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Sri Hari-bhakti-ratna-prakasa

The Splendor of the Jewel of Hari-bhakti

First Ray of Light

Text 1

kalatta-maya-lavakatta-murṭiḥ
kala-kvanad-venu-ninada-ramyaḥ
śrito hṛdi vyakulayaṁs tri-lokīm
śriye 'stu gopījanavallabho vaḥ

kala - with art; atta - taken; maya - potency; lavaka - beautiful; atta - taken; murṭiḥ - form; kala - melodiously; dvanat - sounding; venu - of the flute; ninada - with the sounds; ramyaḥ - enchanting; śritaḥ - situated; hṛdi - in the heart; vyakulayan - agitating; tri-lokīm - the three planetary systems; śriye astu - may grant benediction; gopī-jana- vallabhaḥ - Lord Kṛṣṇa, the lover of the gopis; vaḥ - to you.

May supremely handsome and powerful Lord Gopijanavallabha, who plays sweet melodies on the flute, agitates the three worlds with feelings of love for Him, and stands in everyone's heart, bless you.

Text 2

guru-carana-saroruha-dvayotthan
mahita-rajāḥ-kaṇakan praṇamya murdhna
gaditam iha vivicya naradadyair
yajana-vidhim kathayami śarṅga-panēḥ

guru - of my spiritual master; carana - of the feet; saroruha - lotus feet; dvaya - from the two; utthan - manifested; mahita - glorious; rajāḥ-kaṇakan - pollen; praṇamya - offering my respectful obeisances; murdhna - with my head; gaditam - said; iha - here; vivicya - considering; narada-adyaiḥ - by Narada Muni and other great devotees; yajana - of devotional service; vidhim - the rules; kathayami - I shall speak; śarṅga- panēḥ - of Lord Kṛṣṇa, who carries the Śarṅga bow in His hand.

I bow down, placing my head in the glorious pollen of my spiritual master's lotus feet. After carefully deliberating on the instructions of Nārada Muni and other

great devotees, I shall now describe the process of devotional service to Lord Kṛṣṇa, who carries the śārṅga bow in His hand.

Texts 3 and 4

kṣītisura-nṛpa-vit-turīyajanaṁ
muni-vanavasi-gṛhastha-varṇinaṁ ca
japa-huta-yajana-dibhir manunaṁ
phalati hi kaścana kasyacit kathañcit

sarveṣu varṇeṣu tathāśrameṣu
narīṣu nana-vaya-janmabheṣu
data phalanam abhivañchitanam
drag eva gopāka-mantra eṣaḥ

kṣītisura - of brahmanas; nṛpa - kṣatriyas; vit - vaiśyas; turīyajanaṁ - and Sudras; muni - of sannyāsīs; vanavasi - vanaprasthas; gṛhastha-varṇinaṁ - of householders; ca - also; japa - chanting mantras; huta - offering sacrifices; yajana - various kinds of worship; dibhir - beginning with; manunaṁ - of human beings; phalati - becomes fruitful; hi - certainly; kaścana - something; kasyacit - of someone; kathañcit - somehow; sarveṣu - to all; varṇeṣu - varṇas; tatha - and; āśrameṣu - āśramas; narīṣu - to women; nana-ahvaya-janmabheṣu - and various kinds of men; data - the giver; phalanam - of fruits; abhivañchitanam - desired; drag - quickly; eva - certainly; gopāka-mantraḥ - the Gopāla-mantra; eṣaḥ - this.

Mantra-chanting, agnihotra sacrifices, and various kinds of worship and yoga may sometimes fulfill some of the desires of the brāhmanas, kṣatriyas, vaiśyas, śūdras, sannyāsīs, vānaprasthas, and gṛhasthas, who perform them. The chanting of the Gopāla mantra, on the other hand, very quickly fulfills all the desires of any man or woman from any varṇa or āśrama.

Text 5

nunam acyuta-kāṭakṣa-patane
karaṇam bhavati bhaktir añjasa
tac catuṣṭaya-phalaptaye tato
bhaktiman adhikṛtau gurau harau

nunam - is it not so?; acyuta - of the infallible Supreme Personality of Godhead; kāṭakṣa - of the sidelong glance; patane - in the casting; karaṇam - the cause; bhavati - is; bhaktiḥ - devotional service; añjasa - easily; tat - from that; catuṣṭaya-phala - of the fourfold fruits of action - - religion, sense-gratification, economic development, and liberation; aptaye - in the matter of attaining; tataḥ - from that; bhaktiman - a devotee; adhikṛtau - is qualified; gurau - in the matter of becoming a spiritual master; harau - in the matter of attaining the shelter of Lord Hari.

Lord Acyuta's merciful glance easily brings pure devotional service, which in turn

fulfills the four goals of life (piety, economic development, sense-gratification, and liberation). A pure devotee is qualified to become a spiritual master and teach the science of Lord Hari.

Text 6

snato nirmala-śuddha-sukṣma-vasano dhautan̄ghri-pany-ananaḥ
svacantaḥ sa-pavitra-mudrita-karaḥśvetorddhva-puṇḍrojvalaḥ
pracī-dig-vadano nibadhya su-dṛḍham padmasanaṁ svastikaṁ
vasīnaḥ sva-gurun guṇadhipam atho vandeta baddhañjaliḥ

snataḥ - bathed; nirmala - spotless; śuddha - clean; sukṣma - fine; vasanaḥ - with garments; dhauta - washed; an̄ghri - feet; paṇi - hands; ananaḥ - and face; svacantaḥ - sipping acamana; sa - with; pavitra - pure; mudrita - gestures; karaḥ - hands; śveta - white; urdhva-puṇḍra - tilaka; ujvalaḥ - splendid; pracī-dik - east; vadanaḥ - with one's face; nibadhya - assuming; su-dṛḍham - firmly; padma-asanaṁ - the padmasana posture; svastikaṁ - auspicious; vasīnaḥ - remaining; sva-gurun - to one's own spiritual masters; guṇa-adhipam - to the Supreme Personality of Godhead, the master of all good qualities; atho - then; vandeta - one should offer respectful obeisances; baddha-añjaliḥ - with folded hands.

One should bathe, dress in nice, spotlessly clean garments, wash his feet, hands and face, perform ācamana, perform the auspicious mudrā rituals, decorate his body with splendid tilaka markings, firmly take the padmāsana posture facing east, and with respectfully folded palms offer obeisances to one's spiritual masters and to the Supreme Personality of Godhead, the master of all good qualities.

Text 7

athastra-mantrena viśodhya paṇi
tri-tala-dig-baddha-hutaśa-śalan
vidhaya bhutatmakam etad aṅgam
viśodhayec chuddha-matiḥ krameṇa

atha - then; astra-mantrena - with the astra-mantra; viśodhya - purifying; paṇi - the hands; tri - with three; tala - tala trees; dik - the directions; baddha - bound; hutaśa - aṅghotra-yajña; śalan - arena; vidhaya - making; bhuta-atmakam - made of the material elements; etad - this; aṅgam - body; viśodhayet - one should purify; śuddha-matiḥ - with a pure mind; krameṇa - one after another.

One should then purify his hands by chanting the astra-mantra. One should then construct the agnihotra arena with tāla trees in the three directions. Then, with a pure mind one should purify his own body, made of material elements.

Text 8

iḍa vaktre dhumraṁ satata-gati-bijaṁ salavakaṁ
smaret purvaṁ mantrī sakala-bhuvanocchośaṇa-karam
svakaṁ dehaṁ tena pratata-vapuśapurya sakalaṁ
viśośya vyamuñcet pavanam atha margeṇa kha maneḥ

iḍa-pthe goddess of speech. vaktre - on the speech organ; dhumram - obscured with smoke; satata - eternal; gati - destination; bijam - seed; sa-lavakam - in a moment; smaret - should remember; purvam - previously; mantrī - chanting the mantra; sakala - the entire; bhuvana - realm; uchośaṇa - karam - withering; svakam - his own; deham - body; tena - by that; pratata - spread; vapuśa - by the body; apurya - filling; sakalam - entire; viśośya - withering; vyamuñcet - should abandon; pavanam - air; atha - then; margeṇa - by the path; kha - of the sky; maneḥ - of the jewel.

At the time of death, when the entire body is in turmoil, one should place the holy name of the Lord upon His voice and remember the Lord, who is the eternal destination of the devotees. When the air of life withers at the moment of death one should leave the body and travel to the spiritual world.

Text 8 (b)

iti adīni santi tatraiva jñatavyam. kim etat-saṅgrahaṇa. aho satyam etad uktam.
kintu tany eva santi, taj-jñataro na santi. kecit śuśka-tarkika nyaya-vadinaḥ. kecit
sandigdha-manasaḥ. kecit karma-margiṇaḥ kecid baudha- pathaveśinaḥ kecin
nana-deva-parayaṇaḥ yasya ye te tasya guṇa-vadinaḥ kecit sarvadeva-mahatmya-
samyam
vistarayanti. tad eva

iti adīni - in the passage thus beginning; santi - are; tatra - there; eva - certainly; jñatavyam - should be understood; kim - what is the necessity?; etat-saṅgrahaṇa - of these quotations; aho - Oh; satyam - truthfully; etad - this; uktam - is said; kintu - however; tani - they; eva - certainly; santi - are; tat - that; jñataroḥ - understanding; na - not; santi - are; kecit - some; suśka - dry; tarkikaḥ - logicians; nyaya- vadinaḥ - adhering to the nyaya philosophy; kecit - some; sandigdha- manasaḥ - doubters; kecit - some; karma-margiṇaḥ - following the karma- mīmāṃsā philosophy; kecit - some; baudha - of voidism; patha - the path; aveśinaḥ - entered; kecit - some; nana - various; deva - demigods; parayaṇaḥ - devoted; yasya - of which; ye - who; te - they; tasya - of that; guṇa - the virtues; vadinaḥ - proclaiming; kecit - some; sarva - all; deva - deities; mahatmya - glory; samyam - equal; vistarayanti - declare; tat - therefore; eva - certainly.

Someone may rightfully ask: "Why have you quoted all these verses?" The answer is that I have quoted these verses to explain the proper direction for spiritual life, which still remains unknown to most people. Some accept the nyāya philosophy and become dry logicians. Others become agnostics and doubt everything. Others follow the karma-mīmāṃsā view of Jaimini. Others follow the voidist path of Buddha. Others become devoted to various demigods. Others proclaim that each

one of the demigods
is equal to the others, and none is superior. The followers of each of these paths loudly attest to the superiority of his own particular view. Therefore, in order to describe the actual truth, I say to these people:

Text 9

pracīnany api tani tani bahuśaḥ śāstrani vedyani caprayas tatra samasta-deva-
samataṁ vakṣyanti te surayaḥ sarvatma parameśvaro 'khila-paraḥ kṛṣṇo na tair
jñayate tat tebhho 'ti-sudurlabham samanayaṁ kṣīrabdhi-pīyūṣa- vat

pracīnani - ancient; api - also; tani tani - they; bahuśaḥ - many; śāstrani -
scriptures; vedyani - knowable; ca - also; prayas - for the most part ; tatra - there;
samasta - all; deva - of the demigods; samataṁ - wquality; vakṣyanti - will say; te -
they; surataḥ - devotees; sarva-atma - the all- pervading Supersoul; parama-īśvaraḥ
- the supreme controller; adhila - to everyone; paraḥ - superior; dṛṣṇaḥ - Śri Kṛṣṇa;
nt - not; taiḥ - by them; jñayate - is understood; tat - that fact; tebhyaḥ - to them;
ati-very; sudurlabham - difficult to comprehend; samanayam - I have brought;
kṣīra - of milk; abdhi - of the ocean; pīyūṣa - nectar; vat - like.

Modern interpreters of the ancient Vedic literatures generally proclaim that,
according to the Vedas, all the demigods are equal. Such comentators do not
understand that Śri Kṛṣṇa is the all-pervaing Supersoul, the Supreme Personality of
Godhead, who is superior to all the demigods. In this book I have brought such
persons to that difficult-to-grasp fact, which is like nectar churned from the milk-
ocean of the Vedas.

Text 10 (a)

evam teṣu teṣv api śāstradiṣv apy asti. tat tasya sarveśasya śrī-kṛṣṇasya tattva-
viśeṣaḥ kaiścid api na jñayate. katham evam. tasyaiveśvarasya mayayacchannas te
nanatvam paśyanti tad iti nana-śāstranusareṇa. yatha

evam - in this way; teṣu teṣu - in the various; api - also; śāstra-adiṣu - Vedic
literatures; api - also; asti - is; tat - that; tasya - of Him; sarva-īśasya - of the
Supreme Personality of Godhead; śrī-kṛṣṇasya - of Śri Kṛṣṇa; tattva - truth; viśeṣaḥ
- specific; kaiścit - by some; api - even; na - not; jñayate - is understood; katham -
why is this so?; eva - certainly; tasya - of Him; eva - certainly; īśvarasya - of the
Supreme Personality of Godhead; mayaya - by the illusory potency; acchannaḥ -
covered; te - they; nanatvam - variously; paśyanti - see; tat - that; iti - thus; nana -
various; śāstra - scriptures; anusareṇa - accordingly; yatha - just as.

Although the various Vedic literatures all explain that Śri Kṛṣṇa is the Supreme
Personality of Godhead, many have been unable to understand this simple fact.
Why is this so? The answer is that such interpreters of the Vedas are bewildered
by the Suprreme Lord's illusory potency māyā, and therefore they misread the
clear statements of the Vedas.

Text 10 (b)

śrutva tac-chruti-śastra-tantra-nigaman dr̥ṣṭva puraṇadikantat samśritya satam
matam ca satatam khyatam nigudham param līla-vigraha-dhariṇo 'pi
paramanandasya kṛṣṇasya ca brahmader api durlabham kila yaśaḥ saṅkīrtyate
yatnataḥ

śrutva - having heard; tat - that; śruti-śastra - the Śruti-śāstras; tantra - the
Tantras; nigaman - the Nigama- śāstras; dr̥ṣṭva - having seen; puraṇa-adikan - the
Purāṇas and similar Vedic literatures; tat - of them; samśritya - taking shelter;
satam - of the devotees; matam - the opinion; ca - aslo; sattam - constantly;
khyatam - is proclaimed; nigudham - confidential; param - transcendental; līlī -
for pastimes; vigraha - a form; dhariṇaḥ - manifesting; api - although; param-
anandasya - full of transcendental; kṛṣṇasya - of Śrī Kṛṣṇa; ca - and; brahma - deḥ
- of Brahma and the other demigods; api - even; durlabham - difficult to attain;
kila - certainly; yaśaḥ - fame; saṅkīrtyate - is glorified; yatnataḥ - with great effort.

The devotees have carefully studied the Śruti, Tantras, Nigamas, Purāṇas, and
other Vedic literatures, and have discovered there the eternal confidential truth
about Śrī
Kṛṣṇa, the supremely blissful Personality of Godhead, who enjoys pastimes in His
own transcendental form. It is difficult even for Brahmā and the other sages and
demigods to properly understand Lord Kṛṣṇa. It is only with great endeavor that
the glories of Lord Kṛṣṇa are properly described.

Text 10 (c)

atha kaiścid api tarka-vadibhiḥ puraṇoditam nadriyate.
tatraha bṛhan-naradiye prathamadyaye

atha - then; kaiścit - by some; api - even; tarka - vadibhiḥ - logicians; puraṇa - of
the Purāṇas; uditam - the statements; na - not; adriyate - are respected; tatra - in
this
connection; aha - it is said; bṛhan-naradiye - in the Bṛhan- naradiya Purāṇa;
prathama-adyaye - in the first Chapter.

The dry logicians. however, generally have little respect for the statements of the
Purāṇas. That the Purāṇas are indeed bona-fide Vedic literatures is confirmed by
the following statement in Bṛhan-nāradiya Purāṇa (1.57- 59):

Texts 11-13

puraṇeṣv artha-vadatvam
ye vadanti naradhamaḥ
tair arjitani puṇyani
tadvad eva bhavanti vai

samasta-karma-nirmula-

sadhanani naradhamah
puraṇeṣv artha-vadena
mr̥to narakam aśnute

yavad brahma sṛjaty etaj
jagat sthavara-jaṅgamam
tavat sa pacyate papī
narakagniṣu santatam

puraṇeṣu - in the Puraṇas; artha-vadatvam - explanation; ye - who; vadanti - say; nara-adhamah - the lowest of human beings; taiḥ - by them; arjitani - earned; puṇyani - pious merits; tadvat - in that way; bhavanti - are; vai - certainly; samasta - all; karma - of pious actions; nirmula-sadhanani - uprooted; nara-adhamah - lowest of persons; puraṇeṣu - in the Puraṇas; artha-vadena - by dispute; mr̥taḥ - dead; narakam - hell; aśnute - experiences; yadvat - as long; brahma - as Brahma; sṛjati - creates; etat - this; jagat - universe; sthavara- jaṅgamam - full of moving and non-moving creatures; tavat - for that period of time; saḥ - he; pacyate - burns; papī - sinner; naraka - of hell; agniṣu - in the fires; santatam - continually.

"If one disagrees with the statements of the Purāṇas, and thinks the Purāṇas to be in error, then he becomes the lowest of men. Such a blasphemer becomes bereft of all pious credits, and after his death enters the hellish world. Such a sinful person burns in the fires of hell for the same period of time that Brahmā takes to create the universe and populate it with the various species of moving and non-moving living entities."

Text 14

yatha puraṇani samastani vedaṅgani. tasmad vedanam anadareṇa evaṁ bhavaty
eva. nanyathaiva. yatha bṛhan- naradiye

veda-vyasaḥ tu dharmatma
veda-śāstra-vibhaga-kṛt
proktavan sarva-dharmaṇi
puraṇeṣu mahī-pate

yatha - just as; puraṇani - the Puraṇas; samastani - all; veda - of the Vedas; aṅgani - parts; tasmad - therefore; vedanam - of the Vedas; anadareṇa - by disrespect; evaṁ - in this way; bhavati - is; eva - certainly; na - not; anyatha - otherwise; eva - certainly; yatha - just as; bṛhan-naradiye - in the Bṛhan-naradiya Puraṇa; veda-vyasaḥ - Vedavyasa; tu - indeed; dharam - of piety; atma - the personification; veda- śāstra - the Vedas; vibhaga-kṛt - the divider; proktavan - spoke; sarva - all; dharmaṇi - all the principles of religion; puraṇeṣu - in the Puraṇas; mahī-pate - O king.

All the Purāṇas are integral parts of the original Veda, and therefore by disrespecting the Purāṇas, one commits an offense to the Veda. This is described in the Bṛhan-nāradiya Purāṇa (9.105) in the following words:

"Vedavyāsa is the personification of all piety. O king, he divided the original Veda, and he spoke all the principles of religion in the Purāṇas."

Text 15

tad evaṁ śruti-smṛty-adi-samasta-dharma-śāstra- samuddiṣṭam śrī-kṛṣṇa-caraṇa-
bhajanam iti vidheyam. ataḥ sarvopasanam apasya sarvopasya-śrī-kṛṣṇa-
caraṇaravinda-śaraṇam kartavyam iti śreyaḥ. yatha:

tasmad govinda-mahatmyam
ananda-rasa-sundaram
śṛṇuyat kīrtayen nityam
sa kṛtartho na saṁśayaḥ

tat - therefore; evam - in this way; śruti - by the Śruti; smṛti - Smṛti; adi - beginning with; samasta - all; dharma - śāstra - the Dharma-śāstras; samuddiṣṭam - indicated; śrī- kṛṣṇa - of Śrī Kṛṣṇa; caraṇa - of the lotus feet; bhajanam - the worship; iti - thus; vidheyam - should be performed; ataḥ - therefore; sarva - all; upasanam - other worship; apasya - rejecting; sarva - by everyone; upasya - worshipping; śrī- kṛṣṇa - of Śrī Kṛṣṇa; caraṇa - feet; aravinda - lotus; śaraṇam - shelter; kartavyam - should be performed; iti - thus; śreyaḥ - the best thing; yatha - just as; tasmad-therefore; govinda - of Lord Govinda; mahatmyam - the glory; ananda - of bliss; rasa - of the nectar; sundaram - beautiful; śṛṇuyat - may hear; kīrtayet - may glorify; nityam - continually; saḥ - he; kṛta-arthah - successful; na - there is no; saṁśayaḥ - doubt.

The Śruti, Smṛti, and other Vedic literatures proclaim that everyone should worship the lotus feet of Lord Kṛṣṇa. The Vedic literatures state that everyone should abandon all other kinds of worship, and simply take shelter of Lord Kṛṣṇa's lotus feet, which are the proper object of everyone's worship. This is everyone's best course of action, as explained in the following statements of Vedic literature:

"The glories of Lord Govinda are filled with the most beautiful nectar of transcendental bliss. One who continually hears and chants Lord Govinda's glories becomes supremely successful in his mission of human life. Of this there is no doubt."

Text 16

tatha

karmana manasa vaca
sarva-bhavana cacyutam
bhajanti paraya bhaktya
labhante padam avyayam

tatha - in the same way; karmana - by deeds; manasa - mind; vaca - and words;

sarva-bhavana - in all respects; ca - also; acyutam - the infallible Personality of Godhead; bhajanti - worship; paraya - with supreme; bhaktya - devotion; labhante - they attain; padam - the destination; avyayam - transcendental and imperishable.

"One who unreservedly and with great devotion worships the infallible Supreme Personality of Godhead with deeds, thoughts and words, attains the eternal spiritual world."

Text 17

śrī-bhagavate parīkṣitam prati śuka uvaca

tasmad bharata sarvatma
bhagavan īśvaro hariḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatabhayam

śrī-bhagavate - in Śrīmad-Bhagavatam; parīkṣitam prati - to Maharaja Parīkṣit; śukaḥ - Śrīla Śukadeva Gosvāmī; uvaca - said; tasmad - for this reason; bharata - O descendant of bharata; sarvatma - the Supersoul; bhagavan - the Personality of Godhead; īśvaraḥ - the controller; hariḥ - the Lord, who vanquishes all miseries; śrotavyaḥ - is to be heard; kīrtitavyaḥ - to be glorified; ca - also; smartavyaḥ - to be remembered; ca - and; icchata - of one who desires; abhayam - freedom.

This is also described in Śrīmad-Bhāgavatam (2.1.5), where Śrīla Śukadeva Gosvāmī says to Mahārāja Parīkṣit:

"O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries."*

Text 18

tatha viṣṇu-dharmottare bṛhan-naradiye ca

paramartham aśeṣasya
jagataḥ prabhavapyayam
śaraṇyam śaraṇam gacchan
govindam navasīdati

tatha - in the same way; viṣṇu-dharma-uttare - in the Viṣṇu-dharma Puraṇa, Uttara-khaṇḍa; bṛhat-naradiye - in the Bṛhan-naradiya Puraṇa; ca - also; paramartham - the supreme goal; aśeṣasya - of the entire; jagataḥ - universe; prabhava - creation; apyayam - and dissolution; śaraṇyam - the proper person to take shelter of; śaraṇam - shelter; gacchan - taking; govindam - of Lord Govinda; va - does not; avasīdati - perish.

This is also described in the following verse, which appears in both the Bṛhan-

nāradiya Purāṇa and the Viṣṇu-dharma Purāṇa's Uttara-khaṇḍa:

"Lord Govinda is the supreme goal to be attained by all living entities, the creator and destroyer of the entire universe, and the real shelter of everyone. One who takes shelter of Lord Govinda never perishes but is always protected in all circumstances."

Text 19

tatha brahme

kalpa-vṛkṣam samaśritya
phalani svecchaya yatha
gr̥hnati puruṣo rajan
tatha kṛṣṇan manorathan

tatha - in the same way; brahme - in the Brahma Puraṇa; kalpa-vṛkṣam - of a kalpa-vṛkṣa tree; samaśritya - taking shelter; phalani - fruits; sva-icchaya - as he likes; yatha - just as; gr̥hnati - takes; puruṣaḥ - a person; rajan - O king; tatha - in that way; kṛṣṇat - from Śri Kṛṣṇa; manorathan - desires.

This is also described in the following statement of the Brahma Purāṇa:

"O king, just as a person can take whatever fruits he likes from a kalpa-vṛkṣa tree, in the same way he can fulfill all his desires simply by approaching Lord Kṛṣṇa."

Text 20

tatha śrī-brahma-saṁhitayam:

dharman anyan parityajya
mam ekam bhaja viśvasan
yadṛśi yadṛśi śraddha
siddhir bhavati tadṛśi

tatha - in the same way; śrī-brahma-saṁhitayam - in the Brahma-saṁhita; dharman - meritorious performance; anyan - all other; parityajya - having abandoned; mam - me; ekam - only; bhaja - serve; viśvasan - faithfully; yadṛśi yadṛśi - of whatever nature is; śraddha - the faith; siddhiḥ - desired result; bhavati - becomes; tadṛśi - such.

This is also described in the following statement of Brahma- saṁhitā (5.61):

"Abandoning all meritorious performances serve Me with faith. The realization will correspond to the nature of one's faith. The people of the world act ceaselessly in pursuance of some ideal. By meditating on Me by means of those deeds one will obtain devotion characterized by love in the shape of the supreme service."**

Text 21

tathaikaṁ śrī-kṛṣṇa-caranabjaṁ bhajanīyam iti.
yatha atharvopaniṣadi śrī-gopāla-tapanīye

eko vaśī sarvagaḥ kṛṣṇa idya
eko 'pi san bahudha yo 'vabhāti
taṁ pīṭhasthaṁ ye tu yajanti dhīras
teṣaṁ sukhaṁ śāśvataṁ netareṣaṁ

tatha - in that way; ekam - sole; śrī-kṛṣṇa - of Śrī Kṛṣṇa; caraṇa - feet; abjam - lotus flower; bhajanīyam - worshippable; iti - thus; yatha - just as; atharva - of the Atharva

Veda; upaniṣadi - in the Upaniṣad; śrī-gopāla-tapanīye - Sri Gopāla-tapanī; ekaḥ - one; vaśī - the supreme controller; sarvagaḥ - all-pervading; kṛṣṇaḥ - Lord Kṛṣṇa; idyaḥ -

supremely worshippable; ekaḥ - one; api - although; san - being; bahudha - in many forms; yaḥ - who; avabhāti - manifests; taṁ - Him; pīṭhasthaṁ - in His transcendental abode; ye - those who; yajanti - worship; dhīraḥ - intelligent; persons; teṣaṁ - of them; sukhaṁ - happiness; śāśvataṁ - eternal; na - not; itareṣaṁ - of others.

That Śrī Kṛṣṇa's lotus feet are the supreme object of worship is also described in the following statement of the Gopāla-tāpani Upaniṣad (1.21-22), found in the Atharva Veda:

"Lord Kṛṣṇa is the worshipable, all-pervading supreme controller, and although He is one, He manifests in many forms. They who are intelligent worship Him, who stays in His spiritual abode. Those persons attain the eternal transcendental happiness that is not available to others.

Text 22

nityo nityanaṁ cetanaś cetananam
eko bahunam yo vidadhati kaman
taṁ pīṭhagam ye 'nuyajanti vipras
teṣaṁ siddhiḥ śāśvatī netareṣaṁ

nityaḥ - eternal; nityanam - among the eternal; cetanaḥ - living entity; cetananam - among living entities; ekaḥ - one; bahunam - among the many; yaḥ - who; vidadhati - grants; kaman - desires; taṁ - unto Him; pīṭha-gam - situated in His own abode; ye - those who; anuyajanti - worship; vipraḥ - devotees; teṣaṁ - of them; siddhiḥ - perfection; śāśvatī - eternal; na itareṣaṁ - to others.

"Of all living entities there is One who is the chief, and of all eternal, there is one who is the chief. It is that chief living entity who fulfills the desires of the others.
Lord

Kṛṣṇa is that chief living entity, the Supreme Personality of Godhead, and He always remains in His spiritual abode. Only the devotees who worship that same Supreme Lord can attain eternal spiritual perfection."

Text 23

iti jñatva vilambo na kartavyaḥ. yatha śrī-bhagavate ekadaśa-skandhe
navamadyaye caturviṁśati-guru-prasaṅge brahmaṇa uvaca

labdhva su-durlabham idam̐ bahu-sambhavante
manuśyam artha-dam anityam apīha dhīraḥ
turnam̐ yateta na pated anu-mṛtyu yavan
niḥśreyasaya viśayaḥ khalu sarvataḥ syat

iti - thus; jñatva - understanding; vilambaḥ - delay; na - not; kartavyaḥ - should be done; yatha - just as; śrī- bhagavate - in Śrīmad-Bhagavatam; ekadaśa-skandhe - in the

Eleventh Canto; navama-adhyaye - in the Ninth Chapter; caturviṁśati - twenty four; guru - spiritual masters; prasaṅge - in connection; brahmaṇaḥ - the avadhuta brahmaṇa; uvaca - said; labdhva - having obtained; su-durlabham - that which is very

difficult to obtain; idam - this; bahu - many; sambhava - births; ante - after; manuśyam - human form of life; artha-dam - which awards great value; anityam - not eternal; api - although; iha - in this material world; dhīraḥ - one who has sober intelligence;

turnam - immediately; yeteta - should endeavor; na - not; pated - should fall; anu-mṛtyu - the cycle of repeated birth and death; yavat - as long as; niḥśreyasaya - for ultimate liberation; viśayaḥ - sense; gratification; khalu - always; sarvataḥ - in all conditions; syat - is possible.

For all these reasons one should immediately begin the devotional service of Lord Kṛṣṇa, without any delay. This is also described in Śrīmad-Bhāgavatam 11.9.29, where, in connection with the description of his 24 spiritual masters, the avadhūta brāhmaṇa says:

"Attaining after many births the rare human form of life which, although temporary, brings the highest perfection, a sober man should try for perfection and not fall down into the cycle of repeated birth and death. Sense gratification is available in every species of life."

Text 24

tatha daitya-balakan prati śrī-prahlada-vacanam

kaumara acaret prajño
kharman bhagavatan iha
durlabham manuśam̐ janma
tad apy adhruvam arthadam

tatha - in the same way; daitya - demon; balakan prati - to the boys; śrī-prahlada - of Prahlada; vacanam - the statement; śrī-prahradaḥ uvaca - Prahlada Maharaja said; kaumaraḥ - in the tender age of childhood; acaret - should practice; prajñāḥ - one who is intelligent; dharman - occupational duties; bhagavatan - which are devotional service to the Supreme Personality of Godhead; iha - in this life; durlabham - very rarely obtained; manuśam - human; janma - birth; tat - that; api - even; adhruvam - impermanent, temporary; artha-dam - full of meaning.

This is again described in Śrīmad-Bhāgavatam (7.6.1), where Prahlada Mahārāja says to the sons of the demons:

"One who is sufficiently intelligent should use the human form of body from the very beginning of life, in other words, from the tender age of childhood, to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection."*

Text 25 (a)

yatha śrī-devakī-stutiḥ

martyo mṛtyu-vyala-bhītaḥ palayan
lokan sarvan nirbhayam nadhyagacchat
tvat-pada-bjam prapya yadṛcchayadya
susthaḥ śete mṛtyur asmad apaiti

yatha - just as; śrī-devakī - of Śrīmatī Devakī-devī; stutiḥ - the prayer; martyaḥ - the living entities who are sure to die; mṛtyu-vyala-bhītaḥ - afraid of the serpent of death;

palayan - running (as soon as a serpent is seen, everyone runs away, fearing immediate death); lokan - to the different planets; sarvan - all; nirbhayam - fearlessness; na adhyagacchat - do not obtain; tvat-pada-abjam - of Your lotus feet; prapya - obtaining

the shelter; yadṛcchaya - by chance, by the mercy of Your Lordship and Your representative, the spiritual master (guru- kṛpa, kṛṣṇa-kṛpa); adya - presently; susthaḥ - being undisturbed and mentally composed; śete - are sleeping; mṛtyuḥ - death; asmat - from those persons; apaiti - flees.

This is also described in Śrīmad-Bhagavatam (10.3.27), where Śrīmatī Devakī-devī offers the following prayer:

"No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace."*

Text 25 (b)

mṛtyur iti sad-asat-karmana yama-vaśo bhutva tat-tat-karma- phalam bhuktva punar-jayata iti garbha-vasa-yatana prapyata iti mṛtyuḥ. etad eva śrī-kṛṣṇa-carana-parayaṇanam naivam. etad bhautikam śarīram ti tyakta nitya-siddha-deham prapya śrī-kṛṣṇa-dasa bhavantīty amutreti.

mṛtyuḥ iti - the passage beginning with the word "mṛtyuḥ"; sat - pious; asat - and impious; karmaṇa - by action; yama - of Yamaraja; v(?)śaḥ - under the control; bhutva - having become; tat-tat - various; karma - of actions; phalam - the fruit; bhuktva - tasting; punaḥ - jayate - takes birth again; iti - thus; garbha - in the womb; vasa - residence; yatana - distress; prapyate - is attained; iti - thus; mṛtyuḥ - death; etat - this; eva - indeed; śrī-kṛṣṇa - of Śrī Kṛṣṇa; carana - to the lotus feet; prayaṇanam - of those who are devoted; na - not; evam - in this way; etat - this; bhautikam - made of material elements; śarīram - body; te - they; tyaktva - having abandoned; nitya - eternally; siddha - perfect; deham - body; prapya - attaining; śrī-kṛṣṇa - of Śrī Kṛṣṇa; dasaḥ - the direct servants; bhavanti - become; iti - thus; amutra - in the next life; iti - thus.

According to this verse an ordinary conditioned soul, subject to the judgment of Yamarāja, must experience the results of his pious and impious deeds. After his death he again enters the womb of a mother and suffers greatly. These sufferings, however, are not imposed on those who are devoted to Śrī Kṛṣṇa's lotus feet. When the devotees leave their material bodies, they attain eternally perfect spiritual bodies, and are reinstated as Śrī Kṛṣṇa's servants in the spiritual world.

Text 26

tasmat śrī-kṛṣṇa-carana-bhajanam kartavyam iti nanyat. tatha

yasyavatara-guṇakarma-vidāmbanani
namani ye 'su-vigame vivaśa gṛṇanti
te 'naika-janma-śamalam sahasaiva hitva
saṁyanti apavṛtamṛtam tam ajam prapadye

tasmat - therefore; śrī-kṛṣṇa - of Śrī Kṛṣṇa; carana - of the lotus feet; bhajanam - the worship; kartavyam - should be performed; na - not; anyat - another; tatha - therefore;

yasya - whose; avatara - incarnations; guṇa - transcendental qualities; karma - activities; vidāmbanani - all mysterious; namani - transcendental names; ye - those; asu-vigame - while quitting this life; vivaśaḥ - automatically; gṛṇanti - invoke; te - they; anaika - many; janma - births; śamalam - accumulated sins; sahasa - immediately; eva - certainly; hitva - giving; saṁyanti - obtain; apavṛta - open; amṛtam - immortality; tam - Him; ajam - the unborn; prapadye - I take shelter.

For this reason one should only worship Śrī Kṛṣṇa's lotus feet. One should not worship anyone save Lord Kṛṣṇa. This is also described in the following statement

of Śrīmad-Bhāgavatam (3.9.15):

"Let me take shelter of the lotus feet of Him whose incarnations, qualities and activities are mysterious imitations of worldly affairs. One who invokes His transcendental names, even unconsciously, at the time he quits this life, is certainly washed immediately of the sins of many, many births and attains Him without fail."*

Text 27

yatha śrī-viṣṇu-puraṇe narasimhe ca yama uvaca

aham amara-gaṇarcitena dhatra
yama iti loka-hitaya sanniyuktaḥ
hari-guru-vimukhan praśasya martyan
hari-caraṇa-praṇatan namaskaromi

yatha - just as; śrī-viṣṇu-puraṇe - in the Viṣṇu Puraṇa; narasimhe - in the Narasimha Puraṇa; ca - also; yamaḥ - Yamaraja; uvaca - said; aham - I; amara-gaṇa - by the demigods; arcitena - worshipped; dhatra - by Brahma; yama - Yama; iti - thus; loka - of the loving entities; hitaya - for the benefit; sanniyuktaḥ - engaged; hari - to Lord Hari; guru - to the spiritual master; vimukhan - to those averse; praśasya - chastizing; martyan - conditioned souls; hari - of Lord Hari; caraṇa - to the lotus feet; praṇatan - who offer respectful obeisances; namaskaromi - I offer my respectful obeisances.

This is also described in the following verse, common to both the Viṣṇu Purāṇa and Narasimha Purāṇa, where Yamarāja says:

"Lord Brahmā, who is worshiped by all the demigods, has appointed me to this post of Yama for the benefit of the conditioned souls. After I punish the conditioned souls opposed to Lord Hari and the spiritual master, I offer my respectful obeisances to they who bow down before the lotus feet of Lord Hari."

Text 28 (a)

tasmat śrī-kṛṣṇa-caraṇa-bhajanam kartavyam iti nanyat. tatha

samaśrita ye pada-pallava-plavam
mahat-padam puṇya-yaśo murareḥ
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na teṣam

tasmat - therefore; śrī-kṛṣṇa - of Śrī Kṛṣṇa; caraṇa - of the lotus feet; bhajanam - the worship; kartavyam - should be performed; iti - thus; na - not; anyat - anyone else; tatha - just as; samaśritaḥ - who have fully accepted; ye - those; pada-pallava - of

the lotus feet; plavam - the boat; mahat- padam - the shelter of the cosmic manifestation; punya-yaśaḥ - famous; murareḥ - of Murari, the enemy of the Mura demon; bhava-ambudhiḥ - the ocean of the material world; vatsa-padam - a calf's hoofprint; param at every step; yat - which; vipadam - of dangers; na - not; teśam - for them.

For this reason one should worship Lord Kṛṣṇa's lotus feet. One should not worship anyone save for Lord Kṛṣṇa. This also described by the following statement of Śrīmad-Bhāgavatam (10.14.58):

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the demon Mura, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is param padam, or Vaikuṅṭha, the place where there are no material miseries, not the place where there is danger at every step."*

Text 28 (b)

teśam param padam bhavati tad iti śrī-kṛṣṇa- caraṇaravinda-paramananda-rase
paripurno bhutva tiṣṭhati janma-mṛtyu-varjitaḥ. yatha śrī-bhagavad-
gītasupaniṣatsu
arjunam prati śrī-bhagavan uvaca

kaunteya pratijanihi
na me bhaktaḥ praṇaśyati

teśam - of them; param - the supreme; padam - abode; bhavati - is; tat - therefore;
iti - thus; śrī-kṛṣṇa - of Śrī Kṛṣṇa; caraṇa - feet; aravinda - lotus flower; parama -
transcendental; ananda - of bliss; rase - in the nectar; paripurnaḥ - full; bhutva -
having become; tiṣṭhati - stands; janma - birth; mṛtyu - and death; varjitaḥ -
without; yatha - just as; śrī- bhagavat-gītasu - in the Bhagavad-gīta; upaniṣatsu - in
the

Upaniṣad; arjunam prati - to Arjuna; śrī-bhagavan - the Supreme Personality of
Godhead; uvaca - said; kaunteya - O son of Kuntī; pratijanihi - justly declare; na -
never; me - Mine; bhaktaḥ - devotee; praṇaśyati - perishes.

In this verse the phrase "teśam param padam" means that the devotees become filled with nectarean bliss by worshipping Śrī Kṛṣṇa's lotus feet, and in this way they become free from the cycle of repeated birth and death. That the devotees become free from birth and death is also confirmed in the Śrī Bhagavad-gītā Upaniṣad (9.31), where the Supreme Lord says to Arjuna:

"O son of Kuntī, declare it boldly that My devotee never perishes."*

Text 29

tatha kaśī-khaṇḍe dhruva-carite

na cyavante 'pi yad-bhakta
mahatyam pralayapadi
ato 'cyuto 'khile loke
sa ekaḥ sarvago 'vyayaḥ

tatha - in that way; kaśī-khaṇḍe - in the kaśī- khaṇḍa; dhruva-carita - in the Dhruva-carita; na - not; cyavante - are annihilated; api - even; yat - of whom; bhaktaḥ - the devotees; mahatyam - of the world; pralaya-apadi - during the annihilation; atha - therefore; acyutaḥ - the infallible Personality of Godhead; akhile - in the intire; loke - world; saḥ - He; ekaḥ - alone; sarvagaḥ - all-pervading; avyayaḥ - imperishable.

That the Lord's devotees never perish is confirmed by the following statement of Kāśī-khaṇḍa, Dhruva-carita:

"Even the devotees of the Personality of Godhead are not annihilated during the period of the entire annihilation of the material world, not to speak of the Lord Himself. The Lord is ever-existent in all three stages of material change."*

Text 30

tatha daśame brahma-stutiḥ

tatha na te madhava tavakaḥ kvacid
bhraśyanti maṛgat tvayi baddha-sauhṛdaḥ
tvayabhigupta vicaranti nirbhaya
vinayakanikapa-murdhasu prabho

tatha - in the same way; daśame - in the Tenth Canto of Śrimad-Bhagavatam; brahma - of Lord Brahma; stutiḥ - the prayer; tatha - like them (the nondevotees); na - not; te - they (the devotees); madhava - O Lord, husband of the goddess of fortune; tavakaḥ - the followers of the devotional path, the devotees; kvacid - in any circumstances; bhraśyanti - fall down; margat - from the path of devotional service; tvayi - unto You; baddha-sauhṛdaḥ - because of being fully attached to Your lotus feet; tvaya - by You; abhiguptaḥ - always protected from all dangers; vicaranti - they move; nirbhayaḥ - without fear; vinayaka-anīkapa - the enemies who maintain paraphernalia to oppose the bhakti cult; murdhasu - on their heads; prabho - O Lord.

This is also confirmed by the following verse of Śrimad-Bhāgavatam (10.2.33), where Lord Brahmā prays:

"O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service."*

Text 31

mahabharate śrī-bhagavantam prati uddhava uvaca

pratijña tava govinda
na me bhaktaḥ praṇāśyati
iti saṁsmṛtya saṁsmṛtya
praṇan sandharayamy aham

mahabharate - in the Mahabharata; śrī-bhagavantam prati - to the Supreme Personality of Godhead; uddhavaḥ - Uddhava; uvaca - said; pratijña - promise; tava - Your; govinda - O Govinda; na - not; me - My; bhaktaḥ - devotee; praṇāśyati - will perish; iti - thus; saṁsmṛtya saṁsmṛtya - constantly remembering; praṇan - life; sandharayami - maintain; aham - I.

This is also confirmed in the Mahābhārata, where Uddhava says to the Supreme Personality of Godhead:

"O Govinda, I constantly remember Your promise 'My devotees shall never perish', and in this way I maintain my life."

Text 32 (a)

ity evam śrī-bhagavad-bhaktanam napada iti jñapanīyam. tataḥ sarvan anyan vihaya śrī- kṛṣṇacandra-caraṇaravinda-bhajanenaiva śreyo 'nanya- bhaveneti.

iti - thus; evam - in this way; śrī-bhagavat - of the Supreme Personality of Godhead; bhaktanam - of the devotees; na - not; apadaḥ - calamity; iti - thus; jñapanīyam - should be proclaimed; tataḥ - therefore; sarvan - all; anyan - others; vihaya - abandoning; śrī-kṛṣṇacandra - of Śrī Kṛṣṇacandra; caraṇa - feet; aravinda - lotus flower; bhajanena - by the worship; eva - certainly; śreyo - the supreme benefit; ananya-bhavana - exclusive; iti - thus. In this way it may be declared that the devotees of the Lord remain always free from misfortune. By abandoning all other objects of worship and simply worshiping Lord Kṛṣṇacandra's lotus feet with undivided attention, one attains the supreme auspicious benefit.

Text 32 (b)

etac chrī-hari-pada-padma-bhajanoddeśojjvalam nirmalamvajram ratnam idam samasta-tanubhṛd-dhṛd-dhvanta- vidhvaṁsanam jñatvanena kuruṣva sadarataya karnavatamsam sudhīrdhīrasyapi nivedanam śṛṇu mama śrī-raghavyasakṛt

etat - this; śrī-hari - of Śrī-Hari; pada - of the feet; padma - lotus; bhajana - of the worship; uddeśa - with the instruction; ujvalam - splendid; nirmalam - pure; vajram - diamond; ratnam - jewel; idam - this; samasta - all; tanubhṛt-of living entities; hṛt - in the heart; dhvanta - the darkness; vidhvaṁsanam - destroying; jñatva - having understood; anena - by this; kuruṣva - just do; sa-adarataya - with

reverence;

karna-avataṁsam - the earring; sudhīḥ - intelligent; dhīrasya - of one who is thoughtful; apī - also; nivedanam - explanation; śṛṇu - just hear; mama - my; śrī-
raghavasya - Śrī Raghava Paṇḍita Gosvāmī; asaḅṛt - repeatedly.

This book describing devotional service to Lord Hari's lotus feet is a splendid, pure diamond that illuminates the darkness in the hearts of all living entities. O intelligent reader, please accept this diamond as your earring. O thoughtful reader, please continually hear the instructions that I, Raghava Gosvami, present in this book.

Second Ray of Light

First Part

Introduction

atha pravakṣye śrī-kṛṣṇa-
padambuja-niṣevanam
samasta-śastra-vihitam
sarveṣam uttamottamam

atha - now; pravakṣye - I shall describe; śrī-kṛṣṇa - of Śrī Kṛṣṇa; pada - feet;
ambuja - of the lotus; niṣevanam - the devotional service; samasta - all; śastra - by
the Vedic
scriptures; vihitam - described; sarveṣam - of all; uttama- uttamam - the greatest.

I shall now describe devotional service to Śrī Kṛṣṇa's lotus feet, which is described in all Vedic literatures, and which is the most exalted of all spiritual activities.

Text 1

atha ity akarṇya kecid vadanti: aho evaṁ nana-devataḥ santi. nana-tīrthani santi.
nana-sat-karmadīni santi. atha sarveṣam uttamaṁ brahmopasanam asti. eteṣam
ekopasanena śreyo bhavati. kim anena. tatra śrī-kṛṣṇa- carana-parayana vadanti:
svarga-bhogino deva yad eva. tat śruyatam. te sarve naśvaraḥ. kiṁ teṣam
upasanena.
yatha:

atha - then; iti - thus; akarṇya - hearing; kecid - some; vadanti - may say; aho - Oh;
evaṁ - in this way; nana - various; devataḥ - demigods; santi - there are; nana -
various; tīrthani - pilgrimage places; santi - there are; nana - various; sat-karma-
adīni - kinds of religious activity; santi - there are; atha - then; sarveṣam - of all;
uttamam - the best; brahma - of Lord Brahmā; upasanam - the worship; asti - is;

eteśam - of them; eka - one; upasanena - by worship; śreyah - best; bhavati - is; kim anena - what is the need?; tatra - in this matter; śrī- kṛṣṇa - of Śrī Kṛṣṇa; carana - to the lotus feet; parayanaḥ - those who are devoted; vadanti - say; svarga - in the heavenly planets; bhoginaḥ - enjoying; devaḥ - the devigods; yat - because; eva - certainly; tat - that; śrūyatam - may be heard; te - they; sarve - all; naśvaraḥ - are subject to death; kim - what is the use?; teṣam - of them; upasanena - of the worship; yatha - just as.

When some people hear these words they may say: "There are many demigods. There are many different pilgrimage places. There are many different kinds of religious activity. Of all kinds of worship the worship of the demigod Brahmā is the best. How is it that you glorify the service of Śrī Kṛṣṇa's lotus feet?"

They who are devoted to Śrī Kṛṣṇa's lotus feet may reply: "The Vedic literatures explain that the demigods who enjoy various kinds of sense-gratification in the upper planetary systems are not immortal. They are all subject to death. For this reason how can anyone derive lasting benefit from worshiping them?" This is discussed in Śrīmad-Bhāgavatam (11.10.26) in the following words:

Text 2

tavat sa modate svarge
yavat punyam samapyate
kṣīna-punyaḥ pataty arvag
anicchan kala-calitaḥ

tavat - that long; saḥ - he; modate - enjoys life; svarge - in the heavenly planets; yavat - until; punyam - his pious results; samapyate - are used up; kṣīna - exhausted; punyaḥ - his piety; patati - he falls; arvak - down from heaven; anicchan - not desiring to fall; kala - by time; calitaḥ - pushed down.

"Until his pious results are used up, the performer of sacrifice enjoys life in the heavenly planets. When the pious results are exhausted, however, he falls down from the pleasure gardens of heaven, being moved against his desire by the force of eternal time."***

Text 3

tatha śrī-śrī-gītayam śrī-bhagavan uvaca

traī-vidya māṁ soma-paḥ puta-papa
yajñair iṣṭva svargatim prarthayante
te punyam asadya surendra-lokam
aśnanti divyan divi deva-bhogan

tatha - in the same way; śrī-śrī-gītayam - in the Bhagavad-gīta; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; traī-vidyaḥ - the knowers of the three Vedas; māṁ - unto Me; soma-paḥ - drinkers of soma juice; puta - purified; papaḥ -

sins; yajñaiḥ - with sacrifices; iṣṭva - after worshiping; svargatim - passage to heaven; prarthayante - pray; te - they; punyam - virtue; asadya - enjoying; surendra - of Indra; lokam - world; āśnanti - enjoy; divyan - celestial; divi - in heaven; deva-bhogan - pleasures of the gods.

This is also explained in the Bhagavad-gītā (9.20-21), where the Supreme Personality of Godhead said:

"Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. They take birth on the planet of Indra, where they enjoy godly delights.*

Text 4

te taṁ bhuktva svarga-lokaṁ viśalam
kṣīṇe punye martya-lokaṁ viśanti
evam trayī-dharmam anuprapanna
gatagataṁ kama-kama labhante

te - they; taṁ - that; bhuktva - enjoying; svargalokam - heaven; viśalam - vast; kṣīṇe - being exhausted; punye - merits; martya-lokam - mortal earth; viśanti - fall down; evam - thus; trayī - three Vedas; dharmam - doctrines; anuprapannaḥ - following; gata-agataṁ - death and birth; kama-kamaḥ - desiring sense enjoyments; labhante - attain.

"When they have thus enjoyed heavenly sense pleasure, they return to this mortal planet again. Thus, through the Vedic principles, they achieve only flickering happiness."*

Text 5

ato deva-sevanena kim. tatha brahmadānam apy evam. kim anyeṣam. yatha śrī-bhagavan uvaca

lokanam loka-palanam
mad bhayam kalpa-jīvinam
brahmano 'pi bhayam matto
dvi-parardha-parayusaḥ

ataḥ - then; deva - of the demigods; sevanena - of the service; kim - what is the use?; tatha - in the same way; brahma- adānam - of Brahma and the other demigods; api - also; evam - in this way; kim - what is the use?; anyeṣam - of others; yatha - just as; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; lokanam - in all the planetary systems; loka - palanam - and for all the planetary leaders, such as the demigods; mat - of Me; bhayam - there is fear; kalpajīvinam - for those who live for a kalpa, or a day Brahma; brahmanaḥ - fo Lord Brahma; api - even; bhayam - there is fear; mattaḥ - from Me; dve-parardha -

two parardhas, totalling 311,040,000,000,000 years; para - supreme; ayuṣaḥ - whose duration of life.

What is the use of worshipping Brahmā and the other demigods? This rhetorical question is posed in the following statement of Śrīmad-Bhāgavatam (11.10.30), where the Supreme Personality of Godhead says:

"Ordinary people, the planetary leaders that live for a kalpa, and even Lord Brahmā, who lives for two parārdhas, fear Me."

Text 6

evam nana-tīrthani. śrī-śuka uvaca

vidya-tapaḥ-prana-nirodha-matrī-
tīrthabhiṣeka-vrata-dana-japyaiḥ
natyanta-śuddhim labhate 'ntaratma
yatha hṛdi-sthe bhagavaty anante

evam - in the same way; nana - various; tīrthani - pilgrimage places; yatha - just as; śrī-śukaḥ - Śrīla Śukadeva Gosvāmī; uvaca - said; vidya - by knowledge; tapaḥ - austerity; prana-nirodha - drilling the respiration; maitrī - being friendly to everyone; tīrtha - in holy places; abhiṣika - bathing; vrata - observing vows; dana - giving charity; japyaiḥ - and chanting mantras; na - not; atyanta - great; śuddhim - purity; labhate - attains; antaḥ - within; atma - a person; yatha - as; hṛdi - in the heart; sthe - situated; bhagavati - when the Supreme Personality of Godhead; anante - unlimited.

What is the use of going on pilgrimage? Śrīla Śukadeva Gosvāmī says (Śrīmad-Bhāgavatam 12.3.48):

By acquiring transcendental knowledge, performing austerities, controlling the breath, becoming friendly to all, bathing in holy places, observing vows, giving charity, and chanting mantras, one does not become as purified as when the unlimited Supreme Personality of Godhead stays in his heart."

Text 7

tatha bṛhan-naradīye

kiṁ devaiḥ kim u va śastraiḥ
kiṁ va tīrthabhiṣecanaiḥ
kṛṣṇa-bhakti-vihīnanam
kiṁ tapobhiḥ kim adhvaraiḥ

tatha - in the same way; bṛhat-naradīye - in the Bṛhan- naradīya Purana; kim -

what is the use?; devaiḥ - of worshipping the demigods; kim - what is the use?; u - indeed; va - or; śāstraiḥ - of studying the Vedic literatures; kim - what is the use?; va - or; tīrtha - in holy places; abhiśecanaiḥ - of bathing; kṛṣṇa - to Śrī Kṛṣṇa; bhakti - devotional service; vihinānam - of those without; kim - what is the use?; tapobhiḥ - of austerities; kim - what is the use?; adhvaraiḥ - of Vedic sacrifices.

This is also described in the following statement of Bṛhan- nārādiya Purāna (28.116):

"What is the use of worshipping the demigods? What is the use of studying scriptures? What is the use of bathing in holy places? What is the use of austerities? What is the use of sacrifices? What is the use for those who have no devotion for Kṛṣṇa?"

Text 8

atha nana-dharma-katha yatha

dharmāḥ satya-dayopeto
vidya va tapasanvita
mad-bhaktyapetam atmanam
na samyak prapunati hi

atha - now; nana - various; dharma - of religious activities; katha - the explanation; yatha - just as; dharmāḥ - religious principles; satya - with truthfulness; daya - and mercy; upetaḥ - endowed; vidya - knowledge; va - or; tapasa - with austerity; anvita - endowed; mat-bhaktya - devotional service to Me; apetam - bereft of; atmanam - consciousness; na - not; samyak - completely; prapunati - purifies; hi - certainly.

The Lord describes religious rituals in these words (Śrīmad-Bhāgavatam 11.14.22):

"Religious activities performed with honesty and kindness, or transcendental knowledge coupled with austerity, do not completely purify a heart that has no devotion to Me."

Text 9

tatha śrīmat-uddhava uvaca

dana-vrata-tapo-homa-
japa-svadhyaya-samyamaiḥ
śreyobhir vividhaiś canyaiḥ
kṛṣṇe bhaktir hi sadhyate

tatha - in that way; śrīmat-uddhavaḥ - Śrīman Uddhava; uvaca - said; dana - charity; vrata - vows; tapaḥ - austerities; homa - sacrifices; japa - chanting mantras; svadhyaya - study; samyamaiḥ - controlling the senses; śreyobhiḥ - good; vividhaiḥ

- various; ca - also; anyaiḥ - by others; kṛṣṇe - for Lord Kṛṣṇa; bhaktiḥ - devotion; hi - certainly; sadhyate – is perfected.

This is also confirmed by the following verse of Śrīmad- Bhāgavatam (10.47.24), where Śrīmān Uddhava says:

"Kṛṣṇa is the goal of all kinds of pious activities and ritualistic performances, such as giving in charity, rigidly following the austerity of vows, undergoing severe penances and igniting the fire of sacrifice. He is the purpose behind the chanting of different mantras, the reading of the Vedas, controlling the senses and concentration the mind in meditation. These are some of the many different processes for self- realization and attainment of perfection of life. But actually they are only meant for realizing Kṛṣṇa and dovetailing oneself in the transcendental loving service of the Supreme Personality of Godhead."*

Text 10

tatha

dharmāḥ svanuṣṭhitaḥ puṁsaṁ
viṣvaksena-kathasu yaḥ
notpadayed yadi ratim
śrama eva hi kevalam

tatha - in the same way; dharmāḥ - occupation; svanuṣṭhitaḥ - executed in terms of one's own position; puṁsaṁ - of humankind; viṣvaksena - the Personality of Godhead

(plenary portion); kathasu - in the message of; yaḥ - what is; na - not; utpadayet - does produce; yadi - if; ratim - attraction; śramaḥ - useless labor; eva - only; hi - certainly; kevalam - entirely.

