābhūmi; agamana-entrance; asakṛt-many times; pratijñā-promis; anusarena-in accordance with; śīghram- quickly; eva-certainly; yadu-puryaḥ sakāśāt-from Dvaraka; bhagavat-prema-by love of God; yantritaya-by the controlling power; samagatyā-having met; aham-I; sarvebhyaḥ-to all; eva- certainly; vraja-vāsibhyaḥ-the residents of Vrahābhūmi; santatam-continually; darśayiṣyami-I will reveal; iti-thus; bhavaḥ-the meaning; asmin-in this; iti-thus; nirdeśāt-by specifically mentioning; tādānīm-then; api-also; svasya-of Himself; vṛndāvanāsthatvam-residence in Vṛndāvana; sucayati-He indicates; prakāreṇa-passage; asmin-in this; idam-this; uktam-said; bhavati-is;

In these verses it is as if Kṛṣṇa had said to the gopīs:

"I am completely submissive to the pure love of My devotees, and therefore every day I leave the city of the Yadus and come to Vrajābhūmi, revealing My prakāṣa form to the residents there. This is just according My repeated promise to return to Vṛndāvana."

We may also note that the use of the word "asmin" (in this Vṛndāvana) (in Śrīmad-Bhāgavatam 10.4737, quoted in Text 1) indicates Śrī Kṛṣṇa remaining in Vṛndāvana, even after it was understood by the people in general that He was living in the city of the Yadus.

Text 5

na hy atra tāsām adhyātama-vidyā śreyas-kārī bhavati

tasmān mad-bhakti-yuktasya

yogino vai mad-ātmanaḥ
na jñānaṁ na ca vairāgyaṁ
prayaḥ śreyo bhaved iha iti bhāgavate.

na-not; hi-certainly; atra-in this connection; tāsām-of the gopīs; adhyātama-transcendental; vidyā-knowledge; śreyah-kārī-better; bhavati-is; tasmāt-therefore; maj-bhakti-yuktasya-of one who has devotion for Me; yoginaḥ-engaged in bhakti-yoga; vai-certainly; mat-ātmanaḥ-who has become completely dedicated to Me; na-not; jñānaṁ- transcendental knowledge; na-not; ca-and; vairāgyam- renunciation; prayaḥ-generally; śreyah-better; bhavet-may be; iha-here. iti-thus; bhāgavata-spoken by the Supreme Personality of Godhead.

The gopīs were able to attract Śrī Kṛṣṇa to continuously stay among them in His aprakāṭa form because they were situated in the platform of pure devotional service, a position more exalted than the attainment of transcendental knowledge or the performance of severe austerities. That devotional service to Śrī Kṛṣṇa is superior to the cultivation of knowledge or austerity is confirmed by Lord Kṛṣṇa Himself in the following verse (Śrīmad-Bhāgavatam 11.20.31):

" A pure devotee who is completely dedicated to My service is already situated in the topmost perfection of life. His position will not be improved by adopting the inferior activities of cultivation of transcendental knowledge or performance of severe austerities."*

Text 6

jñāne prayāsam udapāsyā namanta eva jīvanti iti brahmaṇā ca sādharāṇa-
bhaktānām apy anupadeyatvenoktatvāt. na ca tac-chravaṇena tāsām viraha-jvala
samyati.

jñāne prayāsam udapāsyā namantaḥ eva jīvanti:Śrīmad-Bhāgavatam 10.14.3:

jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vāṇ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

iti-thus; brāhmaṇa-spoken by Lord Brahma; ca-also; sādharāṇa-ordinary;
bhaktānām-of devotees; api-also; anupadeyatvena-because of being unacceptable;
uktatvāt-from the statement; na-not; ca-and; tat-of Śrī Kṛṣṇa; sravenena-by
hearing; tāsām-of the gopīs; viraha-of separation; jvala-the flames; samyati-
become pacified.

The cultivation of impersonalism will not extinguish the burning fire of the gopīs' separation from Kṛṣṇa. Even for ordinary devotees, the cultivation of impersonal spiritual knowledge is never recommended. This is described in the following verse spoken by Lord Brahmā to Lord Kṛṣṇa in Śrīmad-Bhāgavatam (10.14.3):

"My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any āśrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable."*

Text 7

taṁ syāmaṁ manoharaṁ vinā sādharana-bhaktānām api

svargāpavarga-na rakeśv
api tulyārtha-darsinaḥ ity ukta-diśa

taṁ-Him; syāmaṁ-the blackish form of Śrī Kṛṣṇa; manah-haram-enchanting to the mind; vinā-without; sādharana-ordinary; bhaktānām-of devotees; api-even; svarga-apavarga-narakaesu api tulyārtha-darsinaḥ iti ukta-diśa-Śrīmad-Bhāgavatam 6.10.28:

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeśv
api tulyārtha-darśinaḥ

Even ordinary devotees reject the knowledge and liberation offered by the impersonalists. Ordinary devotees reject these things because they prevent one from seeing and understanding the handsome dark form of Śrī Kṛṣṇa. That the devotees reject the liberation offered by the impersonalists is described in the following verse of Śrīmad-Bhāgavatam (6.10.28):

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

Text 8

nātyantikam vigaṇayasy api te prasādam ity ady ukta-dīśa vā heya-
rupatvenānubhāvāt.

na atyantikam vigaṇayasi api te prasādam iti adi ukta-dīśa-by the statement of
Śrīmad-Bhāgavatam 3.15.48:

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

vā-or; heya-rupatvena-as worthy of being abandoned; anubhavat-by direct
perception.

That the devotees reject the impersonalists illusory liberation is also confirmed
in the words of the Four Kumāras to the Supreme Personality of Godhead
(Śrīmad-Bhāgavatam 3.15.48):

"Persons who are very expert and most intelligent in understanding things as
they are engage in hearing narrations of the auspicious activities and pastimes of
the Lord, which are worth chanting and worth hearing. Such persons do not care
even for the highest material benediction, namely liberation, to say nothing of
other less important benedictions like the material happiness of the heavenly
kingdom."*

Text 9

tāsām tu sva-rasasya parama-virodhy eva tat. purvam ca

śrūyatam priya-sandēśo
bhavatīnām sukhāvahaḥ ity evoktam

tāsām-of the gopīs; tu-also; sva-rasasya-of their own mellows of devotional
service to Śrī Kṛṣṇa; parama-supreme; virodhi-obstruction; eva-certainly; tat-
that impersonalist conception of spiritual knowledge; purvam-formerly; ca-also;
śrūyatam-let it be heard; priya-of your beloved Kṛṣṇa; sandēśaḥ-the message;
bhavatīnām-of You; sukha-happiness; avahaḥ-bringing; iti-thus; eva-certainly;
uktam-said.

The impersonalist theory is the greatest possible impediment to the gopīs' ecstatic love of Kṛṣṇa, which is described by Uddhava in these words (Śrīmad-Bhāgavatam 10.47.28):

"My dear gopīs, please hear this message from Lord Kṛṣṇa, the Supreme Lord whom You love very dearly. Hearing this message from Kṛṣṇa will greatly delight you."*

Text 10

ata uktam tāsām evabhipraya-kathane śrī-svāmibhir api nānu kim anyan
ivāsmān ātma-vidyayā lobhayasi? vyaṁ tu sarva-sundara-sarvāṅkarana tvayā
viraham naiva sahāmahe iti. tasmād vidurasyeva kutoktir iyam tiy ukta evartho
bhavaty antarangaḥ sa ca śrī-yudhiṣṭhirasyeva tāsām eva gamya iti. śrī-bhagavān
vraja-deviḥ.

ataḥ-from this; uktam-spoken; tāsām-of the gopīs; eva-certainly; abhipraya-of
the intention; kathane-in the statement; śrī-svāmibhiḥ-by Śrīdhara Svami; api-
also; nānu-is it not so?; kim-what?; anyan-others; iva-just like; asmān-to us;
ātma-vidyaya-with the false theories of the impersonalists; lobhayasi-You are
cheating; vyaṁ-we; tu-but; sarva-with all; sundara-beautiful; sarva-with all;
aṅkarena ornaments; tvayā-with you; viraham-separation; na-not; eva-
certainly; sahāmahe-we are able to tolerate; iti-thus; tasmāt-therefore; vidurasya-
of Vidura; iva-just like; kuta-uktiḥ-a riddle; iyam-this; iti-thus; ukte-said; eva-
certainly; arthaḥ-the meaning; bhavati-is; antah-angaḥ-hidden and confidential;
saḥ-he; ca-also; śrī-yudhiṣṭhirasya-of Maharaja yuddhiṣṭhira; iva-just like; tāsām-
of gopīs; eva- certainly; gamyaḥ-approachable; iti-thus; śrī-bhagavān- spoken by
the Supreme Personality of Godhead; vraja-devaiḥ-to the gopīs of Vrajabhumi.

In his commentary on Śrīmad-Bhāgavatam 10.47.34, Śrīdhara Svāmī gives following glimpse into the gopīs' thoughts when they heard Śrī Kṛṣṇa's message, The gopīs thought:

"O Kṛṣṇa, why are you trying to cheat us by speaking these theories of the impersonalists to us as if we were outsiders? You may speak in this way to others, but not to us. O Lord, we think that You are the ultimate in all handsomeness, and we are completely unable to tolerate being seperated from You."

When traveling to the house of lac where Duryodhana had planned to kill the Pāṇḍavas, Vidura spoke a riddle to the five Pāṇḍavas hinting the nature of Duryodhana's plan, and Yudhiṣṭhira was able to undertand the information concealed in Vidura's words. In the same way Śrī Kṛṣṇa informed the gopīs of His eternal presence among them in His aprakāṭa form and the gopīs were able to understand the meaning of this riddle He spoke to them.

Anuccheda 166

Text 1

purvākhyānusārenaivāha

evam priyatamādiṣṭam
ākarnya vraja-yoṣitaḥ
ta ūcur uddhavam prītās
tat-sandēśagata-smṛtiḥ

purva-previous; akhya-account; anusārena-in accordance with; eva-certainly; aha-Sukadeva Gosvami said; evam-in this way; priyatama-of the most dear Kṛṣṇa; adiṣṭam-instruction; ākarnya-having heard; vraja-yoṣitaḥ-the gopis of Vrajabhumi; taḥ-they; ucuḥ-spoke; uddhavam-to Uddhava; prītaḥ-pleased; tat-of Lord Kṛṣṇa; sandēśa-message; agata-smṛtiḥ- remembering.

The gopīs were able to understand the description of Śrī Kṛṣṇa's aprakāṭa presence among them and they became pleased and satisfied to understand that they were not actually separated from Him. Their satisfaction is described by Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.47.38):

"After hearing the message written by their dearest Kṛṣṇa, the gopīs became pleased and satisfied. Remembering that message, they spoke the following words to Uddhava."*

Text 2

tat-sandēśenagatā smrtir nitya-saṁyogānusandhana-rūpa yāsām tādṛśyaḥ. ata eva prītaḥ. itaḥ param kadācid aprakāṭa-lilānubhāve sati tāsām santoṣaḥ prakāṭa-lilā-darśanatas tu viraha eveti bhava-dvaitam lakṣyate.

tat-of Lord Kṛṣṇa; sandēśena-with the message; agatā-arrived; smrtiḥ-memory; nitya-eternal; saṁyoga-association; anusandhana-rūpa-in connection with; yāsām-of whom; tādṛśyaḥ-similarity; ata eva-therefore; prītaḥ-they were pleased; itaḥ-from this; param-greatly; kadācid-at a certain time; aprakāṭa-unmanifested; lila-pastimes; anubhāve sati- when perceived; tāsām-of them; santoṣaḥ-satisfaction; prakāṭa-lilā-manifest pastimes; darśanataḥ-from the observation; tu-also; viraha-separation; eva-certainly; iti- thus; bhava-of nature; dvaitam-duality; lakṣyate-is characterized.

Remembering Lord Kṛṣṇa's instructions, the gopīs were able to directly see Lord Kṛṣṇa's aprakāṭa form and pastimes and they became relieved of their strong feelings of separation, They became very much pleased and satisfied (prītāḥ).

Anuccheda 167

tatra santoṣam āha

tataḥ taḥ kṛṣṇa-sandeśair
vyapeta-viraha-jvaraḥ
uddhavam pūjayām cakrur
jñātvātmānam adhokṣajam

yathā tena sandiṣṭam tathaiva ātmānam anubhūya adhokṣajam cānubhūyety
arthaḥ. śrī-śukaḥ.

tatra-in this connection; santoṣam-the satisfaction of the gopīs; āha-Sukadeva Gosvami describes; tataḥ-then taḥ- the gopīs; kṛṣṇa-of Lord Kṛṣṇa; sandeśaiḥ-by the instructions; vyapeta-extinguished; viraha-of separation; jvaraḥ-the flames; uddhavam-Uddhava; pūjayam cakruḥ- worshipped; jñātvā-understanding; ātmānam-the Supreme Personality of Godhead; adhokṣajam-who remains invisible to the conditioned souls; yathā-just as; tena-Lord Kṛṣṇa; sandiṣṭam-instructed; tatha-in the same way; eva-certainly; ātmānam-the Supreme Personality of Godhead; anubhūya- perceiving; adhokṣajam-who cannot be seen with materially contaminated senses; ca-also; anubhūya-perceiving; iti-thus; arthaḥ-the meaning; śrī-śukaḥ-spoken by Śukadeva Gosvami.

Śrīla Śukadeva Gosvāmī describes the gopīs' satisfaction (Śrīmad-Bhāgavatam 10.47.53):

"Uddhava's messages and instructions saved the gopīs from the burning flames of separation from Kṛṣṇa, and the gopīs acknowledged the benediction from Uddhava. Uddhava practically acted as the preceptor spiritual master of the gopīs, and they in return worshiped Him as they would worship Kṛṣṇa."*

Anuccheda 168

sva-viraham vyañjayati

apy eṣyatiha dāśārhas
tapta sva-kṛtayā śucā
sañjīvayan nu no gatrair
yathendro vanam ambudaiḥ

spāṣṭam. śrī-gopya uddhavam.

sva-their; viraham-separation; vya{.sy 241}jayati-reveals; api-perhaps; eṣyati-Kṛṣṇa will come; iha-here; daśārhaḥ-the descendant of Daśārha; taptaḥ-burning; sva-kṛtayā-on His account; sucā-with grief; sa{.sy 241}jīvayan-restoring to life; nu- certainly; naḥ-us; gatraiḥ-with the touch of His hands; yatha- just as; indraḥ-Maharaja Indra; vanam-the forest; ambudaid- with clouds; spāṣṭam-the meaning is clear; śrī-gopyah-spoken by the gopīs; uddhavam-to Uddhava.

The gopīs described their intense feelings of separation from Kṛṣṇa is the following words spoken to Uddhava (Śrīmad-Bhāgavatam 10.47.44):

"Separation from Kṛṣṇa makes us agitated, as if there were fire in our bodies. Kṛṣṇa proposed to come back to Vṛndāvana to extinguish the fire, just as a cloud appears in the sky to extinguish the forest fire by its downpour".*

Anuccheda 169

Text 1

evam yathā śrīmad-uddhava-dvaropadiṣṭam tathā kurukṣetre sāksāḍ api svayam
upadiṣṭam

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ

evam-in this way; yathā-just as; śrīmat-uddhava-dvara-delivered by Uddhava; upadiṣṭam-instruction; tathā-in the same way; kurukṣetre-at Kurukṣetra; sāksāt-personally; api-also; svayam-directly; upadiṣṭam-instructed; mayi-to Me; bhaktiḥ-devotional service; hi-certainly; bhūtānām-of the living beings; amṛtatvāya-the eternal life; kalpate-brings about; diṣṭyā-by good fortune; yat-which; āsīt-was; mat- for Me; snehaḥ-the affection; bhavatīnām-of all of you; mat-of Me; āpanaḥ-the obtaining.

The same instructions sent to the gopīs in the letter carried by Uddhava were also personally spoken to the gopīs at a later time at the holy place of Kurukṣetra. At that time Lord Kṛṣṇa personally said to the gopīs (Śrīmad-Bhāgavatam 10.82.44):

"Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor."*

Text 2

ity atra tādrśinām sāksād eva tat-prāptiḥ phalam nānyeṣām ivāmṛtatva-mātram
ity etat tāsām asvasana-rūpa-bhagavad-vācanānāntaram. nānu tvam dvārakāyām
eva sadā krīḍasi, vayam tu vṛndāvana-vāsinyaḥ. katham prāpsyama ity asaṅkya
yuśmābhir nitya-saṁyukta evāham asmīti tathā-vidham ātmānam upadiśati
dvābhyām.

iti-thus; atra-in the verse; tādrśinām-of those like them; sāksāt-directly; eva-certainly; tat-of Lord Kṛṣṇa; prāptiḥ-the attainment; phalam-result; na-not; anyeṣām-of others; iva-just like; amṛtatva-immortality; mātram-only; iti-thus; etat-this; tāsām-of the gopīs; asvasana-rūpa- for consoling; bhagavat-of the Supreme Lord; vācana-words; anāntaram-afterwards; nānu-is it not so?; tvam-You; dvārakāyām-in Dvaraka; eva-certainly; sadā-eternally; krīḍasi-perform pastimes; vayam-we; tu-but; vṛndāvana-vāsinyaḥ-residents of Vṛndāvana; katham-how is it possible?; prāpsyamaḥ-we will be able to attain; iti-thus; asaṅkya-considering; yuśmābhiḥ-with you; nitya-eternally; saṁyuktaḥ-associated; eva-certainly; aham-I; smi-am; iti- thus; tathā-vidham-in that way; ātmānam-personally; upadiśati-instructs; dvābhyām-in the following two verse (Śrīmad-Bhāgavatam 10.82.45-46).

In this verse Lord Kṛṣṇa says that they who become His pure devotees (as the gopīs were) are eligible to become liberated. Others, who take up a process of spiritual realization other than bhakti-yoga will remain unable to become liberated. Considering that the gopīs might say: "My dear Kṛṣṇa, at present You are always remaining at Dvārakā and enjoying pastimes there. We, however, must always remain in Vṛndāvana. Under these circumstances, how is it possible for us to attain Your association?", Kṛṣṇa consoled them by saying that He eternally remains in their association in His aprakāṣa form. This was explained by Him in the following words (Śrīmad-Bhāgavatam 10.82.45-46):

Text 3

aham hi sarva-bhūtānām

ādir anto 'ntaram bahiḥ
bhautikānām yathā kham vā-
bhūr vayur jyotir aṅganaḥ

evam hy etāni bhūtāni
bhuteśv ātmātmanā tataḥ
ubhayaṁ mayy athā pare
paśyatābhatam akṣare

aham-I; hi-certainly; sarva-of all; bhūtānām-living entities; ādiḥ-origin; antaḥ-end; antaram-inside; bahiḥ- outside; bhautikānām-of material elements; yathā-just as; kham-ether; vā-or; abhūḥ-am; vayuḥ-air; jyotiḥ-light; aṅganaḥ-O gopīs; evam-in the same way; hi-certainly; etāni-these; bhūtāni-living entities; bhuteśu-among the material elements; ātma-the self; atmanā-by the self; tataḥ-then; paśyata-please see; abhatam-manifested; akṣare-in the imperishable.

"My dear gopīs, just as the material elements are present within all material objects (which have the material elements as their origin), in the same way, because I am the origin (and also the cause of dissolution) of everything, I am present everywhere, within and without everything. You saw Me in My prakāṣa form in the forest of Vṛndāvana. Now please see Me in My aprakāṣa form, eternally manifested before you in meditation."*

Text 4

yathā aham ahaṅkāro bhūtādiḥ sarveśāṁ bhūtānām khadinām ady-antādi-rūpaḥ. ahaṅkārantargatany eva khādinīty arthaḥ. yathā ca khadini bhūtāni bhautikānām saravasaindhavādinam ady-anta-rupāni khadinām antargatāny eva tanīty arthaḥ. evam etāni prakāṣa-lilāyām anubhūyamānāni yuśmākāṁ mamātaspadāni bhūtāni paramārtha-satya-vastuni. śrī-vṛndāvanādinī bhūteṣu aprakāṣa-lilā-gateṣu paramārtha-satya-vastuṣu vartante. yuśmākāṁ prakāṣa-lilābhimāny-ahantaspadam ātma. cāprakāṣa-lilā-lilābhimāny-ahantaspadena ātmanā tataḥ vyāptaḥ. evam idamtahāmtaspadam yat ubhayaṁ tac ca punaḥ pare prakāṣam atra dr̥ṣyamāne 'pi tāsyaṁ vṛndātavyaṁ virahāmane akṣare nityaṁ eva yuśmat-sanginī mayy āśraya-rūpe abhatam virajamānaṁ paśyata iti. tasmāt prakāṣā-bhedād eva tat-tad-vastv-adid-bheda-vyapadeśa-viraha-samyoga-vyavāstha cetidam atrāpi vyaktam.

yathā-just as; aham-I; ahaṅkāraḥ-conception of ego; bhūta-of living entities; ādiḥ-origin; sarveśāṁ-of all; bhūtānām-material elements; kha-adinām-ether, air, fire, water and earth; ādi-beginning; anta-end; ādi-orginal; rūpaḥ-form; ahaṅkāra-false-ego; antaḥ-gatani-within; eva- certainly; khā-adini-the material elements; iti-thus; arthaḥ-the meaning; yathā-just as; kha-adini-beginning with ether; bhūtāni-the material elements; bhautikānam-of what is constructed from the materila elements; sarava-a shallow dish; saindhava-salt; adinam-beginning

with; adi-beginning; anta- end; rupāṇi-forms; kha-adinam-of ether and the other elements; antah-gatāni-within; eva-certainly; tani-they; iti-thus; arthaḥ-the meaning; evam-in this way; etāni-these; prakāṣa-līlāyām-in the manifest pastimes; anubhūyamānāni-being perceived; yuśmākam-of you; mamata- ego; aspadāni-abodes; bhūtāni-elements; parama-artha-the spiritual goal of life; satya-vastuni-transcendental realities; śrī-vṛndāvana-adinī-beginning with the abode of Vṛndāvana; bhūteṣu-among them; aprakāṣa-līlā-gateṣu-in the unmanifested pastimes; parama-artha-satya-vastuṣu-spiritual realities; vartante-are; yuśmākam-of you; prakāṣa-līla-abhimāni-manifested in the prakāṣa pastimes; ahānta-ego; aspadam-abode; ātma-the word "atma"; ca-and; aprakāṣa-līla-abhimāni-manifested in the prakāṣa pastimes; ahānta-ego; aspadam-abode; ātma-the word "atma"; ca-and; aprakāṣa-līla-abhimāni-in the aprakāṣa pastimes; ahanta-of ego; aspadena-by the abode; atmana-by the "ātmanā"; tataḥ-the word "tataḥ"; vyāptaḥ-means "pervaded"; eam-in this way; idanta-the state of being like this; ahanta-ego; aspadam- abode; yat-which; ubhayam-both; tat-that; ca-also; puhaḥ- again; pare-in the Supreme; prakāṣam-manifested; atra-here; drśyamāne-being observed; api-although; tāsyaṁ-in that; vṛnda-atavyam-forest of Vṛndāvana; virahāmane-separated; akṣare-imperishable; nityam-eternally; eva-certainly; yuśmat-with you; sanginī-associated; mayi-in Me; āśraya-rūpe-the ultimate shelter; abhatam-the word "abhatam"; virajamānam-means "is manifested; paśyata-please see; iti- thus; tasmāt-therefore; prakāṣa-of manifestation; bhedāt- from distinction; eva-certainly; tat-tat-various; vastu-substances; adi-beginning with; bheda-distinction; vyapadeśa- by name; viraha-separation; saṁyoga-and meeting; vyavāstha- condition; ca-and; iti-thus; idam-this; atra-here; api-also; vyaktam-manifested

In these verses Kṛṣṇa says: "Just as (yathā) the material elements are present within all material objects (which have the material elements as their origin), in the same way, because I am the origin of everything, I am also present within everything." Lord Kṛṣṇa explains that He is present in both His manifest prakāṣa (ātmā) and all-pervading aprakāṣa (ātmanā) forms. He said: "In My prakāṣa form (pare) you saw Me in the forest of Vṛndāvana. Now please see Me in My aprakāṣa form (akṣare) eternally manifested before you. I am the Supreme Lord and the ultimate shelter of all living entities, and there is no real difference between My prakāṣa and aprakāṣa forms."

Anuccheda 170

Text 1

śrī-bhagavac-chikṣānurūpam eva śrī-ṛṣir uvāca

adhyātma-sikṣayā gopyā
evam kṛṣṇena śikṣitaḥ
tad-anusmaraṇa-dhvasta-
jīva-kośas tam ādhyagan

śrī-bhagavat-of the Supreme Personality of Godhead; śikṣā-the instructions; anurūpam-following; eva-certainly; śrī-ṛṣiḥ-Śrīla Śukadeva Gosvami; uvāca-said; adhyātma-spiritual ; śikṣayā-with instruction; gopyāḥ-the gopīs; evam-in this way; kṛṣṇena-by Śrī Kṛṣṇa; śikṣitaḥ- taught; tat-that; anusmarana-by remembrance; dhvasta- destroyed; jīva-kośaḥ-material illusion; tam-on Him; ādhyagan-meditated;

After describing Lord Kṛṣṇa instructions to the gopīs, Śrīla Śukadeva Gosvāmī described the gopīs' response (Śrīmad-Bhāgavatam 10.82.47):

"By hearing and remembering Lord Kṛṣṇa's instruction about His presence among them in His aprakāṭa form, the gopīs became free from all illusion. They constantly meditated on Kṛṣṇa, and thus always associated with Him in His aprakāṭa form."

Text 2

ādhyātma-sikṣaya tad-upadeśenātmānam śrī-kṛṣṇam adhikṛtya yā śikṣā tayā vā;
tathā-vidham yad upādiṣtam tad-anusmaraṇena nitya-siddhāprakāṭa-līlayaḥ punar
anusandhanena dhvastaḥ tyakta-prāyaḥ jīva-kośaḥ prapañcas tatra
prakṛtyābhīniveśo
yābhis taḥ. tam svayam upadiṣtam nitya-samyukta-rūpam śrī-kṛṣṇam ādhyagan
pranihitavatyah. tatrāpi purva-darśita-śruti-puraṇādi-gata-nityata-vākyam mayi
bhaktir hi iti phala-bheda-vākyam ca na jñānam na ca vairāgyam ity ady ayuktata
vyañji-vākyam cānusandhāya parokṣa-vādārtha-prayuktam arthāntaram na
prameyam.

ādhyātm-about Himself; sikṣaya-by instruction; tat- upadeśena-by that instruction; atmānam-the Supreme Person; śrī-kṛṣṇa-Śrī Kṛṣṇa; adhikṛtya-in relation to; yā- which; śikṣā-instruction; tayā-with that; vā-or; tathā- vidham-in that way; yat-which; upādiṣtam-instructed; tat- anusmarānena-by remembering that; nitya-siddha-eternally perfect; aprakāṭa-unmanifested; līlayaḥ-of pastimes; punaḥ- again; anusandhanena-by meditative understanding; dhvastaḥ-the word "dhvasta"; tyakta-prayaḥ-means "given up"; jīva-kośaḥ- the word "jīva-kosa"; prapañcaḥ-material conception; tatra- there; prakṛtya-to the manifest pastimes; abhīniveśaḥ- attachment; yābhiḥ-by them; taḥ-they; tam-Him; svayam- personally; upadiṣtam-instructed; nitya-samyukta-eternally associated; rūpam-form; śrī-kṛṣṇam-Śrī Kṛṣṇa; ādhyagan-the word "ādhyagan"; pranihitavatyah- means "meditated on"; tatrā-nevertheless; purva-peviously; darśita-shown; śruti- in the Śruti; puraṇa-Puraṇas; adi-and other Vedic literatures; gata-within;

nityate-eternality; vakyam- statements describing; mayi bhaktih hi iti-Śrīmad-Bhāgavatam 10.82.44; phala-of results; bheda-dinstinction; vakyam- description; ca-also; na jñānam na ca vairāgyam- iti adi-Śrīmad-Bhāgavatam 11.20.31; aykta-unsuitabilty; vyañji- manifesting; vakyam-statement; ca-also; anusandhaya-having examined; parokṣa-vāda-artha-prayuktam-a hidden meaning; artha-antaram-another meaning; na not; prameyam-ascertainable.

By remembering (tad-anusmaraṇa) Lord Kṛṣṇa's instructions about His aprakāṣa presence (ādhyātma-śikṣayā) among them, the gopīs gave up their illusion of being attached to Śrī Kṛṣṇa's prakāṣa form, and not being aware of His eternal presence in their midst in His aprakāṣa form. Understanding Lord Kṛṣṇa instructions, the gopīs constantly meditated on His form and pastimes, and in that way continuously associated with Him. Śrī Kṛṣṇa's eternal presence among the gopīs in His aprakāṣa form is described in the following verses of Śrīmad-Bhāgavatam:

"Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor."*

-{}10.82.44

"A pure devotee who is completely dedicated to My service is already situated in the topmost perfection of life. His position will not be improved by adopting the inferior activities of the cultivation of transcendental knowledge or performance of severe austerities."

-{}11.20.31

If one analyzes these verses and tries to discover another hidden meaning here, he will not find any suitable alternate meaning. What we have just explained is the only appropriate interpretation.

Anuccheda 171

Text 1

atha jñāna-rūpaṁ prakāṣārtham asvi-kurvanā nitya-lilā-rūpaṁ rahasyārtham svi-kurvanā api purvavāt punaś ca prakāṣa-lilābhiniveśena viraha-bhītaḥ parama-dainyottaram evam prārthayam āsur ity āha

atha-now; jñāna-rūpaṁ-of knowledge; prakāṣa- manifested; artham-meaning; asvi-kurvanāḥ-not accepting; nitya-eternal; lilā-of pastimes; rūpaṁ-form; rahasya- confidential; artham-meaning; svi-kurvahāḥ-accepting; api- also;

purvavāt-as before; punaḥ-again; ca-also; prakāṣa-līla-to Lord Kṛṣṇa's prakāṣa pastimes; abhiniveśena-with great attachment; viraha-os separation; bhītaḥ-afraid; parama-of great; dainya-humbleness; uttaram-reply; evam-in this way; prārthayam āsuḥ-prayed; iti-thus; āha-said.

In this way it may be understood that by accepting Śrī Kṛṣṇa's instructions as true, the gopīs did not accept the monistic conception of the all-pervasiveness of the Absolute, but rather understood Kṛṣṇa's confidential explanation of His eternal presence among them in His aprakāṣa form. Even though the gopīs were able to understand that Lord Kṛṣṇa was always present before them in His aprakāṣa form, they became afraid of being again separated from His prakāṣa form, and with great humbleness offered the following prayer (Śrīmad-Bhāgavatam 10.82.48):

Text 2

āhuś ca te nalina-nābha padāravindam
yogeśvarair hr̥di vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juśām api manasy udiyāt sadā naḥ

āhuḥ-the gopīs said; ca-and; te-Your; nalina-nābha-O Lord, whose navel is just like a lotus flower; pada-aravindam- lotus feet; yoga-īśvaraiḥ-by great mystic yogīs; hr̥di- within the heart; vicintyam-to be meditated upon; agādha-bodhaiḥ-who are highly learned philosophers; saṁsāra-kūpa- in the dark well of material existence; patita-of those fallen; uttaraṇa-for deliverance; avalambam-the only shelter; geham- in family affairs; juśām-of those engaged; api-although; manasi- in the minds; udiyāt-let be awakened; sadā-always; naḥ-our.

"The gopīs spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs."*

Text 3

āstaṁ tāvād durvidhihataṇam asmākaṁ tad-darśana-gandha-vartāpi he nālina-nābha tava padāravindam tvad-upadeśānusārenāsmākaṁ manasy apy udiyāt. nānu kim ivātrāsambhavyam? tatrāhuḥ yogeśvaraiḥ. eva hr̥di vicintyam na tv asmābhis tat-smaranāmbha eva mūrcca-gaminibhiḥ. tad uktam uddhavam prati svayam-bhāgavata

āstam-let there be; tāvāt-in that way; durvidhiḥ-by misfortune; hatanam-struck; asmākam-of us; tat-of that; darśana-of the sight; gandha-slight; varta-news; api-even; he-O; nālina-nābha-O Lord whose navel is just like a lotus flower; tava-Your; pada-aravindam-lotus feet; tvat-upadeśa- Your instructions; anusarena-according to; asmākam-of us; manasi-in the minds; api-although; udiyaet-let it be awakened; nan-is it not so?; kim iva-is it?; atra-in this case; asambhavyam-impossible; tatra-in this connection; ahuḥ-they say; yoge-iśvaraiḥ-by great mystic yogis; eva-certainly; hṛdi-within the heart; vicintyam-to be meditated upon; na- not; tu-but; amsābhiḥ-by us; tat-smarana-of remembering Your lotus feet; arambhe-in the activity; eva-certainly; mūrcccha-gamibhiḥ-bewildered.

In this verse the gopīs say: "O Lord, please permit us, who are very unfortunate, to have an occasional glimpse of Your lotus feet. O Lord whose navel is like a lotus flower, we wish that Your lotus feet may be awakenend within our hearts." If Kṛṣṇa were to ask the gopīs: "What is the difficulty? Why is it impossible or so difficult for you to remain content by meditating on My lotus feet?" then the gopīs might reply: "O Lord, Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We are only ordinary persons engaged in household affairs. How is it possible, then, for us to meditate on Your lotus feet, which are the proper object of meditation for great souls.

Text 4

tad uktam uddhavam prati svayam-bhagavatā

mayi taḥ preyāsam preṣṭha
 dūra-sthe gokula-striyaḥ
 smarantyo 'nga vimuhyanti
 virahotkaṅṭha-vihvalaḥ iti.

ta-that; uktam-said; uddhavam prati-to Uddhava; svayam-bhāgavata-by the Supreme Personality of Godhead; mayi-Me; taḥ-they; preyāsam-preṣṭhe-the most dear; dūra sthe-far away; gokula-of Gokula; striyaḥ-the women; smarantyaḥ-meditating; ānga-O friend; vimuhyanti-are overwhelmed; viraha- of separation; utkaṅṭha-with anxiety; vihvalaḥ-agitated; iti-thus.

Always eager to directly associate with Śrī Kṛṣṇa, the gopīs continuously meditated upon Him. This is described in the following verse (Śrīmad-Bhāgavatam 10.46.5) spoken by Lord Kṛṣṇa to Uddhava:

"My dear Uddhava, the gopīs are always absorbed in thoughts of Me, who am most dear to them. Since I have gone away to Mathurā, they are always thinking of

Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me."*

Text 5

tad evopapadayanti agadha-bodhaiḥ sāksād-darśane 'py akṣubhita-buddhibhiḥ, na tv asmābhir iva tad-darśaneccayā kṣubhita-buddhibhiḥ. caranasyāravindatarūpakam ca, tat-sparśenaiva daha-śantir bhavati, na tu smaraneneti jñāpayanti.

tat-therefore; eva-certainly; upapadayanti-they explain; agadha-bodhaiḥ-who are highly learned philosophers; sāksāt- darśane-in directly seeing; api-even; akṣubhita-with unagitated; buddhibhiḥ-intelligence; na-not; tu-but; asmābhiḥ-by us; iva-as it were; tat-Your lotus feet; darśana-to see; icchayā-with the desire; kṣubhita-with agitated; buddhibhiḥ-intelligence; caranasya-of the feet; aravindata-of a lotus flower; rūpakam-metaphor; ca-also; tat-of them; sparśena-by the touch; eva-certainly; daha-of the fire; śantiḥ-extinguishing; bhavati-comes into existence; na- not; tu-but; smaranena-by remembering; iti-thus; jñāpayati- they presented their appeal.

In this verse the gopīs protest to Kṛṣṇa that they cannot remain satisfied simply by remembering His lotus feet, but they insist that they must have His direct association. In this verse they intended to say: "O Lord, the highly learned philosophers are able to meditate upon You because their minds are tranquil and free from all desires, including the desire to directly attain Your lotus feet. This peaceful condition of the mind is certainly a prerequisite in the matter of meditation. We are not able to meditate on Your lotus feet because our minds are agitated with the desire to directly see You, and therefore, in that unpeaceful condition, we cannot fix our minds in meditation. The metaphor comparing Your feet to a lotus flower is very appropriate, for a lotus flower is very cooling to the touch, although simply thinking of a lotus flower is not at all cooling. Therefore, in the same way, our burning desire to associate with You can be relieved only by the direct contact of Your lotus feet. Our desires will not be satisfied simply by meditating on You.

Text 6

nanu tathā nididhyāsanam eva yogeśvarānām saṁsāra-duḥkham iva bhavatīnām viraha-duḥkham dūri-kṛtya tad-udāyam kariṣyatīty asāṅkyāhuḥ saṁsāra-kūpapatitānām eva uttaranavālambam, na tv asmākam viraha-sindhu-nimāgnānām tac-cintānarambhe duḥkha-vṛddher evānubhuyāmānātvād iti bhavaḥ.

nanu-is it not so?; tathā-in that way; nididhyāsanam- meditation; eva-certainly; yoga-iśvarānām-of the yogis; saṁsāra-of material existence; duḥkham-

suffering; iva-as it were; bhavatīnām-of you; viraha-of separation; duhkham-suffering; dūri-kṛtya-casting far away; tat-udāyam-the arisal of that; kariṣyati-will do; iti-thus; asaṅkya- considering; ahuḥ-they said; saṁsāra-kūpa-in the dark well of material existence; patitānām-of those fallen; eva- certainly; uttarana-for deliverance; avālamba-the only shelter; na-not; tu-but; asmākam-of us; viraha-of separation; sindhu-in the ocean; nimāgnānām-drowning; tat-cintāna-arambhe-in the activity of remembering Your lotus feet; duḥkha-of suffering; vṛddheḥ-of the increase; eva-certainly; anubhuyāmānātvāt-because of experiencing; iti-thus; bhavaḥ-the meaning.

The gopīs thought that Kṛṣṇa might say to them: "The great mystic yogīs meditate on My lotus feet and thus become relieved from the sufferings of material existence. Please, therefore, take up this process of meditating on My lotus feet and you will become free from the suffering of separation from Me just as the yogīs become free from suffering in the same way".

By distingusihing themsleves from the yogīs in this verse, the gopīs intended to say to Kṛṣṇa: "They who have fallen into the dark well of material existence may become delivered by meditating on Your lotus feet, but such meditation is not helpful for us, who are drowning in the ocean of separation from You. When we remember Your lotus feet we do not at all experience relief, but rather the intense suffering of our separation only increases."

Text 7

nanv adhunaivātrāgatya muhur mām sāksād evānubhavata, tatrāhuḥ geham juṣam iti tava saṅgatis ca tvat-pūrva-saṅgama-vilāsa-dhāmni tat-tade-asmāt-kāma-dughe svabhāvīkāsmāt-prīti-nilaye nija-grhe gokula eva bhavatu, na tu dvārakādav iti sva-manoratha-viśeṣena tasminn eva prītimatīnām ity arthaḥ. yaḥ kaumāra-haraḥ sa eva hi varaḥ ity adivat. tasmād asmākam manasi tac-caraṇa-cintanābhavat svayam-aga manasyāsamarthyad-anābhi-rucer vā sāksād eva śrī-vṛndāvana eva yady agacchasi, tadaiva nistara iti bhavaḥ.

nanu-is it not so?; adhuna-at present; eva-certainly; atra-here; agatya-having arrived; muhuḥ-constantly; mām-Me; sāksāt-directly; eva-certainly; anubhavata-you may see; tatra-in this connection; ahuḥ-they said; geham-in family affairs; juṣam-of those engaged; para-of others; gṛhīnīnām-of the waves; asvādhīnānām-not independant; iti-thus; arthaḥ-the meaning; yad vā-or; geham juṣam-the words "geham juṣam"; iti-thus; tava-Your; saṅgatiḥ- association; ca-also; tvat-Your; pūrva-previous; saṅgama-in the association; dhāmni-in the abode; tat-tat-various; asmāt-of us; kāma-desires; dughe-fulfilling; svabhāvīk-by nature; asmāt-of us; prīti-nilaye-the object of love; nija-in Your; grhe-home; gokule-in Gokula; eva-certainly; bhavatu-should be; na-not; tu-but; dvāraka-adau-in Dvāraka or other places; iti-thus; sva-manoratha-viśeṣena-with a specific desire; tasmīn-in that place; eva-certainly; prītimatīnām-with attachment; iti-thus; arthaḥ-the meaning; yaḥ kumāra-haraḥ sa eva hi varaḥ ity adi vat-as in the

following verse (Caitanya-caritamṛta, Madhya lila 13.122):

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-saurabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate

tasmāt-therefore; asmākam-of us; manasi-in the mind; tat-caraṇa-of Kṛṣṇa's lotus feet; cintana-meditation; abhavat- because of inability; anābhiruceḥ-because of lack of desire; vā-of; sāksāt-directly; eva-certainly; śrī-vṛndāvane- in Vṛndāvana; eva-certainly; yadi-if; agacchasi-You come; tada-then; eva-certainly; nīstaraḥ-felief; iti-thus; bhavaḥ-the meaning;

The gopīs also thought that Kṛṣṇa might suggest that they return with Him to Dvārakā, where they may associate with Him without interruption. For this reason the gopīs said the words "gehaṁ juṣām" (we are only ordinary persons engaged in household affairs). In this way they reminded Kṛṣṇa that they were the wives of others, and not independent of their husbands. It was not possible for them to leave their husbands and go with Him to Dvārakā. One may also interpret the words "gehaṁ juṣām" to mean "My dear Kṛṣṇa it is not at all suitable for us to associate with You in Dvārakā or any other place except for this land of Vṛndāvana. We are very attached to this land of Vṛndāvana, which seems to us to fulfill all our desires, and which is the place where we formerly enjoyed pastimes in Your company. This desire of the gopīs to remain in Vṛndāvana and enjoy Kṛṣṇa's association there is described in the following verse (Caitanya-caritāmṛta Madhya-līlā 13.122):

"That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."*

By these words (gehaṁ juṣām) the gopīs said to Kṛṣṇa: "We cannot become relieved of our distress by meditating on Your lotus feet, and we are not able to return to Dvārakā with You, nor would we desire to do so if we could. Therefore the only solution to our plight is if You personally return with us to Vṛndāvana and grant us Your association there."

Text 1

tad evam svarasiky aprakṣa-lilā darśitā. athāprakṣa-prakṣa-līle dve 'py artha-
viśeṣeṇāha

gopīnām tat-patīnām ca
sarveṣām api dehinām
yo 'ntaś carati so 'dhyakṣa
eṣa kṛḍana-deha-bhāk

tat-therefore; evam-in this way; svarasiki-in the svarasiki state of self-
realization; aprakṣa-unmanifested; lilā pastimes; darśitā-are revealed; atha-now;
aprakṣa- unmanifested; prakṣa-and manifested; līle-pastimes; dve- both; api-
also; artha-viśeṣeṇa-with the specific description; gopīnām-of the gopīs; tat-
patīnām-and of their husbands; ca-also; sarveṣām-of everyone; api-also;
dehinām-situated within a body; yah-who; antaḥ-within; carati-moves; saḥ-He;
adhyakṣaḥ-the witness; eṣaḥ-He; kṛḍana- for pastimes; deha-bhāk-with a form.

Śrī Kṛṣṇa's prakṣa form, and also His aprakṣa form which appeared in the
hearts of the devotees in the stage of svārsikī meditation, are both described
in the following verse from Śrīmad-Bhāgavatam (10.33.35):

"The same Śrī Kṛṣṇa who appeared in Vṛndāvana in His prakṣa form and
enjoyed pastimes in the company of the cowherd men of Vṛndāvana, also appeared
in His aprakṣa form within the hearts of all of the Vraja-gopīs and the cowherd
men who were their husbands."

Text 2

antaḥ antaḥ-sthitam aprakṣam yathā syāt tathā gopīnām ta-patīnām ca tat-
patīm-manyānām kṛḍana-deha-bhāk san teṣām eva gokula-yuva-rājataya
adhyakṣaḥ ca san yaś carati kṛḍati, sa eṣaḥ prakṣa-lilā-gato 'pi bhūtvā sarveṣām
viśva-vartinām dehinām api kṛḍana-deha-bhāk san, teṣām pālakatvenādhyakṣo 'pi
san carati tasmād anādita eva tābhiḥ kṛḍā-śālitvena siddhatvāt tac-chakti-rūpānām
tāsām saṅgame vastuta eva para-dāratā-dośo 'pi nāsti.

antaḥ-the word "antaḥ; antaḥ-sthitam-meanis "situated within"; aprakṣam-
unmanifested; yathā-just as; syāt-may be; tathā-in the same way; gopīnām-of the
gopīs; tat-patīnām-of their husbands; ca-also; tat-patīm-their husband;
manyānām-considered; kṛḍana-for pastimes; deha-the form; manifesting; san-
being so; teṣām-of them; eva-certainly; gokula-of Gokula; yuva-rājatayā-as the
prince; adhyakṣaḥ-the monarch; ca-also; san-being so; yah-who; carati-the word
ñcarati"; kṛḍati-means "performs pastimes; " saḥ eṣaḥ-He; prakṣa-lilā-gataḥ-in
His manifest pastimes; api-also; bhūtvā-having become; sarveṣām-of everyone;

viśva-vartinām-in the universe; dehinām-embodied beings; api-even; krīḍana-for pastimes; deha-form; bhāk-manifesting; san- being so; teṣām-of them; pālakatvena-as the protector; adhyakṣaḥ-the monarch; api-even; san-being; carati-performs pastimes; tasmāt-therefore; anāditaḥ-without beginning; eva-certainly; tābhiḥ-with he gopīs; krīḍā-śālitvena- performing pastimes; siddhatvāt-because of the perfection; tat-sakti-of His potency; rūpāṇām-as the forms; tāsām-of them; saṅgame-in the association; vastutaḥ-in fact; eva-certainly; para-of another; dāraṭā-with the wife; doṣaḥ- fault; api-even; na-not; asti-is.

In His aprakaṭa form Śrī Kṛṣṇa was manifested within (antaḥ) the thoughts of the gopīs (tat-patīnām). Śrī Kṛṣṇa is known as "adhyakṣa" (the monarch) both because He is the playful (yaś carati) prince of Gokula, and because He is the supreme monarch and protector of all living entities (sarveṣām dehinām). Lord Kṛṣṇa is the real husband of the gopīs and He has been enjoying pastimes with them from time immemorial. Because the relationship of Śrī Kṛṣṇa and the gopīs is actually eternal, Śrī Kṛṣṇa cannot be criticized for "immorality" or "adultery".

Text 3

tatas teṣām tat-patitvaṁ ca nāsuyan khalu kṛṣṇāya ity adi vakṣyamāna-diśā teṣām tāsām ca pratītika-mātram, na tu daihikam. tādrśa-prātīti-sampadānām ca tāsām utkaṅṭha-poṣārtham iti tat-prakaraṇa-siddhāntasya pāra-kasthā darśitā. śrī-śukaḥ.

tataḥ-therefore; teṣām-of them; tat-patitvam-the position of husband; ca-also; na asuyan khalu kṛṣṇāya iti adi-in Śrīmad-Bhāgavatam 10.33.37:

nāsuyan khalu kṛṣṇāya
mohitās tasya māyayā
manyamānāḥ sva-parśvasthān
svān svān dārān varjaukaṣaḥ

vakṣyamāna-about to be spoken; diśā-by this statement; teṣām-of the husbands; tāsām-of the gopīs; ca-also; pratītika-existing in the imagination; mātram-only; na-not; tu-but; daihikam-in an actual form; tādrśa-in that way; prātīti-sampadānām-conviction; ca-also; tāsām-of the gopīs; utkaṅṭha-longing; poṣa-increasing; artham-for the purpose of; iti tat-prakaraṇa-of that description; siddhāntasya-of the conclusion; pāra-akasthā-without doubt; darśitā-demonstrated; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvami.

Śrī Kṛṣṇa is the real husband of the gopīs. The cowherd men who played the role of being the gopīs' husbands were actually not their husbands. The husband

and wife relationship between the various cowherd men and the gopīs was existing only in their imagination and only for enhancing Kṛṣṇa's pāraakīya relationship with the gopīs. This is confirmed in the following statement of Śrīla Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.33.37):

"The gopīs' husbands thought that their wives were sleeping by their sides. Enamoured by the influence of the external energy of Kṛṣṇa, they thought that the gopīs were their wives. They could not understand that they had gone to dance with Kṛṣṇa."*

Anuccheda 173

Text 1

evam tat-tal-līlā-bhedenaikasyāpi tat-sthānasya prakāśa-bhedaḥ śrī-vigrahavāt.
tad uktam vṛṣṇaḥ paramam padam avabhāti bhūriḥ iti śrutyā.

evam-in the same way; tat-tat-in various; līlā- pastimes; bhedena-by distinctions; ekasya-of the single Supreme Lord; api-even; tat-sthānasya-in the transcendental abode; prakāśa-of manifestation; bhedaḥ-distinctions; śrī-vigrahavāt-just as there are many different forms of the Supreme Lord; tat-therefore; uktam-it is said; vṛṣṇaḥ-the Supreme Personality of Godhead who fulfills all desires; paramam padam-in the transcendental abode; avabhāti-is manifested; bhūriḥ-in many different forms; iti-thus; śrutyā-the Statement of the Ṛg Veda ().

Just as the Supreme Personality of Godhead has many different forms in order to enjoy many different pastimes, in the same way, the transcendental abode of the Lord, although one, is manifested in many different forms. This is described in the following verse from the Ṛg Veda:

"The transcendental abode of the Supreme Personality of Godhead, who fulfills all desires, is manifested in many different ways."

Text 2

tatra tv itara-līlāntaḥ-patibbhiḥ prāyaśa itara-līlāvakāśa-viśeśo nopalabhyate;
dṛśyate ca prakāṣa-līlāyām api asaṅkāri-bhāvenaiva vicitrāvakāśatvam. yathā
dvādaśa-yojana-mātra-pramitāyām dvārakāntaḥ-puryām krośa-dvaya-pramita-grha-
koṭi-prabhṛti-vastuni, yathā sv-alpe govardhana-garte tad-asaṅkhya-gokula-

praveśaḥ yathā brāhmaṇā dr̥ṣṭyā vṛndāvanasya sva-vṛkṣa-tṛṇa-pakṣādyavakāśatā
brahmāṇḍādy-ananta-vastv-avakāśatā ca, yathā ca śrī-nārada-dr̥ṣṭa-yogamāyā-
vaibhave samakalam eva dvārakāyām patastyā-madhyāhnikā-śayāntana-lilā ity ādi,
tad evaṁ vṛndāvanasya tāvat prakāśa-bhedā udāhriyante.

tatra-in this connection; tu-also; itara-līla-antaḥ-patibhiḥ-with other pastimes;
avakāśa-opportunity; viśeṣaḥ-specific; na-not; upalabhyate-is attained; dr̥ṣyate-is
observed; ca-also; prakāśa-līlāyām-in the manifest pastimes; eva-certainly;
vicitra-avakāśatvam- astonishing characteristics; yathā-just as; dvādaśa-yojana- of
12 yojanas (96 miles); mātra-only; pramitāyām- measurement; dvāraka-of
Dvāraka; antaḥ-puryām-inner part of the city; krośa-dvaya-of 2 krosas (4 miles);
pramita-the measurement; gr̥ha-palaces; koṭi-millions; prabhṛti- beginning with;
vastuni-substances; yathā-just as; su-alpe- very small; govardhana-of Govardhana
Hill; garta-in the valley; tat-asaṅkhyā-immeasurable; gokula-Gokula; praveśaḥ-
entrance; yathā-just as; brāhmaṇā-by Lord Brahma; dr̥ṣṭyā-by his glance;
vṛndāvanasya-of Vṛndāvana; sva- own; vṛkṣa-trees; tṛṇa-blades of grass; pakṣa-
birds; adi-beginning with; avakāśatā-entrance; brahmāṇḍa-universes; adi-
beginning with; ananta-unlimited; vastu-substances; avakāśatā-entrance; ca-also;
yathā-just as; ca-also; śrī-nārada-by Nārada; dr̥ṣṭa-seen; yogamāyā-of Yogamaya;
vaibhave-in the potency; sama-kalam-simultaneously; eva-certainly;
dvārakāyām-at Dvārakā; pratastyā-of morning; madhyāhnikā-of midday;
śayāntana-of evening; lilāḥ-pastimes; iti-thus; ādi-beginning with; tat- therefore;
vṛndāvanasya-of Vṛndāvana; tāvat-in that way; prakāśa-bhedāḥ-varying
manifestations; udāhriyante-are described.

Each different abode of the Lord has its own specific feature, and specific pastimes are enjoyed in each abode. There is no overlapping of pastimes, where the pastimes of one abode are performed in another. However, even in the Lord's manifest pastimes within the material world, the Lord's abode manifests very wonderful features. For example, although the inner part of Dvārakā city is only 12 yojanas (96 miles) in diameter, within that relatively small place there are millions of palaces 2 krośas (4 miles) across, as well as many gardens, lakes, and so on, all very large. Another example is the valley Govardhana Hill, which although very small in size, contains the infinitely large spiritual realm of Gokula. Another example is the small animals and plants in the forest of Vṛndāvana, which were seen by Lord Brahmā is be larger than innumerable universes. Another example may be seen in Dvārakā City, where Nārada Muni observed the Lord's morning, midday, and evening pastimes occurring simultaneously (in other words, Nārada saw that in Dvārakā it was morning, midday, and evening all at the same time).

In this way the Lord's abode of Goloka Vṛndāvana is manifested in many different parts, each part being the place of specific pastimes.

Text 3

tatrāprakāśa-līlānugato yathā yāmale rudra-gaurī-samvāde

vīthyām vīthyām nivāso 'dhara-madhu-suvacas tatra santanakānām
eke rakendu-koty-atāpa-viśāda-kāras teṣu caike kamante
rame rātrer virame samudita-tapana-dyoti-sindhūpameyā
ratnāṅganam suvarṇacita-mukura-rucaḥ tebhya eke drumendraḥ

yat kusumam yadā mṛgyam
yat phalam ca varānane
tat tadaiva prasūyante
vṛndāvana-suradrumāḥ

tatra-in this connection; aprakāṭa-lila-anugataḥ-in the unmanifested pastimes; yathā-just as; yāmāle-in the Yāmala-tantra rudra-of Lord siva; gaurī-and Parvati; saṁvāde-in the conversation; vithyām-vithyām-on every path; nivāsaḥ- residence; adhara-madhu-suvacaḥ-O Parvati, whose speeches are very sweet and pleasing; tatra-there; santanakānām-of the desire-trees; eke-some; raka-indu-full moon, atāpa-viśāda-kāraḥ-with the clear shining; teṣu-among them; ca-also; eke-some; kamante-appear very beautiful; rame-O Parvati; rātreḥ- of night; virame-in the end; samudita-arisen; tapana-shining; dyoti-splendor; sindhu-ocean; upameyāḥ-compared to; ratna-of jewels; aṅganam-branches; suvarṇa-acita-golden; mukura-of the buds; rucaḥ-splendor; tebhyaḥ-from them; eke-some; drumā-indraḥ-desire-trees; yat-what; kusumam-flower; yadā-when; mṛgyam-sought; yat-what; phalam-fruit; ca-also; vara-anane-O beautiful-aced Parvati; tat-that; tada-then; eva-certainly; prasūyante-blossoms forth; vṛndāvana-of Vṛndāvana; sura-drumāḥ-the desire trees.

Another wonderful feature of the Lord's abode is the presence of desire trees there. The desire trees in the aprakāṭa spiritual Goloka Vṛndāvana are described in the following passage from the Yamala Tantra, where Lord Śiva says to Pārvatī:

"My dear sweetly speaking Pārvatī, on each and every path in Goloka Vṛndāvana are many different kinds of desire trees. Some are splendid as the pristine full moon, and some are like the newly rising sun, or like an expansive ocean of brilliant light. Some have jeweled branches, and some have buds splendid as gold. Whatever flower or fruit one wishes to pick from these desire trees is at once manifest on their branches."

Text 4

arthaś ca he adhara-madhu-suvacaḥ adhara-madhu-tulyāni suvacāmsi yasyās tathā-bhūte, he gauri. tatra śrī-vṛndāvane ratnāṅgānām santakānām madhye eke drumendra rakendu-koty-atāpa-viśāda-kāraḥ. he rame teṣu ca santakeṣu eke rātrer virame samudita-tāpana-dyoti-sindhūpameyaḥ kamante virājante, tebhyaḥ tan apy atikramya eke kamante. katham-bhūtaḥ? suvarṇacita-mūkura-rucaḥ iti. atra ca yadā yat kusumam mṛgyam bhavati, yadā ca yat phalam mṛgyam bhavati, tadaiva

tad-vṛndāvana-suradrumaḥ prasūyante iti.

arthaḥ-the meaning; ca-also; he-O; adhara-madhu-suvacaḥ- this word "adhara-madhu-suvacaḥ"; adhara-lips; madhu-honey; tulyāni-equal; suvacāmsi-eloquent words; yasyāḥ-of whom; tathā-bhūte-in that way; he gauri-O Gauri; tatra-there; śrī-vṛndāvane-in Vṛndāvana; ratna-aṅgānām-with jewelled branches; santakānām-of the desire trees; madhye-in the midst; eke-some; druma-indraḥ-desire trees; raka-indu-the full moon; koṭi-millions; atāpa-shining; viśada-clear; karaḥ-effulgence; he-rame-O goddess; teṣu-among them; ca- also; santakeṣu-desire trees; eke-some; rātreḥ-of night; virame-at the end; samudita-arisen; tāpana-shining dyuti- splendor; sindhu-ocean; upameyaḥ-compared to; kamante-the word "kamante"; virājate-means "shine beautifully"; tebhyaḥ- from them; api-even; atikramya-passing beyond; eke-some; kamante-shine beautifully; katham-bhutaḥ-what are their characteristics?; suvarṇa-with gold; acita-studded; mūkura- buds; rucaḥ-splendor; iti-thus; atra-here; ca-also; yadā- when; yat-that; kusumam-flower; mṛgyam-is sought; bhavati- is; yadā-when; ca-also; yat-what; phalam-fruit; mṛgyam- sought; bhavati-is; tada-then; eva-certainly; tat-vṛndāvana-of Vṛndāvana; suradrumaḥ-the desire trees; prasūyante- cause it to blossom; iti-thus;

In these verses the word "adhara-madu-suvacaḥ" means "O Pārvatī, whose words are as sweet as honey", and the word "ratnāṅganam" and "santakānām" mean {.sy 168}among the desire trees, whose branches are studded with jewels". The sentence "eke kamante" means {.sy 168}although some desire trees are as splendid as the moon, and others as splendid as the sun, some (eke) desire trees shine with a specific splendor, surpassing that of the others. The second verse means that whatever flower or fruit one may wish to take from the desire trees, they will immediately produce.

Text 5

evam brahma-saṁhitāyām apy ādi-puruṣa-govinda-stotra eva

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānam nāṭyam gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

sa yatra kṣīrābdhiḥ sravati surabhihyaś ca sumahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ bhaje
śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārā katipaye

evam-in the same way; brahma-saṁhitāyām-in the Brahma-samhita; api-also; ādi-puruṣa-the Original Person; govinda- to Lord Govinda; stotre-in the prayers;

eva-certainly; ; śriyaḥ-the goddess of fortune; kāntāḥ-the damsels; kāntaḥ-the enjoyer; paarama-puruṣaḥ-the Supreme Personality of Godhead; kalpa-taravaḥ-desire trees; drumaāḥ-all the trees; bhūmiḥ-the land; cintāmaṇi-gaṇa-mayī-made of the transcendental touchstone jewel; toyam-the water; amṛtam-nectar; kathā-talking; gānam-song; nāṭyam-dancing; gamanam-walking; api-also; vamsī-the flute; priya-sakhī-constant companion; cit-ānandam-transcendental bliss; jyotiḥ-effulgence; param-the supreme; api-also; tat-that; āsvādyam-everywhere perceived; api ca-also;{ saḥ-that; yatra-where; kṣīra-of milk; abdhīḥ-ocean; sravati-flows; surabhibhyaḥ-from the surabhi cows; ca-also; sumahān-great; nimeṣa-ardha-akhyaḥ-the space of half a moment; vā-or; vrajati-passes; na-not; hi-certainly; yatra-where; api-also; samayaḥ-occasion; bhaje-worship; śvetadvīpam-Śvetadvīpa; tam-that; aham-I; iha-here; golokam-Goloka Vṛndāvana; iti-thus; yam-which vidantaḥ-know; te-they; santaḥ-self-realized souls; kṣiti-virala-cārāḥ-in this world; katipaye-a very few.