Śrīmad-Bhāgavatam again confirms this in the following words (1.2.8):

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead."*

Text 11 (a)

ata eva śrī-kṛṣṇa-carana-sevanam vina na kim api. yatha brahmadayaḥ sarve
naśvaraḥ. naśvaropasanena naśvaro bhavatīti tad-uddeśena tapasyaya va kim.
svayam naśvara ye te kim śāsvatatvam dasyanti. nana-dharma- karmana va kim.
karma-bandhaya kalpate yatha mucukunda- stutiḥ

ataḥ eva - therefore; śrī-kṛṣṇa - of Śrī Kṛṣṇa; carana - of the lotus feet; sevnam - the devotional service; vina - without; na - not; kim api - anything; yatha - just as; brahma-adayaḥ - Brahma and the other demigods; sarve - all; naśvaraḥ - are subject to death; naśvara - of those subject to death; upasanena - by the worship; naśvaraḥ

- subject to death; bhavati - one becomes; iti - thus; tat - of this; uddeśena - by the indication; tapasyaya - of austerity; va - or; kim - what is the benefit?; svayam - themselves; naśvaraḥ - subject to death; ye - those who are; te - they; kim - how; śāśvatatvam - immortality; dśyanti - will give; nana - various; dharma - pious activities; karmana - and fruitive works; va - or; kim - what is the benefit?; karma - of fruitive work; bandhaya - for the bondage; kalpate - qualify; yatha - just as; mucukunda - of Maharaja Mucukunda; stutiḥ - the prayer.

One cannot obtain anything actually good or auspicious without service the lotus feet of Śri Kṛṣṇa. Brahmā and the demigods are all subject to death, and by worshiping them one will remain subject to death. Themselves being mortal, how can they grant immortality to their worshipers? In the same way, simply by performing austerities, religious rituals, and pious works, one remains in the clutches of the laws of karma, without any hope of liberation. This is confirmed by Mahārāja Mucukunda who offers the following prayer to Lord Kṛṣṇa (Śrimad-Bhāgavatam 10.51.55):

Text 11 (b)

na kamaye 'nyam tava pada-sevanad
akiñcana-prarthyatamad varam vibho
aradhya kas tvam hy apavargadam hare
vṛñita aryo varam atma-bandhanam

na - not; kamaye - I desire; anyam - other; tava - Your; pada - of the lotus feet; sevanat - than the devotional service; akiñcana - of one without any possessions; prarthyatamat - from the request; varam - benediction; vibho - O all-powerful Lord; aradhya - having worshipped; kaḥ - who?; tvam - YOU; hi - certainly; apavarga - liberation; dam - granting; hare - O Lord Hari; vṛñite - would choose; ayaḥ - a spiritually advanced person; caram - a benediction; atma - for his own; bandhanam - bondage.

"My dear Lord, I therefore pray that I may simply be engaged in rendering transcendental loving service unto Your lotus feet, which is the ambition of the pure devotees who are freed from all kinds of material contamination. You are the Supreme Personality of Godhead, and You can offer me anything I want, including liberation. But who is such a foolish person that after pleasing You he would ask from You something which might be the cause of entanglement in this material world?"*

Text 11 (c)

tathaiva brahmopasanena kim. brahmapi śunyam.
śunyopasanena śunyatvam prapnoti. yatha śruti
yadrśi bhavana yasya siddhir bhavati tadrśi iti

śunyopasanena kim. nityakṣara-parananada-sukha-svarupa-
śrī-kṛṣṇacandra-caranaravinda-premamṛta-madhu-panena
vañcitaḥ syat.

tatha - in the same way; eva - certainly; brahma - of Brahma;
upasanena - of the worship; kim - what is the benefit?; brahma -
Brahma; api - also; śunyam - the void; śunya - of the void;
upasanena - by the worship; śunyatvam - the state of being
merged in the void; prapnoti - one attains; yatha - just as;
śrutiḥ - the Śruti-śāstra; yadr̥śī - like which;
bhavana - meditation; yasya - of whom; siddhiḥ - perfection;
bhavati - is; tadr̥śī - like that; iti - thus; śunya - of the
void; upasanena - of the worship; kim - what is the benefit?;
nitya - eternal; akṣara - imperishable; para - transcendental;
ananda-sukha - of bliss; svarupa - the form; śrī-
kṛṣṇacandra - of Śrī Kṛṣṇacandra; carana - feet;
aravinda - of the lotus; preme - of pure love; amṛta - of the
nectar; madhu - of the honey; panena - by drinking; vañcitaḥ -
deprived; syat - is.

At this point someone may claim that worship of the impersonal
Brahman or the void is the most exalted form of worship. This
person may further claim that by worshiping the void one becomes
one with the void. That one may become one with the void in this
way he may claim is supported by the Śruti-śāstra, which
states: "The spiritual aspirant attains various types of
spiritual perfection according to the nature of his meditation."
To this person I reply: The eternal, imperishable,
transcendental and blissful nectar honey of pure love for Śrī
Kṛṣṇacandra's lotus feet completely robs the void of all its
attractiveness. Who could be attracted to the void, if the nectar
of Śrī Kṛṣṇa's lotus feet is available?

Second Part

Text 12 (a)

atha mumukṣunoktam: naitat tada kim. yadi dehader muktir
bhavati. tada kiṁ na bhutam. tat praty uttaram eva yatha: so
'ham iti jñāna-niścayena nirvana-muktir bhavati. tena kim.
muktiḥ kim iti yatha:

atha - now; mumukṣuna - by one desirous of liberation;
uktam - said; na - not; etat - this; tada - then; kim - what?; yadi -
if; dehaadeḥ - from the coverings of the material body, mind,
intelligence, and ego; muktiḥ - liberation; bhavati - is; tada -
then; kim-what?; na - not; bhutam - was; tat prati - to this;
uttaram - the answer; eva - certainly; yatha - just as; saḥ - He;

aham - I am; iti - thus; jñana-niścayena - by this conclusion;
nirvana-muktiḥ - the liberation known as nirvana; bhavati -
is; tena - of this; kim - what is the use?; muktiḥ - liberation;
kim - what?; iti - thus; yatha - just as.

The liberationist may say: "I do not agree. When one becomes
liberated he becomes free from encagement in the material body,
mind, intelligence, and ego. This condition is supremely
desirable."

To this fellow I reply: The liberation known as nirvāna-
mukti, where one thinks "so 'ham (I am the Supreme)"
is useless. The devotees never consider this false liberation at
all desirable. For example, verse 110 from Śrīla Rūpa
Gosvāmi's Padyāvalī explains:

Text 12 (b)

bhaktir bhagavataḥ seva
muktis tat-pada-laṅghanam
ko muḍho dasatam prapya
prabhavam padam icchati

bhaktiḥ - devotional service; bhagavataḥ - of the Supreme
Personality of Godhead; seva - the service; muktiḥ - liberation;
tat - of Him; pada - of the lotus feet; laṅghanam - jumping over;
kaḥ - what?; muḍhaḥ - fool; dasatam - service; prapya - having
attained; prabhavam padam - such liberation; icchati - desires.

"Bhakti is devoional service to the lotus feet of the Supreme
Personality of Godhead, and mukti is the impersonalists'
liberation, which neglects the Lord's lotus feet. Who would be so
foolish that, having attained the service of the Lord's lotus feet,
would give it up for the empty impersonal liberation?"

Text 13

tatha valmīkiye śrī-ramacandram prati hanumatoktam

bhava-bandha-cchide tasyai
spṛhayami na muktaye
bhavan prabhur aham dasa
iti yatra vilupyate

tatha - in the same way; valmīkiye - in Valmīki Muni's
Ramayana; śrī-ramacandram prati - to Śrī Ramacandra;
hanumata - by Hanuman; uktam - said; bhava - of material
existence; bandha - the bonds; chide - breaking; tasyai - forthat;
spṛhayami - I desire; na - not; muktaye - for liberation;

bhavan - You; prabhuḥ - are the master; aham - I; dasaḥ - am the servant; iti - thus; yatra - where; vilupyate - is broken.

This is also described in Vālmiki Muni's Rāmāyana, where Hanumān says to Lord Rāmacandra:

"I do not desire liberation from the bonds of material existence if that liberation means our relationship, where You are the master and I the servant, will be broken."

Text 14

tatha bhavartha-dīpikayam

tvat-kathamṛta-pathodhau
viharanto maha-mudaḥ
kurvanti kṛtinaḥ kecic
catur-vargaṁ tṛnopamam

tatha - in the same way; bhava-artha-dīpikayam - in Śrīdhara Svāmī's Bhavartha-dīpika; tvat - of You; katha - of the topics; amṛta - of nectar; pathodhau - in the ocean; viharantaḥ - sporting; maha - with great; mudaḥ - delight; kurvanti - consider; kṛtinaḥ - the devotees; kecit - some; catuḥ-vargam - the four goals; of religion, economic development, sense-gratification, and liberation; tṛna - to a blade of grass; upamam - equal.

This is also confirmed by the following statement of Śrīla Śrīdhara Svāmī's Bhāvārtha-dīpikā (10.87.21):

"O my Lord, because the devotees enjoy pastimes with great delight in the nectar ocean of the description of You, they consider impersonal liberation to be no more valuable than a blade of grass."

Text 15

ata eva śrī-kṛṣṇe bhaktiḥ sadhya. yatha

caturṣu puruṣartheṣu
guḍho 'yaṁ bhakt-samjñakaḥ
dvija eva hi jananti
munayo naradadayah

ataḥ eva - therefore; śrī-kṛṣṇe - for Śrī Kṛṣṇa; bhaktiḥ - devotional service; sadhya - should be attained; yatha - just as; caturṣu - among the four; puruṣa-artheṣu -

goals of human endeavor; guḍhaḥ - confidential; ayam - this; bhakti - devotional service; samjñakaḥ - named; dvijaḥ - the brahmanas; eva - certainly; hi - indeed; jananti - understand; munayaḥ - the sages; narada-adayaḥ - headed by Narada.

That everyone should endeavor to attain Lord Kṛṣṇa's devotional service is explained in the following statement of Vedic literature:

"Lord Kṛṣṇa's devotional service is supremely valuable and confidential. Although it may be relatively easy to attain the four human goals of piety, economic development, sense-gratification, and liberation, it is comparatively very difficult to attain Lord Kṛṣṇa's devotional service. Nārada, and the great brāhmaṇa sages know this."

Text 16

tatha mukter bhaktir garīyasī. yatha

jarayaty aśu ya kośam
nigīrnam analo yatha

tatha - in that way; mukteḥ - than liberation; bhaktiḥ - devotional service; garīyasī - is more important; yatha - just as; jarayati - dissolves; aśu - quickly; ya - which; kośam - the subtle body; nigīrnam - things eaten; analaḥ - fire; yatha - as.

Devotional service is more valuable than liberation. This is confirmed by the following statement of Śrīmad-Bhāgavatam (3.25.33):

"Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat."*

Text 17

tatra mukter bhaktiḥ sudurlabha. yatha

rajan patir gurur alam bhavataṁ yadunaṁ
daivaṁ priyaḥ kula-patiḥ kva ca kinkaro vaḥ
astv evam aṅga bhagavan bhajataṁ mukundo
muktiṁ dadati karhicit sma na bhakti-yogam

tatra - in this connection; mukteḥ - than liberation; bhaktiḥ - devotional service; sudurlabha - is more difficult to attain; yatha - just as; rajan - O my dear King; patiḥ -

maintainer; guruḥ - spiritual master; alam - certainly;
bhavatam - of you; yadunam - the Yadu dynasty; daivam - the
worshipable Deity; priyaḥ - very dear friend; kula-patiḥ - the
master of the dynasty; kva ca - sometimes even; kiṅkaraḥ -
servant; vaḥ - of you (the Paṇḍavas); astu - to be sure; evam -
aṅga - O King; bhagavan - the Supreme Personality of Godhead;
bhajatam - of those devotees engaged in service; mukundaḥ - the
Lord, the Supreme Personality of Godhead; muktim - liberation;
dadati - delivers; karhicit - at any time; sma - indeed; na - not;
bhakti-yogam - loving devotional service.

Devotional service is more difficult to attain than
liberation. This is confirmed by the following statement 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. To say nothing of
this, He sometimes serves your family as a messenger or servant.
This means He worked just as ordinary servants do. 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."*

Text 18

kintu sadhavo 'pi muktim na vañchanti. yatha

na kiñcit sadhavo dhīra
bhakta hy ekantino mama
vañchanty api maya dattam
kaivalyam apunar-bhavam

kintu - however; sadhavaḥ - the devotees; api - also; muktim -
liberation; na - do not; vañchanti - desire; yatha - justas;
na - never; kiñcit - anything; sadhavaḥ - saintly persons;
dhīraḥ - with deep intelligence; bhaktaḥ - devotees; hi -
certainly; ekantinaḥ - completely dedicated; mama - unto Me;
vañchanti - dsire; api - indeed; maya - by Me; dattam - given;
kaivalyam - liberation; apunaḥ-bhavam - freedom from birth and
death.

The devotees fo not desire to attain impersonal liberation. This is
confirmed by the following statement of Śrīmad-Bhāgavatam
(11.20.34):

"Because My devotees possess saintly behavior and deep

intelligence they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it."*

Third Part

Text 19 (a)

athatra kecid adhyatmika vadanti: aho kṛṣṇam yad
vadasi sa eva śarīrī rupavan paricchinnavayaś
cakṣuṣyaḥ ataḥ sa eva bhautikaḥ. bhautikatvat sthulaḥ
sthulatvan naśvaraḥ. naśvaropasanena kim iti. ekaḥ
kṛṣṇaḥ eva upasaniyaḥ iti yad uktam tad
atyantasambhavanīyopadeśaḥ. eṣa vedanta-śastrair
anabhidheyaḥ. yatha vasiṣṭha-ramayane śrī-ramacandram
prati vasiṣṭhenoktam;

atha - now; atra - in this connection; kecid - some;
adhyatmikaḥ - the adhyatmika philosophers; vadanti - say;
aho - Oh; kṛṣṇam - Kṛṣṇa; yat - which; vadasi - you describe;
saḥ - He; eva - certainly; śarīrī - possessing a body;
rupavan - possessing a body; parichinna - limited in terms of
space; avayavaḥ - with limbs; cakṣuṣyaḥ - visible to the eyes;
ataḥ - therefore; saḥ - He; eva - certainly; bhautikaḥ - made of
material elements; bhautikatvat - because of being made of
material elements; sthulaḥ - gross matter; sthulatvat - because
of being made of gross matter; naśvaraḥ - subject to death;
naśvara - of one subject to death; upasanena - of the worship;
kim - what is the benefit?; iti - thus; ekaḥ - only; kṛṣṇaḥ -
Kṛṣṇa; eva - certainly; upasaniyaḥ - is worshippable; iti -
thus; yat - which; uktam - said; tat - that; atyanta - very much;
asambhavanīya - impossible; upadeśaḥ - instruction; eṣaḥ - He;
vedanta - śastrair - by the Vedānta-sūtra; anabhidheyaḥ -
unnamed; yatha - just as; vasiṣṭha-ramayane - in the
Vasiṣṭha Ramayana; śrī-ramacandram prati - to Lord
Ramacandra; vasiṣṭhena - by Vasiṣṭha Muni; uktam - said.

At this point the ādhyātṃmika philosophers may protest: This Kṛṣṇa whom you describe possess a form limited in size, and visible to the material eyes. Such a limited, visible form must needs be composed of gross matter, and is therefore subject to decay and death. What is the use of worshiping someone who is subject to death? Your statement, therefore, that Śrī Kṛṣṇa is the sole object of worship, is clearly untenable. Furthermore, Śrī Kṛṣṇa is not even mentioned by name in the codes of the Vedānta-sūtra. That all forms within this material world (including that of your Kṛṣṇa) are subject to annihilation is confirmed in the Vasiṣṭha Ramayana in the following words

spoken by Vasiṣṭha Muni to Śri Rāmacandra:

Text 19 (b)

yad idam dṛśyate sarvaṁ
jagat sthavara-jaṅgamam
tat suṣuptav iva svapnaḥ
kalpante pravinaśyati

yat - what; idam - this; dṛśyate - is seen; sarvaṁ - the entire;
jagat - universe; sthavara-jaṅgamam - full of moving and non-
moving creatures; tat - that; suṣuptau - in deep sleep; iva - like;
svapnaḥ - a dream; kalpa - of the kalpa; ante - at the end;
pravinaśyati - becomes destroyed.

"Whatever You see in this material world, which is filled with moving and non-moving living entities, is like the dream of a person fast asleep. At the end of the kalpa whatever is in this universe will be destroyed."

Text 20

tathoddhavaṁ prati śrī-bhagvan vasudeva uvaca

yad idam manasa vaca
cakṣurbhyaṁ śravanadibhiḥ
naśvaraṁ grhyamaṇaṁ ca
viddhi maya-mano-mayam

tatha - in the same way; uddhavam prati - to Uddhava; śrī-
bhagavan - the Supreme Lord; vasudevah - Vasudeva; uvaca - said;
yat - that which; idam - this world; manasa - by the mind; vaca -
by speech; cakṣurbhyaṁ - by the eyes; śravana-adibhiḥ - by
the ears and other senses; naśvaram - temporary; grhyamaṇam -
that which is being accepted or perceived; ca - and; viddhi - you
should know; maya - maṇaḥ-mayam - it is only imagined to be real
by the influence of maya.

This is also confirmed by the Supreme Lord Vāsudeva, who said to Uddhava (Śrimad-Bhāgavatam 11.7.7):

"My dear Uddhava, the material universe that you perceive through your mind, speech, eyes, ears and other senses is an illusory creation that one imagines to be real due to the influence of māyā. In fact, you should know that all of the objects of the material senses are temporary."*

Text 21 (a)

ata eva sarvaṁ maya-mayam iti matva nityaṁ nirakaraṁ
nirañjanaṁ nirlepam ca brahmopasyam iti tathaivoktaṁ
vasiṣṭhe vasiṣṭhena

aste 'nastam iti bhasvan
yo devo hi niramayaḥ
sarvada sarva-kṛt sarvaḥ
paramatma maheśvaraḥ

ataḥ eva - therefore; sarvam - everything; ma/ya - of the
illusory potency; mayam - consisting; iti - thus; matva -
considering; nityam - eternal; nirakaram - formless;
nirañjanam - passionless; nirlepam - untouched by matter; ca -
also; brahma - impersonal Brahman; upasyam - worshipping; iti -
thus; tatha - in that way; eva - certainly; uktam - said;
vasiṣṭhe - in the Vasiṣṭha Ramayana; vasiṣṭhena - by
Vasiṣṭha Muni; aste - rests; anastam - not in His own abode;
itaḥ - thus; bhasvan - effulgent; yaḥ - who; devaḥ - deity; hi -
certainly; niramayaḥ - free from disease and all material
defects; sarvada - always; sarva - of everything; kṛt - the
creator; sarvaḥ - everything; parama-atma - the Supersoul;
maha-īśvaraḥ - the Supreme Controller.

Everything in this material world is composed of the
illusory potency (māyā). By the process of meditation one should
worship the eternal, formless, emotionless, and non-material
Supreme. This is confirmed in the Vasiṣṭha Rāmāyana by the
following words of Vasiṣṭha Muni to Śrī Rāmacandra:

"The Supreme Godhead is the all-pervading effulgent soul
that is at once everything that exists, the creator of
everything, the controller of everything, and never touched by
the material world, which is its creation."

Text 22

tatha śruter vakya-vṛttau

antaḥkarana-tad-vṛtti-
sakṣī caitanya-vigrahaḥ
ananda-rupaḥ satyaḥ san
kiṁ svatmanaṁ prapadyase

tatha - in the same way; śruteḥ vakya-vṛttau - in the
Śruti-vakya-vṛtti; antaḥkarana - of the mind; tat-vṛtti - the
actions; sakṣī - the witness; caitanya - of consciousness;
vigrahaḥ - the form; ananda - of bliss; rupaḥ - the form;

satyaḥ - transcendental truth; san - being so; kim - is it so?;
sva-atmanam - your own self; prapadyase - you will surrender.

The impersonal Godhead is again described in the following
statement of the Śruti-vākya-vṛtti:

"The supreme, eternal, blissful transcendental consciousness
is the witness of everyone's thoughts. Will you surrender
yourself to that eternal consciousness?"

Text 23

athaṣṭavakra-saṁhitayam

aho nirañjanaḥ śanto
bodho 'yaṁ prakṛteḥ paraḥ
etavantam ahaṁ kalam
ha mohena viḍambitaḥ

atha - now; aṣṭavakra-saṁhitayam - in the Aṣṭavakra-
saṁhita; aho - Oh; nirañjanaḥ - untouched by matter;
śantaḥ - peaceful bodhaḥ - consciousness; ayam - this;
prakṛteḥ - matter; paraḥ - above; etavantam - like this; aham -
I; kalam - to time; ha - Oh; mohena - with illusion;
viḍambitaḥ - imitated.

The impersonal Godhead is again described in the following
statement of the Aṣṭāvakra-saṁhitā:

"I am the peaceful dispassionate consciousness that remains
beyond the jurisdiction of matter. Only for a certain period of
time do I remain under the influence of illusion and mistakenly
think that I am matter."

Text 24 (a)

tatra karṣṇa vadanti: ya eva guṇa-rupa-varjitaḥ
acalaḥ tv akarta kaya-mano-vakyair agrahyaḥ sa eva na
kiñcit tatra brahma-jñānī vadati: evaṁ neti. yatha
śrūtau:

tatra - in this connection; karṣṇaḥ - the devotees of Śrī
Kṛṣṇa; vadanti - say; yaḥ - who; eva - certainly; guṇa -
qualities; rupa - and form; varjitaḥ - without; acalaḥ -
unmoving; tu - also; akarta - the non-doer; kaya - by body;
manaḥ - mind; vakyaiḥ - and words; agrahyaḥ - unattainable;
saḥ - He; eva - certainly; na - not; kiñcit - something; tatra -
there; brahma-jñānī - the knower of Brahman; vadati - says;

evam - in this say; na - not; iti - thus; yatha - just as; śrutau - in the Śruti-śāstra.

To these arguments the devotees of Lord Kṛṣṇa reply: When the Vedic literatures say the Supreme has neither qualities nor form, is unchanging, the non-doer, untouchable by the body, unknowable by the mind, and indescribable by words, these statements are, of course, all true, but nevertheless, the impersonalists' interpretation of them to support the concept of a formless, impersonal Deity are not. The proper interpretation of these descriptions may be seen in the following explanation of Śvetāśvatara Upaniṣad (3.19):

Text 24 (b)

apani-pado javano grahīta
paśyaty acakṣuḥ sa śṛnoty akarnaḥ
sa veti vedyam na ca tasyasti vetta
tam ahur agryam puruṣam mahantam

apani - without hands; padaḥ - or feet; javanaḥ - the fastest; grahīta - accepting; paśyati - sees; acakṣuḥ - without eyes; saḥ - He; śṛnoti - hears; akarnaḥ - without ears; saḥ - He; veti - knows; vedyam - the object of knowledge; na - not; ca - and; tasya - of Him; asti - there is; vetta - the knower; tam - Him; ahuḥ - they describe; agryam - original; puruṣam - person; mahantam - great.

"Learned transcendentalists explain that God is the greatest, the original person. He has no material hands, but He can take anything. He has no material legs, but He can travel faster than anyone. He has no material eyes, but He sees everything. He has no material ears, but He hears everything. He knows everything, but not one knows Him."

Text 24 (c)

tatra bhagavata vadanti aho vaicitryam. so 'stīti
pandita vadanti. tasya vetta nastīty api vadanti ca. ata
eva asti nastīti sandehaḥ. yatra sandehas tasyanveṣanena
kim iti. tato brahma-vadī vadati aho asti nastīti sandeho
jñāna-rahitanam. astīti niḥsandehaḥ. tat śrūyatam
yatha śrutau:

tatra - in this connection; bhagavataḥ - the devotees;
vadanti - say; aho - Oh; vaicitryam - wonderful; saḥ - He; asti - is;
iti - thus; panditaḥ - scholars; vadanti - say; tasya - of Him;
vetta - the knower; na - not; asti - is; iti - thus; api - also;

vadanti - they say; ca - also; ataḥ eva - therefore; asti - is; na - not; asti - is; iti - thus; sandehaḥ - doubt; yatra - where; sandehaḥ - doubt; tasta - of him; anveśanena - of inquiry; kim - what is the benefit; iti - thus; tataḥ - therefore; brahma-vadī - the impersonalist; vadati - says; aho - Oh; ati - is; na - not; asti - is; sandehaḥ - doubt; jñāna - of knowledge; rahitanam - of those devoid; asti - is; iti - thus; niḥsandehaḥ - without; tat - that; śrūyatam - should be heard; yatha - just as; śrūtau - in the Śruti-śāstra.

The devotees of the Lord comment on this verse by saying: "This is certainly very wonderful." The learned scholars say: "This is certainly true. No one can understand the Supreme Lord. O this there is no doubt. What the use of trying to understand Him? The impersonalists say: "Only the ignorant think the Lord cannot be understood. Of this there is no doubt. This is confirmed by the following words of the Brahma-bindu Upaniṣad:

Text 25

ghṛtam iva pasyasi nigudham
bhṛte bhṛte vasati ca vijñanam
satatam manthaitavyam
manthana-bhute prakāśate atma

ghṛtam - butter; iva - like; pasyasi - in milk; gudham - concealed; bhṛte bhṛte - held; vasati - remains; ca - also; vijñanam - knowledge; satatam - continually; manthaitavyam - to be churned; manthana-bhute - when churned; prakāśate - is manifest; atma - the self.

"Just as butter remains hidden within milk, in the same way the transcendental self remains hidden from view. By repeatedly churning the milk of transcendental knowledge, the transcendental Self will become manifest."

Text 26

dṛśyaś ca

rahur adṛśyo 'pi yatha
śāśi-bimba-sthaḥ prakāśate jagati
tatha sarva-gato 'py atma
buddhi-stho dṛśyatam iti

dṛśyaḥ - visible; ca - also; rahuḥ - the Rahu planet; adṛśyaḥ - invisible; api - even; yatha - just as; śāśibimba - on the moon; staḥ - situated; prakāśate - becomes manifest;

jagati - in the world; tatha - in the same way; sarva-gataḥ - omniprescdnt; api - although; atma - the self; buddhi - in the intelligence; staḥ - situated; dr̥śyatam - may be seen; iti - thus.

The Supreme may be seen by us in the following way:

"Just as the Rahu planet, although generally invisible, can be seen within the moon, in the same way the all-pervading Self may be seen within the intelligence."

Text 27

karta ca

savitari udite yadvat
karoti karmani jīva-loko 'yam
na ca tani karoti ravir
na karayati va tadvad atma

karta - the doer; ca - also; savitari - when the sun; udite - has risen; yadvat - like that; karoti - perform; karmani - activities; jīva - lokaḥ - the living entities; ayam - they; na - not; ca - and; tani - these acivities; karoti - performs; raviḥ - the son; na - not; karayati - causes to do; va - or; tadvat - like that; atma - the self.

That the Supreme is the non-doer is described as follows:

"When the sun rises living entities perform various activities. The sun, however, is not the doer or the cause of any of these actions. In the same way the Self neither acts nor causes anyone else to act."

Text 28

tatha hastamalake

nimittam manaś-cakṣur-adi-pravṛtttau
nirastakhilopadhir akaśa-kalpaḥ
ravir loka-ceṣṭa-nimittam yatha saḥ
sa nityopalabdhi-svarupo 'ham atma

tatha - in that way; hastamalake - in the Hastamalaka-śastra; nimittam - the cause; manaḥ - mind; cakṣuḥ - eyes; adi - beginning with; pravṛtttau - in the manifestation; nirasta - rejeted; akhila - all; upalabdhiḥ - designations; akaśa-kalpaḥ - like the sky; raviḥ - the sun; loka - of the living

entities; ceṣṭa - the activities; nimittam - the cause; yatha - just as; saḥ - he; saḥ - he; nitya - eternally; upalabdhi-svarupaḥ - full of transcendental knowledge; aham - I am; atma - the self.

This is also confirmed by the following statement of the Hastāmalaka-śāstra:

"The transcendentalist should give up all identification with the material body, mind, and the eyes and other sense organs. He should be free from all designations, just as the featureless sky. In this condition the transcendentalist neither acts nor causes others to act, just as the sun does not cause the actions of the living entities. When the transcendentalist thus becomes full of transcendental knowledge, he then realizes 'I am the Self'."

Text 29

tat-praptav upayo yatha śrutau cit-prakaśe

agaman me mano 'nyatra
sampratam ca sthirī-kṛtam
evam yo veti dhī-vṛttam
so 'ham ity avadharayet

tat - of that condition; praptau - in the matter of attainment; upayaḥ - method; yatha - just as; śrutau - in the Śruti-śāstra; cit - of transcendental knowledge; prakāśe - in the manifestation; agamat - went; me - my; manaḥ - mind; anyatra - elsewhere; sampratam - at present; ca - and; sthirī-kṛtam - steadied; evam - in this way; yaḥ - one who; veti - understands; dhī - of the intelligence; vṛttam - the behavior; saḥ - he; aham - I am; iti - thus; avadharayet - one may understand.

The method of attaining this state of spiritual enlightenment is described in the following words of the Śruti-śāstra:

"One should think in the following way: My mind, which was formerly uncontrolled is now very carefully controlled. Now that I understand the actual nature of the intelligence I can see everything clearly, and I can understand the statement so 'ham (I am the Self)'".

Text 30

evam atma jñana-drṣṭya drṣyate prapyate ca
vasiṣṭhe

mṛgair yatha mṛganam ca
gajanam ca gajair yatha
pakṣinam pakṣibhir yadvat
jñeyam jñanena gr̥hyate iti.

evam - in this way; atma - the self; jñana - of knowledge; dṛṣṭya - by the sight; prapyate - is obtained; ca - also; vasiṣṭhe - in the Vasiṣṭha Ramayana; mṛgaiḥ - by deer; yatha - just as; mṛganam - of deer; ca - also; gajanam - of elephants; ca - also; gajaiḥ - by elephants; yatha - just as; pakṣinam - of birds; pakṣibhiḥ - by birds; yadvat - just as; jñeyam - may be understood; jñanena - by knowledge; gr̥hyate - is grasped; iti - thus.

The Supreme Self can be understood when one has the eyes of transcendental knowledge. This is described by the following statement of Vasiṣṭha Rāmāyana:

"Deer understand the inner workings of the deer community. Elephants understand what transpires among the elephants. The activities of the birds are easily understood by birds. In the same way the transcendent Self can be understood when one becomes like Him by the cultivation of transcendental knowledge."

Text 31 (a)

tad evam jñanena jñayate. ajñananam na kim api.
athaitat śrutva śrī-kṛṣṇacandrasya carana-parayana
vadanti: bhavata yad uktam tat kim. śrī-kṛṣṇacandrasya
carana-vaibhavam ye na jananti. ta eva evam vadanti. te 'ti-
kṣudraḥ. kṣudra-matayaḥ sukṣmam na paśyanti. tatra:

tat - therefore; evam - in this way; jñanena - by knowledge; jñayate - is understood; ajñananam - of those who are ignorant; na - not; kim api - anything; atha - therefore; etat - this; śrutva - having heard; śrī-kṛṣṇacandrasya - of Śrī Kṛṣṇacandra; carana - to the lotus feet; parayanaḥ - those who are devoted; vadanti - say; bhavata - by you; yat - what; uktam - has been said; tat - that; kim - what is it?; śrī-kṛṣṇacandrasya - of Śrī Kṛṣṇacandra; carana - of the lotus feet; vaibhavam - the opulence; ye - who; na - do not; jananti - understand; te - they; eva - certainly; evam - in this way; vadanti - say; te - they; ati-kṣudraḥ - very unimportant; kṣudra-matayaḥ - unintelligent; sukṣmam - the subtle truth; na - do not; paśyanti - see; tatra - in this connection; it is said.

The impersonalist will then conclude His explanation by saying: The Absolute, therefore, is understood only by cultivating transcendental knowledge, and they who are ordinary persons, and not great scriptural scholars, have no ability to understand the Absolute at all.

When they who are devoted to Śrī Kṛṣṇacandra's lotus feet hear these words, they reply: What are you saying? Only they who are ignorant of the transcendental opulences of Śrī Kṛṣṇacandra's lotus feet can speak in such a way. Such persons are neither important nor intelligent. They cannot see the subtle nature of the Supreme at all. In this connection it is said:

Text 31 (b)

ye kṛṣṇa-caranamhoja-
makaranda-madhuvrataḥ
na bhavanti param kṣubdhas
te nana-patha-gaminaḥ

ye - those who; kṛṣṇa - of Lord Kṛṣṇa; carana - at the feet; ambhoja - at the lotus; makaranda - of the honey; madhuvrataḥ - the bumble-bees; na - not; bhavanti - are; param - very much; kṣubdhaḥ - disturbed; te - they; nana - various; patha - paths; gaminaḥ - traversing.

"They who are like bumble-bees licking the honey of Lord Kṛṣṇa's lotus feet are not very disturbed by the followers of the many so-called spiritual paths."

Text 32

yatha brahmadi-stutiḥ

tvam eka evasya sataḥ prasutis
tvam sannidhanam tvam anugrahaś ca
tvam-mayaya samvṛta-cetasas tvam
paśyanti nana na vipāścito ye

yatha - just as; brahma-adi-stutiḥ - the prayer of Brahma; tvam - You (O Lord); ekaḥ - being one without a second, You are everything; eva - indeed; asya sataḥ - of this cosmic manifestation now visible; prasutiḥ - the original source; tvam - Your Lordship; sannidhanam - the conservation of all such energy when everything is annihilated; tvam - Your Lordship; anugrahaḥ va - and the maintainer; tvat-mayaya - by Your illusory, external energy; samvṛta-cetasas - those whose

intelligence is covered by such illusory energy; tvam - unto You; paśyanti - observe; nana - many varieties; na - not; vipaścitaḥ - learned scholars or devotees; ye - who are.

In this connection also Brahmā prays to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.2.28):

"The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation you are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees."*

Text 33 (a)

ataḥ sarvopari śrī-kṛṣṇacandra eka eva jñānibhir
jñāyate. yatha

kṛṣṇasyopari kaścīd va
tulyo bhinnō 'sti yo vadet
sa tasya mayayacchanno
nalapet tam kadacana

ataḥ - therefore; sarva - everything; upari - above; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; ekaḥ - alone; eva - certainly; jñānibhiḥ - by those who know the truth; jñāyate - is understood; yatha - just as; kṛṣṇasya - Kṛṣṇa; upari - above; kaścīd - someone; va - or; tulyaḥ - equal; bhinnāḥ - separate; asti - there is; yaḥ - who; vadet - may say; saḥ - he; tasya - of Lord Kṛṣṇa; mayaya - by the illusory potency maya; acchannaḥ - is covered; na - not; alapet - may speak; tam - about Him; kadacana - at any time.

Those who understand the actual truth know that Śrī Kṛṣṇacandra is the Supreme. He is above everyone and everything. This is described in the following statement of the devotees:

"One who thinks that there is someone somewhere who is superior to, equal to, or independent of Lord Kṛṣṇa, is certainly covered by the illusory potency, māyā. Such a bewildered person cannot properly describe Lord Kṛṣṇa at any time."

Text 33 (b)

ity evaṁ yat kiñcit sarvaṁ śrī-kṛṣṇa-vaibhavam iti

mantavyam.

iti - thus; evam - in this way; yat - what; kiñcit - whatever;
sarvam - everything; śrī-kṛṣṇa - of Śrī Kṛṣṇa;
vaibhavam - the potency; iti - thus; mantavyam - should be
considered.

From all this the conclusion should be that everything that
exists is the potency of Śrī Kṛṣṇa, the transcendent
Supreme Personality of Godhead.

Fourth Part

Text 34 (a)

atha bhagavataḥ śrī-kṛṣṇasya bhautikam prakṛtam sa-
gunam sthulam deham iti yad ajñānad uktam tad iti
śrūyatam. yatha sammohana-tantre prathama-pāṭale naradam
prati sanaka uvaca

atha - now; bhagavataḥ - of the Supreme Personality of Godhead;
śrī-kṛṣṇasya - Śrī Kṛṣṇa; bhautikam - made of material
elements; prakṛtam - material; sa - gunam - with the modes of
material nature; sthulam - gross matter; deham - body; iti - thus;
yat - which; ajñānat - out of ignorance; uktam - said; tat - that;
iti - thus; śrūyatam - may be heard in the Vedic literatures;
yatha - just as; sammohana - tantre - in the Sammohana-tantra;
prathama-pāṭale - in the First Pāṭala; naradam prati - to
Narada; sanakaḥ - Sanaka-kumara; uvaca - said.

Out of ignorance some may say that the form of Śrī Kṛṣṇa,
the Supreme Personality of Godhead, is made of gross matter and
consists of the three modes of material nature and the material
elements earth, water, fire, air, and ether. The Lord's
body is not at all material, but is completely spiritual. This
fact is described throughout the various Vedic literatures. For
example, in the Sammohana-tantra Sanaka-kumāra says to Nārada
Muni:

Text 34 (b)

tad-anandamayī radha
tad-anandamayo hariḥ
na bhautiko deha-baddhas
tayor ananda-rupayoḥ

tad-ananda-mayī - composed of transcendental bliss; radha -
Śrīmatī Rādhārāṇī; tad-ananda-mayaḥ - composed of

transcendental bliss; hariḥ - Lord Hari; na - not; bhautikaḥ - made of material elements; deha-baddhaḥ - with bodies; tayoh - of Them; ananda - of bliss; rupayoh - whose forms.

"Śri Rādhā's form is made of transcendental bliss. Lord Hari's form is made of transcendental bliss. They have forms of bliss. Their forms are not creations of the material elements."

Text 35

yatha vatsa-harane brahma-stutiḥ

asyapi deva vapuṣo mad-anugrahasya
svecchamayasya na tu bhutamayasya ko 'pi
neśe mahi tv avasitum manasantarena
sakṣat tavaiva kim utatma-sukhanubhuteḥ

yatha - just as; vatsa - of the calves; harane - in the theft; brahma - of Lord Brahma; stutiḥ - the prayer; asy - of this; api - indeed; deva - O my Lord; vapuṣaḥ - this form which appears just like a little child; mat-anugrahasya - merciful to me; sva-icchamayasya - which appears to fulfill the desires of the devotees; na - not; tu - but; bhutamayasya - 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; manasa - by my mind; antarena - within; sakṣat - directly; tava - Your; eva - certainly; kim uta - and what to speak of; atma-sukha-anubhuteḥ - the happiness You experience in Your transcendental pastimes.

This is also described by Lord Brahmā, who, after stealing the Lord's calves, spoke the following prayer (Śrimad-Bhāgavatam 10.14.2):

"My dear Lord, Your form is transcendental to all material elements. I can understand that You have mercy upon me because you are revealing that form, standing before me like a small child. But although I am Lord Brahmā, the so-called creator of this universe, I am unable to ascertain the transcendental potencies of Your body. And if I am unable to understand the spiritual potency of Your child-like body, then what can I understand about Your transcendental pastimes?"*

Text 36

kintu śrī-kṛṣṇasya vigrahaṁ bhautikaṁ yo vadati.
tatraha brhad-vaiṣṇave

yo vetti bhautikam deham
kṛṣṇasya paramatmanah
sa sarvasmad bahiṣkaryah
śrauta-smarta-vidhanataḥ

kintu - however; śrī-kṛṣṇasya - of Śrī Kṛṣṇa;
vigraham - the form; bhautikam - made of the five material
elements; yah - one who; vadati - says; tatra - in this connection;
aha - says; bṛhat-vaiṣṇave - the Bṛhad-Viṣṇu Purana;
yah - one who; vetti - knows; bhautikam - made of material
elements; deham - the body; kṛṣṇasya - of Śrī Kṛṣṇa;
parama - atmanah - the Supreme Personality of Godhead; saḥ - he;
sarvasmat - all; bahiṣkaryah - contradicting; śrauta - of the
Śruti-śāstra; smarta - and the smṛti-śāstra; vidhanataḥ -
the injunctions.

Some people may still say that Śrī Kṛṣṇa's form is
material. The Bṛhad-Viṣṇu Purāna addresses them in the
following words:

"One who thinks that the form of Śrī Kṛṣṇa, the Supreme
Personality of Godhead, is made of material elements, directly
contradicts the clear descriptions of the Śruti- and Smṛti-
śāstra.

Text 37

mukham tasyavalokyatha
sa-celo jalam aviṣet
paśyet suryam sprśed vari
ghṛtam praśya viśudhyati

mukham - the face; tasya - of him; avalokya - having seen; atha -
then; sa - with; celah - garments; jalam - the water; aviṣet - one
should enter; paśyet - one should see; suryam - the sun;
sprśet - one should touch; vari - water; ghṛtam - ghee;
praśya - one should drink; viśudhyati - one becomes purified.

"If one should happen to see the face of such an offender, he
should jump with his clothing in a body of water, look at the
sun, touch water, or drink ghee in order to purify himself from
contamination."

Text 38

sthulatvaṁ yad uktam tad iti yatha maha-kaurme

asthulaś cananuś caiva

sthulo 'nuś caiva sarvataḥ
avarnaḥ sarvataḥ proktaḥ
sa-varnaś ca prakīrtitaḥ

sthulatvam - being made of gross material elements; yat - which; uktam - said; tat - that; iti - thus; yatha - justas; mahakaurme - in the Maha-Kurma Purana; asthulaḥ - not large; ca - and; ananuḥ - not small; ca - and; eva - certainly; sthulaḥ - large; anuḥ - small; ca - also; eva - certainly; sarvataḥ - in all respects; avarnaḥ - colorless; sarvataḥ - in all respects; proktaḥ - is described; sa-varnaḥ - with color; ca - also; prakīrtitaḥ - is described.

That Śrī Kṛṣṇa's form is not material is also described in the Mahā-Kūrma Purana:

"The Supreme Lord's form is neither large nor small, but at the same time it is supremely large and supremely small. It is completely colorless, and at the same time it manifests various colors. All these contradictions exist within the Supreme Lord's form."

Text 39

tatha śukoktiḥ

amunī bhagavad-rupe
maya te hy anuvarnite
ubhe api na gr̥hnanti
maya-sṛṣṭe vipaścitaḥ

tatha - in the same way; śuka - of Śrīla Śukadeva Gosvami; uktiḥ - the statement; amunī - all these; bhagavat - unto the Supreme Personality of Godhead; rupe - in the forms; maya - by me; te - unto you; hi - certainly; anuvarnite - described respectively; ubhe - both; api - also; na - never; gr̥hnati - accepts; maya - external; sṛṣṭe - being so manifested; vipaḥ-citaḥ - the learned one who knows.

This is also confirmed by Śrīla Śukadeva Gosvāmi (Śrīmad-Bhāgavatam 2.13.35):

"Neither of the above forms of the Lord, as just described unto you from the material angle of vision, is accepted by the pure devotees of the Lord who now Him well."*

Text 40

ataḥ sthula-rupaṁ yat tad bhagavan-mayaya sṛṣṭam.
etayoḥ paraṁ śrī-kṛṣṇacandraḥ. yatha govinda-vṛndavane
bhagavati śrī-kṛṣṇe balarama-praśne

paramatma paraṁ brahma
sac-cid-ananda-vigrahaḥ
śabda-brahma-mayaḥ sakṣat
svayaṁ prakṛtir īśvaraḥ
ady-anta-rahitaḥ suksma-
sthulatītaḥ parat paraḥ

ataḥ - then; sthula - large; rupam - form; yat - which; tat - that; bhagavat - of the Supreme Personality of Godhead; mayaya - by the illusory potency; sṛṣṭam - created; etayoḥ - of them both; param - above; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; yatha - just as; govinda-vṛndavane - in the Govinda-Vṛndavana; bhagavati - to the Supreme Personality of Godhead; śrī-kṛṣṇe - Śrī Kṛṣṇa; balarama - of Lord Balarama; praśne - in the question; parama-atma - the supersoul; param brahma - the Supreme Brahman; sat - eternal; cit - full of knowledge; ananda - and full of bliss; vigrahaḥ - whose form; śabda-brahma-mayaḥ - consisting of the Vedic hymns; sakṣat - directly; svayaṁ - personally; prakṛtiḥ - the material potency; īśvaraḥ - the Supreme Controller; adi - beginning; anta - and end; rahitaḥ - without; suksma - the small; sthula - and the large; atītaḥ - beyond; parat - than the greatest; paraḥ - greater.

Large and small forms within the material world are all products of the Supreme Lord's illusory potency, māyā. Śrī Kṛṣṇacandra's form, being completely spiritual and not at all a product of māyā, is different from all the large and small material forms. This is described in the Govinda-Vṛndāvana-grantha, where Lord Balarāma, in the midst of posing a question to the Supreme Personality of Godhead, Śrī Kṛṣṇa, says:

"The Supreme Personality of Godhead is the Supreme Brahman effulgence and the all-pervading Supersoul. His form is eternal, full of knowledge, and full of bliss. He directly appears in the form of the sounds of the Vedic hymns. The material world is His potency. He is the Supreme Controller. He has neither beginning nor end. He is different from all large and small material forms. He is greater than the greatest."

Fifth Part

Text 41

atah param brahmopasanam iti. yad uktam tad brahma yat tat
śrūyatam yatha varaha-saṁhitayam śrī-bhagavan varaha
uvaca

dhvaja-vajraṅkuśambhoja-
karaṅghri-tala-śobhitam
nakhendu-kirana-śrenī-
purna-brahmaika-karanam

atah - now; param - supreme; brahma - of Brahman; upasanam - the
worship; iti - thus; yat - which; yuktam - said; tat - that; brahma -
Brahman; yat - which; tat - that; śrūyatam - may be heard in the
Vedic literatures; yatha - just as; varaha-saṁhitayam - in the
Varaha-saṁhitā; śrī-bhagavan - the Personality of Godhead;
varaha - Lord Varaha; uvaca - said; dhvaja - with the flag;
vajra - thunderbolt; aṅkuśa - rod for controlling elephants;
ambhoja - lotus flower; kara - of hands; aṅghri - and feet; tala -
surface; śobhitam - decorated; nakha - of His nails; indu - of the
moons; kirana - effulgence; śreni - series; purna-brahma - of
the Supreme Brahman; eka - sole; karanam - the cause.

Some may say the impersonal Brahman effulgence is the
supreme object of worship. This view is refuted throughout the
Vedic literatures. For example, in the Varāha-saṁhitā, the
Personality of Godhead, Lord Varāha says:

"The palms of Lord Kṛṣṇa's hands and the soles of His
feet are decorated with the markings of the flag, thunderbolt,
lotus flower, and rod for controlling elephants. The effulgence
of Lord Kṛṣṇa's fingernails and toenails is the sole origin of
the Brahman effulgence.

Text 42

kecid vadanti tad-raśmi
brahma cid-rupam avyayam
tad-aṁśaṁśam maha-viṣṇum
pravadanti maṇiṣiṇaḥ

kecit - some; vadanti - say; tat - that; rasmi - effulgence;
brahma - Brahman; cid-rupam - transcendental; avyayam -
impersishable; tat - of that; aṁśa - of a part; aṁśam - apart;
maha-viṣṇum - Lord Maha-Viṣṇu; pravadanti - say;
maṇiṣiṇaḥ - the learned.

"They who are learned say that Lord Mahā-Viṣṇu is a part
of a plenary part of Lord Kṛṣṇa, and the Impersonal Brahman is
the effulgence of Lord Kṛṣṇa' transcendental body."

Texts 43 and 44

tatha kṛṣṇa-yamale dvadaśadhika-śatatama-ṩaṩale
śrī-vasudevaṁ prati tripurovaca

sucanat sutram ity ahuḥ
kṛṣṇanubhava-sucakam
jyotir-vṛndatmakam khyatam
brahmeti jagad-ujjvalam

tad brahma kṛṣṇa-kiranam
yato bhati caracaram
yasya bhasa bhati viśvam
yathartham śrutayo jaguḥ

tatha - in that way; kṛṣṇa-yamale - in the Kṛṣṇa-yamala;
dvadaśa-adhika-satatama-ṩaṩale - in the 112th Paṩala; śrī-
vasudevam prati - to Lord Vasudeva; tripuraḥ - Tripura; uvaca -
said; sucanat - from the indication; sutram - the sutra; iti -
thus; ahuḥ - they say; kṛṣṇa - of Lord Kṛṣṇa; anubhava -
the perception; sucakam - indicating; jyotiḥ-vṛnda-atmakam -
consisting of effulgence; dhyatam - celebrated; brahma - Brahman;
iti - thus; jagat - the universe; ujjvalam - illuminating; tat -
that; brahma - Brahman; kṛṣṇa - of Lord Kṛṣṇa; kiranam - the
bodily rays; yataḥ - from whom; bhasa - the effulgence; bhati -
shines; viśvam - the universe; yatha-artham - appropriate;
śrutayah - the Śruti-śastras; jaguḥ - say.

This is also described in the Kṛṣṇa-yamala, Chapter 112,
where Tripura says to Lord Vāsudeva:

"The sages say that the Brahman effulgence, which illumines
the world, is a partial experience of seeing Lord Kṛṣṇa. The
Brahman effulgence is the bodily rays of Lord Kṛṣṇa. The material
universes, full of moving and non-moving living entities, rest
within that effulgence. For this reason the Vedas state yasya
bhāsā bhāti viśvam (The universe rests within the effulgence of
the Supreme Personality of Godhead)."

Text 45

ata eva śrī-kṛṣṇa-pada/bja-labhe 'pi sarvaṁ praptam.
kaścid avaśeśo 'sti vaivam. yatha

vṛkṣa-labhe na vṛkṣasya
kiñcid bhavati durlabham
kṛṣṇa-padabja-labhe 'pi

durlabham nasti kiñcana

ataḥ va - therefore; śrī-kṛṣṇa - of Śrī Kṛṣṇa;
pada - feet; abja - of the lotus; labhe - in the attainment; api -
even; sarvam - everything; praptam - is obtained; kaścit -
something; avaśeṣaḥ - remaining; asti - there is; na - not;
evam - in this way; yatha - just as; vṛkṣa - of a tree; labhe -
in the obtaining; na - not; vṛkṣasya - of a tree; kiñcit -
something; bhavati - is; durlabham - difficult to obtain;
kṛṣṇa - of Śrī Kṛṣṇa/ pada - pf the feet; abja - of the
lotus; labhe - in the attainment; api - even; durlabham - difficult
to obtain; na - not; asti - there is; kiñcana - anything.

When one attains Lord Kṛṣṇa's lotus feet, then one attains
everything. Nothing remains unattained by him. This is described
in the following statement:

"By approaching a tree one can attain only certain specific
benefits, and many other things remain unattained by him. However
when one approaches Lord Kṛṣṇa's lotus feet, then one attains
everything. Nothing is unattained by him."

Text 46

yatha caturtha-skandhe dhruvoktiḥ

ya nirvṛtis tanu-bhṛtam tava pada-padma-
dhyanaḥ bhavaj-jana-katha-śṛavanena va syat
sa brahmani sva-mahimany api natha ma bhut
kim tv antakasi-lulitat patataḥ vimanat

yatha - just as; caturtha-skandhe - in the Fourth Canto of
Śrīmad-Bhāgavatam; dhruva - of Dhruva Maharaja; ukṭiḥ - the
statement; ta - that which; nirvṛtiḥ - bliss; tanu-bhṛtam - fo
the embodied; tava - Your; paḍa-padma - lotus feet; dhyanaḥ -
from meditating upon; bhavaj-jana - from Your intimate devotees;
katha - topics; śṛavanena - by hearing; va - or; syat - comes
into being; sa - that bliss; brahmani - in the impersonal
Brahman; sva-mahimany - Your own magnificence; api - even; natha -
O Lord; ma - never; bhut - exists; kim - what to speak of; tu -
then; antaka-asi - by the sword of death; lulitat - being
destroyed; patalam - of those who fall down; vimanat - from
their airplanes.

This is confirmed by Mahārāja Dhruva in the following words
(Śrīmad-Bhāgavatam 4.9.10):

"My Lord, the transcendental bliss derived from meditating upon

Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time."*

Text 47 (a)

ato yadi śrī-kṛṣṇa-padaravindaṁ praptam tada sarvaṁ praptam
eva. kintu śrī-kṛṣṇa-padambujaṁ vina nanyatra siddhir yatha
naiṣkarmyam apy acyuta-bhava-varjitam na śobhate jñanam
alaṁ nirañjanam ity adi. tatha trailokya-sammohana-tantre
brahma-vidyopasanīyaṁ śrī-kṛṣṇa-pada- padmaṁ yatha

ataḥ - therefore; yadi - if; śrī-kṛṣṇa - of Śrī
Kṛṣṇa; pada - feet; aravindam - the lotus;
praptam - are attained; tada - then;
sarvam - everything; praptam - is attained; eva -
certzingly; kintu - however; śrī-kṛṣṇa - of Śrī Kṛṣṇa;
pada - feet; aravindam - the lotus; vina - without;
na - not; anyatra - anywhere else;
siddhiḥ - perfection; yatha - just as; naiṣkarmyam - self-
realization, being freed from the reactions of fruitive work;
api - in spite of; acyuta - the infallible Lord;
bhava - conception; varjitam - devoid of; na - does not;
śobhate - look well; jñanam - transcendental
knowledge; alam - by and by; nirañjanam - free
from designations; iti - thus; adi - in the passage
beginning; tatha - in the same way; trailokya-
sammohana- tantre - in the Trailokya-sammohana-tantra;
brahma-vidya - with transcendental knowledge;
upasanīyam - worshipable; śrī- kṛṣṇa - of Śrī Kṛṣṇa;
pada-padmaṁ - the lotus feet; yatha - just as.

When one attains Śrī Kṛṣṇa's lotus feet, then he automatically obtains everything desirable, and if one does not attain Śrī Kṛṣṇa's lotus feet, he cannot obtain anything that is actually desirable. This is described in the following statement of Śrīmad-Bhāgavatam (1.5.12):

"Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning

and transient by nature, if they are not utilized for the devotional service of the Lord?"*

That Śrī Kṛṣṇa's lotus feet are the proper object of worship for everyone, including those elevated in transcendental knowledge, is confirmed by the following narration found in the Trailokya-sammohana-tantra:

Text 47 (b)

brahma-vadī muniḥ kaścij
jabalir iti viśrutaḥ
so 'dhyatma-nirato yogī
vicaran pṛthivīm imam

brahma-vadī - and impersonalist; muniḥ - sage; kaścit - one; jabaliḥ - Jabali; iti - thus; viśrutaḥ - known; saḥ - he; adhyatma - to spiritual life; nirataḥ - devoted; yogī - a yogī; vicaran - wandering; pṛthivīm - the earth; imam - this.

"There once was an impersonalist yogi named Jābāli Muni. Devoting his entire life to attain spiritual perfection, he wandered over the earth.

Text 48

apaśyat tapasīm kañcic
carantīm darunam tapaḥ
tarunya-vayasa yuktaṁ
rupenati-manoharam

apaśyat - he saw; tapasīm - an ascetic girl; kañcit - a certain; carantīm - performing; darunam - severe; tapaḥ - austerities; tarunya - youthful; vayasa - with age; yuktaṁ - endowed; rupena - with beauty; ati - very; manoharam - enchanting.

"One day he happened to see an enchantingly beautiful young girl who was performing very severe austerities.

Text 49

candraṁśu-sadṛśabhasam
sarvavayava-śobhanam
kṛtvā kaṭi-taṭe caiva
kṛṣṇajina-sukomalam

candra-aṁśu - moonlight; dadṛśa - like; abhasam -

complexion; sarva - all; avayava - her limbs; śobhanam - beautiful; kṛtvā - having placed; kaṭi-taṭe - on her hips; ca - also; eva - certainly; kṛṣṇa-ajina - black deerskin; sukomalam - very fine and delicate.

"All her limbs were exquisitely beautiful, and her complexion was like moonlight. A fine delicate black deerskin covered her waist and hips.

Text 50

jñāna-mudrāṁ ca bibhrāṇāṁ
animiṣāyatekṣaṇāṁ
tyaktāhara-viharaṁ ca
munir niścalatāṁ sthitāṁ

jñāna - of knowledge; mudrā - the gesture; ca - also; bibhrāṇā - holding; animiṣa - without blinking; ayata - wide-open; īkṣaṇā - unmoving.

"She held her fingers in the jñāna-mudrā posture. She had completely given up eating. Her wide-open eyes never blinked. She remained quite still and never moved even slightly.

Text 51

jijñāsuḥ taṁ muni-varas
tasthau tatra śatāṁ samāḥ
tatas tv evaṁ samutthaya
munina prarthita ca sa

jijñāsuḥ - curious; taṁ - about her; muni - of sages; varaḥ - the best; tasthau - remained; tatra - there; śatāṁ samāḥ - for a hundred years; tataḥ - then; tu - indeed; evaṁ - in this way; samutthaya - rising; munina - by the sage; prarthita - questioned; ca - also; sa - she.

"The sage became curious about this girl. He waited near her for one hundred years, and when she finally wakened from her mystic trance, he spoke to her the following words:

Text 52

ato 'haṁ jñātum icchāmi
tapasāḥ karaṇāṁ tava
yadi योग्याṁ bhavet tarhi
kṛpaya vaktum arhasi

ataḥ - therefore; aham - I; jñatum - to know; icchami - wish; tapasaḥ - of this austerity; karanam - the cause; tava - of You; yadi - if; yogyam - proper; bhavet - it is; tarhi - then; kṛpaya - mercifully; vaktum - speak; arhasi - you should.