The wonders of the spiritual Goloka Vṛndāvana planet are also described in the following verses from Brahma-saṁhitā (5.56-57):

I worship Lord Kṛṣṇa's transcendental abode, known as Śvetadvīpa, or Goloka Vṛndāvana. The damsels of Vṛndāvana, the gopīs, are super goddess of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode.*

"In that Vṛndāvana numberless milk-cows always emit transcendental oceans of milk, and in that Vṛndāvana there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realised souls in this world."**

Text 6

jyotiḥ laukika-lilā-mādhuryayā mahā-pralaye 'py anasvaram sūryādi-rūpaṁ yat tatra vartate, tathā teṣāṁ asvadyam api yat kiñcit tat sarvaṁ cid-ānanda-rūpaṁ param api parama-tattvam eva, na tu prākṛtam. candrārkayoḥ sthitiś ca tatra vilakṣaṇenaiva gautamiye tantre kathitā. samānodita-candrārkam iti hi vṛndāvana-viśeṣaṇam. samānatvaṁ ca rātrau rātrau rāka-candramayatvād iti. api ca iti parenānvayaḥ. rasāveśena tad-ajñānād eva samayo na vrajati ity uktam. anyathā paurvāparyabhāve sati ceṣṭātmikāyā lilāyāḥ svarūpa-haniḥ syāt. śvetam: śubhram doṣa-rahitam ity arthaḥ dvīpam tad ivānyasaṅga-śuṅyaṁ sarvataḥ param ity arthaḥ; tad-uktam śrutyā yathā hi sarasi padmaṁ tiṣṭhati tathā bhūmyāṁ tiṣṭhati iti.

jyotiḥ-effulgence; laukika-earthly; līlā-pastimes; mādhyayā-for the sweetness; mahā-pralaye-at the time of universal destruction; api-even; anaśvaram-not destroyed; sūrya-adi-rūpam-the sun, moon, and stars; yat-because; tathā-there; vartate-are; tathā-in the same way; teṣām-of them; asvadyam-relishable; api-also; yat-which; kiñcit- something; tat-that; sarvam-everything; cit-spiritual; ānanda-bliss; rūpam-with the form; param-transcendental; api-also; parama-tattvam-spiritual; eva-certainly; gautamīye tantra-in the Gautamiya Tantra; kathitā-is described; samāna-equal; udīta-arisen; candra-moon; arkam-and sun; iti-thus; hi-certainly; vṛndāvana-of Vṛndāvana; viśeṣaṇam- description; samānatvam-equality; ca-also; rātrau rātrau- night after night; rāka-candramayatvāt-because of the full moon; iti-thus; api ca-also; iti-thus; api ca-also; iti- thus; parena anvayaḥ-as previously stated; rasa-of the blissful spiritual relationships between Lord Kṛṣṇa and His liberated associates; aveśena-because of the entrance; tat-ajñānāt-because of ignorance of time; eva-certainly; samayaḥ-time; na-does not; vrajati-exist; iti-thus; uktam- said; anyathā-otherwise; paurva-before; apārya-and after; abhāve-non-existence; sati-being so; ceṣṭa-atmikāyāḥ- consisting of activities; līlāyāḥ-of pastimes; svarūpa-the form; haniḥ-destruction; syāt-would be; śvetam-the word "śvetam"; śubhram-means "white" or "pure"; doṣa-of all fault; rahitam-free; iti-thus; arthaḥ-the meaning; dvīpam-island; tat-that; iva-like; anya-with others; saṅga-contact; śūnyam-devoid of; sarvataḥ-everything; param-above; iti- thus; arthaḥ-the meaning;

In these verses the word "jyotiḥ" (effulgence) indicates that in the spiritual realm of Goloka Vṛndāvana there are a spiritual and eternal sun and moon, which are not destroyed at the time of cosmic annihilation. That delightful sun and moon are eternal, and full of knowledge and bliss. They are not material and are different from the material sun and moon in many ways. For example, the material moon waxes and wanes, appearing as a full moon on only one day a month. In Goloka Vṛndāvana, however, on each night the moon is full, and it never wanes. This is described in the Gautamīya Tantra in the following words:

"In Goloka Vṛndāvana there are a spiritual sun and moon. There a full moon rises on each night, for the moon never wanes."

We may also note in these verses the word "bhaje" (I worship). This word shows that the abode of Śrī Kṛṣṇa is worshipable as the Lord Himself. The word "bhaje" is used here just as some verses previously Lord Brahmā used the same word to worship Lord Kṛṣṇa (govindam ādi-puruṣam tam aham bhajāmi).

The phrase "samayo na vrajati" indicates that the residents of Goloka Vṛndāvana are so immersed in love of Kṛṣṇa and and enthralled by their pastimes with Him that they forget about time. This phrase should not be interpreted to mean that there is no sequence of events in the spiritual world, for if this were so it would be impossible for the Lord to enjoy pastimes there with His devotees.

The word "śvetam" (white) means "pure and free from all fault". The word "dvīpam" (island) means that Goloka Vṛndāvana is situated far above the material worlds. It is free from any touch of matter, just as a lotus flower remains always untouched by water. This is described in the following statement of the Gopāla-

tāpanī Upaniṣad (2.30):

"As a lotus remains always untouched by water, so the spiritual world of Goloka Vṛndāvana remains always untouched by matter."

Text 7

kiñca brahma-saṁhitāyām eva tat-stavādaucintāmaṇi-prakara-sadmasu kalpavṛkṣa-lakṣāvṛteṣu iti.

kiñca-furthermore; brahma-saṁhitāyām-in the Brahma-saṁhita (5.29); eva-certainly; tat-stava-of Brahma's prayers; adau-in the beginning; cintāmaṇi prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu iti-the following verse:

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi"

The spiritual world of Goloka Vṛndāvana is also described by Lord Brahmā in the following verse from the Brahma-saṁhitā (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

Text 8

evam nārada-pañcarātre ca śruti-vidyā-saṁvāde

tataḥ śveta-mahā-dvīpas
catur-dikṣu vidikṣu ca
adhaś cordhvaṁ ca din-nāthās
toyam kṣīrāmṛtārṇavaḥ

evam-in the same way; nārada-pañcarātre-in the Narada- pañcarātra; ca-also; śruti-between Śruti; vidyā-and vidya; saṁvāde-in the conversation; tataḥ-from that; śveta-white; mahā-great; dvīpaḥ-island; catur-dikṣu-in the four directions; vidikṣu-in the other directions; ca-also; adhaḥ-beneath; ca-also; urdhvam-above; ca-also; dik-nāthāḥ-protectors of the directions; toyam-water; kṣīra-of milk; amṛta-nectar; arṇavaḥ-an ocean.

The spiritual world of Goloka Vṛndāvana is also described in Nārada-
pañcarātra:

"The spiritual world of Śvetadvīpa is a great white island surrounded by a
nectar ocean of milk. Gaurds stand in all ten directions to protect this spiritual
realm.

Text 9

mahā-vṛndāvanam tatra
keli-vṛndāvanāni ca
vṛkṣāḥ-drumāś caiva kalpa-
cintāmaṇi-mayī sthālī

mahā-vṛndāvanam-a place known as Mahā-vṛndāvana; tatra-there; keli-
vṛndāvanāni-places known as Keli-vṛndāvana; ca-also; vṛkṣāḥ-the trees; kalpa-
drumāḥ- desire trees; ca-also; eva-certainly; cintāmaṇi-mayī-made of touchstone;
sthālī-the ground.

"Within that spiritual realm is Mahā-vṛndāvana, and many places known as
Keli-vṛndāvana, where Lord Kṛṣṇa enjoys pastimes. These places are made of
cintāmaṇi jewels and are filled with groves of desire trees.

Text 10

krīḍā-vihaṅga-lakṣānām ca
surabhīnām anekāśaḥ
nānā-citra-vicitra-śrī-
rāsa-maṇḍala-bhūmayāḥ

krīḍā-vihaṅga-playful birds; lakṣānām- characteristic; ca-also; surabhīnām-
surabhī cows; anekāśaḥ-many; nānā-various; citra-colorful; vicitra- wonderful;
śrī-beautiful; rāsa-for the rāsa-dance; maṇḍala-bhūmayāḥ-areas.

"In these places known as Vṛndāvana are many playful birds and surabhi cows.
There are many wonderful, colorful and beautiful places where the Lord enjoys the
rāsa-dance.

Text 11

keli-kuñja-nikuñjāni
nānā-saukhya-sthalāni ca
pracīra-chatra-ratnāni
phānāḥ śeṣasya bhānty aho

keli-for pastimes; kuñja-niku{.sy 241}jāni-various groves; nānā-various;
saukhya-for sporting; sthalāni-places; ca- also; pracīra-chatra-pavillions; ratnāni-
jewels; phānāḥ- hoods; śeṣasya-of Ananta-śeṣa; bhānti-are manifest; aho- Oh.

"In these places are many groves where Lord Kṛṣṇa enjoys pastimes and many
jeweled pavilions, brilliant as the hoods of Ananta.

Text 12

yac-chiro-ratna-vṛndānām
atula-dyuti-vaibhavaḥ
brahmaiva rajate tatra
rūpaṁ ko vaktum arhati iti.

yat-of which; sirāḥ-the roofs; ratna-of jewels; vṛndānām-of the multitudes;
atula-incomparable; dyuti- splendor; vaibhavaḥ-opulence; brahma-the Brahman
effulgence; eva-certainly; rajate-shines; tatra-there; rūpaṁ-beauty; kaḥ-who?;
vaktum-to describe; arhati-is able; iti-thus.

"The splendor of the jewels on these roofs is the origin of the Brahman
effulgence. In this way the abode of Goloka Vṛndāvana is the summit of all beauty.
Who is able to describe the beauty of Vṛndāvana?"

Text 13

ittham śrī-vṛndāvanasyāprakāṣa-līlānugata-prakāśa eva goloka iti vyākhyātam.
tatrāprakāṣa-līlāyā dvaividhye mantropāsanā-mayyām kiñcid vilakṣāṇaḥ, sa ca tat-
tan-mantreṣu yathā-darśita-pratiniyata-līlā-sthāna-sanniveśaḥ, yathā pūrva-
tāpanyām.

ittham-in this way; śrī-vṛndāvanasya-of Śrī Vṛndāvana; aprakāṣa-līla-anugata-
of the unmanifested pastimes; prakāśaḥ-manifestation; eva-certainly; golokaḥ-
Goloka; iti-thus; vyākhyātam-in named; tatrā-there; aprakāṣa-līlāyāḥ-of the
unmanifested pastimes; dvaividhye- two kinds; mantra-uyyāsanā-mayyām-in the
stage of mantropasana; kiñcid-somewhat; vilakṣāṇaḥ-different; saḥ- that; ca-also;
tat-tat-various; mantreṣu-in mantras; yathā-as; darśita-revealed; pratiniyata-

eternal; līlā-of pastimes; sthāna-places; sanniveśaḥ-entrance; yathā-just as; pūrva-tāpanyām-in the First Chapter of the Gopala-tapani Upaniṣad.

In this way the spiritual realm where Lord Kṛṣṇa's aprakāṣa (unmanifested) pastimes (divided into mantropāsanā and svārasikī) are manifest is known as Goloka Vṛndāvana. This abode of Goloka Vṛndāvana has been described in this book in many verses and it is also eloquently described in the First Chapter of Gopāla-tāpanī Upaniṣad.

Text 14

yathā ca skande śrī-nārada-vākyam

yasmin vṛndāvanam puṇyam
govindasya nīketanam
tat-sevaka-samākīṇam
tatraiva sthīyate mayā

yathā-just as; ca-also; skande-in the Skanda Purana; śrī-nārada-of Nārada Muni; vākyam-the statement; yasmin- in which; vṛndāvanam-Vṛndāvana; puṇyam-pure; govindasya- of Lord Govinda; nīketanam-the abode; tat-sevaka-with His servants; samākīṇam-filled; tatra-there; eva-certainly; sthīyate-mayā-I remain.

The Lord's abode of Vṛndāvana is also described in the Skanda Purāṇa, where Nārada Muni says:

"In that spiritual world is Lord Govinda's pure and splendid Vṛndāvana, which is filled with devotees of the Lord. I also stay there.

Text 15

bhuvi govinda-vaikuṇṭham
tasmin vṛndāvane nṛpa
yatra vṛndādayo bhṛtyāḥ
santi govinda-lālasāḥ

bhuvi-on the earth planet; govinda-of Lord govinda; vaikuṇṭham-the spiritual planet; tasmin-in that; vṛndāvane- Vṛndāvana; nṛpa-O king; yatra-where; vṛnda-Tulasi-devi; adayaḥ-beginning with; bhṛtyāḥ-the Lord's servants; santi-are; govinda -for Lord Govinda; lālasāḥ-full of love.

"That spiritual abode of Lord Govinda is also manifested on this earth planet, O king, and it is known as Vṛndāvana-dhāma. Tulasī-devī, myself, and many other great devotees of Lord Govinda stay there."

Text 16

atha prakāṣa-līlānugataḥ prakāśaḥ śrī-viṣṇu-purāṇa-harivamśādau prasiddhaḥ. sa eṣa eva prakāśas tadānīm prakṛtair api kaiścīd bhāgya-viśeṣodayāvadbhir dadṛśe, sampraty asmābhir api tad-aṁśo dṛśyate. atra tu yat prākṛta-pradeśa iva rītayo 'valokyante, tat tu bhagavatīva svecchayā laukika-līlā-viśeṣāṅgi-kāra-nibandhanam iti jñeyam. śrī-bhagavad-dhāmnām teṣām sarvathā prapañcātītatvādi-guṇaiḥ śruti-smṛtibhyām kṛta-pramāṇatvāt.

atha-now; prakāṣa-līlā-manifest pastimes; anugataḥ- following; prakāśaḥ- manifestation; śrī-viṣṇu-purāṇa-in the Viṣṇu Purāṇa; hari-vamśa-Hari-vamsa; adau-and other Vedic literatures; prasiddhaḥ-celebrated; saḥ-eṣaḥ-that; eva-certainly; prakāśaḥ-manifestation; taedānīm-then; prakṛtaiḥ-by residents of the material world; api-even; kaiścīd-by certain; bhāgya-viśeṣa-udayāvadbhiḥ-very fortunate; dadṛśe-was seen; samprati-at the present time; asmābhiḥ-by us; api-even; tat-of that; aṁśaḥ-a part; dṛśyate-is visible; atra-here; tu-also; yat-which; prākṛta-pradeśe-in the material world; iva-as it were; rītayaḥ-the movements; avalokyante-are observed; tat-thyat; tu-also; bhagavati-to the Supreme Personality of Godhead; iva-as it were; sva-icchayā-by His own desire; laukika-ordinary; līlā-pastimes; viśeṣa-specific; āṅgi-kāra-nibandhanam- acceptance; iti-thus; jñeyam-should be understood; śrī-bhagavat-of the Supreme Personality of Godhead; dhāmnām-of the abodes; t eṣām-of them; sarvathā-in all respects; prapañca-atītatva-being beyond the material nature; adi- original; guṇaiḥ-with qualities; śruti-smṛtibhyām-by the Śruti and Smṛti literatures; kṛta-pramāṇatvāt-because of being demonstrated.

The on this earth where the Lord enjoyed His manifest pastimes are glorified in the Viṣṇu Purāṇa, Hari-vamśa, and other Vedic literatures. At the time of the Lord's manifest presence on this planet, certain very fortunate residents of this world had the opportunity to personally see the Lord and His abode, and even today we may see the transcendental places on this earth where the Lord, appearing like an ordinary human being, enjoyed pastimes. Even when manifested in this world, the abodes of the Lord are always transcendental and above the influence of the material energy. This is confirmed by the Śruti and Smṛti literatures.

Text 17

ata evoktam ādi-varāhe

vasanti mathurāyām ye
viṣṇu-rūpā hi te khalu
ajñānās tan na paśyanti
paśyanti jñāna-cakṣuṣaḥ iti.

atah-eva-therefore; uktam-it is said; ādi-varāhe-in the Varaha Purana; vasanti-reside; mathurāyām-in Mathurā; ye- those who; viṣṇu-rūpaḥ-forms of Viṣṇu; hi-certainly; te- they; khalu-indeed; ajñānāḥ-ignorant persons; tan-them; na-do not; paśyanti-see; paśyanti-they see; jñāna- cakṣuṣaḥ-those whose eyes are illumined with transcendental knowledge.

The glories of the Lord's abode and its residents are described in the Ādi-Varāha Purāṇa:

"They who are situated in transcendental knowledge can see that the residents of Mathurā have four-armed spiritual forms like the form of Lord Viṣṇu. This fact is not visible to ordinary persons, unaware of the transcendental nature of the Lord's abode."

Text 18

tad etan-mūla-pramāṇe 'py aprakāṭa-līlānugataḥ prakāśaḥ śrī-vṛndāvanasya
te cautsukya-dhiyo rājan
matvā gopas tam īśvaram
ity ādau darśitam eva.

tat etat-this; mūla-pramāṇe-in evidence; api-also; aprakāṭa-līla-anugataḥ-unmanifested pastimes; prakāśaḥ- manifestation; śrī-vṛndāvanasya-of Vṛndāvana-dhama; te- they; ca-also; autsukya-dhiyaḥ-eager to know; rājan-O king; matvā-having considered; gopaḥ-the cowherd men; tam-Him; īśvaram-the Supreme Personality of Godhead; iti-thus; adau-in the passage beginning; darsitam-revealed; eva-certainly;

That the Lord revealed His unmanifest pastimes in Vṛndāvana is described in the Śrīmad-Bhāgavatam passage (10.28.11) where the Lord showed the vrajavāsīs the spiritual world.

Text 19

prakaṭa-lilānugato yathā

aho amī deva-varāmarārcitam
padāmbujam te sumanaḥ-phalārhanam
namanty upādāya śikhābhir ātmanas
tamo-'pahatyai taru-janma yat-kṛtam ity ādi.

ātmanaḥ sumanaḥ-phala-rūpam arhanam upādāya ātmanaḥ eva śikhābhir namanti.
yad yaiḥ. śṛṇvatām paśyatām ca saṁsāriṇām tamo-'pahatyai taru-janma etat kṛtam
iti. yat kṛtam iti tṛtīya-tatpuruṣo vā. śrī-bhagavān śrī-baladevam.

prakṛtā-līla-anugataḥ-manifest pastimes; yathā-just as; aho-Oh; amī-these;
deva-vara-amara-by the best of the demigods; arcitam-worshiped; pada-ambujam-
lotus feet; te-your; sumanaḥ-of Sumahaḥ flowers; phala-and fruits; arhanam-
offerings; namanti-offer obeisances; upādāya-having offered; śikhābhiḥ-with
their branches; ātmanaḥ-of themselves; tamaḥ-of the darkness of ignorance;
upahatyai-for removal taru-as trees; janma-birth; yat-by whom; kṛtam-accepted;
iti-thus; adi-in the passage beginning; atmanaḥ-from themselves; sumanaḥ-
sumanaḥ flowers; phala-and fruits; rupam-consisting of; arhanam-offering;
upadaya-placing; atmanaḥ-from themselves; eva-certainly; sikhābhiḥ-with their
branches; namanti-offer obeisances; yat-the word; "yat"; yaiḥ-means "by
whom"; śṛṇvatam-of the hearers; paśyatam-of the hearers; ca-also; saṁsarinam-
of the residents of the material world; tamaḥ-of the ignorance; upahatyai-for the
removal; taru-as trees; janma- birth; etat-this kṛtam-accepted; iti-thus; yat-
kṛtam-the word "yat-kṛtam"; iti-thus; tṛtīya-tatpuruṣaḥ-as an instrumental
tatpuruṣa compound; va-or; śrī-bhagavan-spoken by Lord Kṛṣṇa; śrī-baladevam-
to Lord Baladeva.

The extraordinary nature of the Lord's abode in this world during His manifest pastimes is also described in the following verse spoken by Lord Kṛṣṇa to Lord Baladeva (Śrīmad-Bhāgavatam 10.15.5):

"My dear brother You are superior to all of us, and Your lotus feet are worshiped by the demigods. Just see how these trees, their branches full with fruits and sumanaḥ flowers, have bent down to worship Your lotus feet. It appears that they are trying to get out of the darkness of being obliged to accept the form of trees. It further appears that they have accepted the forms of trees in order to offer everything to You, so that those who see them or hear of their exemplary devotional service may become purified of the darkness of material life."*

Anuccheda 174

yathā ca

sapady evābhitaḥ paśyan
diśo 'paśyat puraḥ-sthitam
vṛndāvanam janājīvyā-
drumākīrṇam samā-priyam

yatra naisarga-durvairāḥ
sahāsan nṛ-mṛgādayaḥ
mitrāṇīvājitāvāsa-
druta-ruṭ-tarśakādikam

samānām ātmārāmānām api, samasya saha-carasya śrī-bhagavato 'pi vā, ā sarvato-bhāvena sarvāmśenaiva priyam iti tatrātad-amśatvam niśidhya sarvato 'py ānandātiśaya-pradatvam pradārśitam. śrī-śukaḥ.

yathā-just; ca-also; apadi-immediately; eva-indeed; abhitaḥ-on all sides; paśyan-looking; diśaḥ-in the directions; apaśyat-Lord Brahmā saw; puraḥ-sthitam-situated in front of him; vṛndāvanam-Vṛndāvana; jana-ājīvyā-druma-ākīrṇam-dense with trees, which were the means of living for the inhabitants; samā-priyam-and which was equally pleasing in all seasons; yatra-where; naisarga-by nature; durvairāḥ-living in enmity; saha āsan-live together; nṛ-human beings; mṛga-ādayaḥ-and animals; mitrāṇi-friends; iva-like; ajita-of Lord Śrī Kṛṣṇa; āvāsa-residence; druta-gone away; ruṭ- anger; tarśaka-ādikam-thirst and so on. samānām-equally disposed to everyone; ātma-arāmānām-of the transcendentalists who take pleasure in the Srf; api-also; samasya-the word "sama"; saha-carasya-companions; śrī-bhagavataḥ-of the Supreme Personality of Godhead; api-also; vā-or; ā-the letter "a"; sarvataḥ-bhāvena-in all respects; sarva-amśena-in all details; eva-certainly; priyam-dear; iti-thus; tatra-there; atat-amśatvam-the condition of being material; niśidhya-having rejected; sarvataḥ-completely; api- also; ānanda-of bliss; atiśaya-great; pradatvam-granting; pradārśitam-os revealed; śrī-śukaḥ-spoken by Śrīla Śukadeva Gosvami.

Śrī Vṛndāvana-dhāma is the Lord's transcendental place, beyond the reach of the illusory energy. It is full of unlimited transcendental bliss, and it is pleasing to everyone, and especially to the self-satisfied, saintly devotees, who are equal to everyone, and inimical to no one. This confirmed by Śrīla Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.13.59-60):

"Then, looking in all directions, Lord Brahmā immediately saw Vṛndāvana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons.*

"Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Through naturally inimical, both human beings and fierce animals live there together in transcendental friendship."*

Text 1

tad evaṁ śrī-kṛṣṇasya nitya-līlāspadatvena tāny eva sthānāni darśitāni. tac cāvadhārāṇām śrī-kṛṣṇasya vibhutve sati vyabhicāri syāt. tatra samādhīyate teṣāṁ sthānānām nitya-tal-līlāspadatvena śrūyamānatvāt tadādhāra-śakti-lakṣa-svarūpa-vibhutvam avagamyate. sa bhagavaḥ kasmin pratiṣṭhati it sve mahimni iti śruteḥ. sāksād brahma gopāla-purī ity ādeś ca.

tat-therefore; evam-in this way; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; nitya-eternal; līla-of pastimes; aspadatvena- as the abode; tāni-they; eva-certainly; sthānāni-places; darśitāni-reealed; tat-that; avadhārāṇām-conclusion; śrī-kṛṣṇasya-about Śrī Kṛṣṇa; vibhutve sati-in the all-pervasiveness; vyabhicāri-error; syāt-may be; tatra-in this matter; samādhīyate-the doubt is resolved; teṣāṁ-of them; sthānānām-of the places; nitya-eternal; tat-of Him; līla-of pastimes; aspadatvena-as the abode; śrūyamānatvāt-because it is heard in the Vedic literatures; tat-of Him; adhāra-for maintenance; śakti-potency; lakṣaṇa- characterized; svarūpa-form; vibhutvam-all-pervasiveness; avagamyate-may be understood; saḥ-He; bhagavaḥ-the Supreme Personality of Godhead; kasmin-where?; pratiṣṭhati-is situated; iti-thus; sve-in His own; mahimni-glory; iti-thus; śruteḥ-from the Śruti-sastra (Chandogya Upaniad 7.24.1); sāksāt-directly; brahma-the Supreme spirit; gopāla-of Lord Gopala; purī-the town (Vṛndāvana); iti-thus; ādeḥ-in the passage beginning (Gopala-tapani Upanisad 2.29) ca-also;

We have thus explained that Vṛndāvana, Mathurā, and Dvārakā are the transcendental abodes where Śrī Kṛṣṇa eternally enjoys pastimes. At this point someone may object, saying that because Lord Kṛṣṇa is all-pervading, it is improper to limit Him to these three places. He is present everywhere. To this objection we may reply that the Vedic literatures describe Vṛndāvana, Mathurā and Dvārakā as the places where Lord Kṛṣṇa eternally enjoys pastimes, and the Vedic literatures also explain that Lord Kṛṣṇa is all-pervading by His potencies. His potencies, which He uses to maintain the material creation, are all-pervading, and in that sense He is present in every corner of the universe. He does not, however, eternally enjoy pastimes in every corner of the material universe. His presence in His original form as Śrī Kṛṣṇa, and His eternal pastimes, are specifically manifest in Vṛndāvana, Mathurā, and Dvārakā, and not in other places. This is confirmed in the following statements of Sruti-śāstra:

"Where does the Supreme Personality of Godhead reside? He resides in His own glorious abode in the spiritual world.."

-{}Chāndogya Upaniṣad 7.24.1

"The Supreme Personality of Godhead in His original form eternally resides in His own spiritual abode known as Gopāla-purī (Vṛndāvana)."

-{}Gopāla-tāpanī Upaniṣad 2.29

Text 2

tatas tatraivāvyavadhānena tasya lilā. anyeṣāṁ prākṛtatvān na sākṣāt tasya sparśo 'pi sambhavati. shāraṇā-śaktis tu nataram. yatra kvacid va prakāṣa-lilāyām tad-gamanādikam śrūyate. tad api teṣāṁ ādhāra-śakti-rūpāṇām sthānānām āveśād eva mantavyam. vaikuṅṭhāntarasya tv aprakṛtatve 'pi śrī-kṛṣṇa-vilāsāspadatakāra-nija-yogyatā-viśeṣābhavān na tādṛśatvam iti jñeyam.

tataḥ-therefore; tatra-there; avyavadhānena-without interruption; tasya-His; lilā-pastimes; anyeṣāṁ-of other places; prākṛtatvāt-because of being material; na-not; sākṣāt-directly; tasya-His; sparśaḥ-touch; api-even; sambhavati-is possible; dhāraṇā-for maintenance; śaktiḥ- potency; tu-but; nataram-all-pervading; yatra-where; kvacit- at some place; va-or; prakāṣa-lilāyām-in the Lord's manifest pastimes; tat-of Lord Kṛṣṇa; gamana-going; adikam-beginning with; śrūyate-is heard in the Vedic literatures; tat-that; api-also; teṣāṁ-of them; ādhāra-for maintenance; śakti- potency; rūpāṇām-in the form of sthānānām-of the places; āveśāt-because of entrance; eva-certainly; mantavyam- should be considered; vaikuṅṭha-Vaikuṅṭhaloka; antarasya- within; tu-but; aprakṛtatve-because of freedom from material contact; api-also; śrī-kṛṣṇa-of Śrī Kṛṣṇa; vilāsa- of the pastimes; aspadata-abode; kāra-manifesting; nija-for Himself; yogyatā-suitability; viśeṣa-specific; abhavāt- because of non-existence; na-not; tādṛśatvam-the same nature; iti-thus; j{.sy 241}eyam-may be known.

Śrī Kṛṣṇa eternally enjoys pastimes in Vṛndāvana, Mathurā, and Dvārakā, without any interruption. He does not appear in His original form in the material world and He never directly touches the material energy. He is all-pervading within the material world by His potency, but not in His original form. In Lord Kṛṣṇa's manifest pastimes we see that sometimes He travels outside of Vṛndāvana, Mathurā or Dvārakā, and goes to other places, such as Mithilā or Hastināpura. In such cases it should be understood that these places are not part of the material world, but are extensions of His abodes of Vṛndāvana, Mathurā, and Dvārakā. Even the many Vaikuṅṭha planets, although completely spiritual without any touch of matter, are not suitable for the Lord's pastimes in His original form as Śrī Kṛṣṇa. Only Vṛndāvana, Mathurā, and Dvārakā are residences suitable for Lord Kṛṣṇa.

Text 3

athāprakāṣa-prakāṣa-lilayoḥ samanvayas tv evaṁ vivecanīyaḥ tatra yadyapi tasyāprakāṣa-lilāyām bālyādikam api vartate, tathāpi kiśorākārasyaiva mukhyatvāt

tam āśrityaiva sarvaṁ pravartata iti prakāṣa-līlāpi tam āśrityaiva vaktavyā yadvā dvārakāyām api mathurāyām api vṛndāvane 'pi yugapad eka eva kiśorākṛtiḥ śrī-kṛṣṇākhyo bhagavān śrīmad-ānakadundubhi-śrī-vrajarāja-nandana-rūpeṇa prapañcika-lokāprakāṣaṁ nityam eva līlayamāna āste

atha-now; aprakāṣa-unmanifest; prakāṣa-and manifest; līlayoḥ-of the pastimes; samanvayaḥ-sequence; tu-certainly; vivecanīyaḥ-should be considered; tatra-there; yadyapi- although; tasyā-of Lord Kṛṣṇa; aprakāṣa-līlayām-in the unmanifest pastimes; bālyā-childhood; adikam-and other ages; api-also; vartate-are manifest; tathāpi-nevertheless; kiśora-youthful akāśya-of the form; eva-certainly; mukhyatvāt-because of being the most important; tam-of that youthful form; āśritya-taking shelter; sarvaṁ-everything; pravartate-is manifested; iti-thus; prakāṣa-līla-the manifest pastimes; api-also; tam-that youthful form; āśritya-having taken shelter; eva-certainly; vaktavyā-should be said; yadvā-or; dvārakāyām-in Dvārakā; api-also; mathurāyām-in Mathura; api-also; vṛndāvane-in Vṛndāvana; api-also; simultaneously; ekaḥ-one; eva-certainly; ; kiśora-youthful; kṛtiḥ-form; śrī-kṛṣṇa-akhyā-known as Śrī Kṛṣṇa; bhagavān-the supremely opulent Personality of Godhead; śrīmat-ānakadundubhi-of Maharaja Vasudeva; śrī-vraja-rāja-of the king of Vrajabhumi; nandana-as the son; rūpeṇa-in the form; prapañcika-in the material world; loka-to the residents; aprakāṣaṁ-unmanifested; nityam-eternally; eva- certainly; līlayamānaḥ-performing pastimes; āste-remains.

Although in the unmanifest (aprakāṣa) pastimes of the spiritual world, Lord Kṛṣṇa appears in all ages, beginning with His form as an infant, nevertheless, His form as a newly blossoming youth is prominent. This is also true in the Lord's manifest pastimes on this earth, where His pastimes as a youth are prominent. In His aprakāṣa pastimes in the spiritual world, which remain invisible to the residents of the material world, Lord Kṛṣṇa eternally appears as a fresh youth and eternally enjoys pastimes in Dvārakā, Mathurā and Vṛndāvana, as the youthful son of Mahārāja Vasudeva, and Mahārāja Nanda, the king of Vraja. In this way it may be understood that of all ages in which Lord Kṛṣṇa manifests His form, the age of fresh youth (kiśora) is the most important.

Text 4

atha kadācit

bhakti-yogta-vidhānārtham
katham paśyema hi striyaḥ

ity ādy ukta-diśa saty apy anuśaṅgike bhū-bhara-haraṇādike kārye sveśām ānanda-camatkāra-pośaṇāyaiva loke 'smiṁs tad-rīti-saha-yoga-camatkāriṇīr nija-janma-bālyā-paugaṇḍa-kaiśorātmikā laukika-lilāḥ prakāṣayāms tad-artham prathamatā evāvatāritā-śrīmad-anakadundubhi-grhe tad-vidha-yadu-vṛnda-samvalite svayam

eva bāla-rūpeṇa prakāṭi-bhavati.

atha-now; kadācit-at a certain time; bhakti-yoga-the science of devotional service; vidhāna-artham-for executing; katham-how; paśyema-can observe; hi-certainly; stiyāḥ-women. iti adi ukta-diśā-by this statement; sati-being so; api-also; anuśaṅgike-in this matter; bhū-of the earth; bhara-of the burden; haraṇa-the lifting; ādike-beginning with; kārye-the activity; sveṣām-of His own devotees; ānanda-of transcendental bliss; camatkāra-and wonder; pośaṇāya-for increasing; eva-certainly; loke asmin-in this world; tad-rīti-saha-yoga-camatkāriṇīḥ-astonishing to the residents of this world; nija-own; janma-of birth; bālya-childhood; paugaṇḍa-age of 10 until 15 years; kiśora-youth; ātmika-consisting of; laukika-manifest in the material world; lilāḥ-pastimes; prakāṭayan-displaying; tat-artham-for that purpose; prathamataḥ-at the beginning; eva-certainly; avatāritā-descended; śrīmat-anakadundubhi-of Mahārāja Vasudeva; grhe-in the home; tad-vidha-in that way; yadu-vṛnda-samvalite-in the association of the Yadu family; svayam-personally; eva-certainly; bāla-rūpeṇa-as a child; prakāṭi-bhavati-appeared.

Lord Kṛṣṇa appeared in this world in order to remove the burden of the earth, teach the science of devotional service, and fulfill many other objectives as well. This is described in the following prayer spoken by Śrīmatī Kuntīdevī to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 1.8.20):

"You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?"*

As Lord Kṛṣṇa was manifested in this material world to fulfill all these purposes, He also manifested the both ordinary and wonderful pastimes of His birth, childhood, adolescence, and youth. The Lord manifested these pastimes in order to astonish and delight His devotees and to fulfill this purpose He appeared in the Yadu dynasty, as a child in the home of Mahārāja Vasudeva.

Text 5

atha ca tatra tatra sthāne vacana-jāta-siddha-nityāvasthita-kaiśorādi-vilāsa-sampādanāya tair eva prakāśāntareṇāprakaṭam api sthitaiḥ parikaraiḥ sākam nija-prakāśāntareṇāprakaṭam api viharaty eva. atha śrīmad-anakadundubhi-grhe 'vatīrya ca tādavad eva prakāśāntareṇāprakaṭam api sthityaiva svayam prakāṭi-bhūtasya savraja-śrī-vrajarājasya grhe 'pi tadīyam anādita eva siddham sva-vātsalya-mādhurīm jāto 'yam nandayati, bālo 'yam riṅgati paugaṇḍo 'yam vikṛīdatīty adi sva-vilāsa-viśeṣaiḥ punaḥ punar navi-kartum samayati.

atha-now; ca-also; tatra tatra sthāne-in these various places; vacana-jāta-by

these statements; siddha-demonstrated; nitya-eternally avasthita-situated; kaisora-adi-beginning with youth; vilāsa-pastimes; sampādanāya-for manifesting; taiḥ-with them; eva-certainly; prakāśa-antareṇa-by the absence of manifestation; aprakāṣam-unmanifest; api-also; sthitaiḥ-situated there; parikaraiḥ-sākam-with His associates; nija-prakāśa-antareṇa-without His prakāṣa appearance; aprakāṣam-unmanifested; api-also; viharati- performs pastimes; eva-certainly; atha-then; śrīmat- anakadundubhi-of Maharaja Vasudeva; gṛhe-in the home; avatīrya-having descended; ca-also; tādvat-in that way; eva-certainly; prakāśa-antareṇa-by the absence of His prakāṣa presence; aprakāṣam-unmanifested; api-also; sthitya- by manifestation; eva-certainly; svayam-personally; prakāṣī-bhūtasya-manifested; sa-vraja-with all the cowherd men and cows śrī-vraja-rājasya-of Nanda, the king of Vrajabhumi; gṛhe-in the home; api-also; tadyam-his own; anāditaḥ-from time immemorial; eva-certainly; siddham-perfect; sva-vātsyalya-mādhurīm-the sweetness of parental love for Kṛṣṇa; jātaḥ-is born; ayam-He; nandayati-rejoices; bālaḥ-child; ayam-this; riṅgati-crawls; paugāṇḍaḥ-adolescent; ayam-this; vikṛīdati-plays; adi-beginning with; sva-vilāsa-viśeṣaiḥ-with specific pastimes; punah puhāḥ-again and again; na-not; vikartum-to navi-kartum-to make new; samayati- arrives.

We have already proven that Śrī Kṛṣṇa eternally remains in His abodes of Dvārakā, Mathurā, and Vṛndāvana. Therefore, it should be understood, that when He leaves one abode to go to another, He remains in the former place in His aprakāṣa form and continues to enjoy pastimes with His associates who remain in that particular abode. Śrī Kṛṣṇa began His earthly pastimes by appearing in the home of Mahārāja Vasudeva. Shortly afterwards He left that place in His prakāṣa form (although He remained there in His aprakāṣa form). He became manifested then in Vṛndāvana, the home of Nanda Mahārāja and the cowherd men who were his subjects and associates. Nanda Mahārāja was eternally filled with the most exalted sentiments of paternal love for Kṛṣṇa, and when He got Kṛṣṇa as His infant son, he said "This newly born child brings me great pleasure." When Kṛṣṇa grew a little older, Nanda exclaimed in delight: "See how the little boy is crawling on His hands and knees." When Kṛṣṇa grew into adolescence, Nanda proclaimed: "See how playful the boy is!" In this way Lord Kṛṣṇa brought newer and newer delight to Nanda Mahārāja by performing various pastimes.

Text 6

tatra ca sakala-mādhurī-śiromaṇi-mañjarim akaiśora-bālya-keli-lakṣmīm ullasya gokula-janān nitarām ātma-vaśī-kṛtāntar-bahir-indriyān āpādyā punar api teṣām samādhikam api premārdhiṁ samvardhayan śrīmad-anakadundubhi-prabhṛtīn api nandayan bhū-bhāra-rājanya-saṅgham api saṁhāram mathurām yaṭi. tataś ca dvārakākhyamṅ sva-dhāma-viśeṣam prakāśayitum samūdraṁ gatvā tat-tal-lilā-mādhurīm pariveṣayati. atha siddhāsu nija-prekṣitāsu tat-tal-lilāsu ca tatra tatra nitya-siddham aprakāṣatvam evorī-kṛtya tav aprakāṣau lilā-prakāśau prakāṣa-lilā prakāśabhyām ekī-kṛtya tathā-vidha-tat-tan-nija-vṛndam apratyūham

evānandayatīti.

tatra-there; ca-also; sakala-of all; mādhurī- sweetness; śiromaṇi-crest jewel; ma{.sy 241}jarim-cluster; akaiśora-from His youth; bālya-to his childhood; keli-of pastimes; lakṣmīm-opulence; ullasya-causing to shine; gokula-janān-the residents of Gokula; nitarām-completely; ātma-vaśī-kṛta-controlled; antaḥ-within; bahiḥ-and without; indriyān-senses; āpādyā-causing; punaḥ-again; api-also; teṣām-of them; samādhikam-in meditation; api-also; prema- of pure love; rddhim-wealth; samvardhayan-increasing; śrīmat-ananakadundubhi-prabhṛtīn-Maharaja Vasudeva and the other members of the yadu dynasty; api-also; nandayan-delighting; bhū-of the earth; bhāra-the burden; rājanya-of kins; saṅgham-multitude; api-also; saṅhāran-destroying; mathurām-to Mathura; yāti-goes; tataḥ-then; ca-also; dvāraka-akhyām-named Dvāraka; sva-dhāma-His own abode; viśeṣam-specific; prakāśayitum-in order to manifest; samudram-to the ocean; gatvā-having gone; tat-tat-līlā-of various transcendental pastimes; mādhurīm-sweetness; pariveśayati-manifests; atha-then; siddhāsu-perfect; nija-by His own associates; prekṣitāsu-observed; tat-tat-līlāsu- in His various pastimes; ca-also; tatra tatra-in various places; nitya-siddham-eternally perfect; aprakāṭatvam- unmanifest presence; eva-certainly; urī-kṛtya-having accepted; tau-they; aprakātau-two unmanifest presences; līlā-prakāśau-in pastimes; prakāṭa-līlā-prakāśabhyām- with the two forms of manifest pastimes; ekī-kṛtya-making them one; tathā-vidha-in that way; tat-tat-nija-vṛndam-His various associates; apratyūham-without obstacle; eva-certainly; anandayati-delights.

While remaining in Vṛndāvana, Lord Kṛṣṇa displayed His childhood, adolescent, and youthful pastimes, which are the crest jewels of all charming sweetness. He continually enchanted the minds and senses of the cowherd residents of Gokula, and He caused them to constantly remember Him with ecstatic feelings of transcendental love. After that, Lord Kṛṣṇa traveled to Mathurā, where He killed many demons and delighted Mahārāja Vasudeva and the other members of the Yadu dynasty. After that, the Lord traveled to the ocean to manifest His transcendental abode of Dvārakā, and enjoy many sweet pastimes there. When the Lord had completed all these pastimes in the company of His associates, He left the material world and returned to the spiritual world. At that time the Lord's prakāṭa (manifest) pastimes were no longer visible to the residents of the material world, and only the aprakāṭa (unmanifest) pastimes of the spiritual world (where Lord Kṛṣṇa delighted His associates without any impediment) remained. At that time there was no longer any distinction between prakāṭa and aprakāṭa pastimes, for the Lord's pastimes could no longer be directly seen by the ordinary residents of the material world.

Text 7

atra ca pūrnā-kaiśora-vyāpiny eva vraje prakāṭa-līlā jñeyā.

kva cāti-sukumārāṅgau
kiśorau nāpta-yauvanau iti.

atra-in this connection; ca-also; pūrṇa-full; kaiśora-the age of kaiśora (10-15 years); vyāpini- manifesting; eva-certainly; vraje-in Vrajabhumi; prakāṣa-manifest; līlā-pastimes; jñeyā-may be undertood; kva-how is it?; ca-also; ati-very; sukumāra-delicate; āṅgau-bodies; kiśorau-from 10-15; na-not; apta-attained; yauvanau-full youth; iti-thus.

In Lord Kṛṣṇa's manifest pastimes in Vraja, He grew to the age of kaiśora (15 years old), but at that age He left Vraja to go to Mathurā. This is confirmed by the following verse from Śrīmad-Bhāgavatam (10.44.8), where the audience in Kāmsa's wrestling arena in Mathurā describe Kṛṣṇa and Balarāma as being in the age of kaiśora:

"Muṣṭika and Cāṇūra are just like thunderbolts, as strong as great mountains, and Kṛṣṇa Balarāma are two delicate boys of tender age, who have not even reached the age of yauvana (16 years)."*

Text 8

nāsmātto yuvayos tāta
nityotkaṅṭhitayor api
bālya-pauṅḍa-kaiśorāḥ
putrābhyām abhavan kavacit iti.

na-not; asmāttaḥ-of us; yuvayoḥ-of you; tāta-O father; nitya-always; utkaṅṭhi tayoḥ-anxious for Our protection; api-although; bālya-babyhood; pauṅḍa-childhood; kaiśorāḥ- and adolescence; putrābhyām-for the two sons; abhavan-was; kvacit-at any time.

That Śrī Kṛṣṇa was in the last part of the kaiśora period (15 years), when He entered Mathurā is confirmed by the following verse from Śrīmad-Bhāgavatam (10.45.3) where Lord Kṛṣṇa says to Vasudeva and Devakī:

"My dear father and mother, although you have always been very anxious for the protection of Our lives, you could not enjoy the pleasure of having Us as your babies (bālya), as your growing boys (pauṅḍa) and as your adolescent youths (kaiśora)."*

Text 9

manāmsi tāsām aravinda-locanaḥ
pragalba-līlā-hasitāvalokanaiḥ
jahāra matta-dviradendra-vikramo
dṛśām dadac chrī-ramaṇātmanotsavam

ity api hi śrūyate.

manāmsi-the hearts; tāsām-of the women of Mathura; aravinda-like the lotus flower; locanaḥ-eyes; pragalba- heroic; līlā-pastimes; hasita-smiling; avalokanaiḥ-with glances; jahāra-stole; matta-maddened; dvirada-indra-regal elephant; vikramaḥ-prowess; dṛśām-to the eyes; dadat-gave; śrī-of the goddess of fortune; ramaṇā-the enjoyer; utsavam- festival; iti-thus; api-also; hi-certainly; śrūyate-is heard.

The youthful handsomeness of Lord Kṛṣṇa when he entered the city of Mathurā at the close of His kiśora age is described in the following statement of Śrīmad-Bhāgavatam (10.41.27):

"Passing through the streets of Mathurā very slowly, and smiling, heroic, lotus-eyed Lord Kṛṣṇa immediately stole the hearts of the women of Mathurā. Lord Kṛṣṇa, who is the husband of the goddess of fortune, passed through the street appearing as handsome as a maddened elephant. Casting his smiling lotus glances at the residents of Mathurā, He delighted their eyes with the beautiful sight of His transcendental form."

Text 10

ata eva

ekādaśa samās tatra
gūḍhārciḥ sa-balo 'vasat

ity atraikādaśa sama vyāpya gūḍhārcirity eṣa evārthaḥ.

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              Volume Five

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atah eva-therefore; ekādaśa-eleven; samāḥ-years; tatra- therein; gūḍha-arcīḥ-covered fire; sa-balaḥ-with Baladeva; avasat-resided. iti-thus; atra-in this verse; ekādaśa-samāḥ-eleven years; vyāpya-appearing; gūḍha-hidden; arcīḥ-flame; iti-thus; eṣaḥ-He; eva-certainly; arthaḥ-the meaning.

We may note that although Lord Kṛṣṇa entered Mathurā at the conclusion of His kaiśora age (the stage of adolescence which generally occurs at the end of the fifteenth year), He only remained in Vṛndāvana for eleven years. Śrī Kṛṣṇa's eleven year stay in Vṛndāvana is confirmed in the following statement of Śrīmad-Bhāgavatam (3.2.26):

"Thereafter, His father, being afraid of Kāṁsa, brought Him to the cow pastures of Mahārāja Nanda, and there He lived for eleven years like a covered flame with His elder brother, Baladeva."*

Text 11

athāvaikādaśābhir eva samābhis tasya pūrṇa-kaiśoratvaṁ jñeyam

kālenālpena rājarṣe
rāmaḥ kṛṣṇaś ca gokule

aghr̥ṣṭa-jānubhiḥ padbhir
vikakramatur aṅjasā

ity ādeḥ.

athāva-or; ekadaśābhiḥ-with eleven; eva-certainly; samābhiḥ-years; tasya-His; pūrṇa-complete; kaiśoratvam- kaisora-age; j{.sy 241}eyam-should be understood; kālena alpena- within a very short time; rājar̥ṣe-O King (Mahārāja Parīkṣit); rāmaḥ kṛṣṇaḥ ca-both Rāma and Kṛṣṇa; gokule-in the village of Gokula; aghr̥ṣṭa-jānubhiḥ-without the help of crawling on their knees; padbhiḥ-by Their legs alone; vicakramatuḥ-began to walk; aṅjasā-very easily. iti- thus; adeḥ-in the passage beginning.

From this statement we may understand that Lord Kṛṣṇa grew up more quickly than an ordinary child, and He attained the full age of kaiśora (which generally takes 15 years to attain) in eleven years. That Lord Kṛṣṇa grew very quickly in His childhood is confirmed in the following statement of Śrīmad-Bhāgavatam (10.8.26):

"O King Parīkṣit, within a very short time both Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl."*

Text 12

tad evaṁ sthite līlāyā dvaya-samānvaye tv aprakāṭa-līlāiki-bhāva-samayaś
caivam anusandheyaṅ. prathamam śrī-vṛndāvane tato dvārakā-mathurayor iti.
sarva-prakāṭa-līlā-paryāvasāne yuga-ad eva hi dvārakā-mathurayor līlā-dvayaikyam.
mathurā-prakāṭa-līlāyā eva dvārakāyām anugamanāt. ata eva rukmiṇī-prabhṛtīnām
mathurāyām apy aprakāṭa-prakāśaḥ śruyate.

tat-therefore; evam-in this way; sthite-when situated; līlā-dvaya-of the two pastimes; samānvaye-in the sequence; tu-but; aprakāṭa-unmanifested; līlā-pastimes; eki-bhāva-samayaḥ-when they become one; ca-also; evam-in this way; anusandheyam-may be placed in the proper sequence; prathamam- first; śrī-vṛndāvane-in Śrī Vṛndāvana; tataḥ-then; dvārakā-mathurayoh iti-thus; sarva-all; prakāṭa-manifest; līlā-pastimes; paryāvasāne-at the conclusion; yugapat-simultaneously; eva-certainly; hi-indeed; dvāraka-of Dvārakā; mathurayoḥ-and Mathura; līlā-the pastimes; dvaya- two; ailyam-became one; mathurā-of Mathurā; prakāṭa- manifest; līlāyāḥ-of the pastimes; eva-certainly; dvārakāyām-at Dvārakā; anugamanāto because of fimitation atah eva-therefore; rukmiṇī-of Rukmiṇī-devi; pabhṛtīm- and the other associates of Lord Kṛṣṇa at Dvārakā; mathurāyam at Mathurā; api-also; aprakāṭa-unmanifest; prakāśaḥ-presence; sruyate-is described in the Vedic literatures.

Now let us consider the sequence of Lord Kṛṣṇa's prakāṣa and aprakāṣa pastimes on this earth planet. Lord Kṛṣṇa first enjoyed pastimes at Vṛndāvana, and after that He enjoyed pastimes at Mathurā and then Dvārakā. After all the Lord's earthly pastimes were concluded, only His aprakāṣa (unmanifest) pastimes remained on the earth. At that time there was no longer any distinction between the Lord's prakāṣa and aprakāṣa pastimes. The Lord's pastimes at Dvārakā are considered to be an extension of His pastimes at Mathurā. The pastimes in both places are certainly very similar. It is even explained in some Vedic literatures that Śrī Rukimiṇī-devī and the Lord's other associates at Dvārakā are also present in Mathurā in their aprakāṣa (unmanifest) forms.

Text 13

vṛndāvane tv iyaṁ prakriyā viśiṣyā kilhyate. tatra prathamam śrī-vṛndāvane-vasinām tasya prāṇa-koṭi-nirmaṇchanīya-darśana-leśasye virahah; tataḥ śrīmat-uddhava-dvārā santvānām. punaś ca pūrvaved eva tesām mahā-vyākulatāyām uditaryam śrī-baladeva-dvārāpi tathaiva samādhānam.

vṛndāvane-in Vṛndāvana; tu-also; iyaṁ-this; prakriyā-activity; viśiṣyā-singled out; likhyate-is described in Vedic literatures; tatra-there; prathamam-at first; śrī-vṛndāvane-of Vṛndāvana; vasinām-of the inhabitants; tasya-of Lord Kṛṣṇa; prāṇa-of life breath; koṭi-millions; nirma{.sy 241}chanīya-valuable; darśana-sight; leśasya-of a brief; virahaḥ-separation; tataḥ-therefore; śrīmat-uddhava-dvārā-by Uddhava; santvānām-consolation; punaḥ-again; ca-also; pūrvavat-as before; eva-certainly; tesām-of them; mahā-vyākulatāyām-in great distress; uditaryam-arisen; śrī-baladeva-dvāre-by Lord Balarama; api-also; tatha-in the same way; eva-certainly; samādhānam- peace.

The separation felt by the residents of Vṛndāvana after Lord Kṛṣṇa's departure to Mathurā are specifically described in various Vedic literatures. In Kṛṣṇa's absence, the Vṛndāvana residents were greatly afflicted with feelings of separation, and in that state they considered a momentary glimpse of Lord Kṛṣṇa to be more valuable to them than the value of their entire lives multiplied by millions of times. Uddhava visited them in order to console them, and after Uddhava's departure, when the distress of the devotees in Vṛndāvana became again very great, Lord Balarāma Himself returned to Vṛndāvana in order to pacify them.

Text 14

atha punar api paramotkaṇṭha-koṭi-visphuā-hṛdayānām sūryoparāga-vrājyavyajāyā tad-avalokana-kāmayayā kururkṣetra-gatānām tesām dharmān te catakānām iva nijāṅga-nava-ghana-saṅghāvalika-dānena tādṛśa-samlāpa-mandra-

garjitenā ca punar jīvana-sañcarāṇām. atha dīna-katipaya-saha-vāsādinā ca tān atikṣiṇātarān annena durbhikṣa-duḥkhitān iva santarpya taiḥ saha nija-vihāra-višeṣanam ekam eva rāmyam āspadam śrī-vṛndāvanam praty eva pūrvavat sambhāvitāyā nijāgamanāśvāsa-vacana-racanāyā prasthāpanam.

atha-now; punaḥ-again; api-also; parama-supreme; utkaṅṭha-longings; koṭi-millions; visphuṭa-manifest; hṛdayānām-in their hearts; sūrya-of the sun; uparāga-of the eclipse; vrājya-journey; vyajyāyā-on the pretext; tat-of Lord Kṛṣṇa; avalokana-the sight; kāmayā-with the desire; kurukṣetra-to Kurukṣetra; gatānām-gone; tesām-of them; dharmān-the nature; te-they; catakānām-of cataka birds; iva-just like; nija-own; aṅga-limbs; nava-new; ghana-rain-cloud; saṅgha-multitude; avaloka-sight; dānena-by the gift; tādrśa-like that; saṁlāpa-talking; mandra-deep; garjitenā-by rumbling sounds; ca-also; punaḥ-again; jīvana- of the life; sañcarāṇām-attainment; atha-then; dīna-days; katipaya-for a few; saha-with Him; vāsa-remaining; adinā- beginning with; ca-also; tān-them; atikṣiṇātarān-very thin; annena-with food; durbhikṣa-by the difficulty of obtaining food; duḥkhitān-distressed; iva-just like; santarpya-having satisfied; taiḥ-them; saha-with; nija-own; vihāra-pastimes višeṣanam-of specific; ekam-one; eva-certainly; rāmyam-delightful; āspadam-abode; śrī-vṛndāvanam-Śrī Vṛndāvana; prati-to; eva-certainly; Pūrvavat-as before; sambhāvitāyā-considered; nija-own; agamana-arrival; aśvāsa-aspiration; vacana-of words; racanāyā-composed of; prasthāpanam-dispatch.

The hearts of the residents of Vṛndāvana were filled with unlimited intense longings to again see Lord Kṛṣṇa, and on the pretext of going on pilgrimage during the time of a solar eclipse, they went to the holy place of Kurukṣetra to see Kṛṣṇa. At Kurukṣetra the residents of Vṛndāvana were just like cataka birds (who do not accept water to drink from any source other than rainwater, drunk by them as it falls through the sky), who have regained their almost lost lives by seeing the dark cloud of Lord Kṛṣṇa's form and hearing the grave thunder of His words. Then again, the residents of Vṛndāvana also seemed like poverty-stricken men on the brink of starvation who have just gotten the urgently needed meal that was the personal association of Lord Kṛṣṇa. In this way, Lord Kṛṣṇa, after satisfying the residents of Vṛndāvana with His own association, after enjoying some pastimes in their company, and after speaking (as He had also previously done) many words reassuring them that He would soon return to Vṛndāvana be with them again, Lord Kṛṣṇa again sent them all back to their delightful abode of Śrī Vṛndāvana-dhāma.

Text 15

sūryoparāga-yātrā tv iyaṁ dūrataḥ prastutāpi kaṁsa-vadhān nāti-bahu-saṁvatsarāntarā. śiśupāla-śālva-dantavakra-vādhāt prāg eva jñeyā. śrī-baladeva-tirtha-yātrā hi duryodhana-vadhaika-kālinā. tasmīn tasyāṁ kurukṣetram āgate khalu duryodhana-vadhaḥ. sa ca sūryoparāga-yātrāyāḥ pūrvam paṭhitā sūryoparāga-yātrā ca śrī-bhīṣma-droṇa-duryodhanādy-āgamana-mayīti.

sūrya-of the sun; uparāga-at the eclipse; yātrā-the journey; tu-but; iyam-this; dūrataḥ-far away; prastuta- described; api-although; kaṁsa-of Kaṁsa; vadhāt-from the killing; na-not; ati-very; bahu-many; saṁvatsara-years; antarā-afterwards; śiśupāla-of Śiśupāla; śalva-Salva; dantavakra-and Dantavakra; vādhāt-the killings; prāk- before; eva-certainly; jñeyā-should be known; śrī-baladeva-of Lord Baladeva; tirtha-yātrā-pilgrimage journey; hi- certainly duryodhana-of Duryodhana-vadha-the killing; eka-at the same; kālinā-time; tasmin-when He; tasyām-during that pilgrimage; kuruksetram-at Kurukṣetra; āgate-arrived; khalu- certainly; duryodhana-of Duryodhana; vadaḥ-the killing; sa- that; ca-also; sūrya-of the sun; uparāga-at the eclipse; yātrāyāḥ-the journey; pūrvam-before; paṭhitā-is read; sūrya-of the sun; uparāga-at the eclipse; yātrā-journey; ca-also; śrī-bhīṣma-of Bhīṣmadeva; droṇa-Droṇacarya; duryodhana-Duryodhana; adi-and others; āgamana-arrival; mayi- consisting of; iti-thus.

This journey of the inhabitants of Vṛndāvana to Kurukṣetra during the solar eclipse occurred only a few years after the killing of Kaṁsa, and some years before the killing of Śiśupāla, Śālva, and Dantavakra. Although Śrīmad-Bhāgavatam describes this pastime (the journey of the residents of Vṛndāvana to Kurukṣetra) after the description of Lord Balarāma's pilgrimage to many holy places, and His arrival at Kurukṣetra during the war between the Pāṇḍavas and the Kurus, and the killing of Duryodhana, the journey of the residents of Vṛndāvana to Kurukṣetra occurred before the Kurukṣetra war, because the Bhāgavatam also explains that Bhīṣma, Droṇa, and Duryodhana also came to Kurukṣetra at the time of the solar eclipse. This would not have been possible after the Kurukṣetra war (where they all died).

Text 16

tatrāyaṁ kramaḥ prathamam sūryoparāga-yātrā, tataḥ śrī-yudhiṣṭhira-sabhā, tasyām śiśupāla-vadhaḥ, tataḥ kuru-pāṇḍava-dyutam, tadaiva śālva-vadho vana-parvani prasiddhāḥ. dantavakra-vadhaś ca tataḥ, tataḥ pāṇḍavānām vana-gamanam, tataḥ śrī-baladevasya tirtha-yātrā, tataḥ duryodhana-vadha iti. tasmād uparāga-yātrā kaṁsa-vadhān nāti-kāla-vilambenābhavad iti lakṣyate.

tatra-in this connection; kramaḥ-the sequence of events; prathamam-first; sūrya-uparāga-yātrā-the journey of the residents of Vṛndāvana during the solar eclipse; tataḥ-then; śrī...-yudhiṣṭhira-sabhā-the Rajusuya sacrifice of Maharaja Yudhisthira; tasyām-at the sacrifice; śiśupāla-of Śiśupāla; vadhaḥ-the killing; vana-parvani-in the Vana-parva of the Mahabharata; prasiddhaḥ-celebrated; dantavakra-of Dantavakra; vadhaḥ-the killing; ca-also; tataḥ-then; tataḥ- then; pāṇḍavānām-of the Pandavas; vana-to the forest; gamanam-going; tataḥ-then; śrī-baladevasya-of Lord Baladeva; tirtha-yātrā-pilgrimage; tataḥ-then; duryodhana- of Duryodhana; vadaḥ-the killing; iti-thus; tasmāt-therefore; uparāga-at the time of the solar eclipse; yātrā-the journey of the inhabitants of

Vṛndāvana; kamsa-of Kamsa; vadhāt- from the killing; na-not; ati-very; kāla-long time; vilambena-with an interval; abhavat-was; iti-thus; lakṣyate- is described.

The sequence of events may be given as follows: First, the residents of Vṛndāvana traveled to Kurukṣetra at the time of the solar eclips, then (2) there was the Rājusūya sacrifice of Mahārāja Yudhiṣṭhira, during which (3) Śiśupāla was killed. Then (4) there was the gambling match between the Kurus and Pāṇḍavas, and then (5) the killing of Śālva, the celebrated description of which is found in the Vana-parva of the Mahābhārata. After that (6) Dantavakra was killed, and after that (7) the Pāṇḍavas were exiled to the forest. After that (8) Lord Balarāma went on His tour of all the holy places, and after that (9) the Kurukṣetra war was fought, and Duryodhana was killed. From this sequence of events we may conclude that the journey of the residents of Vṛndāvana to Kurukṣetra at the time of the solar eclips happened not a very long time after the killing of Kamsa.

Text 17

yat tu tasyām eva

aste 'niruddho rakṣāyām
kṛtavarma ca yūthapaḥ

iti, tad api śrī-pradyumnānirudhayor alpa-kalād eva yauvana-prāptya sambhavati.
yathoktam

nāti-dīrghena kālena
sa karṣṇi rudha-yauvanaḥ iti.

athāvāniruddha-nāma kaścit śrī-kṛṣṇa-nandana eva, yo dasāmānte 'stadaśa-
mahāratha-madhye gaṇitaḥ. tathaiva ca vyākhyātam tatra tair iti.

yat tu-however; tasyām-at the pilgrimage to Kurukṣetra; eva-certainly; aste-remains; aniruddhaḥ-Aniruddha; rakṣāyām-for the protection; kṛtavarma-Kṛtavarma; ca- also; yūthapaḥ-the general; iti-thus; tat-therefore; api- also śrī-pradyumna-of Pradyumna; anirudhayoḥ-and Aniruddha; alpa-kalāt-quickly; eva-certainly; yauvana-of full youth (16 years of age); prāptya-by attainment; sambhavati-is possible; yatha-just as; uktam-it is said; na-not; ati-from a very; dīrghena-long; kālena-time; saḥ-he; karṣṇi-Pradyumna, the son of Lord Kṛṣṇa; rudha-fully developed; yauvanaḥ-youth; iti-thus; athāva-or; aniruddha-nāma-named Aniruddha; kaścit-a certain person; śrī-kṛṣṇa-nandanaḥ-the direct son of Lord Kṛṣṇa; eva-certainly; yaḥ-who; dasama-of the Tenth Canto of Śrīmad-Bhāgavatam; ante-at the conclusion; aṣṭadaśa-of the eighteen; mahāratha-Mahāratha warriors; madhy-in the midst; gaṇitaḥ-is counted; tatha-in the same way; eva-certainly; ca-also; vyākhyātam-may be explained; tatra-there; taiḥ-by

them; iti-thus.

In this connection someone may raise the objection that Lord Kṛṣṇa's grandson Aniruddha was already full grown when the residents of Vṛndāvana met Lord Kṛṣṇa at Kurukṣetra and therefore that event must have been many years after the killing of Kāmsa. That Aniruddha was already an adult by that time is proven by the following statement of Śrīmad-Bhāgavatam (10.82.6):

"When the residents of Vṛndāvana and the members of the Yadu dynasty went to Kurukṣetra at the time of the solar eclips, some important personalities like Aniruddha, the son of Pradyumna, and Kṛtavarma, the commander-in-chief of the Yadu dynasty, along with Sucandra, Śuka, and Śaraṇa, remained in Dvārakā to protect the city."*

This objection is answered by the fact that both Pradyumna and Aniruddha grew very quickly. It did not take many years for them to change from new-born infants to fully grown adults. And therefore, there need not have been an period of many years between the killing of Kāmsa and the adulthood of Pradyumna and Aniruddha. The rapid growth to adulthood by Pradyumna and Aniruddha is described in the following statement of Śrīmad-Bhāgavatam (10.55.9):

"Pradyumna, the son of Lord Kṛṣṇa grew very swiftly, and before long he was fully grown."

Another explanation may also be given: Another person, one of the direct sons of Lord Kṛṣṇa was also named Aniruddha. This Aniruddha was one of the 18 mahāratha sons of Lord Kṛṣṇa and he is mentioned at the end of the Tenth Canto of Śrīmad-Bhāgavatam. It may be that the Aniruddha who remained in Dvārakā at the time of the pilgrimage to Kurukṣetra was this Aniruddha. At any rate, there was not a very long interval of time between the killing of Kāmsa and the meeting of Lord Kṛṣṇa with the inhabitants of Vṛndāvana at Kurukṣetra.

Text 18

ataḥ kurukṣetra-yatrāyam eva śrīmad-anakāduṇḍubhinā śrī-kuntī-devīm
pratyuktam

kāmsa-pratapitaḥ sarve
vayam yata diśo daśa
etārhy eva punaḥ sthānam
daivenāsāditaḥ svasaḥ iti.

ataḥ-then; kurukṣetra-yatrāyam-during the pilgrimage at Kurukṣetra; eva-certainly; śrīmat-anakāduṇḍubhinā-by Maharaja Vasudeva; śrī-kuntī-devīm-to Śrīmatī Kuntī-devī; pratyuktam-replied; kāmsa-by Kāmsa; pratapitaḥ-troubled;

sarve-all; vayam-we; yataḥ-fled; diśaḥ daśa-to the ten directions; etārhi-then; eva-certainly; punaḥ-again; sthānam-our own places; daivena-by destiny; asāditaḥ- attained; svasaḥ-my dear sister; iti-thus.

That the meeting of Lord Kṛṣṇa with the inhabitants of Vṛndāvana at Kurukṣetra happened shortly after the killing of Kāṁsa is also confirmed by the following words spoken at that meeting in reply to Śrīmatī Kuntī-devī by Mahārāja Vasudeva (Śrīmad-Bhāgavatam (10.82.21):

"My dear sister, you know that we were very much harassed by King Kāṁsa, and by his persecutions we were scattered here and there. We were always full of anxieties. Only in the last few days have we returned to our own places, by the grace of God."*

Text 19

ataḥ prathama-darśanād eva draupadi-śrī-kṛṣṇa-mahīśiṇām paraspara-vivāha-
praśno 'pi sangacchate. atra

agamiśyaty adīrghena
kālena vrajam acyutaḥ

ity ādikam api padyam sahāyām bhavet.

ataḥ-then; prathama-first; darśanāt-from the sight; eva-certainly; draupadi-of Draupadi; śrī-kṛṣṇa-of Lord Kṛṣṇa; mahīśiṇām-and of the queens; paraspara-mutual; vivāha-of the marriages; praśnaḥ-questions; api-also; sangacchate-harmonizes; atra-in that connection; agamiśyati- will return; adīrghena kālena-in a short time; vrajam-to Vrajabhūmi; acyutaḥ-Lord Kṛṣṇa; iti-thus; ādikam-beginning; api-also; padyam-verse; sahāyām-support; bhavet- may be.

We may also conclude that the meeting at Kurukṣetra happened not long after the killing of Kāṁsa because Draupadī asked the different queens of Kṛṣṇa how they had accepted the Lord's hand in marriage. That Draupadī was just then learning about Lord Kṛṣṇa's marriages indicates that the meeting at Kurukṣetra happened soon after the killing of Kāṁsa, and before the Rājasūya sacrifice. It was also before the Rājasūya sacrifice that Uddhava delivered Lord Kṛṣṇa's message to the gopīs and promised (Śrīmad-Bhāgavatam 10.46.34):

"Lord Kṛṣṇa will soon return to Vrajabhūmi."

Text 20

prakṛtam anusaramaḥ. atha vṛndāvanam prasthāpitānām api teṣām punar api nijadarśanena mahā-santāpa-vṛddhim ativotkaṅṭhābhiḥ śrī-govindaḥ sasmara. yam eva sāksād dṛstavān paramatkaṅṭhaḥ śrīmad uddhavaḥ.

prakṛtam-nature; anusaramaḥ-following; atha-then; vṛndāvanam-Vṛndāvana; prasthāpitānām-situated; api- also; teṣām-of them; punaḥ-again; api-also; nija-of their own Kṛṣṇa; adrśanena-by not seeing; mahā-great; utkaṅṭhābhiḥ-with anxieties; śrī-govindaḥ-Lord Govinda; sasmara-remembered; yam-whom; eva-certainly; sāksāt- directly; dṛstavān-swa; parama-with great; utkaṅṭhaḥ- anxiety; śrīmat-uddhavaḥ-Uddhava.

After the meeting at Kurukṣetra, Lord Kṛṣṇa became full of anxiety as He remembered the sufferings of the residents of Vṛndāvana in their separation from Him. He personally sent Uddhava to see them, and when Uddhava saw the condition of the residents of Vraja, he also became full of anxiety about their condition.

Text 21

tam avasāram labdhvā prastāvāntare

gāyanti te viśada-karma gr̥heṣu devyo
rājñām sva-śatru-vadham ātma-vimokṣaṇam ca
gopyāś ca kuñjara-pater janakātmajāyāḥ
pitros ca labdha-śaraṇā munayo vyaṁ ca

iti vyañjayam āśa.

tam-that; vaasāram-opportunity; labdhvā-obtaining; prastāva-prayer; antare-within; gāyanti-glorify; te-Your; viśada-pure; karma-activities; gr̥heṣu-in Your palaces; devyaḥ-the queens; rājñām-of the kings; sva-śatru-of their enemies; vadham-killing; ātma-themselves; vimokṣaṇam- release; ca-also; gopyāḥ-the gopies; ca-also; kuñjara-pateḥ-of the king of elephants; janaka-of Maharāja Janaka; atmajayaḥ-of the daughter; pirtōḥ-of Your parents; ca-also; labdha-attained; śaranaḥ-shelter; munayaḥ-sages; vyaṁ-we; ca-also. iti-thus; vyañjayam āśa-manifested.

Uddhava's delivery of Lord Kṛṣṇa's message to the gopīs occurred before the Rājasūya sacrifice, for he mentioned them when he advised Lord Kṛṣṇa to kill Jarāsandha and attend the Rājasūya sacrifice. Uddhava said (Śrīmad-Bhāgavatam 10.71.9):

"My dear Lord, when Jarāsandha is killed then the queens of all the imprisoned

kings will be so joyful at their husbands' being released by Your mercy that they will all begin to sing Your glories. They will be as pleased as the gopīs were when they were relieved from the hands of Śaṅkhāsura. All the great sages, the King of the elephants, Gajendra, the goddess of fortune, Sītā, and even Your father and mother, were all delivered by Your causeless mercy. We also have been thus delivered, and we are always singing the transcendental glories of Your activities."*

Text 22

tataś ca rājasuya-samāpty-antaram śalva-dantavakrā-vadhānte jhatīti svayam
gokulam evājagama. tathā ca padmottara-khaṇḍe gadya-padyāni

tataḥ-then; ca-also; rājasuya-of the Rājasuya sacrifice; samāpty-completion;
antaram-after; śalva-of Śalva; dantavakrā-and Dantavakrā; vadha-of the killing;
ante-after; jhatīti-quickly; svayam-personally; gokulam-to Gokula; eva-certainly;
ajagama-returned; tathā-in that way; ca-also; padma-uttara-khande-in the Uttara-
khaṇḍa of the Padma Purana; gadya-in prose; padyāni-and verse.

After the Rājasūya sacrifice had been concluded, and after the demons Śālva and Dantavakra were killed, Lord Kṛṣṇa quickly returned to Gokula. This is described in the following prose and verse passage from the Uttara-khaṇḍa of the Padma Purāṇa:

Text 23

atha śisupālam nihataṁ śrutvā dantavakraḥ kṛṣṇena yodddhum mathurām
ajagāma. kṛṣṇas tu tac chrutvā ratham aruhya tena yodddhum mathurām ayayau
tayor dantavakra-vasudevayor aho-rātram mathura-dvāre saṅgramaḥ samāvartata.
kṛṣṇas tu gadayā taṁ jaghāna. sa ca curṇita-sarvaṅgo vajra-nirbhinno mahīdhara
iva. gatāsur avāṇi-tale papāta. so 'pi hareḥ sarupyena yogi-gamyam nityānanda-
sukhadam sasvātam paramam padaṁ avāpa. ittham jaya-vijayau sanakādi-śapa-
vyājena kevalam bhagavato lilārtham samsṛtāv avatīrya janma-traye 'pi tenaiva
nihatau janma-trayavasane muktim avāptau. kṛṣṇo 'pi taṁ hatvā yamunām uttīrya
nanda-vrajam gatvā sotkanthau pitarav abhivādyasvāsya tābhyam śasru-kaṅtham
āliṅgitaḥ sakala-gopa-vṛndan pranāmyasvāsya bahu-vastrābharaṇādibhis tatra-
sthān sarvān samarpayām āsa.

atha-then; śisupālam-that Sisupala; nihataṁ-had been killed; śrutvā-having
heard; dantavakraḥ-Dantavakra; kṛṣṇena-with Kṛṣṇa; yodddhum-to fight;
mathurām-at Mathurā; ajagāma-arrived; kṛṣṇaḥ-Kṛṣṇa; tu-also; tat-that; srutvā-
having heard; rātham-a chariot; aruhya- ascending; tena-with him; yodddhum-to
fight; mathurām-at Mathurā; ayayau-arrived; tayor-of them; dantavakra-
Dantavakra; vasudevayor-and Kṛṣṇa; ahaḥ-day; ratrām-and night; mathura-of

Mathurā; dvāre-at the gate; saṅgramah- battle; smāvartata-occured; kṛṣṇah-Kṛṣṇa; tu-but; gadayā-with a club; tam-him; jaghāna-struck; saḥ-the demon; ca-also; curṇita-crushed; sarva-all; aṅgaḥ-limbs; vajra-by lightning bolt; nirbhinnah-struck; mahīdharah-a mountain; iva-like; gata-asuḥ-dead; avāṇi-of the earth; tale-on the surface; papāta-fell; saḥ api-that very demon; sarupyena-with the same form of the Lord; yogi-by the perfect yogis; gamyam- attainable; nitya-eternal; ananda-sukham bliss; dam-granting; sasvātam-eternal; paramam-transcendental; padam-situation; avāpa-attained; ittham-thus; jaya-vijayau-Jaya and Vijaya; sanaka-adi-by the Four Kumaras; śapa-of a curse; vyajena-on the pretext; kevalam-solely; bhagavataḥ-of the Supreme Personality of Godhead; lila-of pastimes; artham-for the purpose; samsṛtau-to the material world; avatīrya-having descended; janma-traye-for three births; api-although; tena-by the lord; eva-certainly; nihatau-killed; janma-traya-avasane- at the completion of the three births; muktim-liberation; avāptau-attained; kṛṣṇah-Lord Kṛṣṇa; api-also; tam-him; hatvā-having killed; yamunām-the Yamuna river; uttīrya- having crossed; nanda-vrajam-the cowherd land of Nanda Maharaja; gatvā-having gone; sa-utkathau-full of longing; pitarau- parents; abhivādya-greeting; asvāsya-and comforting; tābhyam-by them; śa-asru-covered with tears; kaṅṭham- necks; āliṅgitaḥ-embraced; sakala-to all; gopa-vṛndān-the cowhered men; pranāmya-offering obeisances; asvāsya-and comforting; bahu-many; vastra-garments; abharaṇa-ornaments; adibhiḥ-and with other gifts; tatra-sthān-staying there; sarvān-all; samarpayām āśa-gave.

"Hearing that Śiśupāla had been killed by Kṛṣṇa, Dantavakra arrived at Mathurā to fight with the Lord, and when Lord Kṛṣṇa heard about this, He mounted a chariot and went to Mathurā to fight with the demon. Kṛṣṇa and Dantavakra remained at the entrance of Mathurā and fought day and night for a long time. In the midst of this battle Lord Kṛṣṇa struck Dantavakra so heavily with His club that the demon immediately fell down dead to the ground, all his limbs crushed by the force of Lord Kṛṣṇa's blow. He seemed like a great mountain smashed to pieces by a powerful bolt of lightning. Because he was killed by Lord Kṛṣṇa, the demon Dantavakra attained a spiritual form like the Lord's and entered the eternal and blissful spiritual world, which is only approached by the perfect yogīs. Dantavakra and Śiśupāla had actually been the gatekeepers of Vaikuṅṭha, and their names were Jaya and Vijaya. On the pretext of being cursed by the four Kumāras, they had descended to the material world for three lifetimes in order to facilitate the pastimes of the Personality of Godhead. Now that the three lifetimes were completed, they were killed by the Lord, and they attained liberation, returning to their original posts in the spiritual world.

"After killing this demon, Lord Kṛṣṇa crossed the Yamunā river, and entered Vrajabhūmi, the kingdom of Nanda Mahārāja. His foster parents, Nanda and Yaśodā had been greatly aggrieved because of separation from the Him, and He greeted them and consoled them. Tears running down their necks, Lord Kṛṣṇa's parents embraced their dear son. Lord Kṛṣṇa also offered respectful obeisances to all the cowherd residents of Vraja, consoling them with many words, and offering them many gifts of costly garments, ornaments and other things.

Text 24

kalindyāḥ puline ramye
pūṇya-vṛkṣa-samācite
gopa-narībhir aniśam
krīḍayām āsa keśavaḥ

kalindyāḥ-of the Yamuna river; puline-on the shore; ramye4-delightful;
pūṇya-vṛkṣa-with desire trees; samācite-filled; gopa-narībhiḥ-with the gopis;
aniśam-day and night; krīḍayām āsa-performed pastimes; keśavaḥ-Lord Keśavaḥ.

"Having returned to Vṛndāvana, Lord Kṛṣṇa continuously enjoyed pastimes,
day and night, with the gopīs on the charming Yamunā shore, which had many
groves of transcendental desire-trees.

Text 25

ramya-keli-sukhenaiva
gopaveśa-dharaḥ prabhuḥ
bahu-prema-raseṇātra
māsa-dvayam uvāsa ha iti.

ramya-delightful; keli-of pastimes; sukhena-with happiness; eva-certainly;
gopa-veśa-dharaḥ-as a cowherd boy; prabhuḥ-the Supreme Lord; bahu-of great;
prema-love; raseṇa-with the mellows; atra-there; māsa-dvayam-for two monts;
avāsa-uvāsa-resided; ha-certianly.

"The Lord remained in Vṛndāvana for two months. Garbed as a cowherd boy,
He enjoyed many delightful pastimes with the residents of Vraja, and reciprocated
their expressions of love in many ways."

Text 26

atredam jñeyam dantavakrasya mathurāyām āgamanam rājasūyānantaram
indraprasthe śrī-kṛṣṇāvasthānam jñātvā jarāsandha-vadhārtham śrīmad-uddhava-
yukti-cchāyam avalambya gadā-kuśalam manyatvenaikakinaṁ dvandva-yuddhāya
tam āhvayituṁ tad-artham eva tad-rāṣṭram tad upadrāvayituṁ ca. punaś ca
dvārakā-gataṁ tam śrutvā praṣṭhitasya mathurā-dvāra-gatena tena saṅgamaḥ. yat
sthānam adyāpi dvārakā-dig-gataṁ tad iheti prasiddham vartate. sarvam etat śrī-
nāradasya śrī-bhagavad-rathasy ca mano-mayatvāt sambhavati. ataḥ śrī-

bhagavatenāpi virodho nāstīty alam kalpa-bheda-kalpanāya. yata eva jhaṭiti tasya śālva-vadha-śravaṇam api tatroktaṁ sampadyate. tathā śrī-kṛṣṇasya gokulāgamanam ca śrī-bhāgavata-sammatam eva

atra-in this connection; idam-this; j[.sy 241}eyam-may be understood; dantavakrasya-of Dantavakra; mathurāyām- at Mathurā; āgamanam-arrival; rājasūya-the Rājasūya sacrifice; anantaram-after; indraprasthe-at Indraprastha; śrī-Kṛṣṇa-of Śrī Kṛṣṇa; avasthānam-residence; jñātvā-having understood; jarāsandha-of Jarāsandha; vadha-killing; artham-for the purpose; śrīmat-uddhava-of Uddhava; yukti-chāyam-plan; avalambya-taking recourse; gadā- at fighting with a club; kuśalam-expertise; manyatvena-with the conception; ekakinam-alone; dvandva-yuddhāya for a dual; tam-Lord Kṛṣṇa; āhvayitum-to call; tat-artham-for that purpose; eva-certainly tat-rāṣṭram-His kingdom; tat-that; upadrāvayitum-to cause to leave; ca-also; punaḥ-again; ca- also; dvārakā-gatam-at Dvaraka; tam-him; śrutvā-having heard; praṣṭhitasya-situated; mathurā-dvāra-gatena-at the gateway of Mathurā; tena-with him; saṅgamaḥ-meeting; yat- which; sthānam-place; adya-today; api-even; dvārakā-dik-gatam-the "Dvaraka-gate"; tat-that; iha-here; iti-thus; prasiddham-famous; vartate-is; sarvam-all; etat-this; śrī-nāradasya-for Śrī Nārada; śrī-bhagavat-rathasya- travelling on Lord Kṛṣṇa's personal chariot; ca-also; manah-maya-tvāt-because it travels as fast as the mind; sambhavati- is possible; ataḥ-therefore; śrī-bhagavatena-with the Śrīmad-Bhāgavatam; api-also; virodhaḥ-difference; na-not; asti-is; iti-thus; alam-sufficiently; kalpa-bheda-kalpanāya- with understanding of the actual situation; yataḥ-because; eva-certainly; jhaṭiti-quickly; tasya-of him; śālva-of Śālva; vadha-of the death; śravaṇam-hearing; api-also; tatra- there; uktam-said; sampadyate-was; tathā-in the same way; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; gokula-at Gokula agamanam-arrival; ca-also; śrī-bhāgavata-with the Śrīmad-Bhāgavatam; sammatam-in harmony; eva-certainly.

It may seem to some readers that this account of the killing of Dantavakra and Lord Kṛṣṇa's return to Vṛndāvana contradicts the description found in Śrīmad-Bhāgavatam. Actually there is no contradiction here, and the accounts of the Padma Purāṇa and Śrīmad-Bhāgavatam are in perfect agreement. This may be understood in the following way: Dantavakra considered that, upon Uddhava's advice, Lord Kṛṣṇa had asked Bhīma to kill Jarāsandha in a club duel, because Lord Kṛṣṇa Himself was not very expert at fighting with clubs. Proud of His own skill in club-fighting, Dantavakra planned to challenge Lord Kṛṣṇa to a private club duel, and then kill Him. Dantavakra wanted to fight with Lord Kṛṣṇa alone in order to protect himself from any possible revenge Lord Kṛṣṇa's friends might try to take on him after he had killed the Lord. Thinking in this way, Dantavakra specifically did not want to fight Lord Kṛṣṇa in Dvārakā, but in some place far away from the Lord's capitol city. Thinking that Lord Kṛṣṇa had remained in Indraprastha after the Rājasūya sacrifice had ended, Dantavakra sent a message challenging the Lord to come to Mathurā and fight with him. The message came to Indraprastha, and Nārada Muni, travelling on Lord Kṛṣṇa's personal chariot, which moves as swiftly as the mind, instantly carried it to Dvārakā, where Lord Kṛṣṇa had just finished killing Śālva. Lord Kṛṣṇa and Nārada Muni immediately travelled

to Mathurā on the Lord's transcendental chariot, (the place in Mathurā where they arrived is still known, even today, as the "Dvārakā Gate"), and the Lord answered Dantavakra's challenge, and killed him. Because Vṛndāvana is so close to Mathurā, Lord Kṛṣṇa took the opportunity to visit the gopas and gopīs there.

The Padma Purāṇa's description of Lord Kṛṣṇa's return to Vṛndāvana is in perfect harmony with the account of the Lord's pastimes found in Śrīmad-Bhāgavatam. This may be seen in the following quotation from Śrīmad-Bhāgavatam (10.39.35):

Text 27

tas tathā tapyatir vīkṣya
sva-prasthāne yadūttamaḥ
santvayām āsa sa-premair
āyāsya iti dautakaiḥ iti.

taḥ-the gopīs; tathā-in that way; tapyatiḥ-suffering; vīkṣya-having seen; sva-prasthāne-on the chariot; yadu-uttamaḥ-Lord Kṛṣṇa, the most exalted member of the Yadu dynasty; santvayām āsa-consoled; sa-premaiḥ-with love; āyāsye-I shall return; iti-thus; dautakaiḥ-with messages; iti-thus.

"Kṛṣṇa was very much affected upon seeing the plight of the gopīs, and He therefore consoled them. He told them they should not be aggrieved; He was coming back very soon after finishing His business."*

Text 28

yāta yūyaṁ vrajaṁ tāta
vayaṁ ca sneha-dukhhitān
jñātīn vo draṣṭum eśyāmo
vidhāya suhṛdām sukham iti.

yāta-please go; yūyam-you; vrajam-to Vrajabhumi; tāta- O father; vayam-we; ca-also; sneha-by love; dukhhitān- distressed; jñātīn-relatives; vaḥ-you; draṣṭum-to see; eśyāmaḥ-we shall go; vidhāya-having given; suhṛdām-to our friends and well-wishers; sukham-happiness; iti-thus.

Lord Kṛṣṇa's promise to return to Vṛndāvana is also recorded in the following verse (Śrīmad-Bhāgavatam 10.45.23) spoken by the Lord to Nanda and Yaśodā, shortly after the Lord had killed Kaiśa:

"My dear father and mother, I know you will be feeling separation by returning

to Vṛndāvana and leaving Us here, but please rest assured that I shall be coming back to Vṛndāvana just after giving some satisfaction to my real father and mother, Vasudeva and Devakī, My grandfather, and other relatives and family members."*

Text 29

hatvā kamsam raṅga-madhye
pratīpaṁ sarva-sātvatām
yadāha vaḥ samāgatyā
kṛṣṇaḥ satyaṁ karoti tat

agamiṣyaty adīrghena
kālena vrajam acyutaḥ
priyaṁ sātvatām patiḥ iti ca.

hatvā-having killed; kamsam-Kamsa; taṅga-of the wrestling arena; madhye-in the middle; pratīpaṁ-the enemy; sarva-of all; sātvatām-the members of the Yadu dynasty; yat- which; aha-said; vaḥ-to us; samāgatyā-assembled; kṛṣṇaḥ- Lord Kṛṣṇa; satyaṁ-truth; karoti-will do; tat-that; āgamiṣyati-will arrive; adīrghena-in a short; kālena-time; vrajam-to Vraja; acyutaḥ-the infallible Personality of Godhead; priyaṁ-happiness; vidhasyate-will give; pitroḥ-to His parents; bhagavān-the Supreme Personality of Godhead; sātvatām-of the Yadu dynasty; patiḥ-the master; iti-thus; ca-also.

The following verses (spoken by Uddhava to Nanda Mahārāja and Yaśodā-devī) also record Lord Kṛṣṇa's promise to return to Vṛndāvana (Śrīmad-Bhāgavatam 10.46.35 and 34):

"I have brought a message from Kṛṣṇa to the effect that He will soon come back to Vṛndāvana and satisfy you both by His personal presence. Now that Kṛṣṇa has killed King Kamsa, the Yādava's enemy, in the wrestling arena, Kṛṣṇa has promised that He will come back to Vṛndāvana after finishing His business in Mathurā. This promise He will surely fulfill."*

Text 30

tasya śrī-mukhena bhakta-mukhena ca bahuśaḥ kalpānām anyathānupapatteḥ
satya-saṅkalpaḥ iti śruteḥ. īśvarānām vacaḥ satyaṁ iti svayaṁ śrī-bhāgavataṁ ca.

tasya-of Lord Kṛṣṇa; śrī-mukhena-from the mouth; bhakta-of the devotees; mukhena-by the mouth; ca-also; bahuśaḥ-many times; kalpānām-of these expressions; anyatha-otherwise; anupapatteḥ-no reason; satya-saṅkalpaḥ-truthful; iti-thus; śruteḥ-from the śruti-sastra; īśvarānām-of the Supreme

Personality of Godhead; vacaḥ-the words; satyam- truth; iti-thus; svayam-directly; śrī-bhāgavatam-in Śrīmad-Bhāgavatam (10.33.31); ca-also.

Many different times Lord Kṛṣṇa promised that He would return to Vṛndāvana, and His devotees also repeated that promise. It is not reasonable to assume that Lord Kṛṣṇa would not keep such a promise repeated so many times. Lord Kṛṣṇa always speaks truthfully and does not break His promise. This is confirmed by the śruti-śāstra, which says:

"The Supreme Personality of Godhead is always truthful."

Śrīmad-Bhāgavatam (10.33.31) also says:

"The Supreme Personality of Godhead always speaks the truth."

Text 31

na kevalam etāvad eva kānaṇam, tasya vrajāgamanam api sphuṭam evety āhuḥ

yarhy ambujākṣāpasasāra bho bhavān

kurūn madhūn vātha suhṛd-didṛkṣayā

evam madhūn mathurām veti vyākhyāya tadānīm tan-maṇḍale suhṛdaḥ vrajasthā
eva prakāṭā iti tair apy abhimatam.

na-not; kevalam-only; etāvat-in this way; eva- certainly; kānaṇam-cause; tasya-of Lord Kṛṣṇa; vraja-in Vrajābhūmi; āgamanam-arrival; api-also; sphuṭam-clearly; eva-certainly; iti-thus; āhuḥ-they describe; yarhi-whensoever; ambujākṣa-O lotus-eyed one; apasasāra-You go away; bho-oh; bhavān-Yourself; kurūn-the descendants of King Kuru; madhūn-the inhabitants of Mathurā AM 6:57:03Vrajābhūmi); vā-either; atha-therefore; suhṛt-didṛkṣayā-for meeting them; evam-in this way; madhūn-the word "madhūn"; mathurām- means Mathurā; va-or; iti-thus; vyākhyāya-having explained; tadānīm-then; tat-maṇḍale-in that area; suhṛdaḥ-the word "suhṛdaḥ (friends)"; vrajasthāḥ-means "the residents of Vraja"; eva-certainly; prakāṭāḥ-manifested; iti-thus; taiḥ- by them; api-also; abhimatam-considered.

These are not the only quotes where Lord Kṛṣṇa's return to Vṛndāvana is promised or described. For example, Lord Kṛṣṇa's return to Vṛndāvana is described in the following statement of the inhabitants of Dvārakā (Śrīmad-Bhāgavatam 1.11.9), where (according to Śrīdhara Svāmī) the word "madhūn" refers to the residents of Vṛndāvana (which is situated within the district of Mathurā):

"O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun."*

Text 32

tatra yoga-prabhāvena
nītvā sarva-janaṁ hariḥ

ity atra sarva-śabdāt. dvārakā-vāsināḥ śrī-bhagavantam.

tatra-there; yoga-prabhāvena-by His mystic potency; nītvā-having carried; sarva-janam-all His friends and relatives; hariḥ-Lord Hari; iti-thus; atra-in this connection; sarva-śabdāt-from the word sarva (all)". dvārakā-vāsināḥ-the residents of Dvārakā; śrī-bhagavatam-to the Supreme Personality of Godhead.

The Lord also arranged for the residents of Vṛndāvana to visit Him at Dvārakā. This is described in the following verse of Śrīmad-Bhāgavatam (10.50.57):

"By His mystic potency Lord Kṛṣṇa brought all the residents of Vṛndāvana to Dvārakā."

The word "sarva" (all) here must include the residents of Vṛndāvana. This verse is spoken by the residents of Dvārakā about the Supreme Personality of Godhead.

Anuccheda 176

Text 1

tad etad āgamaṁ dantavakra-vadhānantaram eva śrī-bhāgavata-sammatam, yataḥ

jñātīn vo draṣṭum eśyāmo
vidhāya suhṛdaṁ sukham

iti kamsa-vadhānte.

tat etat-this; arrival of Lord Kṛṣṇa in Vṛndāvana; dantavakra-of Dantavakra; vadha-the killing; anantaram-after; eva-certainly; śrī-bhāgavata-of the Śrīmad-Bhāgavatam; sammatam-opinion; yataḥ-because; jñātīn-relatives; vaḥ- you; draṣṭum-to see; eśyāmaḥ-we shall return; vidhāya- having given; suhṛdām-to our

friends; sukham-happiness; iti- thus; kamsa-of Kamsa; vadha-the death; ante-after.

That Śrī Kṛṣṇa visited Vṛndāvana after the killing of Dantavakra is confirmed by these verses of Śrīmad-Bhāgavatam, and also by the following verse (Śrīmad-Bhāgavatam 10.45.23), where Lord Kṛṣṇa (just after killing King Kamsa) says to Nanda Mahārāja and Yaśodā-devī:

"My dear father and mother, I know you will be feeling separation by returning to Vṛndāvana and leaving us here, but please rest assured that I will be coming back to Vṛndāvana just after giving some satisfaction to my real father and mother, Vasudeva and Devakī, My grandfather, and other relatives and family members."*

Text 2

api smaratha naḥ sakhyaḥ
svānām artha-cikīrśayā
gatāmś cirayitāṅ śatru-
pakṣa-kṣapaṇa-cetasah

iti kurukṣetra-yatrāyām ca śrī-bhagavad-vākyena tad-anāgamane dantavakra-
vadhāntam tac chatru-pakṣa-kṣapaṇa-sukha-dānam.

api-do you; smaratha-remember; naḥ-us; sakhyaḥ-O friends; svānam-of one's own friends and relatives; artha-cikīrśayā-desiring the welfare; gatān-gone; cirayitāṅ- delayed; śatru-pakṣa-of enemies; kṣapaṇa-destruction; cetasaḥ-thoughts; iti-thus; kurukṣetra-yatrāyām-at the Kurukṣetra pilgrimage; ca-also; śrī-bhāgavat-of the Supreme Personality of Godhead; vākyena-by the statement; tat- His; anāgamane-in the non-return; dantavakra-of Dantavakra; vadha-the killing; antam-after; tat-His; satru-pakṣa-of enemies; kṣapana-destruction; sukha-happiness; dānam-giving; eva-certainly; upekṣitam-neglected; āsit-was.

That meeting of Lord Kṛṣṇa with the residents of Vṛndāvana at the holy place of Kurukṣetra occurred before His visit to Vṛndāvana and also before the killing of Dantavakra is confirmed by the following words spoken by Lord Kṛṣṇa to the gopīs during their meeting at Kurukṣetra (Śrīmad-Bhāgavatam 10.82.41):

"My dear friends, you know that Lord Balarāma and Myself left Vṛndāvana just to please our relatives and family members. Thus we were long engaged in fighting with our enemies, and were obliged to forget you, who were so much attached to Me in love and affection. I can understand that by this action I have been ungrateful to you, but still I know you are faithful to Me. May I inquire if you have been thinking of Us although We had to leave you behind? My dear gopīs do you now dislike remembering Me, considering Me to have become unfaithful to you?"

Do you take My misbehavior with you very seriously?"*

Lord Kṛṣṇa did not want to return to Vṛndāvana until after most of the important demons had been killed. After Dantavakra was killed, however, He considered that most of the demons had already been dispatched, and He could then return to Vṛndāvana for a visit.

Text 3

tad evaṁ māsa-dvayam prakāṣaṁ kṛḍitvā śrī-kṛṣṇa 'pi tān ātma-virahārti-bhaya-pīḍitān avadhāya punar evaṁ mā bhūḍ iti bhū-bhāra-hāraṇādi-prayojana-rūpeṇa nija-priya-jana-sahgamāntarāyena samvalita-prāyaṁ prakāṣa-lilāṁ tal-lilā-bahiraṅgenāpāreṇa janena durvedyatayā tad-antarāya-sambhavana-leśa-rahitayā tayś nija-santatāprakāṣa-lilāyaikī-kṛtya pūrvoktāprakāṣa-lilāvakaśa-rūpaṁ śrī-vṛndāvanasyaiva prakāśa-viśeṣaṁ tebhyaḥ kṛṣṇaṁ ca tatra chandobhiḥ stūyamānam ity ādy ukta-diśā svena nāthena sanātham śrī-golokāhyaṁ padam āvirbhavayām āsa, ekena prakāśena dvāratīm ca jagāmeti.

tat-therefore; evaṁ-in this way; māsa-dvayam-for two months; prakāṣam-manifested; kṛḍitvā-performing pastimes; śrī-kṛṣṇaḥ-Lord Kṛṣṇa; api-also; taṅ-to them; ātma- their hearts; viraha-of separation; arti-by distress; bhaya-by fear; pīḍitān-tormented; avadhāya-having heard; punaḥ- again; evaṁ-in this way; mā-doṅ; bhūḍ-be; iti-thus; bhū-of the earth; bhāra-the burden; hāraṇa-removal; adi- beginning with; prayojana-rūpeṇa-by the necessity; nija-His own; priya-jana-dear devotees; saṅgama-to the meeting; antarāyena-by the impediment; samvalita-prāyaṁ-mainly with direct meeting; prakāṣa-lilāṁ-manifest pastimes; tat-those; lilā-pastimes; bahiraṅgena-situated without proper knowledge; apāreṇa-not transcendently situated; janena-by the people; durvedyatayā-difficult to be understood; tat-to that; antarāya-impediments; sambhavana-possibility; leśa- fragment; rahitayā tayā-devoid of; nija-His; santata- eternal; aprakāṣa-unmanifest; lilāya-with pastime; ekī-kṛtya-joining; pūrva-previously; ukta-described; aprakāṣa- unmanifest; lilā-for pastimes; avakaśa-opportunity; rūpaṁ- consisting of; śrī-vṛndāvanasya-of Śrī Vṛndāvana-dhama; eva-certainly; prakāśa-viśeṣaṁ-specific manifestation; tebhyaḥ-from them; kṛṣṇam-Lord Kṛṣṇa; ca-also; tatra- there; chandobhiḥ-by the vedic hymns; stūyamānam-being glorified; iti ādi-beginning with these words; ukta-diśā-by the statement; svena-own; nāthena-by the Lord; sa-nātham- having a ruler; śrī goloka-akhyam-named Goloka; padam-abode; āvirbhavayām āsa-revealed; ekena-by one; prakāśena-manifestation; dvāratīm-to Dvārakā; ca-also; jagāma- went.

Lord Kṛṣṇa then returned to Vṛndāvana and enjoyed manifest pastimes with the devotees there for two months. When Lord Kṛṣṇa became aware that the inhabitants of Vṛndāvana were very anxious about the possibility of being again separated from, He reassured them, telling them that He would never be separated from them. He remained in Vṛndāvana with them in His aprakāṣa form, invisible to

the eyes of ordinary conditioned souls, and He fulfilled their earnest desire to have His association constantly. At the same time in His prakāṣa form He left Vṛndāvana and returned again to Dvārakā. Lord Kṛṣṇa's eternal aprakāṣa presence in Vṛndāvana in the spiritual world (Goloka) is described in the following verse from Śrīmad-Bhāgavatam (10.28.18):

"All the cowherd men saw Kṛṣṇa, who was being worshiped with excellent prayers on the Goloka Vṛndāvana planet."

Text 4

tathā pādmottara-khaṇḍa eva tad-anantaram gadyam atha tatrastha nandādayaḥ sarve janāḥ putra-dāra-sahitāḥ paśu-pakṣi-mṛgādyāś ca vasudeva-prasādena divya-rūpa-dharā vimānārūḍhāḥ paramam vaikuṅṭhalokam āpuḥ iti. kṛṣṇa tu nanda-gopa-vrajaukasām sarveṣām paramam niramayam sva-padam dattvā divi deva-gaṇaiḥ samstūyamāno dvāratīm viveśa iti ca.

tatha-in the same way; pādma-of the Pādma Purana; uttara-khaṇḍa-in the Uttara-khaṇḍa; eva-certainly; tat-antaram-after that; gadyam-prose passage; atha-then; tatrasthaḥ-staying in Vṛndāvana; nanda-adayāḥ-the cowherd residents headed by Nanda Maharaja; sarve-all; janāḥ-the people; putra-children; dāra-and wives; sahitāḥ-accompanied by; paśu-cows; pakṣi-birds; mṛga-deer; adayāḥ-and others; ca-also; vasudeva-of Lord Vasudeva; prasādena-by the mercy; divya-rūpa-dharāḥ-manifesting spiritual forms; vimāna- airplanes; arūḍhāḥ-aboard; paramam-supreme; vaikuṅṭhalokam-spiritual planet; āpuḥ-attained; iti- thus; kṛṣṇaḥ-Lord Kṛṣṇa; tu-but; nanda-of Nanda Mahraja; gopa-the cowherd; vraja-of Vrajabhumi; okasām-of the residents; sarveṣām-all; paramam-supreme; niramayam-free from all defects; sva-His own; padam-abode; dattvā-having given; divi-in the spiritual world; deva-gaṇaiḥ-by the demigods; samstūyamānaḥ-being glorified; dvāratīm- Dvāraka; viveśa-entered; iti-thus; ca-also.

After Lord Kṛṣṇa's two month visit to Vṛndāvana He brought all the residents of Vṛndāvana back with to Goloka Vṛndāvana in the spiritual world. This is confirmed in the following prose passage from the Padma Puṛaṇa, Uttara-khaṇḍa (which immediately follows the passage quoted in Anuccheda 175, Texts 23-24):

"Then, by Lord Kṛṣṇa's mercy, Nanda Mahārāja, and all the cowherd men of Vraja, along with all their wives, children, cows and other domestic animals, as well as all the deer and other wild animals in the Vṛndāvana forest, and every living entity in Vṛndāvana, all manifested eternal spiritual forms and, boarding transcendental airplanes, traveled to Goloka Vṛndāvana, the highest planet in the spiritual sky. Lord Kṛṣṇa thus gave to His friends eternal residence in His own abode, which is free from all imperfection. After this, Lord Kṛṣṇa, who was being glorified by the demigods in the upper material planets, entered Dvārakā and continued His manifest pastimes within the material world."

Text 5

tatra nandādayaḥ putra-dāra-sahitāḥ ity anena putrāḥ śrī-kṛṣṇādayaḥ, dāraḥ śrī-yaśodādaya itī labdhe putrādi-rūpaiḥ eva śrī-kṛṣṇādibhiḥ saha tat-prāpteḥ kathanāt prakāśāntareṇa tatra teṣāṃ sthitīś ca tair api nāvagateti labhyate.

tatra-in this passage; nanda-adayaḥ-headed by Nanda Maharaja; putra-children; dāra-wives; sahitāḥ-accompanied by; iti-thus; anena-by this; putrāḥ-children; śrī-kṛṣṇa-adayaḥ-headed by Lord Kṛṣṇa; dāraḥ-wives; śrī-yaśoda-adayaḥ-headed by Yaśoda-devī; iti-thus; labdhe- attained; putra-of children; adi-beginning with; rūpaiḥ-with forms; eva-certainly; śrī-kṛṣṇa-adibhiḥ-headed by Śrī Kṛṣṇa; saha-along with; tat-prāpteḥ-of the attainment; kathanāt-by the description; prakāśa-manifestation; antareṇa-by another; tatra-there; teṣāṃ-of them; sthitīḥ- situation; ca-also; taiḥ-by them; api-also; na-not; avagata-understood; iti-thus; labhayate-is attained.

The phrase "nandādayaḥ dāra-sahitāḥ" in this passage means that Nanda Mahārāja, Kṛṣṇa, Yaśodā-devī, and all the cowherd men, boys, and gopīs went to Goloka Vṛndāvana. Kṛṣṇa remained with them, appearing as the youthful son of Mahārāja Nanda, and all the residents of Vṛndāvana became unaware that Kṛṣṇa had ever gone to Mathurā, or that they had ever been separated from Him.

Text 6

vāsudeva-prasādena akasmād āgamana-rūpeṇa parama-prasādena divya-rūpa-dharaḥ tad-anandotphullatayā pūrvato 'py āścārya-rūpāvirbhāvaṃ gata ity arthaḥ.

vāsudeva-of Lord Kṛṣṇa; prasādena-by the mercy; aksamāt-causeless; āgamana-rūpeṇa-arrived; parama- transcendental; prasādena-by mercy; divya-transcendental; rūpa-forms; dharaḥ-manifesting; tat-ānanda-with transcendental bliss; utphullatayā-by the expansion; pūrvataḥ-as before; api-also; āścārya-wonderful; rūpa-forms; avirbhāvaṃ-manifestation; gataḥ-attained; iti-thus; arthaḥ- the meaning.

The phrase "vāsudeva-prasādena divya-rūpa-dharaḥ" means that by Lord Kṛṣṇa's causeless transcendental mercy the residents of Vṛndāvana manifested wonderful and blissful spiritual forms.

Text 7

vimānārūdhāḥ iti golokasya sarvopari-sthiti-dṛṣṭy-apekṣayā vastutas tv ayam abhiśandhiḥ.

vimāna-airplanes; arūdhāḥ-aboard; iti-thus; golokasya-of Goloka Vṛndāvana; sarva-everything else; upari- above; sthiti-situation; dṛṣṭi-observation; apeksayā-in relation to; vastutaḥ-in truth; tu-also; ayam-this; abhiśandhiḥ-is the meaning.

The phrase beginning with the word "vimānārūdhāḥ" means that they traveled on transcendental airplanes to the highest spiritual planet, Goloka Vṛndāvana.

Text 8

kṛṣṇo 'pi taṁ hatvā yamunām uttīrya iti gadyānusāreṇa yamunāyā uttara-pāra eva vrajavāsaś tadānīm ity avagtamyate; sa ca teṣāṁ vṛndāvana-darśanākṣamatayaiva, tat-parityāgena tatra gatavāt.

kṛṣṇaḥ-Lord Kṛṣṇa; api-also; taṁ-Dantavakra; hatvā-having; killed; yamunām-the Yamunā river; uttīrya- having crossed; iti-thus; gadya-prose passage; anusāreṇa-in accordance with; yamunāyāḥ-of the Yamuna; uttara-opposite; pāre-on the shore; eva-certainly; vraja-in Vrajabhumi; avāsaḥ-residing; tadānīm-then; it-thus; avatgamyate-is understood; saḥ-He; ca-also; teṣāṁ-of them; vṛndāvana-of Vṛndāvana; darśana-sight; akṣamataya-unable to endure; eva-certainly; tat-of Lord Kṛṣṇa; parityāgena-by the abandonment; tatra-there; gatavāt-because of having left.

The phrase beginning with the words "kṛṣṇo 'pi taṁ hatvā yamunām uttīrya" means that after killing Dantavakra, Lord Kṛṣṇa crossed to the other side of the Yamunā and entered Vṛndāvana. He enjoyed pastimes with the residents of Vṛndāvana, who found their life in Vṛndāvana unbearable because of separation from Him.

Text 9

tataś ca vimāna-śiromaṇiṇā svenaiva rathena para-prāpana-pūrvakam śrīmad-gopebhyaḥ śrī-vṛndāvana eva pūrvam golokatayā darśite tat-brakāśa-viśeṣa eva nigūḍham niveśanam vaikuṇṭhāvāptir iti.

arke cen madhu vindeta
kim artham parvataṁ vrajet

iti nyāyāt. samīpārthe 'vyayam arke-śabdaḥ.

na veda svām gatim bhraman

iti vadatā śrī-bhagavatā teṣāṃ gatitvenāpi vibhāvito 'sau. tasmād vṛndāvane nigūḍha-praveśa eva samañjasaḥ. atra vṛndāvana-nitya-līlā-vākya-vṛndam cādhikam apy asti pramāṇam.

tataḥ-then; ca-also; vimāna-of airplanes; śironmaṇinā-by the crest-jewel; svena-by His own; eva- certainly; rathena-chariot; para-the opposite shore; prāpana- attainment; pūrvakam-previously; śrīmat-gopebhyaḥ-to the cowherd men; śrī-vṛndāvane-in Vṛndāvana; eva-certainly; pūrvam-previously; golokatayā-as Goloka Vṛndāvana; darśite-when revealed; tat-that; prakāśa-manifestation; viśeṣe-specific; eva-certainly; nigūḍham-concealed-; niveśaṇam-entrance; vaikunṭha-the spiritual world; avāptiḥ-attainment; iti-thus; arke-nearby; cet-if; madhu- honey; vindeta-one find; kim artham-why?; parvatam-to a mountain; vrajet-would one go; iti-thus; nyāyāt-from the adage; samīpa-of "nearby"; arthe-with the meaning; avyayam- always; arke-śabdaḥ-the word "arke"; na-did not; veda- understand; svām-their own; gatim-destination; bhraman- bewildered; iti-thus; vadatā-speaking; śrī-bhagavatā-by the Supreme Personality of Godhead; teṣāṃ-of them; gatitvena- about the destination; vibhāvitaḥ-manifested; asau-this; tasmāt-therefore; vṛndāvane-in Vṛndāvana; nigūḍha- concealed; praveśe-entrance; eva-certainly; samañjasaḥ- correctly; atra-here; vṛndāvana-in Vṛndāvana; nity- eternal; līlā-pastimes; vākya-descriptions; vṛndam-many; ca-also; adhikam-abundance; api-also; asti-there is; pramāṇam-evidence.

Someone may raise the objection: If previously (Śrīmad-Bhāgavatam Canto 10 Chapter 28) Lord Kṛṣṇa had shown the highest planet in the spiritual world (goloka) to the cowered men in Vṛndāvana, and thus revealed that the Vṛndāvana of this earth planet is in truth non-different from the Goloka Vṛndāvana in the spiritual world, then why did He take them to the Goloka Vṛndāvana in the spiritual world, if the earthly Vṛndāvana and the Goloka Vṛndāvana planet are actually identical? There is an adage "Why should one go to a mountain in search of honey, if honey is easily available nearby?" According to this understanding, therefore, there is no reason for Lord Kṛṣṇa to transfer the residents of Vṛndāvana to the Goloka planet, because they are actually already living there.

The answer to this objection follows: In the Tenth Canto, 28th Chapter of Śrīmad-Bhāgavatam, Lord Kṛṣṇa reveals His aprakāṭa (invisible to the eyes of ordinary conditioned souls) presence in Vṛndāvana. In the spiritual world (goloka), Lord Kṛṣṇa, His associates, and His pastimes are all aprakāṭa (invisible to the conditioned souls), whereas in the Lord's pastimes in the earthly Vṛndāvana, these are all prakāṭa (visible to the conditioned souls). Therefore when this passage says that the Lord traveled to Goloka Vṛndāvana with His associates, the primary understanding is that the Lord remained with them in His aprakāṭa (invisible to the conditioned souls) form. These aprakāṭa pastimes are known as the pastimes of Goloka Vṛndāvana, the highest planet in the spiritual world. Many scriptural passages confirm this explanation of the Lord's eternal pastimes in the Goloka Vṛndāvana planet.

Text 10

atha gadyānte dvāravatīm viveśa iti ca śālva-vadhārtham nirgataiḥ śrī-bhagavat-pratyāgamanam pratīkṣyamānair yādavaiḥ sahaiveti śrī-bhāgavatavād eva labhyate, tam vinā svayam gr̥ha-praveśānaucityāt. kṣaṇārdham menire 'rbhakāḥ ity ādivad alpa-kāla-bhāvanena vā.

atha-now; gadya-of the prose passage; ante-at the end; dvāravatīm-Dvāraka; viveśa-entered; iti-thus; ca-also; śālva-of Śālva; vadhā-killing; artham-for the purpose; nirgataiḥ-left; śrī-bhagavat-of the Supreme Personality of Godhead; pratyāgamanam-return; pratīkṣyamānaiḥ-waited; yādavaiḥ-the Yadus; saha-along with; eva-certainly; labhyate-is attained; tam-Him; vinā-without; svayam-personally; gr̥ha-homes; praveśa-entrance; anaucityā-because of impropriety; kṣaṇa-moment; ardham-half; menire- considered; arbhakāḥ-the boys; iti-thus; ādi-in the passage beginning; vat-just like; alpa-brief; kāla-time; bhāvanena-with the conception; vā-or.

The words "dvāravatīm viveśa" (and then the Lord entered Dvārakā) at the end of the prose passage from the Padma Purāṇa, Uttara-khanda (quoted in Anuccheda 176, Text 4) may be explained in the following way:

Lord Kṛṣṇa and the members of the Yadu dynasty left Dvārakā to kill Śālva. After Śālva was killed, the Yādavas waited for Lord Kṛṣṇa to return without Him. Therefore, after the killing of Śālva, Lord Kṛṣṇa entered Dvārakā, along with all the members of the Yadu dynasty. This description follows the account given in Śrīmad-Bhāgavatam. Although the Yādavas waited for two months for Lord Kṛṣṇa to return from Vṛndāvana, that two months seemed to them to be only a few moments. A similar contraction of time was experienced by the Vṛndāvana cowherd boys stolen by Lord Brahmā. This is described in the following words of Śrīmad-Bhāgavatam (10.14.43):

"Although they had been absent for an entire year, the cowherd boys thought that year to be as long as half a moment."

Text 11

tad evam punaḥ śrī-gokulāgamanābhiprāyeṇaiva śrī-vṛndāvana-nathopāsanā-mantre nihata-kāmsatvena tad-viśeṣaṇam dattam. yathā baudhāyanokte

govinda gopījana-vallabheśa
kāmsāsura-ghna tridaśendra-vandya ity ādi.

anyatra ca tatra

govinda gopījana-vallabheśa
vidhvasta-kāmsa ity ādi.

tat-therefore; evam-in this way; punaḥ-again; śrī-gokula-to Gokula; agamana-return; abhiprāyeṇa-with the meaning; eva-certainly; śrī-vṛndāvana-of Vṛndāvana; nātha-for the Lord; upāsanā-worship; mantre-in the mantra; nihata-kamsatvena-as the killer of Kāmsa; tat-of Him; viśeṣaṇam-description; dattam-is given; yathā-just as; baudhāyana-of the Baudhāyana; ukte-in the statement; govinda-O pleaser of the cows, land, and senses; gopījana-to the gopīs; vallabha-dear; īśa-O Supreme Controller; kāmsa- Kāmsa; asura-the demon; ghna-killer; tridaśa-of the demigods; indra-by the king (Indra); vandyā-worshipped; iti- thus; ādi-in the passage beginning; another places; ca-also; tatra-there; govinda-O Govinda; gopījana-to the gopīs; vallabha-dear; īśa-O Supreme controller; vidhvasta-kāmsa-O killer of Kāmsa; iti-thus; ādi-in the passage beginning.

That Lord Kṛṣṇa returned to Vṛndāvana after killing Kāmsa, Śālva, and Dantvakra is alluded to in many verses that describe the worship of Lord Kṛṣṇa as the master of Vṛndāvana, and the killer of Kāmsa. That both descriptions are found in the same verses confirms the explanation that Lord Kṛṣṇa returned to Vṛndāvana after killing Kāmsa. Examples of this may be found in the following statements of the Baudhāyana-śāstra:

"O Lord Govinda, O Supreme Personality of Godhead who is worshiped by Lord Indra, the king of the demigods, O Lord who killed Kāmsa, and who is very dear to the gopīs."

"O Lord Govinda, O Supreme Controller, O killer of Kāmsa, O Lord who is very dear to the gopīs."

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Volume Six

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Text 12

ittham eva punaḥ prāpty-abhiprāyeṇoktam

anusmarantyo mām nityam

acirān mām upaisyatha iti;

diṣṭyā yadāsīn mat-sneho

bhavatīnām mad-āpanaḥ iti;

ittham-thus; eva-certainly; punaḥ-again; prāpti- attainment; abhiprāyeṇa-by the intention; uktam-is spoken; anusmarantyaḥ-remembering; mām-Me; nityam-constantly; acirāt-quickly; mām-Me; upaisyatha-you will attain; diṣṭyā-by good fortune; yada-when; asīt-there was; mat- for Me; sneha-love; bhavatīnām-of you; mat-for Me; āpanaḥ-attainment; iti-thus.

When Lord Kṛṣṇa explained to the gopīs that they would again meet Him, this should be taken as a prediction of His return to Vṛndāvana. The following verses may be taken as examples of this prediction:

"My dear gopīs, by constantly remembering Me, you will quickly attain My association."*

-{ }Śrīmad-Bhāgavatam 10.47.36

"O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have attained My favor."*

-{ }Śrīmad-Bhāgavatam 10.82.44

Text 13

gopīnām sā gurur satīḥ iti ca.

gopīnām sah guruḥ gatiḥ it ca-also in the following verse from Śrīmad-Bhāgavatam (10 83.1)

athāunṛhya bhavavān
gopīnām sa gurur gatiḥ
yudhiṣṭhīram athāpṛcchat
sarvāms ca suhṛdo 'vyayaḥ.

That the gopīs were again to attain Lord Kṛṣṇa's association is also confirmed by the following statement of Śrīmad-Bhāgavatam (10 83.1):

"Lord Kṛṣṇa is the spiritual master and ultimate destination which was to be attained by the gopīs."*

Text 14

tathaiva kevalena hi bhāvena ity ādi padya-dvaya-kṛtena sādḥaka-cārīṇām
gopīnām prathama-tat-prāpti-prastavena nitya-preyasīnām api tan-mahā-
viyogānantara-prāptim tasya viyogasyātītatva-nirdeśād draḍhayati dvābhyām

tathā-in the same way; eva-certainly; kevalena hi bhāvena it ādi padya-dvaya-
kṛtena-by the following verses from Śrīmad-Bhāgavatam (11.12.7-8):

kevalena hi bhāvena
gopyo gāvo nagā mṛgāḥ
ye 'nye mūḍha-dhiyo nāgāḥ
siddhā mām iyur añjasā

sādḥaka-cārīṇām-elevated devotees; gopīnām-of the gopīs; prathama-first; tat-of Lord Kṛṣṇa; prāpti-attainment; prastavena-from the beginning nitya-eternally; preyasīnām- very dear; api-although; tat-from Lord Kṛṣṇa; mahā-great; viyoga-separation; anantara-after; prāptim-attainment; tasya-of this; viyogasya-separation; atītatva-passing over; nirdeśāt-from the description; draḍhayati-confirms; dvābhyām-by the following two verses (Śrīmad-Bhāgavatam 11.12.10-11).

Although the greatly elevated gopīs were extremely dear to Lord Kṛṣṇa from the very first time they met Him, they still were separated from Him for a certain time. Their reunion with Him and the end of their separation from Him is alluded to in

the following verses of Śrīmad-Bhāgavatam (11.12.8, 11.12.10, and 11.12.11):

"All the inhabitants of Vṛndāvana, including the gopīs, cows, unmoving creatures, the twin arjuna trees, animals, living entities with stunted consciousness, bushes and thickets and snakes like Kāliya all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me."***

Text 15

rāmeṇa sārdham mathurām praṇīte
śvāphalkinā mayy anurakta-cittāḥ
vigāḍha-bhāvena na me viyoga-
tīvrādhayo 'nyam dadṛśuḥ sukhāya

rāmeṇa-with Balarāma; sārdham-with; mathurām-to Mathurā City; praṇīte-when brought; śvāphalkinā-by Akrūra; mayi-Myself; anurakta-constantly attached; cittāḥ- those whose consciousness was; vigāḍha-extremely deep; bhāvena-by love; na-not; me-than Me; viyoga-separation; tīvra-intense; ādhayaḥ-mental distress, anxiety; anyam- other; dadṛśuḥ-they say; sukhāya-that could make them happy.

"The residents of Vṛndāvana headed by the gopīs were always completely attached to Me with deepest love. Thus when I, along with My brother Balarāma, was brought to Mathurā City by My uncle Akrūra, the residents of Vṛndāvana suffered extreme mental distress due to separation from Me, and could not find any other source of happiness in their lives."***

Text 16

tāḥ tāḥ kṣapāḥ preṣṭhatamena nītā
mayaiva vṛndāvana-gocareṇa
kṣaṇārdhavad tāḥ punar aṅga tāsām
hīnā mayā kalpa-samā babhūvuḥ

tāḥ tāḥ-all those; kṣapāḥ-nights; preṣṭhatamena- with the most dearly beloved; nītā-spent; mayi-with Me; eva-indeed; vṛndāvana-in Vṛndāvana; gocareṇa-who can be known in; kṣaṇa-a moment; ārdhavad-like half; tāḥ-those very nights; punar-again; aṅga-dear Uddhava; tāsām-for the gopīs; hīnāḥ-bereft; mayā-of Me; kalpa-a day of Brahmā (4,320,000,000 years); samāḥ-equal to; babhūvuḥ-became.

"Dear Uddhava, all of those nights which the gopīs spent with Me, their most

dearly beloved, in the land of Vṛndāvana, seemed to them to pass in less than a moment. Bereft of My association, however, those same nights appeared to the gopīs to drag on forever, as if each night were equal to a day of Brahmā."***

Text 17

atra vigāḍha-bhāvena viyoga-tīvrādhayaḥ satyo mattaḥ anyam nija-sakhyādikam
api na sukhāya dadṛśuḥ. tataś cādhunā tu sukhāya paśyantīti viyogo nāstīty arthah.
evam tās tāḥ kṣapā mayā hīnāḥ satyaḥ kalpa-samā babhūvuḥ. adhunā tu tāḍṛśyo na
bhavantīti nāsty eva viyoga ity arthaḥ.

atra-in this verse; vigāḍha-extremely deep; bhāvena-by love; viyoga-
separation; tīvra-intense; adhayaḥ-mental distress; datyaḥ-truth; mattaḥ-than
Me; anyam-other; nija- own; sakhya-friendship; adikam-beginning with; api-
even; na- not; sukhāya-that could make the happy; dadṛśuḥ-they saw; tataḥ-
therefore; ca-also; adhunā-at present; tu-but; sukhāya-for happiness; paśyanti-
they see; iti-thus; viyogaḥ-separation; na-not; asti-is; iti-thus; arthaḥ-the
meaning; evam-in this way; taḥ-tāḥ-all those; kṣapāḥ-nights; mayā-of Me;
hīnāḥ-bereft; satyaḥ-in truth; kalpa-a day of Brahma; samāḥ-equal to; babhūvuḥ-
became; adhunā-at present; tu-but; tāḍṛśyaḥ-like that; na-not; bhavanti-are; iti-
thus; na-not; asti-is; eva-certainly; viyogaḥ- separation; iti-thus; arthaḥ-the
meaning.

We may note that in these verses the verbs "dadṛśuḥ" (saw) and "babhūvuḥ"
(became) are in the past tense. Using the past-tense, these verses describe the
gopīs' unhappiness because of separation from Kṛṣṇa and their experiencing a
single night to be as long as a day of Brahmā because of Lord Kṛṣṇa's absence.
Because these activities are described in the past, we may conclude that they are no
longer happening at the time Lord Kṛṣṇa spoke these verses to Uddhava. At that
time the gopīs' separation from Lord Kṛṣṇa had ended, and they were continually
enjoying pastimes with Him in His aprakāṭa form.

Anuccheda 177

Text 1

tataś ca prakāṭāprakāṭayoḥ pṛthaktvāpratipattyai vā prakāṭa-bhāvam āpadya sva-
nāma-rūpayor eva tāḥ sthitā ity āha

tā nāvidan mayy anuśāṅga-baddha-
dhiyaḥ svam ātmānam adas tathedam

yathā samādhau munayo 'adhi-toye
nadyaḥ praviṣṭā iva nāma-rūpe

tataḥ-therefore; ca-also; prakāṣa-manifest; aprakāṣayoh-and of unmanifest pastimes; pṛthaktva- distinction; apratipattya-by non-acceptance; eva-certainly; aprakāṣa-unmanifested; bhāvam-nature; āpadya-attaining; sva-of His own; nāma-holy name; rūpayoh-and form; eva- certainly; tāḥ-the gopis; sthitāḥ-situated; iti-thus; āha-He says; tāḥ-they (the gopīs); na-not; avidan-were aware of; mayi-in Me; anuśaṅga-by intimate contact; baddha-bound up; dhiyaḥ-their consciousness; svam-their own; ātmānam-body or self; adaḥ-something remote; tathā-considering like that; idam-this which is most near; yathā-just as; samādhau-in yoga samādhi; munayaḥ-great sages; abdhī-of the ocean; toye- in the water; nadyaḥ-the rivers; praviṣṭāḥ-have entered; iva-like; nāma-names; rūpe-and forms.