"I wish to know why you are performing these austerities. Please be merciful to me, and tell me the reason, if you think it is proper to do so.

Text 53

athabravīc chanair bala
tapasa tīvra-karṣita
brahma-vidyāham atula
ya yogīndrair vimṛgyate

atha - then; abravīt - said; śanaiḥ - with careful deliberation; bala - the girl; tapasa - by austerity; tīvra - severe; karṣita - attracted; brahma-vidyā - transcendental knowledge; aham - I am; atula - incomparable; ya - who; yogīndraiḥ - by the best of yogis; vimṛgyate - sought.

"With careful deliberation the girl slowly replied: I am naturally attracted to perform very severe austerities. I am the personification of transcendental knowledge. There is no one who can compare with me. The best of the yogis strenuously search for me.

Text 54

jitendriya jitahara
kamyaya duṣcaram tapaḥ
caramy aham vane ghore
dhyayantī puruṣottamam

jita - controlling; indriya - the senses; jita - controlling; ahara - eating; kamyaya - with desire; duṣcaram - difficult to perform; tapaḥ - austerities; carami - perform; aham - I; vane - in the forest; ghore - terrible; dhyayantī - meditating; puruṣa-uttamam - on the Supreme Personality of Godhead.

"Controlling all the activities of my senses, and refraining from taking any food, I perform very severe austerities in this dangerous fearful forest, and I constantly meditate on the Supreme Personality of Godhead.

Text 55

brahmanandena purnaham
jñana-vijñana-tr̥pta-dhīḥ
tathapi śunyam atmanam
manye kṛṣṇa-ratim vina

brahma-anandena - with transcendental bliss; purna - full;
aham - I am; jñana - with transcendental knowledge; vijñana -
and realization; tr̥pta - satisfied; dhīḥ - my intelligence;
tathapi - nevertheless; śunyam - void; atmanam - myself;
manye - I consider; kṛṣṇa - for Kṛṣṇa; ratim - love; vina -
without.

"Although I am filled with the happiness of Brahman realization, and although my mind is fully satisfied with transcendental knowledge and realization, still, because I have no love for Śri Kṛṣṇa, I am feeling void and desolute within my heart.

Text 56

idanīm ati-nirvinna
dehasyasya visarjanam
kartum gacchami punyayam
vapikayam ihaiva tu

idanīm - now; ati - very; nirvinna - despondent; dehasya -
body; asya - of this; visarjanam - abandonment; kartum - todo;
gacchami - I have come; punyayam - at this sacred;
vapikayam - lake; iha - here; eva - certainly; tu - indeed.

"For this reason I have become very despondent, and I have come to this holy lake to commit suicide and leave my present body.

Text 57 and 58

tac chrutva vacanam tasya
munir atyanta-vismitaḥ
patitva carane tasyaḥ
kṛṣṇopasa-vidhiṁ śubham

papraccha parama-prītas
tyaktvadhyatma-vivecanam
tayoktam mantram adaya
jagama manasam saraḥ

tat - this; śrutva - having heard; vacanam - statement;
tasyaḥ - her; muniḥ - the sage; atyanta - very much; vismitaḥ -

astonished; patitva(?) - having fallen; carane - at the feet; tasyaḥ - of her; kṛṣṇa - of Lord Kṛṣṇa; upasa - of the worship; vidhim - the method; śubham - auspicious; prapraccha - inquired; parama - greatly; prītaḥ - delighted; tyaktva - having abandoned; adhyatma-vivecanam - the impersonalist view; taya - by her; uktam - spoken; mantram - the mantra; adaya - having accepted; jagama - he went; manasam saraḥ - to the manasa-sarovara lake.

"Hearing her words, he became astonished. He fell at her feet and begged her to teach him the auspicious worship of Lord Kṛṣṇa. Delighted, he rejected the impersonalist philosophy and accepted the mantra she spoke. Then he went to the Mānasa-sarovara lake.

Text 59

sa evaṁ bahu-deheṣu
samupasya jagat-patim
nava-kalpantare jata
gokule divya-rupinī

saḥ - he; evam - in this way; bahu-deheṣu - in many bodies; samupasya - having worshipped; jagat - of the universe; patim - the master; nava - the new; kalpa - kalpa; antare - within; jata - born; gokule - in Gokula; divya - in a transcendental; rupinī - form.

"In this way for many lifetimes he worshiped Lord Kṛṣṇa, the master of the universes. In the next kalpa he attained a transcendental body and took birth in the land of Gokula."

Text 60

ata eva śrī-kṛṣṇa-pada-padma-sevanam vina
brahmopasanam kim iti. tatha brahmadi-stutiḥ

ye 'nye 'ravindakṣa vimukta-maninas
tvayy asta-bhavad aviśuddha-buddhayaḥ
aruhya kṛcchrena param padaṁ tataḥ
patanty adho 'nadṛta-yuṣmad-aṅghrayaḥ

ataḥ eva - therefore; śrī-kṛṣṇa - of Śrī Kṛṣṇa; pada - feet; padma - of the lotus; sevanam - the service; vina - without; brahma - of Brahman; upasam - the worship; kim - what is it?; iti - thus; tatha - in that way; brahma - Brahma; adi - beginning with; stutiḥ - the prayer; ye anye - anyone, or all

others; aravinda-akṣa - O lotus-eyed one; vimukta-maninaḥ - falsely considering themselves free from the bondage of material contamination; tvayi - unto You; asta-bhavat - speculating in various ways but not knowing or desiring more information of Your lotus feet; aviśuddha-buddhayaḥ - whose intelligence is still not purified and who do not know the goal of life; aruhya - even though achieving; kṛcchrena - by undergoing severe austerities, penances and hard labor; param padam - the highest position (according to their imagination and speculation); tataḥ - from that position; patanti - they fall; adhaḥ - down into material existence again; anadṛta - neglecting devotion to; yuśmat - Your; aṅghrayaḥ - lotus feet.

Of what use is the worship of Brahman without service to Śri Kṛṣṇa's lotus feet? This is described by Lord Brahmā in the following prayer (Śrimad-Bhāgavatam 10.2.32):

"O lotus-eyed Lord, those who think they are liberated in this life but do not render devotional service to You must be of impure intelligence. Although they accept severe austerities and penances to rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet."*

Text 61

tatha

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣam asau kleśala eva śiṣyate
nanyad yatha sthula-tuṣavaghatinam

ataḥ sarvaṁ vihaya śrī-radhakanta-carana-sevanam
kartavyam. nanyat śaśvatam iti śeṣaḥ.

tatha - in that way; śreyaḥ-sṛtiṁ - the auspicious path of liberation; bhaktim - devotional service; dasya - giving up; te - of You; vibho - O my Lord; kliśyanti - accept increased difficulties; ye - all those persons who; kevala - only; bodha-labdhave - for obtaining knowledge; teṣam - for them; asau - that; kleśalaḥ - trouble; eva - only; śiṣyate - remains; na - not; anyat - anything else; yatha - as much as; sthula - bulky; tuṣa - husks of rice; avaghatinam - of those beating; ataḥ - then; sarvaṁ - everything; vihaya - abandoning; śrī-radha-kanta - of Śri Kṛṣṇa, the lover of Śrimati Rādhārānī; carana - of the lotus feet; sevanam - the devotional service; kartavyam - should be performed; na - not; anyat - other things; śaśvatam - are eternal; iti -

thus; śeṣaḥ - the remainder of the verse is clear.

Lord Brahmā again confirms this fact in the following prayer
(Śrīmad-Bhāgavatam 10.14.4)

"My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. One's labor becomes fruitless."*

The conclusion, therefore, is that one should abandon all other activities, and simply serve Lord Kṛṣṇa's lotus feet. No other thing is actually eternal.

Sixth Part

Text 62 (a)

athatra mumukṣavo vadanti śrī-kṛṣṇa eva brahma
paraḥ purnananda-svarupaḥ. nityo nitya-prakaśo līla-
vīgrahaḥ iti yad uktam tasya kim rupam. kim pramanam. kim
va guṇaḥ. kim asya prabhavaḥ. kim va sthanam. tad
ucyatam. tataḥ śrī-kṛṣṇacandra-carana-parayana
vadanti aho ajñānad evam vadatha. asyananta-mahimno
rupa-guṇadīn vaktum ke samarthaḥ. yatha brahma-stuṭiḥ

atha - now; atra - here; mumukṣavaḥ - those aspire after the liberation of the impersonalists; vadanti - say; śrī-kṛṣṇaḥ - Śrī Kṛṣṇa/ eva - certainly; brahma - is Brahma; paraḥ - transcendental; purna - full; ananda - bliss; svarupaḥ - form; nityaḥ - eternal; nitya - eternally; prakāśaḥ - manifested; līla - for performing pastimes; vīgrahaḥ - whose form; iti - thus; yat - which; uktam - said; tasya - of Him; kim - what?; rupam - is the form; kim - what?; pramanam - is the scriptural evidence; kim - what?; va - or; guṇaḥ - qualities; kim - what; asya - of Him; prabhavaḥ - the opulence; kim - what?; va - or; sthanam - the abode; tat - that; ucyatam - should be said; tataḥ - then; śrī-kṛṣṇacandra - of Śrī Kṛṣṇacandra; carana - to the lotus feet; parayanaḥ - those devoted; vadanti - say; aho - Oh; ajñānat - out of ignorance; evam - in this way; vadatha - you speak; asya - of Him; ananta - who has limitless; mahimnaḥ - glories; rupa - form; guṇa - and qualities; adīn - beginning with; vaktum - to speak; ke - who?; samarthaḥ - are able; yatha - just as; brahma - of Lord Brahma; stuṭiḥ - the prayer.

At this point they who hanker after impersonal so-called liberation may protest: You have said that Śrī Kṛṣṇa is the Supreme Brahman, that He is full of transcendental bliss, that He is eternally manifest, and that He enjoys pastimes in His own spiritual form. Does Brahman have a form? Is there any evidence to support that statement? Does Brahman have attributes? Does Brahman have opulences? Does Brahman have a home? Speak! They who are devoted to Śrī Kṛṣṇacandra's lotus feet reply: How foolishly you speak! Who is able to completely describe the transcendental forms, qualities, and other features of Lord Kṛṣṇa, whose glories are without end? Lord Brahmā prays (Śrīmad-Bhāgavatam 10.14.7):

Text 62 (b)

gunatmanas te 'pi gunan vimatum
hitavatīrnasya ka īsire 'sya
kalena yair va vimitaḥ sukalpaiḥ
bhu-pamśavaḥ khe mihika dyubhasaḥ

guna-atmanaḥ - the overseer of the three qualities; te - of You; api - certainly; gunan - the qualities; vimatum - to count; hita-avatīrnasya - who have descended for the benefit of all living entities; ke - who; īsire - were able; asya - of counted; su-kalpaiḥ - by great scientists; bhu-pamśavaḥ - the atoms of the universe; khe - in the sky; mihikaḥ - particles of snow; dyubhasaḥ - the illuminating stars and planets.

"In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities."*

Text 63

tathaikadaśa-skandhe

yo va anantasya gunan anantan
anukramiṣyan sa tu bala-buddhiḥ
rajānsi bhumer ganayet kathañcit
kalena naivakhila-śakti-dhamnaḥ

tatha - in the same way; ekadaśa-skandhe - in the Eleventh Canto of Śrīmad-Bhāgavatam; yaḥ - who; vai - indeed; anantasya - of the unlimited Lord; gunan - the transcendental

qualities; anantan - which are unlimited; anukramiśyan - trying to enumerate; saḥ - he; tu - certainly; bala-buddhiḥ - is a person of childish intelligence; rajamsi - the particles of dust; bhumeḥ - on the earth; ganayet - one may count; kathañcit - somehow; kalena - in time; na eva - but not; adhilaśakti-dhamnaḥ - (the qualities) of the reservoir of all potencies.

This is also confirmed by the following statement of Śrīmad-Bhāgavatam (11.4.2):

"He who tries to count the endless qualities of the endless Supreme Lord has the intelligence of a child. In time he may somehow count the particles of dust on the earth, but never the glories of the all-powerful Lord."

Text 64

tatha

jananta eva janantu
kiṁ bahuktya na me prabho
manaso vapuṣo vaco
vaibhavaṁ tava gocaraḥ

tatha - in the same way; janantaḥ - persons who think they are aware of Your unlimited potency; eva - certainly; janantu - let them think like that; kiṁ - what is the use; bahu-uktya - with many words; na - not; me - my; prabho - O Lord; manasaḥ - of the mind; vapuśaḥ - of the body; vacaḥ - of the words; vaibhavam - opulences; tava - Your; gocaraḥ - within the range.

The Śrīmad-Bhāgavatam further explains (10.14.38):

"There are people who say, I know everything about Kṛṣṇa. Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."*

Text 65

yatra brahmaivaṁ tatraye ke varakaḥ. tasminn aham api
kiṁ kṣudrati-kṣudraḥ tad eva

śrī-kṛṣṇacandra-caranabja-guna-pravahaṁ
vaktuṁ tatha druhina-vidruta-buddhi-śaktiḥ
tasmin mahabhilaṣita matir alpakasya

balo yatha vidhum abhīpsati khelanartham

yatra - where; brahma - the Supreme Personality of Godhead; evam - in this way; tatra - there; anye - others; ke - who are they; varakaḥ - they are insignificant; tasmin - in this matter; aham - I am; api - indeed; kim - what?; kṣudra - of the insignificant; ati - very; kṣudraḥ - insignificant; tat - therefore; eva - certainly; śrī-kṛṣṇacandra - of Śrī Kṛṣṇacandra; carana - feet; abja - of the lotus; guna - the qualities; pravaham - the flood; vaktum - to describe; yatha - just as; druhina-vidruta - panic-stricken; buddhi - of the intelligence; śaktiḥ - power; tasmin - in this matter; maha - great; abhilaṣita - desire; matiḥ - the conception; alpakasya - of this insignificant person; balaḥ - a child; yatha - just as; vidhum - the moon; abhīpsati - desires; khelana - playing; artham - for the purpose.

In comparison with the Supreme, what are other insignificant persons? Among them I am the smallest of the smallest, and therefore I say:

This small person's heart yearns to describe, with the intellectual power of a Lord Brahmā, the flooding stream of virtues in Śrī Kṛṣṇacandra's lotus feet. This heart is like a small child that desires the moon as his playmate.

Text 66

tad eva yad-avadhi mamavagamata tad iti
śāstranusarenocyate tatra adau atharvopaniṣadi gopala-
tapanīye

om̐ namo viśva-rupaya
viśva-sthity-anta-hetave
viśveśvaraya viśvaya
govindaya namo namaḥ

tat - that; eva - certainly; yat - which; avadhi - up to; mama - my; avagamata - understanding; tat - that; iti - thus; śāstra - the Vedic literatures; anusarena - according to; ucyate - is said; tatra - in this connection; adau - in the beginning; atharva - of the Atharva Veda; upaniṣadi - in the Upaniṣad; gopala-tapanīye - Gopala-tapanī; om̐ namaḥ - I offer my respectful obeisances; viśva - within the universe; rupaya - beauty and glory; viśva - of the universe; sthiti - maintenance; anta - anihilation; hetave - cause; viśva - of the universe; īśvaraya - the supreme controller; viśvaya - the universe; govindaya - unto Lord Govinda; namaḥ namaḥ - I repeatedly offer

my respectful obeisances.

My conviction that Śrī Kṛṣṇa is the Supreme Personality of Godhead is corroborated by all Vedic literatures. For example, in the Atharva Veda the Gopāla-tāpani Upaniṣad (1.36,37,44) says:

"To Lord Govinda, the creator, maintainer, and destroyer of the material universes, the controller of the universes, and the source of all beauty and splendor within the universes, I repeatedly offer my respectful obeisances.

Text 67

namo vijñana-rupaya
paramananda-rupine
kṛṣṇaya gopīnathaya
govindaya namo namaḥ

namaḥ - I offer my respectful obeisances; vijñana - of transcendental knowledge; rupaya - the form; parama - supreme; ananda - bliss; rupine - form; kṛṣṇaya - unto Lord Kṛṣṇa; gopīnathaya - unto the master of the gopīs; govindaya - the Lord who pleases the cows, land and senses; namaḥ-namaḥ - I repeatedly offer my respectful obeisances.

"To all-attractive Lord Govinda, whose form is full of transcendental knowledge and bliss, and who is the master of the gopīs, I repeatedly offer my respectful obeisances.

Text 68

niṣkalaya vimohaya
śuddhayaśuddhi-vairine
advitīyaya mahate
śrī-kṛṣṇaya namo namaḥ

niṣkalaya - decorated with golden necklace (or beyond the spell of the material energy); vimohaya - who rescues the devotees from material illusion; śuddhaya - pure; aśuddhi-vairine - enemy of the impure; advitīyaya - without a second; mahate - full of all powers and opulences; śrī-kṛṣṇaya - unto Lord Kṛṣṇa; namaḥ namaḥ - I repeatedly offer my respectful obeisances.

"To Lord Śrī Kṛṣṇa, who is decorated with a golden necklace, who rescues the devotees from the spell of material illusion, who is supremely pure, who is the enemy of the sinful,

who is the Supreme Personality of Godhead full of all powers and opulences, and who possesses no rival or equal, I repeatedly offer my respectful obeisances."

Text 69

tatha brahma-saṁhitayam brahma-stutiḥ

advaitam acyutam anadim ananta-rupam
adyam purana-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham atma-bhaktau
govindam adi-puruṣam tam aham bhajami

tatha - in the same way; brahma-saṁhitayam - in the Brahma-saṁhita; brahma - of Lord Brahma; stutiḥ - the prayer; advaitam - without a second; acyutam - imperishable; anadim - beginningless; ananta-rupam - endless form; adyam - the beginning; purana - ancient; puruṣam - person; navayauvanam - blooming with freshness of youth; ca - and; vedeṣu - in the Vedas; durlabham - inaccessible; adurlabham - obtainable; atma-bhaktau - through devotion of the soul; govindam - to Lord Govinda; adi-puruṣam - the primeval Lord; tam - Him; aham - I; bhajami - worship.

This is also corroborated by Lord Brahmā, who prays (Brahma-saṁhitā 5.33):

"I worship Govinda, the Primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay and is without a beginning, whose Form is endless, who is the beginning, and the eternal Puruṣa; yet He is a Person possessing the beauty of blooming youth."**

Text 70

tatha

idam hi puṁsas tapasaḥ śrutasya va
sviṣṭasya suktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirupito
yad-uttamaśloka-gunanuvarnanam

tatha - in the same way; idam - this; hi - certainly; puṁsaḥ - of everyone; tapasaḥ - by dint of austerities; śrutasya - by dint of study of the Vedas; va - or; sviṣṭasya - sacrifice; suktasya - spiritual education; ca - and; buddhi - culture of knowledge; dattayoḥ - charity; avicyutaḥ - infallible; arthaḥ -

interest; kavibhiḥ - by the recognized learned person;
nirupitaḥ - concluded; yat - what; uttamaśloka - the Lord, who is
described by choice poetry; guna-anuvarṇanam - description of the
transcendental qualities of.

This is also corroborated by the following statement of
Śrīmad-Bhāgavatam (1.5.22):

"Learned circles have positively concluded that the infallible
purpose of the advancement of knowledge, namely austerities,
study of the Vedas, sacrifice, chanting of hymns and charity,
culminates in the transcendental descriptions of the Lord, who is
defined in choice poetry."*

Text 71

ata eva śrī-kṛṣṇacandra-carana-bhajanam eva kartavyam
iti nanyat.

dr̥ṣṭva śrutvavagamyatha
puranadau tu sarvataḥ
paramananda-sandoha-
kṛṣṇa-padambujam bhaja

ataḥ eva - therefore; śrī-kṛṣṇacandra - of Śrī
Kṛṣṇacandra; carana - fo the lotus feet; bhajanam - the
worship; eva - certainly; kartavyam - should be performed; iti -
thus; na - not; anyat - otherwise; dr̥ṣṭva - having seen;
śrutva - having heard; avagamyatha - having understood; atha - then;
purana-adau - in the Puranas and other Vedic literatures;
tu - indeed; sarvataḥ - in all respects; parama - transcendental;
ananda - of bliss; sandoha - abundance; kṛṣṇa - of Śrī
Kṛṣṇa; pada - feet; ambujam - the lotus; bhaja - justworship.

The conclusion of all this is that Śrī Kṛṣṇacandra's
lotus feet, and nothing else, are the proper object of everyone's
worship. Therefore I say:

Now that you have seen, heard, and understood all this from
the Purānas and other scriptures, please worship Śrī Kṛṣṇa's
supremely blissful lotus feet.

Text 72

śrīmat-kṛṣṇa-padaravinda-yugale bhaktir vidheya sada
nanopasana-varjana bhidham idaṁ ratnaṁ paraṁ mauktikam
kaṅṭhasyabharanam kuruṣva satataṁ hy anyabhilaṣaṁ tyaja
saraṁ śrī-kaviraja-raghava-vacaḥ sanandam akarnaya

śrīmat-kṛṣṇa - of Śrī Kṛṣṇa; pada - feet; aravinda - of the lotus; yugale - for the pair; bhaktiḥ - devotional service; vidheya - should be performed; sada - always; nana - various; upasana - of processes of worship; varjana - without; abhidham - named; idam - this; ratnam - jewel; param - best; mauktikam - pearl; kanṭhasya - of the neck; abharanam - ornament; kuruṣva - make; satatam - constantly; hi - indeed; anya - other; abhilaṣam - desire; tyaja - just abandon; saram - best; śrī-kaviraja- raghava - of Śrī Raghava Kaviraja; vacaḥ - the words; sa - with; anandam - bliss; akarnaya - just hear.

Always serve Śrī Kṛṣṇa's lotus feet. Reject all other desires. Wear on your neck the sublime pearl named "The Rejection of All Forms of Worship Save for Śrī Kṛṣṇa's Devotional Service". Happily hear these excellent words of Śrī Rāghava Kaviraja.

Third Ray of Light

First Part

Text 1 (a)

purṇam sarva-param vakṣye
kṛṣṇam ananda-vigraham
nitya-vṛndavanasīnam
radhika-praṇa-vallabham

purṇam - perfect and complete; sarva - to all; param - superior; vakṣye - I shall describe; kṛṣṇam - Śrī Kṛṣṇa; ananda - of bliss; vigraham - whose form; nitya - eternally; vṛndavana - in Vṛndāvana; asīnam - residing; radhika - of Śrīmatī Rādhārāṇī; praṇa-vallabham - the dear lover.

In this chapter I will prove that Śrī Kṛṣṇa is perfect and complete, that He is superior to all, that His form is full of bliss, that He eternally resides in Vṛndāvana, and that He is Śrī Rādhikā's beloved.

Text 1 (b)

atha śrī-bhagavad-bhavaka vadanti aho yac chrī- kṛṣṇasya guṇanuvadam śrotuṁ
praśnam kṛtavanto bhavantaḥ. tad eva sarvopari-nityanandamaya-paratma-
svarupa- śrī-kṛṣṇacandrasya lila-vigrahasya rupa-guṇa-prakaśam nana-
śastranusareṇaḥam
vivṛṇomi. tad eva savadhanam śruyatam. samyag brahmadibhir na jñayate yat.
yatha brahma-saṁhitayam

atha - now; śrī-bhagavat - of the Supreme Personality of Godhead; bhavakaḥ - the devotees; vadanti - say; aho - Oh; yat - which; śrī-kṛṣṇasya - of Śrī Kṛṣṇa; guṇa - of the transcendental attributes; anuvadam - the description; śrotum - to hear; praśnam - question; kṛtavantaḥ - doing; bhavantaḥ - you; tat - that; eva - certainly; sarva - everything; upari - above; nitya - eternal; ananda - of bliss; maya - consisting; para-atma - the Supreme Personality of Godhead; svarupa - form; śrī-kṛṣṇacandrasya - of Śrī Kṛṣṇacandra; līla-vigrahasya - who performs pastimes in His own transcendental form; rupa - of His form; guṇa - and qualities; prakāśam - the manifestation; nana - various; śāstra - Vedic literatures; anusareṇa - according to the authority; aham - I; vivṛṇomi - describe; tat - that; eva - certainly; sa - with; avadhanam - attention; śrūyatam - should be heard; samyak - completely; brahma-adibhiḥ - by Brahma and the other demigods; na - is not; jñayate - understood; yat - which; yatha - just as; brahma-saṁhitayam - in the Brahma-saṁhita.

At this point they who love the Lord say: "Now please ask questions to hear answers describing Śrī Kṛṣṇa's transcendental qualities." Quoting the various Vedic literatures, I shall now describe the forms and qualities of Śrī Kṛṣṇacandra, who enjoys pastimes in His own transcendental form, and who is the eternally blissful Personality of Godhead, superior to everyone and everything. Please, therefore, listen carefully to this description of Lord Kṛṣṇa, which even Brahmā and the demigods cannot understand in its fullness. Śrī Brahma-saṁhitā says (5.1 and 34):

Text 2

īśvaraḥ paramaḥ kṛṣṇaḥ
 sac-cid-ananda-vigrahaḥ
 anadir adir govindaḥ
 sarva-karana-karaṇam

īśvaraḥ - the controller; paramaḥ - supreme; kṛṣṇaḥ - Lord Kṛṣṇa; sat - eternal; cit - absolute knowledge; ananda - absolute bliss; vigrahaḥ - whose form; anadiḥ - without beginning; adih - the origin; govindaḥ - Lord Govinda; sarva- karana- karaṇam - the cause of all causes.

"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 3

panthas tu koṭi-śata-vatsara-saṁpragamyo
 vayoṛ athapi manaso muni-puṅgavanam
 so 'py asti yat prapada-sīmny avicintya-tattve
 govindam adi-puruṣam tam aham bhajami

panthaḥ - the path; tu - though; koṭi - of millions; śata - thousands; vatsara - of years; saṁpragamyah - extending over; vayoḥ - of breath control; athapi - or else; manasaḥ - of mental perception; muni puṅgavanam - of eminent transcendentalists

(yogīs and jñanīs); saḥ - it; api - even; asti - is; yat - ofwhom; prapada - the tip of the toes; sīmni - only up to the border of; avicintya - of the inconceivable; tattve - in search; govindam - Govinda; adi-puruṣam - the Supreme Personality of Godhead; tam - Him; aham - I; bhajami - worship.

"I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogis, who aspire after the transcendental and betake themselves to prāṇāyāma by drilling the respiration; or by the jñānis, who try to search out the non-differentiated Brahman by the process of elimination of the mundane extending over thousands of millions of years."**

Text 4

param

kṛṣṇo yaḥ kathyate vedaiḥ
purnāḥ sarveśvaraḥ puman
sa eva nikhiladharo
nirguṇaḥ prakṛteḥ paraḥ

param - furthermore; kṛṣṇaḥ - Śri Kṛṣṇa; yaḥ - who is; kathyate - described; vedaiḥ - by the Vedas; purnāḥ - perfect and complete; sarva - of all; īśvaraḥ - the Supreme Controller; puman - a person; saḥ - He; eva - certainly; nidhila - of everything; adharāḥ - the resting place; nirguṇaḥ - free from the grasp of the three modes of material nature; prakṛteḥ - the material nature; paraḥ - beyond.

The Kṛṣṇa described by the Vedas is the perfect the Supreme Person, the controller of all and the resting place of all. He is beyond the touch of the material nature, He has no material qualities, and He is free from the grasp of the three modes of goodness, passion, and ignorance.

Text 5

nirguṇo yatha viṣṇu-puraṇe

sattvadayo na santiśe
yatra ca prakṛta guṇaḥ
sa śuddhaḥ sarva-sattvebhyaḥ
puman adyaḥ prasīdatu

nirguṇaḥ - beyond the three modes; yatha - just as; viṣṇu- puraṇe - in theViṣṇu Purāṇa; sattva - goodness; adayaḥ - beginning with; na - not; santi - are; īśe - in the Supreme Lord; yatra - where; ca - also; prakṛtaḥ - of material nature; guṇaḥ - the modes; saḥ - He; śuddhaḥ - pure; srva- sattvebhyaḥ - from the modes; puman - the person; adyaḥ - original; prasīdatu - may be merciful.

That Śri Kṛṣṇa is boyond the modes of material nature is described in the following statement of Viṣṇu Purāṇa (1.9.43):

"The modes of nature, beginning with material goodness, do not reside within the Supreme Lord. May the Original Personality of Godhead, who is pure and free from all material goodness, be merciful to us."

Text 6

tatha padme

yo 'sau nirguṇa ity uktaḥ
śastreṣu jagad-īśvaraḥ
prakṛtair heya-samyuktair
guṇair heyatvam ucyate

tatha - in the same way; padme - in the Padma Purāṇa; yaḥ asau - that person; nirguṇaḥ - by the word "nirguṇa"; iti - thus; uktaḥ - described; śastreṣu - in the Vedic literatures; jagat - of the universe; īśvaraḥ - the controller; prakṛtaiḥ - material; heya-samyuktaiḥ - abominable; guṇaiḥ - by qualities; heyatvam - abominable; ucyate - is said.

This is also confirmed by the following statement of the Padma Purāṇa (Uttara-khaṇḍa 91.38):

"When the Vedic literatures say the Supreme Personality of Godhead, the master of the universe, has no qualities (nirguṇa), they mean He has no material, abominable qualities."

Text 7 (a)

ataḥ prakṛta-guṇair varjitaḥ. līlaya sa-guṇaḥ. śrī-bhagavate rase
avyasyaprameyasya nirguṇasya guṇatmanaḥ ity adi. atha

atha - now; prakṛta - material; guṇaiḥ - qualities; varjitaḥ - without; līlaya - easily; sa-guṇaḥ - with qualities; śrī-bhagavate - in the Śrīmad-Bhāgavatam; rase - in the description of the rāsa dance; avyasyasya - of the imperishable; aprameyasya - of the limitless; nirguṇasya - without qualities; guṇa-atmanaḥ - the personification of all qualities; iti - thus; adi - in the passage beginning; atha - therefore.

The Lord has no material qualities, but only spiritual qualities that He displays in His transcendental pastimes. In its description of the rāsa dance, Śrīmad-Bhāgavatam says (10.29.14): "The imperishable, limitless Supreme Personality of Godhead has no qualities, but then again He does have qualities." This is also described in these words (Śrīmad-Bhāgavatam 10.14.29):

Text 7 (b)

athapi te deva padambuja-dvaya-
prasada-leśanugrhīta eva hi

janati tattvaṁ bhagavan-mahimno
na canya eko 'pi ciraṁ vicinva

atha - therefore; api - indeed; te - Your; deva - my Lord; pada- ambuja-dvaya - of the two lotus feet; prasada - of the mercy; leśa - by only a trace; anugrḥītaḥ - favored; eva - certainly; hi - indeed; janati - one knows; tattvaṁ - the truth; bhagavat - of the Supreme Personality of Godhead; mahimnaḥ - of the greatness; na - never; ca - and; anyaḥ - another; ekaḥ - on; api - although; ciraṁ - for a long period; vicinva - speculating.

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years."*

Text 8

viṣṇu-purane bhagavan yatha

jñana-śakti-balaiśvarya-
vīrya-tejamsy aśeṣataḥ
bhagavac-chabda-vacyani
vina heyair guṇadibhiḥ

viṣṇu-puraṇe - in the Viṣṇu Purāṇa; bhagavan - the Supreme Personality of Godhead; yatha - just as; jñana - knowledge; śakti - potency; bala - strength; aiśvarya - opulence; vīrya - heroism; tejamsi - splendor; aśeṣataḥ - completely; bhagavat - "Bhagavan"; śabda - the word; vacyani - indicating; vina - without; heyaiḥ - abominable; guṇa-adibhiḥ - material qualities.

This is also confirmed in Viṣṇu Purāṇa (6.5.79):

"The word bhagavān indicates the Supreme Personality of Godhead, who is full of all knowledge, ability, strength, opulence, heroism, and splendor. He has no bad qualities."

Second Part

Text 9 (a)

atha yatra bhautika-dehas tatra maya. yatra maya tatra guṇaḥ. yatra guṇas tatra pralayo dhruva eva. evaṁ bhautika- dehe deha-dehi-bhedo vartate. ataḥ sa eva naśvaraḥ. īśvarasya śrī-vṛndavana-candrasya na bhautiko dehaḥ. yatha sammohana-tantre sanaka uvaca

atha - then; yatra - where; bhautika - made of material elements; dehaḥ - body; tatra - there; maya - the illsoy potency; yatra - where; maya - the illusory potency; tatra - there; guṇaḥ - the modes of nature; yatra - where; guṇaḥ - the modes of nature;
tatra - there; pralayaḥ - destruction; dhruvaḥ - certainly; eva - certainly; evam - in this way; bhautika - made of material elements; dehe - in the body; deha - of the body; dehi - and the living entity who resides within the body; bhedaḥ - a distinction; vartate - exists; ataḥ - therefore; saḥ - that; eva - certainly; naśvaraḥ - is subject to destruction; īśvarasya - of the Supreme Personality of Godhead; śrī-vṛndavana-candrasya - of Śrī Kṛṣṇa, who appears like a moon shining in Vṛndāvana; na - not; bhautikaḥ - made of material elements; dehaḥ - the body; yatha - just as; sammohana-tantre - in the Sammohana-tantra; sanakaḥ - Sanaka-kumara; uvaca - said.

Where there is a body composed of material elements, the illusory potency, māyā, is present. Where there is the illusory potency, māyā, the three modes of material nature are present. Where there are the modes of material nature, eventual destruction is unavoidable. In a body composed of material elements there is a difference between the body and the owner of the body. The material body is not eternal. Śrī Kṛṣṇa, the Supreme Personality of Godhead, who is a moon shining in Vṛndāvana, does not have a body made of the material elements. This is confirmed in the Sammohana-tantra, where Sanaka-kumāra says:

Text 9 (b)

tad-anandamayī radha
tad-anandamayo hariḥ
na bhautiko deha-bandhas
tayor ananda-rupayoḥ

tad-anandamayī - full of transcendental bliss; radha - Śrīmatī Rādhārānī; tad-anandamayaḥ - full of transcendental bliss; hariḥ - Lord Hari; na - not; bhautikaḥ - made of material elements; deha-bandhaḥ - the body; tayor - of Them; ananda - of transcendental bliss; rupayoḥ - whose forms.

"Rādhā is full of bliss. Lord Hari is full of bliss. Their bodies are not made of material elements. They are forms of bliss."

Text 10

tathaiveśvarasya deha-dehi-bhedo nasti. yatha kaurme

deha-dehi-vibhedas tu
neśvare vidyate kvacit
ato līlamayo dehaḥ
kṛṣṇasya paramatmanaḥ

tatha - in that way; eva - certainly; īśvarasya - of the Supreme Personality of

Godhead; deha - of the body; dehi - and the owner of the body; bhedaḥ - distinction; na - not; asti - is; yatha - just as; kaurme - in the Kurma Purāṇa; deha - of the body; dehi - and the owner of the body; vibhedaḥ - distinction; tu - indeed; na - not; īśvare - in relation to the Supreme Personality of Godhead; vidyate - is; kvacit - at any time; ataḥ - therefore; līlamayaḥ - engaged in transcendental pastimes; dehaḥ - form; kṛṣṇasya - of Śrī Kṛṣṇa; parama-atmanaḥ - the Supreme Lord.

For the Supreme Personality of Godhead there is no difference between the body and the owner of the body. This is described in the Kurma Purāṇa:

"The difference between the body and the owner of the body does not exist in the Supreme Lord. Kṛṣṇa, the Supreme Personality of Godhead, has a body made of transcendental pastimes."

Text 11

tatha adi-yamale

sarveṣaṁ naśvaro deho
deha-dehi-vibhedaḥ
sarvatmakanandamaye
pralayaḥ kim u jayate

tatha - in the same way; adi-yamale - in the Ādi-yāmala; sarveṣaṁ - of all living entities; naśvaraḥ - temporary; dehaḥ - the body; deha - of the body; dehi - and soul;
vibhedaḥ - because of the distinction; sarva-atmaka- anandamaye - in a form full of all transcendental bliss; pralayaḥ - destruction; kim - how?; u - indeed; jayate - becomes manifest.

This is also described in the Ādi-yāmala:

"Because the body and the owner of the body are different, everyone's body is subject to death. How can death appear in that which is full of all bliss?"

Text 12

tatha

sṛṣṭim sthitim ca pralayam
yaḥ karoti sa īśvaraḥ
tasmin sarvaṇi līyante
sa kutra parilīyate

tatha - in that way; sṛṣṭim - creation; sthitim - maintenance; ca - and; pralayam - destruction; yaḥ - who; karoti - does; saḥ - He; īśvaraḥ - the Supreme Personality of Godhead; tasmin - in Him; sarvaṇi - everything; līyante - enters; kutra - where?;

parilīyate - shall He enter.

This is also described in the following words:

"He who creates, maintains, and destroys the worlds is the Supreme Personality of Godhead. Everything merges in Him. Into what shall He merge?"

Text 13

atha śrī-kṛṣṇacandrasya deho nityo na bhautikaḥ. tasmin deha-dehi-bhedo nasti.
tat kim iti tad atra śrūyatam

udayate bahir yo 'sau
sthula-sukṣma-paraḥ puman
līlaya sa-tanur bhāti
nityanandaḥ sanātanaḥ

atha - then; śrī-kṛṣṇacandrasya - of Śrī Kṛṣṇacandra; dehaḥ - the body; nityaḥ - eternal; na - not; bhautikaḥ - material; tasmin - in Him; deha - of body; dehi - and soul; bhedaḥ - distinction; na - not; asti - es; tat - that; kim - how?; iti - this; tat - that; atra - here; śrūyatam - may be heard; udayate - arises; bahiḥ - outside; yaḥ - who; asau - He; sthula - than the large; sukṣma - and small; paraḥ - greater; puman - person; līlaya - with pastimes; sa-tanuḥ - with a form; bhāti - is manifest; nitya - eternal; anandaḥ - with bliss; sanātanaḥ - eternal.

Śrī Kṛṣṇacandra's body is eternal. It is not made of material elements. For Him there is no difference between the body and the owner of the body. This is described in the scriptures:

"The Supreme Person, who is bigger than the biggest and smaller than the smallest, who appears outside, and who is eternal and full of eternal bliss, playfully manifests His transcendental form."

Text 14 (a)

aho yady evaṁ tada katham prakṛti-saṅgaḥ. na tu tad eva. dvayor ekatvad eka eva
yatha śrī-kṛṣṇa-yamale unavimśadhika-śatatama-pañāle strī-rupam āśritya śrī-
bhagavata vasudevena divya-vṛndavane radhaya śrī- kṛṣṇo dṛṣṭo 'bhedena

aho - Oh; yady - if; evaṁ - in this way; tada - then; katham - how is it?; prakṛti - with His potency; saṅgaḥ - contact; na - not; tu - but; tat - that; eva - certainly; dvayor - of the two; ekatvat - because of oneness; ekaḥ - one; eva - certainly; yatha - just as; śrī-kṛṣṇa-yamale - in the Śrī Kṛṣṇa- yamala; unavimśa-adhika-satatama-pañāle - in Pañāla; strī - of a woman; rupam - the form; āśritya - assuming; śrī-bhagavata - by the Personality of Godhead; vasudevena - Lord Vasudeva; divya - transcendental; vṛndavane - in the land of Vṛndāvana; radhaya - with Śrīmatī Rādhārāṇī; śrī- kṛṣṇaḥ - Śrī Kṛṣṇa; dṛṣṭaḥ - seen abhedena - as non- different.

If this is so, then how is it possible for Him to touch His potencies? This objection is not valid. Because the two of them are, in one sense, one, He is, in one sense, already one with them. For example, in the 119th Chapter of the Kṛṣṇa-yāmala, Lord

Vāsudeva, assuming a female form, in the spiritual land of Vṛndāvana sees that Śrī Kṛṣṇa is not different from Rādhā.

Text 14 (b) and 15

anyonaśleṣitaṅgau tau
radha-kṛṣṇau dadarśa sa
radham sphurad-rasam kṛṣṇa-
sarvaṅga-svaṅga-gopitam

cumbantīm kṛṣṇacandrasya-
dhara-divya-sudhaśrayam
kṛṣṇo radhaṅga-ragena
kuṅkumī-kṛta-vigrahaḥ

anyonya - mutually; aśleṣita - embraced; aṅgau - forms; tau - They; radha-kṛṣṇau - Śrī Śrī Radha-Kṛṣṇa; dadarśa - saw; sa - she; radham - Śrīmatī Rādhāraṇī; sphurat - manifest; rasam - the nectarean mellows of transcendental love; kṛṣṇa - of Śrī Kṛṣṇa; sarva - all; aṅga - the limbs; sva- aṅga - with her own limbs; gopitam - covered; cumbantīm - kissing; kṛṣṇacandrasya - of Śrī Kṛṣṇacandra; śdhara - of the lips; divya - transcendental; sduha - of nectar; aśrayam - the reservoir; kṛṣṇaḥ - Śrī Kṛṣṇa; radha - of Śrīmatī Rādhāraṇī; aṅga - of the body; ragena - by the red powder; kuṅkumī-kṛta - filled with kuṅkuma powder; vigrahaḥ - whose form.

"She saw Rādhā and Kṛṣṇa in an embrace. Sweet Rādhā's body was covered by Kṛṣṇa's body. Kissing Him, She drank the transcendental nectar of of Kṛṣṇacandra's lips. Kṛṣṇa's body was covered with Rādhā's kuṅkuma cosmetics."

Text 16

tad iti viṣṇu-dharmottare

sac-cid-ananda-sandratvad
dvayor evaviśeṣataḥ
aupacarika evatra
bhedo 'yam dehayor dvayoḥ

tat - that; iti - thus; viṣṇu-dharma-uttare - in the Viṣṇu- dharma Purāṇa, Uttara-khaṇḍa; sat - eternal; cit - full of knowledge; ananda - and bliss; sandratvat - because of being filled; dvayoḥ - of both; eva - certainly; aviśeṣataḥ - because of non-distinction; aupacarikaḥ - metaphorical; eva - certainly; atra - in this matter; bhedaḥ - distinction; ayam - this; dehayoḥ - of the bodies; dvayoḥ - of Them.

This is also described in the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa:

"Because They are both full of eternity, knowledge, and bliss, They are not different. The statement that They have two distinct bodies is a metaphor only."

Text 17 (a)

evam radhaṅgajaṅgavat. tada katham dvidha-rupaḥ.
tatha narada-pañcaratre

svayam hi bahavo bhutva
ramaṇartham maha-rasaḥ
tatati-rasaya reme
priyaya caika-rupaya

evam - in this way; radha - of Śrīmatī Rādhārāṇī; aṅgaja - whose form was manifested; aṅga - form His form; vat - like; tada - then; datham - why?; dvidha-rupaḥ - manifested in two forms; tatha - in that regard; narada-pañcaratre - in the Narada-pañcaratra; svayam - Himself; hi - certainly; bahavaḥ - many; bhutva - having become; ramaṇa-artham - to become the lover; maha-rasaḥ - full of nectar; taya - with Her; ati-rasaya - full of nectar; reme - performed pastimes; priyaya - with His beloved; ca - also; eka-rupaya - who had the same form as He.

In this way Rādhā is manifest from Kṛṣṇa's form. Why, then, are there two forms? The Nārada-pañcaratṛa explains:

"Becoming many to please Her, the sweet Lord enjoyed with His sweet beloved, who manifested one form only."

Text 17 (b)

priyaya radhaya saha. tatha govinda-vṛndavane ardhaṅgad radha samutpanna ity
agre vakṣyami. tatra vyaktī-bhaviṣyati.

priyaya - His beloved; radhaya - Śrīmatī Rādhārāṇī; saha - with; tatha - in that way; govinda-vṛndavane - in the Govinda-Vṛndāvana-śāstra; ardha - half; aṅgat - from His body; radha - Śrīmatī Rādhārāṇī; samutpanna - became manifested; iti - thus; agre - in the passage beginning; vakṣyami - I shall describe; tatra - there; vyaktī-bhaviṣyati - will become manifest.

The beloved in this quote is Rādhā. The passage in Govinda-Vṛndāvana-śāstra that begins: "Rādhā was born from half of Kṛṣṇa's body," I will later quote in full. Then this point will be made clear.

Text 18

atha kaiścīd uktam. yadi sva-prakaśo līla-rasa-mayaḥ paramatma-svarupas tasmin
katham śyama-varṇatvam sarvatra prasiddham. yatha śrutau rupam na vedyam na
ca
bindunadaḥ ity adi. tad aha

śyamabhatvam vidhatte yat
sarva-varṇo 'tra līyate
nityam ca prabhavaty eva
kalo 'smin naiva vidyate

atha - then; kaiścīd - by some; uktam - it is said; yadi - if; sva-prakaśaḥ - self-
manifest; līla - of pastimes; rasa - of nectar; mayaḥ - consisting; parama-atma - of
the Supreme
Personality of Godhead; svarupaḥ - the form; tasmin - in that; katham - why?;
śyama - black; varṇatvam - the condition of having the color; sarvatra - throughout
the Vedic literatures; prasiddham - celebrated; yatha - just as; śrutau - in the Śruti-
śāstra; rupam - the form; na - not; vedyam - understandable; na - not; ca - and;
binduna - by a drop; adaḥ - it; iti - thus; adi - in the passage beginning; by a drop;
adaḥ - it; iti - thus; adi - in the passage beginning; tat - this; aha - says; śyama -
abha- tvam - the state of having a dark complexion; vidhatte - manifests; yat -
which; sarva - all; varṇaḥ - color; atra - here; līyate - enters; nityam - eternally; ca -
also; prabhavati - manifests; eva - certainly; kalaḥ - the material color black; asmin
- in this; na - not; eva - certainly; vidyate - is.

At this point some may ask: "Why is it that the form of the Personality of
Godhead, which He manifests only by His own wish, and which is made of the
sweetness of transcendental pastimes, is famous everywhere for its dark
complexion?"

Part of the answer to this question may be found in the statement of the Śruti-
śāstra: "No one can understand even a drop of the Lord's transcendental form."
Aside from this it is also said:

"He eternally manifests the color śyāma, within which all colors rest. His
complexion is not the material color black."

Fourth Part

Text 19

atha kaiścīd uktam nityatvam katham uktam. maha-pralaye 'pi sarvam naśyaty eva.
yatha na ke 'pi sthavaḥ sura- giri-prabhṛtayaḥ iti vedanta-pramaṇam. tat
pratyuttaram aha

bhur-lokad urdhvataḥ sthanam
lakṣa-yojana-manataḥ
suryasyaiva sudhamśoś ca
tad-urdhvaṁ lakṣa-yojanam

tad-vasat kala-niyamo na tatra hi cakasati. yatra divya- vṛndavanam tatra candra-suryayoḥ prakāśo nasti. yatra kalo nasti. tatra katham pralayaḥ. yataḥ kala-niyamat pralayaḥ. yatha goloka-saṁhitayam

atha - now; kaiścit - by some; uktam - said; nityatvam - eternity; katham - why?; uktam - is said; maha-pralaye - at the time of cosmic annihilation; api - also; sarvam - everything; naśyati - perishes; eva - certainly; yatha - just as; na - not; ke api - anyone; sthavaḥ - remains; sura-giri-prabhṛtayaḥ - the great leaders of the demigods and others; iti - thus; vedanta - of the Vedānta; pramaṇam - the evidence; tat - to that; pratyuttaram - reply; aha - he says; bhūḥ-lokaḥ - from the Bhūrloka planets; urdhvataḥ - up; sthanam - place; lakṣa - 100,000; yojana - yojanas; manataḥ - in measurement; suryasya - of the sun; eva - certainly; sudhamśoḥ - of the moon; ca - and; tat - that; urdhvam - above; lakṣa - 100,000; yojanam - yojanas; tat-vaśat - from that control; kala - niyamaḥ - the control of time; na - not; tatra - there; hi - indeed; cakasati - is manifested; yatra - where; divya - transcendental; vṛndavanam - Vṛndāvana; tatra - there; candra - of the moon; suryayoḥ - and the sun; prakāśaḥ - manifestation; na - not; asti - is; yatra - where; kalaḥ - time; na - not; asti - is; tatra - there; katham - how is it possible?; pralayaḥ - for there to be destruction; yataḥ - because; kala-niyamat - because of the power of time; pralayaḥ - there is destruction; yatha - just as; goloka-saṁhitayam - in the Goloka-saṁhita.

At this point some may say: Why do you say that Kṛṣṇa is eternal? At the final cosmic annihilation everything perishes. This is confirmed by the Vedānta: "At the time of cosmic annihilation, no one, not even the leaders of the demigods, survives."

To this objection the following reply may be offered: 800,000 miles above the Bhūrloka planetary system the sun planet is situated, and 800,000 miles above the sun the moon planet is situated. Beyond the sun and moon is the transcendental planet

Goloka Vṛndāvana, where there is no sun and moon, and where, because of His influence, there is no influence of time, Because destruction comes from the influence of time, where there is no time how can there be destruction? The Goloka-saṁhitā says:

Text 20

pada-gamyam tu yat kiñcit
sa bhur-loka iti smṛtaḥ
asuram tu bhavar-loka
adhruvam svarga ucyate

pada - the place; gamyam - approachable; tu - indeed; yat - which; kiñcit - somewhat; saḥ - that; bhuh-lokaḥ - as Bhurloka; iti - thus; smṛtaḥ - is known; asuryam - up to the sun planet; tu - indeed; bhuvaḥ-lokaḥ - Bhuvanloka; adhruvam - up to Dhruvaloka; svargaḥ - Svargaloka; ucyate - is said.

"The planets where we reside are known as Bhūrloka. The planets above us, reaching up to the sun planet, are known as Bhuvanloka. The planets above Bhuvanloka, reaching up to Dhruvaloka, are called Svargaloka.

Text 21

maharlokaḥ kṣiter urdhvam
eka-koṭiḥ tu manataḥ
koṭi-dvayena vikhyato
jano lokas tu yojane

mahaḥ-lokaḥ - Maharloka; kṣiteḥ - from the earth; urdhvam - above; eka - one; koṭiḥ - unit of ten million; tu - indeed; manataḥ - in measurement; koṭi - of ten-millions; dvayena - by two; vikhyataḥ - known; janaḥ lokaḥ - Janaloka; tu - indeed; yojane - in yojanas.

"The planetary system known as Maharloka is situated 80 million miles above the earth, and the Janaloka planetary system is 160 million miles above the earth.

Text 22

catuḥ-koṭi-pramanas tu
tapo-lokas tu bhū-talat
upariṣṭhat tataḥ satyam
koṭir aṣṭau pramanataḥ

catuḥ - four; koṭi - ten millions; pramaṇaḥ - in measurement; tu - indeed; tapaḥ-lokaḥ - Tapaloka; tu - indeed; bhū-talat - from the earth; upariṣṭhat - above; tataḥ - that; satyam - Satyaloka; koṭiḥ - ten millions; aṣṭau - eight; pramanataḥ - in measurement.

"Tapaloka is 320 million miles above the earth, and Satyaloka is 640 million miles above the earth.

Text 23

satyad upari vaikunṭhaḥ
koṭir aṣṭa pramanataḥ
tasyopariṣṭhat kaumara
umalokas ataḥ paraḥ

satyat - Satyaloka; upari - above; vaikunṭhaḥ - Vaikunṭha; koṭiḥ - ten millions; aṣṭau - eight; pramanataḥ - in measurement; tasya - that; upariṣṭhat - above; kaumaraḥ - of the Four Kumaras; uma-lokaḥ - Umaloka; tataḥ - that; paraḥ - above.

"640 million miles above Satyaloka the spiritual sky begins. Above Satyaloka are Kumāraloka and Umāloka.

Text 24

śivalokas tad-upari
golokas tad-upari smṛtaḥ
jyotirmayaṁ tatra brahma
tatra vṛndavanam mahat

śivalokaḥ - Śivaloka; tat - that; upari - above; golokaḥ - Goloka; tat - that; upari - above; smṛtaḥ - is known; jyotiḥ- mayam - effulgent; tatra - there; brahma - Brahman; tatra - there; vṛndavanam - Vṛndāvana; mahat - great.

"Above that is Śivaloka, and above Śivaloka is Goloka, which contains the forest of Vṛndāvana. All these planets are situated in the Brahman effulgence.

Text 25

tatraiva radhika devī
sarva-śakti-namaskṛta
tatraiva bhagavan kṛṣṇaḥ
sarva-deva-śiromaṇiḥ

tatra - there; eva - certainly; radhika - Śrīmatī Rādhārāṇī; devī - Queen; sarva - by all; śakti - potencies; namaskṛta - offered respects; tatra - there; eva - certainly; bhagavan - the Supreme Personality of Godhead; kṛṣṇaḥ - Kṛṣṇa; sarva - of all; deva - demigods; śiromaṇiḥ - the crest jewel.

"Queen Rādhikā, to whom all the Lords potencies bow down, stays there. Lord Kṛṣṇa, the Supreme Personality of Godhead and the crest jewel of all the demigods, stays there."

Text 26

tatra śrī-bhagavan yatha

ayatim niyatim caiva
bhutanam agatim gatim
vetti vidyam avidyam ca
sa vacyo bhagavan iti

tatra - in this matter; śrī-bhagavan - the Supreme Personality of Godhead; yatha -

just as; ayatim - inauspicious; niyatim - auspicious; ca - also; eva - certainly; bhutanam - of living entities; agati - ominous destination; gatim - desirable destination; vetti - knows; vidyam - knowledge; avidyam - ignorance; ca - and; saḥ - He; vacyaḥ - isdesignated; bhagavan - the Supreme Personality of Godhead; iti - thus.

The word bhagavān is defined in these words (Viṣṇu Purāṇa 6.5.78):

"He who knows what is auspicious and inauspicious, what leads the living entities to an ominous end or a beneficial end, and what is knowledge and what is ignorance, is called bhagavān."

Text 27 (a)

ata eva bhagavataḥ katham pralayaḥ. tac ca śrī-bhagavad- aṅga-jyotiṣa sarvam uddīpitam. tasmin katham kalaḥ. atha vadino vadanti yadi candra-surya-gati-vaśan na kala-niyamo 'bhut. tat kim nimeśadibhiḥ kalo mantavyaḥ. tena pralayaḥ maha-pralayadir vidhatavyaḥ. yatha nimeśadir ayam kalas tad eva

ataḥ eva - therefore; bhagavataḥ - of the Supreme Personality of Godhead; katham - how is it possible; pralayaḥ - destruction; tat - that; ca - also; śrī-bhagavat - of the Supreme Personality of Godhead; aṅga - of the body; jyotiṣa - by the effulgence; sarvam - everything; uddīpitam - is illuminated; tasmin - in Him; katham - how is it possible?; kalaḥ - that there is time; atha - then; vadinaḥ - speakers; vadanti - say; yadi - if; candra - of the moon; surya - and of the sun; gati - of the movements; vaśat - under control; na - not; kala-niyamaḥ - the influence of time; abhut - is; tat - therefore; kim - what is the use?; nimeśa- adibhiḥ - with seconds and other units of time; mantavyaḥ - may be considered; tena - by this; pralayaḥ - destruction; maha-pralaya - final annihilation; adīḥ - beginning with; vidhatavyaḥ - may be done; yatha - just as; nimeśa - seconds; adīḥ - beginning with; vidhatavyaḥ - may be done; yatha - just as; nimeśa - seconds; adīḥ - beginning with; ayam - this; kalaḥ - time; tat - that; eva - certainly.

How is it possible for the Supreme Personality of Godhead to be subject to destruction? Everything that exists rests on the effulgence of His body. How can time influence Him? At this point some may say: If, because He controls the sun and moon Kṛṣṇa is not under the influence of time, then what is the use of the moments of time? It is by time that the final cosmic destruction is done. The moments of time are described in these words (Amara-kośa Dictionary 1.1.176):

Text 27 (b)

aṣṭadaśa-nimeśas tu
kaṣṭhas trimśat tu taḥ kalaḥ
tas tu trimśat kṣaṇas te tu
muhurto dvadaśas triyam

aṣṭadaśa - 18; nimeṣaḥ - nimesas; tu - indeed; kaṣṭhaḥ - kaṣṭhas; trimśat - 30; tu - indeed; taḥ - they; kalaḥ - kalas; taḥ - they; tu - indeed; trimśat - 30; kṣaṇaḥ - a kṣaṇa; te - they; tu - indeed; muhurtaḥ - a muhurta; dvadaśaḥ - 12; triyam - 3.

"18 nimeṣas equal one kaṣṭhā. 30 kaṣṭhās equal one kalā. 30 kalās equal one kṣaṇa. 12 kṣaṇas equal one muhūrta."