The Lord's presence in His prakāṣa (visible to the conditioned souls) and aprakāṣa (invisible to the conditioned souls) forms is ultimately one. There is no real distinction between prakāṣa and aprakāṣa. Always engaged in ecstatic meditation on Lord Kṛṣṇa and perceiving Him in His aprakāṣa form, the gopīs forgot even about their own names and forms. This is described in the following verse of Śrīmad-Bhāgavatam (11.12.12) where Lord Kṛṣṇa says:

"My dear Uddhava, just as the great sages in yoga trance merge into self-realization like rivers merging into the ocean, and are thus not aware of material names and forms, similarly the gopīs of Vṛndāvana were so completely attached to Me within their minds that they could not think of their bodies, nor of this world, nor of their future lives. Their entire consciousness was simply bound up in Me."****

Text 2

tās tathā-bhūtā virahautkaṅṭhyātiśayenābhivyakta-durdhara-mahā-bhāvaḥ
satyaḥ, atha kadācit tāsām darśanārtham gate mayi labdhno yaḥ anuśaṅgaḥ mahā-
modana'bhāvābhivyakti-kārī punaḥ-samyogas tena baddho dhīr yāsām tathā-
bhūtaḥ satyaḥ svam mamatāspadam ātmānam ahaṅkārāspadam ca adaḥ aprakāṣa-
līlānugatavenābhimatam vā tathedam prakāṣa līlānugatavenābhimatam vā yathā
syāt tathā nāvidan kintu dvayor aikyenaivāvidur ity arthaḥ.

tāḥ-the gopis; tathā-bhūtāḥ-in that way; viraha-of separation; autkaṅṭhya-with anxiety; atiśayena-great; abhivyakta-manifested; durdhara-difficult to achieve; mahā-bhāvaḥ-ecstatic love; satyaḥ-truth; atha-now; kadācit-at certain times; tāsām-of them; darśana-seeing; artham-for the purpose; gate-gone; mayi-in Me; labdhaḥ-attained; yaḥ-which; anuśaṅgaḥ-contact; mahā-great; modana-bliss; bhāva- state; abhivyakti-kārī-manifesting; punaḥ-again; samyogaḥ-meeting; tena-by that; baddhaḥ-bound; bhīḥ-mind; yāsām-of whom; tathā-bhūtaḥ-in that

way; satyaḥ-uthfully; svam- own; mama-aspadam-concept of pssesiveness; ātmānam-self; ahaṅkāra-aspadam-concept of self; ca-also; adaḥ-from this; aprakaṭa-unmanifest; līla-pastimes; anugatatvena-following; abhimatam-considered; vā-or; tatha-in that way; idam-this prakāṭa-manifested; līla-pastimes; anugatatvena-following; abhimatam-considered; vā-or; yathā-just as; syāt-may be; tathā-in the smae way; na-not; avidan-understood; kintu- however; dvayoḥ-of the two; aikyena-as one; eva-certainly; aviduḥ-understood; iti-thus; arthaḥ-the meaning.

In this verse Lord Kṛṣṇa describes the gopīs' ecstatic love for Him in the mood of separation. Having gotten the blissful opportunity to again see Lord Kṛṣṇa and associate with Him, the gopīs became absorbed in continuously thinking of Him. This continuous thought of Lord Kṛṣṇa absorbed all their attention, and eventually they could no longer think of who they were or what their possessions or status was. They could not understand if they were only remembering Lord Kṛṣṇa (aprakaṭa) or whether Lord Kṛṣṇa was actually present before them (prakāṭa), they were so intently meditating upon Him.

Text 3

prakāṭāprakāṭatayā bhinnam prakāṣa-dvayam abhimāna-dvayam līla-dvayam cābhed enaivājānann iti vivakṣitam. tataś ca nāma ca rūpam ca tasmin tat-tan-nāma-rūpātmany aprakaṭa-prakāṣa-viśeṣe praviṣṭa iva" na tu praviṣṭaḥ, vastu-bhedād ity arthaḥ. nāma-rūpa iti samāhāraḥ.

prakāṭa-as manifested; aprakaṭatayā-and as unmanifested; bhinnam-different; prakāṣa-manifestations; dvayam-two; abhimāna-conceptions; dvayam-two; līla-pastimes; dvayam-two; ca-also; abhedena-with no difference; ajānan-not understanding; iti-thus; vivakṣitam-intended to be said; tataḥ-therefore; ca-also; nama-name ca-and; rūpan- form; ca-also; tasmin-in that; tat-tat-various nāma-names; rūpa-atmani-and forms; aprakaṭa-unmanifested; prakāṣa- appearance; viśeṣe-specific; praviṣṭaḥ-entered; iva-just as if; na-not; tu-but; praviṣṭaḥ-entered; vastu-of substance; bhedāt-because of difference; iti-thus; arthaḥ- the meaning; nāma-rūpaḥ-the word "nāma-rūpaḥ"; iti-thus; samaāhāraḥ-a dvandva-samahara-samasa.

The gopīs were unable to make any distinction between the names and forms (nāma-rūpe) in the Lord's prakāṭa and aprakaṭa pastimes. In both prakāṭa and aprakaṭa pastimes the Lord manifests the same form and His associates are also the same, He and His associates have the same names and forms, and the pastimes are also the same. Actually prakāṭa and aprakaṭa are the same, except that when the Lord and His pastimes are visible to the conditioned souls they are called prakāṭa, and when they are not seen by the conditioned souls, they are called aprakaṭa. We may also note in this connection that the phrase {sy 168}praviṣṭa iva" (as if they

had entered) indicates that the prakāṣa and aprakāṣa pastimes of the Lord did not merge together and become one series of pastimes. The prakāṣa and aprakāṣa pastimes were always identical, even from the very beginning, and therefore it is not possible for them to join together, for they never had been separate. For this reason, Lord Kṛṣṇa said "as if they had become one". We may also note that the word "nāma-rūpe" is a samāhāra-dvandva-samāsa (names and forms).

Text 4

tatra prakatāprakāṣa-līlā-gatayor-nāma-rūpayor abhede dr̥ṣṭāntaḥ yathā samādhau munayaḥ iti. samādhir atra śuddha-jivasyeti gamyam. tayor līlayor bheda-avedane dr̥ṣṭāntaḥ yathābdhi-toye nadyaḥ iti. yathā nadyaḥ pṛthivī-gatam abedhi-toya-gatam ca sva-sthitim bhedena na vindanti, kintubhayasyām api sthitau samudra-toyānugatāv evāviśanti, tathā mad-anuśaṅge sati prakāṣam aprakāṣam ca ca līlā-sthitim tāś ca bhedena na viduḥ, kintu mayy evāviviśur ity arthaḥ. dr̥ṣṭāntas tv ayam līlā-bheda-vedanāmśa eva, na tu sarva-vedanāmśe; lokavat tu līlā-kaivalyam itivat. tad evam prakatāprakāṣa-līlayor dvayor api tāsām sva-prāptau bhāva eva kāraṇam darśitam.

tatra-in this verse; prakāṣa-of manifest; aprakāṣa- and unmanifest; līlā-pastimes; gatayoḥ-gone; nāma-names; rūpayoḥ-and of forms; abhede-in nondistinction; dr̥ṣṭāntaḥ-example; yathā-just as; samādhau-in trance; munayaḥ-sages; iti-thus; samādhīḥ-trance; atra-here; śuddha-purified; jivasya-by the soul; iti-thus; gamyam- approachable; tayor-of the two; līlayoḥ-pastimes; bheda-difference; avedane-in the description; dr̥ṣṭāntaḥ-example; yathā-just as; abdhī-of the ocean; toye-in the waters; nadyaḥ-the rivers; iti-thus; yathā-just as; nadyaḥ-the rivers; pṛthivī-gatam-gone to the earth; abdhī-toya-the water of the ocean; gatam-gone; ca-also; sva-sthitim-own position; bhedena-with difference; na-do not; vindanti-find; kintu-however; ubhayasyām-in both; api-also; sthitau-situated; samudra-toya-anugatāu-in the water of the ocean; eva-certainly; aviśanti-enter; tathā-in the same way; mat-anuśaṅge-in My association; sati-when manifested; prakāṣam- manifest; aprakāṣa-unmanifest; ca-also; līlā-of pastimes; sthitim-situation; tāḥ-the gopis; bhedena-as different; na- did not; viduḥ-understand; kintu-however; mayi-in Me; eva- certainly; aviviśuḥ-entered; iti-thus; arthaḥ-the meaning; dr̥ṣṭāntaḥ-example; tu-but; ayam-this; līlā-of pastimes; bheda-difference; avedana-description; amśe-part; eva- certainly; na-not; tu-but; sarva-everything avedana- describing amśe-part; lokavat-just like ordinary living entities; tu-but; līlā-pastimes; kaivalyam-transcendental; itivat-just like; tat-therefore; evam-in this way; prakāṣa-of manifested; aprakāṣa-and unmanifested; līlayoḥ-pastimes; dvayoḥ-of the two; api-also; tāsām-of the gopis; sva-prāptau-in the attainment; bhāvaḥ-state; eva-certainly; kāraṇam-cause; darśitam-is revealed.

In order to explain that the names and forms of the Lord and His devotees are the same in both prakāṣa and aprakāṣa pastimes, Lord Kṛṣṇa gives the following

example: "yathā samādhau munayaḥ" (just as great sages in the yoga trance of nirvikalpa-samādhi merge into self-realization). In other words, the Lord explains that the names and forms of the prakāṣa and aprakāṣa pastimes are not different, just as the minds of the yogīs are not different from the object of their meditation.

Lord Kṛṣṇa then gives another example to explain that the prakāṣa and aprakāṣa pastimes are actually identical. The Lord says: "yathābdhi-toye nadyaḥ" (just as rivers merge into the ocean). This example may be taken to describe the prakāṣa and aprakāṣa pastimes. In other words, just as the water flowing in different places of a river is not different from the water at the river's mouth about to enter the ocean, in the same way the Lord's prakāṣa and aprakāṣa pastimes are non-different. In other words, because the gopīs were immersed in constant meditation upon Lord Kṛṣṇa, they perceived His presence directly, and for them there was no distinction of prakāṣa and aprakāṣa.

These examples of the yogīs' meditation and the rivers' entering the ocean should be taken as explaining the non-difference of the Lord's prakāṣa and aprakāṣa pastimes. They should not be taken to explain that all variety is meaningless, as the impersonalists would have it.

The Lord's pastimes are described in the following way in the Vedānta-sūtra (2.1.33):

"The activities of the Supreme Personality of Godhead may appear like those of an ordinary human being, but they are not so in actual fact. They are all transcendental pastimes, and not in any way like the fruitive actions of the conditioned souls."

In this way we have described the Lord's prakāṣa and aprakāṣa pastimes, and the gopīs' direct association with Lord Kṛṣṇa by continuously meditating upon Him in ecstatic love.

Anuccheda 178

Text 1

tataś cāprakāṣa-līlāyām praviṣṭa api yādṛśam tasya svarūpaṁ prāptas tad darśayann anyad apy anuvadati

mat-kāmā ramaṇam jāram
asvarūpa-vido 'balāḥ
brahma mām paramam prāpuḥ
saṅgāc chata-sahasraśaḥ

tataḥ-therefore; ca-also; aprakāṣa-unmanifested; līlāyām-in pastimes; praviṣṭaḥ-entered; api-although; yādṛśam-like which; tasya-His; svarūpam-original form; prāptaḥ-attained; tat-that; darśayan-revealing anyat- another; api-

even; anuvadati-repeats; mat-Me; kāmāḥ-those who desired; ramaṇam-a charming lover; jāram-the lover of another's wife; asvarūpa-vidaḥ-not knowing My actual situation; abalāḥ-women; brahma-the Absolute; mām-Me; paramam-supreme; prāpuḥ-they achieved; saṅgāt-by association; śata-sahasraśaḥ-by hundreds of thousands.

That the gopīs attained the direct association of Lord Kṛṣṇa in His original form by always meditating upon Him is confirmed in the following explanation spoken by Lord Kṛṣṇa (Śrīmad-Bhāgavatam 11.12.13):

"All those hundreds of thousands of gopīs were unaware of My actual position, understanding Me to be their most charming lover and ardently desiring Me in that way. Thus, intimately associating with Me, the gopīs attained Me, the Supreme Absolute Truth."***

Text 2

evam pūrvokta-rītyā ta abalā brahma prāpus tac ca paramam bhagavad-rūpam prāpuḥ. brahmaṇo hi pratiṣṭhāham ity ādeḥ.

evam-in this way; pūrva-precious; ukta-rītyā-by the statement; taḥ-they; abalāḥ-the gopīs; brahma-the Absolute Brahman; prāpuḥ-attained; tat-that; ca-also; paramam- supreme; bhagavat of the Personality of godhead; rūpan-the form; prāpuḥ-they attained; brahmaṇaḥ-of the Brahman; hi- certainly; pratiṣṭha-the basis; aham-I am; iti ādeḥ-from this passage (Śrīmad-Bhagavad-gīta 14.27).

We may note in this verse that the word "brahma" means "the Supreme Absolute Truth", which should be understood to mean the transcendental form of the Supreme Personality of Godhead. If one argues that the word "brahma" means the impersonal Brahman effulgence, still the word "brahma" means Lord Kṛṣṇa, for the Brahman effulgence is the emanation of the bodily rays of Lord Kṛṣṇa. This is confirmed in the following verse of Bhagavad-gītā (14.27), where Lord Kṛṣṇa says:

"I am the basis of the impersonal Brahman."

Therefore the phrase "brahma prāpuḥ" indicates that the gopīs attained the association of the Supreme Personality of Godhead, Lord Kṛṣṇa.

Text 3

tad evam sthite tāsām mad-amśa-bhūtānām nitya-priyānām saṅgād anya api

tadīnām eva gokula-bhājaḥ śata-sahasraśaḥ prāpuḥ. saṅgasya tat-prāpakatvaṁ ca jhaṭīti samāna-bhāva-janakatvāt. yathoktam etat pūrvam eva kevalena hi bhāvena gopyo gāvāḥ ity ādi. evaṁ gāvādiṣv api dvi-vidhatvaṁ gamyam.

tat-therefore; evam-in this way; sthite-situated; tāsām-of them; mat-amśa-bhūtānām-manifested from My transcendental potency; nitya-eternally; priyānām-dear associates; saṅgāt-from association; anyaḥ-others; api-also; tadānim-then; eva-certainly; gokulabhājaḥ-residents of Gokula; śata-in hundreds; sahasraśaḥ-and thousands; prāpuḥ-attained; saṅgasya-of association; tat-prāpakatvam- the cause of attainment; ca-also; jhaṭīti-at once; samāna- equal; bhāva-condition; janakatvāt-because of being the origin; yatha-just as; uktam-described; etat-this; pūrvam- previously; eva-certainly; kevalena-exclusively; hi-certainly; bhāvena-by love and devotion; gopyaḥ-the gopīs; gāvāḥ-and surabhi cows; iti-ādi-in the passage beginning (Śrīmad-Bhagavatam); evam-in this way; gāva-diṣu-among the surabhi cows and other residents of Gokula; api-also; dvi-vidhatvam-two divisions; gamyam-may be understood.

Some of the gopīs were intimate eternal associates of Lord Kṛṣṇa and manifestations of His internal potency, whereas many hundreds and thousands of other gopīs and residents of Gokula were pure devotees who were being elevated to that position from the status of conditioned souls. This second group is described in the following words (Śrīmad-Bhāgavatam 11.12.8):

"It is only by pure love and devotion for Lord Kṛṣṇa that the gopīs, surabhi cows, and other residents of Vraja were able to attain His association."***

In this way we may understand that the residents of Gokula were divided into these two groups.

Text 4

kim ākhyam prāpus tatrāha mām kṛṣṇākhyam eva, narākṛti param brahma iti purāṇa-vacanāt, yo 'vatārāṇām madhye śreṣṭho 'vatāraḥ ko bhavitā katham asyāvatārasya brahmatā bhavatīti tāpanībhyaś ca.

kim-what?; ākhyam-name; prāpuḥ-attained; tatra-in this connection; aha-He says; mām-Me; kṛṣṇa-ākhyam-named Kṛṣṇa; eva-certainly; nara-human; akṛti-from; pram-the supreme; brahma-Absolute Truth; iti-thus; purāṇa-of the Śrīmad-Bhāgavatam (7.); vacanāt-from the statement; yaḥ-who; avatārāṇām-of the incarnations of Godhead; madhye-in the midst; śreṣṭhaḥ-the best; avatāraḥ-incarnation; kaḥ-who?; bhavitā-will be; katham-how is it?; asy-of this; avatārasya-incarnation; brahmatā-greatness; bhavati-is; iti-thus; tāpanībhyaḥ-from the Gopala-tapani Upaniṣad; ca-also.

Someone may ask what is the name of this "brahma" attained by the gopīs. The Lord answers the question when He says " māṁ kṛṣṇākhyam eva" (I am the Supreme Brahman, and My name is Kṛṣṇa).

Lord Kṛṣṇa is the Supreme Brahman, the Supreme Personality of Godhead. This is confirmed by all Vedic literatures. For example the Śrīmad-Bhāgavatam says:

"The Absolute Truth has a humanlike form."

In the Gopāla-tāpanī Upaniṣad the question is asked:

"Of all the features and forms of the Absolute Truth, what is His ultimate feature and original form?"

To this question the following answer is given:

"Lord Kṛṣṇa is the ultimate feature and the original form of the Absolute."

Therefore, when it is described that the gopīs attained the Brahman, it does not mean that they attained something impersonal. Rather, it means that they attained the association of the Supreme Person, Lord Kṛṣṇa.

Text 5

kīdṛṣa-sambandham tvāṁ prāpus tatrāha ramaṇam jāram iti. ramaṇaḥ patir nandana śabdavad yaugikatva-badhāt. yathā mitrā-putro mitrā-nandana evocyate, na tu mitrā-patiḥ. mitrā-patir api mitrā-ramaṇa evocyate, na tu mitrā-putra iti. tataś cāyam arthaḥ.

kīdṛṣa-what kind; sambandham-of relationship; tvāṁ- with You; prāpuḥ-they attained; tatra-in this connection; aha-He says; ramaṇam-charming lover; jāram-the lover of another's wife; iti thus; ramaṇaḥ-the word "ramana"; patiḥ- means "husband" or "lover"; nandana-śabdavat-like the word "nandana (son)" yaugika-badhāt-because of improper usage; yathā-just as; mitra-of Mitra; putraḥ-the son; mitra-nandanaḥ-"mitra-nandana"; eva-certainly; ucyate-is said; na- not; tu-but; mitra-patiḥ-"mitra-pati"; mitra-of Mitra; patiḥ-the husband or lover; api-although; mitra-ramaṇaḥ-"mitra- ramana"; eva-certainly; ucyate-is said; na-not; tu-but; mitra-putraḥ-"mitra-putra"; tataḥ-from this; ayam-this; arthaḥ-is the meaning.

One may ask: What relationship did the gopīs have with Lord Kṛṣṇa?

The answer to this question is found in the words {sy 168}ramaṇam jāram" (Lord Kṛṣṇa was the gopīs' lover). We may carefully note the distinction between the words "ramaṇa" (lover) and "nandana" (son). For example, when we say "mitrā-ramaṇa", we mean "Mitrā's lover or husband", and when we say "mitrā-nandana" we mean {sy 168}Mitrā's son".

Text 6

yathā bhīsmam udāra-darśaṇīyaṁ kataṁ karotīty atra kriyā khalu viśeṣasya kṛtiṁ pratyayayanti viśeṣaṇānām api pratyayayati, kataṁ karoti taṁ ca bhīsmam ity ādi rītyā, tathātrāpi prāptaṁ brahma prāpus tac ca paramaṁ bhagavad-rūpaṁ tac ca mām śrī-kṛṣṇākhyam svayaṁ bhagavad-rūpaṁ ity ādi rītyā.

yathā-just as; bhīsmam-fearful; udāra-expanded; darśaṇīyam-visible; katam-the adjective "kata"; karoti-does iti-thus; atra-here; kriyā-activity; khalu-certainly; viśeṣasya-of the specific word; kṛtiṁ-action; pratyayayanti-explain; viśeṣaṇānām-of the adjectives; api-also; pratyayayati-explains; katham-how is it; karoti-he does; taṁ- that; ca-also; bhīsmam iti ādi-beginning with the word "bhīśma"; rītyā-according to the context; tatha-in that way; atra-here; api-also; praptaṁ-attained; brahma-the Supreme; prāpuḥ-they attained; tat-that; ca-also; parama- transcendental; bhagavat-of the Personality of Godhead; rūpaṁ- form; tat-that; ca-also; mām-Me; śrī-kṛṣṇa-akhyam-named Śrī Kṛṣṇa; svayaṁ-personally; bhagavat-of the Personality of Godhead; rūpaṁ-the form- iti-thus; ādi-beginning with; rītyā according to the context.

We may understand that the word "brahma" in this verse refers to the personal form of Śrī Kṛṣṇa, the Supreme Personality of Godhead, by studying the context of the word. In this context to interpret the word "brahma" to mean the impersonal Brahman effulgence would be inappropriate. The word must mean Lord Kṛṣṇa here. The appropriate meaning of a word may be seen by the context in which it is used. For example, the word {sy 168}kata" may mean "fearful," "expanded", {sy 168}visible", or "beautiful". The only way to determine the proper meaning in a particular sentence is obviously to study the context in which the word is used. In the context of this verse the word "brahma" clearly refers to Lord Kṛṣṇa.

Text 7

kintu jāraṁ ity ukteḥ eva ramaṇa-viśeṣatve labdhe ramaṇa-padam adhikam syād ity akṣarādhikyena rthādhikyam iti nyāyād adhikārtham eva bodhayati. tatra cādhika-padasyaivārthaḥ paryavasyatīti prayatne nopadanāj jāratvaṁ ca pratītika-mātram.

kintu-however; jāraṁ iti-the word "jara"; ukteḥ-vrom the word; eva-certainly; ramaṇa-of "ramana"; viśeṣatve-as a figure of speech; labdhe-attained; ramaṇa-padam-the word "ramaṇa"; adhikam-specific; syāt-is; iti-thus; akṣara-of the letters; adhikeyena-more than; artha-the ordinary meaning; adhikeyam-exceeding; iti-thus; nyāyāt-from the nyaya-sastra; adhika-expanded; artham-meaning; eva-certainly; bodhayati- teaches; tatra-there; ca-also; adhika-expanded; padasya-of

the word; eva-certainly; arthaḥ-meaning; prayavasyati-is determined; iti-thus; prayatne-with great endeavor; na-not; upadanāt-as a figure of speech; jāratvam-as a paramour; ca- also; pratītika-an imagination; mātram-only.

In this verse the word "jāra" (paramour) should be understood to mean "husband". The word "jāra" here is a playful figure of speech (as described in the nyāya-śāstra), and does not exactly convey the simple face-value of the word. Actually Lord Kṛṣṇa was the eternal husband of the gopīs, and they had no other lover or husband other than Lord Kṛṣṇa. The idea that the gopīs had other husbands and that Lord Kṛṣṇa was their paramour was an illusion existing only in the gopīs' imagination. They considered Lord Kṛṣṇa their paramour, although in fact He was their husband.

Text 8

gopīnām tat-patīnām ca ity ādeḥ kintu sādharanīṣv api para-brahmaṇaḥ sarvāmśitvāt sarva-pātrtvāc ca patitvam eva.

gopīnām-of the gopīs; iti ādeḥ-in the passage beginning with these words; kintu-however; sādharanīṣu-among women in general; api-also; para-brahmaṇaḥ-of the Supreme Personality of Godhead; sarva-amśitvāt-because of being the original source of all emanations; sarva-pātrtvāt-because of being the ultimate protector of all living entities; ca-also; patitvam-the lord and husband; eva-certainly.

That Lord Kṛṣṇa is the eternal husband of the gopīs is confirmed in the following statement of Śrīmad-Bhāgavatam (10.33.35):

gopīnām tat-patīnām ca

"Lord Kṛṣṇa was the gopīs' husband."

It also may be understood that because Lord Kṛṣṇa is the Supreme Personality of Godhead, the ultimate source of all emanations, and the supreme protector of all living entities, He is the natural master of all living entities and the natural husband of all women. For these reasons, therefore, it is appropriate to say that Lord Kṛṣṇa is the husband of the gopīs (and not their paramour).

Text 9

tathoktam piṅgalayā ātmanā ramaṇena vai iti, reme 'nena yathā ramā iti

tatha-in the same way; uktam-spoken; piṅgalayā-by Piṅgalā; ātamanā-ramaṇena vai iti-the Śrīmad-Bhāgavatam (11.8.39):

santuṣṭā śraddadhaty etad
yathā lābhena jīvati
viharāmy amuaivāham
ātmanā ramaṇena vai;

reme anena yathā ramā iti- Śrīmad-Bhāgavatam (11.8.34):

suhṛt preṣṭhatamo nātha
ātmā cāyam śarīriṇām
tam vikrīyātmanaivāham
rame 'nena yathā ramā.

That Lord Kṛṣṇa is the ultimate master and husband of all living entities is described by Piṅgalā in the following words (Śrīmad-Bhāgavatam 11.8.34 and 39):

"I am now completely satisfied and I have full faith in the Lord's mercy. Therefore I will maintain myself with whatever comes of its own accord. I shall enjoy life only with the Lord as my husband because He is the real source of love and happiness."***

"The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone's well-wisher and Lord. He is the supreme Soul situated in everyone's heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just as Lakṣmī-devī."***

Text 10

lakṣmī-devyā ca

sa vai patiḥ syād akutobhayaḥ svayam
samantataḥ pāti bhayāturam janam

lakṣmī-devyā-by Lakṣmī-devī; ca-also; saḥ-he; vai-indeed; patiḥ-a husband; syāt-would be; akutah-bhayah.-who is not fearful of anyone; svayam-self-sufficient; saman-tataḥ-entirely; pāti-maintains; bhaya-āturam-who is very afraid; janam-a person;

Śrīmatī Lakṣmī-devī also confirms that Lord Kṛṣṇa is the ultimate husband of

all living entities (Śrīmad-Bhāgavatam 5.18.20):

"He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You."*

Text 11

tasmāt pūrvam yaṁ jāratvena pratītam prāpuḥ, paścān nija-rūpam eva taṁ
prāpur iti. tathā jāram ity evokte paryavasitam na siddhyed iti ramaṇam ity ucyate.
ramaṇam ity evokte bhagavattvaṁ śrī-kṛṣṇa-rūpatvaṁ ca na siddhyati, mām ity
evokte brahmatvaṁ bhagavattvaṁ ca pramānantara-sākaṅkṣaṁ bhavatīti sāksād
eva tat tad ucyate.

tasmāt-therefore; pūrvam-at first; yaṁ-whom; jāratvena-as lover; pratītam-
believed; prāpuḥ-they attained; paścāt-afterwards; nija-His own; rūpam-form;
eva-certainly; taṁ-Him; prāpuḥ-attained; iti-thus; tathā-in the same way; jāram-
paramour; iti-thus; eva-certainly; ukte- in the statement; paryavasitam-
determined; na-not; siddhyet-is established; iti-thus; ramaṇam-husband; iti-
thus; ucyate-is said; ramaṇam-husband; iti-thus; eva-certainly; ukte-in the
statement; bhagavattvaṁ-as the Supreme Personality of Godhead; śrī-kṛṣṇa-
rūpatvaṁ- in the form of Śrī Kṛṣṇa; ca- also; na-not; siddhyati-is completed;
mām-Me; iti-thus; eva-certainly; ukte-in the statement; brahmatvaṁ-as the
Supreme Brahman; bhagavattvaṁ-as the supremely opulent Personality of
Godhead; ca-also; pramāna-evidence; antara-without; sa-with; akaṅkṣam-the
word necessary to complete the meaning; bhavati- is; iti-thus; sāksāt-directly;
eva-certainly; tat tat-in various ways; ucyate-is said.

In this verse (Śrīmad-Bhāgavatam 11.12.13, quoted in Anuccheda 178, Text 1) Śrī Kṛṣṇa is described in different ways. First He is described as the gopīs' paramour (jāram), and then as the gopīs' husband (ramaṇam). These descriptions are then superseded by the description of Him as the supremely opulent Personality of Godhead. It should be understood that the conception of Lord Kṛṣṇa as the gopīs' paramour is corrected by the description of Him as the gopīs' husband. This description also is corrected by the description of Him as the Supreme Personality of Godhead.

Text 12

pūrva-pratītatvāt ramaṇa-padenāpi jāratvam eva pratīyeteti tan-nirasārtham tat-

tad-anuvādaś cāvaśyam kāryaḥ. brahma mām paramam ity eṣu pādeṣu paṭha-kramasyāvivakṣitatvāj jāra-bhāvasya ca pūrvatvād arthika eva kramo labhyate. eṣa eva ca sarvatra balīyān. tato na viparyayenārthaś ca kāryaḥ. kim cāprāpte hi śāstram artha-vad iti nyāyena, dadhna juhōtīty ādi-vad aprāpte ramaṇa pada eva tātparyam, na tu pūrva-pūrva-prāpte brahmādi-jāra-paryānte.

pūrva-previous; pratītatvāt-from the conception; ramaṇa-padena-by the word "ramaṇa"; api-also; jāratavam-the state of being a paramour; eva-certainly; pratiyeta-may be accepted; iti-thus; tat-of that; nirasa-refutation; artham- for the purpose; tat-tat-various; anuvādaḥ-explanations; ca- also; avaśyam-inevitably; kāryaḥ-should be done; brahma- Supreme Brahman; mām-Me; paramam-absolute; iti-thus; eṣu-in these; pādeṣu-words; paṭha-kramasya-of the sequence of words; avivakṣitatvāt-because of not being the actual intention of the speaker; jāra-of a paramour; bhāvasya-of the condition; ca-also; pūrvatvāt-because of being placed before; arthikaḥ-according to the meaning; eva-certainly; kramaḥ- sequence; labhyate-is obtained; eṣaḥ-this; eva-certainly; ca-also; sarvatra-in all conditions; balīyān-the most convincing interpretation; tataḥ-therefore; na-not; viparyayena-opposite; arthaḥ-meaning; ca-also; kāryaḥ-should be accepted; kim ca-furthermore; aprāpte-not attained; hi-certainly; artha-vat-with meaning; iti-thus; nyāyena-by the example dadhna-with yogurt; juhōti-he offers sacrifice; ādi-beginning with; vat-just as; aprāpte-not attained; ramaṇa-pade-in the word "ramaṇa" eva-certainly; tātparyan- explanation; na-not; tu-but; pūrva-pūrva-previous; prāpte-attained; brahma-the Supreme Brahman; adi-beginning with; jāra-with the description of the paramour; paryānte-as the conclusion;

In this verse three conceptions of Lord Kṛṣṇa are presented, each one correcting the preceding one. The idea that Lord Kṛṣṇa is the gopīs' paramour is superseded by the description of Him as their husband. That description is also superseded by the description of Him as the Supreme Personality of Godhead. Although the word "ramaṇa" precedes the word "jāra" in this verse, it should be understood to be before it in the sequence of ideas (which is more important than the mere sequence of words). This is described in the following statement of the nyāya-śāstra:

"The Vedic literatures should be understood according to their context."

An example may be seen in the interpretation of the Vedic statement beginning with the words "dadhnā juhōti".

Text 13

nandagopa-sutaṁ devī
patim me kuru te namaḥ

iti kṛta-japānām kumārīnām tu pati-bhavanā-pūrteti cet tarhi tāsām anavadya-
bhāvānām saṅkalpa-siddhir eva śrī-bhagavatā sutarām karyā.

nanda-gopa-of Nanda Maharaja; sutam-the son; devi-goddess Katyayani;
patim-husband; me-my; kuru-please make; te-unto you; namaḥ-I offer my
respectful obeisances; iti-thus; kṛta-japānām-offering prayers; kumārīnām-of the
young girls; tu-also; pati-bhavanā-pūrta-with the conception as husband; iti-
thus; cet-if; tarhi-then; tāsām-of them; anavadya-bhāvānām-without any fault;
saṅkalpa-of the desire; siddhiḥ-attainment; eva-certainly; śrī-bhagavatā-by the
Supreme Personality of Godhead; sutarām-nicely; karyā-should be done.

We may also note that the unmarried gopīs prayed to goddess Katyāyanī to
have Lord Kṛṣṇa as their husband. Their prayers are recorded in the following
words of Śrīmad-Bhāgavatam (10.22.2):

"The unmarried girls used to pray with great devotion to the goddess
Katyāyanī, addressing her as follows: O goddess please be kind to us, and arrange
for our marriage with the son of Nanda Mahārāja, Kṛṣṇa."*

It should be understood that Lord Kṛṣṇa is very inclined to fulfill this desire of
the pure-hearted gopīs. There is no reason for us to assume that He did not.

Text 14

tatraiva ca svayam aṅgī-kṛtam yatābalāḥ ity ādau. siddhāḥ iti. mayā iti ca.

tatra-in this connection; ca-also; svayam-personally; aṅgī-kṛtam-accepted;
yavatābalāḥ iti ādau siddhāḥ iti mayā iti ca-in the following vers from the Śrīmad-
Bhāgavatam (10.22.21):

yatābalā vrajaṁ siddhā
mayemā raṁsyatha kṣapāḥ
yad uddīśya vratam idaṁ
cerur aryārcanaṁ satīḥ.

Lord Kṛṣṇa personally fulfilled the gopīs' wish, and He accepted them in the
following words (Śrīmad-Bhāgavatam 10.22.21):

"My dear gopīs, your desire to have Me as your husband will be fulfilled
because with this desire you have worshiped goddess Katyāyanī. I promise you
that during the next autumn season you shall be able to meet with Me, and you
shall enjoy Me as your husband."*

Text 15

sarvatra paryavasāna-nirūpa-draveṣṭa-prāptir eva khalu siddhānta-rasa-śāstrayor sammatā. pracīnair adhunikaiḥ ca laukikālaukika-varṇakaiḥ kavibhis tathavopakhyāyate. śrīmad-asmad-upajīvyā-carāṇair api lalita-mādhave tathaiva samarpitam. śrī-bhagavatā ca yat tv ahaṁ bhavatīnām vai ity ādinā yā mayā krīḍitā rātryām ity ādy-antena tathavābhīpretam. jāra-bhāva-mayaḥ. saṅgamaś ca sadaiva sopadravas tasmād asau paryavasāna-puruṣārthatve tat-tac-chāstra-sammato na syāt.

sarvatra-everywhere; paryavasāna-conclusion; nirūpa- drava-iṣṭa-their worshipping Lord Kṛṣṇa; prāptiḥ- attainment; eva-certainly; khalu-indeed; siddhānta-of the siddhanta; rasa-and rasa; śāstrayor-sastras; sammatā-concluded; pracīnaiḥ-former; adhunikaiḥ-and present; laukika- appearing like those of an ordinary human being; alukika- appearing very extraordinary; varṇakaiḥ-describing; kavibhiḥ- by poets and philosophers; tatha-in that way; eva-certainly; upakhyāyāte-is described; śrīmat-full of all glory and opulence; asmat-my; upajīvyā-life and soul; carāṇaiḥ-by the lotus feet; api-also; lalita-mādhave-in the play Lalita-Mādhava; tatha-in the same way; eva-certainly; samarpitam- placed; śrī-bhagavatā-by the Supreme Personality of Godhead; ca-also; yat tu ahaṁ bhavatīnām vai iti ādinā- beginning with Śrīmad-Bhāgavatam (10.47.34); yā mayā krīḍitā rātryām iti ādi-antena-and concluding with Śrīmad-Bhāgavatam (10.47.37);

The original verses are given below:

yat tv ahaṁ bhavatīnām vai
dūre vārte priyo drśam
manasaḥ sannikārsārtham
mad-anudhyāna-kāmyāyā

yathā dūre-care preṣṭhe
mana āviśya vartate
strīṇām ca na tathā cetah
sannikṛṣṭe 'kṣi-gocare

mayy aveśya manaḥ kṛṣṇe
vimuktāśeṣa-vṛtti yat
anusmarantyo mām nityam
acirān mām upeśyatha

yā mayā krīḍatā rātryām
vane 'smin vraja āsthitaḥ
alabdha-rasaḥ kalyāṇyo
māpur mad-vīrya-cintayā

tathā-in that way; abhipretam-intended; jāra-bhāva-mayaḥ- the conception that Lord Kṛṣṇa is the paramour of the gopīs; saṅgamaḥ-connection; ca-also; sadā-always; eva-certainly; sa-upadravaḥ-fought with calamity; tasmāt-therefore; asau- this; paryavasāna-puruṣa-arthatve-in the conclusive description of the Supreme Personality of Godhead; tat-tat-the various; sāstra-of the Vedic literatures; sammataḥ-concluded; na-not; syāt-is.

That Lord Kṛṣṇa returned to Vṛndāvana, and that He was the actual husband of the gopīs is confirmed by all siddhānta-śāstras and rasa-śāstras, and by all philosophers and poets, ancient and contemporary, engaged in describing the Supreme Lord's pastimes, which are sometimes like the activities of an ordinary human being, and sometimes are extraordinary and superhuman. These conclusions are also confirmed in the Lalita-Mādhava-nāṭaka by Śrīla Rūpa Gosvāmī, whose lotus feet are my life and soul, and they are also confirmed by the Supreme Personality of Godhead Himself in the following words (Śrīmad-Bhāgavatam 10.47.34-37):

"My dear gopīs, although you were accustomed to love Me from the very beginning of your lives, in order to increase your superexcellent love for Me, I have purposely separated Myself from you. I have done this so that you may be in constant meditation on Me.*

"When a woman's beloved is away, she thinks of him meditatively, and he is present before her. In fact, she is more conscious of him than when he was actually present. In the same way you have become more conscious of Me in this condition of separation than when I was directly present before you.*

"My dear gopīs, because you constantly think of Me without thinking of anything else, or ever forgetting Me, You will quickly attain Me.*

"My dear gopīs, when I performed the rāsa dance with you in the evening of the śarat season in this forest of Vṛndāvana, some fortunate gopīs were forcibly prevented from going to see Me. These gopīs immediately left their bodies and quickly attained My eternal association by constantly thinking of My transcendental glories. In this way they quickly attained Me by thinking of Me."*

From this we may understand that the conception that Lord Kṛṣṇa is the gopīs' paramour is fraught with danger and calamity. Such a conclusion is not correct and it is not supported by the evidence of Vedic literature.

Text 16

tathā para-koṭi-saṅkhyānām nija-pādābja-dalair ity ādi yugale

kuja-gatiṁ gamitā na vidāmaḥ
kaśmalena kavaram vasaṁ vā

iti cety ādi-rītīnām udbhāṭa-mahā-bhavanām tāsām vraje bhāva-saṅgopānām

pūrvam api duṣkaram āsīt.

tathā-in the same way; para-koṭi-saṅkhyānām-of millions; nija-own; pāda-feet; abja-lotus; dalaiḥ-with petal; iti-thus; ādi-in the passage beginning; yugale-in the two verses Śrīmad-Bhāgavatam (10.35.16-17):

nija-pādābja-dalair dhvaja-vajra-
nirajāṅkuṣa-vicitra-lalāmaiḥ
vraja-bhuvāḥ samayan khura-todaṁ
varsma-dhūrya-gatir īrita-veṇuḥ

vrajati tena vyaṁ sa-vilāsa-
vikṣaṇārpita-mano-bhava-vegaḥ
kuja-gatiṁ gamitā na vidāmaḥ
kaṣmalena kavaraṁ vasaṁ vā

iti-thus; ca-also; iti-thus; ādi-rītīnām-of this passage; udbhāṭa-exalted; mahā-bhavanam-ecstatic love; tāsām-of the gopīs; vraje-in Vrajabhūmi; bhāva-of ecstatic love; saṅgopānām-hiding; pūrvam-formerly; api-although; duṣkaram-difficult; āsīt-was.

When Lord Kṛṣṇa was enjoying His prakāṣa pastimes in Vrajabhūmi, it was very difficult for the millions of gopīs to conceal the great ecstatic love they felt for Him. This is described in the following verses of Śrīmad-Bhāgavatam (10.35.16-17):

"Another gopī said: My dear friend, when Kṛṣṇa returns home with His cows, the footprint of the soles of His feet-{}with flag, thunderbolt, trident, and lotus flower-{}relieves the pain the earth feels when the cows traverse it. He walks in a stride which is so attractive, and He carries His flute. Just by looking at Him we become lusty to enjoy His company. At that time, our movements cease. We become just like trees and stand perfectly still. We even forget what we look like."*

Text 17

mahā-virahe tu jātā

nivarayāmaḥ samupetya madhavam
kin no 'kariśayn kula-vṛddha-bandhavaḥ iti.

mahā-virahe-in ecstatic love felt in separation; tu-also; jātā-produced; nivarayāmaḥ-let us ward off; samupetya- having met; mādham-Lord Kṛṣṇa; kim-what?; naḥ-to us; akariśyan-might do; kula-vṛddha-bandhavaḥ-our elders.

iti- thus.

As Lord Kṛṣṇa was departing for Mathurā, the gopīs found it very difficult to conceal their ecstatic love for Him. This is described in the following statement of Śrīmad-Bhāgavatam (10.39.26):

"The gopīs prayed to the demigods to create some natural disturbance, such as a hurricane, storm or heavy rainfall, so that Kṛṣṇa could not go to Mathurā. They then began to consider: `Despite our elderly parents and guardians, we shall personally stop Kṛṣṇa from going Mathurā. We have no other alternative than to take this direct action. Everyone has gone against us to take away Kṛṣṇa from our sight. Without Him we cannot live for a moment.'"*

Text 18

visṛjya lajjām ruruduḥ sma su-svaram
govinda dāmodara mādhaveti ca iti.

visṛjya-abandoning; lajjām-shame; ruruduḥ sma-they cried; su-svaram-in sweet voices; govinda-O Govinda; dāmodara-O Dāmodara; mādhave-O Mādhava; iti-thus; ca-also; iti- thus.

The gopīs' anxiety at Lord Kṛṣṇa's departure from Vṛndāvana is also described in the following verse (Śrīmad-Bhāgavatam 10.39.29):

"The gopīs became more and more griefstricken at Kṛṣṇa's leaving Vṛndāvana. They could not check their minds, and they began to cry loudly, calling the different names of Kṛṣṇa, `O dear Dāmodara! Dear Mādhava!'"*

Text 19

tā man-manaskā mat-prāṇā
mad-arthe tyakta-daiḥikāḥ iti.

tān-they; mat-upon Me; manaskaḥ-with minds fixed; mat-prāṇāḥ-their lives dedicated to Me; mat-arthe-for My sake; tyaka-abandoned; daiḥikāḥ-all worldly obligations; iti-thus; (the verse concludes: mam eva dayitam prestham atmanam manasa gatah).

Lord Kṛṣṇa described the gopīs' great love for Him in the following words (Śrīmad-Bhāgavatam 10.46.4):

"The gopīs are always absorbed in thoughts of Me. They have dedicated body, desire, life and soul and to Me. I am anxious not only for gopīs, but for anyone who sacrifices society, friendship, love and personal comforts for Me. It is My duty to protect such exalted devotees. The gopīs are the most dear. They are always thinking of Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me. They are keeping alive simply by thinking that I am returning to them very soon."*

Text 20

kṛṣṇa-dūte samāyāte
uddhave tyakta-lauikikāḥ iti,
gata-hriyāḥ iti.

kṛṣṇa-dūte-when the messenger of Lord Kṛṣṇa; samāyāte-arrived; uddhave-Uddhava; tyakta-gopīs abandoned; lauikikāḥ-all their ordinary duties; iti-thus; -gata-gone; hriyāḥ-shame; -the entire passage Śrīmad-Bhāgavatam (10.47.9-10):

iti gopyo hi govinde
gata-vāk-kāya-mānasāḥ
kṛṣṇa-dūte samāyāte
uddhave tyakta-lauikikāḥ

gāyantyaḥ priya-karmāṇi
rudyantyaś ca gata-hriyāḥ
tasya saṁsmṛtay saṁsmṛtya
yāni kaiśora-bālyayoḥ.

The gopīs' great love for Lord Kṛṣṇa in separation from Him is also described in the following words (Śrīmad-Bhāgavatam 10.47.9-10):

"Uddhava understood that gopīs of Vṛndāvana were all simply absorbed in the thought of Kṛṣṇa and His childhood activities. While talking about Kṛṣṇa with Uddhava, they forgot all about their household business. They even forgot about themselves as their interest in Kṛṣṇa increased more and more."*

Text 21

kācin madhukaram dṛṣṭvā iti.

kācit madhukaram kṛṣṭvā iti- Śrīmad-Bhāgavatam (10.47.11):

kācin madhukaram dṛṣṭvā
dhyāyanti priya-saṅgamam
priya-prasthāpitaṁ dūtaṁ
kalpayitvedam abravīt.

The ecstatic love of gopīs in separation from Lord Kṛṣṇa is also described in the passage narrating Śrīmatī Rādhārāṇī's taking a bumble-bee as Lord Kṛṣṇa's messenger. This passage begins with the following verse (Śrīmad-Bhāgavatam 10.47.11):

"One of gopīs, namely Śrīmatī Rādhārāṇī, was so much absorbed in thoughts of Kṛṣṇa by dint of Her personal touch with Him that She actually began to talk with a bumblebee, which was flying there and trying to touch Her lotus feet. While another gopī was talking with Kṛṣṇa's messenger Uddhava, Śrīmatī Rādhārāṇī took that bumblebee to be a messenger from Kṛṣṇa and began to talk with it as follows: "Bumblebee, you are accustomed to drinking honey from the flowers, and therefore you have preferred to be a messenger of Kṛṣṇa, who is of the same nature as you."*

Text 22

yā dustyajam svajanam ārya-patham ca hitvā iti.

yā dustyajam svajanam ārya-patham ca hitvā iti-in Śrīmad-Bhāgavatam (10.47.54):

āsām aho caraṇa-ruṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam svajam ārya-patham ca hitvā
bhejur mukunda-padaviṁ śrutibhir vimṛgyām.

Uddhava glorifies the exalted status of gopīs in the following words (Śrīmad-Bhāgavatam 10.47.54):

"The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana because the gopīs trample them and bless them with the dust of their lotus feet."*

Text 23

gopyo hasantyaḥ papracchu
rāma-sandarśanāḍṛtāḥ iti.

gopyah hasantya papracchdh rāma-sandarśana-adṛtāḥ iti-in Śrīmad-Bhāgavatam (10.65.9):

gopyo hasantyaḥ papracchu
rāma-sandarśanāḍṛtāḥ
kvacid āste sukhaṁ kṛṣṇaḥ
pura strījana-vallabhaḥ.

The gopīs also revealed their ecstatic love for Kṛṣṇa when they spoke to Lord Balarāma (Śrīmad-Bhāgavatam 10.65.9):

"When the gopīs arrived, Lord Balarāma glanced over them with loving eyes. Being overjoyed, the gopīs, who had so long been mortified on account of Kṛṣṇa's and Balarāma's absence, began to ask about the welfare of the two brothers. They laughed and specifically asked Balarāma whether Kṛṣṇa was enjoying His life surrounded by the enlightened women of Dvārakā Purī. `Does He sometimes remember His father Nanda and His mother Yaśodā and the other friends with whom He so intimately behaved while He was in Vṛndāvana? Does Kṛṣṇa have any plans to come here to see His mother Yaśodā, and does He remember us gopīs, who are now pitiably bereft of His company? Kṛṣṇa might have forgotten us in the midst of the cultured women of Dvārakā, but as far as we are concerned, we are still remembering Him by collecting flowers and sewing them into garlands. When He does not come, however, we simply pass our time by crying. If only He would come here and accept these garlands that we have made.'"*

Text 24

mātaram pitaram bhratṛn
patīn putrān svasṛṇ api
yad-arthe jahima dāsārha
dustyajān svajanān prabho

iti ca śrūyate.

mātaram-mother; pitaram-father; bhratṛn-brothers; patīn-husbands; putrān-children; svasṛḥ-sisters; api-also; tay-arthe-for whose sake; jahima-abandon;

dāśārha-O Lord Kṛṣṇa; dustyajān-difficult to give up; svajanān-own friends and relatives; prabho-O Lord (the concluding line of the verse is):

tā naḥ sadyaḥ parityajya
gatāḥ sancchinna-sauhrdāḥ.

The gopīs continued (Śrīmad-Bhāgavatam 10.65.11):

"Dear Lord Balarāma, descendant of Daśārha, You know that we would give up everything for Kṛṣṇa's friendship. Even in great distress one cannot give up the connection of family members, but although it might be impossible for others, we gave up our fathers, mothers, sisters and relatives without caring at all about our renunciation."*

Text 25

atra nivarayāmaḥ ity ādikam yathā saṅklptam tathaiva visṛjya lajjām ity ādinā caritam. tāsām lajjā-tyāgaḥ khalu bhāva-vyaktyaiva syāt, sarveṣām gokula-vāsinām rodanādi-sāmyāt. tatas tad-vyakti-pūrvaka-rodana-dvārena tābhir nivāraṇam api योग्यam iti.

atra-here; nivarayāmaḥ-"check Him!"; iti-thus; ādikam-beginning; yathā-just as; saṅklptam-considered; tatha-in the same way; eva-certainly; visṛjya-having abandoned; lajjām-shame; iti-thus; ādinā-in the passage beginning with these words; caritam-activity; tāsām-of the gopīs; lajja- of shame; tyāgaḥ-abandonment; khalu-certainly; bhāva-of ecstatic love; vyaktya-by the manifestation; eva-certainly; syāt-is; sarveṣām-of all; gokula-vāsinām-the residents of Gokula; rodana-crying; adi-beginning with; sāmyāt-because of equality; tataḥ-therefore; tat-of this; vyakti-manifestation; pūrvaka-previous; rodana-dvārena-by crying; tābhiḥ-by the gopīs; nivāraṇam-checking; api-even; योग्यam-is suitable; iti-thus.

In these verses (Śrīmad-Bhāgavatam 10.39.26 and 29, quoted in Text 17 and 18) the gopīs attempted to stop Lord Kṛṣṇa from going to Mathurā (nivarayāmaḥ). Impelled by ecstatic love, they could not restrain themselves (visṛjya lajjām), and they began to cry loudly, calling the different names of Kṛṣṇa. Indeed, all the residents of Gokula were crying, and the gopīs were trying to stop Kṛṣṇa from going to Mathurā.

Text 26

evam tyaktā laukikā ity ādiṣu ca suṣṭhv eva bhāva-vyaktir gamyate. kim bahunā mātaram ity ādau matr-ādīn jahima ity uktam na tu pūrva-rāgavat pati-sutānvaya-bhratr-bāndhavān ati-villaṅghyeti-mātram uktam.

evam-in this way; tyakta-abandoned; laukikaḥ-ordinary duties; iti-thus; ādiṣu-in the verses beginning with these words (Śrīmad-Bhāvagatam 10.47.9-11); ca-also; suṣṭhu-clearly; eva-certainly; bhāva-ecstatic love; vyaktiḥ-manifestation; gamyate-is understood; kim bahunā-what to speak of ; mātaram it ādau-the statement of Śrīmad-Bhāgavatam (10.65.11); matr-mother; ādīn-beginning with; jahima-we abandon; iti- thus; uktam-said; na-not; tu-but; pūrva-rāgavat-as the previous expression of love; pati-husband; suta-children; anvaya-and family; bhratr-brother; bāndhavān-and other relatives; ati-villaṅghya-rejecting; iti-thus; mātram-only; uktam-said.

The gopīs' ecstatic love for Lord Kṛṣṇa is seen in Śrīmad-Bhāgavatam 10.47.9-10 (quoted in Text 20). How much more is it seen in the description of Śrīmad-Bhāgavatam 10.65.11 (quoted in Text 24)? This is not like the first stirrings of love. The gopīs gave up their mothers, children, brothers and relatives for Lord Kṛṣṇa's sake.

Text 27

gopyo hasantyaḥ iti tūnmada-lakṣaṇam tadānīm hāsāyogyatvāt, yathaiva kācin madhukaram dr̥ṣtvā ity ādāv unmādā eva dr̥śyate.

gopyaḥ-the gopīs; hasantyaḥ-laughing; iti-thus; tu- certainly; unmadaḥ-of insanity; lakṣaṇam-symptom; tadānīm- then; hāsa-of laughter; ayogyatvāt-because of innappropriateness; yatha-just as; eva-certainly; kācit-a certain gopi; madhukaram-a bumble-bee; dr̥ṣtvā-having seen; iti-thus; ādāu-in the passage beginning with these words; unmādāḥ-madness; eva-certainly; dr̥śyate-is seen.

Sometimes the gopīs manifested symptoms of transcendental insanity because of their intense love for Kṛṣṇa and their separation from Him. For example (Śrīmad-Bhāvagatam 10.65.9 quoted in Text 23), when the gopīs, aggrieved at their separation from Lord Kṛṣṇa, inquired about Kṛṣṇa from Lord Balarāma, they laughed (gopyo hasantyaḥ) as they spoke. Such distressed and inappropriate laughter is a symptom of insanity. Another example of transcendental insanity is seen when Śrīmatī Rādhārāṇī addressed the bumble-bee, taking it to be a messenger of Kṛṣṇa (Śrīmad-Bhagavatam 10.47.11, quoted in Text 21).

Text 28

tad evaṁ tadānīm tu durdhara-mahā-bhāvenonmatta-ceṣṭānām nirāpatrapa-
vyañjita-bhāvānām tyakta-mātr-ādīnām tāsām asaṅkhyānām bhāvasya saṅgopanam
nopapadyata eva.

tad-that; evam-in this way; tadānīm-then; tu-indeed; durdhara-mahā-
bhāvena-by intense love; unmatta-mad; ceṣṭānām-activities; nirāpatrapa-without
embarrassment; vyañjita-manifested; bhāvānām-love; tyakta-abandoned;
mātr-mothers; ādīnām-beginning with; tāsām-of them; asaṅkhyānām-
numberless; bhāvasya-of love; saṅgopanam-concealment; na-not; upapadyate-is;
eva-indeed.

The gopīs' abandonment of their mothers and other relatives may also be taken
as another symptom of their transcendental insanity (Śrīmad-Bhāvagatam
10.65.11, quoted in Text 24). In this way numberless gopīs were unable to conceal
their ecstatic love for Lord Kṛṣṇa, and they often manifested the symptoms of
transcendental insanity.

Text 29

kintu jñāto 'py asau mahā-viraha-pīḍayā sarvair ajñātā iva āsīt. anantaram tv
anusandhāna eva. sa tu bhāva-saṅgopānāyaiva kāla-katipayam svasya rasatām
avaheti. vyaktatve tu svasya pareṣām api sarva eva stuto dharmamayatva-pratītau
jātāyām eveti rasa-vidām matam.

kintu-however; jñātaḥ-known; api-although; asau-this; mahā-viraha-pīḍayā-
by the great suffering of separation; sarvaiḥ- by everyone; ajñātāḥ-unknown; iva-as
if; āsīt-became; anantaram-afterwards; tu-but; anusandhāne-in investigation;
eva-certainly; saḥ-that; tu-but; bhāva-ecstatic love; saṅgopānāya-by
concealment; eva-certainly; kāla-katipayam- for a certain time; svasya-of His
own; rasatām-mellows of ecstatic love; avaha-supports; iti-thus; vyaktatve-in the
manifestation; tu-but; svasya-of His own; eṣām-of others; api-although; sarve-
all; eva-certainly; stutaḥ-glorified; dharmamayatva-piety; pratītau-in the
establishment; jātāyām-produced; eva-certainly; iti-thus; rasa-vidām-of those
who understand the ecstatic mellows of devotional service; matam-opinion.

Because of the great suffering of separation from Kṛṣṇa, the residents of
Vṛndāvana became insane. In this condition they tried for some time to conceal
their ecstatic love for Lord Kṛṣṇa, and everyone in Vṛndāvana, impelled by this
transcendental insanity, forgot about the marriages of Lord Kṛṣṇa and the gopīs.
Imagining the gopīs to be the wives of others, the maddened inhabitants of
Vṛndāvana considered the love of Kṛṣṇa and the gopīs to be the relationship of a
paramour with the wives of others. When the exalted devotees expert in
understanding the mellows of devotional service carefully studied the entire
situation in Vṛndāvana, they came to this conclusion. They were perfectly

convinced that the dealings of Lord Kṛṣṇa with the gopīs did not in any way violate the principles of morality.

Text 30

adharmamayatva-pratītau tv āślīlatayā vyahanyata eva rasaḥ. adharmamayatvaṁ ca dvi-vidhā; pāra-kīyatvena pāra-sparśena ca tasmād yathaiśvarya-jñāna-mayyām śrī-parīkṣit-sabhāyam aiśvarya-jñāna-rītyaiva tat parihr̥tya rasāvahatvaṁ samāhitam. tathā lokaval-līlā-kaivalyāvalambane prema mayyām śrī-gokula-sabhāyām loka-rītyaiva samādheyam.

adharmamayatva-impiety; pratītau-in the belief; tu-but; āślīlatayā-with vulgarity; vyahanyate-is destroyed; eva- certainly; rasaḥ-the mellow of devotional service; adharmamayatvam-impiety; ca-also; dvi-vidhā-of two kinds; pāra-kīyatvena-as adultery; pāra-sparśena-as illicit sex; ca-also; tasmāt-therefore; yatha-as; aiśvarya-of opulence; jñāna-knowledge; mayyām-consisting of; śrī-parīkṣit-of Mahārāja Parīkṣit; sabhāyām-in the assembly; aiśvarya-of opulence; j { .sy 241 } āna-rītya-with knowledge; eva-certainly; tat- that; parihr̥tya-abandoning; rasa-avahatvam-with the mellows of devotional service; samāhitam-composed; tathā-in the same way; lokavat-like those of an ordinary human being; līlā- pastimes; kaivalya-in transcendence; avalambane-in the situation; prema-mayyām-consisting of pure love for Lord Kṛṣṇa; śrī-gokula-of Gokula; sabhāyām-in the assembly; loka-rītya-appearing like that of the material world; samādheyam-may be considered.

Sexual immorality is of two kinds: pāra-kīya and pāra-sparśa. The idea that Lord Kṛṣṇa's dealings with the gopīs are on the level of these sinful activities completely destroys the proper understanding of the mellows of devotional service. This misconception was carefully refuted by Śukadeva Gosvāmī (Śrīmad-Bhāgavatam (10.33.29-36) in His explanation of the rāsa-dance to Mahārāja Parīkṣit. Śrīla Śukadeva Gosvāmī presented to Mahārāja Parīkṣit various arguments that could be appreciated by him and His associates, who were all aware of Lord Kṛṣṇa's transcendental opulence. Although Śukadeva Gosvāmī's explanations were presented in terms of Lord Kṛṣṇa's opulent feature (aiśvarya), which is most prominently manifested in Dvārakā-dhāma, these arguments apply very well to Lord Kṛṣṇa's pastimes in Vṛndāvana, which appear like those of an ordinary person, but are actually beyond the limitations of the material world.

Text 31

tathā hi

nāsuyan khalu kṛṣṇāya

mohitās tasya māyayā
manyamānaḥ sva-parśva-sthān
svān svān dārān vrajaukaśaḥ

tathā hi-furthermore; na-not; asuyan-they consider sinful; khalu-certainly;
kṛṣṇāya-for Kṛṣṇa; mohitāḥ- bewildered; tasya-His; māyayā-by potency;
manyamānaḥ- considering; sva-parśva-by their sides; sthān-remaining; svān
svān-their own; dārān-wives; vraja-okasaḥ-residents of Vrajabhumi.

We may note in this connection that the cowered men were unaware that their wives had gone to dance with Lord Kṛṣṇa. This is confirmed in the following statement of Srila Śukadeva Gosvāmī (Śrīmad-Bhāvagatam 10.33.37):

"The so-called husbands of the gopīs felt no enmity towards Lord Kṛṣṇa. Enamoured by the influence of the external energy of Kṛṣṇa, they thought that their wives were sleeping by their sides. They could not understand that they had gone to dance with Kṛṣṇa."*

Text 32

iti yat śrūyate tasyāpy ayam arthaḥ. māyayā mohitāḥ santoḥ nāsuyan tasya sva-nitya-preyasī-svī-kāra-lakṣane katham asāv asmad-dhāmārtha-suhṛt-priyatma-tanaya-prāṇāśaya jīvatutamaḥ pāra-dāra-svikārāmaṅgala-maṅgalī-karotīti dośāropam nākurvann ity arthaḥ. māyā-mohitatvam evāha manya iti. svarūpa-siddhānām bhagavad-dārāṇām apāra-kartṛka-balāt kāra-parihārārtham tat-tad-ākāratayā māyā-kalpita ye sve sve dārās tan sva-parśvasthān manyamānaḥ svamatyā niścinvāna ity arthaḥ.

iti-thus; yat-which; śrūyate-is heard; tasya-of that; api-also; ayam-this; arthaḥ-the meaning; māyayā-by the illusory potency; mohitāḥ-bewildered; santoḥ-being so; na- did not; asuyan-envy; tasya-His; sva-own; nitya-eternally; preyasī-dear gopīs; svikāra-acceptance; lakṣane-in the description; katham-how is it?; asāu-He; asmat-our; dhāma- land; artha-wealth; suhṛt-friends; priya-dear wives; atma-tanaya-children; prāṇa-aśaya-own life breath; jīvatu-tamaḥ-supreme source of life; pāra-others; dāra-wives; svikāra-of accepting; amaṅgala-in auspicious; maṅgalī-karoti-makes auspicious; iti-thus; dośa-of fault; aropam-imposition; na-not; akurvan-doing; iti-thus; arthaḥ-the meaning; māyā-mohitatvam-the state of being bewildered by maya; eva-certainly; aha-he describes; manya iti-the phrase beginning with the word "manyamana; svarūpa-siddhānām-situated in their original spiritual forms; bhagavat-of the Supreme Personality of Godhead; dārāṇām-of the wives; apāra-another; kartṛka-the doer; balātkāra-force; parihāra-abandonment; artham-for the purpose; tat-tad-ākāratayā-wityh forms; māyā-by the Lord's maya potency; kalpitaḥ-fashioned; ye-which; sve sve-their own; dārāḥ-wives; tan-them; sva-parśva-sthān-staying by their own sides; manyamānaḥ-considering; sva-matyā-with their own

conceptions; niścinvāna-believing; iti-thus; arthaḥ-the meaning;

This verse says that the cowherdmen did not blame Lord Kṛṣṇa for performing the rāsa-dance with the gopīs. They thought: "Lord Kṛṣṇa is more dear to us than our homes, land, wealth, friends, wives, children, or even our own life-breath. If He dances with the wives of others, that inauspicious action becomes supremely pure and auspicious because it is performed by Him. Therefore there is no reason to criticise Him in any way." This verse also states that the cowherd men, bewildered by the Lord's māyā were unaware that their wives had gone to dance with Lord Kṛṣṇa. The gopīs went to Lord Kṛṣṇa in their original spiritual forms, and by Lord Kṛṣṇa's potency, illusory material forms that resembled the gopīs' forms were left at the homes of the cowherd men, who took these forms to be their wives. In this way the cowherd men were unaware that their wives had gone to dance with Kṛṣṇa. They thought their wives were sleeping by their sides.

Text 33

parama-samarthayaś tasya māyayā nija-prabhu-preyasīnām tad-ekānurāga-svabhāvaṅmāṁ maryādā-rakṣaṅārtham pariṇayam ārabhya sadaiva sāvadhānatāyām yogyatvāt tad dinam upalakṣaṇam eveti. tad evaṁ ca tat-patim-manyādiṣv eva vivahādi-śayanādi-samayeśv eva ca svarūpa-siddhāḥ avavrire. anyeṣu cānyadā ca kalpita eveti gamyate. tāvad eva ca yuktaṁ tāsu mayādā-rakṣaṅotkaṅṭhāvardhanaika-prayojanatvāt tasyāḥ.

parama-samarthayaḥ-supremely competent; tasyaḥ-this; māyayāḥ-bewildering potency; nija-own; prabhu-master; preyasīnām-of those who are dear; tat-ekā-anurāga-svabhāṁ-by nature full of pure, undivided love for Lord Kṛṣṇa; maryādā-rules of morality; rakṣaṅa-artham-for protecting. pariṇayam-wedding; ārabhya-having performed; sada- constantly; eva-certainly; sa-avadhānatāyām-in great carefulness; yogyatvāt-because of suitability; tat-that; dinam-day; upalakṣaṇam- implied by but not expressed; eva- certainly; iti-thus; tat-therefore; evaṁ-in this way; ca- also; tat-their; patim-husband; manya-adiṣu-considering; eva-certainly; vivaha-marriage day; adi-beginning with śayana- taking rest; adi-beginning with; samayeṣu-at various occasions; eva-certainly; ca-also; svarūpa-siddhāḥ-perfect spiritual forms; avavivre-accepted; anyeṣu-among other; ca- also; anyadā-otherwise; ca-also; kalpitaḥ-forms fashioned from the illusory potency; eva-certainly; iti-thus; gamyate- may be understood; tāvat-to that extent; eva-certainly; ca- also; yuktaṁ-engaged; tāsu-among the gopīsmāryādā- morality; rakṣaṅa-for protection; utkaṅṭha-anxiety; avardhana-for decreasing; eka-sole; prayojanatvāt-because of the necessity; tasyāḥ-of that.

In order to protect the gopīs' morality, the Lord's supremely expert yogamāyā potency arranged that the gopīs, who are full of pure love for Lord Kṛṣṇa, and most dear to Him, would marry Lord Kṛṣṇa, whom they always consider to be

their real husband. When associating with Lord Kṛṣṇa, the gopīs assume their original spiritual forms, and again, when associating with their so-called cowherd husbands, they manifest another, illusory form, different from their original spiritual forms. All this is performed by the agency of the Lord's yogamāyā potency in order to preserve the moral conduct of the gopīs and free them from a situation that would distress them.

Text 34

yathaiva hi, tava sutaḥ sati yad-adhāra-bimbe datta cet ity ādau, śusrūṣantyaḥ patīn kāścit ity ādau, tā varyamānā patighiḥ ity ādau ca, svarūpa-siddhānām eva darśanam tatra tatrāvagamam. evam anyatrāpy avagamyam.

yatha-just as; eva-certainly; hi-indeed; tava sutaḥ sati yad-adhāra-bimbe datta cet iti ādau-in Śrīmad-Bhāgavatam (Canto 10 Chapter 35.14)- śusrūṣantyaḥ-serving; patīn- husbands; kāścit-some gopīs; iti ādau-in that passage (Śrīmad-Bhāgavatam 10.29.6) taḥ-the gopīs; varyamānaḥ-forbidden; patighiḥ-by their husbands; iti-thus; ādau-in the passage beginning (Śrīmad-Bhāgavatam 10.29.8); ca-also; svarūpa-siddhānām- situated in their original spiritual bodies; eva-certainly; darśanam-seeing; tatra tatra-here and there; avagamam- understood; evam-in the same way; anyatra-in other places; api-also; avagamyam-may be understood.

In many places of Śrīmad-Bhāgavatam the original spiritual forms of the gopīs are described. For example, the description of the gopīs feelings of separation from Lord Kṛṣṇa (Śrīmad-Bhāgavatam Canto 10 Chapter 35), is spoken by the gopīs in their original feature, and the account of the rāsa-dance (beginning with Śrīmad-Bhāgavatam Canto 10, Chapter 29) describes the gopīs in their original forms.

Text 35

tāsām anya-kṛta-dhvamsābhāvasya kāraṇam prabhavaś ca sambhāvyate

ya etasmin mahā-bhāgāḥ
prītim kurvanti mānavāḥ
nārayo 'bhibhavanty etān
viṣṇu-pakṣān ivāsurāḥ"

iti kaimutya prāpteḥ.

tāsām-of the gopīs; anya-by another; kṛta-performed; dhvamsa-negation; abhāvasya-non-existence; kāraṇam-cause; prabhavaḥ-strength; ca-also; sambhāvyate-is possible; ye-those persons who; etasmin-unto this child; mahā-

bhāgāḥ-veryfortunate; prītim-affection; kurvanti-execute; mānavāḥ-such persons; na-not; arayaḥ-the enemies; abhibhavanti-do overcome; etān-those who are attached to Kṛṣṇa; viṣṇu-pakṣān-the demigods, who always have Lord Viṣṇu on their side; iva-like; asurāḥ-the demons; iti-thus; kaimutya-what to speak of; prāpteḥ-from the attainment.

When the gopīs wanted to join Lord Kṛṣṇa in the rāsa-dance, their superiors and so-called husbands tried to check them. However, because the gopīs are pure devotees of Kṛṣṇa, they cannot be restrained in their attempt to meet Him. This is described in Śrīmad-Bhāgavatam (10.8.18):

"Demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate towards Kṛṣṇa, they cannot be defeated by demons like the associates of Kāmsa [or by the internal enemies, the senses]."*

That the gopīs were beyond the control of their so-called husbands, also demonstrates that the gopīs did not really have any husband other than Kṛṣṇa.

Text 36

atha tāsām apatyā-śravaṇam ca mātṛ-prabhṛtīnām apatyē tad vyavahārāt.
svapatyātve sati vibhava-vaiguṇyena rasābhāsatvam āpadyeta.

atha-now; tāsām-of the gopīs; apatyā-of children; śravaṇam-hearing; ca-also; mātṛ-of their mothers; prabhṛtīnām-and others; apatyē-children; tat-therefore; vyavahārāt-because of engagement; sva-apatyātve-their own children; sati-if considered; vibhava-vaiguṇyena-as vulgar; rasa-abhāsatvam-incompatible mellows; āpadyeta-is obtained.

In Śrīmad-Bhāgavatam (10.29.19) we find mention of the gopīs' children. This should be assumed to refer to the younger children of the gopīs' mothers, or to the children of the other elderly gopīs. The idea that the word "apatyā" here refers to the gopīs' own children is a vulgar idea. This idea is an inappropriate mixing of rasas (rasābhāsa).

Text 37

tataś ca

bhajate tāḍṣiḥ kṛīḍā

yāḥ śrūtvā tat-paro bhavet iti.

tataḥ-then; ca-also; bhajate-worships; tādrśīḥ-like this; krīdāḥ-pastimes; hāḥ-which; śrūtvā-hearing; tat-paraḥ-attachet to the Supreme Personality of Godhead; bhavet- may become; iti-thus.

Śrīla Śukadeva Gosvāmī explains (Śrīmad-Bhāgavatam 10.32.26):

"Simply by hearing about Lord Kṛṣṇa's transcendental pastimes, one becomes attached to the Lord."

If the gopīs had children by others, that would be an unpleasant and vulgar situation, and it would make the Lord's pastimes not at all pleasing and attractive. Because Lord Kṛṣṇa's pastimes are always attractive, therefore, it must be understood that the gopīs did not have children.

Text 38

siṣeva ity ādau sarvaḥ śarat-kavya-kathā-rasāśrayaḥ iti ca virudhyate.

siṣeva iti ādau sarvaḥ śarat-kāvya-kathā-rasa-āśrayaḥ iti-the following verse from Śrīmad-Bhāgavatam (10.33.26):

siṣeva ātmany avaruddha-saurataḥ
sarva śarat kavya-kathā-rasāśrayaḥ;

ca-also; virudhyate-is in disagreement.

The idea that the gopīs had husbands other than Kṛṣṇa, and children also, is vulgar and incorrect. This is confirmed by Śrīla Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.33.25):

"While strolling on the bank of the Yamunā, Kṛṣṇa recited various kinds of poetry. He thus enjoyed the company of the gopīs in the soothing moonlight of autumn."*

Text 39

para-putratva-pratipādanāyaiva hi pāyayantya śīsūn payaḥ ity evoktam. na tu sutān stanam iti.

para-of others; putratva-children; pratipādanāya-for establishing; hi-certainly; pāyayantya-feeding; śīśūn-the children; payaḥ-milk; iti-thus; eva-certainly; uktam-said; na-not; tu-but; sutān-own children; stanam-breast-milk; iti-thus.

That the children mentioned in this connection were not the gopīs' own children, but the children of others, is also confirmed in the following statement of Śrīmad-Bhāgavatam: {sy 168}The gopīs were feeding the children milk." We may note that this passage does not specify "their own" children, and does not say that the gopīs were feeding the children milk from their breasts. From this we may conclude that these were not the gopīs' own children.

Text 40

ata eva

mātarāḥ pitarāḥ putrāḥ
bhratarāḥ patayaś ca vai

iti parihāsatvenaiva śrī-bhagavad-vākyam rasāya sampadyate, vastavatvena tu vairāsyāyaiva syāt, tāsām aṅgī-kariṣyamānatvāt.

atah eva-therefore; mātarāḥ-mothers; pitarāḥ-husbands; putrāḥ-sons; bhratarāḥ-brothers; patayaḥ-husbands; ca-also; vai-certainly; iti-thus; parihāsatvena-with joking; śrī-bhagavat-of the Supreme Personality of Godhead; vākyam- statement; rasāya-for transcendental mellows; sampadyate-is produced; vastavatvena-in actuality; tu-but; vairāsyāya-for a perverted expression of mellows; syāt-may be; tāsām-of them; aṅgī-kariṣyamānatvāt-about to accept.

When Lord Kṛṣṇa was about to perform the rāsa-dance, He joked with the gopīs, saying (Śrīmad-Bhāgavatam 10.29.19):

"My dear friends, I can understand that you have left your homes without permission of your gaurdians; therefore I think your mothers, your fathers, your elderly brothers or even your sons, and what to speak of your husbands, must be very anxious to find you."*

This description of the gopīs' husbands and sons should be taken as a joking fabrication invented by Kṛṣṇa. This view may be easily accepted by studying the nature of these joking words spoken by the Lord. Accepted as joking words, this statement is perfectly compatible with the mellows of devotional service. If these words, however, are taken to be literally true, they are a vulgar expression of that which is incompatible with the mellows of devotional service. Therefore, in this instance the literal interpretation should be abandoned.

Text 41

kvacit tābhir eva teṣu yat pati-śabdhaḥ prayuktas tad bahir loka-vyavaharata eva nāntar-dṛṣṭitaḥ, yat paty-apatya-suhṛdam ity ādinā tad-aṅgī-kārāt.

kvacit-in some places; tābhiḥ-by the gopīs; eva- certainly; teṣu-among them; yat-which; pati-śabdhaḥ-the word "pati (husband)"; prayuktaḥ-used; tat-that; bahir-loka-vyavaharataḥ-according to the conventions of the external material world; eva-certainly; na-not; antah-dṛṣṭitaḥ- according to internal perception; yat pati-apatya-suhṛdam iti ādinā-according to the Śrīmad-Bhāgavatam (10.29.29):

yat paty-apatya-suhṛdām anuvṛttir aṅga
strīṇām sva-dharma iti dharma-vidā tvayoktam
astv evam etad upadeśa-pade tvayīśe
preṣṭho bhavāms tanu-bhṛtām kila bandhur ātmā

tat-aṅgī-kārāt-because of Lord Kṛṣṇa's acceptance of the gopīs.

In some circumstances there may be reference to the gopīs' {sy 168}husbands". These references are only according to the understanding of ordinary people. In truth, the gopīs had no real husband except for Kṛṣṇa. The description of the gopīs' husbands found in Śrīmad-Bhāgavatam 10.29.29 and other places should be understood in that way.

Text 42

mām eva dayitaṁ preṣṭham
ātmānaṁ manasā gataḥ

iti bhagavatā tāsām ātma-karaṇa-prakāśanāt.

mām-to Me; eva-certainly; dayitam-husband; preṣṭham- most dear; ātmānam-self; manasā-by the mind; gataḥ-gone; iti-thus; bhagavatā-by the Supreme Personality of Godhead; tāsām-of the gopīs; ātma-karaṇa-of the mind; prakāśanāt-from the manifestation.

The gopīs always thought of Lord Kṛṣṇa as their husband. this is described by Lord Kṛṣṇa Himself in the following statement to Uddhava (Śrīmad-Bhāgavatam 10.46.4):

"The gopīs always meditate upon Me as their dearest husband."

Text 43

gopyaḥ kim acarad ayam ity ādau damodarādhāra-sudhām api gopikānām svam
ity anena tābhiḥ svayam ukteś ca.

gopyaḥ kim acarad ayam ity ādau damodarādhāra-sudhām api gopikānām svam
ity anena-by the description in Śrīmad-Bhāgavatam:

gopyaḥ kim ācarad ayam kuśalam sma venur
dāmodarādhāra-sudhām api gopikānām
bhunkte svayam yad avaśiṣṭa-rasam hradinyo
hrṣyat-tvaco 'śru mumucus taravo yathāryāḥ

tābhiḥ-by the gopīs; svayam-personally; ukteḥ-from the statement; ca-also.

The gopīs themselves describe Lord Kṛṣṇa as their only husband (Śrīmad-
Bhāgavatam (10.21.9):

"My dear gopīs, what auspicious activities must the flute have performed to
enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for the gopīs
for whom that nectar is actually meant. The forefathers of the flute, the bamboo
trees, shed tears of pleasure. His mother, the river, on whose bank the bamboo was
born, feels jubilation, and therefore her blooming lotus flowers are standing like
hair on her body."*

Text 44

tata etad uktam bhavati, rāsa-pañcādhyayam nāsuyan khalu kṛṣṇāya ity ukta-diśā.

tataḥ-therefore; etad-this; uktam-said; bhavati-is; rāsa-pañca-adhyayam-in
the five chapters of Śrīmad-Bhāgavatam which describe the rasa-dance; na-did
not; asuyan- envy; khalu-indeed; kṛṣṇāya-Lord Kṛṣṇa; iti-thus; ukta-diśā-by the
indication of these words.

From these descriptions of Śrīmad-Bhāgavatam we may understand that Lord
Kṛṣṇa was the real husband of the gopīs. The cowherd men who appeared to be
the gopīs' husbands according to external vision were illusory presentations
fashioned by the Lord's yogamāyā potency. Understood in this way, the statement
of Śrīmad-Bhāgavatam (10.33.37, quoted in Text 31):

"The gopīs' husbands harbored no ill feelings toward Lord Kṛṣṇa."

does not at all contradict the statement that Lord Kṛṣṇa was the only real husband of the gopīs.

Text 45

sa vo hi svāmī iti tāḥ prati tāpanī-sthita-durvāsaso vākyavat.

saḥ-He; vaḥ-your; svāmī-husband; iti-thus; taḥ prati-to the gopīs; tāpanī-sthita-in the Gopala-tapani Upanisad; durvāsasaḥ-of Durvāsa Muni; vakyatvat-from the statement;

That Lord Kṛṣṇa is the husband of the gopīs is also confirmed in Gopāla-tāpanī Upaniṣad, where Durvāsā Muni says to the gopīs "Lord Kṛṣṇa is your husband."

Text 46

kṛṣṇa-vadhvaḥ ity ukta-rītyā ca.

kṛṣṇa-of Lord Kṛṣṇa; vadhvaḥ-the wives; iti-thus; ukta-rītyā-according to the statement; ca-also;

That the gopīs are Lord Kṛṣṇa's wives is also confirmed in the following statement of Śrīmad-Bhāgavatam:

"The gopīs are Lord Kṛṣṇa's wives."

Text 47

yaḥ khalu yogmāyām upāśritaḥ iti śravaṇāt tat-tad-artha-bhagavan niyukta-yogamāyākalpita-kalpitatayā yogamāyaika-viditaḥ, svataḥ parataś ca pracchanna-dvididhāyamāna āsan, tās tu paścād yogamāyayaiva devyā prapitābhyāṁ maryādotkalitābhyāṁ sva-pālitasya rasa-pośa-taroḥ paryavasana-nirūpa-drava-mahā-sukha-prāpti-rūpāya phalāya muny-ākāśādi-vany-ādikam dvāri-kṛtya vā svayam eva prakatī-bhūya eva vā śrī-gokula-vāsinaḥ prati tathaiva vyakti-kṛtaḥ; svarūpeṇa mām eva ramaṇaṁ prāptaḥ; nāsuyan khalu kṛṣṇāya ity ādy uktāsūya-parinārasya samyaktvāya tat-kalpitā tu sva-sva-patim ity eva śrī-bhagavantam.

yaḥ-who; khalu-certainly; yogamāyām-the yogamāyā potency; upāśritaḥ-

taken shelter; iti-thus; śravaṇāt-from the Śrīmad-Bhāgavatam; tat-tat-various; artha-meanings; bhagavat-the Supreme Personality of Godhead; niyukta-engaged; yogamāya-by the yogamāya potency; akalpita- not fashioned; kalpitatayā-and fashioned; yogamaya-yogamaya; eka-one; vaditaḥ-understood; svataḥ-own; parataḥ-others; pracchanna-concealed; dvidhāyamānah āsan-were manifested in two ways; tāḥ-they; tu-but; paścat-after; yogamāyaya-by Yogamāya; eva-certainly; devyā-by the goddess; prapitābhyām-attained; maryāda-boundary of morality; utkalitābhyam-pastimes; sva-by Him; pālitasya-protected; rasa-pośa-of transcendental mellows; taroḥ-of the desire tree; prayavasana-conclusion; drava-of pastimes; mahā-great; sukha-happiness; prāpti-of attainment; rūpāya-consisting; phalāya-result; muni-of the sage; ākāśa-from the sky; adi-beginning with; vani-statements; ādikam- beginning with; dvāri-kṛtya-concealing; vā-or; svayam- directly; eva-certainly; parkatī-bhūya-revealing; eva- certainly; vā-śrī-gokula-of Gokula; vāsinaḥ-the residents; prsti-to; tatha-in the same way; eva-certainly; vyakti-kṛtaḥ-manifested; svarūpeṇa-in My original form; mām-Me; eva-certainly; ramaṇam-as their husband; prāptaḥ-they attained; na-did not; asuyan-envy; khalu-certainly; kṛṣṇāya-Lord Kṛṣṇa; iti-thus; ādi-in the passage beginning with these words; ukta-said; asūya-envy; parihārasya-rejecting samyaktvāya-for propriety; tat-kalpitaḥ-created by yogamaya; tu-also; sva-sva-patim-to gopa-husbands; iti-thus; eva-certainly; śrī-bhagavatantam- to the Supreme Personality of Godhead.

Śrīmad-Bhāgavatam also explains:

"The gopīs had taken shelter of the Lord's internal potency known as yogamāyā."

In order to facilitate the Lord's pastimes with His devotees, the yogamāyā potency manifested the gopīs in two different ways. By the agency of yogamāyā, the gopīs appeared in their original spiritual forms and associated with Lord Kṛṣṇa. In these original forms Lord Kṛṣṇa was their only husband. Then again, illusory representations of the gopīs were also manifested in Gokula, and these illusory forms became the wives of the various cowherd men. In this way, when the gopīs went to join Lord Kṛṣṇa in the rāsa-dance, they went in their original spiritual forms, whereas the illusory forms manifested by yogamāyā remained with their various gopa-husbands. In this way, in their original forms, the gopīs obtained Lord Kṛṣṇa as their only husband (svarūpeṇa mām eva ramaṇam prāptaḥ).

Text 48

dr̥śyate ca, samjñā-chayādivat kalpanāya vyaktatvam eva pariṇāmaḥ sarvatra. tad ittham eva mātā pitṛādīnām abhiṣṭam sidhyati. śrī-bhagavān.

dr̥śyate-is observed; ca-also; samjñā-of names chaya- and shadows; adivat-beginning with; kalpanāyaḥ-because of the conception; +vyaktatvam-

manifestation; eva-certainly; pariṇāmaḥ-transformation; sarvatra-everywhere; tat- therefore; ittham-in this way; eva-certainly; mātā-mothers; pitr-fathers; adīnām-and of others; abhiṣṭam-desire; sidhyati-is fulfilled; śrī-bhagavan-the Supreme Personality of Godhead.

These illusory representations of the gopīs were expansions of their names and shadow reflections of their forms. Just as the reflection of a fruit cannot be tasted, however, these reflections of the gopīs were not actually the wives of the cowherd men. The entire relationship was illusory. The gopīs were actually the wives of Lord Kṛṣṇa. The gopīs' mothers, fathers, friends, and relatives desired that that Lord Kṛṣṇa would become the gopīs' husband, and the Lord fulfilled their desire.

Anuccheda 179

Text 1

pūrvokta evāprakāṭa-līlā-praveśa-prakāṭa-līlāviṣkāra-rūpo 'rthas tad-anantara-praśnottarābhyām apy abhipreto 'sti. praśnavat śrī-uddhava uvāca

pūrva-previously; uktaḥ-described; eva-certainly; aprakāṭa-unmanifested; līlā-pastimes; praveśa-entrance; prakāṭa-manifest; līlā-pastimes; avioṣkāra-manifestation; rūpaḥ-consisting of; arthaḥ-meaning; tat-that; anantara- after; praśna-question; uttarābhyām-and answer; api-also; abhipretaḥ-intended; asti-is; praśnavat-as a question; śrī-uddhavaḥ-Śrī Uddhava; uvāca-said Śrīmad-Bhāgavatam (11.12.16).

Lord Kṛṣṇa's prakāṭa (visible to the conditioned souls) and aprakāṭa (invisible to the conditioned souls) pastimes, which have already been discussed in these pages, were also described in Śrīmad-Bhāgavatam (11.12.16), in the following question by Śrī Uddhava and the answer given by Lord Kṛṣṇa:

Text 2

samśayaḥ śṛṅvato vācam
tava yogeśvareśvara
na nivartata ātma-stho
yena brāhmyati me manaḥ

śrī-uddhavaḥ uvāca-Śrī Uddhava said; samśayaḥ- doubt; śṛṅvataḥ-of one who is hearing; vācam-word; tava- Your; yoga-īśvara-the lords of mystic power;

īśvara-You who are the Lord of; na-not; nivartate-goes away; ātma-in the heart; sthaḥ-situated; yena-by which; brāhmyati-is bewildered; me-my; manaḥ-mind.

"Śrī Uddhava said: O Lord of all masters of mystic power, I have heard Your words, but the doubt in my heart does not go away; thus my mind is bewildered."***

Text 3

tava vācam śṛṇvataḥ avadhārayato 'pi mama ātma-sthaḥ saṁśayaḥ mayoditeṣv avahita ity adikādhyāya-traya-gata-mahā-vākyārtha-paryālocanāsamarthyam na vivartate:. kutaḥ yena yata eva rāmeṇa sārddham mathurām praṇīte ity ādi lakṣaṇāt tava vākyān mama mano bhrāmyati. hanta tāsām anana saṅgamaḥ kutra katham vidyata iti cintayā na sva-stham vartata ity arthaḥ.

tava-Your; vācam-statement; śṛṇvataḥ-hearing; avadhārayataḥ-hearing; api-although; mama-my; ātma-in the heart; sthaḥ-situated; saṁśayaḥ-doubt; maya-by me; uditeṣu-expressed; avahitaḥ-listening; iti-thus; adika- beginning; adhyāya-chapters; traya-three; gata-gone; mahā-vākya-of the most important statements of the Vedas; artha- meaning paryālocana-understanding; asamarthyam-inability; na- does not; vivartate-disappear; kutaḥ-beacuse of what reson?; yena-with wom; yataḥ-because; eva-certainly; rāmeṇa-Lord Balarama; sārddham-along with; mathurām-to Mathurā; praṇīte-went; iti-thus; ādi-in the passage beginning with these words; lakṣaṇāt-from the description; tava-Your; vākyāt-because of the words; mama-my; manaḥ-mind; bhrāmyati-is bewildered; hanta-Oh; tāsām-of the gopīs; anena-by this; saṅgamaḥ-association; kutra-where?; katham- how is it?; vidyate-exists; cintayā-with the conception; na- not; sva-stham-in Your own place; vartate-remains; iti-thus; arthaḥ-the meaning.

In this verse the words "tava vācam śṛṇvataḥ" mean "hearing these words". "Ātma-sthaḥ saṁśayaḥ" means "my inability to understand what You have said in the last three chapters has not gone away". Why? "Because my mind is bewildered by Your statement (Śrīmad-Bhāgavatam 11.12.10):

rāmeṇa sārddham mathurām praṇīte
svāphalkinā mayy anurakta-cittāḥ
vigāḍha-bhāvena na me viyoga-
tivrādhayo 'nyam dadṛśuḥ sukhāya

When Akrūra took Balarāma and Me to Mathurā, the gopīs, their hearts full of love for Me, were tormented by separation from Me and could see no happiness apart from Me.

How is it that they always have Your association? It seems that they do not have

Your association."

Anuccheda 180

Text 1

athottaram tatra tasya saṁśayam apanetum dvābhyām tāvat tac cittam sva-
sthāyan śrī-bhagavān uvāca

sa eṣa jīva vivara-prasūtiḥ
prāṇena ghoṣeṇa guhām praviṣṭaḥ
mano-mayaṁ sūkṣmam upetya rūpaṁ
mātrā svarō varṇa itī sthaviṣṭhaḥ

atha-now; uttaram-the answer; tatra-there; tasya-of Uddhava; saṁśayam-doubt; apanetum-to remove; dvābhyām-by two verses; tāvat-until; tat-that; cittam-conception; sva-sthāyan-putting at ease; śrī-bhagavān-the Supreme Personality of Godhead; uvāca-said; saḥ eṣaḥ-that same person; jīvaḥ-the life of all living entities, and specifically the life of the residents of Vraja; vivara-prasūtiḥ-appearing in prakata and aprakata forms; prāṇena-more dear than life; ghoṣeṇa-with the residents of Vraja; guhām-in an invisible form in Vraja; praviṣṭaḥ-entered; manaḥ-mayaṁ-of mental energy; sūkṣmam-subtle; upetya-attaining; rūpaṁ-a form; mātrā-with transcendental senses; svarāḥ-with a transcendental form; varṇaḥ-iti-manifest.

In order to resolve Uddhava's doubt, Lord Kṛṣṇa spoke the following two verses (Śrīmad-Bhāgavatam 11.12.17-18):

"My dear Uddhava, I am the life of all living entities, and I am especially the life of the residents of Vraja. Although I appear in both prakata and aprakata forms, I am now present in Vṛndāvana in My aprakata form, along with my friends, the cowherd men, boys, and gopīs. Although present in My aprakata transcendental form, endowed with transcendental senses, I am generally invisible to the conditioned souls, although they may perceive Me with their minds, by meditating upon Me with devotion."

Text 2

sa eṣaḥ mal-lakṣaṇaḥ jīvaḥ jagatām jīvana-hetuḥ; viśeṣato vrajasya jīvana-hetur
vāpi parameśvaraḥ prāṇena mat-prāṇa-tulyena goṣeṇa vrajena saha vivara-prasūtiḥ
vivarād aprakata-līlātaḥ prasūtiḥ prakata-līlāyām abhivyaktir yasya tathā-bhūtaḥ

san punaḥ guhām aprakāṭa-lilāyām eva praviṣṭaḥ.

saḥ eṣaḥ-that very person; mat-lakṣaṇaḥ-I; jīvaḥ-life; jagatām-of all the universes; jīvana-of life; hetuḥ-the origin; viśeṣataḥ-specifically; vrajasya-of Vraja; jīvana- of life; hetuḥ-the origin; va-or; api-also; parama-isvaraḥ- the Supreme Controller; prāṇena-with life; mat-prāṇa-to My own life; tulyena-equal; ghoṣeṇa-with the residents of the cow-pasture; vrajena-known as Vraja saha-along with; vivara-prasūtiḥ-separation; vivarāt-because of separation; aprakāṭa-lilāyām-in the manifest pastimes; abhivyaktiḥ- manifestation; yasya-of whom; tathā-bhūtaḥ-in that way; san-being so; punaḥ-again; guhām-unmanifest presence; aprakāṭa-lilāyām-in unmanifest pastimes; eva-certainly; praviṣṭaḥ-entered.

In this verse the words "sa eṣa jīvaḥ" mean {sy 168}I, who am the Supreme Personality of Godhead, the life of all universes, and specifically the life of the residents of Vraja." The words "prāṇena ghoṣeṇa" mean "with the residents of Vraja, who are more dear to Me than life." The words "vivara-prasūtiḥ" mean "I, who appear in manifest (prakāṭa) and unmanifest (aprakāṭa) pastimes", and the words {sy 168}guhām praviṣṭaḥ mean "I am now appearing in Vraja in my unmanifest (aprakāṭa) feature, invisible to the eyes of the conditioned souls."

Text 3

kīdṛśaḥ san, kim kṛtvā? mātrā mama cakṣur-ādīni, svaraḥ rūpam, iti ittham staviṣṭhaḥ sva-pariḥānānām prakāṭa eva san. anyeṣāṃ sūkṣmam adṛśyam bahiraṅga-bhaktānām ca manomayam kathaṅcin manasy eva gamyam yat rūpam prakāśas tad upetya.

kīdṛśaḥ san-in what way am I manifest?; kim-what?; kṛtvā-having done; mātrā-with My senses; mama-My; cakṣur-ādīni-eyes and other senses; svaraḥ rūpam-with My transcendental form; iti-ittham-thus; staviṣṭhaḥ-manifest; sva-pariḥānānām-to my confidential associates; prakāṭaḥ- manifest; eva-certainly; san-being so; anyeṣāṃ-to others; sūkṣmam-subtle; adṛśyam-invisible; bahiraṅga-bhaktānām-to the neophyte devotees; ca-also; manaḥ-mayam-in the mental platform; kathaṅcit-to a certain extent; manasi-in the mind; eva-certainly; gamyam-approachable; yat-which; rūpam-form; prakāśaḥ-manifestation; tat-therefore; upetya-having approached.

How is He manifest? What does He do? The Lord says the word "mātrā", which means "with My eyes and other senses." He says "svaraḥ", which means "in My transcendental form". The word "iti" here means {sy 168}in this way" and "staviṣṭhaḥ" means {sy 168}manifest before My personal associates". "Sūkṣmam" means "not seen by outsiders, the neophyte devotees." {sy 168} Manomayam means "entered the heart" and "rūpam upetya" means "manifesting".

Anuccheda 181

Text 1

prakāṭa-līlāviṣkāraṃ ca sa-dṛṣṭāntaṃ spaṣṭayati

yathānalaḥ khe 'nila-bandhur uṣmā
balena dāruṇy adhimathyamānaḥ
aṇuḥ prajāto haviṣā samedhate
tathaiva me vyaktir iyaṃ hi vāṇī

prakāṭa-līla-of the manifest pastimes; aviṣkāraṃ- appearance; ca-also; sa-with; dṛṣṭāntaṃ-an example; spaṣṭayati-explains; yathā-just as; analaḥ-fire; khe-in the space within wood; anila-air; bandhuḥ-one who accompanies;

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uṣmā-heat; balena-strongly; dāruṇi-within the wood; adhimathyamānaḥ-being kindled by friction; aṇuḥ-very tiny; prajātaḥ-is born; haviśā-with ghee; clarified butter; samedhate-it increases; tathā-similarly; eva indeed; me-My; vyaktiḥ-manifestation; iyam-this; hi-certainly; vāṇī-the explanation;

Lord Kṛṣṇa explains His prakāṣa appearance and pastimes by giving the following example (Śrīmad-Bhāgavatam 11.12.18):

"When firewood is rubbed together, heat is produced by contact with air, and by vigorously rubbing the sticks, a spark of fire appears. Once the fire is kindled, ghee is added and the fire blazes. Similarly, I become manifest in this world in My prakāṣa pastimes."***

Text 2

dr̥ṣṭānto 'yam garbhādi-krameṇāvirbhāva-mātrāmśe. tṛtīye 'pi tad uktam śrīmad-uddhavanaiva ajo 'pi jāto bhagavān yathāgniḥ iti; vyaktiḥ āvirbhāvaḥ; yasmāt iyam sva-rahasyaika-vijñasya mām eva vāṇī. nātrāsambhāvanā vidheyety arthaḥ.

dr̥ṣṭāntaḥ-example; ayam-this; garbha-adi-beginning with infancy; krameṇa-in sequence; avirbhāva-mātra-of manifestation; aṁśe-in a part; tṛtīye-in the third Canto of Śrīmad-Bhāgavatam (3.2.15); api-even; tat-that; uktam-said; śrīmat-uddhavana-by Śrī Uddhava; eva-certainly; ajaḥ- unborn; api-although; jātaḥ-born; bhagavān-the Supreme Personality of Godhead; yatha-just like; agniḥ-fire; iti- thus; vyaktiḥ-āvirbhāvaḥ-manifestation; yasmāt-from which; iyam-this; sva-rahasya-confidential knowledge; vijñasya-of one who is aware; mām-Me; eva-certainly; vāṇī-words; na- not; atra-here; asmbhāvanā-impossibility; vidheya-may be considered; iti-thus; arthaḥ-the meaning.

In this verse an example is given to explain the Lord's birth-pastimes within this material world. This same example was also given by Śrī Uddhava in the following words (Śrīmad-Bhāgavatam 3.2.15):

"The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the mahat-tattva."*

One who understands the confidential truth about Lord Kṛṣṇa's descent to this

material world can properly understand the meaning of this example (iyam vāṇī).

Text 3

tataś cānantaram vakṣyamānaḥ evaṁ gadiḥ ity-adi-granthas tu
sāṁsayāpanodane vyākhyeyaḥ. evam pūrvokta-vākya-dvayasyaivārtha-bhedena
gadiḥ laukikaṁ bhāṣaṇam api jñeyam. tasyāpy utpattir jñeyety arthaḥ. sa ca sa-tāt-
paryako 'rtha-bhedaś tikāyām eva dṛśyata iti. śrī-śukaḥ.

tataḥ-then; ca-also; anantaram-afterwards; vakṣyamānaḥ-which will be
spoken; evam gadiḥ iti adi granthaḥ-Śrīmad-Bhāgavatam 11.12.27:

gadiḥ karma gatir visargo
ghrāno raso dṛk sparśa-śrutiś ca
saṅkalpa-vijñānam athābhimānaḥ
sūtraṁ rajaḥ-sattva-tamo-vikāraḥ

tu-also; sāṁsaya-doubt; apanodane-in removal; vyākhyeyaḥ- may be explained;
evam-in this way; pūrvā-previously; ukta- spoken; vākya-statement; dvayasya-of
the two; eva-certainly; artha-of meaning; bhedena-with the difference; gadiḥ-the
word "gadiḥ"; laukikaṁ-of the material world; bhāṣaṇam-speech; api-also;
jñeyam-should be understood; tasya-of that; api- also; utpattiḥ-arisal; jñeya-
should be understood; iti-thus; arthaḥ-the meaning; saḥ-that; va-also;
tātparyakaḥ-meaning; artha-of meaning; bhedaḥ-difference; tikāyām-in Śrīdhara
Svami's commentary; eva-certainly; dṛśyate-is seen; iti- thus; śrī-śukaḥ-spoken
by Śrīla Śukadeva Gosvami.

Some readers may doubt that the words "iyam vāṇī" mean "this explanation
may be given". They may say that the words actually mean "The Supreme
Personality of Godhead appears in the form of the Vedas". This interpretation
cannot be accepted, however, because a few verses after this (11.12.27), in the
verse beginning "evaṁ gadiḥ", Lord Kṛṣṇa uses the word "gadiḥ" (synonymous
with {sy 168}vāṇī") to mean "speech". The two words should be accepted to mean
the same thing (speech). They do not mean {sy 168}the Vedas" in this context.
This explanation is corroborated by the comments of Śrīla Śrīdhara Svāmī.

Anuccheda 182

Text 1

tad evam śrīmad-bhāgavate punar vrajāgamanādi-rūpo 'yam artho bahudā
labdho 'pi padmottara khaṇḍavad yan na spaṣṭayā varṇitaḥ, tat khalu niṣeṣṭa-
devaasya bahir-mukhān pratyacchanecchayantar-mukhān
pratyutkaṅṭhāvardhanecchayeti gamyate. yata evoktam

parokṣa-vādā ṛṣayaḥ
parokṣam tu mama priyam iti.

tat-therefore; evam-in this way; śrīmat-bhāgavate-in the Śrīmad-Bhāgavatam;
punaḥ-again; vraja-to Vrajābhūmi; agamana-return; adi-beginning with; rūpaḥ-
consisting of; ayam-this; arthaḥ-meaning; bahudhā-in many ways; labdhaḥ-
obtained; api-although; padma-uttara-khaṇḍa-vat-in the Uttara-khanda of the
Padma Purāṇa; yat-wich; na-not; spaṣṭatayā-with califty; varṇitaḥ-described; tat-
therefore; khalu-certainly; nija-iṣṭa-devasya-of the worshipable Supreme Lord;
bahir-mukhān-to the ordinary living entities, who do not understand the
confidential details of Lord Kṛṣṇa's pastimes; pratyacchanna-to cover; icchaya-
with a desire; antah-mukhān-to the confidential devotees of the Lord;
pratyutkaṅṭha-with eagerness; vardhana-increasing; icchaya- with a desire; iti-
thus; gamyate-may be considered; yataḥ- because; eva-certainly; uktam-it is said;
parokṣa-vādāḥ- obscure explanations; ṛṣayaḥ-sages; parokṣam-difficult to be
understood; tu-but; mama-to Me; priyam-dear; iti-thus.

At this point someone may object, saying that although Lord Kṛṣṇa's return to
Vrajābhūmi is clearly described in the Uttara-khaṇḍa of the Padma Purāṇa, it is
only hinted at in the Śrīmad-Bhāgavatam. The reason this is not openly described
in Śrīmad-Bhāgavatam is that Śukadeva Gosvāmī wanted to conceal this
confidential pastime from the understanding of the ordinary conditioned souls,
and at the same time describe it to the intimate devotees of the Lord. In order to
fulfill both purposes Śukadeva Gosvāmī described this pastime in an indirect way,
so that the intimate devotees could understand it and others would not understand
it. This method of speaking is described by Lord Kṛṣṇa Himself in the following
words of Śrīmad-Bhāgavatam (11.21.35):

"The explanation of the Vedas and the great sages are very obscure and are not
easily understood. This is not accidental, but deliberate, for in this way I am not
exposed to the materialists. Only the pure-hearted devotees can understand the
truth about Me by reading the Vedas or hearing the descriptions of the sages."

Text 2

yad etat tu mayā kṣudra-
tareṇa taralāyitam
kṣamatam tat kṣamā-śīlaḥ
śrīmān gokula-vallbhaḥ

yat etat-whatever; tu-but; mayā-by me; kṣudratareṇa- very insignificant; taralāyitam-wavered; kṣamatam-may forgive; tat-that; kṣamā-śīlaḥ-merciful; śrīmān-full of all beauty and opulence; gokula-vallabhaḥ-Lord Kṛṣṇa who is very dear to the residents of Gokula.

The insignificant author of this book (Jīva Gosvāmī) prays that if I am wrong in my presentation of this matter, may the merciful Lord Kṛṣṇa, who is very dear to the residents of Gokula, please forgive me.

Text 3

tad etat śrīla-vṛndāvane līlā-dvayasya mīlanam sāvāsaram eva prastutam; dvāarakāyām tu prasiddham eva. tatra mauśalādi-līlā māyiky eveti pūrvam eva darśitām, vastutas tu dvāarakāyām eva sa-parikarasya śrī-bhagavato nigūḍhatayā sthitiḥ. yādavānām ca nitya-parikāratvāt tat tyāgena svayam-bhagavatā evāntardhāne tair atikṣobheṇomatta-ceṣṭair upamarditā prthivy eva nasyed iti prathamam teṣām antardhāpanam.

tat etat-that; śrīla-vṛndāvana-in Vṛndāvana; līlā-dvayasya-of the prakata and aprakata pastimes; mīlanam- meeting; sa avasaram-at the proper time; eva-certainly; prastutam-is described; dvāarakāyām-at Dvarka; tu-also; prasiddham-celebrated; eva-certainly; tatra-there; mauśala-adi-līlā-the pastimes of the Lord's disappearance, beginning with the fratricidal war which destroyed the Yadu dynasty; māyiki-illusory; eva-certainly; iti-thus; pūrvam- previously; eva-certainly; darśitām-established; vastutaḥ- in truth; tu-but; dvāarakāyām-in Dvarka; eva-certainly; sa-parikarasya-with His associates; śrī-bhagavataḥ-of the Supreme Personality of Godhead; nigūḍhatayā-in a concealed condition; sthitiḥ-situation; yādavānām-of the member of the Yadu dynasty; ca-also; nitya-parikāratvāt-because of being eternal associates of the Lord; tat-that; tyāgena-by abandoning; svayam-personally; bhagavatāḥ-of the Supreme Lord; eva-certainly; antardhāne-on the disappearance; taiḥ-by them; ati-kṣobheṇa-with great agitation; unmatta-ceṣṭaiḥ- with intoxicated activities; upamarditā-crushed; prthivi-the earth; eva-certainly; nasyet-may be destroyed; iti-thus; prathamam-first; teṣām-of them; antardhāpanam- disappearance.

At a certain point in Lord Kṛṣṇa's pastimes, He became no longer present to the eyes of the conditioned souls in Vṛndāvana and Dvārakā. At that time He remained in those two holy places in His aprakāṣa (unmanifest) form, and there was no longer any distinction between prakāṣa and aprakāṣa.

Because the members of the Yadu dynasty are the Lord's eternal associates, they also remained in Dvārakā with the Lord, although all of them were invisible to the eyes of ordinary living entities. The fratricidal war that destroyed the Yadu dynasty and the other activities culminating in the Lord's departure from the earth planet are the play of the Lord's illusory potency, and the reality of all these activities is

different from what first seems to be. Lord Kṛṣṇa considered that after His departure from the earth the members of the Yadu dynasty would be afflicted by separation from Him and in a maddened condition would destroy the earth. In order to prevent this, Lord Kṛṣṇa arranged that the Yadu dynasty would leave the earth before His own departure.

Text 4

ata evoktam

bhū-bhāra-rāja-pṛtanā yadubhir nirasya
guptaḥ sva-bāhubhir acintayat aprameyaḥ
manye 'vaner nanu gato 'py agataḥ hi bhāram
yat yādavaḥ kulam aho aviśahyam āste

atah eva-therefore; uktam-it is said (Śrīmad-Bhāgavatam 11.1.3); bhū-bhāra-existing as the burden of the earth; rāja-of the kings; pṛtanāḥ-the armies; yadubhiḥ-by the Yadus; nirasya-eliminating; guptaḥ-protected; sva-bāhubhiḥ-by His own arms; acintayat-He considered; aprameyaḥ-the unfathomable Lord; manye-I think; avaneḥ-of the earth; nanu- one may say; gataḥ-it is gone; api-but; agataḥ-it is not gone; hi-indeed; bhāram-the burden; yat-because; yādavaḥ-of the Yadus; kulam-the dynasty; aho-ah; aviśah-yam-intolerable; āste-remains.

The reason for the destruction of the Yadu dynasty is given in Śrīmad-Bhāgavatam (11.1.3):

"The Supreme Personality of Godhead used the Yadu dynasty, which was protected by His own arms, to eliminate the kings who with their armies had been the burden of this earth. Then the unfathomable Lord thought to Himself, 'Although some may say that the earth's burden is now gone, in My opinion it is not yet gone, because there still remains the Yādava dynasty itself, whose strength is unbearable for the earth.'***"

Text 5

atra teṣāṃ adharmikatayā tu pṛthivī-bhāratvaṃ na mantavyam:

brahmanyānāṃ vadāyānāṃ
nityaṃ vṛddhopasevināṃ
vipra-śāpaḥ katham abhūd
vṛṣṇīnāṃ kṛṣṇa-cetasāṃ ity ādau;

atra-in this connection; teṣāṃ-of the members of the Yadu dynasty;

adharmikatayā-by the impiety; tu-but; pṛthivī-of the earth; bhāratvam-the burden; na-not; mantavyam-should be considered; brahmaṇyānām-of them who were respectful to the brāhmaṇas; vadānyānām-charitable; nityam-always; vṛddha-upasevinām-engaged in serving elders; vipra-śāpaḥ- the brāhmaṇas' curse; katham-how; abhūt-did it come about; vṛṣṇīnām-of the Vṛṣṇis; kṛṣṇa-cetasām-whose minds were totally absorbed in thought of Lord Kṛṣṇa; iti ādau-in the passage beginning.

It should not be thought that the earth was overburdened by the impiety of the Yadu dynasty. That the Yadu dynasty was supremely pious, and that the earth was not burdened by the Yadu's impiety is confirmed in the following verses of Śrīmad-Bhāgavatam (11.1.8. and 10.90.46):

"King Parīkṣit inquired: How could the brāhmaṇas curse the Vṛṣṇis, who were always respectful to the brāhmaṇas, charitable, and inclined to serve senior and exalted personalities and whose minds were always fully absorbed in thought of Lord Kṛṣṇa?"***

Text 6

śayāsanātanālāpa-
kṛīḍā-snānādi-karmasu
na viduḥ santam ātmānaṁ
vṛṣṇayaḥ kṛṣṇa-cetaśaḥ

ity adau ca parama-sadhutva-prasiddheḥ.

śayān-sleeping; asana-sitting; aṭana-walking; alāpa- taking; kṛīḍā-recreation; snāna-bathing; adi-beginning with; karmasu-in activities; na-did not; viduḥ-know; santam- being; ātmānam-themselves; vṛṣṇayaḥ-the Yadavas; kṛṣṇa-cetaśaḥ-thinking of Kṛṣṇa; iti adau-in the passage beginning; ca-also; parama-supreme; sadhutva-of piety; prasiddheḥ-because of fame; iti-thus; adau-in the passage beginning; ca-also; parama-supreme; sadhutva-piety; prasiddheḥ-because of fame.

"The Yādavas loved Kṛṣṇa so intensely that in their regular activities-{}in sleeping, sitting, travelling, talking, sporting, cleansing, and bathing-{}they were simply absorbed in thoughts of Kṛṣṇa. and paid no attention to bodily necessities."***

Text 7

pr̥thvī-bhāraś ca vyakti-bāhulya-mātreṇa neśyate, parvata-samudrādīnām anantānām vidyamānatvāt.

pr̥thivī-of the earth; bhāraḥ-burden; ca-also; vyakti-bāhulya-mātreṇa-merely by a great manifestation; na-not; iśyate-is overburdened; parvata-mountains; samudra-oceans; adīnām-and of many other grand manifestations; anantānām-unlimited; vidyamānatvāt-because of the existence.

The earth continually carries many great mountains, oceans, and limitless other things without feeling overburdened. Therefore we cannot properly say that the earth became overburdened merely by the increase of a kṣatriya dynasty. Clearly Lord Kṛṣṇa had certain reasons from removing the Yadu dynasty from the earth, and the mere number of Yādavas was burdening the earth was certainly not one of them.

Text 8

tathā na vastavyam ity ādi bhagavad-vākyaśya tātpariyam idam. māyayāpi yadūnām tadṛśatva-darśanam mamānanda-vaibhava-dhāmi madīya-jana-sukhadamad-vilāsaika-nidhau dvārakāyām nocitam, prabhāse tu tat-tad-yogād ucitam iti.

tathā-in the same way; na- ; vastavyam- ; iti- ; ādi-in the passage beginning (Śrīmad-Bhāgavatam 11.7.5):

na vastavyam ihāsmābhir
jījiviśubhir āryakāḥ
prabhāsaṁ su-mahat-puṇyam
yāsyāmo 'dyaiva mā ciram

bhagavat-of the Supreme Personality of Godhead; vākyaśya-of the statement; tātpariyam-meaning; idam-this; māyaya-by the illusory potency; api-even; yadūnām-of the Yadavas; tadṛśatva-like this; darśanam-sight; mama-My; ananda-vaibhava-of transcendental bliss; dhāmi-in the abode; madīya-My; jana-pure devotees; sukhada-delighting; mat-My; vilāsa- of the pastimes; eka-sole; nidhau-the ocean; dvārakāyām-in Dvaraka; na-not; ucitam-is fit; prabhāse-at Prabhāsa-kṣetra; tu-but; tat-tad-yogād-because of these things; ucitam- suitable; iti-thus.

Lord Kṛṣṇa thought: "It is not proper that the illusory activities of the destruction of the Yādavas by fratricidal war occur in the holy place of Dvārakā, which delights My pure devotees, and which is like a great ocean of My transcendental pastimes. I shall therefore lead the Yādavas to Prabhāsa-kṣetra, and these illusory activities may occur there." For this reason Lord Kṛṣṇa spoke the following words to the elder members of the Yadu dynasty (Śrīmad-Bhāgavatam

11.7.5.):

"My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhāsa. We have no time to delay."***

Text 9

tathā jijīviṣubhiḥ ity uktvā vṛjināni bhaviṣyāmaḥ iti coktvā vastutas tu teṣāṃ tadṛṣṭvaṃ na bhaviṣyatīty evoktaṃ.

tathā-in the same way; jijīviṣubhiḥ-iti-the statement in Śrīmad-Bhāgavatam 11.6.3.; uktvā-saying; vṛjināni bhaviṣyāmaḥ iti-Śrīmad-Bhāgavatam 11.6.34-38:

śrī-bhagavān uvāca
ete vai su-mahotpātā
vyuttiṣṭhantīha sarvataḥ
śāpas ca naḥ kulasyāsīd

na vastavyam ihāsmābhir
jijīviṣubhir āryakāḥ
prabhāsaṃ su-mahat-puṇyam
yāsyāmo 'dyaiva mā ciram

yatra snātvā dakṣa śāpād
grhīto yakṣmaṇoḍu-rāt
vimuktaḥ kilbiṣāt sadyo
bheje bhūyaḥ kalodayam

vayam ca tasminn āplutya
tarpayitvā piṇ surān
bhojayitvoṣijo viprān
nānā-guṇavatāndhasā

teṣu dānāni pātreṣu
śraddhayoptvā mahānti vai
vṛjināni tariṣyāmo
dānair naubhir ivārṇavam

ca-also; uktvā-having said; vastutaḥ-in truth; tu-also; teṣāṃ-of them; tadṛṣṭvam-condition like that; na-not; bhaviṣyati-will be; iti-thus; eva-certainly; uktam-said.

Lord Kṛṣṇa spoke the following words to convince the Yādavas to leave Dvārakā

and go to Prabhāsa-kṣetra, where the fratricidal war and destruction of the Yadu dynasty could take place (Śrīmad-Bhāgavatam 11.6.34-38):

"The Supreme Personality of Godhead said: Our dynasty has been cursed by the brāhmaṇas. Such a curse is impossible to counteract, and thus great disturbances are appearing everywhere around us.***

"My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhāsa. We have no time to delay.***

"Once the moon was afflicted with consumption because of the curse of Dakṣa, but just by taking bath at Prabhāsa-kṣetra, the moon was immediately freed from his sinful reaction and again resumed the waxing of his phases.***

"By bathing at Prabhāsa-kṣetra, by offering sacrifice there to placate the forefathers and demigods, by feeding the worshipable brāhmaṇas with various delicious foodstuffs and bestowing opulent gifts upon them as the most suitable candidates for charity, we will certainly cross over these terrible dangers through acts of charity, just as one can cross over a great ocean in a suitable boat.***

Text 10

atra ca asmābhiḥ iti vyaṁ iti coktvā svenaikyā-sūdanāya svātma-vad anyathā-bhāvatvam eka-gatitvam ca vyañjitam iti.

atra-in this connection; ca-also; asmābhiḥ iti-in Śrīmad-Bhāgavatam 11.6.35; vyaṁ iti-Śrīmad-Bhāgavatam 11.6.38; ca-also; coktvā-having spoken; svena-with His own; aikyā-the same nature; sūdanāya-with the indication; sva-atma-vat-as Himself; anyathā-bhāvatvam-spiritual position different from material manifestation; eka-gatitvam-with a single object; ca- also; vyañjitam-manifested; iti-thus.

We may note that in the last part of this statement (verses 37-38), the Lord hinted to the Yādavas that they would become liberated from the material world and enter the spiritual world. They would attain spiritual bodies, like the Lord's own body.

Text 11

tad evaṁ taiḥ sākam śrī-bhagavato dvārakāyām eva nityam sthitim āha

tad-therefore; evaṁ-in this way; sthitim-situated; taiḥ-sākam-with His associates; śrī-bhagavatoḥ-of the Supreme Personality of Godhead; dvārakāyām-in Dvaraka; eva- certainly; nityam-eternal; sthitim-residents; āha-describes.

In the following verses (Śrīmad-Bhāgavatam 11.31.23-24), Lord Kṛṣṇa describes His eternal residence in Dvārakā, accompanied by His liberated associates:

Text 12

dvārakām hariṇā tyaktām
samudro 'plāvayat kṣaṇāt
varjayitvā mahā-rājā
śrīmad-bhagavad-ālayam

dvārakām-Dvārakā; hariṇā-by Lord Hari; tyaktām- abandoned; samudraḥ-the ocean; aplāvayat-inundated; kṣaṇāt-in a moment; varjayitvā-having left; mahā-rājā-O king; śrīmat-full of all beauty and opulence; bhagavat-of the Supreme Personality of Godhead; ālayam-the abode.

"O King, after Lord Hari, the supremely opulent Personality of Godhead, left His abode of Dvārakā, the ocean immediately rose and flooded it."

Text 13

nityam sannihitaḥ tatra
bhagavān madhusūdanaḥ
smṛtyāśeṣāśubha-haraṁ
sarva-maṅgala-maṅgalaṁ

nityam-eternally; sannihitaḥ-remains; tatra-there; bhagavān-the Supreme Personality of Godhead; madhusūdanaḥ- Lord Kṛṣṇa; smṛtya-by remembrance; aśeṣa-all; aśubha- inauspicious things; haraṁ-removing; sarva-maṅgala-maṅgalaṁ- the most auspicious.

"Remembrance of the holy abode of Dvārakā brings all-auspiciousness and drives away everything that is inauspicious. The Supreme Lord Kṛṣṇa stays eternally in the city of Dvārakā."

Text 14

loka-dṛṣṭyaiva hariṇā tyaktam atyaktam iti vā nityam sannihitaḥ iti vā
vakṣyamānāt. tataś cobhayathāpy āplavanaṁ parito jalena parikhavad āvaraṇam.
taj-jala-majjanaṁ ca samudreṇaiva śrī-bhagavad-ājñayā tyakta-bhūmi-lakṣaṇasya

hastināpura-prasthāpita-bahirjana-grhādy-adhiṣṭhāna-bahir-āvaraṇasyaiva.

loka-of the conditioned souls; dr̥ṣṭya-by the vision; eva-certainly; hariṇā-by Lord Hari; tyaktam-abandoned; atyaktam-not abandoned; iti-thus; vā-or; nityam-eternally; sannihitaḥ-remaining; iti-thus; vā-or; vaksyamāṇāt-about to be described; tataḥ-therefore; ca-also; ubhayatha-in both ways; api-also; āplavanam-inundation; paritaḥ-on all sides; jalena-by water; parikhavat-as a moat; āvaraṇam- covering; tat-that; jala-of water; majjanam-inundation; ca-also; samudreṇa-by the ocean; iva-just like; śrī-bhāgavat- of the Supreme Personality of Godhead; ājñayā-by the order; tyakta-abandoned; bhūmi-place; lakṣaṇasya-characterized as; hastinapura-in Hastināpura; prasthāpita-established; bahih-jana-who had not descended with the Lord from the spiritual world; grha-adi-palaces and other paraphernalia; adhiṣṭhāna-esblishment; bahiḥ-externally; āvaraṇasya-covering; eva- certainly.

To the eyes of the conditioned souls, it seemed that Lord Hari had abandoned Dvārakā, although actually He had not, for it is said that He never leaves Dvārakā (nityam sannihitas tatra). All the Lord's associates that had not descended with Him from the spiritual world were then sent by the Lord to Hastināpura, and by Lord Kṛṣṇa's order, the water of the ocean, which had surrounded Dvārakā like a great moat, rose and flooded the city, covering all the palaces and other buildings of Dvārakā.

Text 15

tathā racanam̐ viśvakarmaṇā tasyaiva prakāṣa-līlāyāḥ prāpañcika-miśratvāt. ataḥ sudharmādīnām̐ svargād āgamanam̐ ca yujyate. aprakāṣa-līlāyām̐ tato 'pi divyataram̐ sabhāntarādīkam̐ api syāt.

tathā-in the same way; racanam- construction; viśvakarmaṇā-by Viśvakarmā; tasya-of that; eva- certainly; prakāṣa-līlāyāḥ-of the manifest pastimes; prāpañcika-with the material energy; miśratvāt-because of being mixed; ataḥ-therefore; sudharma-adīnām-of the Sudharma assembly-house and other gifts; svargāt-from the heavenly planets; āgamanam-return; ca-also; yujyate-occurs; aprakāṣa-līlāyām-in the unmanifest pastimes; tataḥ-than them; api- even; divyataram-more splendid; sabha-antara-adīkam-assembly houses and other paraphernalia; api-even; syāt-is.

Although identical with the Dvārakā in the spiritual world, the earthly Dvārakā manifest during Lord Kṛṣṇa's prakāṣa pastimes became unmanifested after His departure. The parts of Dvārakā that had been specially created by Viśvakarmā for the Lord's manifest pastimes, and were therefore somewhat tinted with matter, and those parts of Dvārakā that were gifts from the demigods, such as the Sudharmā assembly-house, were returned to their original places in the upper material

planets, where the demigods reside. The Dvārakā of Lord Kṛṣṇa's aprakāṣa pastimes in the spiritual world is equipped with assembly houses and other paraphernalia far more opulent and dazzling than the Suddharmā assembly house of the demigods.

Text 16

śrīmān yādavādi-gṛha-vṛnda-lakṣaṇa-śobhopsobhavān yo bhagavad-ālayas tam varjayitvā tad evam adyāpi samudra-madhye kadācid asau dūrataḥ kiñcid dṛśyate iti tātratyānām mahatī prasiddhiḥ.

śrīmān-the word "śrīmat"; yādava-of the Yadavas; adi- and the other residents of Dvaraka; gṛha-of palaces; vṛnda- multitude; lakṣaṇa-characterized by; śibha-upasobhavān-full of variegated beauty and opulence; yaḥ-which; bhagavat-of the Supreme Personality of Godhead; ālayaḥ-abode; tam-that; varjayitva-having abandoned; tat-that; evam-in the same way; adya-today; api-even; samudra-of the ocean; madhye-in the middle; kadācit-sometimes; asau-this; dūrataḥ-from a distance; ki{.sy 241}cit-somewhat; dṛśyate-is seen; iti-thus; tātratyānām-of the local residents; mahatī-great; prasiddhiḥ-fame.

In these verses the word "śrīmat" describes Dvārakā as full of all beauty and opulence because of the grand palaces of the Yādavas and other residents of the city. After Lord Kṛṣṇa had abandoned Dvārakā, it was flooded by the ocean, and even today some ruins of what was once Dvārakā may be seen in the middle of the ocean. These remains of Dvārakā are famous among the people who live nearby.

Text 17

atra mahārāja iti sambodhanam dṛṣṭānta-garbham; yad vā mahanto rājāno yādava-lakṣaṇā yatra tathā-bhūtam tad-ālayam śrī-kṛṣṇa-nitya-dhāma-svarūpam dvārakā-puram.

atra-in this verse; maha-rāja-iti-the word {.sy 168}mahārāja"; sambodhanam-in the vocative -case; dṛṣṭānta-garbham-an example; yat vā-or; mahantaḥ-great; rājānaḥ-kings; yādava-lakṣaṇāḥ-meaning the Yadu dynasty; yatra-where; tathā-bhūtam-in that way; tat-that; ālayam-place; śrī-kṛṣṇa- of Lord Kṛṣṇa; nitya-eternal; dhāma-abode; svarūpam-the original form; dvārakā-of Dvārakā; puram-the city.

In this verse the (Śrīmad-Bhāgavatam 11.31.23, quoted in Text 12) the word "mahārāja" may be understood to be in the vocative-case. In this way it is used to address King Parīkṣit "O great king." The word {.sy 168}mahārāja" may also be

taken as part of a compound word {sy 168}mahārāja-śrīmad-bhagavad-ālayam" which would then mean {sy 168}Dvārakā, the eternal abode of the Supreme Personality of Godhead, which is full of all opulences and the residence of the great Yādava kings."

Text 18

na kevalam pura-māstrativam, tatra ca śrīmati bhagavad-īlaye madhusūdanaḥ śrī-kṛṣṇaḥ nityam eva sannihitaḥ; arthāt tu tātratyānām. kim vā na tatra sannihitaḥ? bhagavān yādavādi-lakṣaṇākhilaiśvavyavān eva.

na-not; kevalam-alone; pura-mātra-only the city; astitvam-remains; tatra-there; also; śrīmati-opulent; bhagavat-of the Supreme Personality of Godhead; ālaye-in the abode; madhusūdanaḥ-the killer of the Madhu demon; śrī-kṛṣṇaḥ-Sri Kṛṣṇa; nityam-eternally; eva-certainly; sannihitaḥ-remains; arthāt-that is to say; tātratyānām-of those remaining there; kim vā na-is it not so?; tatra-there; sannihitaḥ-remains; bhagavān-the word "bhagavan"; yādava-of the Yādavas; adi-and the other residents of Dvaraka; lakṣaṇa-characterized by; akhila-all; aiśvavyavān-with the opulences; eva-certainly.