Text 27 (c)

tatra vihasya bhagavata vadanti udīritartha 'pi bhavadbhir na jñayate. tad eva yatra ca na bhautiko dehaḥ. tatra katham nimeṣo vartate. nimeṣadir iti vayoḥ svabhavaḥ. ata eva bhautike dehe nimeṣadiḥ. yatha pṛthivy apas tatha tejo vayur akaśa eva ca iti. vayur yatha gorakṣa-saṁhitayam yoga-vaśiṣṭhe ca

tatra - at this reply; vihasya - laughing; bhagavataḥ - the devotees of the Lord; vadanti - say; udīrita - spoken; arthaḥ - the meaning; api - even; bhavadbhiḥ - by you; na - is not; jñayate - understood; tat - therefore; eva - certainly; yatra - where; ca - also; na - not; bhautikaḥ - material; dehaḥ - body; tatra - there; katham - how is it possible?; nimeṣaḥ - a second; vartate - exists; nimeṣa-adiḥ - the second and other units of time; iti - thus; vayoḥ - of air; svabhavaḥ - the nature; ataḥ eva - therefore; bhautike - in a material; dehe - body; nimeṣa- adiḥ - seconds and other units of time; yatha - just as; pṛthivī - earth; apaḥ - water; tatha - and; tejaḥ - fire; vayuḥ - air; akaśaḥ - ether; eva - certainly; ca - and; iti - thus; vayuḥ - air; yatha - just as; gorakṣa-saṁhitayam - in the Gorakṣa-saṁhita; yoga-vaśiṣṭhe - in the Yoga-vaśiṣṭha; ca - and.

Laughing at this, the devotees say: You do not understand what we have said! The Supreme Personality of Godhead does not have a material body. How can the moments of time affect Him? The moments of time are manifested from the air element. The moments of time influence material bodies. As the scriptures say: "Earth, water, fire, air, and ether are the material elements." The air element, is described in both the Gorakṣa-saṁhitā and Yoga-vaśiṣṭha:

Text 28

prano 'panaḥ samanaś ca
udano vyana eva ca
nagaḥ kurmo 'tha kṛkaro
devadatto dhanañjayaḥ

tatra kurma-vayor nimeṣonmeṣadi-guṇaḥ. tatha tatraiva nago gṛhṇati caitanyam kurmaś caiva nimīlati. vaśiṣṭhe-nimīlanadi kurmasya kṣut-trṣṇa kṛarasya ca ity evaṁ śrī-kṛṣṇacandre kalo nastīti. yatha govinda-vṛndavane balaramaṁ prati śrī-bhagavan uvaca

praṇaḥ - praṇa; apanaḥ - apana; samanaḥ - samana; ca - and; udanaḥ - udana; vyanaḥ - vyana; eva - certainly; va - and; nagaḥ - naga; kurmaḥ - kurma; atha -

and; kṛkaraḥ -
 kṛkara; devadattaḥ - devadatta; dhanañjayaḥ - dhanañjaya; tatra - there; kurma-
 vayoh - of the kurma air; nimeṣa-unmeṣa- adi - of nimeṣa, unmeṣa, and other units
 of time; guṇaḥ - the attribute; tatha - in that way; tatra - there; eva - certainly;
 nagaḥ - naga; grhṇati - grasps; caitanyam - consciousness; kurmaḥ - kurma; ca -
 and; nimilati - meets; vasiṣṭhe - in the Yoga-vasiṣṭha; nimilanaadi - meeting and
 other activities; kurmasya - of the kurma air; kṣut - hunger; tṛṣṇa - and thirst;
 kṛkarasya - of the kṛkara air; ca - also; iti - this; evam - in this way; śrī-kṛṣṇacandre
 - in Śrī Kṛṣṇacandra; kalaḥ - time; na - not; asti - is; iti - thus; yatha - just as;
 govinda-vṛndavane - in the Govinda-Vṛndāvana; balaramam prati - to Lord
 Balarama; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said.

"Prāṇa, apāna, samāna, udāna, vyāna, nāga, kūrma, kṛkara, devadatta, and
 dhanañjaya are the ten kinds of air."

From the kūrma air the nimeṣas, unmeṣas, and other units of time are manifested.
 It is said: "The nāga air grasps the life-force and the kūrma air closes the eyes." In
 the Yoga-vaśiṣṭha it is said "The kṛkara air controls hunger and thirst, and the
 kūrma
 air closes the eyes." For Śrī Kṛṣṇacandra, however, there is no influence of time.
 This is described in the Govinda-vṛndāvana- śāstra, where the Supreme Personality
 of Godhead says to Lord
 Balarāma:

Texts 29 and 30

premananda-mayaḥ śuddhaḥ
 sarvada nava-yauvanaḥ
 kalah kala-svarupo 'ham
 kalatma kala-gocaraḥ

samasta-kala-rahitaḥ
 sarva-karana-karaṇam
 cit-svarupo jñana-rupo
 'dvitīyaḥ sama-drk paraḥ
 evaṁ rupaṁ sadaivahaṁ
 tiṣṭhamy atraiva sarvada

ata eva śrī-kṛṣṇacandro nityo maha-rasa-mayaḥ samasta-kala-
 rahita iti jñatavyam. tiṣṭhamy atraiva iti vṛndavana ity
 uktam.

prema - of love; ananda-bliss; mayaḥ - consisting; śuddhaḥ -
 pure; sarvada - in all respects; nava-yauvanaḥ - always a fresh
 youth; kalah - time; kala - of time; svarupaḥ - the form; aham -
 I am; kala - of time; atma - the self; kala - of time;
 gocaraḥ - the field of perception; samasta - all; kala - of time;
 rahitaḥ - devoid; sarva-karaṇa-karaṇam - the original cause of

all causes; cit - transcendental; svarupaḥ - with a form;
jñāna - of knowledge; rupaḥ - with a form; advitīyaḥ - one
without a second; sama - equal; dr̥k - with vision; paraḥ -
supreme; evam rupam - in this way; sada - always; eva - certainly;
aham - I; tiṣṭhami - stand; atra - here; eva - certainly;
sarvada - in all respects.

"Full of bliss and love, perfectly pure, and eternally
youthful, I am time, time's form, time's self, and time's
controller. Completely free of time, the original cause of all
causes, my form spiritual, my form full of knowledge, one without
a rival, My glance equal to all, and supreme, in this form I stay
here eternally."

From all this we may understand that Śrī Kṛṣṇacandra,
whose form is full of the most sublime nectar, is eternal. The
phrase "I stay here" refers to Vṛndāvana.

Fifth Part

Text 31

atha yatha śrī-bhagavan tatha vṛndavanam eva yatha
padma-puraṇe nirvaṇa-khaṇḍe rahasyadhyaye śrī-
bhagavan uvaca

nityam me mathuram viddhi
vanam vṛndavanam tatha
mamavataro nityo 'yam
atra ma saṁśayam kṛthaḥ

atha - now; yatha - just as; śrī-bhagavan - the Supreme
Personality of Godhead; tatha - in the same way; vṛndavanam -
Vṛndavana; eva - certainly; yatha - just as; padma-puraṇe - in
the Padma Purāṇa; nirvaṇa-khaṇḍe - in the Nirvaṇa-
khaṇḍa; rahasya-adhyaye - in the Rahasya Chapter; śrī-
bhagavan - the Supreme Personality of Godhead; uvaca - said;
nityam - eternal; me - My; mathuram - Mathura; viddhi - just know;
vanam - the forest; vṛndavanam - of Vṛndāvana; tatha - in the
same way; mama - My; avataraḥ - incarnation; nityaḥ - eternal;
ayam - this; atra - in this matter; ma - do not; saṁśayam
kṛthaḥ - doubt.

As the Supreme Personality of Godhead is eternal, so is
Vṛndāvana. This is described in the Padma Purāṇa, Nirvaṇa-
khaṇḍa, Rahasya-adhyaya, where the Supreme Personality of

Godhead says:

"Know that My Mathurā is eternal, and so is Vṛndāvana Forest. It is My eternal incarnation. Do not doubt it."

Text 32

tad atra vṛndavanam yatha

vṛndavanam me dvi-vidham
nityam divyam itīritam
nityam bhuvī tatha divyam
sarvopari virajate

tat - therefore; atra - in this connection; vṛndavanam - Vṛndāvana; yatha - just as; vṛndavanam - Vṛndāvana; me - My; dvi-vidham - in two features; nityam - eternal; divyam - celestial; iti - thus; īritam - is said; nityam - eternal; bhuvī - on the earth; tatha - in the same way; divyam - celestial; sarva - the entire cosmic manifestation; upari - above; virajate - is manifest.

About Vṛndāvana the Lord said:

"My Vṛndāvana is of two kinds: Nitya-Vṛndāvana and Divya-Vṛndāvana. Nitya-Vṛndāvana appears on this earth planet, and Divya-Vṛndāvana shines above all the worlds."

Texts 33 and 34

tad eva nitya-vṛndavanam yatha śrī-kṛṣṇa-yamale
trayodaśadhika-śatatama-ṣaṭale

nitya vedaiḥ pragīyante
siddhidāḥ siddhi-kāṅkṣibhiḥ
nitya-vṛndavanam sthanam
purnāti-purnam ucyate
līlāḥ purnāti-purnāś ca
turiyas tatra kīrtitaḥ

tat - therefore; eva - certainly; nitya-vṛndavanam - Nitya-Vṛndāvana; yatha - just as; śrī-kṛṣṇa-yamale - in the Śrī Kṛṣṇa-yamala; trayodaśa-adhika-śatatama-ṣaṭale - in Paṭala 113; nityaḥ - eternal; vedaiḥ - by the Vedas; pragīyante - described; siddhi - perfection; daḥ - granting; siddhi - perfection; kāṅkṣibhiḥ - by those desiring; nitya-vṛndavanam - Nitya-Vṛndāvana; sthanam - place; purnā-ati-purnam - supremely perfect and complete; ucyate - is described; līla - pastimes; purnā-ati-purnāḥ - supremely perfect and

complete; ca - also; turīyaḥ - transcendental; tatra - there; kīrtitaḥ - are described.

Nitya-Vṛndāvana is described in the following statement of Śrī Kṛṣṇa-yāmala, Chapter 113:

"The eternal is glorified by the Vedas and the givers of perfection by they who yearn for perfection. The abode of Nitya-Vṛndāvana, where the Lord's supremely perfect transcendental pastimes are glorified, is said to be the most perfect of all perfect places."

Text 35

divya-vṛndavanam yatha

yena vilasaty eva
śrī-kṛṣṇam divya-nayakam
divyam ca yad yatha devya
radhaya aṅga-saurabham

divya-vṛndavanam - Divya-Vṛndāvana; yatha - just as; yena - by which; vilasatyati - causes to be manifest; eva - certainly; śrī-kṛṣṇam - Śrī Kṛṣṇa; divyam - the transcendental; nayakam - hero; divyam - Divya-Vṛndāvana; ca - also; yat - which; yatha - just as; devyaḥ radhayaḥ - of Śrīmatī Rādhārāṇī; aṅga - of the body; saurabham - the aroma.

Divya-Vṛndāvana is described in these words:

"Divya Vṛndāvana, which is filled with the fragrance of Queen Rādhā's form, arouses splendid playfulness in the transcendental hero, Śrī Kṛṣṇa.

Text 36

krīdanīyam pareśasya
divyam tenaiva kathyate
turīyadi-trayam sthanam
divya-vṛndavanam varam

drīdanīyam - the place of pastimes; para-īśasya - of the Supreme Personality of Godhead; divyam - divyam; tena - for this reason; kathyate - is named; turīya - transcendental; adi - beginning; trayam - three; sthanam - places; divya - vṛndavanam - Divya-Vṛndāvana; varam - is the best.

"Because Śrī Kṛṣṇa enjoys pastimes (divyati) there,

it is known as Divya-Vṛndāvana, the best of the Lord's three abodes.

Text 37

purṇati-purṇa-purṇam yat
svarupam radhika-pateḥ
yasyamśamśa-praṇihita
līlas teṣu pratiṣṭhitaḥ

purṇa-ati-purṇa-purṇam - the superlative in perfection and completeness; yat - which svarupam - form; radhika - of Śrīmatī Rādhārāṇī; pateḥ - of the Lord; yasya - of whom; amśa - of the part; amśa - of the part; praṇihitaḥ - performed; līlaḥ - pastimes; teṣu - among them; pratiṣṭhitaḥ - established.

"This Divya-Vṛndāvana is supremely perfect and complete. Śrī Kṛṣṇa, the Lord of Rādhā, enjoys transcendental pastimes there.

Text 38

divya-vṛndavane kṛṣṇaḥ
śrī-radha-vallabhas tatha
gopījana-vallabhas tu
nitya-vṛndavane sada

divya-vṛndavane - in Divya-Vṛndāvana; kṛṣṇaḥ - Kṛṣṇa; śrī-radha - of Śrīmatī Rādhārāṇī; vallabhaḥ - the beloved; tatha - in the same way; gopījana - of the gopīs; vallabhah - the beloved; tu - indeed; nitya-vṛndavane - in Nitya-Vṛndāvana; sada - always.

"In Divya-Vṛndāvana Kṛṣṇa is known as Śrī Rādhā-vallabha, (Rādhā's beloved). In Nitya-Vṛndāvana He is eternally known as Gopijana-vallabha (the gopis' beloved)."

Text 39

vṛndavanam iti śrī-bhagavad-aṅga-viśeṣaḥ. atas tad eva
kaladi-rahitam. atha yatra śrī-kṛṣṇacandras tad-aṅga-
jyotiṣa vṛndavanadi samastam pradīptam. yatha goloka-
samhitayam balabhadram prati śrī-bhagavan aha

eko 'neka-svarupo 'ham
sarva-śaktimayaḥ puman
mad-dehan nirgatam jyotiḥ

sarva-bhutamayam param

vṛndavanam - Vṛndāvana; iti - thus; śrī-bhagavat - of the Supreme Personality of godhead; anga - form; viśeṣaḥ - specific; ataḥ - therefore; tat - that; eva - certainly; kala-adi - time, and other limiting factors present within the material energy; rahitam - without; atha - then; yatra - where; śrī-krṣṇacandraḥ - Śrī Kṛṣṇacandra; tat - His; aṅga - of the body; jyotiṣa - with the effulgence; vṛndavana-adi - Vṛndāvana and other locations in the spiritual world; samastam - all; pradīptam - illuminated; yatha - just as; holoka-saṁhitayam - in the Goloka-saṁhita. balabhadram prati - to Balabhadra; śrī-bhagavan - the Supreme Personality of Godhead; aha - said; ekaḥ - one; aneka - with many; svarupaḥ - forms; aham - I am; sarva-śaktimayaḥ - full of all potencies; prman - the Supreme Person; mat - My; dehat - from the body; nirgatam - emanated; jyotiḥ - effulgence; sarva - bhutamayam - in which the cosmic manifestation rests; param - after.

Vṛndāvana is an expansion of the Supreme Lord's transcendental body. Therefore it is free from time. Śrī Kṛṣṇacandra is present there. From the splendor of His limbs Vṛndāvana and everything else is splendidly manifest. This is described in the Goloka-saṁhitā, where the Supreme Personality of Godhead says to Balabhadra:

"I am the one Supreme Person, who expands into innumerable forms, and who is the master of all potencies. Everything that exists rests in My bodily splendor."

Text 40

tathaiva govinda-vṛndavane balarama-praśne

anyat tu surya-candradi-
prakaśa-sadṛśam tava
tanu-pada-nakhaj jyotiḥ
kim idam tad vadasva me

tatha - in the same way; eva - certainly; govinda-vṛndavane - in the Govinda-Vṛndāvana-śāstra; balarama - of Lord Balarama; praśne - in the question; anyat - another; tu - indeed; surya - of the sun; candra - of the moon; adi - beginning with; prakaśa - manifestation; sadṛśam - like; tava - Your; tanu - of the body; pada - of the feet; nakhat - from the nails; jyotiḥ - effulgence; kim - what?; idam - is this; tat - that; vadasva - please tell; me - Me.

This described in the Govinda-Vṛndāvana-śāstra, where Lord Balarāma asks:

"The splendor of Your body, feet, and nails shines as another sun or another moon. What is it? Please tell Me."

Text 41

śrī-bhagavan uvaca

jyotir brahma-mayaṁ tejo
mac-charīrad vinirgatam
mamanena na bhedo 'sti
brahma-jyotir ahaṁ param

śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; jyotiḥ - effulgence; brahma-mayaṁ - spiritual; tejaḥ - light; mat - My; śarīrat - from the body; vinirgatam - manifested; mama - My; anena - with this; na - not; bhedaḥ - difference; asti - is; brahma-jyotiḥ - Brahmajyoti; aham - I am; param - transcendental.

The Supreme Personality of Godhead said: "This splendor that comes from My body is spiritual light. It is not different from Me. I am this spiritual splendor."

Text 42

pṛthivy-āpo-vahni-rupair
vayu-rupais tathaiva ca
ākāśa-rupaiḥ sada paśya
jala-bhande yatha raviḥ
durlabhaṁ durgamaṁ jyotir
durdarśam sarvagaṁ śuci

pṛthivī - of earth; āpaḥ - of water; vahni - of fire;
rupaiḥ - with the forms; vayu - of air; rupaiḥ - with the
forms; tatha - in the same way; eva - certainly; ca - also;
ākāśa - of ether; rupaiḥ - with forms; sada - always; paśya -
see; jala - of water; bhande - in a pot; yatha - just as;
raviḥ - the sun; durlabham - difficult to attain; durgamam -
difficult to approach; jyotiḥ - effulgence; durdarśam - difficult
to see; sarvagam - all-pervading; śuci - pure.

"Look! Just as the sun is reflected in a pot of water, so this rare, unapproachable, invisible, pure light is everywhere in all forms of earth, water, fire, air, or ether.

Text 43

sukhadam mokṣadam mahyam
padaṅguṣṭhad vinirgatam
tad dhyatva yogino 'pi
yanti nirvaṇam uttamam

sukha - happiness; dam - granting; mokṣa - liberation; dam - granting; mahyam - my; pada-aṅguṣṭhat - from the big toe; vinirgatam; tat - that; dhyatva - having meditated; yoginaḥ - the yogīs; api - also; yanti - attain; nirvaṇam - nirvaṇa; uttamam - supreme.

"Meditating on this light, which brings happiness and liberation, and which comes from My big toe, the yogis attain the supreme nirvāṇa."

Text 44

tathatharvopaniṣadi gopala-tapanīye brahmaṇam prati
śrī-bhagavan uvaca

viśva-rupam param jyotiḥ
svarupam rupa-varjitam
hṛda mam saṁsamaran brahman
mat-padam yati niścitam

tatha - in that way; atharva - of the Atharva Veda; upaniṣadi - in the Upaniṣad; gopala-tapanīye - Gopāla-tāpani; brahmaṇam prati - to Lord Brahma; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; viśva-rupam - the source of all incarnations; param - supreme; jyotiḥ - splendid; svarupam - spiritual form; rupa-varjitam - without any material form; hṛda - within his heart; mam - Me; saṁsamaran - continually remembers; brahman - O Brahma; mat - My; padam - spiritual abode; yati - attains; niścitam - without any doubt.

This is also described in the Atharva Veda's Gopāla-tāpani Upaniṣad (2.55), where the Supreme Personality of Godhead says to Brahmā:

"O Brahmā, he who with all his heart meditates on Me, whose form is the resting place of all forms, whose form is full of spiritual light, whose form is spiritual, and who has no material form, goes to My abode. Of this there is no doubt."

Text 45

atha varaha-saṁhitayam śrī-varaha uvaca

tac-chyama-deha-kiraṇaiḥ
parananda-rasaṁṛtaiḥ
tad-amśu-koṭi-koṭy-amśa
jīvas tat-kiraṇatmakaḥ iti

atha - now; varaha-saṁhitayam - in the Varaha-saṁhita;
śrī-vrahaḥ - Śrī Varaha; uvaca - said; tat - this; śyama -
dark complexioned; deha - of the form; kiraṇaiḥ - with the rays
of light; para - transcendental; ananda - of bliss; rasa-
amṛtaiḥ - with the nectar; tat - of that; amśu - of a ray of
light; koṭi-koṭi-amśaḥ - one billionth parts; jīvaḥ - the
individual living entities; tat-kiraṇa-atmakaḥ - identical with
that effulgence; iti - thus.

In the Varāha-saṁhitā Lord Varāha says:

"The individual jiva souls are billion-billionth parts of
the blissful nectar rays of light shining from the dark
complexioned form of the Supreme Lord."

Text 46 (a)

evam śrī-kṛṣṇacandra-tanu-pada-nakha-jyotiṣa
samujjvalam vṛndavanadi samasta-sthalam iti mantavyam. tatra
kaladi-praveśo naiva. yatra śrī-kṛṣṇacandraḥ sva-
prakaśo nitya-kiśoraḥ samasta-kaladi-rahitaḥ. tatha hi
govinda-vṛndavane śrī-kṛṣṇam prati balarama uvaca

evam - in this way; śrī-kṛṣṇacandra - of Śrī
Kṛṣṇacandra; tanu - of the body; pada - of the feet; nakha - of
the nails; jyotiṣa - by the effulgence; samujjvalam - splendid;
vṛndavana - Vṛndāvana; adi - beginning with; samasta - all;
sthalam - places; iti - thus; mantavyam - should be understood;
tatra - there; kala-adi - of time and other material limitations;
praveśaḥ - entrance; na - not; eva - certainly; yatra - where;
śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; sva-prakaśaḥ -
self-manifest; nitya - eternally; kiśoraḥ - youthful; samasta -
all; kala-adi - material limitations, beginning with time;
rahitaḥ - without; tatha hi - furthermore; govinda-vṛndavane -
in the Govinda-Vṛndāvana-śāstra; śrī-kṛṣṇam prati - to
Śrī Kṛṣṇa; balaramaḥ - Lord Balarama; uvaca - said.

From this we may understand that from the effulgence of Śrī
Kṛṣṇacandra's transcendental form, feet, and nails, Vṛndāvana and
all other spiritual abodes are splendidly manifested. Time and

other material restrictions cannot enter there. Where eternally youthful Śrī Kṛṣṇacandra is personally present, there is no time or other material restrictions. In the Govinda-Vṛndāvana-śāstra Balarāma says to Śrī Kṛṣṇa:

Texts 46 (b)-50

radha kanta jagannatha
śrīmad-gokula-nagara
śyamasundara gopīśa
gokulananda-candramaḥ

vṛndavana-sukhananda
pīta-vasaḥ-priya prabho
padambuja-nakha-jyotir-
apta-loka-traya prabho

śabda-brahma-mayī-vamśī
priya padma-dalekṣaṇa
prema-bhakti-puṣpa-mayī-
vana-mala-priyottama

govinda gogaṇartighna
gopate gogaṇarcita
tat tvaya kathitaṁ tattvam
atmanas tu samasataḥ

kiṁ svarupo 'si bhagavan
kim īhaḥ kiṁ svarupakaḥ
vistareṇa punas tasmai
śrotum icchami tad vada

radha - of Śrīmatī Rādhārāṇī; kanta - O lover;
jagat - of the universe; natha - O Lord; śrīmat-gokula - of
Gokula; nagara - O hero; śyama-sundara - O lord who has a
beautiful dark complexion; gopī - of the gopis; īśa - O master;
gokula - in gokula; ananda - of bliss; candramaḥ - the moon;
vṛndavana - of Vṛndāvana; sukha-ananda - the bliss; pīta -
yellow; vasaḥ - of garments; priya - fond; prabho - O lord;
pada - feet; ambuja - lotus; nakha - the nails; jyotiḥ -
effulgence; apta - attained; loka - planetary systems; traya -
three; prabho - O Lord; śabda-brahma - the sounds of the Vedas;
mayī - consisting; vamśī - of the flute; priya - dear; padma -
lotus; dala - petal; īlśaṇa - eyes; preme-bhakti - loving
devotional service; prśpa - of the flowers; mayī - consisting;
vana-mala - garland of sylvan flowers; priya - dear; uttama -
best; govinda - O Govinda, pleasure of the cows, land, and senses;
go - of the cows; gaṇa - of the herd; arti - the sufferings; ghna -

destroying; go - of the cows; pate - O master; go-gaṇa - by the cows; arcita - worshipped; yat - which; tvaya - by You; kathitam - said; tattvam - truty; atmanaḥ - personally; tu - indeed; samasataḥ - assembled; kim - what?; svarupaḥ - form; asi - You are; bhagavan - O lord; kim - what?; ihaḥ - activities; kim - what; svarupakaḥ - nature; vistareṇa - elaborately; punaḥ - again; tasmai - about this; śrotum - to hear; icchami - I desire; tat - this; vada - please explain.

"O lover of Rādhā, O Lord of the universes, O hero of Gokula, O handsome, dark Śyāmasundara, O Lord of the gopis, O blissful moon of Gokula, O bliss of Vṛndāvana, O Lord fond of yellow garments, O Lord whose lotus toenails fill the three worlds with light, O Lord fond of playing the Vedic hymns on Your flute, O lotus-petal-eyed Lord, O Lord fond of wearing a forest garland made with flowers of love and devotion, O Govinda, O pleasure of the cows, land, and senses, O Lord who relieves the sufferings of the surabhi cows, O Lord of the surabhi cows, O Lord worshiped by the surabhi cows, O Lord, what is Your form? What are Your activities? What is Your nature? The truth that You have spoken about these please tell me in detail. I yearn to hear of it.

Text 51

śrī-bhagavan uvaca

aham atma param brahma
sac-cid-ananda-vigrahaḥ
śabda-brahma-mayaḥ sakṣat
svayam prakṛtir īśvaraḥ

śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; aham - I am; atma - the Supersoul; param brahma - the Supreme Brahman; sat - eternal; cit - full of knowledge; ananda - and bliss; vigrahaḥ - whose form; śabda-brahma-mayaḥ - consisting of the Vedic sounds; sakṣat - directly; svayam - personally; prakṛtiḥ - material nature; īśvaraḥ - and the controller.

"The Supreme Personality of Godhead said: I am the Supersoul, the Supreme Brahman, the material energy, the supreme controller, the sounds of the Vedas, and the form of eternity, knowledge, and bliss.

Text 52

ady-anta-rahitaḥ sukṣma-

sthulatītaḥ parat paraḥ
svayaṁ-jyotiḥ svayaṁ-karta
svayaṁ-harta svayaṁ-prabhuḥ

adi - beginning; anta - and end; rahitaḥ - without; sukṣma -
subtle; sthula - and gross; atītaḥ - beyond; parat - than the
greatest; paraḥ - greater; svayaṁ-jyotiḥ - self-effulgent;
svayaṁ-karta - the doer; svayaṁ-harta - the destroyer; svayaṁ-
prabhuḥ - the master.

"I have neither beginning nor end. I am beyond the subtle
and gross, and the large and small. I am greater than the
greatest. I am self-effulgent. I am the supreme creator. I am the
ultimate destroyer. I am the master of all.

Text 53

kaṭakṣa-matra-brahmaṇḍa-
koṭi-sṛṣṭi-vinaśa-kṛt
sadaśiva-mahaviṣṇu-
rudra-brahmadi-karakaḥ

kaṭakṣa - with a sidelong glance; matra - only;
brahmaṇḍa - of universes; koṭi - millions; sṛṣṭi - creations;
vinśas-kṛt - I destroy; sadaśiva - of Sadaśiva;
mahaviṣṇu - Maha-Viṣṇu; rudra - Lord Rudra; brahma - Brahma;
adi - and all the other demigods; karakaḥ - I am the father.

"With only a sidelong glance I can create or destroy millions of
universes. I am the father of Sadāśiva, Mahā-Viṣṇu, Rudra,
Brahmā, and all the others.

Text 54

narakṛtir nitya-rupī
vaṁśī-vadya-priyaḥ sada
indranīla-maṇi-śyamas
tri-bhaṅgo madhurakṛtiḥ

nara - of a human; akṛtiḥ - with a form; nitya - eternal;
rupī - with a form; vaṁśī - the flute; vadya - music; priyaḥ -
fond; sada - always; indranīla-maṇi - like a sapphire;
śyamaḥ - dark; tri-bhaṅgaḥ - with a three-fold bending form;
madhura - a charming; akṛtiḥ - form.

"My charming, eternal, three-fold-bending, sapphire-
complexioned form resembles the features of a human-being. I am
fond of playing the flute.

Text 55

purnendu-koṭi-sadr̥śo
nana-lavaṇya-varidhiḥ
puṇḍarīka-dalakara-
nayanah prema-sagaraḥ
jita-kama-dhanur-divya-
bhru-lata-lalitotsavaḥ

purṇa - full; indu - moon; koṭi - millions; sadr̥śah - like;
nana - various; lavaṇya - of beauty; varidhiḥ - the ocean;
puṇḍarīka - lotus; dala - petals; akara - in the form;
nayanah - eyes; prema - of love; sagaraḥ - an ocean; jita -
defeated; kama - of cupid; dhanuḥ - the bow; divya -
transcendental; bhru - of eyebrows; lata - of the creepers;
lalita - playful; utsavaḥ - festival.

"I am like millions of moons. I am an ocean of
handsomeness. My eyes are like lotus petals. I am an ocean of
love. I am a playful festival where the splendid vines
of My eyebrows celebrate their defeat of Kāmadeva's bow.

Text 56

tri-bhaṅga-lalita-śrīmat-
tiryag-grīvati-sundaraḥ
śabda-brahma-mayī-vaṁśī-
vadanotsava-sagaraḥ

tri-bhaṅga - three-fold bending; lalita - playful; śrīmat -
beautiful; tiryak - tilted; grīva - neck; ati - very; sundaraḥ -
beautiful; śabda-brahma - the sounds of the Vedas; mayī -
consisting; vaṁśī - of the flute; vadana - playing; utsava - of
happiness; sagaraḥ - an ocean.

"I am handsome with a three-fold-bending form and a
gracefully tilted neck. When I play the Vedic hymns on My flute,
I become plunged in an ocean of happiness.

Text 57

vana-malī pīta-vasaḥ
su-kuñcita-śirorahaḥ
barhi-barha-kṛtotsavaḥ
parijatavatamsakaḥ

vana-malī - wearing a garland of forest flowers; pīta - with

yellow; vasaḥ - garments; su-kuñcita - nicely curling;
śiroruhaḥ - with hair; barhi - peacock; barha - of feather;
kṛta - fashioned; uttamsaḥ - crown; parijata - of parijata
flowers; avatamsakaḥ - with a garland.

"My gracefully curling hairs are decorated with a peacock-
feather crown. I wear yellow garments, a garland of forest
flowers, and a garland of pārijāta flowers.

Text 58

premananda-mayaḥ śuddhaḥ
sarvada nava-yauvanaḥ
kalaḥ kala-svarupo 'ham
kalatma kala-gocaraḥ

prema - of love; ananda-mayaḥ - full of the bliss; śuddhaḥ -
pure; sarvada - always; nava-yauvanaḥ - a fresh youth; kalaḥ -
time; kala - of time; svarupaḥ - the form; aham - I; kala - of
time; atma - the self; kala - of time; gocaraḥ - the knower.

"I am full of bliss and love. I am pure. I am eternally a
fresh youth. I am time. I am the form of time. I know everything
about time.

Text 59

samasta-kala-rahitaḥ
sarva-karana-karaṇam
cit-svarupo jñana-rupo
'dviṭīyaḥ sama-dṛk paraḥ
evaṁ-rupaḥ sadaivahaṁ
tiṣṭhamy atraiva sarvada

samasta - all; kala - of time; rahitaḥ - free; sarva-karaṇa-
karaṇam - the cause of all causes; cit-svarupaḥ - the form of
transcendence; jñana-rupaḥ - the form of knowledge;
advitīyaḥ - one without a second; sama - equally; dṛk - seeing;
paraḥ - supreme; evaṁ-rupaḥ - in this way; sada - always; eva -
indeed; aham - I; teṣṭhami - remain; atra - here; eva - certainly;
sarvada - always.

"I am completely free of time. I am the cause of all causes.
My form is spiritual. My form is full of knowledge. I am one
without a second. I see everyone with an equal eye. I am the
Supreme. In this transcendental form I stay here eternally."

Text 60

tatha brahma-saṁhitayam

advaitam acyutam anadim ananta-rupam
adyam purana-puruṣaṁ nava-yauvanaṁ ca
vedeṣu durlabham adurlabham atma-bhaktau
govindam adi-puruṣaṁ tam ahaṁ bhajami

tatha - in that way; brahma-saṁhitayam - in the Brahma-saṁhita; advaitam - without a second;
acyutam - imperishable; anadim - beginningless; ananta-rupam - endless form; adyam - the beginning;
puraṇa - ancient; puruṣaṁ - person; nava-yauvanam - blooming with freshness of youth; ca - and; vedeṣu - in the Vedas; durlabham - inaccessible;
adurlabham - obtainable; atma-bhaktau - through devotion of the soul; govindam - Govinda; adi-puruṣam - the Supreme Lord; tam - Him; } ahaṁ - I; bhajami - worship.

In the Brahma-saṁhita it is said (5.33):

"I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, and is without a beginning, whose form is endless, who is the beginning, and the eternal puruṣa; yet He is a person possessing the beauty of blooming youth." **

Sixth Part

Text 61 (a)

atha sarveśvaratvam. śrī-bhagavan-nirupanaṁ yatha
brahma-saṁhitayā śrī-bhagavantaṁ alokya brahma
aṣṭadaśakṣara-mantraṁ prapa. tad anu śrī-bhagavantaṁ
stauti. yatha śrī-bhagavataḥ samudbhuya brahma
sarvatrandhakaraṁ dṛṣṭva bhagavantaṁ stauti. tato
brahmaṇaṁ prati aṣṭadaśakṣaram adat

atha - now; sarva-īśvaratvam - the nature of being the Supreme Personality of Godhead; śrī-bhagavat - of the Supreme Personality of Godhead; nirupāṇam - the description; yatha - just as; brahma-saṁhitayam - in the Brahma-saṁhita; śrī-bhagavantaṁ - the Supreme Personality of Godhead; alokya - having seen; brahma - Brahma; aṣṭadaśa-akṣara-mantram - the eighteen syllable mantra; prapa - attained; tat - that; anu -

after; śrībhagavantam - the Supreme Personality of Godhead; stauti - he glorifies; yatha - just as; śrībhagavataḥ - from the Lord; udbhuya - manifesting; brahma - Brahma; sarvatra - everywhere; andhakaram - darkness; dṛṣṭva - having seen; bhagavantam - the Lord; stauti - glorifies; tataḥ - then; brahmaṇam prati - to Brahma; aṣṭadaśa-akṣaram - the 18 syllable mantra; adat - the Lord gave.

That Śrī Kṛṣṇa is the Supreme Personality of Godhead we will now explain. The Supreme Personality of Godhead is described in the Brahma-saṁhitā, where Brahmā sees the Lord and obtains the eighteen-syllable mantra. Then he glorifies the Lord with prayers. When Brahmā was born from the Supreme Lord, and he saw only blinding darkness everywhere, he offered prayers. Then the Lord gave Brahmā the eighteen syllable Kṛṣṇa-mantra. This is described in the following verses (Brahma-saṁhitā 5.26-29):

Text 61-64

atha tepe sa suciram
pṛīnan govindam avyayam
śvetadvīpa-patiṁ kṛṣṇam
goloka-stham parat param

prakṛtya guna-rupiṇya
rupiṇya paryupositam
sahasra-dala-sampanne
koṭi-kiñjalka-bṛhmite

bhumiś cintamaṇis tatra
karṇikare mahasane
samasīnam cid-anandaṁ
jyotī-rupam sanatanam

śabda-brahma-mayam veṇum
vadayantam mukhambuje
vilasinī-guṇa-vṛtam
svaiḥ svair amśair abhiṣṭitam

atha - then; tepe - performed austerities;
saḥ - he; suciram - quickly; pṛīnan - pleasing;
govindam - Govinda; avyayam - unchanging; śvetadvīpa-
patiṁ - the Lord of Śvetadvīpa; kṛṣṇam - Kṛṣṇa; goloka-
stham - in Goloka; parat param - the Supreme; prakṛtya - by
nature; guna-rupiṇya - full of virtues; rupiṇya - with a
form; paryupositam - worshiped; sahasra-dala-
sampanne - with thousands of petals; koti-kiñjalka-
bṛhmite - with millions of filaments; bhumiḥ - ground;

cintamañiḥ-cintāmañi; tatra - there; karṇikare - in the whorl; mahasane - on a great throne; samasīnam - seated; cid-anandam - full of spiritual bliss; jyoti-rupam - splendid; sanatanam - eternal; śabda-brahma-mayam - filled with the sounds of the Vedas; veṇum - the flute; vadayantam - playing; mukhambuḅe - on the lotus mouth; vilasīnī-guṇa-vṛtam - playful; svaiḥ svaiḥ - with His own; aṁśaiḥ - portions; abhiṣṭitam - glorified.

"Brahmā, being desirous of satisfying Govinda, practiced the cultural acts for Kṛṣṇa in Goloka, Lord of Śvetadvīpa, for a long time. His meditation ran thus, "There exists a divine lotus of a thousand petals, augmented by millions of filaments, in the transcendental Land of Goloka. On its whorl, there exists a great divine throne on which is seated Śrī Kṛṣṇa, the form of eternal effulgence of transcendental bliss, playing on His divine flute resonant with the divine sound with His lotus mouth. He is worshiped by His amorous milkmaids with their respective subjective portions and extensions and also by His external energy (who stays outside) embodying all mundane qualities.**

Texts 65 and 66

atha venu-ninadasya
trayī-murti-mayī gatiḥ
sphurantī praviveśāsu
mukhabjani svayambhuvaḥ

gayatrīm gayatas tasmad
adhigatya saroja-jaḥ
saṁskṛtaś caḁ-guruna
dvijatam agamat tataḥ

atha - then; venu-ninadasya - the flute-sound;
trayī-murti-mayī - the form of the three Vedas;
gatiḥ - goal; sphurantī - manifesting;
praviveśa - entered; āsu - at once; mukhabjani - lotus mouth; svayambhuvaḥ - Brahmā; gayatrīm - gyatri;
gayataḥ - chanting; tasmad - from that;
adhigatya - understanding; saroja-jaḥ - Brahmā, born from the lotus; saṁskṛtaḥ - purified; ca - and; adi-guruna - by the original guru; dvijatam - brāhmaṇahood;
agamat - attained; tataḥ - then.

"Then Gāyatri, mother of the Vedas, being manifest, i.e. imparted, by the divine sound of the flute of Śrī Kṛṣṇa, entered into the lotus mouth of Brahmā, born from Himself, through His eight ear-holes. The lotus-born Brahmā, having

received the Gāyatri, sprung from the flute-song of Śri Kṛṣṇa, attained the status of the twice-born, having been initiated by the supreme primal preceptor, Godhead Himself.**

Text 67 (a)

trayya prabuddho 'tha vidhir
vijñata-tattva-sagaraḥ
tuṣṭava veda-sareṇa
stotreṇanena keśavam

trayya - by the three Vedas; prabuddhaḥ - enlightened;
atha - then; vidhiḥ - Brahmā; vijñata - understood; tattva-sagaraḥ - the ocean of truth;
tuṣṭava - offered prayers; veda-sareṇa - with the essence of the Vedas; stotreṇa - prayers; anena - with this;
keśavam - Keśava.

"Enlightened by the recollection of that gāyatri embodying the three Vedas, Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Śri Kṛṣṇa, the essence of all Vedas, with this hymn.**

Text 67 (b)

cintamaṇi-prakara-sadmasu ity adi.

cintamaṇi-prakara-sadmasu iti adi - in the passage beginning with these words (5.33, which is: cintamaṇi-prakara-sadmasu kalpa-vṛkṣa-laksavṛteṣu surabhīr abhipalayantam/lakṣmī-sahasra-śata-sambhrama-sevyamanam govindam adi-puruṣam tam aham bhajami.

"I worship Govinda, the Primeval Lord, the first progenitor, who is tending the cows, yielding all desire, in abodes built with spiritual gems, surrounded by millions of purpose-trees, always served with great reverence and affection by hundreds of thousands of lakṣmis or Gopis."**

Text 68

tatha narada-pañcarat্রে naradananta-samvade bhakti-
rahasye

cid-ananda-svarupaṁ ca
nirguṇam prakṛteḥ param
sudha toyam lata kalpa-
lata cintamaṇi-sthaliḥ

tatha - in that way; narada-pañcaratre - in the Narada-pañcaratra; narada - of Narada; ananta - and Ananta; sañvade - in the conversation; bhakti - of devotional service; rahasye in the secret; cit - transcendental knowledge; ananda - and bliss; svarupam - with the form; ca - also; nirguṇam - without material qualities, and free from the three modes of material nature; prakṛteḥ - the material energy; param - beyond; sudha - nectar; toyam - water; lata - creepers; kalpa-lata - desire-creepers; cintamaṇi - made of cintamaṇi gems; sthaliḥ - the places.

In the Nārada-pañcaratra, Bhakti-rahasya, in the conversation of Nārada and Ananta, it is said:

"Goloka Vṛndāvana is full of knowledge and bliss. It has no material qualities. It is beyond the material energy, Within it all water is nectar, all vines are desire-vines, and all places are made of cintāmaṇi.

Text 69

brahma jyotiḥ priya lakṣmī
astram veṇuḥ puman hariḥ

brahma - Brahman; jyotiḥ - effulgence; priya - beloved; lakṣmīḥ - Lakṣmīdevī; astram - weapon; veṇuḥ - the flute; puman - the Supreme Person; hariḥ - Lord Hari.

"There all light is Brahman, all beloveds are goddesses of fortune, the weapon is a flute, and the Supreme Person is Lord Hari.

Text 70

katha ganam gatir natyam
parikha kṣīra-sagaraḥ
tal-loka-vasinam devam
vṛndavana-purandaram

katha - talking; ganam - is song; gatiḥ - movements; natyam - dancing; parikha - moat; kṣīra - of milk; sagaraḥ - ocean; tal-loka - in that planet; vasinam - residing; devam - the Lord; vṛndavana - of Vṛndāvana; purandaram - the monarch.

"There all words are song, all movements are dancing, and the moat is an ocean of milk. The Supreme Personality of Godhead, who is the king of Vṛndāvana, resides there.

Text 71

divyati-divyaṃ śrī-dehaṃ
kala-mayady-agocaram
dvi-bhujam megha-śyamaṅgam
kiśoram vana-malinam

divya-ati-divyam - supremely splendid; śrī-deham - handsome form; kala-maya - the time potency; adi - beginning with; agocaram - beyond the touch; dvi - with two; bhujam - arms; megha - like a cloud; śyama-with a dark-complexioned; aṅgam - body; kiśoram - youthful; vana-malinam - decorated with a forest of sylvan flowers.

"He is the most splendid. His form is handsome. He is beyond time's reach. He has two arms. He is dark as a monsoon cloud. He is youthful. He wears a garland of forest flowers.

Text 72

divyabharana-bhuṣaṅgam
gopa-kanya-samavṛtam
dayitam prema-bhaktanam
advaitam brahma-vadinam

divya - splendid and transcendental; abharaṇa - with ornaments; bhuṣa - decorated; aṅgam - whose limbs; gopa - of the cowherd men; kanya - by the daughters; samavṛtam - surrounded; dayitam - the object of love; prema-bhaktanam - for the devotees; advaitam - and the non-differentiated Absolute; brahma-vadinam - for the impersonalists.

"His limbs are decorated with splendid ornaments. He is surrounded by the gopis. To the affectionate devotees He is the ultimate object of love. To the impersonalists He is the non-dual Brahman.

Text 73

mīna-kurmadayo yasya
amśamśaḥ sarva-devataḥ
yasya smarana-matreṇa
naro narī-bhavaty api

mīna - Lord Matsya; kurma - Lord Kurma; adayaḥ - beginning with; yasya - of whom; amśa - parts; amśaḥ - of the parts; sarva - all; devataḥ - deities; yasya - of whom; smarana-matreṇa - simply by remembering; naraḥ - a human being; narī-

bhavati - becomes one of the cowherd girls of Vraja; api - even.

"Lord Matsya, Lord Kūrma, and the other incarnations are expansions of His expansions. Simply by remembering Him an ordinary human being can become one of His gopi associates.

Text 74

pauranika yajanty evaṁ
vaitanair brahma-vadinaḥ
bhakti-tantra-vidhanena
tri-khaṇdenaiva sadhavaḥ

pauraṇikaḥ - the followers of the Puraṇas; yajanti - worship; evaṁ - in that way; vaitanaiḥ - with Vedic sacrifices; brahma-vadinaḥ - the impersonalists; bhakti-tantra - of the Bhakti-tantras; vidhanena - according to the descriptions; tri-khaṇdena - in three parts; eva - certainly; sadhavaḥ - the saintly devotees.

"The followers of the Purāṇas worship Him in their way. The impersonalists worship Him with agni-hotra yajñas. The devotees worship Him according to the three divisions of the Bhakti-tantras."

Texts 75 and 76

tatha sammohana-tantre dvitīya-pāṭale naradaṁ prati
sanaka uvaca

dhyayet kṛṣṇaṁ ca su-śyamaṁ
pūrṇananda-kalevaram
koṭi-surya-prabhaṁ caiva
yoginam api durlabham

sarva-saundarya-nilayaṁ
radhalingita-vigraham
pūrṇananda-svarupaṁ tam
na tu bhutamayaṁ hi tat

tatha - in the same way; sammohana-tantre - in the Sammohana-tantra; dvitīya-pāṭale - in the Second Pāṭala; naradaṁ prati - to Narada Muni; sanakaḥ - Sanaka-kumara; uvaca - said; dhyayet - one should meditate; kṛṣṇaṁ - on Kṛṣṇa; ca - and; su-śyamaṁ - who has a beautiful dark complexion; pūrṇa - perfect; ananda - of bliss; kalevaram - whose form; koṭi - millions; surya - of suns; prabham - whose splendor; ca - also; eva - indeed; yoginam - by the yogīs; api - even; durlabham -

difficult to attain; sarva - of all; saundarya - beauty; nilayam - the resting place;
radha - by Śrīmatī Rādhārāṇī; alīngita - embraced;
vīgraham - whose form; purṇa - perfect; ananda - of bliss;
svarūpam - whose form; tam - that; na - not; tu - indeed; bhūta -
mayam - composed of material elements; hi - indeed; tat - that.

In the Sammohana-tantra, Second Paṭala, Sanaka-kumara tells Nārada:

"One should meditate on Śrī Kṛṣṇa, whose handsome dark form
is full of bliss, who is more splendid than millions of suns, difficult
for even the yogis to find, and the abode of all handsomeness,
whose form is full of bliss, whose form is not made of matter,
and whose form is embraced by Śrī Rādhā.

Text 77

yadṛśī veśa-bhuṣa ca
manasaḥ prīti-dayinī
tadṛśī ca harer jñeya
bhaktanugrahaḥ hariḥ

yadṛśī - just like; veśa-bhuṣa - garments and ornaments;
ca - also; manasaḥ - the mind; prīti-dayinī - delighting;
tadṛśī - in that way; ca - also; hareḥ - of Lord Hari;
jñeya - may be understood; bhakta - to the devotees;
anugrahaḥ - merciful; hariḥ - Lord Hari.

"Lord Hari is known to wear garments and ornaments like this,
which please the heart. Lord Hari is kind to His devotees."

Seventh Part

Text 78

atha śrutibhir avalokito yatha bṛhad-vamana-puraṇe
vṛndavana-mahatmye śrī-kṛṣṇaṁ prati śrutayaḥ ucuḥ.
yatha

prakṛte pralaye prapte
vyakte vyaktīm gate pura
śliṣṭe brahmaṇi cin-matre
kala-mayatige 'kṣare
brahmananda-maho loko
vyapī vaikuṇṭha-samjñakaḥ

atha - now; śrutibhiḥ - by the Vedas; avalokitaḥ - observed;

yatha - just as; bṛhat-vamana-puraṇe - in the Bṛhad-Vamana Purāṇa; vṛndavana-mahatmye - in the Vṛndāvana-mahatmya; śrī-kṛṣṇam prati - to Śrī Kṛṣṇa; śrutayaḥ - the Personified Vedas; ucuḥ - said; yatha - just as; prakṛte - cosmic; pralaye - annihilation; prapte - when arrived; vyakte - when manifested; vyaktim - manifestation; gate - attained; pura - formerly; śliṣṭe - merged; brahmaṇi - in Brahman; cit-matre - spiritual; kala-maya - the time factor; atige - beyond the reach; mayaḥ - consisting; lokaḥ - realm; vyapī - manifest; vaikuṅṭha - Vaikuṅṭha; saṁjñakaḥ - named.

This is also confirmed by the Personified Vedas. In the Bṛhad-Vāmana Purāṇa, Vṛndāvana-māhātmya, the Personified Vedas say to Śrī Kṛṣṇa:

"At the time of cosmic annihilation, the previously manifested worlds are all merged in the imperishable, spiritual Brahman, which is beyond the touch of the time energy. At that time the Vaikuṅṭha planets, which are filled with spiritual bliss, remain unchanged.

Text 79

nirguṇo 'nady-anantaś ca
vartate kevale 'kṣare
akṣaram paramam brahma
vedanam sthanam uttamam

nirguṇaḥ - without material qualities, or free from the influence of the three modes of material nature; anadi - without beginning; anantaḥ - without end; ca - and; vartate - is; devale - in the transcendental position; akṣare - imperishable; akṣaram - the imperishable; paramam - supreme; brahma - Brahman; vedanam - of the Vedas; sthanam - the abode; uttamam - supreme.

"Free from the modes of nature, beginningless, endless, imperishable, supreme, spiritual, and the ultimate abode of the Vedas, these Vaikuṅṭha planets are situated in the imperishable transcendental world.

Text 80

tal-loka-vasi-tatrasthaiḥ
stuto vedaiḥ parat paraḥ
ciraṁ stutva tatas tuṣṭaḥ
parokṣaḥ praha tan gira

tat - of those planets; vasi - the residents; tatrasthaiḥ -

there; stutaḥ - glorified; vedaiḥ - by the Personified Vedas;
parat paraḥ - greater than the greatest; ciram - for a long time;
stutva - glorifying; tataḥ - then; tuṣṭaḥ - satisfied;
parokṣaḥ - the transcendental Lord; praha - said; tan - them;
gira - with the following words.

"The Personified Vedas in those Vaikuṅṭha planets glorified the Supreme Lord for a long time. Becoming satisfied with them, the transcendental Supreme Lord spoke to them these words:

Text 81

śrutīḥ prati śrī-bhagavan uvaca

tuṣṭo 'smi bruta bhoḥ prajāna
varam yan-manasīpsitam

śrutīḥ prati - to the Personified Vedas; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; tuṣṭaḥ - satisfied; asmi - I am; bruta - please speak; bhoḥ - O; prajānaḥ - my children; varam - benediction; yat - which; manasi - in the mind; īpsitam - is desired.

"The Supreme Personality of Godhead said to the Personified Vedas: O children, I am pleased. Tell Me what benediction your hearts desire.

Text 82

śrutayaḥ ucuḥ

narayanadi-rupaṇi
jñatany asmabhir acyuta
sa-guṇam brahma sarvedam
vastu-buddhir na teṣu naḥ

śrutayaḥ - the Personified Vedas; ucuḥ - said; narayaṇa - with Lord Narayaṇa; adi - beginning; rupaṇi - the forms jñatani - understood; asmabhiḥ - by us; acyuta - O infallable Lord; sa-guṇam - with attributes; brahma-spirit; sarva - all; idam - this; vastu - as matter; buddhiḥ - the conception; na - not; teṣu - among them; naḥ - of us.

"The Personified Vedas said: O infallable Lord, to a certain extent we can understand Your forms of Lord Nārāyaṇa and other incarnations. At least we can understand that these forms are all spiritual and full of spiritual attributes. We do not mistake them for matter.

Text 83

brahmeti procyate 'smabhir
yad rupam nirguṇam param
vaṅ-mano-gocarātītam
tato na jñāyate hi tat

brahma - spirit; iti - thus; procyate - is said;
asmabhiḥ - by us; yat - which; rupam - form;
nirguṇam - beyond the modes of nature; param - supreme;
vak - words; manaḥ - and mind; gocara - the range;
atītam - beyond; tataḥ - therefore; na - not; jñāyate - is understood; hi - certainly;
tat - that.

"These forms are all spiritual and transcendental. They have no material qualities. Because they are beyond the touch of the material mind and material words, we cannot properly understand them.

Text 84

ananda-matram iti yad
vadantiḥa pura-vidaḥ
tad rupam darśayasmakam
yadi deyo varo hi naḥ

ananda-matram - composed exclusively of transcendental bliss;
iti - thus; yat - which; vadanti - say; iha - in this connection;
pura-vidaḥ - the ancient sages; tat - that; rupam - form;
darśaya - please reveal; asmakam - to us; yadi - if; deyaḥ -
proper to be given; varaḥ - benediction; hi - certainly; naḥ - to
us.

"The great sages of ancient times have said that Your original transcendental form is composed of spiritual bliss alone. If You think it is proper, please show us this form. That is our request for a benediction.

Text 85

śrutvaitad darśayam asa
svam lokam prakṛteḥ param
kevalanubhavananda-
matram akṣaram avyayam

śrutva - having heard; etat - this; darśayam asa - He revealed; svam - His own; lokam - planet; prakṛteḥ - the material world; param - above; kevala - transcendental; anubhava -

experience; ananda - bliss; matram - exclusively; akṣaram - imperishable; avyayam - and eternal.

"Hearing these words, the Supreme Personality of Godhead showed them His own transcendental abode, which is eternal, imperishable, beyond the touch of matter, and composed exclusively of spiritual bliss, . . .

Text 86

yatra vṛndavanam nama
vanam kama-dughair drumaiḥ
manorama-nikuñjadhyam
sarvartu-sukha-samyutam

yatra - where; vṛndavanam - Vṛndāvana; nama - by name;
vanam - the forest; kama-dughaiḥ - fulfilling desires; drumaiḥ -
with trees; manorama - charming; nikuñja - with groves; adhyam -
enriched; sarva - in all; ṛtu - seasons; sukha - with happiness;
samyutam - full.

where a forest named Vṛndāvana is opulent with beautiful groves
of desire trees, where the happiness of every season is always
present, . . .

Text 87

yatra govardhano nama
su-nirjhara-darī-yutaḥ
ratna-dhatu-mayaḥ śrīman
su-pakṣi-gana-saṅkulaḥ

yatra - where; govardhanaḥ - Govardhana; nama - named; su -
nice; nirjhara - streams; darī - and caves; yutaḥ - endowed;
ratna - jewels; dhatu - and minerals; mayaḥ - composed; śrīman -
full of beauty and opulence; su - with nice; pakṣi-gaṇa - birds;
saṅkulaḥ - crowded.

where the beautiful place named Govardhana is filled with
pleasant streams, charming caves, jewels, minerals, and many
delightful birds, . . .

Text 88

yatra nirjhara-panīya
kalindī saritam vara
ratna-baddhobhaya-taṭī
hansa-padmadi-saṅkula

yatra - where; nirjhara - of the stream; paniya - with nice water; kalindī - the Yamuna; saritam - of rivers; vara - the best; ratna - with jewels; baddha - studded; ubhaya - both; taṭī - shores; haṁsa - with swans; padma - lotus flowers; adi - beginning with; saṅkula - crowded.

where the Yamunā, the best of all rivers, is filled with nectar waters, jewel shores, and many swans and lotuses, . . .

Text 89

nana-rasa-rasonmattam
yatra gopī-kadambakam
tat-kadambaka-madhya-sthaḥ
kiśorakṛtir acyutaḥ

nana - various; rasa - of rasa dances; rasa - by the nectarean mellows; unmattam - intoxicated; yatra - where; gopī - of gopīs; kadambakam - the multitude; tat - kadambaka - of that multitude; madhya - in the midst; sthaḥ - staying; kiśora - youthful; akṛtiḥ - with a form; acyutaḥ - the infallible Personality of Godhead.

where there were many gopis intoxicated by the nectar of many rāsa dances, and where in the midst of the gopis stood the youthful, infallible Lord.

Text 90

darśayitveti ca praha
bruta kiṁ karavaṇi vaḥ
dṛṣṭo madiya-loko 'yaṁ
yato nasti param varam

darśayitva - having revealed; iti - thus; ca - also; praha - said; bruta - please speak; kiṁ - what?; karavaṇi - may I do; vaḥ - for you; dṛṣṭaḥ - seen; madiya - My; lokaḥ - planet; ayam - this; yataḥ - than which; na - not; asti - there is; param - better; varam - blessing.

"After showing them, the Lord said: What may I do for you? Tell Me. You have seen My own abode. No benediction is better than this."

Texts 91 and 92

ataḥ śrī-kṛṣṇacandropari ko 'pi nasti. sarvoaṣī śrī-
kṛṣṇacandro yatha śrī-kṛṣṇa-yamale pañcaśītītama-
paṭāle śrī-bhagavantam vasudevam prati śrī-rukmiṇy
uvaca

tvad-ṛte nasti yat kiñcij
jagat sthavara-jaṅgamam
sarveṣam atma-bhuto 'si
paramatmeti śabdyate

sa tvam kim dhyayasi śrīman
kaminam sarva-kamadaḥ
kim va japasi tattvena
etat tvam vaktum arhasi

ataḥ - now; śrī-kṛṣṇacandra - Śrī Kṛṣṇacandra;
upari - above; kaḥ api - something; na - not; asti - is; sarva -
everything; upari - above; śrī-kṛṣṇacandraḥ - Śrī
Kṛṣṇacandra; yatha - just as; śrī-kṛṣṇa-yamale - in the
Śrī Kṛṣṇa-yamala; pañcaśītītama-paṭāle - in Paṭāla 50;
śrī-bhagavantam - to the Supreme Personality of Godhead;
vasudevam prati - Vasudeva; śrī-rukmiṇī - Śrīmatī
Rukmiṇī-devī; uvaca - said; tvat - You; ṛte - without; na - not;
asti - is; yat - what; kiñcit - anything; jagat - universe;
sthavara - filled with non-moving; jaṅgamam - and moving
creatures; sarveṣam - of all; atma-bhutaḥ - self manifest;
asi - You are; parama-atma - as the Supersoul; iti - thus;
śabdyate-are described; saḥ - that person; tvam - You; kim - upon
whom?; dhyayasi - do You meditate; śrīman - full of all beauty
and opulence; kaminam - of those who desire benedictions;
sarva - all; kama - desires; daḥ - granting; tvam - whom?; va - or;
japasi - do You chant; tattvena - in truth; etat - this; tvam - You;
vaktum - to speak; arhasi - deserve.

Now we shall explain that nothing is superior to the form of
Śrī Kṛṣṇacandra. In Paṭāla 50 of the Śrī Kṛṣṇa-yāmala, Śrī
Rukmiṇī says to the Supreme Personality of Godhead, Vāsudeva:

"Without You the universe, filled with moving and
inert creatures, would not exist. You stay in everyone's heart.
You are called the Supersoul. You are supremely handsome.
You fulfill the desires of they who are filled with desires. On
what are You meditating? What mantra are You chanting? Please tell the
truth.

Text 93

niśamya vacam kamalekṣaṇaya
yaduttamo yat priya-kṛt priyayaḥ
yam aṅkam aropya sukham ca sadaram
muhur muhuḥ praha muda mudanta-hṛt

niśamya - having heard; vacam - the statement; kamala -
īkṣaṇayaḥ - of the lotus-eyed Rukmiṇī; yadu-uttamaḥ - the
best of the Yadava dynasty; yat - which; priya-kṛt - delighting;
priyayaḥ - His beloved; tam - her; aṅkam - on His lap;
aropya - placing; sukham - happily; ca - and; sa-adaram -
respectfully; muhuḥ muhuḥ - repeatedly; praha - spoke; muca -
with delight; muda - with delight; anta - within; hṛt - His heart.

"When He heard these words from His lotus-eyed beloved, the best of the
Yadus affectionately, happily and respectfully placed her
on His lap and, with great joy in His heart, said:

Text 94

śrī-bhagavan vasudeva uvaca

sarat sarataram kante
yan mam pṛcchasi sampratam
rahasyanam rahasyam tu
tathapi varṇayami te

śrī-bhagavan - the Personality of Godhead; vasudevaḥ - Lord
Vasudeva; uvaca - said; sarat sarataram - the ultimate;
kante - O My beloved; yat - which; mam - from Me; pṛcchasi - You
ask; sampratam - now; rahasyanam - fo secrets; rahasyam - the
greatest secret; tu - certainly; tathapi - nevertheless;
varṇayami - I shall describe it; te - to you.

"The Supreme Lord Vāsudeva said: O My beloved, although you
ask about the most important of important things, the most
secret of all secrets, I will describe it to you.

Text 95

tvam me praṇeśvarī kanta
yataḥ parama-śobhana
ato vaktavyam etat syat
tvayi nasty api me rahaḥ

tvam - you; me - of Me; praṇa - of the life; īśvarī - the
controller; kanta - beloved; yataḥ - from whom; parama - supreme;

śobhana - beauty; ataḥ - therefore; vaktavyam - must be said;
etat - this; syat - is; tvayi - for you; na - not; asti - there is;
api - even; me - of Me; rahaḥ - a secret.

"You are My beautiful beloved, the queen of My life. I will
tell you. I have no secrets from you.

Text 96

premaramaṁ lalita-vapuṣaṁ yat kalakrantam etad
yam vedadyair vihita-munayo naradadya munīndraḥ
prahuḥ satyaṁ parama-puruṣaṁ radhika-prana-rupaṁ
taṁ gopīnaṁ nayana-kumuda-prekṣaṇīyendum ihe

prema - of divine love; aramam - the garden; lalita - charming;
vapuṣam - with a form; yat - which; kala-krantam - artistic;
etat - this; yam - which; veda-adyaiḥ - by the Vedic literatures;
vihita-munayaḥ - the great sages; narada-adyaḥ - headed by
Narada Muni; muni-indraḥ - the great sages; prahuḥ - say;
satyaṁ - the Absolute Truth; parama - the supreme; puruṣam -
person; radhika - of Śrīmatī Rādhārāṇī; praṇa - the
very life; rupam - in the form; tam - upon Him; gopīnam - of the
gopīs; nayana - of the eyes; kumuda - of the lotus flowers;
prekṣaṇīya - the object of vision; indum - the moon; ihe - I
meditate.

"I am meditating on a great artist who has a charming,
handsome form, who is a garden of love, whom Nārada, the great
sages and the Vedas declare is the Supreme Truth, the Personality
of Godhead, who is Rādhikā's life, and who is the moon where the
gopis lotus eyes gaze.

Text 97

ta . . .udita . . . yasya viśvadyam adyaṁ
yad bhagadaḥ sakala-jagataṁ karaṇaṁ dhīmahi sma

udita - arisen; yasya - of whom; viśva - of the universe;
adyam - origin; adyam - origin yat - which; bhaga-adaḥ - full of
all opulences; sakala - of all; jagatam - the universes;
karaṇam - the cause; dhīmahi sma - I meditate.

"I am meditating on He who is the origin of all the universes.

Text 98

jyotir yasya prathama-vapuṣo viśva-murtir virajaṁ
brahmaṇḍanaṁ nicaya-racana roma-kupeṣu yasya

avṛttas te rucibhir amala-prajñaya durvigahya
sa radha yaṁ praṇaya-viṣayaṁ sevate taṁ smarami

jyotiḥ - effulgence; yasya - of whom; prathama - first;
vapuṣaḥ - of the form; viśva - of the universe; murtiḥ - the
form; virajam - the universal form; brahma-aṇḍanam - of the
universes; nicaya - of the multitude; racana - creating; roma-
kūpeṣu - in the pores of the body; yasya - of whom; avṛttaḥ -
returned; te - they; rucibhiḥ - with effulgence; amala - pure;
prajñaya - with intelligence; durvigahya - difficult to
understand; sa - she; radha - Śrīmatī Rādhārāṇī; yaṁ -
whom; praṇaya - of love; viṣayaṁ - the object; sevate - serves;
taṁ - upon Him; smarami - I meditate.

"I am meditating on Him whose original form manifests a
spiritual effulgence, the virāja that is the form of the
universe, in whose bodily pores the material universes are
created, and whom Rādhā, who cannot be understood by even the
purest minds, loves and serves.

Text 99

brahmaṇḍanam pracaya-racana kukkuṭakīva murdhni
yat śaṁ kalavayava-rahitaṁ divya-vṛndavanakhyam
sthanam saṁsthavarāṇa-lalitaṁ yat turīyat paraṁ tat
premananda-prathitam anīśam dhīmahī dhyana-harṣat

brahma-aṇḍanam - of the universes; pracaya - of the
multitude; racana - creating; kukkūtakī - a feather; iva - like;
murdhni - on His head; yat - which; śaṁ - auspiciousness; kala-
avayava-rahitaṁ - free from time; divya - transcendental;
vṛndavana - Vṛndāvana; akhyam - named; sthanam - abode;
saṁstha-avarāṇa-lalitaṁ - delightful; yat - which; turīyat -
in the spiritual world; paraṁ - in the topmost part; tat - that;
preme - love; ananda - and bliss; prathitam - famous; anīśam - day
and night; dhīmahī - I meditate; dhyana - of meditation;
harṣat - with the joy.

"Day and night in bliss I meditate on the delightful realm
named Divya-Vṛndāvana, where there is no time, which is a feather
placed on the head of the universes, which is beyond the
spiritual world, and which is filled with love and bliss.

Text 100

vaṁśī yasya priya-sahacarī cidra-saṁjñā sadaīṣa
kṛṣṇasyarthe yad uda-bhavana nada uccaiḥ-svaro yat
śabda varṇaḥ śrutaya udita bodhayantī sma viśvaṁ

viśvanandaṁ tam ahaṁ aniśaṁ prema-dhama prapadye

vaṁśī - the flute; yasya - of whom priya - the dear;
sahacarī - companion; cidra-saṁjña - with holes; sada-always;
eṣa - it; kṛṣṇasya - of Śrī Kṛṣṇa; arthe - for the sake;
yat - which; uda-bhavana - nectar; nada - sounds; varṇaḥ -
letters; śrutayaḥ - Vedas; uditaḥ - risen; bodhayanti sma -
taught; viśvam - the universe; viśva - of the universe;
anandam - the bliss; tam - to Him; aham - I; aniśam - day and
night; prema - of love; dhanam - the gift; prapadye - I surrender.

"Day and night I surrender to He who is an abode of love,
who brings bliss to the world, and whose dear friend is a hole-
marked flute that for Kṛṣṇa's sake plays many nectarean high
notes and the Vedic syllables that enlighten the world.

Text 101

yasya kṛīda-kalita-vapuṣaḥ sthana-saṁsthana-saṁstha
dhyana-śaktyaavayava-sahita nanyad icchamayeṣu
atmananda-prathita-jagataṁ nakakam nantam īśam
taṁ gopīnam nayana-kumuda-prekṣaṇīyendum ihe

yasya - of whom; kṛīda-kalita - for pastimes; vapuṣaḥ -
form; sthana - of the abode; saṁsthana - of the abode;
saṁstha - the abode; dhyana - of meditation; śaktya - with the
potency; avayava - limbs; sahita - with; na - not; anyat - another;
iccha-mayeṣu - among desires; atma - of the self; ananda -
bliss; prathita - celebrated; jagatam - of the universes;
nakakam - the sky; na - without; antam - and; īśam - to the
Supreme Lord; tam - to Him; gopīnam - of the gopīs; nayana - of
the eyes; kumuda - by the lotus flowers; prekṣaṇīya - the object
of vision; indum - the moon; ihe - I meditate.

"I meditate on He whose playful transcendental form appears
in meditation, although it cannot be seen by those filled with
desires, who is the limitless sky of the worlds of bliss, who is
the Supreme Personality of Godhead, and who is the moon where the
gopis' lotus eyes gaze.

Text 101 (b)

ity evaṁ radha-premananda-mayaṁ paripurṇa-prema-
svarupaṁ śrī-kṛṣṇacandram ahaṁ cintaye.

iti - thus; evam - in this way; radha - of Śrīmatī
Rādhārāṇī; prema - of the transcendental love; ananda - of
the bliss; mayam - consisting; paripurṇa - perfect and complete;

prema - love; svarupam - the form; śrī-kṛṣṇacandram - on Śrī Kṛṣṇacandra; aham - I; cintaye - meditate.

In summary, Lord Vāsudeva says in this passage: "I meditate on Śrī Kṛṣṇacandra, who is the form of perfect transcendental love, and who is filled with the bliss of love for Śrī Rādhā."

Ninth Part

Text 102

param yatha padma-puraṇe nirvaṇa-khaṇḍe naradam
prati sanat-kumareṇa yat kathitam tad vyaso 'mbariṣam
rajanam praty aha

ati-gopyam tvaya pṛṣtam
yan maya na śukam prati
gaditam sva-sutam kintu
tvam vakṣyami hari-priyam

param - after; yatha - just as; padma-puraṇe - in the Padma Puraṇa; nirvaṇa-khaṇḍe - in the Nirvaṇa-khaṇḍa; naradam prati - to Narada; sanat-kumareṇa - by Sanat-kumara; yat - what; kathitam - said; tat - they; vyasaḥ - Vyasa; ambariṣam rajanam prati - to King Ambariṣa; aha - said; ati - very; gopyam - confidential; tvaya - by you; pṛṣtam - enquired; yat - what; maya - by Me; na - not; śukam - Śukadeva Gosvami; prati - to; gaditam - said; sva-sutam - to your own son; kintu - however; tvam - to you; vakṣyami - I shall relate; hari - to Lord Hari; priyam - dear.

Śrī Kṛṣṇacandra is further described in the following passage from the Padma Purāṇa, Nirvāṇa-khaṇḍa (42.7,9,13), where Śrī Vyāsadeva relates to Mahārāja Ambariṣa words spoken by Sanat-kumāra to Nārada Muni:

"You have asked about a very confidential secret. Although I did not explain this secret even to my own son Śukadeva, I shall now reveal it to you because you are dear to Lord Hari.

Text 103

maya pura tapaś-cīrṇam
bahu-varṣa-sahasrakam
phala-mula-dala-jala-

vatahara-niṣeviṇa

maya - by me; pura - in the past;
tapaḥ - austerity; cīrṇam - for a long time; bahu - many;
varṣa - of years; sahasrakam - thousands; phala - on
fruits; mula - roots; dala - leaves;
jala - water; vata - and air; ahara-niṣeviṇa - subsisting.

"At one time in the past I performed severe austerities for a long time. For many thousands of years I fasted, eating only fruits, roots, leaves, water, and air.

Text 104

tato mam aha bhagavan
svadhyaya-niratam hariḥ
kasminn arthe cikīrṣa te
vivitsa va maha-mune

tataḥ - then; mam - to me; aha - said; bhagavan - the Supreme Personality of Godhead; sva-adhyaya - in the study of the Vedas; niratam - devoted; hariḥ - Lord Hari; kasmin - for what?; arthe - purpose; cikīrṣa - the desire to do something; te - of you; vivitsa - the desire to learn something; va - or; maha-mune - O great sage.

"The Supreme Personality of Godhead then spoke to me, who had so diligently studied the Vedas, He said: Why do you perform these austerities? O great sage, what would you like to be able to do, or what would you like to be able to understand?

Text 105

prasanno 'smi vṛṇu mune
varam tvam varadarṣabhat
mad-darśanantaḥ saṁsara
iti satyam bravīmi te

prasannah - pleased; asmi - I am; vṛṇu - please choose; mune - O sage; varam - a benediction; tvam - you; varada-ṛṣabhat - from the best of philanthropists; mat - My; darśana - sight; antaḥ - ending; saṁsaraḥ - material existence; iti - thus; satyam - the truth; bravīmi - I speak; te - to you.

"I am satisfied with you. O sage, please ask some benediction from Me, the best of those who have the power to grant benedictions. The sight of Me ends the cycle of repeated birth and death. I speak the truth to you.

Text 106

ato 'ham abruvaṁ kṛṣṇaṁ
pulaḱoṭphulla-vigrahaḥ
tvam ahaṁ draṣṭuṁ icchāmi
cakṣurbhyaṁ madhusudana

ataḥ - then; ahaṁ - I; abruvaṁ - said; kṛṣṇaṁ - to Śrī
Kṛṣṇa; pulaka-utphulla-vigrahaḥ - the hairs of my body
standing erect in ecstasy; tvam - You; ahaṁ - I; draṣṭuṁ - to
see; icchāmi - desire; cakṣurbhyaṁ - with my own eyes;
madhusudana - O Kṛṣṇa.

"The hairs of body erect in ecstatic love, I said to Lord
Kṛṣṇa: O Madhusūdana, I desire to see You with my own eyes.

Text 107

yat tat satyam paraṁ brahma
jagad-yoniṁ jagad-gatiṁ
vadanti veda-śirasaś
cakṣuṣāṁ natha me 'stu tat

yat - which; tat - that; satyam - Absolute Truth; paraṁ - Supreme;
brahma - Brahman; jagat - of the universe; yoniṁ - the origin;
jagat - of the universe; gatiṁ - the final destination; vadanti -
say; veda-śirasaḥ - the best of the Vedas; cakṣuṣāṁ - power to
see; natha - O Lord; me - of me; astu - let there be; tat - that.

"The best of the Vedas say that You are the Absolute Truth,
the Supreme Brahman, the creator of the universes, and the final
resting place of the universes. O Lord, I pray that I may have
the eyes to see You.

Text 108

śrī-bhagavan uvaca

mam eke prakṛtaṁ prahuḥ
puruṣāṁ ca tathetare
dharmam eke varaṁ caike
mokṣam eke 'kuto-bhayam

śrī-bhagavan - the Supreme Personality of Godhead; uvaca -
said; mam - Me; eke - some; prakṛtaṁ - a product of matter;
prahuḥ - say; puruṣāṁ - the Supreme Enjoyer; ca - also; tatha -
in the same way; itare - others; dharmam - the principles of

religion; eke - some; varam - the best; ca - also; eke - some; mokṣam - final liberation; eke - some; akutaḥ-bhayam - which grants fearlessness.

The Supreme Personality of Godhead said: "Some say I am a product of material energy, and others say I am the Supreme Enjoyer. Some say I am religion personified, some say I am the best of benedictions, and some say I am personified liberation, which makes the conditioned souls fearless.

Text 109

śunyam eke 'bhavam eke
paramanum athapare
daivam eke devam eke
graham eke manaḥ pare
buddhim eke kalam eke
śivam eke sadaśivam

śunyam - the void; eke - some; abhavam - the condition of non-being; eke - some; paramaṇum - the atom; atha - then; apare - others; daivam - destiny; eke - some; devam - a demigod; eke - some; graham - a planet; eke - some; manaḥ - the mind; pare - others; buddhim - intelligence; eke - some; kalam - time; eke - some; śivam - Śiva; eke - some; sadaśivam - Sadaśiva.

"Some say I am the void, some say I am the manifestation of non-existence, and others say I am the atom. Some say I am destiny, some say I am a demigod, some say I am the deity of some planet, and others say I am the personification of the mind. Some say I am the intelligence, some say I am time personified, some say I am an incarnation of Lord Śiva, and others say I am an incarnation of Lord Sadaśiva.

Text 110

apare veda-śirasi
sthitam ekam sanatanam
yad bhava-vikriya-hīnam
sac-cid-ananda-vigraham
man-maya-mohita-dhiyaḥ
sarva-kalena vañcitaḥ

apare - others; veda - of the Vedas; śirasi - on the crown; sthitam - situated; ekam - sole; sanatanam - eternal; yat - which; bhava - of material existence; vikriya - of mutability; hīnam - devoid; sat - eternal; cit - full of knowledge; ananda - and bliss; vigraham - form; mat - My; maya - illusory potency; mohita -

bewildered; dhiyaḥ - whose intelligence; sarva - kalena - by eternal time; vañcitaḥ - cheated.

"Others say I am the eternal, blissful, omniscient, and unchanging crest jewel of the Vedas. These people are bewildered by My illusory potency. They have been soundly cheated by eternal time.

Text 111

ko 'pi veda puman loke
mad-anugraha-bhajanam
pasya tvam darśayiṣyami
svarupaṁ veda-gopitam

kaḥ api - there may be some; veda - who understands; puman - a person; loke - in this world; mat - My; anugraha - of the mercy; bhajanam - the recipient; paśya - just see; tvam - to you; darśayiṣyami - I shall reveal; svarupam - My own form; veda - from the Vedas; gopitam - hidden.

"A person who has received My mercy can understand Me. Look! I will show you My original form, which is hidden from the Vedas."

Texts 112 and 113

vedavyasa uvaca

tato 'paśyam ahaṁ bhupa
tataḥ kalambuda-prabham
gopa-kanyavṛtaṁ gopaṁ
hasantaṁ gopa-balakaiḥ

kadamba-mulam aśinaṁ
pīta-vasasam adbhutam
vanaṁ vṛndavanaṁ nama
nava-pallava-maṇḍitam
kokila-bhramara-ravaṁ
manohara-manoharam

vedavyasaḥ - Vedavyasa; uvaca - said; tataḥ - then; apaśyam - saw; aham - I; bhupa - O king; tataḥ - then; kala - dark; ambuda - of a cloud; prabham - with the splendor; gopa-kanya - by the gopīs; avṛtam - surrounded; gopam - a cowherd boy; hasantam - laughing; gopa-balakaiḥ - with other cowherd boys; kadamba - of a kadamba tree; mulam - at the root; aśinam - seated; pīta - with yellow; vasasam - garments; adbhutam -

wonderful; vanam - the forest; vṛndavanam - of Vṛndāvana; nama - named; nava - with fresh; pallava - blossoms; maṇḍitam - decorated; kokila - of cuckoos; bhramara - of bees; ravam - with the sounds; manohara-manoharam - supremely enchanting.

Vedavyāsa said: "O king, at that moment I saw a cowherd boy splendid as a dark monsoon cloud, surrounded by gopis, laughing with cowherd boys, dressed in yellow garments, and sitting under a kadamba tree in the wonderful, supremely enchanting forest named Vṛndāvana, which was decorated with newly blossoming flowers and filled with the sounds of cuckoos and bees."

Text 114

balam iti yatha

kaumaram pañcamabdantam
paugandam daśamavadhi
kaiśoram apañcadaśa
yauvanam tu tataḥ param

balam - the boy; iti - thus; yatha - just as; kaumaram - the kaumara age; pañcama - fifth; abda - year; antam - ending; paugandam - the pauganda age; daśama - the tenth year; avadhi - up until; kaiśoram - the kaiśora age; apañcadaśa - until the age of 15; yauvanam - the yauvana age; tu - indeed; tataḥ param - the remainder.

The ages of Śri Kṛṣṇa are described in the following verse:

"The kaumāra age extends to the fifth year. From the fifth year until the tenth year is in the pauganda age, and from the tenth to the fifteenth years is the kaiśora age."

Text 115 (a)

balyam yauvanam vardhakyam iti vayo 'vastha-trayam. ataḥ kaiśoravadhi balyam. evam bale 'py ukte kiśora-vaya iti boddhavyam. kim abhiprayas tad aha gopa-kanyavṛtam gopa-kanyavṛtatvena ujjvala-rasa ity ayogyatvat. tatha śrī- kṛṣṇa-yamale unaviṁśadhika-śata-paṭale dvaraka- nathaḥ śrī-vasudevo 'pi radha-kṛṣṇam draṣṭum śrī-tripura-sahayena sa-tripuro divya-vṛndavane radha-kṛṣṇantikam viveśa. śrī-kṛṣṇajñaya radha-kunde snatva strī-rupo bhutva śyama iti nama dhṛtva paripurnam premamayam radha-kṛṣṇam sa śyama dadarśa. tad yatha

balyam - childhood; yauvanam - youth; vardhakyam - and

maturity; iti - thus; vayah - ages;
 avastha - conditions; trayam - three; atah - then;
 kaisora - Kaisora avadhi - up until; balyam - childhood;
 evam - in this way; bale - in the boy; api - indeed;
 ukte - described; kisora-vayah - the kisora age; iti -
 thus; boddhavyam - should be understood; kim
 abhiprayah - why?; tat - the reason; aha - he says;
 gopa-kan/ya - by the gopis; avrtam - surrounded;
 iti - thus; padena - by the line; kaisora- vayah - the
 kaisora age; sucitam - is indicated; iti - thus;
 tatha - in that way; balye - in childhood; gopa-kanya-
 avrtatvena - the condition of being surrounded by the gopis;
 ujjvall-rasah - the mellows of conjugal love; iti - thus;
 ayogyatvat - because of not being unsuitable; tatha - in that
 way; sri-krṣṇa-yamale - in the Śri Kṛṣṇa-yamala; una-
 vimśa adhika-śata-pāṭale - in Pāṭala 119; dvaraka - of
 Dvaraka; natha - the king; sri-vasudevah - Śri
 Vasudeva; api - indeed; radha-krṣṇam - Śri Śri Rādhā-
 Kṛṣṇa; draṣṭum - to see; sri-tripura - Śri Tripura;
 sahayena - with the help; sa - with;
 tripurah - Tripura; divya-vṛndavane - in Divya-Vṛndāvana;
 radha-krṣṇa - Śri Śri Rādhā- Kṛṣṇa; antikam - near;
 viveśa - entered; sri-krṣṇa - of Śri Kṛṣṇa; ajñaya - by the order; radha-kuṇḍe - in
 Rādhākuṇḍa;
 sṇatva - having bathed; strī - of a woman; rupaḥ - with the
 form; bhutva - becoming; śyama - Śyama;
 iti - thus; nama - name; dhṛtva - accepting;
 paripurnam - perfect and complete; prema-mayam - full of
 transcendental love; radha-krṣṇam - Śri Śri Rādhā-Kṛṣṇa/
 sa - she; śyama - Śyama; dadṛśa - saw;
 tat - this; yatha - just as.

The span of life is divided into three parts: bālya
 (childhood), yauvana (youth), and vārdhakya (maturity). Bālya
 extends up to kaisora. It should be known that kaisora is
 contained within bālya. What is the intention here? He says in
 this verse "He is surrounded by the gopis." This clearly
 indicates the kaisora age because of the inappropriateness in the
 bālya age of the conjugal rasa, which is indicated by the phrase
 "surrounded by the gopis."

In Chapter 119 of the Śri Kṛṣṇa-yāmala,
 Lord Vāsudeva, the king of Dvārakā, accompanied by His
 servant Tripura, approached Śri Śri Rādhā-Kṛṣṇa in
 Divya-Vṛndāvana to gain Their audience. By Lord Kṛṣṇa's order,
 Vāsudeva bathed in Rādhā-kuṇḍa, assumed a female form, accepted
 the name Śyāmā, and then saw the perfectly affectionate couple, Rādhā-
 Kṛṣṇa. The passage follows.

Text 115 (b)

madhupriya nama sakhī
radha-kṛṣṇati-vallabha
sa śyamaṁ ca kare dhṛtva
radhayam sammukhe 'nayat

madhupriya - Madhupriya; nama - named; sakhī - gopī friend;
radha-kṛṣṇa - to Śrī Śrī Rādhā-Kṛṣṇa; ati - very;
vallabha - dear; sa - she; śyama - Śyama; ca - and; kare - the
hand; dhṛtva - taking; radhayam - of Śrīmatī
Rādhārāṇī; sammukhe - in the presence; anayat - brought.

"Madhupriyā-gopī, who was very dear to Śrī Śrī Rādhā-
Kṛṣṇa, took Śyāmā by the hand and brought her before
Śrīmatī Rādhārāṇī.

Text 116

sapaśyad radhikam kṛṣṇa-
vakṣaḥ-sthala-samaśritam
anaupamyā-rupa-līla-
praty-aṅga-rabhasojjvalam

sa - she; apaśyat - saw; radhikam - Śrīmatī
Rādhārāṇī; kṛṣṇa - of Śrī Kṛṣṇa; vakṣaḥ-sthala - on
the chest; samaśritam - resting; anaupamyā - incomparable;
rupa - beautiful form; līla - and pastimes; prati-aṅga - each
limb; rabhasa-ujjvalam - very beautiful.

"Śyāmā then saw Śrī Rādhikā, whose limbs were gloriously
splendid, and whose beauty and playfulness had no rival, resting
on Lord Kṛṣṇa's chest.

Texts 117 and 118

anyonya-śleṣitaṅgau tau
radha-kṛṣṇau dadarśa sa
radham sphurad-rasaṁ kṛṣṇa-
sarvaṅga-svaṅga-gopitam

cumbantīm kṛṣṇacandrasya-
dhara-divya-sudhaśrayam
kṛṣṇe radhaṅga-rageṇa
kuṅkumī-kṛta-vigrahaḥ

anyonya - each other; śleṣita - embraced; aṅgau - bodies;
tau - They; radha-kṛṣṇau - Śrī Śrī Rādhā-Kṛṣṇa;

dadarśa - saw; sa - she; radham - Śrīmatī Rādhārāṇī;
sphurat-rasam - like nectar; kṛṣṇa - of Śrī Kṛṣṇa; sarva -
all; aṅga - the limbs; sva - her own; aṅga - limbs; gopitam -
covered; cumbantīm - kissing; kṛṣṇacandrasya - of Śrī
Kṛṣṇacandra; adhara - of the lips; divya - transcendental;
sudha - of nectar; āśrayam - the abode; kṛṣṇe - on Lord
Kṛṣṇa; radha - of Śrīmatī Rādhārāṇī; aṅga - of the
limbs; rageṇa - by the ointments; kuṅkumī - with kuṅkuma
powder; kṛta - covered; vighrahaḥ - the form.

"She saw Rādhā and Kṛṣṇa embracing and sweet Rādhā covering
each of Kṛṣṇa's limbs with Her own limbs and kissing the
reservoir of nectar at Kṛṣṇacandra's lips. Kṛṣṇa's body was
covered with the red kuṅkuma that had anointed Rādhā's limbs.

Text 119

ubhayor antaram tam ca
asvadyasvadanai rasaiḥ
anyonya-bhava-santarair
anyonyaśliṣṭa-cetasoḥ

ubhayoḥ - both; antaram - between; tam - that; ca - and; asvadya -
relishing; asvadanai - relishable; rasaiḥ - with nectar;
anyonya - mutual; bhava-santaraiḥ - with the xpansion of love;
anyonya - mutual; śliṣṭa - embraced; cetasoḥ - whose hearts.

"Embracing, the divine couple tasted the sweetness of Their
love."

Text 120

ity evam nityananda-svarupo nitya-vighrahaḥ śrī-radha-
kṛṣṇa iti mantavyam. yatha varaha-saṁhitayam pṛthivīm
prati śrī-bhagavan varaha uvaca

tad-amśu-koti-koty-amśas
tasya kandarpa-vighrahaḥ
jagan-mohaṁ prakurvanti
tad-andantara-saṁsthitaḥ

iti - thus; evam - in this way; nitya - eternal; ananda - of
bliss; svarupaḥ - the form; nitya - eternal; vighrahaḥ - form;
śrī-radha-kṛṣṇaḥ - Śrī Śrī Rādhā-Kṛṣṇa; iti -
thus; mantavyam - should be considered; yatha - just as; varaha-
saṁhitayam - in the Varaha-saṁhita; pṛthivīm-prati - to the
earth; śrī-bhagavan - the Supreme Lord; varahaḥ - Varaha;
uvaca - said; tat - of Him; amśu - of a ray of effulgence;

koṭi-koṭi-amśaḥ - a millionth of a millionth fractional part; tasya - of Him; kandarpa - of cupid; vigrahaḥ - the forms; jagat - the universes; moham prakurvanti - enchanting; tat-aṇḍa - the universes; antara - within; samsthitaḥ - situated.

The forms of Śrī Śrī Rādhā and Kṛṣṇa are eternal and eternally full of bliss. This is confirmed in the Varāha-samhitā, where Lord Varāha says to the earth:

"All the Kāmadeva's that enchant the universes are only a trillionth part of a single ray of Rādhā-Kṛṣṇa's splendor.

Text 121

tat-prakaśasya koṭy-amśa
raśmayāḥ surya-vigrahaḥ
tad-deha-vilasat-kanti-
koṭi-koṭy-amśa-candramaḥ

tat - of Them; prakaśasya - of the effulgence; koṭi-amśaḥ - of a millionth part; raśmayāḥ - the rays; surya - of suns; vigrahaḥ - the forms; tat - of Them; deha - of the forms; vilasat - shining; kanti - splendor; koṭi - of a millionth part; koṭi - of a millionth part; amśa - the part; candramaḥ - the moons;

"The hosts of suns are millions of rays of Their splendor. The moons are millions and millions of rays of the glistening splendor of Their transcendental bodies.

Text 122

paratma-nitya-cid-rupa
nirgunasyaika-karaṇam
tad-amśu-koṭi-koṭy-amśa
jīvas tat-kiraṇatmakāḥ
tac-chyama-deha-kiraṇaiḥ
parananda-rasamṛtaiḥ

para-atma - of the Supersoul; nitya - eternal; cit - transcendental; rupaḥ - forms; nirguṇasya - of the transcendence; eka - sole; karaṇam - cause; tat - of Them; amśu - of the effulgence; koṭi - of a millionth part; koṭi-amśaḥ - a millionth part; jīvaḥ - the living entities; tat - of Them; kiraṇa - of the effulgence; atmakaḥ - identities; tat - of Them; śyama - beautiful; deha - forms; kiraṇaiḥ - with the effulgence; para - transcendental; ananda - of

bliss; rasa - of the nectar; amṛtaiḥ - with the nectar.

"The eternal spiritual forms of Lord Paramāmā, which are beyond the three modes, are manifest from the nectar bliss of the Lord's dark splendor. The individual spirit-souls (jivas) are a trillionth part of a single ray of His splendor.

Text 123

tad-aṅghri-pañkaja-śrīman-
nakha-candramaṇi-prabham
tad-amśu puṇa-brahmaiva
karaṇam veda-durgamam

tat - of Them; aṅghri - of the feet; pañkaja - of the lotus flower; śrīmat - beautiful; nakha - of the nails; candramaṇi - of the moonstones; prabham - the luster; tat - of Them; amśu - the luster; puṇa - the complete; brahma - Brahman; eva - certainly; karaṇam - the cause; veda - by the personified Vedas; durgamam - difficult to approach.

"The Brahman effulgence, which even the personified Vedas approach with difficulty, is a portion of the luster of the divine couple's beautiful candramaṇi-jewel lotus toe-nails.

Text 124

tad-aṅga-saurabananta-
koṭy-amśa viśva-mohanaḥ
tat-sparśa-puṣpa-gandhadi-
nana-saurabha-santatam

tat - of Them; aṅga - of the bodies; saurabha - of the fragrance; ananta - limitless; koṭi - millionth; amśaḥ - parts; viśva - the universe; mohanaḥ - enchanting; tat - of that; sparśa - by the touch; puṣpa - of flowers; gandha-adi - and other aromatic substances; nana - various; saurabha - fragrances; santatam - the expansion.

"The flowers' great variety of fragrances come from the touch of a millionth part of a fragment of the divine couple's charming transcendental forms.

Text 125

tat-priya prakṛtir adya
radhika tasya vallabha
tat-kala-kotī-koṭy-amśa

durgadyas tri-gunatmakah
tasyaṅghri-rajasaḥ sparśat
koṭi-viṣṇuḥ prajayate

tat - to Him; priya - dear; prakṛtiḥ - potency; adya - original; radhika - Śrīmatī Rādhārāṇī; tasya - of Him; vallabha - the beloved; tat - of her; kala - of the parts; koṭi - millionth; koṭi - of a millionth; aṁśaḥ - parts; durga - with Durga; adyaḥ - beginning; tri-guṇa-atmakah - in contact with the three modes of material nature; tasya - of Him; aṅghri - of the lotus feet; rajasaḥ - of the pollen; sparśat - from the touch; koṭi - millions; viṣṇuḥ - of Viṣṇus; prajayate - are manifested.

"Lord Kṛṣṇa's original potency is His beloved Rādhikā. From a trillionth part of a fraction of Her effulgence are manifested Durgā-devi and other demigoddesses in this world of three modes. In the same way, from the touch of the pollen of Lord Kṛṣṇa's lotus feet millions of Viṣṇus are manifested."

Text 126

tatra śrī-radha-kṛṣṇasyavaraṇa-svarupo viṣṇur
yatha śrī-varaha-saṁhitayāṁ śrī-radha-kṛṣṇasya
saptamavaraṇam aha

tad-bahye tu prabaladi-
pracīraiḥ su-manoharaiḥ
puṣpodyanam ca nanabhais
catur-dikṣu samujjvalaiḥ

tatra - there; śrī-radha-kṛṣṇasya - of Śrī Śrī Rādhā-Kṛṣṇa; avaraṇa - covering; svarupaḥ - in the form; viṣṇuḥ - Śrī Viṣṇu; yatha - just as; śrī-varaha-saṁhitayāṁ - in the Varaha-saṁhita; śrī-radha-kṛṣṇasya - of Śrī Śrī Rādhā-Kṛṣṇa; saptama - seventh; avaraṇam - covering; aha - he describes; tad-bahye - outside that; tu - indeed; prabala-adi-pracīraiḥ - with new blossoms; su-manoharaiḥ - very charming; puṣpa - of flowers; udyanam - garden; ca - also; nana-abhaiḥ - variegated; catuḥ-kikṣu - in the four directions; samujjvalaiḥ - splendid.

Even Lord Viṣṇu acts as Śrī Śrī Rādhā-Kṛṣṇa's protector. This is described in the Varāha-saṁhitā, where the seventh wall enclosing Śrī Śrī Rādhā-Kṛṣṇa's abode is described in these words:

"Outside the walls of Śrī Śrī Rādhā-Kṛṣṇa's abode,
in the four directions are splendid, charming gardens of many
kinds of blossoming flowers.

Text 127

śuklam catur-bhujam viṣṇum
paścime dvara-palakam
śaṅkha-cakra-gada-padma-
kirīṭadi-vibhuṣitam

śuklam - white; catuḥ - with four; bhujam - arms; viṣṇum -
Viṣṇu; paścime in the west; dvara - of the door; palakam -
the protector; śaṅkha - with conch; cakra - disc; gada - club;
padma - lotus; kirīṭa - crown; adi - and other ornaments;
vibhuṣitam - decorated.

"A four-armed, white-complexioned Lord Viṣṇu, holding a
conch, disc, club, and lotus, wearing a crown on His head, and
various ornaments on His body, is the doorkeeper of the western
gate.

Text 128

raktam catur-bhujam viṣṇum
śaṅkha cakra-gada-dharam-
kirīṭa-kuṇḍaloddīptam
dvara-palakam uttare

raktam - red; catuḥ - with four; bhujam - arms; viṣṇum - Lord
Viṣṇu; śaṅkha - conch; cakra - disc; gada - and club; dharam -
holding; kirīṭa - with a crown; kuṇḍala - and earrings;
uddīptam - splendid; dvara-palakam - the doorkeeper; uttare -
in the north.

"A four-armed, red-complexioned Lord Viṣṇu, holding a
conch, disc, and club, and wearing a splendid crown and glistening
earrings, is the doorkeeper at the northern gate.

Text 129

gauram catur-bhujam viṣṇum
śaṅkha-cakrambujayudham
kirīṭa-kuṇḍaladyaiś ca
śobhitam vana-malinam
purva-dvare dvara-palam
gauram viṣṇum prakīrtitam

gauram - golden; catuḥ - with four; bhujam - arms; viṣṇum - Viṣṇu; śaṅkha - conch; cakra - disc; ambuja - and lotus flower; ayudham - with weapons; kirīṭa - with crown; kuṇḍala-adyaiḥ - earrings, and other ornaments; ca - also; śobhitam - decorated; vana-malinam - wearing a garland of sylvan flowers; purva - on the east; dvare - at the gate; dvāra-pālam - doorkeeper; gauram - golden; viṣṇum - Lord Viṣṇu; prakīrtitam - is described.

"A four-armed, golden-complexioned Lord Viṣṇu, holding a conch, disc, and lotus flower is the doorkeeper at the eastern gate. He wears a garland of sylvan flowers and He is beautifully decorated with crown, earrings, and other valuable gems.

Text 130

kṛṣṇa-varṇam catur-bahum
śaṅkha-cakradi-bhūṣitam
dakṣiṇa-dvāra-pālam ca
śrī-viṣṇum kṛṣṇa-varṇakam

kṛṣṇa-varṇam - with a dark complexion; catuḥ - with four; bahum - arms; śaṅkha - with conch; cakra - and disc; adi - beginning; bhūṣitam - decorated; dakṣiṇa - in the south; dvāra-pālam - gatekeeper; ca - also; śrī-viṣṇum - Śrī Viṣṇu; kṛṣṇa - dark; varṇakam - with the complexion.

"A four-armed, dark-complexioned Lord Viṣṇu, decorated with conch, disc, and other ornaments, guards the southern gate."

Text 131

atha durgadya yas tad eva śrūyatam. narada-pañcaratre śrutim vijayovaca

ato durga mama mata
prakṛtiḥ paramatmanah
prema-kautukajotkanṭha-
raktaṅgī vyaktatam gata

atha - now; durga-adyaḥ - Durga and the other demigoddesses; yaḥ - who; tat - this; eva - certainly; śrūyatam - should be heard; narada-pañcaratre - in the Narada-pañcaratra; śrutim - to the Personified Vedas; vijaya - Vijaya-devī; uvaca - said; ataḥ - therefore; durga - Durga; mama - by me; mata - considered; prakṛtiḥ - the potency; parama-atmanah - for the Supreme Personality of Godhead; prema - of love; kautuka - of bliss; ja - manifested; utkanṭha - longing; rakta - impassioned; aṅgī - whose limbs; vyaktatam -

manifestation; gata - attained.

That Durgā-devi and other demigoddesses are expanded from the Lord's original potency, Śrīmatī Rādhārāṇī, is explained in the Nārada-pañcarātra, where Vijayā-devi says to the Personified Vedas:

"In my opinion Durgā-devi is the expansion of the potency of the Supreme Personality of Godhead. Longing to taste the bliss of ecstatic love of God, the Lord's potency has assumed this form."

Text 132

śrī-kṛṣṇa-yamale dvadaśadhika-śatatama-ṭāḷe
śrī-vasudevam prati śrī-bhagavatī tripurovaca

radha-rasa-pravacanaiḥ
kṛṣṇasyapi tatha-vidhaiḥ
praṇayati-rasaviṣṭau
radha-kṛṣṇau nirantarau

śrī-kṛṣṇa-yamale - in the Śrī Kṛṣṇa-yamala;
dvadaśa-adhika-satatama-ṭāḷe - in Paṭala 112; śrī-
vasudevam prati - to Śrī Vasudeva; śrī-bhagavatī - the
goddess; tripura - Tripura-devī; uvaca - said; radha - of
Śrīmatī Rādhārāṇī; rasa - of the nectar; pravacannaiḥ - by
the talking; kṛṣṇasya - of Śrī Kṛṣṇa; api - also; tatha-
vidhaiḥ - in that way; praṇaya - by love; ati - greatly; rasa -
nectar; viṣṭau - entered; radha-kṛṣṇau - Śrī Śrī
Rādhā-Kṛṣṇa; nirantarau - eternal.

In the Śrī Kṛṣṇa- yāmala, Paṭala 112, goddess Tripurā-devi says to Lord Vāsudeva:

"The nectar of Their conversation plunges Śrī Śrī Rādhā-Kṛṣṇa into the sweetest nectar of love."

Text 133

ubhayor eva sampattiḥ
paśyatam eva yad bhavet
premanubhuti-vibhavo
mahananda-priya-sva-daḥ

ubhayoḥ - of the Divine Couple; eva - certainly; sampattiḥ -
wealth; paśyatam - may be seen; eva - certainly; yat - what;
bhavet - is; prema - of love; anubhuti-vibhavaḥ - the experience;
maha - great; ananda - bliss; priya - dear; sva - Themselves;

daḥ - giving.

Please observe the wealth of the divine couple. Their wealth is Their great love for each other, and Their bliss is Their giving Themselves to each other.

Text 134

tato 'nyatra ca janami
kvacid vastv asti kiñcana
ato dasītvam anayoḥ
svī-kṛtyaham sadanuga

tataḥ - therefore; anyatra - anywhere else; ca - also;
janami - I understand; dvacit - somewhere; vastu - something;
asti - is; kiñcana - anything; ataḥ - therefore; dasītvam - the
condition of being a maidservant; anayoḥ - of Them; svī-kṛtya -
accepting; aham - I am; sada - eternally; anuga - Their follower.

"I do not know anything except the divine couple. They are my
life and soul. I am Their maidservant. I am Their follower
eternally.

Text 135

etaj jagat-karanam apy anadi
brahma prayatnam parito 'nvavaihi
vedair aśeṣair upadiṣṭam etat
kṛṣṇasya dasyam rahasi praśasyam

etat - this; jagat - of the universes; karanam - the cause;
api - although; anadi - beginningless; brahma - Brahman;
prayatnam - with effort; paritaḥ - completely; anvavaihi - you may
understand; vedaiḥ - by the Vedas; aśeṣaiḥ - all; upadiṣṭam -
taught; etat - this; kṛṣṇasya - of Śrī Kṛṣṇa; dasyam - the
service; rahasi - confidential; praśasyam - is to be taught.

"Know that Lord Kṛṣṇa is the beginningless Supreme
Godhead, the origin of all the universes. Devotional service to
Him is the most confidential truth taught in all the Vedas.

Text 136

trailokya-nathadi-nṛṇam yathavat
te maṁ prapadyabhimataṁ prayanti ity adi

trailokya - of the three worlds; ratha - the controllers;
adi - beginning with; nṛṇam - of living entities; yathavat -

just as; te-they; mam - to Me; prapadya - surrendering;
abhimatam - considered; prayanti - approaching; iti - thus; adi -
in the passage beginning.

"Lord Kṛṣṇa Himself explains: As the Brahmā demigods, who control entire universes, approach Me and surrender unto Me, they who are actually wise approach Me and surrender unto Me."

Text 137

eko nitya-kiśora evam aniśam vṛndavanabhyantare
radhaśleṣa-parayaṇo nava-ghana-śyamaḥ sa vaṁśī- mukhaḥ
nityam ca dvi-bhujas tad-aṅghri-bhajanam ratnam su-nīlabhidham
bhalordhvaṁ kuru bhūṣaṇam su-vinayam yad raghavenoditam

ekaḥ - one; nitya - eternally; kiśoraḥ - youthful; evam - in
this way; aniśam - day and night; vṛndavana-abhyantare - in
Vṛndāvana; radha - of Śrīmatī Rādhārāṇī; aśleṣa - to
the embraces; parayaṇaḥ - devoted; nava - a fresh; ghana - like a
rain cloud; śyamaḥ - black; saḥ - He; vaṁśī - with the flute;
mukhaḥ - pressed to His mouth; nityam - eternally; ca - also; dvi -
with two; bhujas - arms; tat - of His; aṅghri - feet; bhajanam -
worship; ratnam - jewel; su-nīla-abhidham - sapphire; bhala -
forehead; urdhvam - above; kuru - please do; bhūṣaṇam -
decoration; su-vinayam - humbly; yat - what; raghavana - by
Raghava Gosvāmī; uditam - said.

Eternally youthful, two-armed Śrī Kṛṣṇa continually stays
in the forest of Vṛndāvana. His complexion is the color of a
new dark cloud. He presses the flute to His lips. He passionately
embraces Śrī Rādhā. Please humbly take the worship
of His lotus feet and make it the sapphire ornament decorating
your forehead. These are the words of Rāghava Gosvāmī.

Fourth Ray of Light

First Part

Text 1

tad atra nityo nirantara-sva-prakaśo nitya-vibhavaḥ
paripurnananda-mayaḥ samasta-kalatīta ity adi

atha pravakṣye sarveśam
śrī-kṛṣṇam nanda-nandanam
paramananda-sandohanam

vṛndavana-vinodinam

tat - therefore; atra - in this connection; nityaḥ - eternal; nirantara - eternally; sva-prakaśaḥ - self-manifest; nitya - with eternal; vibhavaḥ - transcendental potencies and opulences; paripurna - perfect and complete; ananda - of bliss; mayaḥ - consisting; samasta - all; kala - time; atītaḥ - beyond; iti - thus; adi - beginning; atha - now; pravakṣye - I shall explain; sarva - of everything; īśam - the master; śrī-kṛṣṇam - Śri Kṛṣṇa; nanda - of Nanda Maharaja; nandanam - the son; parama-ananda-sanodham - full of transcendental bliss; vṛndavana - in Vṛndavana; vinodinam - who performs pastimes.

Śri Kṛṣṇa is eternal, eternally self-manifest, and the master of eternal potencies and opulences. He is full of perfect and complete transcendental bliss, and He is completely beyond the grip of material time. Therefore I say:

Now I shall explain that Nanda Mahārāja's son, Śri Kṛṣṇa, who enjoys pastimes in Vṛndāvana, and who is full of transcendental bliss, is the original Supreme Personality of Godhead, the controller of all.

Texts 2 and 3

atha paripurnanando nitya-prakaśaḥ śrī-kṛṣṇacandro
yad īritas tad eva jñatam. śrīman-nandanandanaḥ ka eṣa iti

sandehaḥ. yathadi-yamale
kṛṣṇo 'nyo yadu-sambhuto
yaḥ purnaḥ so 'sty ataḥ paraḥ
vṛndavanam parityajya
sa kvacin naiva gacchati
sarvada dvi-bhujāḥ so 'pi
na kadacic catur-bhujāḥ

atha - now; paripurna - perfect and complete; anandaḥ - with bliss; nitya - eternally; prakaśaḥ - manifest; śrī-kṛṣṇacandraḥ - Śri Kṛṣṇacandra; yat - which; iritaḥ - said; tat - that; eva - certainly; jñatam - is understood; śrīmat-nanda-nandanaḥ - Śri Kṛṣṇa, the son of Nanda Maharaja; kaḥ - who?; eṣaḥ - is He; iti - thus; sandehaḥ - doubt; yatha - just as; adi-yamale - in the Ādi-yāmala; kṛṣṇaḥ - Kṛṣṇa; anyaḥ - another; yadu - in the yadu dynasty; sambhutaḥ - manifested; yaḥ - who; purnaḥ - perfect and complete; saḥ - He; asti - is; ataḥ paraḥ - supreme; vṛndavanam - Vṛndavana; parityajya - leaving; saḥ - He; dvacit - somewhere; na - not; eva - indeed; gacchati - goes;

sarvada - eternally; dvi - bhujah - with two arms; saḥ api - He; na - not; kadacit - at any time; catuḥ - bhujah - with four arms.

Śrī Kṛṣṇacandra is the eternal, blissful Supreme Personality of Godhead. Someone may doubt: "Then who is the Kṛṣṇa that is Nanda Mahārāja's son?" The Ādi-yāmala says:

"The Kṛṣṇa manifested among the members of the Yadu dynasty is not the original form of the Personality of Godhead. The original form is the Kṛṣṇa that never leaves Vṛndāvana. His form has two arms eternally. He never manifests four arms."

Text 4

ity evaṁ yadu-vaiṁśa-sambhutaḥ kṛṣṇaḥ ka ity ucyatam.
tasmin bhāgavata vadanti yaḥ purnaḥ prasiddhaḥ śrī-
kṛṣṇacandraḥ sa eva nandanandana ity asandehaḥ. yatha
brahmaha

vasudeva-gr̥he sakṣad
bhāgavan puruṣaḥ paraḥ
janiṣyate tat-priyartham
sambhavantu sura-striyaḥ

iti - thus; evaṁ - in this way; yadu-vaiṁśa - in the Yadu dynasty; sambhutaḥ - manifested; kṛṣṇaḥ - Kṛṣṇa; kaḥ - who?; iti - thus; ucyatam - may be said; tasmin - in this connection; bhāgavataḥ - the devotees; vadanti - say; yaḥ - who; purnaḥ - perfect and complete; prasiddhaḥ - famous; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; saḥ - He; eva - certainly; nanda-nandanaḥ - the son of Maharaja Nanda; iti - thus; asandehaḥ - without doubt; yatha - just as; brahma/ - Brahma; aha - said; vasudeva-gr̥he - in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared); sakṣat - personally; bhāgavan - the Supreme Personality of Godhead, who has full potency; puruṣaḥ - the original person; paraḥ - who is transcendental; janiṣyate - will appear; tat-priya-arthaṁ - and for His satisfaction; sambhavantu - should take birth; sura-striyaḥ - all the wives of the demigods.

At this point someone may ask: "If Kṛṣṇa in Vṛndāvana is the original Personality of Godhead, then who is the Kṛṣṇa that appeared in the Yadu dynasty?" To this question the devotees reply: "Śrī Kṛṣṇacandra, the son of Nanda Mahārāja, is the celebrated, perfect and complete Original Personality of Godhead. Of this there is no doubt." This is confirmed by Lord Brahmā, who says (Śrīmad-Bhāgavatam 10.1.23):

"The 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

tatha rase:

nṛnam niḥśreyasarthaya
vyakir bhagavato nṛpa
avyayasyaprimeyasya
nirgunasya gunatmanah

tatha - in the same way; rase - in the description of the rasa-dance; nṛnam - of living entities; niḥśreyasa-arthaya - for the benefit; vyaktiḥ - manifestation; bhagavataḥ - of the Supreme Personality of Godhead; nṛpa - O king; avyayasya - imperishable; aprimeyasya - limitless; nirgunasya - without material qualities, and beyond the grip of the modes of material nature; guna-atmanah - the origin of all qualities.

This is also confirmed in the description of the rāsa dance (Śrīmad-Bhāgavatam, 10.29.14):

"Just to benefit ordinary living entities, the limitless, imperishable Supreme Personality of Godhead, devoid of material qualities, and full of sublime spiritual attributes, appeared in His original form as Śrī Kṛṣṇa, the son of Mahārāja Nanda."*

Text 6

tatha

anugrahaya bhaktanam
manuṣam deham aśritaḥ
bhajate tadṛśiḥ kṛīḍa
yaḥ śrutva tat-paro bhavet

tatha - in the same way; anugrahaya - for showing favor; bhaktanam - to the devotees; manuṣam - human-like; deham - body; aśritaḥ - accepting; bhajate - He enjoys; tadṛśiḥ - such; kṛīḍaḥ - pastimes; yaḥ - which; śrutva - having heard; tat-paro - fully intent upon Him; bhavet - one must become.

This is also described in the following words (Śrīmad-Bhāgavatam 10.33.36):

"Kṛṣṇa manifests His eternal humanlike form and performs His pastimes to show mercy to the devotees. Having heard such pastimes, one should engage in service to Him."*

Text 7

ato yaḥ purnaḥ purnatamaḥ. sa eva nanda-kiśora ity
asandehaḥ. yatha śrī-bhagavate

ete caṁśa-kalaḥ puṁśaḥ
kṛṣṇas tu bhagavan svayam
indrari-vyakulaṁ lokam
mṛdayanti yuge yuge

ataḥ - therefore; yaḥ - He who; purnaḥ - perfect and complete; purnatamaḥ - most perfect and complete; saḥ - He; eva - certainly; nanda - of Nanda Maharaja; kiśoraḥ - the young son; iti - thus; asandehaḥ - without doubt; yatha - just as; śrī-bhagavate - in Śrīmad-Bhagavatam; ete - all these; ca - and; aṁśa - plenary portions; kalaḥ - portions of the plenary portions; puṁśaḥ - of the Supreme; kṛṣṇaḥ - Lord Kṛṣṇa; tu - but; bhagavan - the Personality of Godhead; svayam - in person.

The original, perfect, and complete Personality of Godhead is Śrī Kṛṣṇa, the son of Mahārāja Nanda. Of this there is no doubt. This is confirmed in 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 8

tatha brahma-saṁhitayam

kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumaṁ yo
govindam adi-puruṣaṁ tam ahaṁ bhajami
tatha - in the same way; brahma-saṁhitayam - in Brahma-saṁhita; kṛṣṇaḥ - Lord Kṛṣṇa; svayam - personally; samabhavat - appeared paramaḥ - the supreme; pumaṁ - person; yaḥ - who; govindam - unto Lord Govinda; adi-puruṣaṁ - the original person; tam - unto Him; ahaṁ - I; bhajami - offer obeisances.

This is also confirmed in 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."

Text 9

tatha brahma-vaivarte dvitīyadhyaye naradaṁ prati
brahmovaca

śṛṇu putra pravakṣyami
caritaṁ paramadbhutaṁ
yogeśvarasya kṛṣṇasya
bhaktanugraha-kariṇaḥ

tatha - in the same way; brahma-vaivarte - in the Brahma-vaivarta Purana; dvitīya-adhyaye - in Chapter 2; naradaṁ prati - to Narada Muni; brahma - Lord Brahma; uvaca - says; śṛṇu - please hear; putra - my son; pravakṣyami - I shall relate; caritaṁ - a pastime; parama - supremely; adbhutaṁ - wonderful; yoga - of yoga; īśvarasya - of the master; kṛṣṇasya - of Śrī Kṛṣṇa; bhakta - to the devotees; anugraha-kariṇaḥ - merciful.

This is also confirmed in the Brahma-vaivarta Purāna, Chapter 2, where Lord Brahmā says to Nārada:

"Listen, my son, and I shall narrate the supremely wonderful pastimes of the master of yoga, Śrī Kṛṣṇa, who is very kind to His devotees.

Texts 10 and 11

satam niḥśreyasarthaya
duṣṭānaṁ nigrahaya ca
vyaktir bhagavatas tasya
nityasya paramatmanaḥ

vasudevasya bharyayam
devakyam sa janiṣyati

satam - of the devotees; niḥśreyasa-arthaya - for the welfare; duṣṭānaṁ - of the demons; nigrahaya - for the killing; ca - also; vyaktiḥ - the manifestation; bhagavataḥ - of the Personality of Godhead; tasya - of Him; nityasya - eternal;

parama-atmanaḥ - the Supreme Person; vasudevasya - of Vasudeva Maharaja; bharyayam - in the wife; devakyam - Devakī; saḥ - He; janīṣyati - will take birth.