It is not only that the city of Dvārakā still remains on this earth, but Lord Kṛṣṇa also remains there accompanied by the members of the Yadu dynasty. This is confirmed by the phrase (Śrīmad-Bhāgavatam 11.31.24, quoted in Text 13):

nityam sannihitas tatra
bhagavān madhusūdanaḥ

"Lord Kṛṣṇa stays eternally in Dvārakā."

The word "bhagavān" here means "accompanied by all the opulences of the Yadu dynasty and the other residents of Dvārakā."

Text 19

tad ālayam eva viśiṅaṣṭi smṛtyā iti. sāksād adhunā vyakta-tad-darśanābhāvāt smṛtyā ity uktam. yaḥ svayam evam-bhūtas tasyā tv anyathā sambhāvitatvam api nāstīti bhāvaḥ. evam eva śrī-viṣṇu-purāṇe

tat-that; ālayam-abode; eva-certainly; viśiṅaṣṭi-is glorified; smṛtyā iti-by the phrase beginning with the word "smṛtyā"; sāksāt-directly; adhunā-at present; vyakta- manifested; tat-of that; darśana-sight; abhāvāt-because of the non-manifestation; smṛtyā-ity uktam-the statement beginning with the words "by the remembrance"; yaḥ-wich; svayam-personally; tasyā-of the Lord; tu-but;

anyathā- otherwise; sambhāvitatvam-conception; api-also; na-not; asti-is; iti- thus; bhāvaḥ-the meaning; evam-in this way; eva- certainly; śrī-viṣṇu-purāṇe-in the Viṣṇu Purāṇa.

In these verses the abode of Dvārakā is glorified in the following words:

"Remembrance of the holy abode of Dvārakā brings all auspiciousness, and drives away everything that is inauspicious."

The use of the word "smṛtyā" (by remembrance) in this verse indicates that the abode of Dvārakā is not directly visible at the present time. This is true for Dvārakā in general, although the principal palace of Lord Kṛṣṇa is a notable exception to this. Lord Kṛṣṇa's principal palace is directly manifest even today. This is described in the following verses of Viṣṇu Purāṇa (5.9-11):

Text 20

plāvayām āsa tam śūnyām
dvārakām ca mahodadhiḥ
yadudeva-grham tv ekam
nāplāvayata sāgaraḥ

plāvayām āsa-inundated; tam-that; śūnyām-deserted; dvārakām-Dvārakā; ca- also; maha-udadhiḥ-the great ocean; yadudeva-of Lord Kṛṣṇa, the monarch of the Yadu dynasty; grham-the palace; tu-but; ekam-alone; na-did not; aplāvayata-inundate; sāgaraḥ-the ocean.

"When the Yādavas had abandoned Dvārakā, the ocean flooded the entire city, covering everything with water, except for the principal palace of Lord Kṛṣṇa, the worshipable Deity of the Yādavas, which was not covered.

Text 21

nātyakramat tato brahmaṁs
tad adyāpi mahodadhiḥ
nityam sannihitas tatra
bhagavān keśavo yataḥ

na-did not; atyakramat-overpower; tataḥ-therefore; brahman-O brahmana; tat-that; adya-today; api-even; maha-udadhiḥ-the great ocean; nityam-eternally; sannihitaḥ- remains; tatra-there; bhagavān-the Supreme Personality of Godhead; keśavaḥ-Lord Keśava; yataḥ-because.

"O brāhmaṇa, because Lord Kṛṣṇa stays eternally in that principal palace of Dvārakā, that specific palace was not covered by the ocean, and even today it remains untouched by water.

Text 22

tad atīva-mahā-puṇyam
sarva-pāpa-praṇāsanam
viṣṇu-kṛīḍānvitam sthānam
dṛṣṭvā pāpāt pramucyate. śrī-śukaḥ.

tat-that; atīva-mahā-puṇyam-extremely pious; sarva- all; pāpa-sins;
praṇāsanam-destroying; viṣṇu-of Lord Viṣṇu; kṛīḍā-of the pastimes; anvitam-
filled; sthānam- place; dṛṣṭvā-having seen; pāpāt-from sins; pramucyate- one
become delivered; śrī-śukaḥ-spoken by Śrīla Śukadeva Gosvāmī.

"That principal palace of Lord Kṛṣṇa is very sacred, and it purifies one from all sinful reactions. In that place, even today, Lord Viṣṇu enjoys transcendental pastimes. Anyone fortunate enough to see this palace of the Lord becomes free from all sins."

Anuccheda 183

Text 1

tad evam aprakāṣa-prakāṣa-līlayoḥ samānvayo darśitaḥ. ata eva padmottara-
khaṇḍe bhoga-līlā-sabdābhyām ucyete

bhogo nitya-sthitis tasya
līlām samharate kadā

ity ādinā kadācit samharate sa līley arthaḥ. atra prakāṣa-līlāgata-bhavasya viraha-
samyogādi-līlā-vaicitrī-bhāra-vahitvena balavattaratvād ubhaya-līlaiki-
bhavanāntaram api tan-mayas teṣām abhimāno 'nuvartata eva.

tat-therefore; evam-in this way; aprakāṣa-unmanifest; prakāṣa-and manifest;
līlayoḥ-of the pastimes; samānvayaḥ- relationship; darśitaḥ-is revealed; atah eva-
therefore; padma-uttara-khaṇḍe-in the Uttara-khaṇḍa of the Padma Purāṇa;
bhoga-"bhoga"; līlā-"līlā"; a sabdābhyām-with the words; ucyete-is described;

bhogaḥ-the unmanifest pastimes; nitya-eternally; sthitiḥ-situated; tasya-of Lord Kṛṣṇa; līlām-manifest pastimes; samharate-concludes; kadā-when?; iti ādinā-in the passage beginning; yam-which; kadācit-at a certain time; samharate-concludes; sa-that; līla-manifest pastimes; iti-thus; arthaḥ-the meaning; atra-here; prakāṣa-līlā-gata-bhavasya-of the condition of the manifest pastimes; viraha-separation; samyoga-and meeting; adi-beginning with; līlā-of pastimes; vaicitrī-bhāra-vahitvena-with wonder; balavattaratvāt-because of intensity; ubhaya-both; līla-manifest and unmanifest pastimes; eki-bhava-become one; anāntaram-afterwards; api-although; tat-mayaḥ-consisting of that; teṣām-of them; abhimānaḥ-conception; anuvartate-follows; eva-certainly.

The relationship between Lord Kṛṣṇa's prakāṣa and aprakāṣa pastimes is described in the following statement of Padma Purāṇa, Uttara-khaṇḍa:

"When the Lord's prakāṣa (manifest) pastimes are concluded, then the Lord enjoys aprakāṣa (invisible to the conditioned souls) pastimes, which are eternal, and never end."

The Lord remains within the material world for a certain time, performs His astonishing prakāṣa pastimes, where sometimes the devotees have the opportunity to associate with Him, and sometimes again they become separated from Him. When the prakāṣa pastimes are completed, the Lord remains in His aprakāṣa pastimes.

Text 2

tatraiśvarya-jñāna-samvalita-bhāvānām śrī-yādavānām sa bhāvaṁ nūnam evaṁ sambhavati aho sarva-daivānanya-jīvatūnām asmākam īsitā śrī-kṛṣṇākhyo bhagavān ayam nānā-līlāmṛta-nirjharaiḥ sandrānanda-camatkāram āsvādayitum yādava-śikha-maṇer nityam eva pitṛ-bhāva-samṛddhasya śrīmad-anakadundubher gṛhe svān svān alam cakāra.

tatra-there; aiśvarya-of opulence; jñāna-with knowledge; samvalita-mixed; bhāvānām-natures; śrī-yādavānām-of the members of the Yadu dynasty; saḥ-He; bhāvan-being; nūnam-certainly; evam-in this way; sambhavati-appears; aho-Oh; sarva-all; daiva-dieties; ananya-jīvatūnām-without any other source of life; asmākam-of us; īsitā-master; śrī-kṛṣṇa-akhyaḥ-named Śrī Kṛṣṇa; bhagavān-the supremely opulent Personality of Godhead; ayam- He; nānā-various; līla-of pastimes; amṛta-of nectar; nirjharaiḥ-with the swiftly moving streams; sandra-intense; ananda-bliss; camatkāram-wonder; āsvādayitum-to relish; yādava-of the Yadu dynasty; śikha-maṇeḥ-of the crest jewel; nityam-eternally; eva-certainly; pitṛ-bhāva-samṛddhasya- considering himself the father of the Lord; śrīmat-anakadundubheḥ-of Maharaja Vasudeva; gṛhe-in the home; svān svān-His own associates; alam cakāra-decorated.

When Lord Kṛṣṇa's prakāṣa pastimes are concluded, and there is no longer any difference between the prakāṣa and aprakāṣa pastimes, the members of the Yadu dynasty whose love for Kṛṣṇa is mixed with the knowledge of His transcendental opulences again meet Lord Kṛṣṇa in the spiritual world. At that time they think: "Lord Kṛṣṇa is the Supreme Personality of Godhead. He is our supreme master and the only goal of our lives. To relish the wonderful bliss of sporting in the flowing nectarean rivers of His transcendental pastimes, He has now decorating the home of the crest jewel of the Yadu dynasty, Mahārāja Vasudeva, who is convinced that Lord Kṛṣṇa is His own son."

Text 3

tataś ca sadhitāsmad-ānanda-satra-pradhāna-vividha-karyāḥ parama-bandhavo 'sau parameśvaras tat-tad-rūpān evasmān punar brahmādyair api duradhigame śrī-mathurā-nāmni śrī-dvārakā-nāmni va parama-dhāmni nānā-mādhurī-dhūriṇābhir ātma-līlābhir anuśīlita eva bibhrājita iti.

tataḥ-then; ca-also; sadhita-accomplished; asmat-our; ānanda-satra-transcendental bliss; pradhāna-primarily; vividha-various; karyāḥ-performing activities; parama-transcendental; bandhavaḥ-friend and relative; asau-He; parama-īśvaraḥ-the Supreme Personality of Godhead; tat-tad-rūpān-in various forms; eva-certainly; asmān-us; punaḥ-again; brahma-adyaiḥ-by Brahma and the other demigods; api-even; duradhigame-difficult to approach; śrī-mathurā-nāmni-named Mathurā; śrī-dvārakā-nāmni-named Dvārakā; va-or; parama-transcendental; dhāmni-in the abode; nānā-various; mādhurī-of sweetness; dhūriṇābhiḥ-with the best; ātma- His own; līlābhiḥ-with transcendental pastimes; anuśīlitaḥ- engaged; eva-certainly; bibhrājitaḥ-appears very splendid; iti-thus.

The Yādavas think: "Lord Kṛṣṇa is the Supreme Personality of Godhead, and He is our greatest friend and relative. His transcendental activities plunge us in transcendental bliss. He now enjoys sweet transcendental pastimes in His own spiritual abode, which is known as Mathurā and Dvārakā, and which the demigod Brahmā and those like him find very difficult to enter."

Text 4

so 'yam abhimānaḥ śrī-vṛndāvane tu nija-nija-sambandha-sandhāyaka-premaikānusāriṇām śrī-vraja-vāsinām nūnam evaṁ samujjṛmbhate

sah ayam-that very; abhimānaḥ-conception; śrī-vṛndāvane-in Vṛndāvana; tu-but; nija-nija-their own; sambandha-sandhāyaka-relationships; prema-pure love; eka-anusāriṇām-exclusive; śrī-vraja-vāsinām-of the residents of Vraja; nūnam-certainly; evaṁ-in this way; samujjṛmbhate- becomes manifested.

Although the Yādavas and other residents of Mathurā and Dvārakā think of Lord Kṛṣṇa as the dearest friend and relative, their love for Him is mixed with the knowledge that He is the Supreme, all-powerful, and all-opulent Personality of Godhead. The residents of Vraja, however, are unaware that Lord Kṛṣṇa is the Personality of Godhead. They consider Him their master, friend, son, or lover, and they love Him with undivided pure devotion. When the Lord's prakāṣa pastimes are concluded, and there is no longer any distinction between prakāṣa and aprakāṣa pastimes, the residents of Vraja think:

Text 5

aho yo 'sau gokula-kula-bhāga-dheya-puñja-mañjula-prakāśo māḍṛśam dṛśām
jīvana-sañcaya-nirmañchanīya-pāda-lañchana-leśo vañchātīta-sukha-santati-
santanako mahā-vana-vraja-mahā-khani-jani-nīlamanīḥ āvirāsīt.

aho-Oh; yah asay-that very person; gokula-of Gokula; kula-of the community; bhāga-dheya-of transcendental opulence; puñja-abundance; mañjula-charming; prakāśaḥ- manifestation; māḍṛśam-like ours; dṛśām-of the eyes; jīvana-of lives; sañcaya-by the multitude; nirma{.sy 241}chanīya- worshipable; pāda-of the lotus feet; lañchana-leśaḥ-the markings; va{.sy 241}cha-desire; atīta-beyond; sukha-of transcendental bliss; santati-abundance; santanakaḥ-granting; mahā-vana-of the forest of Mahavana; vraja-multitude; mahā- great; khani-in the mine; jani-born; nīlamanīḥ-sapphire; āvirāsīt-has become manifested.

"The same person who. His handsomeness the great wealth of the community of Gokula, the markings on His lotus feet worshiped by our eyes birth after birth, Himself a delight that brings limitless transcendental bliss greater than our desires or expectations, Himself a great sapphire born from the great jewel-mine of Mahavana, . . .

Text 6

yo 'sau duṣṭa-bhoja-rāja-visṛṣṭaiḥ pūtanādi-graha-samūhair uparakto 'pi muhur
anukūlena vidhinā teṣām svayam eva viṇāśa pūrvakam cakorebhyaś candramā
ivasmābhyām avatīrṇa evāsīt.

yah asau-the very person who; duṣṭa-wicked; bhoja-rāja-by the king of the Bhoja dynasty (Kamsa); visṛṣṭaiḥ-sent; putana-Pūtana; adi-beginning with; graha-of demons; samūhaiḥ-by multitudes; uparaktaḥ-attacked; anumūlena vidhinā-with a benediction; teṣām-of them; svayam- personally; eva-certainly; viṇāśa-destruction; pūrvakam- previously; cakorebhyaḥ-to the cakora birds;

candramāḥ-the moon; iva-like; asmābhyām-to us; avatīrṇaḥ-descended; eva-certainly; asīt-has.

. . .the same person who was attacked by Pūtanā and a host of other demons sent by the wicked Bhoja king, but was saved when kind fate personally killed them all, who is like a moon descended for us cakora birds, . . .

Text 7

yo 'sau tāḍṛśa-tadīya-mahā-guṇa-gaṇād eva parituśyadbhir muni-devair iva dattena kenāpi prabhāvena muhur api vipad-gaṇād ātma-kleśam aganayann eva nah paritrātavān.

yah asau-that very person; tāḍṛśa-like that; tadīya- His; mahā-great; guṇa-of transcendental virtues; gaṇāt- because of the multitude; eva-certainly; parituśyadbhiḥ- pleased; muni-devaiḥ-by the great sages and demigods; iva-as it were; dattena-given; kenāpi-something; prabhāvena-potency; muhuḥ-again and again; api-even; vipat-of calamities; gaṇāt- form a multitude; ātma-to the self; kleśam-giving distress; aganayan-not able to count; eva-certainly; naḥ-us; paritrātavān-protected.

. . .the same person who, granted great powers by the demigods and sages pleased by the multitude of His exalted virtues, at every moment protected us from the limitless sufferings of a host of calamities, . . .

Text 8

yo 'sau nija-śīla-rūpa-lāvaṇya-guṇa-vilāsa-keli-vinigūḍha-sauhṛdya-prakaṭana-cāturī-gumhita-mādhurībhir asmān suṣṭhu puṣṭānś cakāra.

yah asau-that same person; nija-with His own; śīla- exemplary character; rūpa-lāvaṇya-bodily beauty; guṇa- virtues; vilāsa-keli-playful pastimes; vinigūḍha-intimate; sauhṛdya-friendship; prakāṭana-manifestation; cāturī-expertise; gumhita-strung; mādhurībhiḥ-with sweetness; asmān-us; suṣṭhu-intensely; puṣṭān cakāra-enlivened.

. . .the same person who enlivened us with His exemplary good character, handsomeness, virtue, playfulness, intimate friendship, expert intelligence, and charming sweetness, . . .

Text 9

yo 'sau laghunāpi guṇābhāsenāsmākam ānanda-sandoham abhivindamāno yad yad api māḍṛśam abhilāḍitam tad atītam vā tat tad api pratilavam apy aścarya-bhūtam nija-mādhurya-vāryam ullāsitavān.

yah asau-that same person; laghuna-with a little; api- even; guṇa-of His transcendental qualities; abhāsenā-with the dim reflection; asmākam-of us; ānanda-of bliss; sandoham- abundance; abhivandamānaḥ-discovering; yat yat- whatever; api- even; māḍṛśam-of those like us; abhilāśitam-desired; tat- that; atītam-beyond; vā-or; tat tat-that; api-even; prati-lavam-at every moment; api-even; aścarya-bhūtam-wonderful; nija-His own; mādhurya-of sweetness; vāryam-superexcellence; ullāsitavān-shone.

. . .the same person the faint reflection of whose virtues filled us with bliss beyond what we could desire, the same person who shone with a wonderful sweetness at every moment, . . .

Text 10

yo 'sau sakala-sādhu-janāvanāya vikhyāpita-yādava-sambandhas tad dvārā svayam api rājanyāsura-saṅgha-samhāraṇāya yadu-purīm prasthitavān.

yad asau-that same person; sakala-all; sādhu-jana-of His devotees; avanāya-for protecting; vikhyāpita-celebrated; yādava-of the Yadu dynasty; sambandhaḥ-relative; tat-dvārā- with the help of His associates; svayam-personally; api-also; rājanya-kings; asura-demoniac; saṅgha-multitude; samhāraṇāya-for killing; yadu-purīm-Dvaraka, the capitol of the Yadus; prasthitavān-left for.

. . .the same person who, famous as the Yādavas' relative, established the city of Yadupurī (Dvārakā) to protect all the devotees and destroy the demon-kings, . . .

Text 11

yo 'sau kāryānurodhena tatraiva cirāya tiṣṭhata ātmano viprayogena santapta-buddhīḥ uddhavādibhir asmān asaḅṛd āśvāsayām āsa.

yah asau-that same person; kārya-duty; anurodhena-in accordance with; tatra-there; eva-certainly; cirāya-for a long time; tiṣṭhataḥ-remaining; ātmanaḥ-personally; viprayogena-by separation; santapta-distressed; buddhīḥ- intelligence; uddhava-adibhiḥ-by sending Uddhava and others; asmān-us; asaḅṛt-repeatedly;

āśvāsayām āsa-comforted.

. . .the same person who, duty-bound to stay there for a long time, by sending Uddhava and others again and again comforted us when our hearts burned in separation from Him, . . .

Text 12

yo 'sau punar utkaṅṭha-koti-samākṛṣṭa-mūrtibhiḥ tīrtha-vrājya-vyājena kurukṣetra-pragatair asmābhiḥ śvāsa-mātrāvaśiṣṭair ivāmṛta-varibhir upalabdho babhūva.

yah asau-that same person; punaḥ-again; utkaṅṭha-koti-samākṛṣṭa-mūrtibhiḥ-filled with millions of longings; tīrtha-vrājya-pilgrimage; vyājena-on the pretext of; kurukṣetra-to Kurukṣetra; pragataiḥ-gone; asmābhiḥ-by us; śvāsa-mātra-avaśiṣṭaiḥ-deas with separation; iva-as if; amṛta-of nectar; varidhiḥ-the ocean; upalabdhaḥ-seen; babhūva-was.

. . .the same person who was like an ocean of nectar reached by us when only our breath remained, our forms were filled with longings, and we had come to Kurukṣetra on the pretext of a pilgrimage, . . .

Text 13

yo 'sau tathā-vidhān asmān ātma-sannidhau māsa-katipayam samvāsya parama-svajanatayā mūḍhaiva kṛtābhimānebhyo yādavebhyo nigūḍham kam api sneha-mudrām asmāsu samudghatayyā bhavatām evāham iti vyañjanayā muhur evāsmān abhitaḥ sandhūkṣitavān.

yah asau-that same person; tathā-vidhān-like this; asmān-us; ātma-sannidhau-nearby; māsa-katipayam-for a few months; samvāsya-resided; parama-svajanatayā-with His own people; mūḍha-uselessly; kṛta-abhimānebhyāḥ-proud; yādavebhyāḥ-to the Yadavas; nigūḍham-concealed; kam api- some; sneha-of love; mudrām-sign; asmāsu-to us; samudghatayyā-indicating; bhavatām-of you; eva-certainly; aham-I am; iti-thus; vya{.sy 241}janayā-by a hint; muhuḥ-at every moment; eva-certainly; asmān abhitaḥ-us; sandhūkṣitavān- kindled the love.

. . .the same person who, hiding from the Yādavas foolishly proud of their kinship with Him, stayed with us for some months, and who, by showing love for us, and by saying "I am yours," at every moment kindled our love for Him, . . .

Text 14

yo 'sau śrī-vṛndāvanam evāsmākam ātmano 'pi paramam abhiṣṭam iti niṣṭāṅkya śapathādinā nija-jhatity-āgamane visrabhya sāgraham asmān atraiva prasthāpitavān.

yah asau-that same person; śrī-vṛndāvanam-Vṛndāvana; eva-certainly; asmākam-of us; ātmanaḥ-than Yourself; api- even; paramam-more; abhiṣṭam-dear; iti-thus; niṣṭāṅkya- having bound; śapatha-adinā-with many promises; nija-Your own; jhatiti-swift; āgamane-in the return; visrabhya- believing; sāgraham-with determination; asmān-us; atra- here; eva-certainly; prasthāpitavān-established.

. . .the same person who, knowing that we desired to stay in Vṛndāvana even more than we desired Him, and promising to return soon, sent us, who have full faith in Him, here, . . .

Text 15

so 'yam aho akṛtāpara-kartavya-śeṣa evāsmān nijāgamanam vinā sāmārabdha-prāṇa-koṭi-mocana-vyavasāyān āsaṅkya jhaṭiti svayaṁ gokula, sāmpratam āgamyā nija-viraha-kāla-vyāla-mukhān niśkasya ca svāvalokanamṛta-pūreṇa siñcann evāste.

sah ayam-that same person; aho-Oh; akṛta-apara-kartavya- without completing; śeṣaḥ-the remainder of His mission; eva- certainly; asmān-us; nija-own; agamanam-arrival; vinā- without; sāmārabdha-begun; prāṇa-of life; koṭi-millions; mocana-abandonment; vyavasāyān-determination; āsaṅkya- fearing; jhaṭiti-immediately; svayaṁ-personally; gokulam-to Gokula; sāmpratam-at the present moment; āgamyā-having arrived; nija-His own; viraha-of separation; kāla-black; vyāla-of the snake; mukhān-from the mouth; niśkasya-having removed; ca-also; sva-His own; avalokana-of the glance; amṛta-of the nectar; pūreṇa-by the flood; siñcann- sprinkling; eva-certainly; aste-is.

. . .that same person, even though His mission is not yet complete, fearing that without His return millions of us would give up our lives, has now suddenly come to Gokula, pulled us from the mouth of the black snake of separation, and sprinkled us with a flood of nectar from His glance.

Text 16

tatra ca pratikṣaṇam api nava-navī-kṛtenānanya-sādhanaṇa kenāpi sneha-sandohamayena kevalena nija-svabhāva-viśeṣeṇa, tatrāpi nija-saundarya-vāryāmṛta-pūra-prāpacaya-cayanena, tatrāpi vividha-maṇi-puśpādi-bhūśaṇa-para-bhāga-parābhogena, tatrāpi vilāsa-mādhurī-dhura-viśeṣādhānena, tatrāpi vicitra-guṇaganollāsa-camatkāra-vidyā-vinodena, tatrāpi go-pālana-gavākaraṇa-bālya-tūlya-kṛīḍana-mohana-mantrāyīta-muralī-vāda-nadī-vibhramena, tatrāpi gokula-nirgamana-praveśādi-lilā- caturī-mādhuryādambareṇa, tatrāpi suhṛdām yathā-yathām anusantarpaṇa-keli-kalā-viśeṣa-prakāśita-snehātiśayenāsmān upalālayann evāste, yena vāyam aho samaya-gamaṇāgamaṇam api sambhālayitum na parayāma iti.

tatra-there; ca-also; pratikṣaṇam-at every moment; api-even; nava-navī-kṛtena-ever new and fresh; ananya-sādhanaṇa-unparalleled; kenāpi-with something; sneha-of love; sandoha-an abundance; mayena-consisting of; kevalena- transcendental; nija-His own; svabhāva-nature; viśeṣeṇa- specific; tatra-there; api-even; nija-with His own; saundarya-beauty; vārya-excellent; amṛta-of nectar; pūra-prāpacaya-cayanena-with the great inundation; tatra-there; api-also; vividha-with various; maṇi-jewels; puśpa-flowers; adi-and other things; bhūśaṇa-bhusana-ornaments; para-excellent; bhāga-opulence; para-with transcendental; abhogena-happiness; tatra-there; api-also; vilāsa-of pastimes; mādhurī-of sweetness; dhura-viśeṣa-adhānena-with great opulence; tatra- there; api-also; vicitra-wonderful; guṇa-of transcendental qualities; gana-of the multitude; ullāsa-splendor; camatkāra- wonderful; vidyā-of transcendental knowledge; vinodena-with the pastimes; tatra-there; api-also; go-of the surabhi cows; pālana-protection; gava-of the cows; akaraṇa-calling; bālya-to those of a child; tūlya-equal; kṛīḍana-pastimes; mohana-enchanting; mantrāyīta-singing; muralī-of the flute; vāda-the sound; nadī-of the rivers; vibhramena-with the pastime; tatra-there; api-also; gokula-from Gokula; praveśa- entrance; adi-beginning with; lilā-of pastimes; caturī- expertise; mādhurya-and sweetness; adambareṇa-by happiness; tatra-there; api-also; suhṛdām-of His friends; yathā-yathām-properly; anusantarpaṇa-pleasing; keli-kalā- transcendental pastimes; viśeṣa-specific; prakāśita- manifest; sneha-sneha-love; tiśayena-with great; asmān-us; upalālayan-is affectionate; eva-certainly; aste-is; yena- with whom; vāyam-we; aho-Oh; samaya-gamaṇa-agamaṇa-although; api-although; sambhālayitum-to speaking-not; na-not; parayāmaḥ-we are able; iti-thus.

With wonderful great love, with His very affectionate nature, with the nectar flood of His handsomeness, with the splendor of His many jewel and flower ornaments, with the great sweetness of His pastimes, with the splendor of His wonderful virtues and the bliss of His wonderful knowledge, with His pastimes of playing the flute, speaking charming words, playing as a child, calling the cows, and protecting the cows, with the sweetness of His pastimes of leaving and entering Gokula, and with the playful love that delights His friends, He loves us dearly. We cannot say how the time passes in His company.

Text 17

etad-anusāreṇa dvārakātaḥ samāgate śrī-kṛṣṇe keśāñcid vrajavāsinām eva tadānīm tanam ullāsa-vacanam jayati jana-nivāsaḥ ity ādikam śrī-śuka-mukhād āvirbhūtam iti vrajaikanta-bhaktā vyācakṣate. akleśenaivārtha-viśeṣa-parisphurteḥ sambhavati ca śrī-bhāgavatasya vicitrārthatvam, vidvat-kāmadhenu-rūpatvāt.

etat-anusareṇa-in accordance with this; dvārakātaḥ- from Dvārakā; samāgate-arrived; śrī-kṛṣṇe-when Śrī Kṛṣṇa; keśāñcit-of certain; vraja-vāsinām-residents of Vraja; eva-certainly; tadānīm-then; tanam-that; ullāsa-of joy; vacanam-expression in words; jayati-nivāsaḥ-Śrīmad-Bhāgavatam 10.90.48:

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-purā-vanitānām vardhayan kāma-devam;

iti ādikam-in the passage beginning; śrī-śuka-of Śrīla Śukadeva Gosvāmī; mukhāt-from the mouth; āvirbhūtam- manifest; iti-thus; vraja-of Vraja; eka-anta-bhaktāḥ-the pure devotees; vyācakṣate-said; akleśena-without difficulty; eva-certainly; artha-meaning; viśeṣa-specific; parisphurteḥ- from the manifestation; sambhavati-is produced; ca-also; śrī-bhāgavatasya-of Śrīmad-Bhāgavatam; vicitra-variegated; artham-meanings; vidvat-kāmadhenu-rūpatvāt-as from a kamadhenu cow.

The Śrīmad-Bhāgavatam is like a wish-fulfilling kāmadhenu cow in that it gives a great variety of information in every verse. There are thus many different explanations of each verse. For example, the following verse (10.90.48) may be understood to be spoken by the jubilant residents of Vṛndāvana, when Kṛṣṇa returned there from Dvārakā:

The following verse (Śrīmad-Bhāgavatam 10.90.48) manifested from Śrīla Śukadeva Gosvāmī's mouth may be interpreted as words of joy spoken by the residents of Vraja when Kṛṣṇa had just arrived from Dvārakā:

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!"*

Because it is a wise kamadhenu cow, Śrīmad-Bhāgavatam easily gives a wonderful variety of meanings.

Text 18

tathā hi jayati ity ādi. ko 'pi so 'yam asmākam jīvana-koṭi-priyatamo viśvak-pracāreṇa śrī-vṛndāvanasyaiva viśeṣataḥ sthāvarāṇām jaṅgamāṇām ca tad-virahād yad-duḥkham tan-nihantā jayati sarvotkārṣeṇa vartate; arthāt śrī-vṛndāvanasya sthāvarāṇām api bhāvo varṇita eva.

tathā hi-furthermore; jayati iti ādi-Śrīmad-Bhāgavatam 10.90.48; kah api-a certain person; sah ayam-He; asmākam-of us; jīvana-than life; koṭi-millions of time; priyatamaḥ-more dear viśvak-pracāreṇa-with all pervasiveness; śrī-vṛndāvanasya-of Śrī Vṛndāvana; viśeṣataḥ-specifically; sthāvarāṇām-of the inanimate trees and plants; jaṅgamāṇām-of the moving living beings; ca-also; tad-virahāto-because of separation from Him; yat-which; duḥkham-suffering; tat-of that; nihantā-the destroyer; jayati-conquers; sarva-utkārṣeṇa-as superexcellent; vartate-is; arthāt-that is to say; śrī-vṛndāvane-in Vṛndāvana; eva-certainly; śrī-vṛndāvanasya-of Vṛndāvana; sthāvārāṇām-of the inanimate trees and plants; api-even; bhāvaḥ-pure love; varṇitaḥ-is described; eva-certainly.

In this verse the word "jayati" means "is very glorious". The residents of Vṛndāvana glorify Lord Kṛṣṇa, saying that His fame is spread all over the land of Vṛndāvana, and He is millions of times more dear to them than their own lives.

The word "jayati" also means "conquers". In this sense the word means that Lord Kṛṣṇa dispels the sufferings the residents of Vṛndāvana, including the gopas, gopīs, cows, and even the inanimate plants and trees, felt because of separation from Him. In this way the intense ecstatic love of Kṛṣṇa experienced by the residents of Vṛndāvana, including even the plants and trees, is described in this verse.

Text 19

kena viśiṣṭaḥ? su-smitena śrī-mukhena atena sadātanam ānandaika-rasatvam, svesu sadaiva su-prasannatvam ca tasya prakāśitam.

kena-how?; viśiṣṭaḥ-is He glorious; su-simtena- gracefully smiling; śrī-mukhena-with His beautiful face; etena-with this; sada-continually; atanam-manifest; ānanda- bliss; eka-sole; rasatvam-nectar; svesu-among His own devotees; sada-eternally; suprasannatvam-auspiciousness; ca- also; tasya-of Him; prakāśitam-is manifest.

How is He glorious (jayati)? His gracefully smiling face brings eternal transcendental bliss and auspiciousness to His devotees.

Text 20

kim kūrvan? vraja-rūpaṁ yat puram tat-sambandhinyo yā vanitā janitānurāgāḥ
kula-vadvhās tāsām kāmadevam sarva-premānandopari-virājamānatvāt tāsām
kāmas tu devaḥ parama-divya-rūpas tam vardhayan.

kim-what?; kūrvan-is He doing; vraja-rūpaṁ-Vraja; yat- which; puram-
village; tat-sambandhinyaḥ-residing there; yā- which; vanitā-women; janita-
anurāgāḥ-full of love of Kṛṣṇa; kula-vadvhāḥ-pious girls; tāsām-of them;
kāmadevam-cupid; sarva-all; prema-pure love of Kṛṣṇa; upari-above;
virājamānatvāt-because of shining; tāsām-of them; kāmaḥ-cupid; tu-even;
devaḥ-diety; parama-supreme; divya-transcendental; rūpaḥ-form; tam-that;
vardhayan- increasing.

What does He do? He increases the lusty desires of the gopīs (vraja-pura-
vanitānām vardhayan kāma-devam). In that phrase {.sy 168}vraja-pura" means
"the village of Vraja," {.sy 168}vanitā" means "the affectionate and pious women",
"kāma" means "lusty desire manifested from the splendor of the bliss of all
transcendental love", and {.sy 168}deva" means "He whose form is supremely
splendid".

Text 21

nanu devakyāḥ putro 'yam ity evaṁ vadanti, tat katham yuṣmākam
atrāsmadiyatvenābhimānaḥ? tatrāha jana nivāsaḥ janāṇaṁ sva-janāṇaṁ asmākaṁ
nivāsatvād āśrayatvād eva tathābhidhīyata ity arthaḥ. sva-janeṣv asmāsu kṛta-
vāsatvād eva vā.

nanu-is it not so?; devakyāḥ-of Devakī; putraḥ-He is the son; ayam-He; iti-
thus; evam-in this way; vadanti-they say; tat-therefore; katham-how is it?;
yuṣmākam-of you; atra- here; asmadiyatvena-as our property; abhimānaḥ-is
considered; tatra-in this connection; aha-He says; jana-with His own associates;
nivāsaḥ-resides; janāṇaṁ-of the people; sva-janāṇaṁ-of His own people;
asmākaṁ-of us; nivāsatvāt- because residing with; āśrayatvāt-because of being the
shelter; eva-certainly; tatha-in that way; abhidhīyate-is named; iti-thus; arthaḥ-
the meaning; sva-janeṣu-among His own associates; asmāsu-among us; kṛta-
vāsatvāt-because of residing with; eva-certainly; vā-or.

The residents of Vṛndāvana may be challenged in the following way: Lord
Kṛṣṇa is known as the son of Devakī, and therefore He is the associate of Devakī
and the Yādavas. How can you claim that He is your intimate associate?

To this objection the residents of Vṛndāvana have replied with the word "jana-nivāsa". "Jana" here means "with His own people" and "nivāsa" means {.sy 168} residence". (The residents of Vraja may say:) Lord Kṛṣṇa resides with us, and He is our supreme shelter. Because He stays with us, He is our intimate friend.

Text 22

tataś cādhikaraṇe kartarir aunāto vāsuḥ, sa ca divyati krīḍatīti devaś ca sa iti vigrahaḥ prāg ayam vāsudevasya ity ādikā śrī-gargoktir api nāsmākam bhātīti bhāvaḥ.

tataḥ-therefore; ca-also; adhikaraṇe-in this matter; kartariḥ-the performer of action; aunāikaḥ-the affix vas+u; vāsuḥ-the word "vāsu"; saḥ-He; ca-also; divyati-krīḍati- performs pastimes; iti-thus; devaḥ-performer of pastimes; saḥ-He; ca-also; iti-thus; vigraha-the form; prāk ayam vāsudevasya ity ādikā-Śrīmad-Bhāgavatam 10.8.14:

prāg ayam vasudevasya
kvacij jātas tavātmajaḥ
vāsudeva iti śrīmān
abhijñāḥ sampracakṣate

śrī-garga-of Gargamuni; uktiḥ-the statement; api-although; na-not; asmākam-of us; bhāti-shines; iti-thus; bhāvaḥ- the meaning.

Here someone may protest that Lord Kṛṣṇa is known as "Vāsudeva", the son of Mahārāja Vasudeva, and therefore Lord Kṛṣṇa's relationship with Mahārāja Vasudeva and the Yādavas is prominent, and not His relationship with the cowherd residents of Vṛndāvana. Even if Gargamuni may describe Lord Kṛṣṇa as Vāsudeva (Śrīmad-Bhagavatam 10.8.14), and may explain that He is the son of Mahārāja Vasudeva, we understand the word Vāsudeva as a name of Lord Kṛṣṇa to mean {.sy 168}He who enjoys transcendental pastimes". (vas+u+deva).

Text 23

kim artham asau devakī-janma-vādo 'bhūd ity ākaṅkṣāyām āha yadu-varaḥ pariśat sahāya-rūpa yatra tādrśam yathā syāt tathā svair dorbhiḥ bhuja-prāyair arjunādibhiḥ adharmam tat pracuraṁ duṣṭa-kulam asyān nihantum lakṣaṇa-ketvoḥ kriyāyāḥ śatṛ-pratyaya-smaraṇāt. tasyātma-janmani khyāpīte te te sahāyā bhaviṣyantīty evam anusandhayety arthaḥ.

kim artham-why?; asau-He; devakī-janma-vādaḥ-appearing as the son of

Devakī; abhūt-was; iti-thus; ākaṅkṣāyām- in the explanation of the meaning; āha-he says; yadu-varaḥ- the best of the Yadus; pariśat-the assembly; sahāya-rūpe- assisting; yatra-where; tādrśam-in that way; yathā-just as; syāt-may be; tathā-in the same way; svaiḥ-with His own; dorbhiḥ-arms; bhujā-prāyaiḥ-with His arms; arjuna-Arjuna; adibhiḥ-and others; adharmam-impiety; tat-that; pracuram- large; duṣṭa-kulam-community of demons; asyān nihantum-to destroy; lakṣaṇa-hetoḥ-because of indirect meaning of the word; kriyāyāḥ śatṛ-pratyaya-smaraṇāt-because of the affix "satṛ"; tasya-His; atma-janmani-appearance; khāpīte- celebrated; te te-they; sahāyāḥ-assistants; bhaviṣṭanti-will appear; iti-thus; evam-in this way; anusandheya-may be considered; iti-thus; arthaḥ-the meaning.

The question may be raised: If Lord Kṛṣṇa is actually the son of Yaśodā and Nanda Mahārāja, why did He first appear as the son of Devakī?

The answer to this question is: Lord Kṛṣṇa appeared as the son of Devakī so He could associate with His dear devotees, the members of the Yadu dynasty (yadu-varaḥ pariśat). The Lord's associates all took birth with Him, and with the aid of Arjuna and other associates (svair dorbhiḥ), the Lord destroyed the demons (asyann adharmam).

Text 24

tathoktaṁ kaṁsa-vadhāntaram śrī-kṛṣṇena śrī-vrajeśvaram prati

jñātīn vo draṣṭum eśyāmo
vidhāya suhr̥dām sukham iti.

tatha-in the same way; uktam-said; kaṁsa-of Kaṁsa; vadha-the death; antaram-after; śrī-kṛṣṇena-by Śrī Kṛṣṇa; śrī-vraja-iśvaram prati-to Nanda, the King of Vraja; jñātīn-relatives; vaḥ-you; draṣṭum-to see; eśyāmaḥ-we will go; vidhāya-having given; suhr̥dām-to our friends; sukham-happiness; iti-thus.

That the residents of Vṛndāvana are the actual intimate relatives of Śrī Kṛṣṇa is confirmed by the following statement of Lord Kṛṣṇa to Nanda Mahārāja, spoken shortly after the killing of Kaṁsa (Śrīmad-Bhāgavatam 10.45.23):

"My dear father and mother, although I was born of Vasudeva, and Devakī, you have been Our real father and mother, because from Our very birth and childhood, you raised Us with great love and affection. Your affectionate love for Us was more than anyone can offer one's own children. You are actually Our father and mother, because you raised Us as your own children at a time when We were just like orphans. For certain reasons We were rejected by Our father and mother, and you protected Us. My dear father and mother, I know you will be feeling separation by returning to Vṛndāvana and leaving Us here, but please rest assured that I shall be

coming back to Vṛndāvana just after giving some satisfaction to My real father and mother, Vasudeva and Devakī, My grandfather, and other relatives and family members. "*"

Text 25

atra viśeṣaṇenaiva śrī-kṛṣṇa-rūpaṁ viśeṣya-padam upasthāpyate

ayam udayati mudrā-bhañjānaḥ padmininām

itivat. śrī-śukaḥ.

atra-here; viśeṣaṇena-by the epithet; eva-certainly; śrī-kṛṣṇa-rūpaṁ-Śrī Kṛṣṇa; viśeṣya-padam-the object of description; upasthāpyete-is established; ayam udayati mudrā-bhañjānaḥ padmininām-Sahitya-darpana 9.6; itivat-just as; śrī-śukaḥ-spoken by Śrīla Śukadeva Gosvāmī.

We may also note that the many nominative-case words in this sentence are all epithets of Śrī Kṛṣṇa. This is described in the following verse of Sāhitya-darpana (9.6):

ayam udayati mudrā-bhañjānaḥ padmininām.

Anuccheda 184

Text 1

atha teṣāṁ tena paramānandena samayānanusandhānām apy uktam vrajati na hi yatrāpi samayaḥ iti. ataḥ teṣāṁ śrī-kṛṣṇāgamana-paramānanda-mattānām adyaivāyam āgata itiva sadā hṛdi vartate.

atha-now; teṣāṁ-of them; tena-by that; parama- transcendental; anandena-bliss; samaya-ananusandhānām-without time; api-also; uktam-is described; vrajati-goes; na hi-not; yatra-where; api-even; samayaḥ-time; iti-thus; ataḥ-therefore; teṣāṁ-of them; śrī-kṛṣṇa-of Śrī Kṛṣṇa; āgamana-of the arrival; parama-supreme; ananda-bliss; mattānām-intoxicated; adya-today; eva-certainly; ayam-He; āgataḥ-has arrived; iti-thus; iva-just as; sadā- continually; hṛdi-in the heart; vartate-is.

Always experiencing the topmost transcendent bliss, the residents of

Vṛndāvana ar unaware of the passing of time. This is confirmed in the following statement of Brahma-saṁhitā (5.8): "There is no time in the spiritual world." The residents of Goloka Vṛndāvana, therefore are always maddened with transcendental bliss, thinking at every moment: "Lord Kṛṣṇa has just returned to Vṛndāvana".

Text 2

tad evaṁ prakāṣa-līlāgata-bhāva-viśeṣasyāprakāṣa-līlāyām praveśād bahir
antardhāna-līlā-dvitayasyaikyaṁ varṇitam. tatra yadyapi pūrva-pūrvam api tādr̥śa-
bhāvas teṣāṁ anādita evanuvartate, tathāpi tam eva nava-navī-kṛtya
samuddīpayitum punah punar avatāra iti jñeyam.

tat-therefore; evam-in this way; prakāṣa-līlā-agata-in the manifest pastimes;
bhāva-viśeṣasya-specific condition; aprakāṣa-līlāyām-in the unmanifest pastimes;
praveśāt- because of entrance; bahiḥ-external; antardhāna-and internal; līlā-
pastimes; dvitayasya-of the two; aikyam-oneness; varṇitam-is described; tatra-
there; yadyapi-although; pūrva-pūrvam-each preceding one; api-although;
tādr̥śā-bhāvaḥ- with the same condition; teṣāṁ-of them; anāditaḥ-without any
beginning; eva-certainly; anuvartate-is; tathāpi- nevertheless; tam-that; eva-
certainly; nava-navī-kṛtya- making ever fresh; samuddīpayitum-to enliven;
punah punaḥ- again and again; avatāraḥ-incarnation; iti-thus; jñeyam-may be
understood.

Actually there is no difference between the Lord's manifest and unmanifest pastimes. The Lord's ever-fresh pastimes are eternally performed, without any beginning in time. In order to display those pastimes within the material world, the Lord descends to this world again and again. When the Lord's pastimes are revealed to the material world, they are known as prakāṣa (manifest), and when the Lord does not choose to visit this world, but remains in His spiritual abode, the Lord continues to enjoy pastimes, but they are known as aprakāṣa (unmanifest).

Text 3

tad evaṁ śrī-kṛṣṇasya svayaṁ-bhagavattvaṁ darśitam. tatrāpi śrī-gokule tat-
prakāśātīśayo dr̥śyate. sa caīśvarya-gatas tāvat satya-jñānānantānanda-mātraika-
rasa-mūrti-brahmaṇḍa-kotiśvara-darśanādau, kāruṇya-gataś ca pūtanāyā api sāksān
māṭṛ-gati-dāne.

tat-therefore; evam-in this way; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svayaṁ-
bhagavattvaṁ-the position of the Supreme Personality of Gohead, full of all
opulences; darśitam-is established; tatrāpi-nevertheless; śrī-gokule-in Gokula;

tat-prakāśā-atiśayaḥ-His supreme appearance; dr̥śyate-is observed; saḥ-He; ca-also; aiśvarya-gataḥ-supreme opulence; tāvat-in that way; satya-eternal; jñāna-knowledge; ananta- limitless; ananda-bliss; mātra-consisting of; eka-rasa-unchanging; mūrti-form; brahmāṇḍa-of universe; koṭi-of millions; iśvara-to the Brahmas who are controlling deities; darśana-adau-displaying; kāruṇya-gataḥ-merciful; ca-also; pūtanāyāḥ-of Putana; api-even; sāksāt-directly; mātṛ- of mother; gati-position; dāne-in granting.

We have proven that Śrī Kṛṣṇa is the Original Supreme Personality of Godhead and the most excellent manifestation of His transcendental form is displayed in Vṛndāvana. His transcendental glories may be divided into four broad categories: 1. opulence, 2. mercy, 3. sweetness, and 4. transcendental pastimes. An example of the display of His transcendental opulence may be seen in His revelation of millions of eternal, changeless, omniscient, and unlimitedly blissful Viṣṇu forms to Lord Brahmā (In the pastime of Brahma-vimohana), and an example of His mercy may be seen in His granting the position of His own mother to the demoness Pūtanā.

Text 4

mādhurya-gataś ca

vraja-striyo yad vāñchanti
pulindyās ṛṇa-vīrudhaḥ
gavas cārayato gopāḥ
pada-sparśam mahātmanaḥ

iti śrī-paṭṭa-mahiṣī-prārthanādau.

mādhurya-gataḥ-sweetness; ca-also; vraja-of Vraja; striyaḥ-the women; yat-what; vā{.sy 241}chanti-desire; pulindyāḥ- on the shore; ṛṇa-grass; vīrudhaḥ-and creepers; gavaḥ- cows; cārayataḥ-herding; gopāḥ-cowherd boys; pada-of the lotus feet; sparśam-touch; maha-atmanaḥ-of the Supreme Personality of Godhead; iti-thus; śrī-paṭṭa-mahiṣī-of the queens; prārthana-prayers; adau-at the beginning.

The Lord's sweetness is described in the following prayer of the queens at Dvārakā (Śrīmad-Bhāgavatam 10.83.43):

"We simply desire the dust which accumulates underneath the lotus feet of Kṛṣṇa as He travels on the land of Vṛndāvana as a cowherd boy. The gopīs especially, and also the cowherd men and the aborigine tribeswomen always desire to become the grass and straw on the street in Vṛndāvana to be trampled on by the lotus feet of Kṛṣṇa. My dear Queen, we wish to remain as such life after life, without any other desire."*

Text 5

atra sthito 'pi sarvato 'pi prema-varīyasīnām tāsām tat-pada-sparśa-saubhāgye
tan-mādhurya-prakāśātīśaya-vaiśiṣṭyābhiprāyeṇaiva tathoktiḥ saṅgacchate.

atra-here; sthitaḥ-remaining; api-although; sarvataḥ- completely; api-
although; prema-varīyasīnām-of the greatest lovers of Kṛṣṇa; tāsām-of them; tat-
of Him; pada-of the lotus feet; tat-His; mādhurya-sweetness; prakāśa-
manifestation; atīśaya-very; vaiśiṣṭhya-excellent; abhiprāyeṇa-with the meaning;
tatha-in that way; uktiḥ-the statement; saṅgacchate-may be understood.

In this verse the queens at Dvārakā have described Lord Kṛṣṇa's sweetness by
describing the good fortune of the gopīs, the greatest lovers of Kṛṣṇa, in being able
to attain the touch of the Lord's lotus feet.

Text 6

tathaiva cuktam

trailokya-saubhāgyam idam ca nirikṣya rūpam
yad go-dvija-druma-mṛgāḥ pulakāny abibhran ity ādiṣu.

tatha-in the same way; eva-certainly; ca-also; uktam- said; trailokya-of the
three planetary systems; saubhāgyam- good fortune; idam-this; ca-also; nirikṣya-
seeing; rūpam- the form; yat-which; go-the cows; dvija-birds; druma-trees;
mṛgāḥ-and forest animals; pulakāni abibhran-hairs stood upright in ecstasy; iti
ādisu-in the passage beginning.

The sweet beauty of Kṛṣṇa is also described in the following words spoken by
the gopīs to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.29.40):

"O Lord, Your beauty is so sublime that not only men and women, but cows,
birds, beasts, and even trees, fruits and flowers-{}everyone and everything-{}
becomes enchanted, and what to speak of ourselves?"*

Text 7

ato līlā-gataś ca cāsau ślāghyate

pitarau nanvavindetam
kṛṣṇodārārbhakehitam ity ādiṣu.

ataḥ-now; lilā-gataḥ-the Lord's transcendental pastimes; ca-also; asau-they;
ślāghyate-are glorified; pitarau nanvavindetam kṛṣṇodārārbhakehitam ity ādiṣu-
Śrīmad-Bhāgavatam 10.8.47:

pitarau nānvavindetām
kṛṣṇodārārbhakehitam
gāyanty adyāpi kavayo
yal loka-śamalāpaham.

The glories of Lord Kṛṣṇa's transcendental pastimes are described in the following verse (Śrīmad-Bhāgavatam 10.8.47):

"Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī."*

Text 8

atas tadyānām apy utkarṣa uktaḥ

vṛndāvanam govardhanam
yamunā pulanāni ca.

vikṣyasīd ity ādau.

ataḥ-now; tadyānām-of them; api-also; utkarṣaḥ- excellence; uktaḥ-is described; vṛndāvanam govardhanam yamunā-pulanāni ca vikṣyami iti ādau-
Śrīmad-Bhāgavatam 10.11.36:

vṛndāvanam govardhanam
yamunā-pulināni ca
vikṣyasīd uttamā prīti
rāma-mādhavayor nṛpa

evam vrajaukasām prītim
yacchantau bāla-ceṣṭitaiḥ
kala-vākyaiḥ.

The excellence of Lord Kṛṣṇa's pastimes is also described in the following verses (Śrīmad-Bhāgavatam 10.11.36-37):

"O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, They both enjoyed great pleasure.*

"In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja."*

Text 9

tataḥ parikarāṇām tu sutarām

aho bhāgyam aho bhāgyam ity ādau.

tataḥ-then; parikarāṇām-of the Lord's associates; tu-also; sutarām-the great excellence; aho bhagyam aho bhagyam iti adau-Śrīmad-Bhāgavatam 10. 14.32:

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ
pūrṇaṁ brahma sanātanam.

The exalted position of Lord Kṛṣṇa's personal associates is also described in the following verse (Śrīmad-Bhāgavatam 10.14.32):

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

Text 10

"itthaṁ satām ity ādau

itthaṁ satām ādau-in Śrīmad-Bhāgavatam 10.12.11:

itthaṁ satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa

sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ.

The Lord's associates are also glorified in the following verse (Śrīmad-Bhāgavatam 10.12.11):

"In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotes who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"*

Text 11

"nandaḥ kim akarot ity ādau.

nandaḥ kim akarot iti ādau-Śrīmad-Bhāgavatam 10.8.46:

nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ hariḥ.

The Lord's associates are also glorified in the following verse (Śrīmad-Bhāgavatam 10.8.46):

"Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"*

Text 12

etāḥ param ity ādau.

etāḥ param iti ādau-Śrīmad-Bhāgavatam 10.47.58:

etāḥ param tanu-bhṛto bhuvi gopa-vadhvo

govindam evam akhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vyaṁ ca.

The Lord's associates are also glorified in the following verse (Śrīmad-Bhāgavatam 10.47.58):

"Among all the living entities who have accepted the human form of life, the gopīs are superexcellently successful in their mission. Their thought is thoroughly absorbed in the lotus feet of Kṛṣṇa. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Kṛṣṇa, who is Mukunda Himself, the giver of liberation, but the gopīs, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any on any yogic practice."*

Text 13

"gopyas tapaḥ kim acaran ity ādau.

gopayah tapaḥ kim acaran iti ādau-Śrīmad Bhāgavatam 10.44.14:

gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya.

The Lord's associates are also glorified in the following verse (Śrīmad-Bhāgavatam 10.44.14):

"What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."*

Text 14

tatrāpi tatrāti-śuśubhe tābhiḥ ity ādau ca tāsu prakāśātīśaya-sīmā darśitā.

tatrāpi-nevertheless; tatrāti-śuśubhe tābhiḥ iti adau-Śrīmad-Bhāgavatam 10.33.6:

tatrāti śuśubhe tābhir
bhagavān devakī-sutaḥ
madhye maṇinām haimānām
mahā-marakato yathā

ca-also; tāsu-among the gopis; prakāśa-atiśaya-śimā-the Lord's appearance;
darśitā-is demonstrated.

The gopīs of Vṛndāvana are also glorified in the following verse (Śrīmad-Bhāgavatam 10.33.6):

"As the gopīs and Kṛṣṇa danced together, a very blissful musical sound was produced from the tinkling of their bells, ornaments and bangles. It appeared that Kṛṣṇa was a greenish sapphire locket in the midst of a golden necklace decorated with valuable stones."*

Text 15

tataḥ sarvāsv api tāsu

anayā rādhito nūnam
bhagavān harir īśvaraḥ

ity ādibhiḥ prema-varīyastvena prasiddhāyām śrī-rādhikāyām tu kim uteti jñeyam.

tataḥ-from this; sarvāsu-among all; api-even; tāsu- the gopis; anayā rādhitah
nūnam bhagavān hariḥ īśvara iti adibhiḥ-Śrīmad-Bhāgavan 10.30.24:

anayārādhito nūnam
bhagavān hariḥ īśvaraḥ
yan no vihāya govindaḥ
prīto yām anayad rahaḥ;

prema-variyastvena-with greatest love for Kṛṣṇa; prasiddhayam-famous; sri-radhikayam-in Śrīmatī Radharani; tu-but; kim uta-what to speak of?; iti-thus; jneyam-should be understood.

Among the gopīs, Śrīmatī Rādhārāṇī has the greatest love for Kṛṣṇa. She is indirectly described in the following verse of Śrīmad-Bhāgavatam (10.30.24), where the word "ārādhitaḥ" hints at Śrīmatī Rādhārāṇī's name:

"When the gopīs began to talk among themselves, they said: Dear friends, the gopī who has been taken away by Kṛṣṇa to a secluded place must have worshiped

(ārādhitaḥ) the Lord more than anyone else."*

Text 16

atra cedam tattvam dvitiye sandarbhe khalu paramatvena śrī-bhagavantam nirūpya tasya śakti-dvayī nirūpitā. tatra prathamā śrī-vaiṣṇavānām śrī-bhagavad-vad upāsya tadya-svarūpa-bhūtā, yan-mayy eva khalu tasyā sā bhagavattā. athā dvitiye ca teṣām jagat-vad upekṣaṇīya māyā-lakṣaṇa, yan-mayy eva khalu tasyā jagattā. tatra pūrvāsyām śaktau śaktimati bhagavac-chabdaval lakṣmī-śabdaḥ prayujyate iti dvitīya eva darśitam. tato 'smin sandarbhe tu śrī-bhagavān śrī-kṛṣṇākhya eveti nirdhārite tadya svarūpa-śaktis tu kim ākhyeti nirdhāryam.

atra-in this connection; ca-also; idam-this; tattvam- truth; dvitiye-in the second (Śrīmad-Bhagavat); sandarbhe-Sandarbha; khalu-certainly; paramatvena-as the Supreme; śrī-bhagavantam-the Supreme Personality of Godhead; nirūpya-describing; tasya-of Him; śakti-potencies; dvayī-two; nirūpitā-are described; tatra-in this connection; prathamā-the first potency; śrī-vaiṣṇavānām-by the devotees; śrī-bhagavat-vat-as the Supreme Lord; upāsya-worshipable; tadya-of the Lord; svarūpa-form the transcendental form; bhūtā- manifested; yat-mayī-the Lord's potency; eva-certainly; khalu- indeed; tasyā-of Lord Kṛṣṇa; sā-she; bhagavattā-full of all opulences; athā-then; dvitiye-the second; ca-also; teṣām-by the devotees; jagat-vat-as the material universe; upekṣaṇīya-considered; māyā-lakṣaṇa-known as "maya", or illusion; yat-mayī-the Lord's potency; eva-certainly; khalu- indeed; tasyā-of the Lord; jagattā-the material manifestation; tatra-in this connection; pūrvāsyām-in the first; śaktau-potency; śakti-mati-in the Supreme Lord, the master of all potencies; bhagavat-śabda-vat-as the word {sy 168} bhagavan"; lakṣmī-śabdaḥ-the word "lakṣmī"; prayujyate-is used; iti-thus; dvitīye-in the Second Sandarbha; eva- certainly; darśitam-is demonstrated; tataḥ-therefore; asmin- in this; sandarbhe-Sandarbha; tu-also; śrī-bhagavān-the Supreme Personality of Godhead; śrī-kṛṣṇa-Śrī Kṛṣṇa; akhyaḥ-named; eva-certainly; iti-thus; nirdhārite- demonstrated; tadya-His; svarū-a-śaktiḥ-internal potency; tu-but; kim-what; ākhya-name; iti-thus; nirdhāryam-should be established.

In the Bhagavat-sandarbha we have proven that the ultimate feature of the Absolute Truth is the Supreme Personality of Godhead, full of all opulences and known as "bhagavān". In that sandarbha we have also established that the Supreme Lord has two potencies: 1. the transcendental potency known as "lakṣmī", which is as worshipable as the Lord Himself, and 2. the material potency, which is the material world, and is known as {sy 168}māyā", or illusion. These conclusions are accepted by the pure devotees of the Lord. In this sandarbha (Śrī-Kṛṣṇa-sandarbha) we have demonstrated that the original name of the Supreme Lord (bhagavān) is "Kṛṣṇa". We shall now proceed to consider what is the name of His transcendental potency (lakṣmī).

Text 17

tatra dvayor api puryoḥ śrī-mahiṣy-ākhyā jñeyā. mathurāyām aprakāṭa-lilāyām śrutau rukmiṇyāḥ prasiddher anyāsām upalakṣaṇāt. śrī-mahiśinām tādīya-svarūpa-śaktitvam skanda-prabhāsa-khaṇḍe śrī-śiva-gaurī-saṁvāde gopy-āditya-māhātmye dṛṣṭam

tatra-in this connection; dvayor-in the two; api-also; puryoḥ-cities (Dvaraka and Mathura); śrī-mahiśi-queens; ākhyā-named; jñeyā-should be known; mathurāyām-in Mathura; aprakāṭa-lilāyām-in the Lord's unmanifest pastimes; śrutau-in the Gopala-tapani Upanisad; rukmiṇyāḥ-of Śrīmatī Rukmini-devi; prasiddheḥ-celebrated; anyāsām-of the other queens; upalakṣaṇāt-because of implication; śrī-mahiśinām-of the queens; tādīya-of Lord Kṛṣṇa; svarūpa- of the transcendental form; śaktitvam-being the potency; skanda-prabhāsa-khaṇḍe-in the Prabhāsa-khaṇḍa of the Skanda Purāṇa; śrī-śiva-gaurī-of Śiva and Gaurī; saṁvāde-in the conversation; gopy-āditya-māhātmye-in the Gopy-aditya-mahatmya; dṛṣṭam-is seen.

The Lord's transcendental potency appears as the queens at Dvārakā and Mathurā. Although in the Lord's manifest pastimes the queens only appear at Dvārakā, in the unmanifest (aprakāṭa) pastimes, they also appear in Mathurā. This is confirmed by the Gopāla-tāpanī Upanisad, which describes the presence of Rukmiṇī in Mathurā, and thus suggests that the other queens are also present there. That the queens of Lord Kṛṣṇa are His transcendental potencies is described in the following conversation between Lord Śiva and Gaurī (Skanda Purāṇa, Prabhāsa-khaṇḍa, Gopy-āditya-māhātmya, Chapter 118, verses 4,5,10-16):

Text 18

purā kṛṣṇo mahā-tejo
yadā prabhāsam āgataḥ
sahito yadavaiḥ sarvaiḥ
śaṭ-pañcāsat-prakoṭibhiḥ

ṣoḍaśaiva sahasrāṇi
gopyas tatra samāgatāḥ
lakṣām ekam tātha śaṣṭhir
ete kṛṣṇa-sutaḥ priye

purā-formerly; kṛṣṇaḥ-Kṛṣṇa; mahā-tejaḥ- unlimitedly powerful; yadā-when; prabhāsam-at Prabhāsa-ksetra; āgataḥ-arrived; sahitaḥ-accompanied by; yadavaiḥ- the members of the Yadu dynasty; sarvaiḥ-all; śaṭ-pañcāsat-prakoṭibhiḥ-numbering 560 million; ṣoḍaśa-sixteen; eva- certainly; sahasrāṇi-

thousand; gopyaḥ-gopis; tatra-there; samāgatāḥ-assembled; lakṣām-100,000; ekam-one; tathā-in the same way; śaṣṭhiḥ-six; ete-they; kṛṣṇa-of Lord Kṛṣṇa; sutāḥ-the sons; priya-my dear Gauri.