"To benefit the devotees and kill the demons, the eternal Supreme Personality of Godhead will take birth in the womb of Devaki-devī, the wife of Mahārāja Vasudeva."

Second Part

Text 12 (a)

athaitat śrutva vadino vadanti aho mahad aścaryam ya
eva nitya-vṛndavana-sthaḥ sva-prakaśo nityanando nitya-
purno nirīhas tasya janma iti kim. tatra bhagavata
vadanti sva-prakaśasya janmavatarasambhava iti yad uktam.
tat satyam. kintu laukika-vyavaharatvat janma vacyam. na tu
satyam. sva-prakaśatvat. yatha nandaṁ yaśodaṁ ca prati
śrīmad-uddhava-vakyam

atha - now; etat - this; śrutva - hearing; vadinaḥ -
speakers; vadanti - say; aho - Oh; mahat - a great; aścaryam -
wonder; yaḥ - who; eva - certainly; nitya - eternal; vṛndavana -
in Vṛndavana; sthaḥ - staying; sva-prakaśaḥ - self-manifest;
nitya - full of eternal; anandaḥ - bliss; nitya - eternally;
purnaḥ - perfect and complete; nirīhaḥ - without material
actions; tasya - of Him; janma - birth; iti - thus; kim - how is it
possible?; tatra - in this connection; bhagavtaḥ - the devotees;
vadanti - say; sva-prakaśasya - self-manifest; janma - birth;
avatara - descent; asambhavaḥ - not possible; iti - thus; yat -
which; uktam - said; tat - this; satyam - is the truth; kintu -
however; laukika - of ordinary humans; vyavahara - ordinary
activities; tvat - because of being like; janma - the Lord's birth;
vacyam - may be described; na - not; tu - but; satyam - truth; sva-
prakaśatvat - because of being self-manifest; yatha - just as;
nandaṁ - to Nanda Maharaja; yaśodaṁ - Yaśoda-devī; ca - and;
prati - to; śrīmat-uddhava - Uddhava; vakyam - the statement.

Hearing this, some may say: "This is wonderful. Śrī Kṛṣṇa, eternally stays in Vṛndāvana, is self-manifested, eternally blissful, and eternally perfect and complete. Then why has He taken birth?"

The devotees reply: "You have said that the self-manifested Personality of Godhead does not take birth. That is true. However, because His pastimes seem like the activities of

ordinary persons, it is said that He takes birth. Because He appears by His own will His birth is not real. This is described in Śrīmān Uddhava's words to Nanda Mahārāja and Yaśodā-devi (Śrīmad-Bhāgavatam (10.46.38-40):

Text 12 (b)

a mata na pita tasya
na bharya na sutadayaḥ
natmīyo na paraś capi
na deho janma eva ca

na - not; mata - mother; na - not; pita - father; tasya - of Him; na - not; bharya - wife; na - not; suta-adayaḥ - sons and other relatives; na - not; atmīyaḥ - His own; na - not; paraḥ - others; ca - also; api - indeed; na - not; dehaḥ - a body; janma - birth; eva - indeed; ca - and.

"Actually Śrī Kṛṣṇa has no father, mother, brother, or relative, nor does He require society, friendship, and love. He does not have a material body; He never appears or takes birth as an ordinary human being.*

Text 13

a casya karma va loke
sad-asaṁ-miśra-yoniṣu
krīḍartham so 'pi sadhunam
paritranaya kalpate

na - not; ca - and; asya - of Him; karma - fruitive action; va - or; loke - in the world; sat - pious; asat - and impious; miśra - mixed; yoniṣu - in various births; krīḍa - pastimes; artham - for the purpose; saḥ - He; api - indeed; sadhunam - of the devotees; paritranaya - for the protection; kalpate - is suited.

"He does not appear in higher or lower species of life as ordinary living entities, who are forced to take birth on account of their previous activities. He appears by His internal potency to perform pastimes and to give protection to His devotees.*

Text 14

sattvaṁ rajas tama iti

bhajate nirguno gunan
krīḍann atīto 'pi gunaiḥ
sṛjaty avati hantya ajaḥ

sattvam - goodness; rajaḥ - passion; tamaḥ - ignorance; iti - thus; bhajate - attains; nirgunaḥ - free from these modes; gunan - the modes; krīḍan - performing pastimes; atītaḥ - beyond; api - although; gunaiḥ - with the modes; sṛjati - creates; avati - maintains; hanti - and destroys; ajaḥ - the unborn Personality of Godhead.

"He is never influenced by the modes of material nature, but when He appears within this material world, it seems that He acts like an ordinary living entity under the spell of the modes of material nature. In fact He is the overseer of this material creation and is not affected by the material modes of nature. He creates, maintains, and dissolves the whole cosmic manifestation."*

Third Part

Text 15

athavatara-karanam ucyate yatha bṛhad-vamana-purane
vṛṇḍavana-rajo-mahatmye tad eva śruti-prarthitam
avadharya tasam stuti-vaśo bhutva sa-dayas tabhyaḥ
sandarśanam dadau. tat śrutaya ucuḥ - -

kandarpa-koṭi-lavanye
tvayi dṛṣṭe manaṁsi naḥ
kaminī-bhavam asadya
smara-kṣubdhany asaṁśayaḥ

atha - now; avatara - of incarnations; karanam - the origin; ucyate - is described; yatha - just as; bṛhad-vamana-purane - in the Bṛhad-Vamana Purana; vṛṇḍavana - of Vṛṇḍavana; rajaḥ - of the dust; mahatmye - in the glorification; tat - this; eva - certainly; śruti - of the Personified Vedas; prarthitam - the prayers; avadharya - hearing; tasam - of them; śruti - to the Personified Vedas; vaśaḥ - submissive; bhutva - having become; sa - with; dayas - mercy; tabhyaḥ - to them; sandarśanam - sight; dadau - gave; tat - then; śrutayaḥ - the Personified Vedas; ucuḥ - said; kandarpa - of cupids; koṭi - of millions; lavanye - with the beauty; tvayi - in You; dṛṣṭe -

thus seen; manamsi - the minds are fixed; naḥ - our; kaminī - of beloved girl-friends; bhavam - the condition asadya - attaining; smara - by desires for conjugal love; kṣubdhani - agitated; asaṁśayaḥ - without doubt.

That Śrī Kṛṣṇa is the origin of all the incarnations of Godhead is described in the following passage from the Bṛhad-Vāmana Purāna, Vṛndāvana-rajo-māhātmya, where hearing the Personified Vedas' prayers, and feeling merciful, the Lord revealed Himself to them. The Personified Vedas then said:

"O Lord, when we see Your transcendental form, which is more handsome than millions of Kāmadevas, we think of ourselves as Your beloved girl friends and our minds become agitated with desires for conjugal love.

Text 16

yatha tval-loka-vasinyaḥ
kama-tattvena gopikaḥ
bhajanti ramanam matva
cikīrśa ajani nas tatha

yatha - just like; tvat - Your; loka on the planet; vasinyaḥ - residents; kama-tattvena - with transcendental lust; gopikaḥ - gopīs bhajanti - worship; ramanam - as their lover; matva - considering; cikīrśa - desire; ajani - is manifest; naḥ - of us; tatha - in that way.

"We desire to become like the gopīs who live on the same planet with You and worship You as their lover."

Text 17

śrī-bhagavan uvaca

durlabho durghataś caiva
yuṣmakam su-manorathaḥ
mayanumoditaḥ samyak
satyo bhavitum arhati

śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; durlabhah - difficult to attain; surghataḥ - difficult to perform; ca - also; eva - certainly; ; yuṣmakam - of you; sumanorathaḥ - this sublime desire; maya - by me; anumoditaḥ - permitted; samyak - completely; satyaḥ - true; bhavitum - to be; arhati - deserves.

The Supreme Personality of Godhead said: "This sublime desire is generally very difficult to attain, nevertheless I grant it to you.

Text 18

agamini viriñcau tu
yate sṛṣṭy-artham udyate
kalpaṁ sarasvatam prapya
vraje gopyo bhaviṣyatha

agamini - arrived; viriñcau - when the next Brahma; tu - indeed; yate - attained; sṛṣṭi - creation; artham - for the purpose; udyate - is born; kalpaṁ sarasvatam - the Sarasvata-kalpa; prapya - attaining; vraje - in Vraja; gopyaḥ - gopīs; bhaviṣyatha - you will become.

"After the appearance of the Brahmā to create again the universe, when the Sārasvata-kalpa again arrives, you will all take birth in Vrajabhūmi as gopīs.

Text 19

pr̥thivyam̐ bharate kṣetre
mathure mama maṇḍale
vṛṇḍavane bhaviṣyami
preyan vo rasa-maṇḍale

pr̥thivyam̐ - on the earth; bharate in Bharata-varṣa; kṣetre - in the place; mathure - in the district of Mathura; mama - in My; maṇḍale - abode; vṛṇḍavane - in Vṛṇḍavana; bhaviṣyami - I will appear; preyan - the lover; vaḥ - of you; rasa - of the rasa dance; maṇḍale - in the arena.

"I will appear in My own abode of Vṛṇḍāvana, in the district of Māthura, in the land of Bhārata-varṣa, on the planet Earth. I will become your lover in the arena of the rāsa dance.

Text 20

jara-dharmena su-sneham
su-dṛḍham sarvato-'dhikam
mayi samprapya sarve 'pi
kṛta-kṛtya bhaviṣyatha

jara-dharmena - as a paramour; su-sneham - great love; su-dṛḍham - very intense; sarvataḥ-adhikam - overwhelming; mayi - for Me; samprapya - attaining; sarve - all; api - also; kṛta-kṛtyaḥ - successful and glorious; bhaviṣyatha - you will become.

"You will attain Me as your paramour, and you will feel intense, overwhelming love for Me. In this way your lives will become perfect and glorious."

Text 21 (a)

evam śrutīnam abhimata-siddhy-artham vṛṇḍavane
sva-prakaśas tad atra pramanam adhigamyatam tad-
darśanahlada-vidhuta-hṛd-rujo manorathantam śrutayo
yatha yayuḥ iti. tad eva śrutayo gopyo bhutva śrī-
kṛṣṇacandraṁ prapuh. tatra gopyo yatha aṅgaja nityaḥ
śruti-rupa muni-rupa deva-kanya iti pañcadha. ataḥ sa
eva śrī-kṛṣṇacandraḥ sva-prakaśaḥ. na tu garbha-vasaḥ. tatra
vadino vadanti yadi garbha-sambhavo naiva tada katham

evam - in this way; śrutīnam - of the Personified Vedas;
abhimata - desired; siddhi - of the perfection; artham - for the
purpose of obtaining; vṛṇḍavane - in Vṛndavana; sva-
prakaśaḥ - self-manifested; tat - that; atra - there; pramanam -
evidence; adhigamyatam - should
be understood; tat - of Him;
darśana - the sight; ahlada - joy; vidhuta - cleansed; hṛt - of
the heart; rujaḥ - impurities; manoratha - of their desires;
antam - the end; śrutayaḥ - the Personified Vedas; gopyaḥ -
gopīs; yatha - just as; aṅgajaḥ - expansions of His potency;
nityaḥ - eternal associates; śruti-rupaḥ - Personified Vedas;
muni-rupaḥ - great sages; deva-kanyaḥ - daughters of the
demigods; iti - thus; pañcadha - in five divisions; ataḥ -
therefore; saḥ - He; kṛṣṇacandraṁ - ŚrīKṛṣṇa candra;
sva-prakaśaḥ - self manifested; na - not; tu - but; garbha - in
the womb of a mother; vasaḥ - residing; tatra - in this
connection; vadinaḥ - our critics; vadanti - may say; yadi - if;
garbha - from a womb; sambhavaḥ - birth; na - not; eva - certainly;
tada - then; katham - why is it?

In order to fulfill this desire, these Personified Vedas appeared in Vṛndavana. This is described in the following statement of Śrīmad-Bhāgavatam (10.32.13):

"During Kṛṣṇa's advent these Vedic scholars took birth in the shape of the gopis in Vṛndavana; as young gopis they got the

association of Kṛṣṇa in fulfillment of their previous birth's desire. The ultimate goal of their perfect desire was attained and they were so joyous that they had nothing further to desire."*

In this way these Personified Vedas became gopis and attained Lord Kṛṣṇacandra's association.

The gopis are divided in five groups: 1. Expansions of the Lord's transcendental potency, 2. Eternal associates from the spiritual world, 3. Personified Vedas who became gopis, 4. Great sages who became gopis, and 5. Young girls from the heavenly planets who became gopis.

Lord Kṛṣṇacandra appears in this world by His own will. He does not reside in a mother's womb.

Our opponents may protest: "If He did not take birth from a mother's womb, then why does Śrīmad-Bhāgavatam ((10.1.23) state:

Text 21 (b)

vasudeva-gr̥he sakṣad
bhagavan puruṣaḥ paraḥ
janiṣyate tat-priyartham
sambhavantu sura-striyaḥ

vasudeva-gr̥he - in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared); sakṣat - personally; bhagavan - 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 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 22 (a)

vasudevasya bharyayaṁ devakyaṁ sa janiṣyati iti brahma-vaivarte paṭhaḥ. atah sandehaḥ. tad atra śrūyatam svayambhuva-manau pṛṣṇi-sutapo-dam-patībhyaṁ tapasa śrī-bhagavata caivaṁ svī-kṛtaḥ. tatas tad-vara-siddhaye svamśa-viṣno rupaṁ darśitam. yatha tam adbhutaṁ balakam ambujekṣanaṁ catur-bhujam śaṅkha-gadady-

udayudham ity adi. tatha pitarau evam rupam darśayitva
śrī-bhagavan uvaca

vasudevasya - of Maharaja Vasudeva; bharyayam - in the womb of the wife; devakyam - Devakī; saḥ - He; janiśyati - will take birth; iti - thus; brahma-vaivarte - in the Brahma-vaivarta Purana; pathaḥ - quotation; ataḥ - on this account; sandehaḥ - doubt; tat - in this connection; atra - here; śruyatam - may be heard; svayambhuva-manau - during the reign of Svayambhuva Manu; pṛṣṇi - Pṛṣṇi; sutapaḥ - and sutapa; dam-patībhyam - by the couple; tapasa - with austerity; śrī-bhagavan - the Supreme Personality of Godhead; aradhitaḥ - was worshipped; putratve - in the matter of becoming a son; varaḥ - benediction; yacitaḥ - was requested; śrī-bhagavata - by the supreme Lord; ca - also; evam - in this way; svī-kṛtaḥ - accepted; tataḥ - therefore; tat-vara - that benediction; siddhaye - for the fulfillment; sva-amśa - of His plenary portion; viṣṇoḥ - of Viṣṇu; rupam - the form; darśitam - was revealed; yatha - just as; tam - that; adbhutam - wonderful; balakam - child; ambuja-ikṣa-nam - with eyes resembling lotuses; catuḥ-bhujam - with four hands; śaṅkha-gada-adi - bearing a conchshell, club, disc and lotus (in those four hands); udayudham - different weapons; iti - thus; adi - in the passage beginning with these words; tatha - in that way; pitarau - parents; evam - in this way; rupam - His form; darśayitva - having revealed; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said.

"Furthermore, the Brahma-vaivarta Purāna says: "The Supreme Personality of Godhead will take birth in the womb of Devaki-devi, the wife of Mahārāja Vasudeva.' For these reasons we doubt your statement."

Please hear our reply: During the reign of Svāyambhuva Manu, the couple Pṛṣṇi and Sutapā performed austerities and worshiped the Supreme Personality of Godhead, begging Him to become their son. To fulfill their desire the Lord manifested His Viṣṇu form. This is described in these words (Śrīmad-Bhāgavatam 10.3.9):

"Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons śaṅkha, cakṛa, gadā and padma."*

After showing this form to His parents, the Supreme Personality of Godhead said (Śrīmad-Bhāgavatam 10.3.44):

Text 22 (b)

etad vaṁ darśitam rupam
prag-janma-smaranaya me

nanyatha mad-bhavam jñanam
martya-liṅgena jayate

etat - this form of Viṣṇu; vam - unto both of you; darśitam - has been shown; rupam - My form as the Supreme Personality of Godhead with four hands; prak-janma - of My previous appearances; smaranaya - just to remind you; me - My; na - not; anyatha - otherwise; mat-bhavam - Viṣṇu's appearance; jñanam - this transcendental knowledge; martya-liṅgena - by taking birth like a human child; jayate - does arise.

"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 22 (c)

iti tad eva svaṁśa-viṣṇo rupam darśitam. na tu svarupam
eveti jñatavyam. yatha sarvada dvi-bhujam so 'pi na
kadacic catur-bhujah iti yamala-pramanam. tathaiva jayati
jana-nivaso devakī-janma-vadaḥ iti janma-vada-matram. na tu
śrī-bhagavato janma ity eva jñatavyam.

iti - thus; tat - this; eva - certainly; sva-amśa - of His plenary portion; viṣṇoḥ - viṣṇu; rupam-the form; sarśitam - is shown; na - not; tu - but; svarupam - His original form eva - certainly; iti - thus; jñatavyam - may be understood; yatha - just as; sarvada - always; dvi-bhujam - with two arms; saḥapi - He; na - not; kadacit-at any time; catuḥ-bhujah - with four arms; iti - thus; yamala - of the Yamala-tantra; pramanam - the evidence; tatha - in that way; eva - certainly; jayati - eternally lives gloriously; jana-nivasaḥ - He who lives among human beings like the members of the Yadu dyansty and is the ultimate resort of all living entities; devaki-janma-vadaḥ - known as the son of Devakī; iti - thus; janma - birth; vada - statement; matram - only; na - not; tu - but; śrī-bhagavataḥ - of the Supreme Personality of Godhead; janma - birth; iti - thus; eva - certainly; jñatavyam - should be understood.

The Lord's Viṣṇu form was shown here. This is not the Lord's original form. This is confirmed by the Yāmala-tantra: "The original form of the Supreme Personality of Godhead has two arms. He never displays four-arms." This is also confirmed by the following words (Śrīmad-Bhāgavatam 10.90.48): "Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all

living entities, and He is also known as Devaki-nandana, the son of Devaki. May He be all glorious and happy."* The Bhāgavatam only says janma-vāda (who is said to have taken birth). Therefore it should be understood that the Original Supreme Personality of Godhead never actually takes birth.

Fourth Part

Text 23

atha kecid vadino vadanti viṣṇu-purane brahmana
prarthitaḥ śrī-bhagavan kṣīrodaśayī viṣṇur brahmane
sva-keśau dattavan tau rama-kṛṣṇau babhuvatur iti
evam saṁstuyamaṇas tu
bhagavan parameśvaraḥ
ujjharatamaṇaḥ keśau
sita-kṛṣṇau mahatmane

atha - now; kecid - some; vadinaḥ - opponents; vadanti - say;
viṣṇu-purane - in the Viṣṇu Purana; brahmana - by Lord
Brahma; prarthitaḥ - prayed; śrī-bhagavan - the Personality
of Godhead; kṣīrodaśayī viṣṇuḥ - Kṣīrodakaśayī
Viṣṇu; brahmane - to Brahma; sva - His own; keśau - two hairs;
dattavan - gave; tau - them; rama - Balarama; kṛṣṇau - and
Kṛṣṇa; babhuvatuḥ - they became; iti - thus;
evam - in this way; saṁstuyamaṇaḥ - being prayed to;
tu - indeed; bhagavan parameśvaraḥ - The Supreme Lord;
ujjahara - gave; atamaṇaḥ - from Himself; keśau - two
hairs; sita-kṛṣṇau - white and black; mahatmane - to the
great soul.

Now our opponents may say: In the Viṣṇu Purāna when Brahmā prayed to Him, the Personality of Godhead Kṣīrodakaśayī Viṣṇu gave to Brahma two hairs that became Balarama and Kṛṣṇa. The Viṣṇu Purana (5.1.59-60) says:

"After hearing these prayers, the Supreme Personality of Godhead plucked from Himself a white and black hair and gave them to Brahmā."

Text 24

uvaca ca suran etau
mat-keśau vasudha-tale
avatīrya bhuvo bharaṁ
kleśa-haniṁ kariṣyataḥ

uvaca - said; ca - and; suran - to the demigods; etau - these two; mat - My; keśau - hairs; vasudha - of the earth; avatīrya - incarnating; bhuvah - of the tale - on the surface; avatīrya - incarnating; bhuvah - of the earth; bharam - the burden; kleśa - distress; hanim - remove; kariśyatah - will perform.

"The Lord then said to the demigods: 'These two hairs will descend to the Earth and remove the Earth's burden of distress.'"

Text 25 (a)

ity atrapi sandehaḥ. tatra karṣṇa vadanti etad eva samanya-vacanam. viśeṣo 'tra śrūyatam evaṁ śrī-kṛṣṇam prati noktam. yataḥ sa eva sarva-bīja-svarupaḥ. sva-prakaśaḥ. tasyaṁśaḥ sarve. sa kasyaṁśaḥ. ata etan naivam. tad-aṁśau viṣṇu-balabhadrau bhaviśyata ity uktau yatha mat-keśau bhuvo bhara-kleśa-haniṁ kariśyataḥ. etenaitad vyakti-kṛtam yatha sthiti-karako viṣṇur asura-dīn hatva pṛthivī-bhara-haranam kṛtavan. śrī-kṛṣṇacandrasya naiṣa prabhavaḥ yatha na tasya kaścid dayitaḥ suhṛttamo na capriyo dveṣya upekṣa eva va ity adi. yataḥ sa eva kṛṣṇacandro nirgunaḥ prakṛteḥ paraḥ. kevala-parananda-svarupaḥ. tatra mat-keśau dvi-vacanad viṣṇur balabhadraś ca. balaramo yatha rameti lokaramanad balabhadram balocchrayat bala iti naśaka-svabhavat tamo-gunaḥ. yatha govinda-vṛṇḍavane bhagavantam prati balarama uvaca

iti - thus; atra - in this matter; api - also; sandehaḥ - doubt; tatra - in this connection; karṣṇaḥ - the devotees of Lord Kṛṣṇa; vadanti - say; etad - this; eva - certainly; samanya - a general; vacanam - statement; viśeṣaḥ - a specific statement; atra - here; śrūyatam - should be heard; evaṁ - in this way; śrī-kṛṣṇam prati - in relation to Śrī Kṛṣṇa; na - not; uktam - it is said; yataḥ - because; saḥ - he; eva - certainly; sarva - of everything; bīja - the original; svarupaḥ - the form; sva-prakaśaḥ - who appears by His own will; tasya - of Him aṁśaḥ - the expansions; sarve - everything is; saḥ - He; kasya - of whom?; aṁśaḥ - is the expansion; ataḥ - therefore; etad - this; na - not; evaṁ - in this way; tat - of Him; aṁśau - the two expansions; viṣṇu - are Viṣṇu; balabhadrau - and Balarama; bhaviśyataḥ - will be; iti - thus; uktau - explained; yatha - just as; mat - My; keśau - two hairs; bhuvah - of the earth planet; bhara - of the burden; kleśa - the distress; hanim -

removal; kariśyataḥ - will perform; etena - by this; etat - this; vyakti-kṛtam - manifested; yatha - just as; sthiti-karakaḥ - the maintainer; viṣṇuḥ - Lord Viṣṇu; asura-adīn - demons and other disturbing elements; hatva - having killed; pṛthivī - of the earth; bhara - the burden; haranam - the removal; kṛtavan - performed; śrī-kṛṣṇacandrasya - of Śrī Kṛṣṇacandra; na - not; tasya - of Him; kaścit - anyone; dayitaḥ - is dear; suhṛttamaḥ - the special friend; na - nor; ca - also; apriyaḥ - not dear; dveśyaḥ - the object of hatred; upekṣaḥ - ignored; eva - certainly; va - or; iti - thus; adi - in the passage beginning with these words; yataḥ - because; saḥ - He; eva - certainly; kṛṣṇacandraḥ - Kṛṣṇacandra; nirguṇaḥ - beyond the modes of material nature; prakṛteḥ - matter; paraḥ - above; kevala - transcendental; para - supreme; ananda - of bliss; svarupaḥ - whose form; tatra - in this connection; mat - My keśau - two hairs; dvi-vacanāt - because of being in the dual number; viṣṇuḥ - Viṣṇu balabhadraḥ - Balarama; ca - and; balaramaḥ - Balarama; yatha - just as; rama iti - He will also be called Rama; loka-ramanāt - because of His special mercy in enabling people in general to become devotees; balabhadram - He will also be called Balabhadra; bala-ucchrayat - because of extensive bodily strength. balaḥ - strength; iti - thus; naśaka-svabhavat - because of destructive power; tamaḥ - of ignorance; guṇaḥ - the mode; yatha - just as; govinda-vṛṇḍavane - in the Govinda-Vṛṇḍavana-śāstra; bhagavantam prati - to the Supreme Personality of Godhead; balaramaḥ - Balarama; uvaca - said.

This is the doubt. The devotees of Lord Kṛṣṇa reply: This statement of the Viṣṇu Purāna is couched in general words and does not specifically name Lord Kṛṣṇa as the incarnation of Viṣṇu's hairs. Śrī Kṛṣṇa is the origin of everything. He appears only by His own will. Everything that exists has been expanded from Him. From whom was He expanded? He was not expanded from anyone else. In the statement "These two hairs will descend to the Earth and remove the Earth's burden of distress" the two incarnations are Lord Viṣṇu and Lord Balarāma. It is Lord Viṣṇu, who is in charge of maintaining the material creation, that killed the demons and removed the Earth's burden. Lord Kṛṣṇa Himself does not kill the demons. Śrīmad-Bhāgavatam (10.38.22) says: "No one is especially dear to Lord Kṛṣṇa. No one is His special friend. No one is not dear to Him. No one is His enemy. No one is ignored by Him. He sees everyone with an equal eye." Furthermore, Śrī Kṛṣṇacandra is beyond the grip of the material energy and its three modes. He is perfectly situated in Supreme transcendental bliss. Therefore the dual number in the word mat-keśau (My two hairs) refers to Lord Viṣṇu and Lord Balarāma.

Śrīmad-Bhāgavatam (10.2.13) describes the meaning of Lord Balarāma's name in the following words: "Balarāma will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength."* Because it can be used for destruction, physical strength is connected to the mode of ignorance. In the Govinda-Vṛndāvana-śāstra Lord Balarāma says to the Supreme Personality of Godhead:

Text 25 (a)

aham̐ tamo-guna-mayaś
cāditas tava mayaya
na jāne tava tattvam̐ hi
kīdṛśam̐ ca jagat-prabho

aham - I; tamaḥ-guna-mayaḥ - influenced by the mode of ignorance; ca - also; aditaḥ - from the Original Personality of Godhead; tava - of You; mayaya - by the illusory potency; na - not; jāne - I can understand; tava - Your; tattvam - realposition; hi - certainly; kīdṛśam - what it is like; ca - also; jagat - of the universe; prabho - O master.

"Because of Your illusory potency I am overcome by the mode of ignorance. O Lord of the universe, I do not understand the truth about You."

Text 25 (b)

ata eva balocchrayatvad anantaṁśaḥ. balabhadras tu
duṣṭa-nigrahanartham avatīrṇaḥ. ato dvau keśau dattau,
kintu kṛṣṇacandraḥ svaprakaśaḥ parama-puruṣaḥ. yatha
brahmovaca vasudeva-gr̥he sakṣad bhagavan puruṣaḥ paraḥ
ity adi. vasudeva-gr̥he ity aupacaratvat pura proktam. tatra
bhagavata kṣīrodaśayina śīroruha-vyajeneti sucitam
pṛthivyam̐ parama-puruṣo mama śīromani-svarupo divya-
vṛṇḍavaneśvaraḥ śrī-kṛṣṇaḥ svaprakaśo
bhaviśyatīti. tad-am̐śau viṣṇu-balaramau jatau. yathoktam avatīrno hibhagavan
am̐śena jagad-
śvaraḥ iti. kintu sa
bhagavan eka eva. yatha govinda-vṛṇḍavane svayam̐-jyotiḥ
svayam̐-karta svayam̐-harta svayam̐-prabhuḥ. ato 'm̐śena
katham avatīrno 'pi karyarthena. yatha saṁsthapanaya
dharmasya praśamayetarasya ca iti. ato viṣṇu-balarama-
svarupam̐śeneti. atham̐śenaika-vacanam. dvau katham uktau.
tad evam am̐śe prokte eko dvau bahava iti mantavyam. am̐śa-
jati-svabhavatvat. tatha śrī-kṛṣṇa-yamale evam̐ catuḥ-

ṣaṣṭhi-bhagair avataraḥ paratmanaḥ iti.

ataḥ eva - therefore; bala-ucchrayat - because of extensive bodily strength; ananta-amśaḥ - who has Ananta as His plenary portion; balabhadraḥ - Balarama; tu - indeed; duṣṭa - of the demons; nigrahana - the killing; artham - for the purpose; avatīrnaḥ - descended; ataḥ - therefore; dvau - two; keśau - hairs; dattau - were given; kintu - however; kṛṣṇacandraḥ - Lord Kṛṣṇacandra; sva-prakaśaḥ - who appears by His own will; parama-puruṣaḥ - the Supreme Person; yatha - just as; brahma - Lord Brahma; uvaca - said; vasudeva-gr̥he - in the house of Vasudeva; sakṣat - personally; bhagavan - the Supreme Personality of Godhead, who has full potency; puruṣaḥ - the original person; paraḥ - who is transcendental; iti - thus; adi - in the passage beginning; vasudeva-gr̥he - in the house of Vasudeva; iti - thus; aupacaratvat - because of being a metaphor; pura - previously; proktam - explained; tatra - in this connection; bhagavata - by the Personality of Godhead; kṛīrodaśayina-Kṣīrodakaśayī Viṣṇu; śīroruha - of a hair; vyajena - by the p text; iti - thus; sucitam - indicated; pṛthivyaṃ - on the earth planet; parama - puruṣaḥ - the Supreme Person; mama - of Me; śīromani-svarupaḥ - the personified crest-jewel; divya-vṛṇḍavana - of Divya-Vṛṇḍavana; īsvaraḥ - the monarch; śrī-kṛṣṇaḥ - Śrī Kṛṣṇa; sva-prakaśaḥ - self-manifested; bhaviṣyati - will be; iti - thus; tat - His; amśau - expansions; viṣṇu - Viṣṇu; alaramau - and Balarama; jatau - took birth; yatha - just as; uktam - it is said; avatīrnaḥ - descended; hi - indeed; bhagavan - the Supreme Personality of Godhead; amśena - with His plenary expansion; jagat - of the universes; īsvaraḥ - the controller; iti - thus; kintu - however; saḥ - He; bhagavan - the Supreme Personality of Godhead; ekaḥ - one; eva - certainly; yatha - just as; govinda-vṛṇḍavane - in the Govinda-Vṛṇḍavana-śāstra; svayam-jyotiḥ - self effulgent; svayam-karta - the original creator; svayam-harta - the ultimate destroyer; svayam - prabhuḥ - the master of everyone; ataḥ - therefore; amśena - with His expansion; katham - how is it?; avatīrnaḥ - descended; api - certainly; karyaarthena - for the performance of a specific task; yatha - just as; saṁsthapanaya - for establishment; dharmasya - of religious principles; praśamaya - for the peace; itarasya - of the others; ca - and; iti - thus; ataḥ - therefore; viṣṇu - Viṣṇu; balarama - and Balarama; svarupa-amśena - with His expansion; iti - thus; atha - now; amśena - the word "amśena"; ekavacanam - is in the singular number; vau - in the dual number; katham - how is it?; uktau - said; tat - therefore; evam - in this way; amśe -

the two expansions; prokte - described; ekaḥ - one; dvau - two; bahavaḥ - many; iti - thus; mantavyam - should be considered; amśa - as expansions; jati - birth; svabhavatvat - because of having the nature; tatha - in that way; śrī-kṛṣṇa-yamale - in the Śrī Kṛṣṇa-yamala; evam - in this way; catuḥ-śaṣṭhi-bhagaiḥ - with 64 opulences; avataraḥ - incarnation; para-atmanaḥ - of the Supreme Personality of Godhead; iti - thus;

Because Lord Balarāma is the reservoir of all strength, the incarnation of Ananta Śeṣa is expanded from Him. Lord Balarāma descended to the earth planet to kill the demons. These two may be the two hairs referred to here. Lord Kṛṣṇacandra, however, is the original form of the Personality of Godhead, and He appears whenever and wherever He likes. Therefore in the previously quoted passage of Śrīmad-Bhāgavatam (10.1.23): "The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva" should be understood as a metaphor.

On the p
text of giving two hairs to Brahmā, Lord

irodakaśāyī Viṣṇu actually intended to say: "Śrī Kṛṣṇa, Supreme Personality of Godhead, the crest jewel of all forms of Godhead and the master of Divya-Vṛndāvana, appears by His own wish. He will now appear on the earth planet, accompanied by His two expansions Viṣṇu and Balarāma." This is also confirmed by Śrīmad-Bhāgavatam (10.33.26): "The Supreme Personality of Godhead, the master of the universes, has now appeared with His own expansion." Although the Supreme Personality of Godhead expands in many forms, He remains a single person, This is confirmed in the Govinda-Vṛndāvana-śāstra: "The Supreme Personality of Godhead is one. He is the self-effulgent Supreme Master. He is the creator and destroyer of all the universes."

At this point the question may be raised: Why does the Supreme Personality of Godhead bring His plenary expansions with Him when He appears in the material world? The answer is given in Śrīmad-Bhāgavatam (10.33.26): "The Supreme Lord appears to establish the principles of religion and silence those who are irreligious."

At this point someone may further ask: "You have said that the Supreme Personality of Godhead descended with two expansions: Viṣṇu and Balarāma. You then proceed to substantiate that statement by quoting the phrase "avatirno hi bhagavān amśena" from Śrīmad-Bhāgavatam (10.33.26). The word "amśena" in this verse is singular, but yet you say the Lord appeared with two expansions. Are you not, therefore, contradicting the statement of the Bhāgavatam, which mentions only one expansion?"

The answer to this questions is that the word "amśena" is in the singular to indicate the expansions of the Lord taken together as a group, which is then treated in the singular. Actually the Lord appears with innumerable expansions and opulences. This is confirmed by the following statement of Śrī Kṛṣṇa-yāmala: "The Supreme Personality of Godhead descends to this world accompanied by 64 expansions and opulences."

Fifth Part

Text 26 (a)

kenacid uktam yadi janma aupacaratvat tada katham
balyadi-līla prakāṭita. tad eva bhaktanurodhena.
yatha devakī-vasudeva-nanda-yaśodadīnam anugrahaya
vatsalya-premamṛta-panartham. param ca sammohana-tantre

kenacid - by someone; uktam - said; yadi - if; janma - birth; aupacaratvat - because of being figurative; tada - then; katham - how is it?; balya-adi - beginning with childhood; līla - pastimes; prakāṭita - are manifested; tat - therefore; eva - certainly; bhakta - of the devotees; anurodhena - by the wish; yatha - just as; devakī - of Devakī; vasudeva - Vasudeva; nanda - Nanda Maharaj; yaśoda - and Yaśoda; adīnam - beginning with; anugrahaya - for the mercy; vatsalya prema - parental love; amṛta - nectar; pana - drinking; artham - for the purpose; param - furthermore; ca - also; sammohana-tantre - in the Sammohana-tantra.

At this point someone may raise the following objection: "If the Supreme Personality of Godhead's birth is simply a metaphor, then why did He manifest the pastimes of being a child?"

The answer is He did it to please His devotees. He did it to show mercy to Devaki, Vasudeva, Nanda, Yaśodā, and many others and to give them the chance to drink the nectar of parental love for Him. This is described in the Sammohana-tantra:

Text 26 (b)

muniḥ śuciśrava nama
surarca nama caparaḥ
kuśadhvajasya brahmaṛṣeḥ
putrau tau veda-paragau

muniḥ śuciśravaḥ - Śuciśrava Muni; nama - named; surarcaḥ - Surarca Muni; nama - named; ca - also; aparāḥ - the other; kuśadhvajasya - of Kuśadhvaja; brahma-ṛṣeḥ - the sage;

putrau - sons; tau - they; veda-paragau - learned in the Vedas.

"Brahmarṣi Kuśadhvaḥ had two sons named Śuciśravā Muni and Surārcā Muni, who were both vastly learned Vedic scholars.

Text 27

ur̥dhva-padau tapo ghoram
ceratus try-akṣaram manum
om̐ hamsa iti kṛtvaivam
japantau yata-manasau

ur̥dhva - pointed upwards; padau - with both feet; tapaḥ - austerities; ghoram - severe; ceratuḥ - they performed; tri-akṣaram - with three syllables; manum - a mantra; om̐ hamsaḥ - Om̐ Hamsa; iti - thus; kṛtva - having done; evam - in thisway; japantau - chanting; yata - with controlled; manasau - mind.

"Śuciśravā and Surārcā performed severe austerities. They diligently controlled their minds and chanted the three-syllable mantra "Om̐ Hamsa" while standing on their heads.

Texts 28 and 29

dyayantau gokule kṛṣṇam
balakam daśa-masikam
kandarpa-sama-rupena
tarunya-tarunena ca

paśyantī vraja-bimboṣṭhīr
mohayantam anaratam
tau kalpante tanum tyaktva
labdhavantau janim vraje

dhyayantau - meditating; gokule - in Gokula; kṛṣṇam - on dṛṣṇa; balakam - a child; daśa-masikam - of ten months; kandarpa - with cupid; sama - equal; rupena - with a form; tarunya-tarunena - sublimely youthful; ca - also; paśyantīḥ - looking; vraja - of Vraja; bimba - like the bimba fruit; oṣṭhiḥ - with lips; mohayantam - charming; anaratam - constantly; tau - they; kalpa - of the kalpa; ante - at the end; tanum - their bodies; tyaktva - giving up; labdhavantau - attained; janim - birth; vraje - in Vraja.

"Meditating on Kṛṣṇa as a ten-month-old infant handsome as Kāmadeva and completely enchanting to the bimb-fruit-lip elderly gopis gazing upon Him in Gokula, they gave up their bodies and at the end of the kalpa took birth in Vraja.

Text 30

sudhīra-namno gopasya
sute parama-śobhane
yayor haste ca dṛśyete
sarika-śuka-vadinī

sudhīra - Sudhīra; namnaḥ - named; gopasya - of the cowherd man; sute - two daughters; parama - supremely; śobhane - beautiful; yayoḥ - of whom; haste - on the hands; ca - also; dṛśyete - could be seen; śarika-śuka-vadinī - the signs of the parrot couple.

"They were born as the two very beautiful daughters of the cowherd man Sudhira. On their hands could be seen a male and female parrot."

Text 31 (a)

evam bhakta-bhavanurodhena balya-rupam darśitam
yamalarjunayor mokṣanartham sva-sevaka-narada-vacana-
pratipalanaya yatha

evam - in this way; bhakta - of the devotee; bhava - the love; anurodhena - according to the pleasur; balya - childhood; rupam - form; darśitam - is revealed; yamala-arjunayoḥ - of the twin arjuna trees; mokṣana - liberation; artham - for the purpose; sva - His own; sevaka - servant; narada - of Narada; vacana - the statement; pratipalanaya - for protecting; yatha - just as.

In this way the Lord revealed His childlike form in order to please His devotees. He also did it to liberate the yamala-arjuna trees and to protect the words of His servant Nārada. This is described in the following words (Śrīmad-Bhāgavatam 10.10.24-25):

Text 31 (b)

ṛṣer bhagavata-mukhyasya
satyam kartum vaco hariḥ
jagama śanakais tatra

yatrastam yamalarjunau

rṣeḥ - of the great sage and saintly person Narada;
bhagavata-mukhyasya - of the topmost of all devotees; satyam -
truthful; kartum - to prove; vacaḥ - his words; hariḥ - the
Supreme Personality of Godhead, Kṛṣṇa; jagama - went there;
śanakaiḥ - very slowly; ta-tra - there; yatra - to the spot where;
astam - there were; yamala-arjunau - the twin arjuna trees.

"The Supreme Personality of Godhead, Śri Kṛṣṇa, to
fulfill the truthfulness of the words of the greatest devotee,
Nārada, slowly went to that spot where the twin arjuna trees
were standing.

Text 32 (a)

devarṣir me priyatamo
yad imau dhanadatmajau
tat tatha sadhayiṣyami
yad gītam tan mahatmana

devarṣiḥ - the great saint Devarṣi Narada; me - My; priya-
tamaḥ - most beloved devotee; yat - although; imau - these two
persons (Nalakuvara and Manigrīva); dhanada-atmajau - born of
a rich father and being nondevotees; tat - the words of
Devarṣi; tatha - just so; sadhayiṣyami - I shall execute
(because he wanted Me to come face to face with the yamala-
arjuna, I shall do so); yat gītam - as already stated; tat -
that; mahatmana - by Narada Muni.

"Although these two young men are the sons of the very rich
Kuvera and I have nothing to do with them, Devarṣi Nārada is My
very dear and affectionate devotee, and therefore because he
wanted Me to come face to face with them, I must do so for their
deliverance."

Text 32 (b)

ataḥ sevakanurodhena balya-kaumara-paugandadi-vayasa
parikrīdamanaḥ. anyac ca nanda-yaśodayor vatsalya-bhava-
puranartham. yatha aho bhagyavatī devī yaśoda nanda-
gehinī ity adi karanena balyam. nandas tu sarveṣaṁ vraja-
vasinaṁ nayakaḥ śreṣṭhaś ca. tasya priya-tanayo bhutva
tasya kīnkara
a santi.

ikamkṛtam. kim

go-rakṣanadikam kṛtam. kim tasya kīnkara na santi. tada
katham eva kṛtam. tad eva bhajate tadrśī krīḍalpa yaḥ

śrutva tat-paro bhavet iti. etat karanam iti mantavyam.

ataḥ - therefore; sevaka - of His servants; anurodhena - according to the wishes; balya - of childhood; kaumara - kaumara; pauganḍa - pauganda; adi - beginning with; vayaśa - in the ages; parikrīḍamanah - performing pastimes; anyat - another; ca - also; nanda-yaśodayoḥ - of Nanda and Yaśoda; vatsallya-bhava - parental love; purana - filling artham - for the purpose; yatha - justas; aho - Oh; bhagyavat - fortunate; devī - queen; yaśoda - Yaśoda; nanda - of Nanda; gehinī - the wife; iti - thus; adi - in the passage beginning; karanena - on this account; balyam - childhood; nandaḥ - Nanda; tu - indeed; sarveśam - of all; vraja - of Vraja; vasinam - of the residents; nayakaḥ - the leader; śreṣṭhaḥ - the best; ca - also; tasya - of Him; priya - dear; tanayaḥ - son; bhutva - having become; go - of the cows; rakṣana - protecting; adikam - beginning with; kṛtam - performed; kim - how is it? tasya - of Him; kiṅkaraḥ - servants; na - not; santi - are; tada - then; katham - how is it? eva - certainly; kṛtam - performed; tat - therefore; eva - certainly; bhajate - He enjoys; tadṛśī/k - such; krīḍaḥ - pastimes; yaḥ - which; śrutva - having heard; tat-paraḥ - fully intent upon Him; bhavet - one must become; iti - thus; etat - this; karanam - reason; iti - thus mantavyam - should be considered.

From this we can understand that the Personality of Godhead performs pastimes in His bālya, kaumāra, pauganḍa, and yauvana ages in order to please His devotees and also to fulfil the desire of Nanda and Yaśodā to love Him as if He were their child. The Vedic literatures say: "Oh, how fortunate is Yaśodā-devi, the wife of Nanda." Nanda Mahārāja, is the leader of the vraja-vāsis and the best among them. Lord Kṛṣṇa became his son, protected his surabhi cows, and performed other duties also. Are they not His servants? Why, then, does He act in this way? It is said (Śrīmad-Bhagavatam 10.33.36): "Having heard Lord Kṛṣṇa's pastimes, one should engage in service to Him."

Sixth Part

Text 33 (a)

atha kenacid uktam aye yadi śrī-bhagavan
kṛṣṇacandraḥ sva-prakaśaḥ sarvatma nirīhaḥ na tasya
kaścid dayitaḥ suhṛttamo na capriyo dveṣya upekṣya eva

va ity adi. tada katham putana śakata-tṛnavartagha-
bakadīn jaghana. kim etat. atha etat karanam mattaḥ
śrūyatam. bhagavan kṛṣṇacandraḥ sarvatra sama-darśanaḥ.
nirīhaḥ. parama-rasamayaḥ. keśaṅcid vadhaya saṅgata iti
naiva. yatha śrī śuka uvaca

atha - now; kenacit - by someone; uktam - it is said; aye - Oh;
yadi - if; Śrī-bhagavan - the Supreme Personality of Godhead;
kṛṣṇacandraḥ - Lord Kṛṣṇacandra/; sva-prakaśaḥ - self-
manifest; sarva - atma - the all-prevading Supersoul; nirīhaḥ -
who can accomplish anything simply by desiring; na - not; tasya -
of Him; kaścit - anyone; dayitaḥ - is desire; suhṛttamaḥ - the
special friend; na - not; ca - also; apriyaḥ - not dear;
dveṣyaḥ - the object of hatred; upekṣyaḥ - ignored; eva -
certainly; va - or; iti - thus; adi - in the passage beginning;
tada - then; katham - how is it/ putana - Putana; śakata -
Śakatasura; tṛnavarta - Tṛnavarta; agha - Aghasura; baka - Bakasura; adīn -
beginning with;
aghana - He killed; kim -
what? etat - is this; atha - now; etat - this; karanam - reason;
mattaḥ - form me; śrūyatam - should be heard; bhagavan - the
Supreme Personality of Godhead; kṛṣṇacandraḥ - Lord
Kṛṣṇacandra; sarvatra - to everyone; sama-darśanaḥ - seeing
with equal vision; nirīhaḥ - without having to perform any
activity; parama - transcendental; rasa - of nectar; mayaḥ -
consisting; keśaṅcit - of some; vadhaya - for killing;
saṅgataḥ - engaged; iti - thus; na - not; eva - certainly; yatha -
just as; Śrī-Śukaḥ - Śrīla Śukadeva Gosvāmī; uvaca -
said.

At this point someone may say: "If Śrī Kṛṣṇa, the Supreme
Personality of Godhead, who manifests His form by His own wish,
who is the all-pervading Supersoul, who does not have to perform
any action to accomplish any goal, is equal to everyone, as the
Bhāgavatam (10.38.22) affirms in the words 'No one is especially
dear to Śrī Kṛṣṇa. No one is His special friend. No one is not
dear to Him. No one is His enemy. No one is ignored by Him. He
sees everyone with equal eye', then why did He kill Pūtānā,
Śakataśura, Tṛnāvarta, Aghāsura, Bakāsura, and a host of other
demons? Why is this?"

Please hear from me the reason. The Supreme Personality of
Godhead, Lord Kṛṣṇacandra, sees everyone with an equal eye. He
does not have to perform any action to accomplish anything He
desires. He is full of nectar. He did not kill anyone. Śrīla
Śukadeva Gosvāmī says (Śrīmad-Bhāgavatam 10.29.15):

Text 33 (b)

kamañ kkrodham bhayañ sneham
aikyañ sauhṛdam eva ca
nityaṃ harau vidadhato
yanti tan-mayataṃ hi te

kamam - lust/ krodham - anger. bhayam - fear; sneham - love;
aikyam - oneness; sauhṛdam - friendship; eva - certainly;ca - and;
nityam - eternally; harau - for Lord Hari; vidadhataḥ - feelling;
yanti - attain; tat-mayataṃ - His abode; hi - certainly; te - they.

"If one somehow or other becomes attracted to Kṛṣṇa through lust, anger, fear, affection, or friendship, then one's salvation and freedom from material contamination is assured. "*

Text 34 (a)

agatya yena etadṛg-bhavana śrī-kṛṣṇacandraḥ
spr̥ṣtas tam evatmasat-karotīti. na tu keśaṅcin maranaya
samudyataḥ sa eva. asura-vadhaya su-sajjaḥ sa eva. tad-amśo
viṣṇuḥ pṛthivī-palanaya. pratyuttaram aho etat satyam.
kintu tvaritam agatya viśode kaliya-phani-damaṇaṃ kṛtaṃ
katham iti. tatraha svaṃśo viṣṇus tasya sevakāḥ
garuḍaḥ. kaliyas tu nirantaraṃ garuḍasya bhayaḍ garuḍa-
mayaṃ samstaṃ dadarśa. tato garuḍo vaiṣṇavaḥ. tad eva

agatya - arriving; yena - by whom; etadṛk-bhavana - in this way; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; spr̥ṣtaḥ - touched; tam - him; eva - certainly; atmasat-kaaroti - accepts as His own; na - not; tu - indeed; keśaṅcit - of soe;maranaya - for death; samudyataḥ - prepared; saḥ - He;eva - certainly; asura - of the demons; vadhaya - for the killing; su-sajjaḥ - prepared; saḥ - He; eva - certainly; tat - His;amśaḥ - expansion; viṣṇuḥ - Lord Viṣṇu; pṛthivī - of the earth; palanaya - for protection; pratyuttaram - the reply; aho - Oh; etat - this; satyam - is true; kintu - however;tvaritam - quickly; agatya - having arrived; viśa - poisoned; ude - at the lake; kaliya-phani - of the kaliya serpent; damaṇam - chastizing; kṛtam - performed; katham - how is it? iti - thus; tatra - in this connectiion; /aha - it is said; sva-amśaḥ - HIs expansion; viṣṇuḥ - Viṣṇu; tasya - of Him; sevakāḥ - the servant; garuḍaḥ - Garuḍa; kaliyaḥ - kkaliya; tu - indeed;nirantaram - continually; garuḍasya - of Garuḍa; bhayaḍ - because of fear; garuḍa-mayam - consisting of Garuda; samastam - everything; dadarśa - saw; tataḥ - therefore; garuḍaḥ - Garuda; vaiṣṇavaḥ - great devotee of Lord Viṣṇu; tat - therefore;eva - certainly.

When Lord Kṛṣṇa touches someone that person becomes purified and situated on the same transcendental position as Lord Kṛṣṇa Himself. Therefore, Kṛṣṇa never kills anyone. His Viṣṇu-expansion kills the demons in order to protect the Earth.

Someone may reply: "Ah, this is true. Still, why did Kṛṣṇa hastily jump into the poisonous water and severely chastise the Kāliya serpent?"

To this it may be said: Viṣṇu is Kṛṣṇa's expansion. Viṣṇu's servant is Garuḍa. Kāliya constantly meditated on Garuḍa out of fear, and in this way he saw Garuḍa everywhere. Garuḍa is a great devotee of Lord Viṣṇu. The Vedic literatures say:

Text 34 (b)

śrīmat-pañkaja-tarkṣya-phalgun-śuka-prahlada-
bhīṣmoddhava-

vyasakrura-paraśara-dhruva-mukhanvande mukunda-priyan
yais tirthair iva pavitaṁ tri-bhuvanāṁ ratnair
ivalaṅkṛtāṁ

sad-vaidyair iva rakṣitaṁ sukha-karaiś candrair
ivapyayitaṁ iti

śrīmat - Śrīman; pañkaja - Brahma; tarkṣya - Garuda;
phalgunā- Arjuna; śuka - Śudadeva Gosvāmī; prahlada -
Prahlada; bhīṣma - Bhīṣma; uddhava - Uddhava; vyasa - Vyasa;
akrura - Akrura; paraśara - Paraśara; Dhruva - Dhruva;
mukhana- headed; vande - I offer my respectful obeisances;
mukunda - to Lord Mukunda; priyan - to those who are dear; yaiḥ -
by whom; tirthaiḥ - personified pilgrimage places; iva - as if;
pavitaṁ - purified; tri-bhuvanāṁ-the three planetary systems;
ratnair - by jewels; iva - as if; alaṅkṛtāṁ - decorated; sat-
vaidyaiḥ - by expert doctors; iva - as if; rakṣitaṁ - cured;
sukha - of bliss; karaiḥ - with rays; candraiḥ - by moons; iva - as
if; apyayitaṁ - expanded; iti - thus.

"I offer my respectful obeisances to Śrīmān Brahmā,
Garuḍa, Arjuna, Śukadeva Gosvāmī, Prahlada Mahārāja,
Bhīṣmadeva, Uddhava, Vyāsa, Akrūra, Parāśara Muni, Dhruva
Mahārāja, and the other dear devotees of Lord Mukunda, who are
all like great holy pilgrimage places that purify the three
worlds, like precious gems that decorate the worlds, like
transcendental physicians who cure the worlds' maladies, or like
so many moons that fill the worlds with the moonlight of
transcendental bliss."

Text 34 (c)

ato garuḍo viṣṇu-ratho vaiṣṇavaḥ. vaiṣṇavo viṣṇur

yatha vaiṣṇavaḥ labhate bhaktim bhaktya mam labhate
naraḥ tasmad vai vaiṣṇavo viṣṇuḥ ity adi. viṣṇur api
śrī-kṛṣṇasya sva-mśaḥ. tan-mayatvat kaliyayanugrahaḥ
kṛtaḥ. tenabhayaṁ dadau saḥ. na tam nihatavan iti. ata
eva balya-līlaya yat kṛtam tat paropakaraya. yatha
nṛnam niḥśreyasarthaya vyaktir bhagavato nṛpa ity adi.
param tu bhakta-prema-vaśo bhutva tad-anurodhena ca yatha

ataḥ - therefore; garuḍaḥ - Garuḍa; viṣṇuḥ - Viṣṇu;
rathaḥ - carrier; vaiṣṇavaḥ - Vaiṣṇava;vaiṣṇavaḥ - Vaiṣṇava;
viṣṇuḥ - Viṣṇu; yatha - just as; vaiṣṇavat - from a
Vaiṣṇava; labhate - one attains; bhaktim - devotional service;
bhaktya - by devotional service; mam - Me; labhate - obtains;
naraḥ - a man; tasmad - therefore; vai - certainly;vaiṣṇavaḥ -
a Vaiṣṇava; viṣṇuḥ - Viṣṇu; iti - thus; adi - in the
passage beginning; viṣṇuḥ - Viṣṇu; api - also; śrī-
kṛṣṇasya - of Lord Kṛṣṇa; sva-amśaḥ - expansion; tat-
mayatvat - because of being the same nature; kaliyaya - to
kaliya; anugrahaḥ - mercy; kṛtaḥ - did; tena - for thisreason;
abhayaṁ - fearlessness; dadau - gave; saḥ - He; na - not;tam - him;
nihatavan - killed; iti - thus; atah eva - therefore; balya -
childhood; līlaya - by pastimes; yat - what; kṛtam - isdone;
tat - that; para - of others; upakaya - for the benefit; yatha -
just as; nṛna - of the living entities; niḥśreyasa-arthaya - forthe benefit; vyaktiḥ -
anifestation; bhagavataḥ - of the
Supreme Personality of Godhead; nṛpa - O king; iti - thus;adi -
in the passage beginning; param - furthermore; tu - indeed;bhakta - of the
devotees; prema - by
he love; vaśaḥ - conquered;
bhutva - having become; tat - of them; anurodhena - according to
the desire; ca - also; yatha - just as.

Because he is Lord Viṣṇu's carrier, Garuḍa is a great
Vaiṣṇava. A Vaiṣṇava is on the same transcendental platform as
Viṣṇu Himself. The Lord Himself says: "From a Vaiṣṇava a man may
obtain devotional service. By engaging in devotional service, a
man obtains Me. For this reason a Vaiṣṇava is equal to Lord
Viṣṇu." Viṣṇu is an expansion of Lord Kṛṣṇa. Because Viṣṇu and
Vaiṣṇava are equal, mercy was given to Kāliya. The Lord made
him fearless. He did not kill him. Lord Kṛṣṇa's childhood
pastimes are always for the benefit of others. It is said
(Śrīmad-Bhāgavatam 10.29.14): "O king, the Supreme Personality
of Godhead has appeared for mankind's benefit." Furthermore,
conquered by His devotees' love, Lord Kṛṣṇa is very kind to them.
It is said (Śrīmad-Bhāgavatam 10.9.13-14):

Note: The argument about Kāliya here is that because Viṣṇu

and Vaiṣṇava are equal, Kāliya's constant meditation on the Vaiṣṇava Garuḍa was equal to constant meditation on Viṣṇu. That meditation earned Kāliya Lord Kṛṣṇa's mercy.

Texts 35 and 36

na cantar na bahir yasya
na purvaṁ napi caparam
purvaparaṁ bahiḥ catar
jagato yo jagac ca yaḥ

taṁ matvatmajam avyaktam
martya-liṅgam adhokṣajam
gopikolukhale damna
babandha prakṛtam yatha

na - not; ca - also; antaḥ - interior; na - nor; bahiḥ - exterior; yasya - whose; na - neither; purvam - beginning; na - nor; api - indeed; ca - also; aparam - end; purva-aparam - the beginning and the end; bahiḥ ca antaḥ - the external and the internal; jagataḥ - of the whole cosmic manifestation; yaḥ - one who is; jagat ca yaḥ - and who is everything in creation in total; tam - Him; matva - considering; atma-jam - her own son; avyaktam - the unmanifested; martya-liṅgam - appearing as a human being; adhokṣajam - beyond sense perception; gopika - mother Yaśoda; ulukhale - to the grinding mortar; kamna - by a rope; babandha - bound; prakṛtam yatha - as done to a common human child.