"My dear Gaurī, when supremely powerful Lord Kṛṣṇa went to Prabhāsa-kṣetra, He was accompanied by 560 million members of the Yādava dynasty. Also arriving at Prabhāsa were 16,000 queens and 600,000 sons of Lord Kṛṣṇa.

Text 19

ity upakramya

tato gopyo mahā-devi
vidyā yah ṣoḍaśa smṛtāḥ
tāsām nāmāni te vakṣye
tāni hy eka-manaḥ śṛṇu

lambinī candrikā kāntā
krūrā śāntā mahodayā
bhīṣaṇī nandinī śokā
suparvavimalā kṣayā

śubhadā śobhanā puṇyā
hamsasītā kalā kramāt
hamsa eva mataḥ kṛṣṇaḥ
paramātmā janārdanaḥ

iti-thus; upakramya-beginning; tataḥ-then; gopyaḥ-the queens; mahā-devi-O goddess; vidyāḥ-with forms of transcendent knowledge; yaḥ-who; smṛtāḥ-considered; tāsām-of them; nāmāni-the names; te-to you; vakṣye-I shall speak; tāni-these names; hi-certainly; eka-manaḥ-with single pointed concentration; śṛṇu-please hear; lambinī- Lambini; candrikā-Candrika; kāntā-Kāntā; krūrā-Krūrā; śāntā-Śāntā; mahodayā-Mahodayā; bhīṣaṇī-Bhīṣaṇī; nandinī-Nandinī; śokā-Śokā; suparva-Suparva; vimalā-Vimalā; kṣayā-Kṣayā; śubhadā-Śubhadā; śobhana-Śobhana; puṇyā-Puṇyā; hamsasītā-Hamsasītā; kalā-Kalā; kramāt-in order; hamsaḥ-a swan; eva-certainly; mataḥ-considered; kṛṣṇaḥ-Kṛṣṇa; paramātmā-the Supersoul; janārdanaḥ-the rescuer from distress.

"These queens have forms of transcendental knowledge. Their forms are not material. Among those queens who arrived at Prabhāsa-kṣetra, sixteen were considered very prominent. O goddess, please listen with great attention, and I shall relate their names to you. These principal queens are named: 1. Lambinī, 2. Candrikā, 3. Kāntā, 4. Krūrā, 5. Śāntā, 6. Mahodayā, 7. Bhīṣaṇī, 8. Nandinī, 9. Śokā, 10. Suparva-vimalā, 11. Kṣayā, 12. Śubhadā, 13. Śobhanā, 14. Puṇyā, 15.

Haṁsaśītā, and 16. Kalā. These are the names of the queens who are the associates of Lord Kṛṣṇa, who appears like a splendid transcendental swan, and who is the all-pervading Supersoul and the rescuer from distress.

Text 20

tasyaitāḥ śaktayo devi
ṣoḍaśaiva prakīrtitāḥ
candra-rūpī mataḥ kṛṣṇaḥ
kalā-rūpās tu tāḥ smṛtāḥ

tasya-of Lord Kṛṣṇa; etāḥ-they; śaktayaḥ-potencies; devi-O goddess; ṣoḍaśa-sixteen; eva-certainly; prakīrtitāḥ-celebrated; candra-rūpī-appearing as the moon; mataḥ-considered; kṛṣṇaḥ-Lord Kṛṣṇa; kalā-rūpāḥ- appearing as sixteen phases of the moon; tu-also; tāḥ-they; smṛtāḥ-are considered.

"These sixteen queens of Lord Kṛṣṇa are His transcendental potencies. Lord Kṛṣṇa appears like the splendid moon, and these queens appear like the sixteen phases of this Kṛṣṇa-moon.

Text 21

sampūrṇa-maṅgalā tāsām
mālinī ṣoḍaśī kalā
pratipat tithim ārabhya
sañcaraty āśu candramāḥ

ṣoḍaśaiva kalā yās tu
gopī-rūpā varānane
ekaikaśas tāḥ sambhinnāḥ
sahasreṇa pṛthak pṛthak

sampūrṇa-maṅgalā-full of all auspiciousness; tāsām- among them; mālinī-decorated with garlands and ornaments; ṣoḍaśī-the sixteenth; kalā-Kalā; pratipat-tithim-the new moon day; ārabhya-having begun; sañcarati-changes; āśu-quickly; candramāḥ-the moon; ṣoḍaśa-sixteen; eva- certainly; kalāḥ-phases of the moon; yāḥ-wich; tu-certainly; gopī-rūpāḥ-queens; vara-anane-O beautiful faced Gaurī; eka-ekaśaḥ-one after another; tāḥ-they; sambhinnāḥ-divide; sahasreṇa-by the thousands; pṛthak pṛthak-variously.

"O beautiful Gaurī, these queens appear like the sixteen phases of the moon, which begin with the new moon day and proceed for sixteen days, culminating in

the full moon. Among these sixteen queens, Kalā-devī, who is supremely auspicious, and nicely decorated with garlands and ornaments, is very prominent. These sixteen principal queens of Lord Kṛṣṇa expand into many thousands of queens. In this way the potencies of Lord Kṛṣṇa are manifest.

Text 22

evam te kathitam devi
rahasyam jñāna-sambhavam
ya evam veda puruṣaḥ
sa jñeyo vaiṣṇavo budhaiḥ iti.

evam-in this way; te-to you; kathitam-is spoken; devi-O goddess; rahasyam-secret; jñāna-sambhavam-knowledge; yaḥ-one who, evam-in this way; veda-understands; puruṣaḥ-a person; saḥ-he; jñeyaḥ-is known; vaiṣṇavaḥ-as a devotee of Lord Viṣṇu; budhaiḥ-by the wise.

"O goddess, I have thus described to you the most confidential part of spiritual knowledge. One who understand this knowledge is known by the learned to be a pure devotee of Lord Viṣṇu."

Text 23

atra gopyaḥ rājñyā ity arthaḥ gopo bhū-po 'pi iti nāma-liṅgānuśāsanāt. lambinī avatāra-śaktiḥ; supūrvavimala" suvimala; haṁsaśītā ity atra prāptasya haṁsa-śabdasya vācyam āha haṁsa eva iti.

atra-in these verses; gopyaḥ-the word {"sy 168}gopi"; rājñyāḥ-means "queen"; iti-thus; arthaḥ-the meaning; gopaḥ-the word {"sy 168}gopa"; bhū-paḥ-means "king"; iti-thus; nāma-liṅga-anuśāsanāt-from the Amara-kosa dictionary; lambini-Lambinī; avatāra-śaktiḥ-the Lord's potency which effects His descent to the material world; supūrvavimala-Supurvavimala; suvimala- the potency of purity; haṁsaśītā-Haṁsaśītā; iti-thus; atra-here; prāptasya-attained; haṁsa-śabdasya-the word "haṁsa" (swan); vācyam-object of description; āha-explains; haṁsaḥ-the supreme swan; eva-certainly; iti-thus.

In these verses the word "gopī" means {"sy 168}queen". This is confirmed by the Amara-kośa dictionary in the words "gopo bhūpo 'pi". The names of some of the Lord's queens are explained in the following words: 1.Lambinī means {"sy 168}the Lord's potency that effects His descent into the material world", 2. Suparvavimalā means "the Lord's potency of transcendental purity", and 3. Haṁsaśītā means "the potency that pleases Lord Kṛṣṇa, who is compared to a swan

(hamṣa eva).

Text 24

sa ca candra-rūpī candra-dṛṣṭāntenoddeśya ity arthaḥ. anuktam antimam mahā-śaktim āha sampūrṇa iti. seyaṁ tu kalā-samāṣṭi-rūpā jñeyā. dṛṣṭāntopapādanāya candrasya tādr̥ṣatvam āha pratipat iti. asu etat tulyasu kalāsu. vivakṣitām āha ṣoḍaśaiva iti, ṣoḍaśānām eva vidyā-rūpatvād eta-upadeśasya jñāna-sambhava-rahasyatvāt, taj-jñānasya vaiṣṇāvānumāpaka-liṅgatvāc ca.

saḥ-He; ca-also; candra-rūpā-appearing like the moon; candra-of the moon; dṛṣṭāntana-by the example; uddesya- with reference to; iti-thus; arthaḥ-the meaning; anuktam-not said; antimam-final; mahā-great; śaktim-potency; āha-said; sampūrṇa iti-the phrase beginning with the word "sampurna"; sa iyam-that same potency; tu-certainly; kalā-of the parts; samāṣṭi-aggregate; rūpā-in the form; j{.sy 241}eyā-should be understood; dṛṣṭānta-the example; upapādanāya-for stating; candrasya-of the moon; tādr̥ṣatvam-condition of being like that; āha-he said; pratipat iti-the phrase beginning with the word {.sy 168}pratipat"; asu-among them; etat-tulyasu-equal; kalāsu-parts; vivakṣitām-intention; āha-he says; ṣoḍaśa eva-iti-the phrase beginning with the words "ṣoḍaśāiva"; ṣoḍaśānām-of the sixteen; eva-certainly; vidyā-rūpatvāt-because of manifesting forms of transcendental knowledge; etat-upadeśasya-of this construction; jñāna-sambhava-rahasyatvāt-because of the explanation of confidential knowledge; tat-j{.sy 241}ānasya-of that knowledge; vaiṣṇava-anumāpaka-liṅgatvāt-considered a devotee

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of Lord Viṣṇu; ca-also.

In these verses Lord Kṛṣṇa is also compared to the moon (candra-rūpī). The last of the sixteen potencies is at first not named, and only afterwards named, separately from the other potencies. This great potency is called "sampūrṇā" because she possesses the powers of all the other potencies. The phrase {sy 168} pratipat-tithim ārabhya sañcaratya āśu candramāḥ" completes the metaphor comparing Lord Kṛṣṇa to the moon and His potencies to the moon's phases. They who understand this confidential instruction about the Lord's potencies, whose forms are all composed of transcendental knowledge, are known as Vaiṣṇavas, pure devotees of Lord Viṣṇu (sa jñeyo vaiṣṇavo budhaiḥ).

Text 25

krūra-bhīṣaṇī-śokānām api bhagavat-svarūpa-bhūtānām eva satīnām mallānām āsaṇiḥ itivat śrī-kṛṣṇasya kaṭhiṇatva-pratyayakatvāt; mṛtyur bhoja-pateḥ itivad durjana-vitrāsakatvāt; asatām śāntā itivat tadīya-śoka-hetuvād eva ca tat tan niruktir upapadyate.

krūra-of Krūra (cruelty); bhīṣaṇī-Bhīṣaṇī (fear); śokānām-and Śoka (grief); api-also; bhagavat-of the Supreme Personality of Godhead; svarūpa-from the transcendental form; bhūtānām-manifested; eva-certainly; satīnām-of the transcendental potencies; mallānām-of the wrestlers; āsaṇiḥ-like a thunderbolt; itivat-just like; śrī-kṛṣṇasya-of Lord Kṛṣṇa; kaṭhiṇatva-pratyayakatvāt-because of His harshness; mṛtyuḥ-the death; bhoja-pateḥ-of Kamsa, the king of the Bhoja dynasty; itivat- just like; durjana-the demons; vitrāsakatvāt-because of frightening; asatām-of the demons; śāntā-causing grief; itivat-just like; tadīya-His; śoka-grief; hetuvāt-because of giving; eva-certainly; ca-also; tat tat-various; niruktiḥ- explanations; upapadyate-are offered.

The Lord's three potencies Krūrā (Cruelty), Bhīṣaṇī (Fear), and Śokā (Grief) are described in various places in Śrīmad-Bhāgavatam. For example, Krūrā (Cruelty) is mentioned in the statement "Lord Kṛṣṇa appeared like a cruel thunderbolt to

Kaṁsa's wrestlers (10.43.17). The potency Bhīṣaṇī (Fear) is mentioned in the statement "Lord Kṛṣṇa appeared like death personified to King Kaṁsa (10.43.17). The potency Śokā (Grief) is mentioned in the statement "Lord Kṛṣṇa caused great pain to the demons" (10.43.17).

Text 26

yathā prakāśaika-rūpāyā eva sūrya-kānter ūlukeṣu tama-ādi vyañjakateti. ataḥ candra-rūpī mataḥ kṛṣṇaḥ kalā-rūpās tu tāḥ smṛtāḥ iti sphuṭam eva svarūpa-bhūtatvaṁ darśitam. tad evam abhipretya lakṣmītvam āha

yathā-just as; prakāśa-manifestation; eka-in one; rūpāyā-form; eva-certainly; sūrya-of the sun; kānter-of the effulgence; ūlukeṣu-among the owls; tamah-ādi-beginning with darkness; vyañjakata-illumination; iti-thus; ataḥ-candra-rūpī-appearing like the moon; mataḥ-considered; kṛṣṇaḥ-Lord Kṛṣṇa; kalā-rūpāḥ-appearing like the moon's phases; tu-also; tāḥ-the queens; smṛtāḥ-are considered; iti-thus; sphuṭam-clearly; svarūpa-from the Lord's personal form; sakti-potency; bhūtatve-in the condition of being manifested; lakṣmītvam-the position of the goddess of fortune, Lakṣmi-devi; sidhyati-is manifest; eva-certainly; tat-therefore; evam-in this way; abhipretya-intending; lakṣmītvam-the position of Lakṣmi-devi; āha-he describes.

As the sun manifests its potency in the form of innumerable rays of light that illumine the darkness of night inhabited by owls and other creatures, in the same way the moon manifests its potency in the form of its sixteen phases. By comparing the queens of the Lord to the moon's phases and Lord Kṛṣṇa to the moon itself, the relationship between the Lord, who is the master of all potencies, and the potencies themselves, which are manifested from His transcendental form, is explained. That the queens at Dvārakā are expansions of the goddess of fortune, Śrīmatī Lakṣmī-devī the internal potency of Lord Kṛṣṇa, manifested from His transcendental form, is explained in the following statement of Śrīmad-Bhāgavatam (10.59.43):

Text 27

grheṣu tāsām anapāyy atarka-kṛt
nirasta-sāmyātiśayeṣv avasthitaḥ
reme ramābhir nija-kāma-sampluto
yathetaro gārhaka-medhikāṁś caran

grheṣu-in the palaces; tāsām-of them; anapāyi-wife; atarka-kṛt-the performer of inconceivable pastimes; nirasta-sāmya-atiśayeṣu-incomparable; avasthitaḥ-situated; reme-performed pastimes; ramābhiḥ-with the goddess of fortune; nija-

kāma-samplutaḥ-self-satisfied and blissful; yatha-just as; itaraḥ-others; gārhaka-medhikān caran-absorbed in the duties of household life.

"All the palaces of the more than 16,000 queens of Kṛṣṇa were full of suitable gardens, furniture and other paraphernalia, of which there is no parallel in this world. The queens of Kṛṣṇa were all expansions of the goddess of fortune, Lakṣmījī. Kṛṣṇa used to live with them in different palaces, and He treated them exactly the same way as an ordinary man treats his wife."*

Text 28

ṭīkā ca ramābhiḥ lakṣmyā amśa-bhūtābhiḥ ity eśā. svarūpa-śaktitvād eva reme ity uktam. ata eva mijaḥ svīyaḥ paramānanda-śakti-vṛtti-viśeṣodaya-rūpa-prema-viśeṣa-svarūpo yaḥ kāmaḥ tena samplutaḥ iti. śrī-śukaḥ.

ṭīkā-the commentary of Śrīla Śrīdhara Svami; ca- also; ramābhiḥ-with the goddess of fortune; lakṣmyāḥ-of Srimati Laksmi-devi; amśa-bhūtābhiḥ-with the expansions; iti-thus; eśā-the commentary; svarūpa-of His own form; śaktitvāt-because of being the potency; eva-certainly; reme- He enjoyed; iti-thus; uktam-it is said; ataḥ eva-therefore; nijaḥ svīyaḥ-His own; parama-transcendental; ananda-bliss; śakti-potency; vṛtti-action; viśeṣa-specific; udaya- manifestation; rūpa-the form of; prema-pure love; viśeṣa- specific; svarūpaḥ-in the form; yaḥ-which; kāmaḥ-desire; tena-by Him; samplutaḥ syaptaḥ-manifested everywhere; iti- thus; śrī-śukaḥ-spoken by Śrīla Śukadeva Gosvami.

Śrīla Śrīdhara Svāmī comments on this verse:

"The word `ramābhiḥ' means `with the goddesses of fortune, who are all expansions of Śrīmatī-Lakṣmī-devī'."

The word "nija-kāma" means "with His transcendental pleasure potency" and the word "samplutaḥ" means "manifest everywhere".

Anuccheda 185

Text 1

ittham aṣṭānām śrī-paṭṭa-mahiṣīnām tu tat-tat-svarūpa-śaktitvaṁ kaimutyenaiva sidhyati. tatra satyabhāmāyā bhū-śakti-rūpatvaṁ padmottara-khaṇḍau prasiddham; śrī-yamunāyā kṛpā-śakti-rūpatvaṁ skanda-yamunā-māhātmyādāv ity

ādy anveṣaṇīyam. kintu śrī-satyabhāmāyā hari-vamśādaḥ saubhāgyātīśayasya vikhyātātvaṭ prema-śakti-pracura-bhū-śaktitvam jñeyam.

ittham-in this way; aṣṭānām-of the eight; śrī-paṭṭa-mahiṣīṇām-principal queens; tu-certainly; tat-tat-svarūpa-śaktitvam-the status as internal potencies of Lord Kṛṣṇa; kimutyena-what to speak of; eva-certainly; sidhyati- is established; tatra-in that connection; satyabhāmāyāḥ-of Satyabhāmā; bhū-śakti-rūpatvam-status as bhū-sakti; padma-uttara-khaṇḍau-in the Padma Purana, Uttara-khaṇḍa; prasiddham-is established; śrī-yamunāyāḥ-of Kalindi-devi; kṛpā-śakti-rūpatvam-status as the kṛpā-sakti; skanda-yamunā-māhātmya/-adau-in the Skanda Purana, Yamuna-mahatmya; iti- thus; ādi-beginning; anveṣaṇīyam-may be established; kintu-however; śrī-satyabhāmāyāḥ-of Satyabhāmā; hari-vamśa-adau-in the Hari-vamśa; saubhāgya-good fortune; atīśayasya- of the great extent; vikhyātātvaṭ-from the explanation; prema-sakti-prema-śakti; pracura-great; bhū-śaktitvam-status as bhū-sakti; jñeyam-should be understood.

In this way we may understand that all the queens of Lord Kṛṣṇa are the internal potencies of the Lord. In the Padma Purāṇa, Uttara-khaṇḍa, Śrīmatī Satyabhāmā-devī is described as the Lord's bhū-śakti, and in the Hari-vamśa, she is described as both Bhū-śakti and Prema-śakti. In the Skanda Purāṇa, Yamunā-māhātmya, Śrīmatī Kālindī-devī is described as the Lord's Kṛpā-śakti.

Text 2

svayam lakṣmī tu śrī-rukmiṇī

dvāarakāyām abhūt rājan
mahā-modāḥ puraukasām
rukmiṇyā ramayopetaḥ
dr̥ṣṭvā kṛṣṇam śriyaḥ patim

ity ādisu tasyām eva bhūriśaḥ prasiddheḥ.

svayam-personally; lakṣmī-Śrīmatī Lakṣmi-devi; tu- but; śrī-rukmiṇī-Śrīmatī Rukmini-devi; dvāarakāyām-in Dvāarakā; abhūt-there was; rājan-O king; mahā-great; modāḥ-happiness; pura-okasām-of the citizens; rukmiṇyā- with Rukmini; ramaya-Lakṣmi-devi; upetaḥ-accompanied by; dr̥ṣṭvā-seeing; kṛṣṇam-Lord Kṛṣṇa; śriyaḥ-of Lakṣmi-devi; patiḥ-the master; iti-thus; ādisu-in the passage beginning; tasyām-in relation to her; eva-certainly; bhūriśaḥ-greatly; prasiddheḥ-because of fame.

That Śrīmatī Rukmiṇī-devī is personally the goddess of fortune, Lakṣmī-devī, is confirmed in the following statement of Śrīmad-Bhāgavatam (10.54.60):

"All visitors as well as the inhabitants of Dvārakā City became joyful seeing Kṛṣṇa and Rukmiṇī together. In other words, the Supreme Lord, the maintainer of everyone, and the goddess of fortune were united, and all the people felt extremely jubilant."*

Text 3

ataḥ svayam lakṣmīvenaiva paraspara-yogyatām āha

asyaiva bharyā bhavitum
rukmiṇy arhati nāparā
asāv apy anavadyātmā
bhaiṣmyāḥ samucitaḥ patiḥ

spāṣtam. vidarbha-pura-vāsinaḥ parasparam.

ataḥ-therefore; svayam-personally; lakṣmīvea-with the status of Śrīmatī-Lakṣmī-devī; eva-certainly; paraspara- mutual; yogyatām-compatibility; āha-he describes; asya-of Him; eva-certainly; bharyā-wife; bhavitum-to be; rukmiṇi-Rukmiṇi; arhati-is suitable; na-not; aparā-anyone else; asāu-He; api-also; anavadya-atmā-very handsome and free from any fault; bhaiṣmyāḥ-of the daughter of Maharaja Bhismaka; samucitaḥ-suitable; patiḥ-husband; spāṣtam-the meaning is clear; vidarbha-pura-of the city of Vidarbha; vāsinaḥ-the residents; parasparam-among themselves.

That Śrīmatī Rukmiṇī-devī is personally the goddess of fortune, Śrīmatī Lakṣmī-devī, and she and Śrī Kṛṣṇa are ideally suited for each other is confirmed in the following verse of Śrīmad-Bhāgavatam (10.53.37), where the residents of the city of Vidarbha say among themselves:

"Only princess Rukmiṇī, and no one else, is fit to become the wife of Lord Kṛṣṇa, and only the faultless Lord Kṛṣṇa can be the suitable husband of Princess Rukmiṇī."*

Anuccheda 186

Text 1

tathā tām rūpiṇīm śriyam ity ādau, ya līlayā dhṛta-tanor anurūpa-rūpā iti.
spāṣtam.

tathā-in the same way; tām rūpiṇīm śriyam iti ādau ya lilyā dhṛta-tanoh
anurūpā iti-Śrīmad-Bhāgavatam 10.60.9:

tām rūpiṇīm śriyam ananya-gatiṁ nirīkṣya
yā lilyā dhṛta-tanor anurūpa-rūpā
prītaḥ smayan alaka-kuntala-niṣka-kaṇṭhā
vaktrollasat-smita-sudhām harir ābabhāse;

spaṣṭam-the meaning is clear.

That Śrīmatī Rukmiṇī-devī is directly the goddess of fortune, Lakṣmī-devī, is
also confirmed in the following verse (Śrīmad-Bhāgavatam 10.60.9):

"When we take account of Rukmiṇī's beautiful face, it appears that the curling
hair on her head, the beautiful earrings on her ears, her smiling mouth, and her
necklace of gold, all combined to shower rains of nectar; and it was definitely
proved that Rukmiṇī was none other than the original goddess of fortune, who is
always engaged in the service of the lotus feet of Nārāyaṇa."*

Text 2

ataḥ svayaṁ-bhagavato 'nurūpatvena svayaṁ-lakṣmītvam siddham eva. ata eva
vaidarbhīm bhīsmaka-sutām
śriyo mātram svayamvare

ity atra māty antarbhavaty asyām iti. mātra-padam bāhuyādhikaraṇa evauṇādikam,
jñeyam, kārtsnye 'vadhāraṇe mātram itivat. tataś ca vaikuṇṭhe prasiddhāyā
lakṣmyā antarbhavāspadatvād eśaiva lakṣmīḥ sarvataḥ paripūrṇety arthaḥ.

ataḥ-therefore; svayaṁ-bhagavataḥ-the Supreme Personality of Godhead;
anurūpatvena-as a suitable companion; svayaṁ-lakṣmītvam-directly the goddess
of fortune; siddham-proven; eva-certainly; ataḥ eva-therefore; vaidarbhīm-the
princess of Vidarbha; bhīsmaka-sutām-the daughter of Maharaja Bhisma; śriyaḥ-
of the goddess of fortune; mātram-the complete manifestation; svayamvare-in the
svayamvara ceremony; iti-thus (the first part of the verse reads:

bhagavan api govinda
upayame kurudvaha;

atra-in this connection; māti-measures; antarbhavati-is contained within; aysām-
Śrīmatī Rukmini-devī; iti-thus; mātra-padam-the word "matra"; bāhulya-
adhikaraṇe-in the sense of greatness; eva-certainly; uṇa-adikam-an affix of the
uandi class; jñeyam-should be understood; kārtsnye-in the sense of completeness;

avadhāraṇe-in this context; mātram- the word "matra"; itivat-just as; tataḥ- therefore; ca-also; vaikunṭhe-in the spiritula world of Vaikuṅṭhaloka; prasiddhāyāḥ-of the celebrated; lakṣmyāḥ-Lakṣmi-devi; antarbhava-aspadatvāt-as the origin of the manifestation; eśā-she; eva-certainly; lakṣmīḥ-the goddess of fortune; sarvataḥ-in all respects; paripūrṇa-perfect and complete; iti-thus; arthaḥ-the meaning.

That Śrīmatī Rukmiṇī-devī is the original form of the goddess of fortune, Lakṣmī-devī, just as Lord Kṛṣṇa is the original form of the Supreme Personality of Godhead, is confirmed in the following statement of Śrīmad-Bhāgavatam (10.52.16):

"O Mahārāja Parīkṣit, Kṛṣṇa then married Rukmiṇī, the daughter of King Bhīṣmaka, ruler of the province known as Vidarbha. Just as Kṛṣṇa is the Supreme Personality of Godhead, Vāsudeva, Rukmiṇī is the supreme goddess of fortune, Mahā-Lakṣmī."*

We may note that the word "mātram" in this verse means "in completeness". This means that Śrīmatī Rukmiṇī-devī is the original complete form of the goddess of fortune. The goddess of fortune manifested in the Vaikuṅṭha planets and known as Lakṣmī-devī is an expansion of Śrīmatī Rukmiṇī-devī.

Text 3

yat tu

nanv evam etad aravinda-vilocanāha
yat vai bhavān bhagavato 'sadr̥ṣi vibhūmnaḥ
kva sve mahimny abhirato bhagavaṁs try-adhīśaḥ
kvāham guṇa-prakṛtir ajña-grhīta-pādā

yat-because; tu-but; nanu-is it not so?; evam-in this way; atat-this; aravinda-locana-O lotus-eyed Lord; aha-says; yat-what; vai-certainly; bhavān-Your Lordship; bhagavataḥ- the Supreme Personality of Godhead; asadr̥ṣi-not at all like; vibhūmnaḥ-full of all powers and opulences; kva-where?; sve- in Your own; mahimni-glory; abhirataḥ-completely; bhagavan-the Supreme Lord; tri-adhīśaḥ- the master of the three planetary systems; kva-where; aham-am I; guṇa-prakṛtiḥ- a product of the three modes of material nature; ajña-grhīta-pādā- ignorant.

Someone may argue that Rukmiṇī-devī is not the original goddess of fortune, and may quote the following statement spoken by Rukmiṇī-devī herself (Śrīmad-Bhāgavatam 10.60.34):

"My dear lotus-eyed Lord, Your statement that we are not a fit combination is

completely right. It is not possible for me to come to an equal level with You because You are the reservoir of all qualities, the unlimited Supreme Personality of Godhead. How can I be a fit match for You? There is no possibility of comparison with You, who are the master of all greatness, controller of the three qualities, and the object of worship for great demigods like Brahmā and Lord Śiva. As far as I am concerned, I am a production of the three modes of material nature. The three modes of material nature are impediments towards the progressive advancement of devotional service. When and where can I be a fit match for You?"*

Text 4

iti tasyā evoktis tatra nijāmsābhāsam eva dainyena svam matvoktam iti mantavyam. yad va guṇa gauṇī prakṛtiḥ svabhāvo yasyāḥ sa apakṛṣṭa-rūpety arthaḥ.

iti-thus; tasyāḥ-of her; eva-certainly; uktiḥ- statement; tatra-there; nija-own; aṁśa-part and parcel; abhāsam-dim reflection; eva-certainly; dainyena-with humility; svam-herself; matva-considering; uktam-statement; iti-thus; mantavyam-should be considered; yat va-or; guṇa- the word "guṇa"; gauṇī-in the sense of "insignificant"; prakṛtiḥ-the word "prakṛtiḥ"; svabhāvaḥ-in the sense of "own nature"; yasyāḥ-of her; sa-she; aprakṛṣṭa-rūpa- inferior; iti-thus; arthaḥ-meaning.

In this verse Śrīmatī Rukmiṇī-devī expresses her humbleness by considering herself an insignificant part and parcel of Lord Kṛṣṇa. The word "guṇa" here means { .sy 168}insignificant", and the word "prakṛtiḥ" means { .sy 168}by nature". Even though she is the supreme goddess of fortune, she nevertheless thinks of herself in this humble way.

Text 5

yathā tatraiva syān me tavāṅghrī arāṇam sṛtibhir bhramantyaḥ iti manuśyāvātāratābhiniveśāt tasyā eva dainyoktiḥ.

yathā-just as; tatra-in that connection; eva-certainly; syāt me tava aṅghrī arāṇam sṛtibhiḥ bhramantyaḥ iti-Śrīmad-Bhāgavatam 10.60.43:

taṁ tv anurūpam abhajaṁ jagatāṁ adhīśam
ātmanam atra ca paratra ca kāma-pūram
syān me tavāṅghrī arāṇam sṛtibhir bhramantya
yo vaibhajanam upayāty anṛtāpavargaḥ

manuṣya-human; avatāra-incarnating as; abhiniveśāt-because of adherence; tasyāḥ-of her; eva-certainly; dainya-of humbleness; uktiḥ-statement.

The humbleness of Śrīmatī Rukmiṇī-devī may also be seen in the following statement, where she carefully follows her role of appearing as an ordinary human being (Śrīmad-Bhāgavatam 10.60.43):

"My dear Lord, You are the master of the three worlds. You can fulfill all the desires of Your devotees in this world and the next because You are the Supreme Soul of everyone. I have therefore selected You as my husband, considering You to be the only fit personality. You may throw me in any species of life according to the reaction of my fruitive activities, and I haven't the least concern for this. My only ambition is that I may always remain fast to Your lotus feet, because You can deliver Your devotees from the illusory material existence and are always prepared to distribute Yourself to Your devotees."*

Text 6

atra daiva-prerito vāstavārrthas tv evam he aravinda-vilocana bhagavataḥ tava asādṛśi aham ity etat. yad bhavān aha, nanu niścitam, nanv evam vakṣyamāṇa-prakaraṇam, na tv anya-prakaraṇam. tathāivāha- sve svarūpa-bhūte mahimni aiśvarya-dāv abhitaḥ rato bhagavān kva kutrānyatra. tathā aham vā te guṇāḥ aiśvarya-daya eva prakṛtiḥ svarūpam yasyās tathā-bhūta kva kutrānyatra. kintu na kutracid anyatreti. dvayor ekatraiva svarūpe sthitir ity arthaḥ. ata evājñair asya śrī- viṣṇos tava-jñair grhītau sevitau pādaḥ yasyās tathā-bhūtāham. tasmāc chakti-saktimātor atyanta-bhedābhāvād evopamānopameyatvābhāvena sādṛśya-bhāva iti bhāvaḥ.

atra-in this connection; daiva-by destiny; preritaḥ-impelled; vāstava-actual; arthaḥ-meaning; tu-but; evam-in this way; he-O; aravinda-vilocana-lotus eyes Lord; bhagavataḥ-of the Supreme Lord; tava-of You; asādṛśi-not similar; aham-I; iti-thus; etat-this; yat-what; bhavān-Your Lordship; aha-has said; nanu-is it not true?; niścitam-it certainly true; nanv-is it not true?; evam-in this way; vakṣyamāṇa-prakaraṇam-according to what is about to be explained; na-not; tu-but; anya-prakaraṇam-in any other way; tathā-in that way; eva-certainly; aha-You say; sve-in Your own; svarūpa-from Your transcendental form; bhūte-manifest; mahimni-in the glory; aiśvarya-transcendental opulences; adāv-beginning with; abhitaḥ-completely; rataḥ-engaged; bhagavān-the Supreme Personality of Godhead; kva-where?; kutra-where?; anyatra-another place; tathā-in the same way; aham-I; vā-or; te-Your; guṇāḥ-qualities; aiśvarya-opulences; adayaḥ-beginning with; eva-certainly; prakṛtiḥ-nature; svarūpam-form; yasyāḥ-of whom; tathā-bhūta-in that way; kva-where?; anyatra-in another place; kintu-however; na-not; kutracid-anywhere; anyatra-in any place; iti-thus; dvayoḥ-of the two; ekatra-in one place; eva-certainly; svarūpe-in the transcendental form; sthitiḥ-situation; iti-thus; arthaḥ-the meaning; ataḥ evā-therefore; ajñaiḥ-by

ignorant persons; asya-of Him; śrī-viṣṇoḥ-Lord Viṣṇu; tava-of You; tattva-jñaiḥ-by the wise; gr̥hītau-accepted; sevītau-served; pādau-lotus feet; yasyāḥ-of whom; tathā-bhūta-in the same way; aham-I; tasmāt-therefore; sakti-of the potency; saktimatoḥ-and the master of the potencies; atyanta-great; bheda-distinction; abhāvāt-because of the non-existence; eva-certainly; upamāna-upameya-tva-abhāvena-because of not being like the two objects compared in a simile; sādṛśya-bhāvaḥ- close similarity; iti-thus; bhāvaḥ-the meaning.

Śrīmatī Rukmiṇī's statement in this verse (Śrīmad-Bhāgavatam 10.60.34), that she is not at all similar in nature to Lord Kṛṣṇa should be understood only according to the following interpretation: Śrīmatī Rukmiṇī said: "O lotus-eyed Lord, You are the Supreme Personality of Godhead, always situated in Your own transcendental opulence and glory (sve mahimny abhirataḥ), and I am Your own transcendental potency, the personification of Your opulence and glory (guṇa-prakṛtiḥ). You are the master of all potencies, and I am Your transcendental potency. Because the potency and the master of potencies are simultaneously one and different, we cannot be thought of as completely different or unrelated. When I say 'What is the comparison between us?' This means that we do not have merely some similarities, as two objects compared in a simile, but we are intimately related and very similar (kva). We are not sufficiently unrelated to invite comparison. Therefore, O Lord Viṣṇu, when they who are actually intelligent worship and serve Your lotus feet, they also serve mine, for we are so similar in nature."

Text 7

evam sṛtibhir bhramantyaḥ ity atrāpi hi tvadīya-pādavibhir ity eva
vāstavārthaḥ. tad uktam

devatve deva-deho 'yaṁ
manuśatve ca mānuṣi iti.

evam-in the same way; sṛtibhiḥ-in the material world; bhramantyaḥ-travelling; iti-thus; atra-here; api-also; hi- certainly; tvadīya-pādavibhiḥ-following Your path; iti-thus; eva-certainly; vāstava-actual; arthaḥ-meaning; tat-therefore; uktam-it is said (in the Viṣṇu Purana; devatve-in the position of a demigod; deva-of a demigod; dehaḥ-body; ayam-He; manuśatve-in the status of a human being; ca-also; mānuṣi-appearing as a human; iti-thus.

When Queen Rukmiṇī says that she is traveling in the material world (sṛtibhir bhramantyaḥ), this means that she follows Lord Viṣṇu when He incarnates in the material world, and she appears as His companion. This is confirmed in the following statement of Viṣṇu Purāṇa:

"When Lord Viṣṇu appears as a demigod, the goddess of fortune assumes a form like that of a demigoddess and accompanies Him, and when Lord Viṣṇu assumes a form like that of a human being, the goddess of fortune also assumes a human-like form to become His companion."

Text 8

evam eva

astv ambujākṣa mama te caraṇānurāga
ātman ratasya mayi cānatirikta-dṛṣṭeḥ
yarhy asya vṛddhaya upatta-rajo-'ti-mātro
mām ikṣase tad u ha naḥ paramānukampā. iti.

evam-in the same way; eva-certainly; astu-let there be; ambuja-akṣa-O lotus eyed Lord; mama-My; te-of Your; caraṇa- feet; anurāgaḥ-pure devotional love; ātman ratasya- experiencing transcendental bliss in Yourself; mayi-in Me; ca-also; anatikṛta-unequaled; drṣṭeḥ-from the sight; yarhi-if; asya-of that; vṛddayaḥ-increase; upatta-attained; rajaḥ- dust; ati-mātraḥ-a quantity; mām-me; ikṣase-You see; tat- then; u ha-certainly; naḥ-to us; parama-anukampa-please be merciful; iti-thus.

The transcendental position of Śrīmatī Rukmiṇī devī is also explained in the following verse (Śrīmad-Bhāgavatam 10.60.46), where she says:

"My dear lotus-eyed husband, You are self-satisfied. You do not care whether or not I am beautiful or qualified; You are not at all concerned about it. Therefore Your non-attachment for me is not at all astonishing; it is quite natural. You cannot be attached to any woman, however exalted her position and beauty. Whether You are attached to me or not, may my devotion and attention be always engaged at Your lotus feet. The material mode of passion is also Your creation, so when You passionately glance upon me, I accept it as the greatest boon of my life. I am ambitious only for such auspicious moments."*

Text 9

atrāpi tasyāḥ prakṛitvam dainyajenābhedopacāreṇaiva vyākhyeyam. yad vā asya gārhasṭhasya upatta aṅgī-kṛta rajo-'ti-mātraḥ sarva-bhūtāi-rañjanātīśayo yena saḥ.

atra-here; api-also; tasyāḥ-of Śrīmatī Rukmiṇī-devī; prakṛitvam-material position; dainyajena-because of humbleness; abhedopacāreṇa-with a different interpretation; eva-certainly; vyākhyeyam-should be explained; yat-because; vā-or; asya-of that; gārhasṭhasya-householder status of life; upatta aṅgī-kṛta-

accepted; rajah-ati-mātraḥ sarva-bhūta-ati-rañjaṇa-atiśasaḥ-pleasing to all conditioned souls; yena-by whom; saḥ-He.

In this verse the word "asya" means "of the householder status of life", "upatta" means "accepted", and "rajo-'pi-mātraḥ" means "the material mode of passion, which enlivens the conditioned souls". In this verse Śrīmatī Rukmiṇī-devī is playing the part of an ordinary wife, humbly describing her attachment to Lord Kṛṣṇa in the vocabulary of conditioned souls.

Text 10

vāstavārthas tv evam yad uktam udāsīnā ity ādi śrī-bhagavatā, tatrāha astu iti. he ambujākṣa, ātman ātmani mayi ca ratasya te caraṇānurāgo mamāstu. mayi ratatvam coktam tathāham api tac-citto nidrām ca na labhe niśi iti svayam eveti bhāvaḥ. nanv ātma-ratasya mama katham tvayi ratiḥ? tatrāha anātirikta-dṛṣṭeḥ śaktimaty ātmani śaktau mayi cānatirikta pṛthag-bhāva-śūnyā dṛṣṭir yasya. śakti-śaktimator apṛthag-vastutvād dvayor api mitho viśiṣṭatayaivāgamād vā yujyata eva api ratir iti bhāvaḥ. tad evam api svābhāvikyam ratau viśeṣatas tu yarhy asya raty-ākhyasya bhāvasya vṛddhaye upatto rajo-'timātra rāgātīśayo yena tathā-bhūtas tvam mām ikṣase sa-bhāvam ālokyayasi. tad asau naḥ prati paramaiva anukampā iti. evam udāsīnatvam tava sāksān-mat-sambandhād anyatraiveti mama sudṛḍha eva viśvāsa iti bhāvaḥ. tasmāt sādḥuktam yā līlayā dhr̥ta-tanoḥ ity ādinā śrī-rukmiṇī-devyāḥ svayam-lakṣmītvam. śrī-śukaḥ.

vāstava-actual; arthaḥ-meaning; tu-but; evam-in this way; yat-because; uktam-it is said; udāsīnāḥ vāyam iti ādi-Śrīmad-Bhāgavatam 10.60.20:

udāsīnā vāyam nūnam
na sry-apatyārtha-kāmukāḥ
ātmā labdhāsmāhe pūrṇā
gehayor jyotir akriyāḥ;

śrī-bhagavatā-by the Suprem Personality of Godhead; tatra- in this connection; aha-she says; astu iti-the statement of Śrīmad-Bhāgavatam 10.60.46; he-O; ambujākṣa-lotus-eyed Lord; ātman ātmani-in the self; mayi-in me; ca-also; ratasya-taking pleasure; te-Your; caraṇa-for the feet; anurāgaḥ-love; mama-my; astu-let there be; mayi-in me; ratatvam-the condition of taking pleasure; ca-also; uktam- said; tatha-in the same way; aham-I; api-also; tat-cittaḥ- absorbed in thought; nidrām-sleep; na-do not; labhe-attain; niśi-at night; iti-thus; svayam-personally; eva-certainly; iti-thus; bhāvaḥ-the meaning; nanu-is it not so?; ātma-ratasya-taking pleasure in the self; mama-of Me; katham-how is it?; tvayi-in you; ratiḥ-the condition of taking pleasure; tatra-in this connection; aha-she says; anātirikta-dṛṣṭeḥ- because of not being different; śaktimati-in the master of potencies; ātmani-in the Supreme Lord; śaktau-the potency; mayi-in me; ca-also;

anātikṛta-without being different in nature; pṛthak-specific difference; bhāva-of nature; śūnyā-absence; dṛṣṭiḥ-sight; yasya-of whom; śakti-of the potency; śaktimatoḥ-and of the master of potencies; aprthak-vastuvāt-because of not being different in nature; vayoḥ-of the two; api-also; mithaḥ-mutually; viśiṣṭataya-with distinction; eva-certainly; avagamāt-because of understanding; vā-or; yujyate-engaged; eva-certainly; mayi- in me; api-even; ratiḥ-pleasure; iti-thus; bhāvaḥ-the meaning; tat-therefore; evam-in this way; satyam-eternal and transcendental; api-also; svābhāvikyam-natural; ratau-in pleasure; viśeṣataḥ-specifically; tu-also; yarhi-if; asya- of that; rati-ākhyasya-known as pleasure; bhāvasya-condition; vṛddhaye-for increasing; upattaḥ-accepted; rajah-ati-mātraḥ-mode of passion; rāga-love; atisayaḥ-great; yena-with which; tathā-bhūtaḥ-in this way; tvam-You; mām-me; iḅase- glance upon; sa-with; bhāvam-love; ālokyasi-glance; tat- then; asau-this; naḥ asmān prati-for us; parama-great; eva-certainly; anukampā-mercy; iti-thus; evam-in this way; udāsīnatvam-indifference; tava-Your; sāḅṣāt-directly; mat-with me; sambandhāt-from the relation; anyatra-another else; iti-thus; mama-my; sudṛḅhaḥ-firm; eva-certainly; viśvāsaḥ-faith; iti-thus; bhāvaḥ-the meaning; tasmāt- therefore; sādhu-properly; uktam-it is said; yā-not; līlayā-for pastimes; dhṛta-tanoḥ-accepting this feature; iti ādinā-in the passage beginning with these words; śrī-rukmiṇī-devyaḥ-of Śrīmatī Rukmiṇī-devī; svayam-directly; lakṣmītvam-condition of being the original goddess of fortune; śrī-śukaḥ-spoken by Śrīla Śukadeva Gosvami.

An explanation of the actual meaning of these words of Queen Rukmiṇī follows: This verse is Rukmiṇī-devī's reply to the following statement previously spoken by Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.60.20):

"As I have already explained, I am not very much interested in family life or love between husband and wife. By nature, I am not very fond of family life, wife, children, home and opulences. As My devotees are always neglectful of all these worldly possessions, I am also like that. Actually, I am interested in self-realization; that gives Me pleasure, and not this family life."*

In reply to these words, Śrīmatī Rukmiṇī says (Śrīmad-Bhāgavatam 10.60.46, quoted in Text 8):

"O lotus-eyed Lord, You take pleasure in both Yourself and in me (ātman mayi ratasya). May my devotion and attention be always engaged at Your lotus feet."

This statement of Śrīmatī Rukmiṇī-devī is confirmed by Lord Kṛṣṇa Himself in the following words (Śrīad-Bhāgavatam 10.53.2):

"My mind is always absorbed in the thought of Rukmiṇī-devī, and sometimes I cannot sleep at night because I am thinking of her."

Lord Kṛṣṇa may ask: If I am self-satisfied (ātma-rata), the Why should I take pleasure in you?

Śrīmatī Rukmiṇī-devī answers (Śrīmad-Bhāgavatam 10.60.46, quoted in text 8):

"O Lord, You are the master of all potencies, and I am one of Your potencies. Because the master of potencies and the potencies themselves are in one sense the same in nature, You therefore do not see any difference between us (anātikṛta-dṛṣṭeḥ). In this way when it is said that You take pleasure only in Yourself, it is understood that You also take pleasure in me Your potency."

When Queen Rukmiṇī says "when You passionately glance upon me, I accept it as the greatest boon of my life", Lord Kṛṣṇa's passion should be understood to be not the material emotion experienced by the conditioned souls, but the transcendental eternal love between the Supreme Personality of Godhead and His potency. Also, when Lord Kṛṣṇa describes His indifference to everything material (udāsīnāḥ) it should be understood to mean that He is indifferent to everything except Śrīmatī Rukmiṇī-devī and those persons and things directly in relation with her. This idea is expressed by Queen Rukmiṇī-devī in this verse, and she affirms her strong conviction in this regard. From the proper understanding of all these statements of Śrīmad-Bhāgavatam we may understand that Śrīmatī Rukmiṇī-devī is the original Lakṣmī, the goddess of fortune.

Anuccheda 187

Text 1

atra vṛndāvane tadīya-svarūpa śakti-pradurbhāvaś ca śrī-vraja-devyaḥ; yathā
brahma-saṁhitāyām

ānanda-cinmaya-rasa-pratibhāvitābhis
tabhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam aham bhajāmi

atha-now; vṛndāvane-in Vṛndāvana; tadīya-His; svarūpa-of the transcendental form; śakti-potency; pradurbhāvaḥ-manifestation; ca-also; śrī-vraja-devyaḥ-the gopis of Vraja; yathā-just as; brahma-saṁhitāyām-in the Brahma-saṁhita (5.48); ānanda-bliss; cit-and knowledge; maya- consisting of; rasa-mellows; prati-every second; bhāvitābhiḥ-who are engrossed with; tābhiḥ-with those; yaḥ-who; eva-certainly; nija-rūpatayā-with His own form; kalābhiḥ-who are parts of portions of His pleasure potency; goloka-in Goloka Vṛndāvana; eva-certainly; nivasati-resides; akhila-ātma-as the soul of all; bhūtaḥ-who exists; govindam-Lord Govinda; ādi-puruṣam-the original personality; tam-Him; aham-I; bhajāmi-worship.

That the gopīs of Vṛndāvana are also manifestations of the internal potencies of Lord Kṛṣṇa is confirmed in the following statement of Brahma-saṁhitā (5.48):

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency (hlādinī). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."*

Text 2

tābhiḥ śrī-gopībhir mantre tac-chabda-prayogāt. kalābhiḥ śaktibhiḥ; nija-rūpatayā svarūpatayā; śaktivam ca tāsām pūrvoktokārṣeṇa parama-pūrṇa-pradurbhāvānām sarvāsām api lakṣmītvam eva.

tābhiḥ-the word "tabhiḥ"; śrī-gopībhiḥ-means "with the gopīs"; mantre-in this mantra; tat-sabda-of this word; prayogāt-according to the usage; kalābhiḥ-the word "kalābhiḥ"; śaktibhiḥ-means "who are parts of His pleasure potency"; nija-rūpatayā-the word "nija-rūpatayā"; svarūpatayā-means "with His own form"; śaktitvam-status as potencies of the Lord; pūrva-previously; ukta-described; utkārṣeṇa-with the excellence; parama-transcendental; pūrṇa-perfect and complete; pradurbhāvānām-manifestations; sarvāsām-of all of them; api-even; lakṣmītvam-the position of goddess of fortune; eva-certainly.

In this verse the word "tābhiḥ" means "with the gopīs", "kalābhiḥ" means "who are parts of His pleasure potency", and "nija-rūpatayā" means { .sy 168 }with His own form. That the gopīs of Vṛndāvana are perfect and complete expansions of the goddess of fortune has been established both in this verse and the previously quoted verses describing their glories.

Text 3

tad uktam tatraiva lakṣmī-sahasra-śata-sambhrama-sevyamānam iti.

tat-that; uktam-is described; tatra-here; eva-certainly; lakṣmī-sahasra-śata-sambhrama-sevyamānam iti-in Brahma-saṁhitā (5.29):

cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi.

That the gopīs of Vṛndāvana are all goddesses of fortune is also described in the following verse of Brahma-saṁhitā (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundred and thousands of goddesses of fortune."*

Text 4

"śriyaḥ kāntāḥ kāntāḥ parama-puruṣaḥ iti ca.

śriyaḥ kāntāḥ kāntāḥ parama-puruṣaḥ iti ca-also in the following verse (Brahma-saṁhitā 5.56):

śriyaḥ kāntāḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca.

That the gopīs are goddesses of fortune is again described in the following verse (Brahma-saṁhitā 5.56):

"The damsels of Vṛndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead, Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode."*

Text 5

etad abhiprāyeṇaiva svāyambhuvāgame 'pi śrī-bhū-līlā-śabdais tat-preyasī-
viśeṣa-trayam upadiṣṭam. tasmāl lakṣmīto 'py utkārṣa-varṇanam āsāṁ vyomādi-
sthitābhyas tan-nāmaiva prasiddhābhyo lakṣmībhya ādhikya-vivakṣayeti
mantavyam. śrī-vṛndāvana-lakṣmyāss tv etā eveti.

etat-this; abhiprāyeṇa-with the intention; eva- certainly; svāyambhuva-agame-
in the Svāyambhuva-agama; api- also; śrī-Śrī; bhū-bhū; līlā-Līlā; śabdaiḥ-with
the words; tat-of Lord Kṛṣṇa; preyasī-of the dearest goddess of fortune; viśeṣa-

distinction; trayam-in three groups; upadiṣṭam-is explained; tasmāt-from this; lakṣmītaḥ-of the goddesses of fortune; api-also; utkārśa- of the glory; varṇanam-description; āsām-of them; parama-vyoma-adi-in the various planets of the spiritual world; sthitābhyaḥ-situated in; tat-nāma-by these names; eva-certainly; prasiddhābhyaḥ-celebrated; lakṣmībhyaḥ-the goddesses of fortune; ādhikya-the exalted position; vivakṣaya-intending to describe; iti-thus; mantavyam-should be considered; śrī-vṛndāvana-in Vṛndāvana; lakṣmyaḥ-the goddesses of fortune; tu-also; etāḥ-they; eva-certainly; iti-thus.

According to the Svāyambhuva-āgama, the best of the goddesses of fortune are manifestations of the Lord's Śrī, Bhū, and Līlā potencies. These goddesses of fortune reside in the various planets of the spiritual world, and the gopīs of Vṛndāvana should be counted among them, the most exalted lakṣmīs.

Text 6

evam eva pāda-nyāsair bhūja-vidhūtibhiḥ ity ādau kṛṣṇa-vadhvaḥ ity uktam.

evam-in the same way; eva-certainly; pāda-nyāsaiḥ bhūja-vidhūtibhiḥ iti adau kṛṣṇa-vadhvaḥ ity uktam-in Śrīmad-Bhāgavatam 10.33.7:

pāda-nyāsair bhūja-vidhūtibhiḥ sa-smitair bhrū-vilāsair
 bhājyan-madhyaiś cala-kuca-pātaiḥ kuntalair gāṇḍa-lolaiḥ
 svidyan-mukhyaḥ kavara-rasanā-grantharāḥ kṛṣṇa-vadhvo
 gāyantas taṁ taḍita iva tā megha-cakre virejuḥ.

That the gopīs of Vṛndāvana are the most exalted of the goddesses of fortune is also confirmed in the following description of the rāsa-dance (Śrīmad-Bhāgavatam 10.33.7):

"While Kṛṣṇa and the gopīs danced they displayed extraordinary bodily features. The movements of their legs, their placing their hands on one another, the movements of their eyebrows, their smiling, the movements of their breasts of the gopīs and their clothes, their earrings, their cheeks, their hair with flowers-{}as they sang and danced these combined together to appear like clouds, thunder, snow and lightning. Kṛṣṇa's bodily features appeared just like a group of clouds, their songs were like thunder, the beauty of the gopīs appeared to be just like lightning in the sky, and the drops of perspiration visible on their faces appeared like falling snow. In this way both the gopīs and Kṛṣṇa engaged in dancing."*

Text 7

ata eva gopījanāvidyā-kalā-prerakaḥ ity atra tāpanī-vākye śrīmad-daśāksara-stha-nāma-niruktau ye gopījanaḥ te ā samyag yā vidyā parama-prema-rūpā tasyāḥ kalā vṛtti-rūpā iti vyakhyeyam, rāja-vidyā rāja-guhyam ity ādi śrī-gītā-prakaranāt vyākhyāntare-bhagavaty avidyā-saṁśleśābhāvāt.

ataḥ eva-therefore; gopījanā-the gopis; a-of pure love of Lord Kṛṣṇa; vidyā-the knowledge; kalā-the potency; prerakaḥ-the master; iti-thus; atra-here; tāpanī-of the Gopala-tapani Upanisad (1.8); vākye-in the statement; śrīmat-daśa-aksara-stha-nāma-of the eleven syllable name of Lord Kṛṣṇa; niruktau-in the explanation; ye-those who; gopījanaḥ-gopis; te-they; ā-the word "a"; samyak-properly; yā-wich; vidyā-knowledge; parama-transcendental; prema-of pure love of Kṛṣṇa; rūpa-in the form; tasyāḥ-of that; kalā-the potency; vṛtti-rūpāḥ-in the form of activities; iti-thus; vyakhyeyam-may be explained; rāja-the king; vidyā-of knowledge; rāja-the king; guhyam-of secrets; iti ādi-śrī-gītā-prakaranāt-in the passage thus beginning (Śrīmad-Bhagavad-gīta 9.2); vyākhyā-antare-the other explanation; bhagavati-in the Supreme Personality of Godhead; avidyā-of ignorance; saṁśleśa-close contact; ābhāvāt-because of non-existence.

Someone may object to our description of the gopīs as the internal potency of Lord Kṛṣṇa, and may quote the following verse from Gopāla-tāpanī Upaniṣad (1.8) to establish their case:

gopījanāvidyā-kalā-prerakaḥ

According to these critics, this passage should be interpreted to mean: "Lord Kṛṣṇa is the master of the gopīs, who are manifestations of the potency of ignorance (avidyā)."

This interpretation is not valid, and the proper explanation of this 12-syllable name of Kṛṣṇa follows: In this word the syllable "ā" should be interpreted to mean pure love of Kṛṣṇa, and therefore, the word should be translated: "Lord Kṛṣṇa is the master of the gopīs, who are the potencies of pure and transcendental love of Godhead". We may note that the word "vidyā" (knowledge) is also used in connection with love of Kṛṣṇa in the Bhagavad-gītā (9.2), where the Lord says: "Devotional service to Me is the king of knowledge, and the most secret of all secrets."

The interpretation of our critics (that the word should be divided "gopījana-avidyā-kalā-prerakaḥ" and that the gopīs are manifestations of the Lord's potency of ignorance cannot be accepted, for the gopīs are intimate associates of the Lord, who never intimately associate with His potency of ignorance (mahā-māyā).

Text 8

tad uktam

hlāḍinyā saṁvid-āśliṣṭaḥ
 sac-cit-ānanda īśvaraḥ
svāvidyā-saṁvṛtto jīvaḥ
 saṅkleśa-nikarākarah

iti svāmi-sūktau.

tat-therefore; uktam-it is said; hlāḍinyā-by the hlāḍinī potency; saṁvit-by the saṁvit potency; āśliṣṭaḥ-surrounded; sat-cit-ānandaḥ-always transcendental blissful; īśvaraḥ-the supreme controller; sva-own; avidyā- by ignorance; saṁvṛtaḥ-surrounded; jīvaḥ-the living entity; saṅkleśa-of the threefold miseries; nikara-of the multitude; ākaraḥ-the mine; iti-thus; svāmi-of Śrīdhara Svāmi; sūktau-in the prayer (Śrīmad-Bhavartha-dīpikā 1.7.6)

That the Supreme Personality of Godhead does not intimately associate with His potency of ignorance is confirmed in the following prayer of Śrīdhara Svāmī (Śrīmad-Bhāvārtha-dīpikā 1.7.6):

"The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hlāḍinī and saṁvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations."*

Text 9

tatha

hlāḍinī sandhinī saṁvit
 tvayy ekā sarva-saṁsthitau
hlāḍa-tāpakarī miśrā
 tvayi no guṇa-varjite

ity ādi viṣṇu-purāṇe ca.

tatha-just as; hlāḍinī-pleasure potency; sandhinī- existence potency; saṁvit-knowledge potency; tvayi-in You; ekā-one; sarva-saṁsthitau-who are the basis of all things; hlāḍa-pleasure; tāpa-and misery; karī-causing; miśrā-a mixture of the two; tvayi-in You; no-not; guṇa-varjite-who are without the three modes of material nature; iti-thus; ādi- beginning; viṣṇu-purāṇe-in the Viṣṇu Purāṇa; ca-also;

That the Supreme Lord remains always aloof from His potency of ignorance is also confirmed in the following description of Viṣṇu Purāṇa (1.12.69):

"O Lord, You are the support of everything. The three attributes hlādinī, sandhinī and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You. for You have no material qualities."*

Text 10

tatas tāsām prerakas tat-tat-kṛīḍāyām pravartakaḥ, vallabha-śabdenaikārthyam eva sa vo hi svāmī bhavati iti tasyām eva śrutau taḥ prati durvāsaso vākyāt.

tataḥ-therefore; tāsām-of them; prerakaḥ-instigator; tat-tat-various; kṛīḍāyām-in pastimes; pravartakaḥ-the originator; vallabha-śabdena-by the word "vallabha (dear)"; eka-arthyam-single meaning; eva-certainly; saḥ-He; vaḥ-your; hi-certainly; svāmī-husband and master; bhavati-is; iti- thus; tasyām-in this; eva-certainly; śrutau-in the Gopala-tapani Upanisad (2.23); taḥ prati-to the gopis; durvāsasaḥ-of Durvāsa Muni; vākyāt-from the statement.

Because Lord Kṛṣṇa performed such attractive pastimes in the company of the gopīs, He was very dear to them (gopījana-vallabha). For this reason He is described as the gopīs' supreme master in the following statement of Durvāsā Muni to the gopīs (Gopāla-tāpani Upaniṣad):

"My dear gopīs, please know that Lord Kṛṣṇa is your supreme master and husband."

Text 11

yac ca tāsām kvacit pūrva-janmani sādhatvam iva śrūyate, tat tu pūrveṣām iva vyākhyeyam. tās tu nitya-siddhā eva.

yat-because; ca-also; tāsām-of them; kvacit-at a certain time; pūrva-janmani-in a previous birth; sādhatvam- elevation in devotional service; iva-as it were; śrūyate-is heard in the Vedic literatures; tat-that; tu-but; pūrveṣām- of the previous; iva-just like; vyākhyeyam-may be explained; tāḥ-they; tu-but; nitya-siddhāḥ-eternally liberated; eva-certainly.

We may also note that some of the gopīs were conditioned souls who became purified and elevated to become the intimate associates of Lord Kṛṣṇa, and other gopīs are eternally liberated associates of the Lord who descended from the spiritual world to assist the Lord in His prakāṣa-pastimes.

Text 12

ata idam ittham eva vyākhyeyam

tābhir vidhūta-śokabhir
bhagavān acyuto vṛtaḥ
vyārocatādhikam tāta
puruṣaḥ śaktibhir yathā

yathā yathāvat; ata eva ādhikam vyarocata ity uktam upapadyate.

ataḥ eva-therefore; idam-this; ittham-in the following way; eva-certainly; vyākhyeyam-may be explained; tābhiḥ-with the gopis; vidhūta-cleansed away; śokabhiḥ-lamentation; bhagavān-the Supreme Personality of Godhead; acyutaḥ-infallible; vṛtaḥ-accompanied; vyārocata-enjoyed; adhikam-greatly; tāta-O Maharaja Parikṣit; puruṣaḥ-the supreme enjoyer; śaktibhiḥ-with His potencies; yathā-just as; yathā yathāvat-"yatha" means "just as"; ataḥ eva-therefore; ādhika-greatly; vyarocata-shone; iti-thus; uktam-statement; upapadyate-is obtained; yatha-the word "yatha"; yathavat-means "just as"; ataḥ eva-therefore; adhikam-greatly; vyarocata-He shone; iti-thus; uktam-the statement; upapadyate-is known.

The nitya-siddha gopīs, who are the internal potencies of Lord Kṛṣṇa are described in the following statement of Śrīmad-Bhāgavatam 10.32.10):

"When Lord Kṛṣṇa reappeared in the midst of the gopīs, they became free from their former state of bereavement. O Mahārāja Parīkṣit, at that time Lord Kṛṣṇa appeared very splendid and brilliant. He appeared like the Supreme Personality of Godhead, surrounded by His various potencies."*

Anuccheda 188

sva-śakti-vilāsatvāc ca śrī-bhagavataḥ

gopyo labdhvācyutam kāntam
śriya ekānta-vallabham
gṛhīta-kaṇṭhyas tad-dorbhyām
gāyantas tam vijāhrire

gopyaḥ eva śriyaḥ, kāntam manoharam; ekānta-vallabham raho-ramaṇam. śrī-śukaḥ.

sva-śakti-with His internal potencies; vilāsatvāt- because of performing austerities; ca-also; śrī-bhagavataḥ- of the Supreme Personality of Godhead; gopyaḥ-the gopis; abdhva-having attained; acyutam-the infallible Lord; kāntam-very beautiful; śriyaḥ-goddesses of fortune; eka-anta-vallabham-the most dear; gr̥hīta-touched; kaṅṭhyaḥ-necks; tat- dorbhyām- with His two arms; gāyantyāḥ-singing; tam-Him; vijāhrire- performed pastimes; gopyaḥ-the gopis; eva-certainly; sriyaḥ- goddesses of fortune; kāntam-the word "kāntam"; manoharam-means beautiful, and enchanting to the mind; ekanta-vallabham- the word "ekanta-vallabham"; rahah-ramaṇam-means "lover"; śrī-śukaḥ-spoken by Śrīla Śukadeva Gosvami.