"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."*

Text 37

evam bhakta-bhakti-vaśena bandhanam api svī-kṛtam. tad eva
śrī-bhagavan uvaca

nitya-mukto 'pi baddho 'haṁ
bhaktasya sneha-rajjubhiḥ

ajito 'pi jito 'ham tair
avaśyo 'pi vaśī-kṛtaḥ

evam - in this way; bhakta - of the devotees; bhakti - by the devotion; vaśena - by the conquest; bandhanam - bondage; api - even/ svī-kṛtam - is accepted; tat - therefore; eva - certainly; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; nitya - eternally; muktaḥ - free; api - although; baddhaḥ - bound up; aham - I am; bhaktasya - of a devotee; sneha - of love; rajjubhiḥ - by the ropes; ajitaḥ - eternally undefeated; api - although; jitaḥ - defeated; aham - I am; taiḥ - by them; avaśyaḥ - perfectly independent; api - although; vaśī-kṛtaḥ - I become under their dominion.

The Supreme Personality of Godhead becomes bound by His devotees' love. The Lord says:

"Although I am eternally free, I become bound by the ropes of My devotee's love. Although I am eternally undefeated, I become defeated by them. Although I am perfectly independent, I become under their dominion."

Text 38 (a)

ata eva ca balya-līlaya yad yat kṛtam tat sarvaṁ mayaya
vihitam. śrī-bhagavata balya-rupaṁ yat prakāṣitam tat
sarvaṁ mayikaṁ na sva-bhavana. yataḥ śrī-kṛṣṇacandrasya
kaiśora-vayaḥ sva-bhavaḥ. kaiśora-vayo vina yad yat rupaṁ
tat eva mayikaṁ iti vedādi-sarva-śāstra-sammatam, kecid
balya-rupaṁ praśamsanti śrī-kṛṣṇasya kvacit kvacit iti.
tat eva sammohana-tantre

ataḥ eva - therefore; ca - also; balya - childhood;
līlaya - by pastimes; yat yat - what; kṛtam - is performed; tat -
that; sarvaṁ - everything; mayaya - by the Lord's potency;
vihitam - is done; śrī-bhagavata - the Supreme Personality of
Godhead; balya - childhood; rupaṁ - form; yat - which;
prakāṣitam - is manifested; tat - that; sarvaṁ - completely;
mayikaṁ - manifestation of the yogamaya potency; na - not; sva-
bhavana - as His original form; kaiśora - the kaiśora; vayaḥ -
age; vina - without; yat yat - whatever; rupaṁ - form; tat - that;
eva - certainly; mayikaṁ - the manifestation of the Yogamaya
potency; iti - thus; vedādi - beginning with the four Vedas;
sarva - by all; śāstra - scriptures; sammatam - concluded; kecid -
some; balya - childhood; rupaṁ - form; matva - considering; tat -
this; eva - certainly; praśamsanti - glorify; balya - childhood;
rupaṁ - form; praśamsanti - glorify; śrī-kṛṣṇasya - of Śrī

Kṛṣṇa; kvacit kvacit - sometimes; iti - thus; tat - this; eva - certainly; sammohana-tantre - in the Sammohana-tantra.

The Supreme Personality of Godhead manifests His childhood pastimes through the agency of His yogamāyā potency. The Lord's childhood form, and indeed all His other forms are manifested through the agency of this potency. They are not the Lord's original form. The Lord's original form is the form of Śrī Kṛṣṇa in His kaiśora age (10-15). Except for Lord Kṛṣṇa's kaiśora age, all other forms of the Lord are manifested through the yogamāyā potency. This is the conclusion of all Vedic literatures. Some, considering Śrī Kṛṣṇa's childhood form His original feature, glorify it, saying, "Everywhere the sages glorify Lord Kṛṣṇa's childhood form." The Sammohana-tantra says:

Text 38 (b)

santi tasya maha-bhaga
avataṛaḥ sahasraśaḥ
teṣaṁ madhye 'vataranam
balatvam ati-durlabham

santi - there are; tasya - of Him; maha-bhagaḥ - full of all opulences; avataṛaḥ - incarnations; sahasraśaḥ - thousands; teṣaṁ - of them; madhye - in the midst; avataranam - of incarnations; balatvam - childhood; ati - very; durlabham - rare.

"There are many thousands of supremely opulent incarnations of the Supreme Lord. Among all these incarnations the childhood form of Śrī Kṛṣṇa is most rare and important."

Text 39 (a)

tad atra śaṣtrantare kaiśora-svabhavaḥ

balyam maya-mayam rupam
sarva-śastre pratiṣṭhitam
tasmad vṛndavanantaḥ-stham
kaiśoram ca su-durlabham

tat - therefore; atra - in this connection; śaṣtra - the Vedic literatures; antare - within; kaiśora - of the kaiśora age; svabhavaḥ - the original feature; balyam - childhood; maya-mayam - manifested by the Yogamaya potency; rupam - form; sarva - in all; śastre - vedic

iteratures; pratiṣṭhitam - established; tasmāt - therefore; vṛndavana - Vṛndāvana; antaḥ - within; stham - situated; kaiśoram the kaiśora for of Śrī Kṛṣṇa; ca - also; su-durlabham - very rare.

Śrī Kṛṣṇa's kaiśora form is also described in another Vedic literature:

"The Lord's childhood form manifest in Vṛndāvana by His yogamāyā potency is very rare and difficult to see."

Text 39 (b)

tatha rudra-yamale kuca-kalaśa-pibantaṁ mayinaṁ
kṛṣṇam iḍe. tathaiva vatsa-harane

tatha - in that way; rudra-yamale - in the Rudra-yamala;
kuca - of the breasts; kalaśa - waterpots; pibantaṁ - drinking;
mayinaṁ - manifested by the Yogamaya potency; kṛṣṇam - Śrī
Kṛṣṇa; iḍe - I worship; tatha - in that way; eva - certainly;
vatsa - of the calves; harane - in the taking.

In the Rudra-yamala it is said: "I worship the child Kṛṣṇa, whose form is manifested by yogamāyā, and who drinks milk from Mother Yaśodā's water-pot breasts." In the account of Brahmā's stealing the Lord's calves it is said (Śrīmad-Bhāgavatam 10.13.15):

Text 40 (a)

ambhojanma-janiḥ tad-antara-gato mayarbhakasyeśitur
draṣṭuṁ mañju mahitvam anyad api tad-vatsan ito
vatsapan
nītvanyatra kurudvahantaradadhat khe 'vasthito yaḥ pura
drṣṭvaghāsura-mokṣanaṁ prabhavataḥ praptaḥ paraṁ
vismayam

ambhojanma-janiḥ - lord Brhma, who was born from a lotus flower; tat-antar-gataḥ - now became entangled with the affairs of kṛṣṇa, who was enjoying luncheon pastimes with His cowherd boys; maya - arbhakasya - of the boys made by kṛṣṇa's maya; īsituḥ - of the supreme controller; draṣṭuṁ - just to see; mañju - very pleasing; mahitvam anyad api - other glories of the Lord also; tat-vatsan - their calves; itaḥ - than that place where they were; vatsa-pan - and the cowherd boys taking care of

the calves; nītvā - bringing them; anya-tra - to a different place; kurudvaha - O Maharaja Parīkṣit; antara-dadhat - kept hidden and invisible for some time; khe avasthitaḥ yaḥ - this person Brahma, who was situated in the higher planetary system in the sky; pura - formerly; dr̥ṣṭva - was observing; aghasura-mokṣanam - the wonderful killing and deliverance of Aghasura from material tribulation; prabhavataḥ - of the all-potent Supreme Person; praptaḥ param /vismayam - has become extremely astonished.

"O Mahārāja Parīkṣit, Brahmā, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāsura, and he was astonished. Now that same 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."*

Text 40 (b)

ato balya-vayo maya-mayam. sarvopari kaiśora-vayaḥ
svabhavaḥ.

ataḥ - therefore; bala - childhood; vayaḥ - age; maya-mayam - manifested by the Yogamaya potency; sarva - to all other forms; upari - superior; kaiśora - of kaiśora; vayaḥ - age; svabhavaḥ - original form.

From all this we may conclude that Lord Kṛṣṇa's childhood form is manifested through the agency of His yogamāyā potency. Lord Kṛṣṇa's kaiśora (10-15 years) form is better than all His other forms. This kaiśora form is His original feature.

Seventh Part

Text 41

tatha
kṛṣṇacandra-viharasya
sthanam bahutaram smṛtam
tatraiva gokulam vṛnda-

vanam parama-durlabham

tatha - in the same way; kṛṣṇacandra - Lord
Kṛṣṇacandra; viharasya - of the pastimes; sthanam - the place;
bahutaram - many; smṛtam - are described in the Smṛti-śāstras;
tatra - among them; eva - certainly; gokulam - Gokula; vṛndavanam - Vṛndāvana;
parama-
urlabham - very difficult to attain.

The Vedic literature explains:

"Lord Kṛṣṇacandra enjoyed transcendental pastimes in many
places. Among them the most exalted and difficult to attain is
Gokula Vṛndāvana.

Text 42

sarveṣam upari-sthanam
vṛndavanm itīritam
yatra kaiśora-rupena
sva-prakaśaḥ svayam hariḥ

sarveṣam - all; upari-sthanam - above; vṛndavanam -
Vṛndāvana; iti - thus; iritam - is said; yatra - where; kaiśora -
of the kaiśora - age; rupena - in the form; sva-prakaśaḥ -
self manifested; svayam - personally; hariḥ - Lord Hari.

"Vṛndāvana is the best of all the Lord's abodes. There self-
manifest Lord Hari personally appears in His kaiśora form.

Text 43

gokule balya-bhavas tu
vṛndaranye kiśorakaḥ
nana-rupa-dharo 'nyatra
sarva-śāstra-natam yatha

gokule - in Gokula; balya-bhavaḥ - childhood form; tu - but;
vṛnda-aranye - in Vṛndāvana forest; kiśorakaḥ - kiśora
form; nana - various; rupa - forms; dharo - manifesting;
anyatra - in other places; sarva - by all; śāstra - Vedic
literatures; natam - worshipped; yatha - as.

"In Gokula the Lord manifests His childhood form, in
Vṛndāvana forest He manifests His kiśora form, and in other

places He manifests various other forms. This is the opinion of all Vedic literatures.

Text 44

sarvasmad gokulaṁ śreṣṭham
tasmad vṛndavanam varam
vṛndavanam param sthanam
na kṛṣṇasya priyam kvacit

sarvasmat - of all places; gokulam - Gokula; śreṣṭham - is the best; tasmad - to Gokula; vṛndavanam - Vṛndāvana; param - is superior; sthanam - place; na - not; kṛṣṇasya - of Śri Kṛṣṇa; priyam - dear; kvacit - anyplace.

"Gokula is the best of all places. Vṛndāvana, however is superior to Gokula. No place is as dear to Śri Kṛṣṇa as Vṛndāvana.

Text 45

vṛndavane ca kaiśora-
rupaḥ sva-bhavikaḥ smṛtaḥ
go-gopa-gopī-vaṁśibhir
yatra kṛḍati sarvada

vṛndavane - in Vṛndāvana; ca - also; kaiśora - kkaīśora; rupaḥ - form; sva-bhavikaḥ - original form; smṛtaḥ - is remembered; go - with the surabhi cows; gopa - cowherd boys; gopī - gopīs; vaṁśibhiḥ - and lute; yatra - where; kṛḍati - performs pastimes; sarvada - eternally.

"Śri Kṛṣṇa manifests His kaiśora form, which is considered His original form, in Vṛndāvana, where He eternally enjoys pastimes with the surabhi cows, cowherd boys, gopīs, and His flute."

Text 46

tatha varaha-saṁhitayam

vṛndavana-vihareṣu
kṛṣṇaḥ kaiśora-vigrahaḥ
anyaranyeṣu sthaneṣu
balya-pauganda-yauvanam

tatha - in the same way; varaha-saṁhitayam - in the Varaha-saṁhita; vṛndavana - in Vṛndāvana; vihareṣu - in the pastimes; kṛṣṇaḥ - Śrī Kṛṣṇa; kaiśora - in the Kaiśora age; vigrahaḥ - manifesting the form; anya - in other; aranyeṣu - forests; sthaneṣu - and places; balya - childhood; pauganḍa - Pauganḍa (5-10 years); yauvanam - and Yauvana (16 years and older).

This is also described in the Varāha-saṁhitā:

"During Śrī Kṛṣṇa's pastimes in the forest of Vṛndāvana He manifests a form in the kaiśora age. When the Lord enjoys pastimes in the other forests of Gokula and in other places outside Gokula He manifests forms in the bālya (up to 5 years), pauganḍa (5-10 years), and yauvana (16 years and older) ages."

Text 47

tatha sammohana-tantre
deheṣu yauvanam ramyam
kaiśoram tatra durlabham
kaiśoram yatnataḥ kṛṣṇam
dhyayed ananda-vigraham

tatha - in the same way; sammohana-tantre - in the Sammohana - tantra; deheṣu - among
orms; yauvanam - yauvana form; ramyam - is
charming; kaiśoram - kaiśora form; tatra - in that connection;
durlabham - is difficult to attain; kaiśoram - kaiśora form;
yaatnataḥ - with great endeavor; kṛṣṇam - on Śrī Kṛṣṇa;
dhyayet - one may meditate; ananda - of bliss; vigraham - whose
form.

This is also described in the Sammohana-tantra:

"Among all the Lord's forms His yauvana form is very handsome and charming. But more handsome and charming is His kaiśora form, which is very difficult to see. One should earnestly meditate on Lord Kṛṣṇa in His blissful kaiśora form."

Text 48

tatha varaha-saṁhitayam śrī kṛṣṇa-svarupa-nirupane
vrajendra-niyataiśvaryo

vraja-pranaika-vallabhaḥ
yauvanodbhinna-kaiśora-
vayaḥ svakṛti-vigrahaḥ

tatha - in the same way; varaha-saṁhitayam - in the
Varaha-saṁhita; śrī kṛṣṇa - Śrī Kṛṣṇa; svarupa - of
the form; nirupane - in the description; vraja - of Vraja; indra - of the king; niyata -
engaged;
iśvaryaḥ - opulence; vraja - of
the residents of Vraja; pṛana - to the life; eka - only;
vallabhaḥ - beloved; yauvana - form the yauvana age; udbhinna -
manifest; kaiśora-vayaḥ - the kaiśora age; sva-akṛti-
vigrahaḥ - His original form.

This is also explained in the Varāha-saṁhitā's description
of Śrī Kṛṣṇa's original form:

"Lord Kṛṣṇa's original form is manifested in His kaiśora,
not His yauvana age. In his kaiśora form He eternally displays
all the power and opulence of the king of Vraja. His kaiśora form
is more dear than life to the residents of Vraja."

Text 49

tatha padyavalyam

śyamam eva param rūpam
vanam vṛndavanam tatha
vayaḥ kaiśorakam dhyeyam
adya eva paro rasaḥ

tatha - in the same way; padyavalyam - in the Padyavali;
śyamam - the form of Lord Śyāmasundara; eva - certainly; param - the best; rūpam -
form of the
ord; vanam - the forest;
vṛndavanam - Vṛndāvana; tatha - in the same way; vayaḥ - the
age; kaiśorakam - kaiśora; dhyeyam - is the best object of
meditation; adyaḥ - madhurya-rasa; eva - certainly; paraḥ - is
the best; rasaḥ - of transcendental mellows.

This is also confirmed by Śrīla Rūpa Gosvāmi's Padyāvali:

"The form of Śyāmasundara is the supreme form, the city of
Mathurā is the supreme abode, Lord Kṛṣṇa's fresh kaiśora youth
should always be meditated upon, and the mellow of conjugal love
is the supreme mellow."*

Text 50

tatha bṛhad-vamana-purane parokṣe śrī-bhagavantam
saṁstutya śrutaya ucuḥ

ananda-matram iti yad
vadantīha pura-vidaḥ
tad rupam darśayasmakam
yadi deyo varo hi naḥ

tatha - in the same way; bṛhat-vamana-purane - in the Bṛhad-Vamana Purana; parokṣe - in His absence; śrī-bhagavantam - the Supreme Personality of Godhead; saṁstutya - offering prayers; śrutayaḥ - the Personified Vedas; ucuḥ - said; ananda-matram - full of bliss; iti - thus; yat - which; vadanti - they say; iha - here; pura-vidaḥ - the previous sages; tat - that; rupam - form; darśaya - please reveal; asmakam - to us; yadi - if; deyaḥ - proper to be given; varaḥ - a benediction; hi - certainly; naḥ - to us.

This is also described in the Bṛhad-Vāmana Purāna where, praying to the Supreme Personality of Godhead, whom they could not yet see, the Personified Vedas said:

"O My Lord, the ancient sages tell us that Your original form is full of bliss. If You are inclined to bestow some benediction upon us, then please show us this original form."

Text 51

tataḥ śrutya-abhimatam avadhārya svarupam darśayati

nana-rasa-rasonmatto
yatra gopī-kadambakam
tat-kadambaka-madhya-sthaḥ
kiśorakṛtir acyutaḥ

tataḥ - then; śruti - of the Personified Vedas; abhimatam - the desire; avadhārya - hearing; svarupam - His original form; darśayati - he reveals; nana - various; rasa - rasa dances; rasa - by the nectaren mellows; unmattaḥ - intoxicated; yatra - where; gopī - of gopis; kadambakam - a multitude; tatkadambaka - that multitude; madhya-sthaḥ - within; kiśora - of the kiśora age; akṛtiḥ - with a form; acyutaḥ - the infallible Personality of Godhead.

After hearing the Personified Vedas' request, the Supreme Personality of Godhead revealed His original form to them. The Bṛhad-Vāmana Purāna explains:

"The infallible Supreme Personality of Godhead then revealed His original form as a youth in the kaiśora age. He was surrounded by the gopis and intoxicated by the nectar mellows of various kinds of rāsa dances.

Text 52

darśayitveti ca praha
bruta kiṁ karavani vaḥ
dṛṣṭo madyo loko 'yam
yato nasti param padam

darśayitva - having revealed; iti - thus; ca - also; praha - He spoke; bruta - please speak; kim - what? karavani - may I do; vaḥ - for you; dṛṣṭaḥ - seen; madyaḥ - My; lokaḥ - abode; ayam - this; yataḥ - than which; na - not; asti - is; param - superior; padam - abode.

"After revealing His original form the Lord said: 'You have now seen My supreme abode. There is no place superior to this. What else may I do for you? Please tell Me.'"

Text 53

tato varaha-saṁhitayam

sarva-devasya mantranam
viṣṇu-mantras tu jīvanam
śrī-viṣṇoḥ sarva-mantranam
kṛṣṇa-mantras tu karanam

sarveṣāṁ kṛṣṇa-mantranam
kaiśoram ati-haitukam
kaiśoram sarva-mantranam
hetuś cūḍa-manir manuḥ

tataḥ - therefore; varaha-saṁhitayam - in the Varaha-saṁhita; sarva - of all; devasya - dieties; mantranam - of the mantras; viṣṇu - of Lord Viṣṇu; mantraḥ - the mantra; tu - indeed; jīvanam - the life; śrī-viṣṇoḥ - of Lord Viṣṇu; sarva - of all; mantranam - mantras; kṛṣṇa - of Lord Kṛṣṇa; mantraḥ - the mantra; tu - indeed; karanam - the origin;

sarveśam - of all; kṛṣṇa - of Kṛṣṇa; mantranam - mantras;
kaiśoram - of the kaiśora age; ati-haitukam - the origin;
kaiśoram - of the kaiśora age; sarva - of all; mantranam -
mantras; hetuḥ - the origin; cuḍa-maniḥ - the crest-jewel;
manuḥ - the mantra.

This is also explained in the Varāha-saṁhitā:

"Among the mantras invoking various deities, those mantras invoking Lord Viṣṇu are the best. They are the life and soul of all mantras. Of those mantras invoking Lord Viṣṇu, those specifically directed to Lord Kṛṣṇa are the best. They are the origin of all other viṣṇu-mantras. Of all mantras invoking Lord Kṛṣṇa, those specifically addressed to His kaiśora age are the best. They are the origin of all other kṛṣṇa-mantras. They are the crest-jewel of all mantras."

Text 54

ato vṛndavanam nityam. śrī-kṛṣṇaḥ kaiśora-vigraho
nitya iti jñapanīyam. athaitat sarvam nityam ity asandehaḥ.
kaiśora-vigraho nityam iti kim abhipraya iti tad aha śrī-
kṛṣṇacandraḥ paripurnananda-rasa-mayo lilaya rupavan
sa-prakṛtiḥ iti adi-rasa-vistaranaya yatha narada-
pañcaratṛ tayati-rasaya reme priyaya caika-rupaya iti.
adi-rasaḥ pradhanam eva. adi-rasopabhoge balya-vayo na
sambhavyam. yauvane tu rasadhika-kṣana-pramanena rasasya
nyunatvam. ataḥ kaiśora-vaya iti purnam ujjvala-rase praśastam.
yataḥ kṣane rasasya vardhiṣṇuta bhavati. ata adi-rase kaiśora-
vayaḥ purna-rasa-mayaḥ vardhamanam iti jñatavyam.

ataḥ - then; vṛndavanam - Vṛndāvana; nityam - is eternal;
śrī-kṛṣṇaḥ - Śrī Kṛṣṇa; kaiśora - of the Kaiśora age;
vigrahaḥ - in the form; nityaḥ - is eternal; iti - thus;
jñapanīyam - should be explained; atha - then; etat - this;
sarvam - all; nityam - eternal; iti - thus; asandehaḥ - without
doubt; kaiśora - of the daiśora age; vigrahaḥ - the form;
nityam - eternally; iti - thus; kim - what is? abhiprayaḥ - the
meaning; iti - thus; tat - this; aha - He says; śrī-
kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; paripurna - perfect and
complete; ananda - bliss; rasa - the mellows; mayaḥ - consisting;
lilaya - with pastimes; rupavan - manifesting His
transcendental form; sa-prakṛtiḥ - with His potencies; iti -
thus; adi-rasa - the original mellow; vistaranaya - for
spreading; yatha - just as; narada-pañcaratṛ - in the Narada-
panacrata; taya - with her; ati-rasaya - full of nectar; reme -
enjoyed pastimes; priayaya - with His beloved; ca - also; eka-

rupaya - in one form; iti - thus; adi-rasaḥ - the word; "adi - rasa"; pradhanam - means the original, the most important rasa; eva - certainly; adi-rasa - of madhurya-rasa; upabhoge - in enjoying; balya - childhood; vayah - age; na - not;sambhavyam - is possible; yauvane - in yauvana age; tu - but; rasa - of themellow; adhika - more; adhika - more; kṣana - moment; pramanena - by the evidence; rasasya - of the mellow; nyunatvam - the condition of being diminished; ataḥ - therefore; kaiśora-vayaḥ - the kaiśora age; iti - thus; purnam - perfect and complete;ujjvala-rase - in madhurya-rasa; praśastam - is instructed; yataḥ - because; kṣane - at that moment; rasasya - of the mellow; vardhiṣnuta - expansion; bhavati - is; ataḥ - therefore; adi-rase - in madhurya-rasa; kaiśora-vayaḥ - the kaśora age; purna - complete; rasa - mellow; mayam - consisting;vardhamanam - increasing; iti - thus; ñatavyam - should be understood.

Vṛndāvana is eternal. Lord Kṛṣṇa's kaiśora form is eternal. Everything in relation to them is eternal. Of this there is no doubt. What does it mean that Kṛṣṇa's kaiśora form is eternal? It means that supremely handsome Śrī Kṛṣṇacandra, who is full of the nectar of perfect bliss, enjoys transcendental amorous pastimes with His transcendental potency.

This is described in the Nārada-pañcarātra: "Lord Kṛṣṇa enjoys pastimes with His beloved pleasure pleasure potency." The rasa of amorous pastimes is called "ādi-rasa (the first rasa)" because it is the most important of rasas. It is not possible to enjoy amorous pastimes in the balya (childhood) age, and even in the yauvana age (after 16 years) the pleasures of amorous pastimes become diminished. For this reason reason the kaiśora age (10-15 years) is the best time for the Lord to completely expand His transcendental amorous pastimes.

Eighth Part

Text 55 (a)

atha kenacid uktam aho yadi vṛndavane nitya-kiśora-vayaḥ śrī-kṛṣṇas tada katham anyatra mathuradiṣu gatavan sthitir vaibhavaś ca prakāṭitaḥ. vṛndavanam parityajya sa kvacin naiva gacchati iti yamala-pramanam. tad atra sandehaḥ. tatra bhagavatavadanti - - aho vṛndavane kaiśora-vayasa śrī-kṛṣṇo nityam astīti satyam. natra sandehaḥ.

tad iti

atha - now; kenacit - by someone; uktam - it is said; aho - Oh; yadi - if; vṛndavane - in Vṛndāvana; nitya - eternal; kaiśora-vayaḥ - with the kaiśora age; śrī-kṛṣṇaḥ - Śrī Kṛṣṇa; tada - then; katham - why? anyatra - in other places; mathura-adīṣu - beginning with the city of Mathura; gatavan - gone; sthitiḥ - maintenance; vaibhavaḥ - expansion; ca - and; prakāṭitaḥ - is manifested; vṛndavanam - Lord Kṛṣṇa; parityajya - having left; saḥ - he; kvacit - somewhere; na - not; eva - certainly; gacchati - goes; iti - thus; yamala - of the Yamal-tantra; pramanam - the evidence; tat - therefore; atra - in this connection bhagavataḥ - the devotees. vadanti - say; aho - Oh; vṛndavane - In Vṛndāvana; kaiśora-vayasa - in the daiśora age; śrī-kṛṣṇaḥ - Śrī Kṛṣṇa; nityam - eternally; asti - is; iti - thus; satyam - the truth; na - not; atra - in this matter; sandehah - doubt; tat - therefore; iti - thus.

At this point someone may say: If Śrī Kṛṣṇa eternally remains in Vṛndāvana in His kaiśora form, then why is it that He goes to Mathurā and other places, remains in these places, and manifests various glories and opulences there? You have quoted the Yāmala-tantra's statement "Śrī Kṛṣṇa does not take even one step out of Vṛndāvana." These things appear contradictory to me. The Lord simultaneously leaves Vṛndāvana and does not leave it. for this reason I have doubts in this matter of Śrī Kṛṣṇa's not leaving Vṛndāvana.

To this doubt the devotees of the Lord reply: Lord Kṛṣṇa eternally remains in Vṛndāvana in His kaiśora form. This is certainly true. There is no doubt of this. This doubt is also presented in the Vedic literatures in the following words:

Text 55 (b)

vṛndavanad yadi gato bhagavan mukundo
guñja-pravala-śikhi-śikhanda-kiśora-nīpaḥ
vaṁśī-vara-vraja-vadhu-jana-dhenu-saṅgha
eṣaṁ na ko 'py anugato vada ko 'tra hetuḥ

vṛndavanat - from Vṛndāvana; yadi - if gataḥ - gone;
bhagavan - the Supreme Lord; mukundaḥ - Mukunda; guñja-prabala-guñja - garlands; śikhhi-śikhanda - peacock feathers;
kiśora-nīpaḥ - newly blossomed kadamba garlands; vaṁśī-vara - excellent flute;
vraja - of Vraja;
adhu-jana - the gopis; dhenu - of surabhi cows; saṅghaḥ - herd; eṣaṁ - of them; na - not; kaḥ

api - anyone; anugataḥ - followed; vada - please tell; kaḥ - what?
atra - in this matter; hetuḥ - is the reason.

"When Lord Mukunda left Vṛndāvana He took neither flute, guñjā-garlands, kadamba-garlands, peacock feather, nor any of His Vṛndāvana paraphernalia. Furthermore, not a single one of the vraja-gopis or surabhi cows followed Him out of Vṛndāvana. Please tell me what is the reason for this?"

Text 55 (c)

ata eva śrī-radha-kanto 'mśenanyatra gatavan
svarupena vṛndavane 'vasthitaḥ. atha kecid vadanti
athaitair veśa-bhuṣabhir na gatavan. tena kim sa bhagavan.
yatha sammohana-tantre dhyanasya samsthitir nasti harer
icchanurupataḥ. tatra pratyuttaram tad eva vṛndavanantar
vinanyatra boddhavyam. vṛndavane 'py etair veśa-
bhuṣadibhis tiṣṭhan ity asandehaḥ. kintu ye yad rupam
śrī-kṛṣṇam dhyayanti teṣu tad rupam darśayati yataḥ
bhagavad-gītasupanīṣatsu śrī-bhagavan uvaca ye yatha
mam prapadyante tamśi tathaiva bhajamy aham iti. tatra sva-
prakaśo vaṁśī-mayura-puccha-guñja-pītamśukadibhir
bhuṣita eva yair yair vṛndavanacandra aradhya dṛṣṭaḥ.
tair tair etair veśa-bhuṣadibhir eva. yatha narada-
pañcaratire vijayam prati durgovaca

ataḥ eva - therefore; śrī-radha-kantaḥ - Śrī
Kṛṣṇa, the lover of Śrīmatī Rādhārānī; amśena - by
His expansion; anyatra - to other places; gatavan - went;
svarupena - in His original form; vṛndavane - In Vṛndāvana;
avatiṣṭhitaḥ - remained; ataḥ - therefore; kecid - somevadanti - say; atha - therefore;
etaiḥ - with
hem; veśa - garments;
bhuṣabhiḥ and ornaments; na - did not; gatavan - go; tena - by
this; kim - is it?; saḥ - He; bhagavan - the Supreme Personality
of Godhead; yatha - just as; sammohana-tantre - in the Sammohana-
tantra; dhanasya - of meditation; samsthitih - situation; na - not;
asti - is; hareḥ - of Lord Hari; iccha - desire; anurupataḥ -
according to; tatra - to this statement; pratyuttaram - the reply;
tat - therefore; eva - certainly; vṛndavana - Vṛndāvana;
antaḥ - within; vina - without; anyatra - other places;
boddhavyam - should be understood; vṛndavane - in Vṛndāvana;
api - even; etaiḥ - with them; veśa - garments; bhuṣa - and
ornaments; adibhiḥ - beginning with; tiṣṭhan - remaining; iti -
thus; asandehaḥ - without doubt; kintu - however; ye - those who;
yat - which; rupam - form; śrī-kṛṣṇam - on Śrī Kṛṣṇa;
dhyayanti - meditate; teṣu - to them; tat - that; rupam - form;

darśayati - He reveals; yataḥ - because; bhagavat-gītasu upaniśatsu - in ṛīmad-Bhagavad-gīta Upaniśad; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; ye - all of them; yatha - as; mam - unto Me; prapadyante - surrender; tan - unto them; tatha - so; eva - certainly; bhajami - do I reward; aham - I; iti - thus; sva-prakaśaḥ - selfmanifested; vanśī - flute; mayura - peacock; puccha - feather; guñja - guñja - necklace; pīta - yellow; amśuka - garments; adibhiḥ - beginning with; bhuśitaḥ - decorated; eva - certainly; yaiḥ August 5, 2001 yaiḥ - by whatever; vṛṇḍavanacandraḥ - Śrī Kṛṣṇa, the moon of Vṛṇḍāvana; aradhya - having been worshipped; dṛṣṭaḥ - becomes visible; taiḥ taiḥ etaiḥ - by them; veśa - garments; bhuśa - and ornaments; adibhiḥ - beginning with; eva - certainly; yatha - just s; narada-pañcarātra - in the Narada-pañcarātra; vijayam prati - to Vijaya; durga - Durga; uvaca - said.

The actual fact is that Śrī Kṛṣṇa, the lover of Śrī Rādhā, always remains in Vṛṇḍāvana, although His plenary expansions may leave Vṛṇḍāvana and go to other places. At this point some may say: "How is it that the Supreme Lord does not even take the same garments and ornaments when He leaves Vṛṇḍāvana? It is said in the Sammohana-tantra: 'One may meditate on Lord Hari in any form. The form the Lord takes in meditation is at the discretion of the meditator.' For this reason it should be possible to meditate on Lord Hari in His non-vṛṇḍāvana form, although decorated with vṛṇḍāvana-ornaments and garments."

To this objection the following reply may be given: Perhaps this may be true for the Lord's forms outside of Vṛṇḍāvana, but it is not true for His Vṛṇḍāvana-form. Śrī Kṛṣṇa remains in Vṛṇḍāvana in a specific garments and ornaments. This feature of the Lord never leaves Vṛṇḍāvana. Of this there is no doubt. Those who meditate on Śrī Kṛṣṇa in His Vṛṇḍāvana feature attain Śrī Kṛṣṇa, and those who meditate on other forms of the Lord attain the association of these other forms of the Lord. This is described in Śrīmad-Bhagavad-gītā Upaniśad (4.11), where the Lord says: "All of them, as they surrender unto Me, I reward accordingly."* Therefore if one worships Śrī Kṛṣṇa in His Vṛṇḍāvana-form, in which the Lord appears holding the flute, dressed in yellow garments, and decorated with peacock-feather, guñjā-necklace, and other ornaments, one will become able to directly see that Śrī Kṛṣṇa, who shines like a moon in Vṛṇḍāvana-dhāma. The Lord will appear decorated with these specific garments and ornaments. This is described in the Nārada-pañcarātra, where Durgā says to Vijaya:

koṭi-candra-mukhaṁ koṭi-
manmathadbhuta-vigrahaṁ
koṭi-surya-pratīkaśaṁ
śyamaṁ parama-sundaram

koṭi - millions; candra - of moons; mukham - whose face;
koṭi - millions; manmatha - of cupids; adbhuta - wonderful;
vigrahaṁ - whose form; koṭi - millions; surya - of suns;
pratīkaśaṁ - whose splendor; śyamaṁ - dark-complexioned;
parama - supremely; sundaram - beautiful.

"Śrī Kṛṣṇa is supremely handsome. His face is glorious as millions of moons. His dark-complexioned form is more splendid than millions of suns and more wonderful than millions of Kāmadevas."

Text 57

vṛṇḍavana-maha-hema-
mani-mandira-madhya-gaṁ
vaṁśī-vinodinaṁ gopa-
sundarī-prana-nayakam

vṛṇḍavana - in Vṛṇḍāvana; maha - a great; hema - of gold;
mani - and jewels; mandira - of a temple; madhya - in the middle;
gaṁ - situated; vaṁśī - the flute; vinodinaṁ - playing; gopa-
sundarī - of the beautiful young gopīs; prana-nayakam - the lover.

"He stays in the middle of a great bejeweled golden temple in Vṛṇḍāvana. He plays the flute. He is the life's hero of the beautiful gopīs.

Text 58

nana-rasa-sudhodgara-
prema-raṅga-taraṅginam
guḍha-marma-rasananda-
mahambhodhi-maha-vidhum

nana - various; rasa - of the nectar of transcendental mellows; sudha - the nectar; udgara - emitting; prema - of transcendental love; raṅga - delight; taraṅginam - the ocean full of waves; guḍha - confidential; marma - internal; rasa - nectar of mellows; ananda - bliss; maha - great; ambhodhi - ocean; maha -

great; vidhum - moon.

"He is an ocean of many kinds of nectar filled with waves of bliss and love. He is a great moon that causes tidal waves on the great ocean of the bliss of the most secret nectar.

Text 59

radhika-hṛdayakuṭa-
rasa-lampatyā-vibhramam
sudha-taraṅginī-līla-
lohitaambuja-locanam

radhika - of Śrīmatī Rādhārānī; hṛdaya - the heart;
akuṭa - the feeling; rasa - the mellow; lampatyā-vibhramam - the
debauchee; sudha - of nectar; taraṅginī - the river with waves;
līla - pastimes; lohita-reddish; ambuja - lotus; locanam - with
eyes.

"He is a debauchee who agitates Rādhikā's heart. His eyes
are red lotus flowers playing in waves of nectar.

Text 60

dvi-bhujam kaustubhanandī-
vana-mala-vibhuṣitam
pītambara-maha-ratna-
harabharana-bhuṣitam

dvi - with two; bhujam - arms; kaustubha - with Kaustubha gem;
anandī - blissful; vana - of forest flower; mala - with a
garland; vibhuṣitam - decorated; pīta - with yellow; ambara -
garments; maha - with great; ratna - jewels; hara - necklace;
abharana - and ornaments; bhuṣitam - decorated.

"He has two arms and wears yellow garments. He
is decorated with Kaustubha gem, garlands of forest flowers, and
various jewel necklaces and ornaments.

Text 61

ratna-kunḍala-bha-dīpyan-
nasagra-mani-mauktikam
bimba-manikya-bandhuka-
sundara-dvija-sundaram

ratna-jeweled; kundāla - earrings; bha - with the splendor;
dīpyat - shining; nasa - of the nose; agra - the tip; mani -
mauktikam - with a pearl; bimba - bimba fruits; manikya - rubies;
bandhuka-bandhuka flowers; sundara - beautiful; dvija - teeth;
sundaram - beautiful.

"He wears splendid earrings, and the tip of His
nose is decorated with a pearl. His teeth and lips are as glorious
as bandhūka flowers, rubies, and bimba fruits.

Text 62

catuḥsama-maha-gandha-
mohitaneka-manasam
barhapīḍa-maha-kanta-
rasa-prema-mukhambujam

catuḥsama - with sandalwood paste, kuṅkuma, musk, and
fragrant aloe; maha - very; gandha - aromatic; mohita - enchanted;
aneka - of everyone; manasam - the minds; barha-apīḍa - wearing
a peacock feather; maha - with great; kanta - beauty; rasaprema - the mellows of
transcendental
love; mukha - face; ambujam - lotus
flower.

"Anointed with aromatic sandalwood paste, kuṅkuma, musk, and
fragrant aloe, He enchants the minds of all the resides of Vraja.
His handsome lotus face is decorated with a peacock feather and
filled with the nectar of the mellows of transcendental love.

Text 63

kandarpa-loka-kandarpan
ramanī-prema-vallabham
kiṅkinī-svana-mañjīra-
mani-lipta-padambujam

kandarpa-loka - among cupids; kandarpan - cupid; ramanī - of
the beautiful gopīs; prema-vallabham - the dear beloved;
kiṅkinī - of ankle bells; svana-mañjīra - with tinkling
sounds; mani - with jewels; lipta - decorated; pada - feet;
ambujam - lotus.

"He is the dear beloved of the beautiful gopīs.

He is more handsome than the best of all Kāmadevas. His lotus feet are decorated with jewel ornaments and tinkling ankle-bells.

Text 64

bhavayed atma-bhavana
paramatmanam acyutam
kṛṣṇa-mantra-japenaiva
kṛṣṇa-prema labhen naraḥ

bhavayet - one should meditate; atma-bhavana - with love; parama-atmanam - ofn the Supreme Personality of Godhead; acyutam - who is infallible; kṛṣṇa-mantra - a Kṛṣṇa-mantra; japena - by chanting; eva - certainly; kṛṣṇa - for Kṛṣṇa; prema - pure love; labhet - may attain; naraḥ - a person.

"With great love one should meditate on the infallible Supreme Personality of Godhead in this way. By meditating on the Lord in this way and chanting the Kṛṣṇa mantra, one attains pure love for Kṛṣṇa.

Ninth Part

Text 65 (a)

atha brahma-vaivarte purva-janmani nanda-yaśodayos tapo-vaśo
bhutva śrī-bhagavan avirbabhuva. tada bhagavantam
dadarśa. yatha

atha - now; brahma-vaivarte - in the Brahma-vaivarta Purana; purva - in the previous; janmani - birth; nanda - of Nanda; yaśodayoḥ - and Yaśoda; tapaḥ - by their austerities; vaśaḥ - conquered; bhutva - having become; śrī-bhagavan - Supreme Personality of Godhead; avirbabhuva - appeared; tada - then; bhagavantam - Supreme Personality of Godhead; dadarśa - saw; yatha - just as.

The Brahma-vaivarta Purāna explains that in their previous birth Nanda and Yaśodā performed severe austerities to obtain Śrī Kṛṣṇa as their son. Conquered by their austerities, the Lord appeared before them. They then saw the Supreme Personality of Godhead face-to-face. The Brahma-vaivarta Purāna narrates:

Text 65 (b)

tato vasur hr̥ṣṭa-mana
dr̥ṣṭva tam pīta-vasasam
maha-marakata-śyamam
śikhaṇḍabaddha-kuntalam

tataḥ - then; vasuḥ - Vasu; hr̥ṣṭa - delighted; manaḥ - at
heart; dr̥ṣṭva - having seen; tam - Him; pīta - with yellow;
vasasam - garments; maha - a great; marakata - like a sapphire;
śyamam - dark; śikhaṇḍa-abaddha - with a peacock feather;
kuntalam - in His hair.

"Vasu's heart became full of bliss when He saw the Supreme
Personality of Godhead, who was dressed in yellow garments, His
complexion dark as a great sapphire, and a peacock feather in His
hair.

Text 66

kiśoram hara-mañjira-
valayaṅgada-bhuṣanam
jita-candra-mukham devam
sundaram su-bhru-nasikam

kiśoram - situated in the kaiśora age; hara - with
necklaces; mañjira - with ankle-bells; valaya - bracelets;
aṅgada - armlets; bhuṣanam - as ornaments; jita - defeated;
candra - the moon; mukham - whose face; devam - the Supreme Lord;
sundaram - handsome; su - with handsome; bhru - eyebrows; nasikam - and nose.

"The Lord was situated in the kaiśora age. He was
decorated with necklaces, ankle-bells, bracelets, and armlets.
He was exquisitely handsome. His eyebrows and nose were
handsome, and the luster of His face defeated the moon.

Text 67

bimbadhara-puta-dvandva-
śobhi-dantavalī-dvayam
smitavalokinam dhīram
dvi-bhujam sarva-sundaram

bimba - like bimba fruits; adhara - lips; puta - opening;
dvayam - two; śobhi - splendid; danta - of teeth; avalī - series;
dvayam - pair; smita - smiling; avalokinam - with glances; dhīram -
a hero; dvi - with two; bhujam - arms; sarva-sundaram - the most
handsome.

"His teeth were beautiful and His lips were as charming as two bimba fruits. He was graceful, sober, strong, and heroic. His eyes smiled. He had two arms. He possessed all handsomeness.

Text 68

nipatya danda-vad bhumau
sa nanama janardanam
hr̥ṣṭat-tanuruho bhaktya
kṛṣṇam prati vadiṣyati iti

nipatya - falling; danda - a stick; vat - like; bhumau - on the ground; saḥ - he; nanama offered respectful obeisances; janardanam - to Lord Janardana; hr̥ṣṭat-tanuruhaḥ - the hairs of the body standing up in ecstasy; bhaktya - with devotion; kṛṣṇam prati - to Lord Kṛṣṇa; vadiṣyati - was about to speak; iti - thus.

"Vasu fell to the ground like a stick and with great devotion offered respectful obeisances to Lord Janārdana. The hairs of his body standing up in ecstasy, Vasu was about to speak to Lord Kṛṣṇa."

Text 69

tatha brahma-saṁhitayam

venum kvanantam aravinda-dalayatakṣam
barhavatamsam asitambuda-sundaraṅgam
kandarpa-koṭi-kamaniya viśeṣa-śobham
govindam adi-puruṣam tam aham bhajami

tatha - in the same way; brahma-saṁhitayam - in the Brahma-saṁhita; venum - the flute; kvanantam - adept in playing; aravinda-dala - like lotus petals; ayata - blooming (extending); aksam - whose eyes; barhavatamsam - head bedecked with peacock feather; asita - as of dark blue; ambuda - clouds; sundara - beautiful; aṅgam - whose figure; kandarpa - cupid; koṭi - by millions; kamaniya - to be desired; viśeṣa - unique; śobham - whose brilliance; govindam; etc.

Śrī Kṛṣṇa's form is also described in Brahma-saṁhitā (5.30):

"I worship Govinda, the primeval Lord, who is adept in playing on 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."**

Texts 70 and 71

tatha govinda-vṛndavane balaramam prati śrī-Kṛṣṇa
uvaca

śabda-brahma-mayī-vaṁśī-
vadano rasa-sagaraḥ
vana-malī pīta-vasaḥ
su-kuñcita-śiroruhaḥ

barhi-barha-kṛtattamsaḥ
parijatavatamsakaḥ
premananda-mayaḥ śuddhaḥ
sarvada nava-yauvanaḥ
evam-rupaḥ sadaivahaṁ
tiṣṭhamy atraiva sarvatha

tatha - in the same way; govinda-vṛndavane - in the Govinda-Vṛndāvana-saṁhitā; balaramam prati - to Lord Balarama; śrī-kṛṣṇaḥ - Lord Kṛṣṇa; uvaca - said; śabda-brahma - the sounds of the Vedas; mayī - consisting of; vaṁśī - the flute; vadanaḥ - playing; rasa - of the nectars of transcendental mellows; sagaraḥ - an ocean; vana-malī - decorated with a garland of forest flowers; pīta-vasaḥ - wearing yellow garments; sukuñcita - nicely curling; śiroruhaḥ - with hair; barhi-barha - of a peacock feather; kṛta - fashioned; attamsaḥ - a crown; parijata - of parijata flowers; avatamsakkaḥ - with a garland; prema - of pure transcendental love; ananda - of the bliss; mayaḥ - consisting; śuddhaḥ - pure; sarvada - always; nava-yauvanaḥ - a new youth; evam-rupaḥ - in this form; sada - always; eva - indeed; tiṣṭhami - stay; atra - here; eva - certainly; sarvataḥ - in all respects.

Śrī Kṛṣṇa's form is also described in the Govinda-Vṛndāvana-śāstra, where Śrī Kṛṣṇa says to Balarāma:

"I play the Vedic hymns on the flute placed to My mouth, and I am an ocean of nectar. I wear yellow garments, a sylvan

garland, a peacock-feather crown on My curling locks of hair, and a garland of pārijāta flowers. I am supremely pure, eternally youthful, and full of the bliss of transcendental love. In this form of Śrī Kṛṣṇa I eternally stay here in Vṛndāvana."

Text 72 (a)

atra kenacid uktam evam-rupena vṛndavane nityam
tiṣṭhatīti tada katham mathuram gata iti sarvair
dṛśyate. anantaram vṛndavane katham dṛg-gocaro naiveti
sandehaḥ. aho etat-karanam mattaḥ śrūyatam avirbhava-
tirobhavav īśvarasya boddhavyau. tad eva vyaktavyakta-
rupena. yatha brahmaṇḍa-purane

atra - in this matter; kenacid - by someone; uktam - it is said; evam-rupena - in this form; vṛndavane - in Vṛndāvana; nityam - eternally; tiṣṭhati - He stays; iti - thus; tada - then; katham - how is it; mathuram - to Mathura; gataḥ - gone; iti - thus; sarvaiḥ - by everyone; dṛśyate - is seen; anantaram - afterwards; vṛndavane - in Vṛndāvana; katham - how is it? dṛk - of the eyes; gocare - in the perception; na - not; eva - certainly; iti - thus; sandehaḥ - doubt; aho - Oh; etat - this; karanam - reason; mattaḥ - from me; śrūyatam - should be heard; avirbhava - appearance; tirobhavau - and disappearance; īśvarasya - of the Supreme Personality of Godhead; boddhavyau - should be understood; tat - therefore; eva - certainly; vyakta avyakta-rupena - as manifest and unmanifest; yatha - just as; brahmaṇḍa-purane - in the Brahmaṇḍa Purana.

At this point someone may ask: "If Śrī Kṛṣṇa eternally stays in Vṛndāvana as You say, then why is it that the residents of Vṛndāvana all see Him leave for Mathura, and why is it that after that they no longer see Him in Vṛndāvana? This is my doubt."

Please hear from me the reason for this. The Supreme Personality of Godhead eternally stays in Vṛndāvana. Sometimes His form is directly manifest and visible to all, and at other times, although He remains in Vṛndāvana, He is not visible to the people in general. This is described in the following statement of Brahmāṇḍa Purāna:

Text 72 (b)

anadeyam aheyam ca
rupam bhagavato hareḥ
avirabhava-tirobhavav

asyokte graha-mocane

anadeyam - without being accepted; aheyam - without being abandoned; ca - also; rupam - the form; bhagavataḥ - of the Supreme Personality of Godhead; hareḥ - Hari; avirbhava - appearance; tirobhavau - and disappearance; asya - of Him;ukte - is said; graha - taking; mocane - and abandoning.

"The Supreme Personality of Godhead does not accept a certain form and then leave it afterwards. His form is eternal. Sometimes He displays it to the conditioned souls, and at other times He conceals it from their view."

Text 73

tatha govinda-vṛndavane tṛtīya-pāṭale narada-praśne
śrī-kṛṣṇa uvaca

idaṁ vṛndavanam ramyaṁ
mama dhamaiva kevalam
atra devaś ca bhutani
vartante sukṣma-rupataḥ

tatha - in the same way; govinda-vṛndavane - in the Govinda-Vṛndāvana-śāstra; tṛtīya-pāṭale - in Paṭala 3; narada - of Narada; praśne - in the question; śrī-kṛṣṇaḥ - Śrī kṛṣṇa; uvaca - said; idam - this; vṛndavanam - Vṛndāvana; ramyaṁ - delightful; mama - My; dhama - abode; eva - certainly; kevalam - only; atra - here; devaḥ - the demigods; ca - and; bhutani - saintly persons; vartante - remain; sukṣma-rupataḥ - in invisible subtle forms.

That Śrī Kṛṣṇa's form eternally remains in Vṛndāvana, although sometimes it is visible to the people in general, and sometimes not visible to them, is also confirmed by the following statement of Govinda-Vṛndāvana-śāstra, Third Paṭala, where, in the course of answering a question of Nārada Muni, Śrī Kṛṣṇa says:

"This is Vṛndāvana, My delightful, eternal, transcendental abode. Invisible to ordinary men's eyes, the demigods and great saintly persons always stay here.

Text 74

sarva-deva-mayaś cahaṁ
na tyajami vanam kvacit.
avirbhavas tirobhava
bhaven me 'tra yuge yuge

sarva-deva-mayah - the master of all the demigods;
ca - also; aham - I; na - not; tyajani - leave;
vanam - this forest; kvacit - at any time;
avirbhavah - appearance; tirobhavah - disappearance;
bhavet - may be; me - My; atra - here; yuge
yuge - millenium after millenium.

I myself, who am the master of all the demigods, never leave
this forest. Millenium after millenium I appear in this abode of
Vṛndāvana, and then again I disappear from it.

Text 75

tejomayam idam ramyam
adrśyam carma-cakṣuṣa
rahasya-prema-bhavas tu
vṛndaranye yuge yuge
brahmadīnam suranam ca
na bhaved drṣṭi-gocaraḥ

tejomayam - splendid; idam - this;
tamyam - delightful; adrsyam - invisible; carma-cakṣuṣa - to
material eyes; rahasya - confidential; prema-
bhavaḥ - love; tu - indeed; vṛndaranye - in Vṛndāvana;
yuge yuge - millenium after millenium; brahma-adīnam
suranam - of Brahma and the other demigods; ca - also;
na - not; bhavet - is; drṣṭi - of sight;
gocaraḥ - within the range.

"This splendid and beautiful place cannot be
seen by material eyes. Millenium after millenium in this forest
of Vṛndāvana I taste the most confidential and exalted love,
which even Brahmā and the demigods cannot understand."

Tenth Part

Text 76 (a)

atha yadi keṣaṅcid drg-gocaro naiva tada katham
udara-līlaya samasta-loka-gocaro bhutva gopa-gopībhir
nana-kriḍa-raso vistaritaḥ. atha tad eva śrūyatam

gramya-lokena saha yat kṛtam tat sva-mayayacchadito bhutva
kintu vṛndavane rasa-kṛḍādi yat kṛtam tad-
aṅgaja-nitya-śruti-munija-devakanyadi-gopyas tasam gocaro
bhutva rasa-kṛḍādikam kṛtavan sva-mayaya sva-
prakaśaḥ svayam eva nanyeśam gocaraḥ katham abhut. tadaiva
aṅgaja radha aṅgavan nitya nityam santi īśvaravat.
śrutir vedas ta eva bhagavad-aṅgam eva. eka-saptati-sahasra-
munīnam śata-kalpavadhi agni-śayyagni-bhuk-kāṭhora-
tapasa vaśo bhutva teṣam abhimata-siddhyai tan evatma-sat
kṛtavan. deva-kanya brahmajñāya gopyo babhuvuḥ. etasam
nitya-gocaraḥ śrī-kṛṣṇacandro nitya-vṛndavana-stha ity
asandehaḥ. tatra pramanam adhigamyatam yad eva bhagavan
śrī-kṛṣṇacandro mathura-gamana-samaye gopīḥ pratyavadat.
tad eva

atha - now; yadi - if; keśāñcit - of some; dṛk-gocaraḥ -
within the range of perception; na - not; eva - certainly; taḍa -
then; katham - how is it?; udara-līlaya - with transcendental
pastimes; samasta - of the entire; loka - world; gocaraḥ - within
the range of perception; bhutva - having become; gopa - with the
cowherd boys; gopībhīḥ - and gopīs; nana - various; kṛḍā -
of pastimes; rasaḥ - nectarean mellows; vistariṭaḥ - is
expanded; ataḥ - now; tat - this; eva - certainly; śrūyatam -
should be heard; gramya-lokena - ordinary conditioned souls; saha - with; yat -
what; kṛtam -
performed; tat - that; sva-mayaya - by
His own maya potency; acchaditaḥ - covered; bhutva - having
become; kintu - however; vṛndavane - in Vṛndāvana; rasa-
kṛḍā - the rasa-līla; adi - beginning with; yat - what;
kṛtam - performed; tat - that; aṅgaja - direct expansions; nitya - eternal associates;
śruti -
ersonified Vedas; munija -
daughters of sages; deva-kanya - daughter of the demigods; adi -
beginning with; gopyaḥ - gopīs; tasam - of them; gocaraḥ - in
the field of perception; bhutva - having become; rasa-kṛḍā - the rasa-līla; adikam -
beginning
ith; kṛtavan - performed;
sva-mayaya - by His own potency; sva-prakaśaḥ - self-manifest;
svayam - personally; eva - certainly; na - not; anyeśam - of
others; gocaraḥ - in the range of perception; katham - why?
abhut - was; tada - then; eva - certainly; aṅgaja - His direct
expansion; radha - Śrīmatī Rādhārāṇī; aṅga-vat - like a
limb of His body; nitya - eternal; nityam - eternally; santi - are;
īśvara-vat - like the Supreme Personality of Godhead; śrutiḥ
vedaḥ te - the Personified Vedas; eva - certainly; bhagavat - of
the Supreme Personality of Godhead; aṅgam - the limb; eva -
certainly; eka-saptati-sahasra - 70,000; munīnam - of sages;
śata - 100; kalpa - kalpas; avadi - until; agni-śayya-agnibhuk -

surrounded by fires; kaṭhōra - severe; tapasa - by austerities; vaśaḥ - conquered; bhutva - having become; teśam - of them; abhimata - of desire; siddhyai - for fulfillment; tan - them;eva - certainly; atma-sat-kṛtavan - accepted; deva - of the demigods; danyaḥ - the daughters; brahma - of Lord Brahma; ajñaya - by the advice; gopyaḥ - gopīs; babhuvuḥ - became; etasam - ofthem; nitya - eternally; gocaraḥ - within the range of perception; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; nitya - eternally; vṛndavana - in Vṛndāvana; sthaḥ - staying; iti - thus; asandehaḥ - without doubt; tatra - in this regard; pramanam - evidence; adhigamyatam - may be understood; yat - because;eva - certainly; bhagavan - the Supreme Personality of Godhead; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; mathura - to Mathura; gamana - of going; samaye - at the time; gopīḥ - to the gopīs; pratyavadat - replied; tat - this; eva - certainly.

At this point someone may ask: "If Lord Kṛṣṇa is not seen by ordinary eyes, then why did He appear before the eyes of the entire world and before those eyes enjoy many nectar pastimes with the gopas and gopis?"

Please hear the answer. When Kṛṣṇa appeared before ordinary conditioned souls, He was obscured by His illusory potency.

Still, why is it that when in Vṛndāvana He enjoyed the rāsa dance and other pastimes, He was directly seen by the gopis, who are either direct expansions of the Lord's potency, His eternal associates, Personified Vedas who attained the status of gopis, great sages who become gopis, or young demigoddesses who became gopis, and, covered by His illusory potency, He was not seen by others?

The gopis nwho are direct expansions of the Lord's potency are eternally like the Lord's personal limbs. They are eternally like the Supreme Lord Himself. The gopis who had been Personified Vedas are also the limbs of the Supreme Lord. 70,000 sages performed severe austerities, sitting in the midst of blazing fires for 100 kalpas, and in this way conquered the Lord, who fulfilled their desire to become gopis. The Lord made them like Himself. Many young demigoddesses, ordered by Lord Brahmā, also became gopis. All these gopis eternally see Lord Kṛṣṇa face-to-face.