That the gopīs are goddesses of fortune with whom the Supreme Personality of Godhead enjoys intimate pastimes is also confirmed in the following statement of Śrīmad-Bhāgavatam (10.33.14):

"The gopīs, who were all goddesses of fortune, obtained the infallible beautiful Supreme Personality of Godhead as their intimate lover. Their necks embraced by the arms of the Lord, they sang and danced in His company."*

In this verse the word "gopyaḥ" is in apposition to the word {,sy 168}śriyaḥ". {,sy a68}Kāntam" means {,sy 168}handsome" and " ekānta-vallabham" means {,sy 168}intimate lover." This verse is spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 189

Text 1

āsām mahattvam tu hlādinī-sāra-vṛtti-viśeṣa-prema-rasa-sāra-viśeṣa-prādhānyāt; tad uktam ānanda-cin-maya-rasa-pratibhāvitābhiḥ iti ānanda-cin-maya-raseṇa prema-rasa-viśeṣeṇa pratibhāvitābhiḥ ity arthaḥ. ata eva tat-prācūrya-prakāśeṇa śrī-bhagavato 'pi tāsu paramollasa-prakāśo bhavati, kvena tābhī ramaṇecchā jāyate.

āsām-of them; mattvam-the greatness; tu-also; hlādinī-of the internal pleasure potency; sāra-essence; vṛtti-activities; viśeṣa-specific; prema-pure love of Kṛṣṇa; rasa-the mellows; sāra-best; viśeṣa-specifically; prādhānyāt-primarily; tat-therefore; uktam-it is said; ānanda-bliss; cit-knowledge; maya-consisting of; rasa-the mellows; pratibhāvitābhiḥ-manifestations; ānanda-cin-maya-raseṇa-with the mellows of transcendental bliss; prema-of pure love of Kṛṣṇa; rasa-with the mellows; viśeṣeṇa- specifically; pratibhāvitābhiḥ-manifestations; iti-thus; arthaḥ-the meaning; ataḥ eva-therefore; tat-prācūrya-prakāśeṇa-with that expansion; śrī-bhagavataḥ-of the Supreme Personality of Godhead; api-also; tāsu-among them; parama-transcendental; ullasa-joy; prakāśaḥ-manifestation; bhavati-is; yena-by whom; tābhīḥ-with them; ramaṇa-icchā- the desire to enjoy;

jāyate-becomes manifest.

The Supreme Personality of Godhead, Lord Kṛṣṇa, desires to enjoy in the association of the gopīs, who are all His internal pleasure potency (hlādinī-śakti) and are moved by pure love for Him (prema-rasa). This is described in the following statement of Brahma-saṁhitā (5.37):

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."*

In this verse the word "ānanda-cin-maya-rasa-pratibhāvitabhiḥ means "full of the mellows of pure love". She expands into many forms, and the blissful Supreme Personality of Godhead, who desires to enjoy Her as a lover, also expands into many forms.

Text 2

tatraivāha

bhagavān api tā rātriḥ
śaradotphulla-mālikāḥ
vikṣya rantum manaś cakre
yogamāyām upāsritaḥ

yogamāyām durghata-sampādikaṁ svarūpa-śaktim tat-tal-līlā-sauṣṭhava-ghaṭanayāśrita iti tasmai taṁ pravṛtṭyety arthaḥ. śrī-śukaḥ.

tatra-in this connection; eva-certainly; aha-he says; bhagavān-the Supreme Personality of Godhead; api-although; taḥ-those; rātriḥ-nights; śarada-autumn; utphulla-with blossoming; mālikāḥ-jasmine flowers; vikṣya-seeing; rantum-to enjoy; manah cakre-decided; yogamāyām-His yogamāyā potency; upāsritaḥ-taking shelter of; yogamāyā- yogamāyā; durghata-sampādikaṁ-rare; svarūpa-of His personal form; śaktim-potency; tat-tat-various; līlā-pastimes; sauṣṭhava-excellence; ghaṭanaya-with the abundance; āśritaḥ-taking shelter; iti-thus; tasmai-for that; taṁ-that; pravṛtṭya-having begun; iti-thus; arthaḥ-the meaning.

That Lord Kṛṣṇa desires to enjoy in the association of the gopīs is also described in the following verse (Śrīmad-Bhāgavatam 10.29.1):

"When Kṛṣṇa saw the full moon night of the śarat season, He decorated Himself with various seasonal flowers, especially the mallikā flowers, which are very

fragrant. He then decided to enjoy transcendental pastimes in the company of the gopīs."*

In this verse the word "yogamāyā" means "the Lord's personal potency that makes the impossible possible". The word "āsrita" means "by performing many transcendental pastimes He took shelter of yogamāyā". In this way the Lord began this pastime. That is the meaning here. This verse is spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 190

Text 1

atha tāsām nāmāni ca śrūyante bhaviṣyottare malla-dvādaśī-prasaṅge śrī-kṛṣṇa-yudhiṣṭhira-samvāde

gopī-nāmāni rajendra
prādhānyena nibodha me
gopālī pālikā dhānyā
viśākhā dhyāna-niṣṭhikā
rādhānurādhā somābhā
tārakā daśamī tathā iti.

daśamī api tārakā-nāmny evety arthaḥ.

atha-now; tāsām-of the gopīs; nāmāni-the names; ca- also; śrūyante-are heard; bhaviṣyottara-in the Bhaviṣya Purana, Uttara-khanda; malla-dvādaśī-of Malla-dvadasi; prasaṅge-in connection with; śrī-kṛṣṇa-of Lord Kṛṣṇa; yudhiṣṭhira-and Maharaja Yudhiṣṭhira; samvāde-in the conversation; gopī-of the gopīs; nāmāni-the names; raja-indra-O best of kings; prādhānyena-primarily; nibodha-please learn; me-from Me; gopālī-Gopālī; pālikā-Palika; dhānyā-Dhānyā; viśākhā-Viśākhā; dhyāna-niṣṭhikā- Dhyānaniṣṭhikā; rādhā-Rādhā; anurādhā-Anurādhā; somābhā-Somābhā; tārakā-Tārakā; daśamī-the tenth; tathā-in the same way; iti-thus; daśamī-the tenth; api- also; tārakā-nāmni-with the name "Tārakā"; eva-certainly; iti-thus; arthaḥ-the meaning.

The names of some of the principal gopīs were revealed by Lord Kṛṣṇa to Mahārāja Yudhiṣṭhira in the description of Malla-dvādaśī in the Uttara-khaṇḍa of the Bhaviṣya Purāṇa:

"O best of kings, please learn from Me the names of the most important gopīs. These names are: 1. Gopālī, 2. Pālikā, 3. Dhānyā, 4. Viśākhā, 5. Dhyānaniṣṭhikā, 6. Rādhā, 7. Anurādhā, 8. Somābhā, 9. Tārakā, 10. Tārakā."

Text 2

skanda-prahlāda-saṁhitāyām dvārakā-māhātmye māyāvasara-prastave śrī-lalitovāca ity ādinā. lalitā śyāmalā dhanyā viśākhā rādhā śaibya padmā bhadreye etāny aṣṭaiva gṛhītāni.

skanda-in the Skanda Purana; prahlada-saṁhitāyām-in the Prahlada-samhita; dvārakā-māhātmye-in the Dvārakā-māhātmya; māyāvasara-prastave-in the Mayavasara-prastava; śrī-lalita-Śrī Lalita; uvāca-said; iti-thus; ādinā-in the passage beginning; lalitā-Lalitā; śyāmalā-Śyāmalā; dhanyā-Dhanyā; viśākhā-Viśākhā; rādhā-Rādhā; śaibya-Śaibya; padmā-Padmā; bhadra-Bhadra; iti-thus; etāni-these; aṣṭa-eight names; eva-certainly; gṛhītāni- are mentioned.

In the Māyāvasara-prastava prayers in the Dvārakā-māhātmya of the Prahlāda-saṁhitā in the Skanda Purāṇa, in the passage beginning with the words "śrī-lalitovāca", the names of eight principal gopīs are given in the following way: 1. Lalitā, 2. Śyāmalā, 3. Dhanyā, 4. Viśākhā, 5. Rādhā, 6. Śaibyā, 7. Padmā, and 8. Bhadrā.

Text 3

atha vanitā-śata-koṭibhiḥ ity āgama-prasiddher anyāny api loka-śāstrayor avagantavyāni.

atha-then; vanitā-of gopis; śata-hundreds; koṭibhiḥ- of millions; iti-thus; āgama-in the Vedic literatures; prasiddheḥ-because of the demonstration; anyāni-others; api- also; loka-according to popular tradition; śāstrayoḥ-and also recording in the Vedic scriptures; avagantavyāni-should be understood.

In the Vedic literatures it is also said:

"There are hundreds and millions of gopīs".

This conclusion is confirmed by both popular tradition and scriptural evidence.

Text 4

tad evaṁ parama-madhura-prema-vṛtti-mayīṣu tāsṁ api tat-sārāmsodreka-mayī śrī-rādhikā tāsyaṁ eva premoṅkarṣa-parakaṣṭhāyā darśitatvāt śrī-prīti-sandarbhe

darśayaīṣyamānatvāc ca. yatra ca tat-prema-vaiśiṣṭhyam tatraiva yasyāsti bhaktir bhagavaty akiñcaṇa iti ādivat sarva apy aiśvarādi-rūpā anyāḥ śaktayo nāty adṛtā apy anugacchantīti śrī-vṛndāvane śrī-rādhikāyām eva svayam-lakṣmītvam.

tat-therefore; evam-in this way; parama-transcendental; madhura-sweet; prema-vṛtti-mayīśu-full of pure love for Lord Kṛṣṇa; tāsu-among them; api-also; tat-sāra-aṁsa-udreka-mayī-mot full of love for Lord Kṛṣṇa; śrī-rādhikā- Śrīmatī Radharani; tāsyaṁ-within her; eva-certainly; prema-of pure love for Kṛṣṇa; utkarśa-para akaṣṭhāyāḥ-of the most exalted pure love; darśitatvāt-because of being demonstrated; śrī-prīti-sandarbhā-in the Prīti-sandarbhā; darśayaīṣyamānatvāt-because of being explained in the future in that book; ca-also; yatra-where; ca-also; tat-prema-of that pure love of Kṛṣṇa; vaiśiṣṭhyam-the super-excellence; tatra-there; eva-certainly; yasya asti bhaktih bhagavati akiñcana iti ādivat-as in the following verse (Śrīmad-Bhāgavatam 5.18.32):

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ;

sarva-all; aiśvarya-adi-glories and opulences; rūpāḥ- consisting of; anyāḥ-other; śaktayaḥ-potencies; na-not; ati-very much; adṛtāḥ-worshipped; api-even; anugacchantī- follow; śrī-vṛndāvane-in Vṛndāvana; śrī-rādhikāyām- in Śrīmatī Radharani; eva-certainly; svayam-lakṣmītvam-the position of being the original goddess of fortune.

The gopīs are all the greatest lovers of Lord Kṛṣṇa, but among them, the highest degree of pure love for Lord Kṛṣṇa is contained within Śrīmatī Rādhārāṇī. We will discuss this point more elaborately in the Prīti-sandarbhā. Because Śrīmatī Rādhārāṇī possesses such great love for Lord Kṛṣṇa, all other good qualities and opulences are present within Her also.

This is described in Śrīmad-Bhāgavatam (5.18.32):

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva."*

Because Śrīmatī Rādhārāṇī is full of all powers and opulence on account of her pure devotion to Lord Kṛṣṇa, it should be understood that she is the original goddess of fortune, personally appearing in the abode of Śrī Vṛndāvana.

Text 5

ata eva satī-dhanyāsv api mukhyābhiprāyenaiva tasyā eva vṛndāvanādhipatyena

nāma-grahaṇam. yathā-padme-kārttika-māhātmye śaunaka-nārada-samvāde

vṛndāvanādhipatyam ca
dattam tasmai pratuśyatā
kṛṣṇenānyatra devi tu
rādhā vṛndāvane vane

ity anena. anyatra sādharāṇe deśe devy evādhikāriṇī śrī vṛndāvanābhidhe vane tu śrī-rādhikaivety arthaḥ.

ataḥ eva-therefore; satī-dhany/esu-among the gopis; api- also; mukhya-abhiprāyena-as the most important; tasyāḥ-of her; eva-certainly; vṛndāvana-of Vṛndāvana; adhipatyena- with the sovereignty over; nāma-grahaṇam-accepting the name; yathā-just as; padme-in the Padma Purana; karttika-māhātmye-in the Karttika-māhātmya; śaunaka-nārada-samvāde-in the conversation between Saunaka Rsi and Nārada; vṛndāvana-over Vṛndāvana; adhipatyam-sovereignty; ca-also; dattam-given; tasyai-to her; pratuśyatā-pleased; kṛṣṇenā-by Lord Kṛṣṇa; anyatra-other places; devi-the queen; tu-also; rādhā-Śrīmatī Rādhārāṇī; vṛndāvane-Vṛndāvana; vane-in the forest; iti-thus; anena-by this; statement; anyatra-in other places; sādharāṇe-deśe-in the area of Vṛndāvana; devi-the queen; eva-certainly; adhikāriṇī-the possessor; śrī-vṛndāvana-Vṛndāvana; abhidhe-in the place named; vane-in the forest; tu-also; śrī-rādhika-Śrīmatī Rādhārāṇī; eva-certainly; iti-thus; arthaḥ-the meaning.

Śrīmatī Rādhārāṇī is the most important of all the gopīs, for among them all she is the queen not only of the forest of Vṛndāvana, but of the entire area surrounding Vṛndāvana. This is confirmed in the following statement found in the conversation between Nārada and Śaunaka Ṛṣis in the Kārttika-māhātmya of the Padma Purāṇa:

"Being very pleased with Her, Lord Kṛṣṇa gave Śrīmatī Rādhārāṇī sovereignty over the forest of Vṛndāvana and the entire area surrounding it. In this way She became the queen of Vṛndāvana."

Text 6

evam skānde

varāṇāsyām viśālākṣī
vimalā puruṣottame
rukmiṇī dvāravatyām ca
rādhā vṛndāvane vane

iti. tathā mātsye 'pi.

evam-in the same way; skande-in the Skanda Purana; varāṅśyām-in Varanasi; viśālākṣī-Durga; vimalā- Vimalā devi; purośottame-in Jagannatha Puri; rukmiṇī-Rukmiṇī; dvāravatyām-in Dvārakā; ca-also; rādhā- Śrīmatī Radharani; vṛndāvane-In Vṛndavana; vane-in the forest; iti-thus; tathā-the same verse if found; mātṣye-in the Matsya Purana; api-also.

Śrīmatī Rādhārāṇī's sovereignty over Vṛndāvana is also described in the following verse found in both the Skanda and Matsya Purāṇas:

"Durgā rules over Vārayṇasī, and Vimalā-devī presides over Jagannātha Purī. Rukmiṇī-devī is the queen of Dvārakā, and in the same way, Śrīmatī Rādhārāṇī is the queen of Vṛndāvana forest."

Text 7

śaktitva-mātra-sādhāraṇyenaiva lakṣmī-sītā-rukmiṇī-rādhānām api devyā saha gaṇanam. vaiśṭhyam tu lakṣmīvat sītādiṣv api jñeyam. tasmān na devyā saha lakṣmy-ādinām aikyam. śrī-rāma-tāpanī-śrī-gopāla-tāpany-ādau tāsām svarūpa-bhūtatvena kathanāt. śrī-rādhikāyāś ca yamale pūrvodāhṛta-pādyā-trayānantaram:

bhuja-dvaya-yutaḥ kṛṣṇo
na kadācic catur-bhujah
gopyaikayā yutas tatra
parikrīḍati sarvadā iti.

atra vṛndāvana-viśayaka-tat-sahita-sarvadākṛīḍitva-liṅgāvagater na parasparāvyaabhicāreṇa svarūpa-śaktitvam. satīṣv apy anyāsu ekayā ity anena tatrāpi parama-mukhyatvam abhihitam.

śaktitva-status as potencies of the Lord; mātra-only; sādhāraṇyena-as the common feature; eva-certainly; lakṣmī-Lakṣmī; sītā-Sītā; rukmiṇī-Rukmiṇī; rādhānām-and of Śrīmatī Rādhārāṇī; api-also; devyā saha-with the goddess Durga; gaṇanam- counted; vaiśṭhyam-the superexcellent quality; tu-but; lakṣmīvat-as Lakṣmī-devi; sītā-adiṣu-among Sītā-devī and the others; api-even; jñeyam-should be understood; tasmāt-therefore; na-not; devyā saha-with the goddess Durga; lakṣmi-ādinām-of Lakṣmī-devī and the others; aikyam-oneness; śrī-rāma-tāpanī-in the Śrī Rama-tāpanī Upanisad; śrī-gopāla-tāpani Upanisad; ādau-and in other Vedic literatures; tāsām-of them; svarūpa-bhūtatvena-status as the internal potencies of the Supreme Personality of Godhead; kathanāt-because of the description; śrī-rādhikāyāḥ-of Śrīmatī Rādhārāṇī; ca- also; yamale-in the Yamala Tantra; pūrvā-previously; udāhṛta-explained; pāda-lines; traya-there; anantaram- afterwards; bhuja-arms; dvaya-two; yutaḥ-endowed with; kṛṣṇaḥ-Lord Kṛṣṇa; na-not; kadācit-at any time; catuh-bhujah-with four arms; gopya-with a gopi; ekaya-one; yutaḥ- accompanied; tatra-there; parikrīḍati-performs

pastimes; sarvada-eternally; iti-thus; atra-in this verse; vṛndāvana-viśayaka-in the area of Vṛndāvana; tat-sahita-along with that gopi; sarvada-eternally; akrīḍitva-liṅga-nature of performing pastimes; avagateḥ-because of understanding; na-not; paraspara-mutual; avyabhicāreṇa-without interruption; svarūpa-śaktitvam-status as the Lord's internal potency; satīśu-among the transcendental gopis; api-also; any/esu- among the others; ekayā-with a single one; iti-thus; anena- with this statement; tatra-there; api-also; parama-mukhyatvam- as the best of the gopis; abhihitam-is established.

In this verse we may note that the four goddesses described are all potencies of the Lord. That is their common feature. Durgā-devī is the Lord's external potency, and Lakṣmī, Sītā, Rukmiṇī, and Śrīmatī Rādhārāṇī are all internal potencies of the Lord and are in a position superior to that of Durgā-devī. Sītā-devī is described in the Rāma-tāpanī Upaniṣad, and Rukmiṇī-devī is described in the Gopāla-tāpanī Upaniṣad. In these scriptures, both goddesses are described as the internal potencies of the Lord. Śrīmatī Rādhārāṇī is described as the best of the Lord's internal potencies in the following statement of the Yamala Tantra:

"The Supreme Personality of Godhead, Lord Kṛṣṇa, always remains in His original two-armed form. He never appears in with four arms. He eternally enjoys pastimes with a certain gopī."

We may note that this verse describes Śrīmatī Rādhārāṇī, who eternally enjoys pastimes with Lord Kṛṣṇa in Vṛndāvana-dhāma. She is the best of the Lord's internal potencies.

Text 8

tathā ca bṛhad-gautamīye śrī-baladevaṁ prati śrī-kṛṣṇa-vākyam

sattvaṁ tattvaṁ paratvaṁ ca
tattva-trayaṁ ahaṁ kila
tri-tattva-rūpiṇī sakhi
rādhikā mama vallabhā

tathā-in the same way; ca-also; bṛhat-gautamīye-in the Brhad-gautamiya Tantra; śrī-baladevaṁ prati-to Lord Baladeva; śrī-kṛṣṇa-of Lord Kṛṣṇa; vākyam-the statement; sattvaṁ-effect; tattvaṁ-cause; paratvaṁ-the transcendental potency; ca-also; tattva-trayaṁ-three potencies; ahaṁ-I; kila-certainly; tri-tattva-of these three; rūpiṇī- the form; sakhi-O friend; rādhikā-Śrīmatī Radharani; mama-to me; vallabhā-very dear.

That Śrīmatī Rādhārāṇī is the best of Lord Kṛṣṇa's potencies is described in the following verse from the Bṛhad Gautamīya Tantra spoken by Lord Kṛṣṇa to Lord

Balarāma:

"My dear friend, I am the master of the three potencies of material cause (tattva), material effect (sattva), and the transcendental potency above the material nature (paratva). These three potencies are embodied in Śrīmatī Rādhārāṇī, who is very dear to Me.

Text 9

prakṛteḥ para evāham
sāpi mac-chakti-rūpiṇī
sattvikam rūpam āsthāya
pūrṇo 'ham brahma cit paraḥ

prakṛteḥ-to the material energy; paraḥ-superior; eva- certainly; aham-I am; sa-she; api-also; mat-My; sakti-rūpiṇī-potency; sattvikam-spiritual; rūpam-form; āsthāya-manifesting; pūrṇaḥ-perfect and complete; aham-I am; brahma-the Supreme Personality of Godhead; cit-spiritual; paraḥ-and transcendental.

"I am the Supreme Personality of Godhead, perfect and complete. My form is entirely spiritual and I am above the temporary material energy. Just as I am spiritual and above the material nature, so is My transcendental potency, Śrīmatī Rādhārāṇī.

Text 10

brahmaṇā prārthitaḥ samyak
sambhavāmi yuge yuge
tayā sārddham tvayā sārddham
nāśāya devatā-druhām

satyam kāryatvam; tattvam kāraṇatvam; tato 'pi paratvam ca iti; yat tattva-trayam tad aham ity arthaḥ

brahmaṇā-by Brahma; prārthitaḥ-appealed; samyak- completely; sambhavāmi-I appear; yuge yuge-millennium after millennium; taya sardham-with Srimati Radharani; tvayā sārddham-with You; nāśāya-for the destruction; devatā-druhām-of those who are inimical to the demigods; satyam-"satyam", karya tvam-means "effect"; tattvam-"tattvam"; kāraṇatvam-means "cause"; tataḥ-from that; api-also; paratvam-superior; ca- also; iti-thus; yat-which; tattva-trayam-three potencies; tat-that; aham-I am; iti-thus; arthaḥ-the meaning.

"Requested by Brahmā, I appear in this material world millenium after millenium in order to destroy the enemies of the demigods and devotees. I come to this world accompanied by You, and also by Śrīmatī Rādhārāṇī."

In the verse quoted in Text 8 the word "satya" means "the potency of material cause", "tattva" means "the potency of material effect", and "para" means "the potency superior to these two". These are the three potencies (tattva-trayaṁ tad aham) mentioned here.

Text 11

ata eva śrī-rādhā-prasaṅge tat-pūrato 'pi

sarva-lakṣmīmayī sarva-
kāntiḥ sammohinī parā iti.

ataḥ eva-therefore; śrī-rādhā-with Śrīmatī Rādhārāṇī; prasaṅge-in this connection; tat-pūrataḥ- substantiating this fact; api-also; sarva-lakṣmīmayī sarva-kāntiḥ sammohinī parā iti-the following verse from the Brhad-gautamiya Tantra:

devī kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmīmayī sarva-
kāntiḥ sanmohinī parā

That Śrīmatī Rādhārāṇī is the best of the goddesses of fortune is also confirmed in Bṛhad-gautamīya Tantra:

"The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."*

Text 12

ṛk-pariśiṣṭa-śrutis ca tathaiivāha

rādhayā mādhave devo
mādhavena ca rādhikā
vibhrajante janeṣv ā

vibhrajante vibhrajate ā sarvata iti śruti-padārthaḥ.

ṛk-of the Ṛg Veda; pariśiṣṭa-śrutiḥ-in the appendix; ca-also; tatha-in the same way; eva-certainly; aha-he explains; rādhayā-with Śrīmatī Rādhārāṇī; mādhaveḥ-Lord Kṛṣṇa; devaḥ-the Supreme Personality of Godhead; mādhavena- with Lord Kṛṣṇa; ca-also; rādhikā-Śrīmatī Rādhārāṇī; vibhrajante-are splendid manifest; janeśu-in the company of their associates; a-eternally; vibhrajante-"vibhrajante"; vibhrajate-means "are manifest"; ā-"ā"; sarvataḥ-means "in every respect"; iti-thus; śruti-of the śruti-mantra; pada-of the words; arthaḥ-the meaning.

Lord Kṛṣṇa and Śrīmatī Rādhārāṇī are described in the following statement of the Ṛk-pariśiṣṭa-śruti:

"Lord Kṛṣṇa and Śrīmatī Rādhārāṇī eternally enjoy pastimes in the company of their associates."

Text 13

etat sarvam abhipretya mūrdhanya-śloke tādrśo 'py arthaḥ sandahe. tatra tayor mahā-mahaiśvarya-pratipādako 'rthaḥ pūrvavat svayam anusandheyaḥ. parama-mādhurī-pratipādako 'rthas tu yathā

etat-this; sarvam-all; abhipretya-intending; mūrdhanya-śloke-in the first verse; api-also; arthaḥ-the meaning; sandadhe-placed; tatra-here; tayoḥ-of the two of them; mahā-maha-very great; aiśvarya-glory and opulence; pratipādakaḥ-establishing; arthaḥ-the meaning; pūrvavat-as before; svayam-directly; anusandheyaḥ-is understood; parama-transcendental; mādhurī-sweetness; pratipādakaḥ-establishing; arthaḥ-the meaning; tu-also; yathā-just as.

The first verse of Śrīmad-Bhāgavatam is intended to describe not only the opulences and glory of both Lord Kṛṣṇa and Śrīmatī Rādhārāṇī. This verse describes Their transcendental sweetness. The verse is:

Text 14

janmādy asya iti.

janma-ady asya iti-Śrīmad-Bhāgavatam 1.1.1:

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāh svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakam satyam param dhīmahī

janma-ādi-creation, sustenance and destruction; asya-of the manifested universes; yataḥ-from whom; anvayāt-directly; itarataḥ-indirectly; ca-and; artheṣu-purposes; abhijñāḥ- fully cognizant; sva-rāt-fully independent; tene-impacted; brahma-the Vedic knowledge; hṛdā-consciousness of the heart; yaḥ-one who; ādi-kavaye-onto the original created being; muhyanti-are illusioned; yat-about whom; sūrayaḥ-great sages and demigods; tejaḥ-fire; vāri-water; mṛdām-earth; yathā-as much as; vinimayaḥ-action and reactions; yatra-whereupon; tri-sargaḥ-three modes of creation, creative faculties; amṛśā-almost factual; dhāmnā-along with all transcendental paraphernalia; svena-self-sufficient; sadā-always; nirasta- negation by absence; kuhakam-illusion; satyam-truth; param- absolute; dhīmahī-I do meditate upon.

"O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representation of the material world. I meditate upon Him, for He is the Absolute Truth."*

Text 15

yato 'nvayat anugacchati sadā nija-paramānanda-śakti-rūpāyām tasyām śrī-rādhāyām asakto bhavatīty anvayaḥ śrī-kṛṣṇas tasmād yasmāt; tathā itarataḥ itarasyāś ca tasya sadā dvitīyāyāḥ śrī-rādhāyā eva.

yataḥ-from whom; anvayat-because of contact; anugacchati- follows; sadā-always; nija-His own; parama-transcendental; ananda-bliss; śakti-potency; rūpāyām-in the form; tasyām-to her; śrī-rādhāyām-Śrīmatī Rādhārāni; asaktaḥ-attached; bhavati-is ; iti-thus; anvayaḥ-attached; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; tasmāt-from Him; yasmāt-from whom; tathā-in the same way; itarataḥ-from another; ca-also; sadā-eternally; dvitīyāyāḥ-distinct; śrī-rādhāyāḥ- Śrīmatī Rādhārāni; eva-certainly.

In this verse the words "yato 'nvayad" mean "Lord Kṛṣṇa, who is attached to Śrīmatī Rādhārāṇī, His transcendental pleasure potency", and the word "itarataḥ" means "His eternal companion, Śrīmatī Rādhārāṇī."

Text 16

yataḥ yasyāḥ ādyasya ādi-rasasya janma pradurbhāvaḥ. yāv evādi-rasa-vidyāyāḥ parama-nidhanam ity arthaḥ. ata eva tayor aty-adbhuta-vilāsa-mādhurī-dhūrīṇatām uddiśati yaḥ artheṣu tat-tad-vilāsa-kalāpeṣu abhijñāḥ vidagdhaḥ; ya ca svena tathā-vidhenaṭmanā virajate vilāsatīti svarāt.

yataḥ yasyāḥ-from whom; ādyasya ādi-rasasya-of the mellow of madhurya-rasa; janma-pradurbhāvaḥ-manifestation; yāu-the transcendental couple; eva-certainly; adi-rasa-of madhurya-rasa; vidyāyāḥ-of the knowledge; parama-transcendental; nidhanam-abode; iti-thus; arthaḥ-the meaning; ataḥ eva-certainly; tayor-of them; ati-very; adbhuta-wonderful; vilāsa-of pastimes; mādhurī-sweetness; dhūrīṇatām-abundance; uddiśati-indicates; yaḥ-who; artheṣu-the word {sy 168}arthesu"; tat-tat-various; vilāsa-of transcendental pastimes; kalāpeṣu-in many; abhij{sy 241}aḥ vidagdhaḥ-expert; ya-who; ca-also; svena-with Herself; tathā-vidhena-in that way; atmanā-with her; virajate vilāsatī-performs pastimes; sva-rāt-performs pastimes in her association.

In this verse the word "yataḥ" means "from whom", "ādyasya" means "the mellow of mādhurya-rasa", and "janma" means "manifestation". The meaning is that They are the transcendental abode of the science of mādhurya-rasa. Next the great sweetness of Their wonderful pastimes is described in the words "artheṣu", which means "in many pastimes" and "abhijñāḥ", which means "expert". The word "svarāt" means {sy 168}in Her company He shines (rāj) with great splendor".

Text 17

ata eva sarvato 'py aścarya-rūpayoḥ tayor varṇane mama tat kṛpaiva samāgrityāha ādi-kavaye prathamam tal-lilā-varṇanam ārabhamānāya mahyam śrī-veda-vyāsāya hṛda antaḥkaraṇa-dvāraiva brahma nija-lilā-pratipādakam śabda-brahma yaḥ tene ārambha-sama-kālam eva yugapat sarvam idam purāṇam mama hṛdi prakāśitavān ity arthaḥ. etac ca prathamasya saptama ev vyaktam.

ataḥ eva-therefore; sarvataḥ-in all respects; aścarya-rūpayoḥ-wonderful; tayor-of Śrī Śrī Rādhā-Kṛṣṇa; varṇane-in the description; mama-my tat-kṛpa-the mercy of the Lord; eva-certainly; samāgritya-compiling; aha-said; ādi-kavaye-to the original philosopher; parthamam-first; tat- of Śrī Śrī Rādhā-Kṛṣṇa; lilā-of the pastimes; varṇanam-description; ārabhamānāya-beginning; mahyam-to me; śrī-

veda-vyāsāya-Vedavyasa; hṛdā-by the heart; antaḥ-karaān-dvāra-by the heart; eva-certainly; "brahma"- revealed knowledge of the Vedas; nija-His own; līlā-pastimes; pratipādakam-teaching; śabda-brahma-spiritual sound vibration of the Vedas; yaḥ-who; tene-imparted; ārambha-sama-kāle-in the beginning of creation; eva-certainly; yugapat- simultaneously; sarvam-everything; idam-this; purāṇam-Śrīmad-Bhāgavatam Purna; mama-my; hṛdi-in the heart; prakāśitvān-revealed; iti-thus; arthaḥ-the meaning; etat- that; ca-also; prathamasya-of the First Canto of Śrīmad-Bhāgavatam; saptame-in the seventh chapter (1.7.4-6):

bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam

yayā sammohito jīva
ātmānaṁ tri-guṇātmakam
paro 'pi manute 'narthaṁ
tat-kṛtaṁ cābhipadyate

anarthopaśamaṁ sāksād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām;

eva-certainly; vyaktam-manifested.

Thinking "by Their mercy I shall completely describe the wonderful divine couple", he (Vedavyāsa) then spoke the next part of this verse. "Ādi-kavaye" here means "to me, Vedavyāsa, who am now beginning the description of Their pastimes". "Hṛdā" here means "by the gateway of the heart," "brahma" means "the spiritual words that describe Their pastimes", "yaḥ tene" means "who in the beginning revealed this entire purāṇa in my heart." That is the meaning. The revelation of Śrīmad-Bhāgavatam to Vyāsadeva is described in Śrīmad-Bhāgavatam (1.7.4-6):

"Thus he (Vyāsadeva) fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.*

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.*

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth."*

Text 18

yad yasyām ca sūrayaḥ śeṣādayo 'pi muhyanti, svarūpa-saundarya-guṇādibhir
aty-adbhutā keyam iti nirvaktum ārabdha niścetum na śaknuvanti. evam-bhūtā sā
yadi kṛpām nākarīṣyat, tadā labdha-mādhava-tādṛśa-rūpasyāpi mama

taiḥ taiḥ padaiḥ tat-padavīm
anvicchantyo 'grato 'balaḥ
vadhvaḥ padaiḥ su-ṛtāni
vilokyārtāḥ samābruvan

ity ādinā tasyā līlā-varṇana-leśe 'pi sahasa-siddhir asau nābhaviṣyat eveti bhāvaḥ.

yat-the word "yat"; yasyām-about whom (Śrīmatī Rādhārāṇī); ca-also;
sūrayaḥ-the demigods; śeṣa-adyaḥ- headed by Ananta Sesa; api-even; muhyanti-
are bewildered; svarūpa-of her transcendental form; saundarya-beauty; guṇa-
auspicious attributes; adi-bhiḥ-beginning with; ati-very; adbhutā-wonderful; ka-
who?; iyam-is she?; iti-thus; nirvaktum-to describe; ārabdhaḥ-beginning;
niścetum-to understand; na-not; śaknuvanti-are able; evam-bhūtā-in this way;
sā-she; yadi-if; kṛpām-mercy; na-not; akarīṣyat-will give; tadā-then; labdha-
obtained; mādhava- of Lord Kṛṣṇa; tādṛśa-like; rūpasya-a form; api-even; mama-
of me; taiḥ taiḥ-with these; padaiḥ-footprints; tat-padavīm-on the path ;
anvicchantyaḥ-searching; agrataḥ-before them; abalaḥ-the gopīs; vadhvaḥ-the
gopīs; padaiḥ-with the footprints; su-ṛtāni-mixed; vilokya-seeing; artāḥ-
distressed; samābruvan-said; iti-thus; ādinā-in the passage beginning; tasyāḥ-of
Śrīmatī Rādhārāṇī; līlā-of the pastimes; varṇana-of the description; leśe-in a small
fragment; api-even; sahasa-siddhiḥ-perfection; asau-this; na- not; abhivṣyat-may
be; eva-certainly; iti-thus; bhāvaḥ-the meaning.

The word "yad" here means "about whom", {sy 168}sūrayaḥ" means "even Ananta Śeṣa and those like Him", and "muhyanti" means "are not able to even begin to understand or describe Their very wonderful virtues and the handsomeness of Their transcendental forms". They think: {sy 168}If She (Śrīmatī Rādhārāṇī) is not merciful to Me, then even if I have a form like Lord Mādhava's own form I shall not be able to understand pastimes such as the one that begins with this verse (Śrīmad-Bhāgavatam 10.30.26):

"The gopīs began to follow the footprints, and shortly they saw another set of footprints beside them, and immediately they became very sorry."*

Text 19

tayor aścarya-rūpatvam eva vyanakti tejo-vāri-mṛdam acaitanyānām api yathā

yena prakāreṇa vinimayaḥ parasparam sva-bhāva-viparyayo bhavati, tathā yo vibhrajata iti śeṣaḥ. vākya-śeṣam ca bhavati-bhūtatvena na vāktum śaknuvan iti gamyate. tatra tejasā candrādes tat-pada-nakha-kānti-visphāratādinā vāri-mṛd-van nistejastva-dharmāvaptiḥ; vāriṇo nadyādes ca tat-samsarga-vamśa-vādyādinā bāhulyādi-tejo-vad ucchūnata-prāptiḥ. pāsānādi-mṛdvac ca stambha-prāptiḥ. mṛdā ca pāsānādes tat-kaṇḍalī-cchuritatvena tejovad ujjvala-prāpti-vamśi-vādyādinā vārivac ca dravatā-prāptir iti. tad etat sarvam tasya līlā-varṇane prasiddham eva.

tayoḥ-of Śrī Śrī Rādhā-Kṛṣṇa; āścarya-wonderful; rūpatvam-nature; eva-certainly; vyanakti-manifests; tejaḥ- fire; vāri-water; mṛdam-and earth; acaitanyānām-of inert material elements; api-even; yathā-as; yena prakāreṇa-in this way; vinimayaḥ-transformation; parasparam-mutually; sva-bhāva-own natures; viparyayaḥ-the opposite; bhavati-become; tathā-in the same way; yaḥ-who; vibrajate-is manifest; iti- thus; śeṣaḥ-the rest of the meaning; vākya-of the statement; śeṣam-the remaining portion; ca-also; bhava- nature; ati-bhūtatvena-beyond the ordinary limits; na-not; vāktum-to describe; śaknuvan-able; iti-thus; gamyate-should be understood; tatra-in that context; tejasāḥ-of the word "tejas"; candra-adeḥ-means the moon and other celestial bodies; tat-of Śrī Śrī Rādhā-Kṛṣṇa; pada-nakha-of the toenails; kānti-splendour; visphārita-manifest; adinā-beginning with; vāri-water; mṛt-earth; vat-like; nistejatva-devoid of light; dharma-nature; avaptiḥ-attainment; vāriṇaḥ-of water; nadi-ādeḥ-of rivers and other bodies of water; ca-also; tat-samsarga-vamśi-vādyā-adinā-by Lord Kṛṣṇa's flute-music; bāhulya-adi-tejah-vat-as fire; ucchūnata-prāptiḥ-the state; pāsānā-stones; adi- beginning with; mṛdvat-as earth; ca-also; stambha-prāptiḥ- the state of being stunned; mṛdaḥ-earth; ca-and; pāsānā-adeḥ-stones and other inert objects; tat-of Śrī Śrī Rādhā-Kṛṣṇa; kānti-the beauty; kaṇḍalī-churitatvena- with the sweet sound; tejah-vat-as fire; ujjvala-prāpti- splendour; vamśi-of the flute; vādyā-adinā-beginning with the sound; vāri-vat-as water; ca-also; dravatā-prāptiḥ-the state of fluidity; iti-thus; tat-this; etat-that; sarvam-all; tasya-of Lord Kṛṣṇa; līlā-of the pastimes; varṇane-in the description; prasiddham-celebrated; eva-certainly.

The phrase "tejo-vāri-mṛdam yathā vinimayaḥ" also describes the pastimes of Śrī Śrī Rādhā-Kṛṣṇa. These words refer to Lord Kṛṣṇa's playing His flute, for upon hearing the sound of His flute, all the living entities in Vṛndāvana become overwhelmed with transcendental bliss, and change their nature. The shining moon and stars (tejaḥ) become dimmed, and they appear like water or earth. The Yamunā river and other bodies of water become stunned and solid as earth or stone, and the earth and stones begin to melt and take part on the properties of water. These astonishing things occur as a result of the wonderful pastimes of Śrī Śrī Rādhā-Kṛṣṇa and Lord Kṛṣṇa's melodious flute music.

yatra yasyām ca vidyamānāyām tridha-sargaḥ śrī-bhū-līleti śakti-trayī-pradurbhāvo vā, dvārakā-māthurā-vṛndāvanānīti sthāna-traya-gata-śakti-varga-traya-pradurbhāvo vā, vṛndāvana eva rasa-vyavahāreṇa suhṛd-udāsīna-pratipakṣa-nāyikā-rūpa-tri-bhedānām sarvāsām api vraja-devīnām eva pradurbhāvo vā, mṛṣā mithyaiva. yasyāḥ saundaryādi-guṇa-sampadā tās tāḥ kṛṣṇasya na kiñcid iva prayojanam arhantīty arthaḥ.

yatra-the word "yatra"; yasyām-means "in whom"; ca-also; vidyamānāyām-being so; tridha-in three ways; sargaḥ- manifestation; śrī-bhū-līla-iti-Śrī, Bhū, and Līla potencies; śakti-potencies; trayī-three; pradurbhāvaḥ- manifestation; vā-or; dvārakā-Dvārakā; māthurā- Māthurā; Vṛndāvanāni-and Vṛndāvana; iti-thus; sthāna- places; traya-three; gata-attained; śakti-varga-potencies; traya-three; pradurbhāvaḥ-manifestation; vā-or; vṛndāvane-in Vṛndāvana; eva-certainly; rasa-vyavahāreṇa-with the mellows of transcendental pastimes; suhṛt-friends; udāsīna-neutral parties; pratipakṣa-and enemies; nāyikā-rūpa-of gopis; tri-bhedānām-of three divisions; sarvāsām-of all; api-also; vraja-devīnām-of the gopis of Vraja; eva- certainly; pradurbhāvaḥ-manifestation; vā-or; mṛṣā-the word "mṛṣā"; mithya-means "false"; eva-certainly; yasyāḥ-of her; saundarya-beauty; adi-beginning with; guṇa- transcendental qualities; sampadā-by the opulence; tāḥ tāḥ- they; kṛṣṇasya-of Lord Kṛṣṇa; na-not; kiñcid-anything; iva-as if; prayojanam-need; arhanti-obtain merit; iti-thus; arthaḥ-the meaning.

The phrase "yatra tri-sārgo mṛṣā" may be interpreted in the following way:

"Yatra" means "in Śrīmatī Rādhārāṇī. {sy 168} Tri-sārgaḥ" may be interpreted to mean the Lord's three potencies of Śrī, Bhū, and Līlā-śakti, or it may also be interpreted to mean the Lord's abodes of Dvārakā, Mathurā, and Vṛndāvana, or it may be interpreted to mean the three classes of gopīs in Vṛndāvana: those friendly to Śrīmatī Rādhārāṇī, those who are neutral parties, and those who are Śrīmatī Rādhārāṇī's rivals. "mṛṣā" means "irrelevant". All these, the Lord's potencies, abodes, and the gopīs of Vṛndāvana, are all insignificant in comparison to the transcendental opulence, qualities and beauty of Śrīmatī Rādhārāṇī. Kṛṣṇa does not need any of these to satisfy His transcendental desires, for all His desires may be fulfilled by Śrīmatī Rādhārāṇī alone.

Text 21

tat dhīmahī iti tac-chabda-labdhenā tac-cabdenānvayaḥ.

tat-them; dhīmahī-I meditate upon; iti-thus; tat-sabda-labdhenā-by that word; tac-cabdenā-by the word; anvayaḥ-the meaning.

The word "dhīmahī" means "I meditate on Śrī Śrī Rādhā-Kṛṣṇa."

Text 22

parama-śakti-śaktimattvenātiśayitā-mahā-bhāva-raseṇa vā parasparam
abhinnatām gatayor anayor aikyenaiva vivakṣitam tad iti. ata eva sāmānyatayā
paramārśān nāpumsakatvam ca.

parama-transcendental; śakti-potency; śaktimattvena-and by the master of
potencies; atiśayitā-great; mahā-expanded; bhāva-rasena-transcendental love; vā-
or; parasparam- mutually; abhinnatām-non-difference; gatayoḥ-attained;
anayoḥ-mutually; aikyena-as one; eva-certainly; vivakṣitam- described; tat-the
co-relative pronoun "tat" which is understood in this sentence; iti-thus; ataḥ eva-
therefore; sāmānyatayā-in general; paramārśāt-upon consideration;
nāpumsakatvam- the neuter gender; ca-also.

We may note that the co-relative pronoun "tat" (in the singular), understood
although not directly expressed in this sentence, refers to both Śrī Śrī Rādhā and
Kṛṣṇa, and in addition to that is in the neuter gender. Śrī Śrī Rādhā-Kṛṣṇa are
described in the singular because They are the supreme potency and the supreme
master of all potencies. Because in one sense there is no difference in nature
between the potency and master of potencies, They are both described with one
pronoun in the singular. Another reason for using a singular word to describe Śrī
Śrī Rādhā-Kṛṣṇa is because there is such a great bond of transcendental love
between Them, it is as if they are one. They are described by a neuter pronoun
because a feminine pronoun would be inappropriate for Lord Kṛṣṇa and a
masculine pronoun would be unsuitable for Śrīmatī Rādhārāṇī. For this reason the
neuter pronoun "tat" is used, for this can be understood to be the common-
gender, both masculine and feminine.

Text 23

katham-bhūtam? svena dhāmnā sva-prabhāvena sadā nirastam sva-līlā-
pratibandhakānām jaratī-prabhṛtīnām pratipakṣa-nāyikānām ca kuhakam māyā
yena tat.

katham-bhūtaḥ-how may they be described?; svena dhāmnā- the words "svena
dhāmnā"; sva-prabhāvena-means "with their transcendental potency; sadā-
always; nirastam-negation by absence; sva-līlā-to the pastimes;
pratibandhakāmām-of the obstacles; jaratī-old-age; prabhṛtīnām-of those things
beginning with; pratipakṣa-nāyikānām-of Śrīmatī Rādhārāṇī's rival gopis; ca-also;
kuhakam-illusion; māyā- illusion; yena-by whom; tat-them.

The phrase "dhāmnā svena sadā nirasta-kuhakam" may be interpreted in the

following way:

By their power and opulence (dhāmnā svena), Śrī Śrī Rādhā and Kṛṣṇa remain always (sadā) free (nirasta) from the illusions (kuhakam) of the material nature (birth, death, old age, and disease), as well as from the illusory interference offered by Śrīmatī Rādhārāṇī's gopī rivals. None of these can offer any obstruction to the pastimes of Śrī Śrī Rādhā-Kṛṣṇa.

Text 24

tathā satyam tādr̥ṣatvena nitya-siddham; yad vā parasparam vilāsādibhir
anavaratam ānanda-sandoha-dāne kṛta-satyam iva jātam; tatra niścalam ity arthaḥ.

tathā-in the same way; satyam-the word "satyam"; tādr̥ṣatvena-in that way; nitya-eternally; siddham-perfect; yat vā-or; parasparam-mutually; vilāsa-adibhiḥ-with their transcendental pastimes, qualities, form, and words; anavataram-without cessation; ānanda-sandoha-dāne-in transcendental bliss; kṛta-satyam-eternal; iva-as it were; jātam-manifest; tatra-there; niścalam-without change; iti-thus; arthaḥ-the meaning.

The word "satyam" (eternal) in this verse should be understood to mean that Śrī Śrī Rādhā-Kṛṣṇa are eternally situated in the highest perfection. They eternally relish transcendental bliss in Their pastimes, and this condition is never changed.

Text 25

ata eva param anyatra kutrāpy adṛṣṭa-guṇa-līlādibhir viśva-vismayatvāt
sarvato 'py utkr̥ṣṭam.

ataḥ eva-therefore; param-the word "param"; anyatra-in others; kutrāpi-in relation to anyone; adṛṣṭa- unprecedented; guṇa-qualities; līla-and pastimes; adibhiḥ- by those things beginning with; viśva-the universe; vismayakatvāt-because of causing wonder; sarvataḥ-to everything else; api-even; utkr̥ṣṭam-superior.

The word "param" should be understood to mean that the unprecedented transcendental qualities, pastimes, and other features of Śrī Śrī Rādhā-Kṛṣṇa are supreme, and nothing else is in any way equal to them. These superexcellent qualities and pastimes fill the entire universe with wonder.

Text 26

atraiko 'pi dharmo bhinna-vācakatayā vākyayor nirdiṣṭa ity ubhaya-sādrśyāvagamāt prativastūpamānām alaṅkāro 'yam. iyaṁ ca muhur upamitam iti mālā-prativastūpamā. tena tais tair mitho yogyatayā nibaddhatvāt sama nāmāpi. etad-alaṅkāreṇa ca aho parasparam parasmāt param api tan-mithuna-bhūtam kim api tattvam mitho guṇa-gaṇa-mādhuribhiḥ samatām eva samavāptam iti sakala-jīva-jīvatutama-rasa-pīyūṣa-dhārādhārādhārātā-sampadā kasmai vā nija-caraṇa-kamala-vilāsam na rocayati svataḥ sambhavi vastu vyajyate.

atra-in this connection; ekaḥ-one; api-even; dharmāḥ- nature; bhinna-different; vācakatayā-with words; vākyayoḥ- of words; nirdiṣṭaḥ-indicated; iti-thus; ubhaya-both; sādrśya-in that way; avagamāt-because of understanding; prativastu-upamāmām-among the prativastu-upamas; alaṅkāraḥ- literary ornaments; ayam-this; iyaṁ-this; ca-also; muhuḥ- repeatedly; upamitam-compared; iti-thus; mālā-prativastu-upamā-the ornament named mālā-prativastu-upamā; tena-by this; taiḥ taiḥ-by them; mithaḥ-mutually; yogyatayā-by suitability; nibaddhatvāt-because of being connected; sama-nāma-with the same words; api-also; etad-alaṅkāreṇa-with this ornament; ca-also; aho-certainly; parasparam-mutually; parasmāt-than the best; param-better; api-also; tat-them; mithui-bhūtam-the transcendental couple; kim api- indistinguishable; tattvam-the truth; mithaḥ-mutually; guṇa-of transcendental qualities; gaṇa-of a multitude; mādhuribhiḥ- with the sweetness; samatām-equality; eva-certainly; samavāptam-attained; iti-thus; sakala-all; jīva-of living entities; jīvatutama-life; rasa-of the mellows; pīyūṣa- nectar; dhārā-dhārā-dhārātā-of a great river; sampadā-with the opulence; kasmai-whom?; vā-or; nija-Their; caraṇa-feet; kamala-lotus; vilāsam-pastimes; na-not; rocayati-will please; iti-thus; svataḥ-personally; sambhavi-produced; vastu-substance; vyajyate-is manifest.

When a description is used to apply simultaneously to two or more nouns of similar nature, such a literary ornament is called prativastu-upamā, and when a series of descriptions are used in this way, it is called mālā-prativastu-upamā. This verse (Śrīmad-Bhāgavatam 1.1.1) is an example of such a mālā-prativastu-upamā, for a series of descriptions intended equally for Rādhā and Kṛṣṇa are given here. Śrī Śrī Rādhā and Kṛṣṇa are described here as greater than the greatest, without any equal. They possess similar sublime transcendental qualities, and the flooding rivers of nectar of Their transcendental qualities is the very life of the devotees. Indeed, who would not become delighted by hearing the transcendental pastimes of Their lotus feet?

Text 27

tatrāhuḥ

prativastūpamā sā syād

vākyayor gamya-samyayoḥ
eko 'pi dharmah sāmānyo
yatra nirdiśyate pṛthak iti.
iyam mālayāpi dṛśyate iti ca.

evam

samam syād anurūpyeṇa
ślāghā योग्याया वस्तुना इति.

tatra-in this connection; ahuḥ-it is said (Sahitya-darpana 10.68); prativastu-upamā-prativastu-upamā; sā-it; syāt-may be; vākyayoḥ-of the two statements; gamya-samyayoḥ-of equal nature; ekaḥ-one; api-only; dharmah-characteristic; sāmānyah-equal; yatra-where; nirdiśyate-is delineated; pṛthak-as different; iti-thus; iyam-this; mālaya-as mala-prativastu-upama; api-also; dṛśyate-may be seen; iti-thus; evam-in the same way (Sahitya-darpana 10.92); samam-equal; syāt-may be; anurūpyeṇa-with similarity; ślāghā-praise; योग्याया-of what is appropriate; vastuḥ-in nature; iti- thus.

This is described in the following statement of Sāhitya-darpana (10.68 and 10.92):

"When a metaphor or simile compares two objects that have a single feature in common, the literary ornament is called "prativastu-upamā". When both parts of the comparison have many points in common, the device is called {sy 168}mālā-prativastu-upamā".

Text 28

tathā

vastu bālākṛtir vāpi
dvidhārthaḥ sambhavī svataḥ
kaveḥ prauḍhokti-siddho vā
tan-nibaddhasya veti śaṭ

ṣaḍbhis tair vyajyamānas tu
vastv-alānkāra-rūpakah
artha-śakty-udbhavo raṅgo
yāti dvādaśa-bhedatām iti.

tatha-in the same way; vastu-a fact; bāla-akṛtiḥ-a literary device; va-or; api-also; dvidha-arthaḥ-with two meanings; sambhavī-svataḥ-naturally appropriate; kaveḥ-of the poet; prauḍha-ukti-by the statement; siddhaḥ-appropriate; vā-or; tat-nibaddhasya-according to character in the poet's composition; va-or; iti-thus; śaṭ-

six; śadbhiḥ-by these six; taiḥ-them; vyajyamānaḥ-manifest; tu-also; vastu-alaṅkāra-rūpakaḥ-the literary ornament of "vastu-upama"; artha-meaning; śakti-by the potency; udbhavaḥ-manifested; raṅgaḥ-ornament; yāti-attains; dvādaśa-twelve; bhedaṭām- divisions; iti-thus.

We also find this description in the Sahitya-darpaṇa (4.9):

"This upamā is divided into six kinds: 1. Those based on fact, and 2. Those created by skillful use of language, 3. Those that have a double meaning, 4. Those inherent in the words themselves, 5. those understood through the poet's own point of view, and 6. those seen through a character in the poet's composition. These six are then manifested as vastu-umpamā or as artha-śakti. In this way there are twelve kinds of upamā."

Text 29

ataḥ sarvato 'pi sandrānanda-camatkara-kāra-śrī-kṛṣṇa-prakāśe śrī-ṛṇḍāvane 'pi paramādbhuta-prakāśaḥ śrī-rādhayā yugalitas tu śrī-kṛṣṇa iti. tad uktam ādi-purāṇe vedāntino 'pi iti pādyāntaram

ahaṁ eva paraṁ rūpaṁ
nānyo jānāti kaścana
jānāti rādhikā pārtha
amśān arcanti devatāḥ iti.

ataḥ-therefore; sarvataḥ-in all respects; api-also; sandra-intense; ananda-bliss; camatkara-kāra-wonderful; śrī-kṛṣṇa-of Lord Kṛṣṇa; prakāśe-in the appearance; śrī-ṛṇḍāvane-in Ṛṇḍa/vana-dhama; api-also; parama- supreme; adbhuta-wonderful; prakāśaḥ-manifestation; śrī-rādhayā-by Śrīmatī Rādhārāṇī; yugalitaḥ-accompanied; tu-also; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; iti-thus; tat-this; uktam-is described; ādi-purāṇe-in the Ādi Purāṇa; vedāntinaḥ-knowers of Vedānta; api-also; iti-thus; pādyā-verse; antaram-after; ahaṁ-I; eva-certainly; paraṁ-rūpaṁ-the Original Personality of Godhead; na-not; anyaḥ-another; jānāti-knows; kaścana-anyone; jānāti-knows; rādhikā- Śrīmatī Radharāṇī; pārtha-O Arjuna; amśān-plenary expansions; arcanti-worship; devatāḥ-the demigods; iti- thus.

The blissful, wonderful form of Śrī Kṛṣṇa, who enjoys pastimes with Śrīmatī Rādhārāṇī in the abode of Ṛṇḍāvana, is the original feature of the Supreme Personality of Godhead. This is confirmed in the following statement of Lord Kṛṣṇa Himself spoken to Arjuna in the Ādi Purāṇa:

"O Arjuna, I am the Original Supreme Personality of Godhead, accompanied by Śrīmatī Rādhārāṇī. There is no original Personality of Godhead other than Me. The Deities worshiped by the demigods in the upper planetary systems are My viṣṇu-

tattva expansions."

Text 30

tayor nitya-vilāsaḥ tv ittham yathā varṇito 'smad-upajīvyā-caraṇāmbujaiḥ

vācā sūcīta-śarvarī-rati-kalā-prāgalbhyayā rādhikām
vrīḍā-kuñcīta-locanām viracayann agre sakhīnām asau
tad-vakṣo-ruha-citra-keli-makarī-pāṇḍitya-pāram gataḥ
kaiśoram sa-phalī-karoti kalayan kuñje vihāram hariḥ

tayoḥ-of Śrī Śrī Rādhā-Kṛṣṇa; nitya-eternal; vilāsaḥ-pastimes; tu-also; ittham-in this way; yathā-just as; varṇitaḥ-described; smat-our; upajīvyā-source of life; caraṇa-ambujaiḥ-whose lotus feet (Śrīla Rupa Gosvami); vācā-by speech; sūcīta-revealing; śarvarī-of the night; rati-in amorous pastimes; kalā-of the portion; prāgalbhyayā-the importance; rādhikām-Śrīmatī Rādhārāṇī; vrīḍā- from shame; kuñcīta-locanām-having Her eyes closed; viracayan-making; agre-before; sakhīnām-Her friends; asau-that one; tat-of Her; vakṣaḥ-ruha-on the breasts; citra-keli-with variegated pastimes; makarī-in drawing dolphins; pāṇḍitya-of cleverness; pāram-the limit; gataḥ-who reached; kaiśoram-adolescence; sa-phalī-karoti-makes successful; kalayan- performing; kuñje-in the bushes; vihāram-pastimes; hariḥ- the Supreme Personality of Godhead.

Quoting from the Bhakti-rasāmṛta-sindhu (2.1.231) by Śrīla Rūpa Gosvāmī, whose lotus feet are our very life and soul, we shall give this brief glimpse into the eternal transcendental pastimes of the divine couple, Śrī Śrī Rādhā-Kṛṣṇa:

"Lord Kṛṣṇa made Śrīmatī Rādhārāṇī close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Śrī Rādhā and Her friends."*

Text 31

tad evam sandarbha-catuṣṭayena sambandho vyākhyātaḥ. tasminn api sambandhe śrī-rādhā-mādhava-rūpeṇaiva pradurbhāvas tasya sambandhinaḥ paramaḥ prakāśaḥ. tad uktam śrutyā rādhayā mādhavo devaḥ iti. etad artham eva vyātaniśam imāḥ sarva api paripṛṭir iti pūrṇaḥ sambandhaḥ.

tat-therefore; evam-in this way; sandarbha-catuṣṭayena- by this fourth of the Sandarbhas; sambandhaḥ-the relationship of the individual living entities with the Supreme; v/yakhyātaḥ- is explained; tasmin-in this; api-also; sambandhe-

relationship; śrī-rādhā-mādhava-rūpena-in the form of Śrī Śrī Rādhā-Kṛṣṇa; eva-certainly; pradurbhāvaḥ- manifestation; tasya-of Him; sambandhinaḥ-the master of the relationship with the individual living entities; paramaḥ- supreme; prakāśaḥ-manifestation; tat-therefore; uktam-it is said; śrutyā-by the śruti-mantra; rādhayā-accompanied by Śrīmatī Radharani; mādhavaḥ-Lord Kṛṣṇa; devaḥ-is the Supreme Personality of Godhead; iti-thus; etat-this; artham-meaning; eva-certainly; vyātaniśam-I have explained; imāḥ- these; sarvaḥ-all; api-even; paripāṭiḥ-logical reasons; iti-thus; pūrṇaḥ-completely described; sambandhaḥ-the relationship between the individual living entities and the Supreme Personality of Godhead.

The description of sambandha (the relationship between the individual, living entities and the Supreme Personality of Godhead), which was begun in the Tattva-sandarbha, and continued in the Bhagavat-sandarbha and Paramātma-sandarbha, is now concluded in this Kṛṣṇa-sandarbha. In the next book (Śrīmad-Bhakti-sandarbha) I shall describe abhidheya (devotional service, or the activities of the relationship between the individual living entities and the Supreme Lord) and in the last book (Prīti-sandarbha), I shall describe prayojana (pure love for Kṛṣṇa, the result of engaging in the activities of devotional service).

That Śrī Kṛṣṇa is the Original Supreme Personality of Godhead, (as the śruti-mantra explains : "Śrī Kṛṣṇa, accompanied by Śrīmatī Rādhārāṇī, is the Original Supreme Personality of Godhead") has been explained in this Kṛṣṇa-sandarbha.

Text 32

gaura-śyāma-rucojjvallābhir amalair akṣṇor vilāsotsavair nṛyantībhir aśeśa-mādana-kalā-vaidagdhya-digdhātmabhiḥ anyonya-priyatā-sudhā-parimala-stomonmadābhiḥ sadā rādhā-mādhava-mādhurībhir abhitaś cittam mamākramyatām.

gaura-golden; śyāma-black; ruca-with splendor; ujjvalābhiḥ-effulgent; amalaiḥ-spotless; akṣṇoḥ-of the eyes; vilāsa-of pastimes; utsavaiḥ-with festivals; nṛyantībhiḥ-dancing; aśeśa-complete; mādana-kalā-in the art of pleasing; vaidagdhya-expertise; digdha-anointed; atmabhiḥ-selves; anyonya-mutual; priyatā-pleasing; sudhā-nectar; parimala-fragrance; stoma-with the abundance; unmadābhiḥ-intoxicated; sadā-eternally; rādhā-mādhava-of Śrī Śrī Rādhā-Kṛṣṇa; mādhurībhiḥ-by the sweetness; abhitaḥ-completely; cittam-heart; mama-my; akramyatām-may overwhelm.

The charming sweetness of Śrī Śrī Rādhā-Mādhava is enhanced by Their mutual exchange of pure and playful dancing glances upon each other. That sweetness has anointed Them with the greatest skill in delighting each other with the pastimes of mādhurya-rasa, and that sweetness has made Them intoxicated with the sweet

fragrance of the nectarean love They bear for each other. May that sweetness of the black and gold forms of Śrī Śrī Rādhā-Kṛṣṇa continually overtake my thoughts.

ṣaṭ-sandarbhā-nāmaka-
śrī-bhāgavata-sandarbhā-tṛtīyāḥ