Śrī Kṛṣṇacandra remains eternally in Vṛndāvana. Of this there is no doubt. The evidence for this is found in Śrī Kṛṣṇacandra's words to the gopis at the time of His departure for Mathurā (Śrīmad-Bhāgavatam 10.39.35):

Text 76 (b)

"tas tatha tapyatīr vikṣaya
sva-prasthane yaduttamaḥ

santvayam asa sa-premair
ayasya iti dautakaiḥ" iti.

taḥ - the gopīs; tatha - in that way; tapyatīḥ -
suffering; vikṣya - having seen; sva-prasthane - on the chariot;
yadu-uutamaḥ - Lord Kṛṣṇa, the most exalted member of the Yadu
dynasty; śantvayam asa - consoled; sa-premaiḥ - with love;
ayasye - 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
could not be aggrieved; He was coming back very soon after
finishing His business."

Text 77 (a)

tatha brahma-vaivarte

madhim kurudhvaṁ subhagaḥ sameśye
turnaṁ vilambo na mameti kṛṣṇaḥ
itthaṁ samaśvasya janam samutsukam
cacala turnaṁ saha gopa-vṛndaīḥ

tatha - in the same way; brahma-vaivarte in the Brahma-
vaivarta Purana; ma - do not; adhim - anxiety; kurudhvaṁ -
feel; subhagaḥ - O my dear beautiful gopīs; sameśye - I shall
return; turnam - quickly; vilambaḥ - a long delay; na - not;
mama - of Me; iti - thus; kṛṣṇaḥ - Śrī Kṛṣṇa; ittham - in
this way; samaśvasya - having consoled; janam - the gopīs;
samutsukam - anxious; cacala - went; turnam - quickly; saha -
with; gopa-vṛndaīḥ - with cowherd men and boys.

This is also confirmed by the Brahma-vaivarta Purāna:

"'O beautiful gopīs, don't worry. I will return. I will not be
gone for long.' After comforting the grief-stricken gopīs with
these words, Kṛṣṇa quickly left with the cowherd men and boys."

Text 77 (b)

ity evaṁ sva-nigamaḥ ayasyamīti. tad eva katham vyaktam
nabhut. tad aha śrī-bhagavan kutra va gacchati. kutra va
agacchati. yathadi-yamale vṛṇḍavanam parityajya sa kvacin
naiva gacchati iti. ayasyamīty uktam aupacarikatvat.
vastavam naiva. dautyakair iti vacanad etad vyaktī-kṛtam.

ity evam nitya-vṛṇḍavana-sthaḥ śrī-radha-kanto 'mśena
vṛṇḍavana-tyago bhavet tada punar-agamanam ca na bhaviṣyaty
evety adi jñatavyam.

iti - thus; evam - in this way; sva-nigamaḥ - His own promis;
ayasyami - I shall return; iti-thus; tat - this;eva - certainly;
katham - why?; vyaktam - manifested; na - did not;abhut - become;
tat - this; aha - says; śrī-bhagavan - the Supreme Personality
of Godhead; kutra - where?; va - or; gacchati - He goes;kutra -
where?; va - or; agacchati - He arrives; yatha - just as;adi-
yamale - in the /Adi-yamala; vṛṇḍavanam - Vṛṇḍāvana;
parityajya - having left; saḥ - He; kvacit - someplace;na - not;
eva - certainly; gaccati - goes; iti-thus; ayasyami - I shall
return; iti-thus; uktam - statement; aupacarikatvat - because
being a figure of speech not intended to be taken literally;
vastavam - real; na - not; eva - certainly; dautyakaiḥ - by
messengers; iti-thus; vacanat - by the statement;etat - this;
vyakti-kṛtam - is manifested; iti-thus; evam - in this way;
nitya - eternally; vṛṇḍavana - in Vṛṇḍāvana; sthaḥ - staying;
śrī-radha-kantaḥ - Śrī Kṛṣṇa, the lover of Śrīmatī
Rādhārānī; amśena - by His plenary expansion; śrī-viṣṇu - ofŚrī Viṣṇu; svarupa -
own form;
asudevena - as Lord
Vadudeva; eva - certainly; gatavan syat - went; yadi - if;
vṛṇḍavana - from Vṛṇḍāvana; tyagaḥ - the departure; bhavet -
had been; tada - then; punaḥ - again; agamanam - return;ca -
also; na - not; bhaviṣyati - will be; eva - certainly; iti-thus;
adi - in the passage beginning; jñatavyam - may be understood.

In these verses Kṛṣṇa promises: "I will return." Why did He
not keep His promise? It may be asked: Where did the Lord go?
Where did He arrive? The Ādi-yāmala explains: "Kṛṣṇa never leaves
Vṛṇḍāvana." Because Kṛṣṇa never leaves Vṛṇḍāvana, His promise "I
will return" is only a figure of speech. He never left and He
never returned. This is also confirmed by the statements of the
messengers sent by Him. Kṛṣṇa, the lover of Śrī Rādhā,
eternally stays in Vṛṇḍāvana, and it is His plenary viṣṇu-form of
Lord Vāsudeva who travels to Mathurā. If it He never left
Vṛṇḍāvana, then He will also never return. This should be
understood.

Eleventh Part

Text 78 (a)

atha kecid vadino vadanti etasam cen nitya-gocaraḥ
śrī-kṛṣṇacandras tada katham uddhavaṁ prasthapyā
gopīnaṁ viraha-nivaraṇaṁ kṛtavan iti. yatha

atha - now; kecid - some; vadinaḥ - speakers vadanti - may
say; etasam - of them; cet - if; nitya - eternally; gocaraḥ -
within the range of perception; śrī-kṛṣṇacandraḥ - Śrī
Kṛṣṇacandra; tada - then; katham - why?; uddhavam - Uddhava;
prasthapyā - deputing; gopīnam - of the gopīs; viraha - of
feelings of separation; nivaraṇam - removal; kṛtavan - did;
iti-thus; yatha - just as.

At this point some may object: If Śrī Kṛṣṇacandra remains
eternally in the range of the vrajavāsīs' perception, then why
did He send Uddhava to Vṛndāvana to console the gopīs in their
grief of separation from Him? This is described in Śrīmad-
Bhāgavatam (10.46.3), where Lord Kṛṣṇa says to Uddhava:

Text 78 (b)

gacchoddhava vrajaṁ saumya
pitroḥ naḥ prītim avaha
gopīnaṁ tad-viyogadhīm
mat-sandēśair vimocaya

gaccha - please go; uddhava - O Uddhava; vrajam - to Vraja;
saumya - gentle; pitroḥ - parents; naḥ - to our; prītim -
happiness; avaha - please bring; gopīnam - of the gopīs; tat
viyoga - of separation; adhīm - distress; mat - My; sandēśaiḥ - by
messages; vimocaya - please relieve.

"My dear gentle friend Uddhava, please go immediately to
Vṛndāvana and try to pacify my father and mother, Nanda
Mahārāja and Yaśodā-devī, and the gopīs. They are very
much grief-stricken, as if suffering from great ailments. Go and
give them a message. I hope their ailments will be partially
relieved."*

Text 79 (a)

athaṅgaja-nitya-śruti-muni-rupaḥ prati naivam. deva-kanyaṁ
prati jñatavyam. katham eva. ta eva brahmajñāya
deva-kanya bhuvī samagatyā gopyo bhutva bhagavat-prītim cakruḥ.
na tu prema-bhaktya tapasa va aradhitaḥ prabhur naivam
brahmajñāyapi. yatha brahmaha

atha - now; aṅgaja - manifested from His transcendental form; nitya - eternal associates; śruti - personified Vedas; muni - and sages; rupaḥ - consisting of; prati - to them; na - not; evam - in this way; deva-kanyam - the young demigoddesses; prati - in relation to; jñatavyam - should be understood; katham - why is this?; eva - certainly; te - they; eva - certainly; brahma - of Lord Brahma; ajñaya - by the order; deva-kanyaḥ - the young demigoddesses; bhuvi - on the earth; samagatya - assembling; gopyaḥ - gopīs bhutva - becoming; bhagavat - of the Supreme Personality of Godhead; prītim - satisfaction; cakruḥ-did; na - not; tu - but; prema-bhaktya - with devotional service in pure love; tapasa - with austerities; va - or; aradhitaḥ - was worshipped; prabhuḥ - the Supreme Lord; evam - in this way; brahma - of Lord Brahma; ajñaya - by the order; api - even; yatha - just as; brahma - Lord Brahma; aha - said.

To this objection I reply: This description of the gopis being separated from Kṛṣṇa does not apply to the gopis who are potencies expanded from the Lord's transcendental body, or to those who are the Lord's eternal associates, or to those who had been Personified Vedas or great sages. This description of the gopis feeling separation from Lord Kṛṣṇa applies only to those gopis who had been daughters of the demigods, and who, on Lord Brahmā's order, assembled on the earth, accepted the forms of gopis, and performed various services for the Lord's pleasure. These gopis had not worshiped the Lord with pure devotion, nor had they performed severe austerities to become gopis. They became gopis only because of Lord Brahmā's order. Brahmā said (Śrīmad-Bhāgavatam 10.1.23):

Text 79 (b)

vasudeva-gr̥he sakṣad
bhagavan puruṣaḥ paraḥ
janiṣyate tat-priyartham
sambhavantu sura-striyaḥ

vasudeva-gr̥he - in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared); sakṣat - personally; bhagavan - the Supreme Personality of Godhead, who has full potency; puruṣaḥ - the original person; paraḥ - who is transcendental; janiṣyate - will appear tat-priya-and for His satisfaction; sambhavantu - should take birth; sura-striyaḥ - all the wives of the demigods.

"The 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 80

ata eva deva-kanyaḥ praty evam. yatha deva-kanyabhir jñataḥ śrīkṛṣṇacandro
mathuram

ata eva. anyasam bhagavato
vicchedo 'sti naivam. yathadi-yamale

prokteyam virahavastha
spaṣṭa-līlanusarataḥ
kṛṣṇena viprayogaḥ syan
na jatu vraja-vasinam

ataḥ eva - therefore; deva-kanyaḥ - the daughters of the demigods; prati - in relation to; evam - in this way; yatha - just as; deva-kanyaghiḥ - by the demigoddesses; jñataḥ - perceived; śrī-kṛṣṇacandraḥ - Śrī-Kṛṣṇacandra; mathuram - to Mathura; gataḥ - gone; eva - certainly; ; anyasam - of the other gopīs; bhagavataḥ - from the Supreme Personality of Godhead; vicchedaḥ - separation; asti - there is; na - not; evam - in this way; yatha - just as; adi-yamale - in the /Adi-yamala; prokta - described; iyam - this; viraha - of separation; avastha - condition; spaṣṭa - manifested; līla - pastimes; anusarataḥ - in relation to; kṛṣṇena - from Lord Kṛṣṇa; viprayogaḥ - separation; syat - may be; na - not; jatu - at any time; vraja-vasinam - of the residents of Vraja.

It is only the gopis who had been young demigoddesses who saw Lord Kṛṣṇacandra depart for Mathura, and they were the only gopis who felt separation from Him. The other gopis were never separated from Lord Kṛṣṇa. This is described in the Ādi-yāmala:

"In this way I have described the feelings of separation experienced by various devotees during Lord Kṛṣṇa's manifest pastimes. However, the residents of Vraja were never separated from Lord Kṛṣṇa."

Text 81

tatha skande mathura-khande

vatsair vatsa-tarībhiś ca
sada kriḍati madhavaḥ

vṛṇḍavanantara-gataḥ
sa-ramo balakair vṛtaḥ

tatha - in the same way; skande - in the Skanda Purana;
mathura-khaṇḍe - in the Mathura-khaṇḍa; vatsaiḥ - with the
calves; vatsa-tarībhiḥ - and heifers; ca - also; sada -
eternally; krīḍati - performs pastimes; madhavaḥ - Lord
Madhava; vṛṇḍavana-antara-gataḥ - staying in Vṛṇḍāvana; sa - with; ramaḥ -
Balarama; balakaiḥ -
y the cowherd boys;
vṛtaḥ - accompanied.

This is also confirmed in the Skānda Purāna, Mathurā-khanda

"Lord Madhava eternally enjoys pastimes with the calves. He
eternally stays in Vṛṇḍāvana with Balarāma and the cowherd boys."

Text 82

tatha brahmaṇḍe

kair api prema-vairagya-
bhagbhir bhagavatottamaiḥ
adyapi dṛśyate kṛṣṇaḥ
krīḍan vṛṇḍavanantare

tatha - in the same way; brahmaṇḍe - in the Brahmanḍa
Purana; kaiḥ api - by some; prema - of devotional love
vairagya - and renunciation; bhagbhiḥ - endowed; bhagavata - of
devotees; uttamaiḥ - by the best; adya - today; api - even;
dṛśyate - is seen; kṛṣṇaḥ - Lord Kṛṣṇa; krīḍan -
performing pastimes; vṛṇḍavana-antare - Vṛṇḍāvana.

This is also described in the Brahmāṇḍa Purāna:

"Even today some exalted devotees, full of renunciation and
pure devotional love, are able to directly see Lord Kṛṣṇa
enjoying pastimes in Vṛṇḍāvana."

Text 83 (a)

tathaiva brahma-vaivarte naradaṁ prati brahmaha

nityaṁ krīḍati viśvatma
gopair gopībhir eva ca
pīta-vasa jagat-svamī

vana-malī smitekṣanaḥ ity adi

tatha - in the same way; eva - certainly; brahma-vaivarte - in the Brahma-vaivarta Purana naradam prati - to Narada; brahma - Lord Brahma; aha - said; nityam - eternally; kṛīḍati - performs pastimes; viśva-atma - he all-pervading Supersoul; gopaiḥ - with the cowherd boys; gopibhiḥ - with the gopīs; eva - certainly; ca - also; pīta - with ellos; vasaḥ - garments; jagat - of the universes; svamī - the master; vana-malī - decked in a garland of sylvan flowers; smita - smiling; īkṣanaḥ - whose glances; iti - thus; adi - in the passage beginning.

This is also described in the Brahma-vaivarta Purāna, where Lord Brahmā says to Nārada Muni:

"Lord Kṛṣṇa, the smiling-eyed master of all the universes the all-pervading Supersoul who wears yellow garments and garland of sylvan flowers, eternally enjoys transcendental pastimes with the cowherd boys and gopīs."

Text 83 (b)

ata eva nitya-vṛndavana-sthaḥ śrī-kṛṣṇacandra iti jñatavyam. kalpakoṭi-maha-tapasa prema-haktya maha-sadhanena bhakta-dṛḡ-gocarō bhavati. anyatha ka eva draṣṭum samarthaḥ. nityam vṛndavane sva-prakaśa ity jñatavyam. yatha hastamalake ghana-cchanna-dṛṣṭir ghana-cchanam arkaṁ yatha niṣprabham manyate cati-muḍhaḥ ity adi. tathaivam nirantaram vṛndavane sva-prakaśaḥ sadhana-vyatirekena śrī-bhagavantaṁ radha-kantaṁ draṣṭum kathaṁ योग्याḥ. evam ajñatva muḍhaiḥ kathyate śrī-bhagavataḥ śrī-kṛṣṇacandrasya vṛndavana-tyaga ity adi.

ataḥ eva - therefore; nitya - eternally; vṛndavana - in Vṛndāvana; sthaḥ - staying; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; iti - thus; jñatavyam - should be understood; kalpa - of kalpas; koṭi - for millions; maha - with great; tapasa - austerity; prema-bhaktya - devotional service in pure love of God; maha - sadhanena - with the great spiritual practice; bhakta - of the devotees; dṛḡ - of the sight; gocarāḥ - within the range of perception; bhavati - becomes; anyatha - otherwise; kaḥ - who?; eva - certainly; draṣṭum - to see Him; samarthaḥ - is able; nityam - eternally; vṛndavane - in Vṛndāvana; sva-prakaśaḥ - manifest by His own will; iti - thus;

jñatavyam - -should be understood; yatha - just s; hastamalake - in theHastamalaka-śāstra;
hana - by the cloud; channa - covered; dr̥ṣṭiḥ - whose eyes; ghana - by the cloud;channam - covered; arkam - the sun; yatha - just as; nisprabham - without light; manyate - is considered; ca - also; ati-muḍhaiḥ - by those who are bewildered; iti-thus; adi - in the passage beginning; tatha - in the same way; evam - in this way; nirantaram - eternally; vṛndāvane - in Vṛndāvana sva-prakaśaḥ - self-manifest; sadhana-vyatirekena - by some other spiritual process; śrī-bhagavantam - the Supreme Personality of Godhead;radha - of Śrīmatī Rādhārānī kantam - the lover; draṣṭum - to see; katham - how?; yogyaḥ - may one become able; evam - in this way; ajñatva - not having been understood; muḍhaiḥ - by the fools; kathyate - is said; śrī-bhagavataḥ - of Supreme Personality of Godhead; śrī-kṛṣṇacandrasya - Śrī Kṛṣṇacandra; vṛndāvana - from Vṛndāvana; tyagaḥ - the departure; iti-thus; adi - beginning.

In this way it should be understood that Lord Kṛṣṇacandra stays eternally in Vṛndāvana, He may be directly seen only by those devotees who worship Him with pure devotional love or who perform severe austerities for millions of kalpas. Otherwise, who is able to see Him? It should be understood that He eternally stays in Vṛndāvana. This is described in the Hastāmālaka-śāstra Text 10): "A foolish person, whose field of vision is covered by cloud in the sky thinks: 'A cloud has covered the sun.'" In the same way Kṛṣṇa eternally stays in Vṛndāvana. How is it possible to see the Supreme Personality of Godhead, the lover of Śrī Rādhā, without engaging in devotional service? It is for this reason fools say: "The Supreme Personality of Godhead, Śrī Kṛṣṇacandra, left Vṛndāvana."

Text 84

vṛndaranye niravadhi bhagavan kṛṣṇa atma-svarupo
go-gopībhir vilasati paramananda-purna-prakaśaḥ
evam brahmadibhir api nigamaiḥ stuyate tat-paratvaṁ
manikyam tat kuru hṛd-abharanam raghavenehitam yat

vṛndaranye - in Vṛndāvana; niravadhi - the unlimited;
bhagavan - Supreme Personality of Godhead; kṛṣṇaḥ - Śrī Kṛṣṇa; atma-svarupaḥ - in His original form; go - with the surabhi cows; gopībhiḥ - and gopis; vilasati - performs transcendental pastimes; parama - transcendental; ananda - of bliss; purna- full; prakaśaḥ - manifested; evam - in this way; brahma-adibhiḥ - by Lord Brahma, and the other demigods and

devotees; api - also; nigamaiḥ - by the Vedas; stuyate - glorified; tat-paratvam - His supremeglorry; manikyam - the ruby; tat - that; kuru - just make; ḥṛt - of your heart; abharanam - the ornament; raghavana - by Raghava Gosvāmī; īhitam - spoken; yat - which.

Śri Kṛṣṇa, the limitless, perfectly blissful Original Supreme Personality of Godhead, eternally enjoys pastimes in Vṛndāvana with the surabhi cows and the gopis. Brahmā, the great demigods, sages, and devotees, and all Vedic literatures glorify the ruby that is the supremacy of Śri Kṛṣṇa. Rāghava Gosvāmī advises: Place this ruby of Lord Kṛṣṇa's supremacy on your heart.

Fifth Ray of Light

First Part

Text 1

tasya nandatmajasyapi
prakaśam paramatmanaḥ
amśamśamśavaraṇam
pravakṣye paramotsukam

tasya - of Him; nanda-atmajasya - the son of Maharaja Nanda; api - even; prakaśam - the manifestation; parama-atmanaḥ - the Supreme Personality of Godhead; amśa - of His plenary part; amśa - of His plenary part; amśa - of His plenary part; avaraṇam - of the incarnations; pravakṣye - I shall describe; parama-utsukam - with great eagerness

Now I will eagerly describe the various incarnations and expansions of the original Supreme Personality of Godhead, the son of Mahārāja Nanda

Text 2 (a)

atha vṛndāvanan mathuram gataḥ ka eṣaḥ. tad ucyatam.
tad atra sa eva śrī-kṛṣṇacandraḥ sarva-sampurna
prakaśas tathalpa-prakaśa iti bhedaṭvat pṛthan manyate
yath

atha - now; vṛndāvanat - from Vṛndāvana; mathuram - to Mathura; gataḥ - departed; kaḥ - who?; eṣaḥ - is He; tat - this;

ucyatam - should be explained; tat - this atra - here; saḥ - He; eva - certainly; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; sarva-sampurna - perfect and complete; prakāśaḥ manifestation; tatha - in that way; alpa - small; prakāśaḥ manifestation; iti-thus; bhedatvat - because of difference; pṛthak - different; manyate - is considered; yatha - just as

At this point the question may be raised: "If Śrī Kṛṣṇacandra did not leave Vṛndāvana and go to Mathurā, then who did?" In answering this question we may note that Śrī Kṛṣṇacandra is the original complete form of the Supreme Lord, and the other forms of the Lord are partial manifestations of His personality. The distinctions between the various forms of the Lord are explained in the following words (Śrīla Rūpa Gosvāmi's Bhakti-rasāmṛta-sindhu (2.1.221-222)

Text 2 (b)

hariḥ purnatamaḥ purna
taraḥ purna iti tridh
śreṣṭha-madhyadibhiḥ śabdai
natye yaḥ paripathyat

hariḥ - the Supreme Personality of Godhead; purna-tamaḥ most complete; purna-taraḥ - more complete; purnaḥ complete; iti-thus; tri-dha - three stages; śreṣṭha - best; madhya-adibhiḥ - middle, etc; śabdaiḥ - by the words; natye in books on dramatics; yaḥ - who; paripathyate - is proclaimed

"This is stated in the dramatic literatures as 'perfect,' 'more perfect,' and 'most perfect.' thus Lord Kṛṣṇa manifests Himself in three ways: perfect, more perfect and most perfect.

Text

prakaśitakhila-gunaḥ
smṛtaḥ purnatamo budhaiḥ
asarva-vyañjakaḥ purna
taraḥ purno 'lpa-darśakaḥ

prakaśita-akhila-gunaḥ - having all transcendental qualities manifested; smṛtaḥ - is understood; purna-tamaḥ most perfect; budhaiḥ - by learned scholars; asarva-vyañjakaḥ having qualities not fully manifested; purna-taraḥ - more perfect; purnaḥ - perfect; alpa-darśakaḥ - still less fully manifested

"When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called complete. When

all the qualities are manifest, but not fully, He is called more complete. When He manifests all His qualities in fullness, He is called most complete. This is the version of all learned scholars in the devotional science."

Text 4 (a)

ity evaṁ vṛṇḍavane purnatamaḥ śrī-bhagavan
kṛṣṇacandraḥ sva-prakaśaḥ. anyatralpa-prakaśaḥ. tad
eva purnataratvena dvaraka-natho vasudevo balaramaś ca
purno 'pi saha-pradyumnāniruddhadiḥ. tad anyac ca purna-
kalpatvena brahma-viṣṇu-śiva-maha-viṣṇv-adayaḥ. tatra
viṣṇur vasudevo yatha mathuram gacchantam śrī-
bhagavantam sahasra-śīraso 'nantasya kroḍe akruro 'paśyad
yatha

iti - thus; evaṁ - in this way; vṛṇḍavane - in Vṛndāvana;
purnatamaḥ - most perfect; śrī-bhagavan - Supreme Personality
of Godhead; kṛṣṇacandraḥ - Lord Kṛṣṇacandra; sva-
prakaśaḥ - self-manifest; anyatra - in other forms; alpa -
slightly; prakaśaḥ - manifest; tat - this; eva - certainly;
purnataratvena - as more-perfect; dvaraka-nathaḥ - the master
of Dvaraka; vasudevaḥ - Lord Vasudeva; balaramaḥ -
Balarama; ca - and; purnaḥ - perfect; api - also; saha - with;
pradyumna - Pradyumna; aniruddha-/ adīḥ - Aniruddha and other
forms of the Lord; tat - therefore; anyat - other; ca - also;
purna - kalpatvena - considered as perfect; brahma - Brahma
viṣṇu - Viṣṇu; śiva - Śiva; maha-viṣṇu - Maha-Viṣṇu;
vasudevaḥ - Vasudeva; yatha - just as; mathuram - to Mathura;
gacchantam - going; bhagavantam - the Supreme Personality of
Godhead; sahasra-śīrasaḥ - who had thousands of hoods;
anantasya - of Lord Ananta; kroḍe - on the lap; akruraḥ - akrura;
apaśyat - saw; yatha - just as.

The most perfect form is Bhagavān Kṛṣṇacandra who remains in Vṛndāvana. All other forms of the Lord are not as perfect. The more perfect forms are Lord Balarāma and Lord Vāsudeva, who reigns as the king of Dvārakā. The perfect forms include Lord Pradyumna, Lord Aniruddha, and other forms of the Lord. Lord Brahmā, Lord Viṣṇu, Lord Śiva, Lord Mahā-Viṣṇu, and others, are also counted in the perfect category. Akrūra travelled to Mathurā with the Vāsudeva feature of Lord Viṣṇu. When the Lord was going to Mathurā, Akrūra saw him as Lord Vāsudeva reclining on the lap of thousand-headed Lord Ananta (Śrīmad-Bhāgavatam 10.39.46):

Text 4 (b)

tasyotsaṅge ghana-śyamam

pīta-kaṣeya-vasasam

puruṣam catur-bhujam śantam

padma-patrarunekṣanam

tasya - of Him; utsaṅge - on the lap; ghana - like a cloud;
śyamam - dark; pīta - with yellow; kaṣeya - silk; vasasam -
garments; puruṣam - the Personality of Godhead; catur - with
four; bhujam - arms; śantam - peaceful; padma - of a lotus; patra - petal aruṇa -
reddish;
kṣanam - with eyes.

"On the curved lap of Śeṣa Nāga, Akrūra saw Kṛṣṇa sitting very soberly, with four hands. His eyes were like the reddish petals of the lotus flower. His complexion was the dark color of a rain-cloud, and He was dressed in yellow silken garments."*

Text 5 (a)

tathatraiva rukmiṇī-rabhase śrī-bhagavantam vasudevam
prati rukmiṇy uvaca yat-karṇa-mulam ari-karṣana
nopayayad yuṣmat-katha mṛda-viriñci-sabhasu gīta ity
atra viṣṇor ullekho na kṛtaḥ. yad eva tat śrī-vasudevo
viṣṇur iti sucitam. tad-guṇo yatha bṛhan-naradīye

tatha - in the same way; atra - here; eva - certainly; ;
rukmiṇī - of Rukmiṇī; rabhase - in the passion; śrī-
bhagavantam - to the Supreme Personality of Godhead; vasudevam
prati - to Lord Vasudeva; rukmiṇī - Rukmiṇī; uvaca - said;
yat - of whom; karṇa - of the ear; mulam - the surface; ari - of
enemies; karṣaṇa - O destroyer; na - not; upapayat - attains;
yuṣmat - of You; katha - the topics; mṛda - of Śiva; viriñci -
of Brahma; sabhasu - in the assemblies; gīta - glorified; iti
thus; atra - here; viṣṇoḥ - of Lord Viṣṇu; ullekhaḥ -
mention; na - not; kṛtaḥ - is done; yat - which; eva - certainly;
tat - that; vasudevaḥ - Śrī Vasudeva; viṣṇuḥ - Viṣṇu; iti-
thus; sucitam - is indicated; tat - of Him; guṇaḥ - the
qualities; yatha - just as; bṛhat-naradīye - in the Bṛhan-
naradīya Puraṇa.

In the same way the Lord appeared in Dvārakā in His Vāsudeva form. This may be known from the following passage of Śrīmad-Bhāgavatam (10.60.44), where Rukmiṇī-devi says to Lord Vāsudeva: "O my Lord, O subduer of enemies, an unfortunate woman who has never heard of Your glories may accept an ordinary man as her

husband, but a woman who has learned about You - that You are praised not only in this world but in the halls of the great demigods like Lord Brahmā and Lord Śiva - will not accept anyone besides Yourself as her husband."

We may note that although Śrīmatī Rukmini-devī does not mention Lord Vāsudeva by name, it is clear from her description of the Lord that she refers to the Vāsudeva expansion of Lord Viṣṇu. The qualities of Lord Viṣṇu are described in the following statement of Bṛhan-nāradya Purāna:

Text 5 (b)

agratvat atha purvatvat
svayambhur iti kathyate
haraḥ saṁsara-haranad
vibhutvat viṣṇur ucyate

agratvat - because of being first; atha - then; purvatvat - because of being situated previously; svayambhuḥ - Lord Brahma; iti-thus; kathyate - is named; haraḥ - Lord Śiva; saṁsara - of the material creation; haraṇat - because of removing; vibhutvat - because of being the master of all powers and opulences; viṣṇuḥ - Lord Viṣṇu; ucyate - is named.

"Lord Brahmā is known as 'Svayambhū' because he is the first living entity to appear in the universe. Lord Śiva is known as 'Hara' because he destroys the material universe. Lord Viṣṇu is known by His name because He is the master of all powers and opulences."

Text 6 (a)

śrī-vasudeva-svarupa-viṣṇor vaibhavaṁ yatha
mathurayaṁ kamsa-vadhaya gatva sva-vaibhavaṁ darśitam.
tad eva śrī-bhagavate mallanam aśanir nṛnam nara-
varaḥ strīnaṁ smaro murtiman ity adi. tathaiva
dvarakayaṁ ṣoḍaśa-sahasra-strīnaṁ grhe ṣoḍaśa-
sahasrani pumaṁso bhutva rarama. maha-muni-naradena
dṛṣṭaḥ. tad anu arjunaṁ prati viśva-rupaṁ darśitam.
tatha rukminī-harana-parijata-haraṇadi-maha-maha-yuddhe
catur-bhujatvaṁ prakāṣitam. garuḍa-vahanaś ca śaṅkha-cakra-
gada-padma-dharī ca. ataḥ śrī-rudra uvaca

śrī-vasudeva - of Śrī Vasudeva; svarupa - of the form;
 viṣṇoḥ - of Lord Viṣṇu; vaibhavam - the power and opulence;
 yatha - just as; mathurayaṁ - in Mathura; kaṁsa - of Kaṁsa;
 vadhaya - for the killing; gatva - having gone; sva-vaibhavam -
 His own power and opulence; darśitam - revealed; tat - therefore;
 eva - certainly; śrī-bhagavate - in the Śrīmad-Bhagavatam;
 mallanam - of the wrestlers; aśaniḥ - a thunderbolt; nṛṇam -
 of the human beings; nara-varaḥ - the best of men; strīnam - of
 the women-folk; smaraḥ - cupid; murtiman - personified; iti-
 thus; adi - in the passage beginning; tatha - in the same way;
 eva - certainly; dvarakayam - in Dvaraka; śoḍaśa-sahasra - of
 16,000; strīnam - women; gr̥he - in the homes; śoḍaśa-
 sahasrani- 16,000; pumaṁsaḥ - men; bhutva - having become;
 rarama - enjoyed pastimes; maha-muni - b the great sage;
 naradena-Narada; dṛṣṭaḥ - seen; tat - that; anu - after;
 arjunam prati - to Arjuna; viśva-rupam - the Universal Form;
 darśitam - was revealed; tatha - in the same way; rukmiṇī - of
 Rukmiṇī; haraṇa - the kidnapping; parijat - of the parijata
 tree; haraṇa - the taking; adi - beginning with; maha-maha-
 yuddhe - in the great battles; catuḥ-bhujatvam - the nautre of
 being four-armed; prakāṣitam - is manifested; garuḍa - on
 garuḍa; vahanāḥ - riding; ca - also; śaṅkha - the conch; cakra - disc; gada - club;
 padma - and
 otus; dhari - holding; ca - also;
 ataḥ - therefore; śrī-rudraḥ - Lord Śiva; uvaca - said.

After He had gone to Mathurā in order to kill Kaṁsa, the Lord
 manifested the power and opulence of the Viṣṇu-Vāsudeva form.
 This is described in the Śrīmad-Bhāgavatam (10.43.17) in
 following words, which describe Lord Vāsudeva's opulence of
 appearing differently to different living entities: "Within
 Kaṁsa's wrestling arena the Lord 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."

The Lord also exhibited the character of Lord Vāsudeva in
 other situations. One example is how He expanded into 16,000
 forms to enjoy transcendental pastimes in the different homes of
 His 16,000 wives in Dvārakā, as was observed by Mahāmuni Nārada.
 Another example is the Lord's revelation of His Universal Form to
 Arjuna. The Lord also exhibited a four-armed form during the
 great battles fought after His kidnapping Rukmini and after His
 taking the pārijāta tree of Indra. At various other times also,
 the Lord of Dvārakā rode on Garuḍa, and also exhibited a four-
 armed form holding the conch, disc, club, and lotus. This feature
 of Lord Vāsudeva is also described by Lord Śiva in the following
 words (Śrīmad-Bhāgavatam 4.24.28):

Text 6 (b)

yaḥ param ramhasaḥ sakṣat

tri-guṇaj jīva-samjñitat

bhagavantam vasudevam

prapannaḥ sa priyo hi me

yaḥ - anyone; param - transcendental; ramhasaḥ - of the controller; sakṣat - directly; tri-guṇat - from the three modes of material nature; jīva-samjñitat - living entities called by the name jīvas; bhagavantam - unto the Supreme Personality of Godhead; vasudevam - unto Kṛṣṇa; prapannaḥ - surrendered; saḥ - he; priyaḥ - very dear; hi - undoubtedly; me - of me.

"Lord Śiva continued: Any person who is surrendered to the Supreme Personality of Godhead, Kṛṣṇa, the controller of everything - material nature as well as the living entity - is actually very dear to me."

Text 7 (a)

ity adi pramanena jñatavyam viṣṇor vasudevasya
paraḥ śrī-kṛṣṇacandraḥ. śrī-viṣṇur api
vaikunṭheśvaraḥ. ata eva maha-viṣṇuḥ. tathatra
pramanam aha yada vaikunṭha-dvari jaya-vijayayor brahma-
śapo babhuva tada bhagavatas viṣṇuna ajñaptam yadi
mayi śatru-bhavam kṛtva patathaḥ tada janma-
trayanantaram yuvam aham mocayiṣyami iti. ato jaya-vijayau
hiranyakṣa-hiranyakaśipu-rupau bhutva jatau. viṣṇur
api varaha-nṛsimha-rupau bhutva tau jaghana. yugantare
punas tau ravana-kumbhakarna bhutva jatau. viṣṇur api
śrī-rama-lakṣmana-rupau bhutva tau aghana. janmantare
punas tau śiśupala-dantavakra-rupau bhutva jatau viṣṇur
api śrī-vasudeva-balabhadrau bhutva tau jaghana. evam
janma-trayanantaram jaya-vijayau muktau babhuvatuḥ. ata etat
sarvam viṣṇor vaibhavam eva vṛndavana-candrasya naitat.
yataḥ sarveṣam paraḥ śrī-kṛṣṇacandrasya vaibhavaḥ. ato
narada-pañcaratre ramadayo `vataraś ca karyarthe
sambhavanti ca iti. ata ete sarve śrī-kṛṣṇasyaṁśa
viṣṇu-svarupavatareḥ it jñapanīyam. yato divya-
vṛndavana-stho bhagavan śrī-kṛṣṇacandraḥ. yatha
goloka-samhitayam

iti - thus; adi - in the passage beginning; pramanena - by way of evidence; jñatavyam - should be understood; viṣṇoḥ - of Viṣṇu; vasudevasya - of Vasudeva; paraḥ - superior; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; śrī-viṣṇuḥ - Śrī Viṣṇu; api - certainly; vaikunṭha - of Vaikunṭhaloka; īśvaraḥ - the master; ataḥ eva - therefore; maha-viṣṇuḥ - Maha-Viṣṇu; tatha - in that way; atra - here; pramaṇam - evidence; aha - explains; yada - when; vaikunṭha - of Vaikunṭha; dvari - at the gate; jaya - of Jaya; vijayayoḥ - and Vijaya; brahma - by the four brahmaṇas; śapaḥ - the curse; babhuva - was; tada - then; bhagavata - by the Lord; śrī-viṣṇuna - Śrī Viṣṇu; ajñaptam - instructed; yadi - if; mayi - towards Me; śatru - of an enemy; bhavam - the condition; kṛtvā - having done; patathaḥ - you fall; tada - then; janma - births; traya - three; ananataram - after; yuvam - you; aham - I; mocayiṣyami - shall deliver; iti-thus; ;ataḥ - therefore; jaya - Jaya; vijayau - and Vijaya; iranyakṣa - of Hiranyakṣa; hiranyakaśipu - and Hiranyakaśipu; rupau - in the forms; bhutva - having become; jatau - born; viṣṇuḥ - Lord Viṣṇu; api - also; varaha-nṛsimha-rupau - in the forms of Lord varaha and Lord Nṛsimha; rupau - in the forms; bhutva - having become; tau - them; jaghana - killed; yuga-antare - in the next yuga; punaḥ - again; tau - them; ravaṇa; kumbhakarṇau - and Kumbhakarṇa; bhutva - having been; jatau - born; viṣṇuḥ - Lord Viṣṇu; api - also; śrī-rama - of Lord Ramacandra; lakṣmaṇa - and Lakṣmaṇa; rupau - in the forms; bhutva - having become; tau - them; jaghana - killed; janma-antare - in the next birth; punaḥ - again; tau - they; śiśupaladantavakra - of Śiśupala and Dantavakra; rupau - in the forms; bhutva - having been; jatau - born; viṣṇuḥ - Lord Viṣṇu; api - also; śrī-vasudeva - as Śrī Vasudeva; balabhadrau - and Lord Balarama; bhutva - having become; tau - them; jaghana - killed; evam - in this way; janma - births; traya - three; anantaram - after; jaya - Jaya; vijayau - and Vijaya; muktau - liberated; babhuvatuḥ - became; ataḥ - therefore; etat - his; sarvam - everything; viṣṇoḥ - of Lord Viṣṇu; vaibhavam - the power and opulence; eva - certainly; vṛndavana-candrasya - of Śrī Kṛṣṇa, who is like a splendid moon in Vṛndāvana; na - not; etat - this; yataḥ - because; sarveśam - to all; paraḥ superior; śrī-kṛṣṇacandrasya - of Śrī Kṛṣṇacandra; vaibhavaḥ - the opulence and power; ataḥ - therefore; narada-pañcaratire - in the Narada-pañcaratira; rama-adayaḥ - beginning with Ramacandra; avatareḥ - incarnations; ca - also; karya-arthe - for the performance of a particular mission; sambhavanti - appear; ca - and; iti-thus; ataḥ - therefore; ete - they; sarve - all;

śrī-kṛṣṇasya - of Śrī Kṛṣṇa; aṁśaḥ - the expansions;
viṣṇuppoḥ Viṣṇu; svarupa - of the form; avataraḥ -
incarnation; iti-thus; ; jñapanīyam - should be explained.
yataḥ - because; divya-vṛndavana - in Divya-Vṛndāvana;
sthaḥ - situated; bhagavan - the Supreme Personality of Godhead;
śrī-kṛṣṇacandraḥ - Supreme Personality of Godhead; yatha -
just as; goloka-saṁhitayam - in the Goloka-saṁhita.

This evidence clearly demonstrates that the Lord's form in Mathurā and Dvārakā is the expansion of Lord Vāsudeva. The form of Śrī Kṛṣṇacandra is the ultimate form of the Lord, and is superior to His form as Viṣṇu Vāsudeva. Viṣṇu Vāsudeva is the master of Vaikuṅṭhaloka. From Him Lord Mahā-Viṣṇu is expanded. To prove that the Lord's form at Dvārakā is Viṣṇu Vāsudeva the following evidence is quoted: When Jaya and Vijaya were cursed by the brāhmaṇas at the gateway of Vaikuṅṭhaloka, the Supreme Personality of Godhead spoke to them the following words: "If you both agree to become My enemies, I shall liberate you after three births." For this reason Jaya and Vijaya were born as Hiranyakṣa and Hiranyakṣipu, whom Lord Viṣṇu killed in His forms of Varāha and Nṛsiṁha. In the next yuga Jaya and Vijaya were born as Rāvaṇa and Kumbhakarna, and were killed by Lord Viṣṇu in His forms as Rāmacandra and Lakṣmaṇa. After that Jaya and Vijaya were born as Śiśupāla and Dantavakra, and Lord Viṣṇu appeared as Lord Vasudeva and Lord Balarāma and again killed them. In this way Jaya and Vijaya attained liberation after three births. Śrī Kṛṣṇacandra's power and opulence is superior to that of Lord Viṣṇu, and that of any other person. This is confirmed by the following statement of Nārada-pañcarātra: "The forms of Lord Rāmacandra and the other incarnations of Godhead all spring from Śrī Kṛṣṇa, the original Supreme Personality of Godhead." From this we may understand that all Viṣṇu-forms and other forms of the Personality of Godhead are expanded from Śrī Kṛṣṇacandra. Śrī Kṛṣṇacandra, the Supreme Personality of Godhead, stays in Divya-Vṛndāvana. He is described in the Goloka-saṁhitā:

Text 7 (b)

jyotir-mayaṁ brahma yatra
tatra vṛndavanaṁ mahat
tatraiva radhika devī
sarva-śakti-namaskṛta
tatraiva bhagavan kṛṣṇaḥ
sarva-deva-śiromani

jyotiḥ-mayam - effulgent; brahma-Brahman; yatra - where; tatra - there; vṛndāvanam - Vṛndāvana; mahat - great; tatra - there; eva - certainly; radhika-Rādhārānī; devī - queen; sarva - by all; śakti - potencies; namaskṛta - offered obeisances; tatra - there; eva - certainly; bhagavan - the Supreme Personality of Godhead; kṛṣṇaḥ - Kṛṣṇa; sarva - of all; deva - deities; śiraḥ-maṇiḥ - the crest jewels.

"The transcendental realm of Vṛndāvana is situated within the Brahman effulgence. In that transcendental Vṛndāvana are Rādhikā-devī, whom all the Lord's potencies respectfully worship, and the Supreme Personality of Godhead, Śrī Kṛṣṇa, who is the crest jewel of all deities."

Text 8 (a)

ata eva maha-viṣṇur vaibhavam eva. tatra kecid vadanti sarvam etad asya śrī-vṛndāvanacandrasya vaibhavam eva. sa eva kiṁ na vibhuḥ. aho bhadrām uktam. tasya mīśa-vaibhava viṣṇu-vasudevadayāḥ. aho yadi naivaṁ tada katham vasudevo brahmadibhiḥ prarthito vaikuṅṭham gantum. yatha śrī-brahmovaca

ataḥ eva - therefore; maha-viṣṇuḥ - Maha-Viṣṇu; vaibhavam - power and opulence; eva - certainly; tatra - in this connection; kecid - some people; vadanti - say; sarvam - all; etad - this; asya - of Him; Śrī Vṛndāvanacandra; vaibhavam - the power and opulence; eva - certainly; saḥ eva - that same person; kiṁ - is He?; na - not; vibhuḥ - supremely powerful and opulent; aho - Oh; bhadrām - well; uktam - said; tasya - of Him; mīśa - of the parts; vaibhavaḥ - the powers and opulences; viṣṇu - Viṣṇu; vasudeva - and Vasudeva; adayaḥ - beginning; aho - Oh; yadi - if; na - not; evam - in this way; tada - then; katham - how is it?; vasudevaḥ - Lord Vasudeva; brahma-adibhiḥ - by Brahma and others; prarthitaḥ - prayed to; vaikuṅṭham - Vaikuṅṭhaloka; gantum - to go; yatha - just as; śrī-brahma - Lord Brahma; gantum - to go; yatha - just as; śrī-brahma - Śrī Brahma; uvaca - said

Lord Mahā-Viṣṇu is an expansion of Lord Kṛṣṇa. Some may now say: "Everything is the potency of Lord Kṛṣṇa, the moon of Vṛndāvana. Is He not the all-powerful Lord?" Ah, well said. Lord Viṣṇu-Vāsudeva and all other incarnations of Godhead are expanded from Kṛṣṇa. If this were not so (and the master of Dvārakā were not

Lord Vāsudeva), then why would Brahmā and the other demigods pray (at the conclusion of the Lord's pastimes as described in Śrīmad-Bhāgavatam Canto 11) that Lord Dvārakānātha return to Vaikuṅṭha? (If the master of Dvārakā were directly Lord Kṛṣṇacandra, then Brahmā and the demigods would have requested Him to return to the Goloka planet.) In these prayers Lord Brahmā said (Śrīmad-Bhāgavatam 1.6.21, 25, 26):

Text 8 (b)

bhumer bharavataraya
pura vijñapitaḥ prabho
tvam asmabhir aśeṣatman
tat tathaivopapaditam

bhumeḥ - of the earth; bhara - the burden; avataraya - for the sake of diminishing; pura - previously; vijñapitaḥ - were requested; prabho - O Lord; tvam - You; asmabhiḥ - by us; aśeṣa-atman - O unlimited Soul of all; tat - that (request); tatha eva - just as expressed by us;
papaditam - was fulfilled.

"Lord Brahmā said: My dear Lord, previously we requested You to remove the burden of the earth. O unlimited Personality of Godhead, that request has certainly been fulfilled.***

Text 9

śarac-chatam vyatīyaya
pañca-vimśadhikam prabho

yadu-vaṁśe - in the family of the yadu;s avatīrnasya - who has descended; bhavataḥ - of Yourself; puruṣa-uttama - O Supreme Person; śarat-śatam - one hundred autumns; vyatīyaya - -having passed; pañca-vimśa - by twenty-five; adhikam - more; prabho - O Lord.

"O Supreme Personality of Godhead, O my Lord, You have descended into the Yadu dynasty, and thus You have spent one hundred twenty-five autumns with Your devotees.***

Text 10

tataḥ sva-dhama paramam
viśasva yadi manyase
sa-lokal loka-palan naḥ
pahi vaikunṭha-kiṅkaran

tataḥ - therefore; sva-dhama - Your own abode; paramam - supreme;
viśasva - please enter; yadi - if; manyase - You are so disposed;
sa lokan - with the inhabitants of all the planets; loka-palan - the protectors of the
planets; naḥ -
s; pahi - please continue
to protect; vaikunṭha - of Lord Viṣṇu; Vaikunṭha; kiṅ
karan - the servants.

"O Lord, You are the basis of everything, and if You so
desire, kindly return now to Your own abode in the spiritual
world. At the same time we humbly beg that You always protect
us. We are Your humble servants, and on Your behalf we are
managing the universal situation. We, along with our planets
and followers, require Your constant protection."***

Text 11

ataḥ sarvopadhi-rahitasya śrī-kṛṣṇacandrasya naitat. sa eva
divya-vṛṇḍavaneśaḥ purna-rasa-mayaḥ. ananta-vaikunṭha-
nathas tasya kiṅkaraḥ. yatha brahma-saṁhitayam

goloka-namni nija-dhamni tale ca tasya
devī-maheśa-hari-dhamasu teṣu teṣu
te te prabhava-nicaya vihitaś ca yena
govindam adi-puruṣam tam aham bhajami

ataḥ - therefore; sarva - all; upadhi - of
designations; rahitasya - devoid; śrī-kṛṣṇacandrasya - of
Lord Kṛṣṇacandra; na - not; etat - this;
sah - He; eva - certainly; ; divya-vṛṇḍavana - of
Divya-Vṛṇḍavana; īśaḥ - the controller; purna-rasa-
mayaḥ - full of all transcendental mellows;
ananta - limitless; vaikunṭha - of Vaikunṭha planets;
nathaḥ - the masters; tasya - of Him; kiṅkaraḥ - are the
servants; yatha - just as; brahma-saṁhitayam - in the
Brahma saṁhita: goloka-namni nija-dhamni - in the planet
known as Goloka Vṛṇḍavana, the personal abode of the Supreme
Personality of Godhead; tale - in the part underneath/
ca - also; tasya - of that; devī - of the goddess Durga;
maheśa - of Lord Śiva; hari - of Narayana; dhamasu - in
the planets; teṣu teṣu - in each of them; te te - those

respective; prabhava-nicayaḥ - opulences;
vihitaḥ - established; ca - also; yena - by whom;
govindam - unto that Govinda; adi-puruṣam - the Original Supreme
Personality of Godhead; tam - unto Him; aham - I;
bhajami - offer my obeisances.

These prayers are clearly not addressed to Śrī Kṛṣṇacandra, who has no material qualities, who is the master of the transcendental Vṛndāvana planet, who is full of the nectar of all transcendental mellows, and who has the monarchs of countless Vaikuṅṭha planets as His servants. He is described in the following statement of Brahma-saṁhitā (5.43):

"Below the planet named Goloka Vṛndāvana are the planets known as Devi-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 12

tatha govinda-vṛndāvane balabhadraṁ prati śrī-kṛṣṇa
uvaca

aham atma paraṁ brahma
 sac-cid-ananda-vigrahaḥ
sadaśiva-maha-viṣṇu-
 brahma-rudradi-karakaḥ
narakṛtir nitya-rupī
 vaṁśī-vadya-priyaḥ sada

tatha - in the same way; govinda-vṛndāvane - in the Govind-Vṛndāvana-śāstra; balabhadraṁ prati - to Lord Balarama; śrī-kṛṣṇaḥ - Śrī Kṛṣṇa; uvaca - said; aham - I am; atma - the Supreme Self; paraṁ - the Supreme; brahma - spirit; sac - eternal; cid - full of knowledge; ananda - and bliss; vigrahaḥ - whose form; sadaśiva - of Sadaśiva; maha-viṣṇu - Maha-Viṣṇu; brahma - Brahma; rudra - Rudra; adi - and all ; karakaḥ - progenitor; nara - human-like; akṛtiḥ - with a form; nitya - rupī - eternal; vaṁśī - the flute; vadya - playing priyaḥ - fond; sada - always.

That Śrī Kṛṣṇa is the Original Supreme Personality of Godhead is also confirmed by the following verse from the Govinda-Vṛndāvana-śāstra, where Kṛṣṇa says to

Balarāma:

"I am the Supreme Personality of Godhead. My form is eternal, full of knowledge, and full of bliss. I am the original father of Lord Sadāśiva, Lord Viṣṇu, Lord Brahmā, Lord Rudra, and everyone else. I am eternally manifest in this humanlike form, and I am very fond of playing the flute."

Text 13

ata eva teṣaṁ sarveṣaṁ paraḥ śrī-kṛṣṇacandra
eva. yatha brahma-saṁhitayaṁ brahmaṇaḥ stutiḥ
maya hi yasya jagad-aṇḍa-śatani sute
traiguṇya-tad-viṣaya-veda-vitayamana
sattvalambi-para-sattva-viśuddha-sattvaṁ
govindam adi-puruṣaṁ tam ahaṁ bhajami

ataḥ eva - therefore; teṣaṁ - of them; sarveṣaṁ - all; paraḥ - above; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; eva - certainly; yatha - just as; brahma-saṁhitayam - in the Brahma-saṁhita; brahmaṇaḥ - of Lord Brahma; stutiḥ - the prayer: maya - the external potency; hi - certainly; yasya - of Whom; jagat-aṇḍa - universes; śatani - innumerable; sute - born; trai-guṇya - endowed with the three mundane qualities - sattva, rajas, tamas; tat - that; viṣaya - of the mundane world; veda - Vedic knowledge; vitaya-mana - diffuses; sattva - of all existence; avalambi - supporting; para - ultimate; sattva - entity; viśuddha - pure absolute; sattvaṁ - substantive principle.

That Śrī Kṛṣṇacandra is the Original Supreme Personality of Godhead, superior to Viṣṇu, Śiva, Brahmā, and everyone else is also confirmed by the following verse of Brahma-saṁhitā (5.41), where Lord Brahmā prays:

"I worship Govinda, the primeval Lord, who is the absolute substantive principle being the ultimate entity in the form of the support of all existence, whose external potency embodies the three-fold mundane qualities, viz., sattva, rajas, and tamas and diffuses the Vedic knowledge regarding the mundane world."**

Text 14 (a)

tatra sattvavalambbī maha-viṣṇuḥ. para-sattvo vasudevaḥ. viśuddha-sattvo govindaḥ. sa eva śrī-kṛṣṇacandraḥ. tad iti tamo-rajobhyam samvalitam sattvam asminn astīti sattvavalambī viṣṇur vasudeva eva. viṣṇuna yatha sṛṣṭim kartum maya vistarita. ato viṣṇu-maya-ruddha sṛṣṭiḥ. lakṣmī-sarasvatyādi-parivara itī rajo-guṇaḥ. tamasa nana-daitya-saṁharaḥ kṛtaḥ. yatha daityarir janardano madhusudana itī namna jñatavyam. tad eva vasudevaś ca rajasa kṛta-puryam dvarakayam ṣoḍaśa-sahasra-mahiṣīṣu sat-pañcaśat-koṭi-sva-vamśo vistaritaḥ. tamasa kamsa-narakady-asura-vadhaḥ kṛtaḥ. sattvena pṛthivīm palayati. ataḥ sattva-guṇo viṣṇuḥ. evam sattvavalambī maha-viṣṇur yatha brahma-saṁhitayam

tatra - in this connection; sattva - on goddness; avalambī - resting; maha-viṣṇuḥ - Maha-Viṣṇu; para-sattvaḥ - superior goodness; vasudevaḥ - Vasudeva; viśuddha-sattvaḥ - pure goodness; govindaḥ - Govinda; saḥ - He; eva - certainly; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; tat - therefore; iti - thus; tamaḥ - with ignorance; rajobhyam - and passion; samvalitam - connected; sattvam - goodness; asmin - in this; asti - is; iti - thus; sattva-avalambī - contacting goodness; viṣṇuḥ - Viṣṇu; vasudevaḥ - Vasudeva; eva - certainly; viṣṇuna - by Lord Viṣṇu; yatha - just as; sṛṣṭim - the creation; kartum - to create; maya - the illusory potency maya; vistarita - is expanded; ataḥ - therefore; viṣṇu - of Viṣṇu; maya - by the illusory potency; ruddha - effected; sṛṣṭiḥ - the creation; lakṣmī - lakṣmī; sarasvatī - and Sarasvatī; adi - beginning with; parivaraḥ - associates; iti - thus; rajaḥ - of passion; guṇaḥ - the mode; tamasa - by ignorance; nana - of various; daitya - demons; saṁharaḥ - the destruction; kṛta - is effected; yatha - just as; daitya - of the demons; ariḥ - the enemy; janardanaḥ - Janardana; madhusudanaḥ - Madhusudana; iti - thus; namna - by the name; jñatavyam - is known; tat - therefore; eva - certainly; vasudevaḥ - Vasudeva; ca - also; rajasa - by passion; kṛta - constructed; puryam - in the city; dvarakayam - in Dvaraka; ṣoḍaśa-sahasra - 16,000; mahiṣīṣu - in queens; śat-pañcaśat-koṭi - 560 million; sva-vamśaḥ - family members; vistaritaḥ - expanded; tamasa - by ignorance; kamsa - Kamsa; naraka - Narakasura; adi - beginning with; asura - of demons; vadhaḥ - killing; kṛtaḥ - is effected; sattvena - by goodness; pṛthivīm - the earth; palayati - He maintains and protects; ataḥ - therefore; sattva-guṇaḥ - the mode of goodness; viṣṇuḥ - Lord Viṣṇu; evam - in this way; sattva - on goodness; avalambī - resting; maha-viṣṇuḥ - Maha-Viṣṇu; yatha - just as; brahma-saṁhitayam - in the Brahma-

sāmhita.

In this verse the word "sattvāvalāmbi (goodness)" refers to Lord Mahā-Viṣṇu. "Para-sattva (superior goodness)" refers to Lord Vāsudeva, and "viśuddha-sattva (pure goodness)" refers to Lord Govinda, who is known as Śrī Kṛṣṇacandra. The word "sattvāvalāmbi" refers to goodness when it touches the modes of passion and ignorance. This variety of goodness is manifested from Lord Mahā-Viṣṇu and Lord Vāsudeva. Lord Mahā-Viṣṇu expands His illusory potency māyā to manifest the creation. The creation is therefore done by Lord Viṣṇu's māyā. Lakṣmi, Sarasvati, and other goddesses are manifested from the mode of passion. The demons are manifested from the mode of ignorance. The Lord has many names, such as Janārdana and Madhusūdana, that celebrate His enmity to the demons. By the mode of passion Lord Vāsudeva begot 560 million descendents in His 16,000 queens at Dvārakā. By the mode of ignorance He killed Kāmsa, Narakāsura and other demons. By the mode of goodness He protects the Earth. Lord Viṣṇu is situated in the mode of goodness. Sattvāvalāmbi Mahā-viṣṇu is described in the Brahma-sāmhita (5.13-16):

Text 14 (b)

haimany andāṇi jatani
maha-bhuta-vṛtani tu
praty-aṇḍam evam ekaṁśat
ekaṁśat viśati svayam
sahasra-murdha viśvatma
maha-viṣṇuh sanātanaḥ

haimani - golden; andāṇi - eggs; jatani - are born; maha-bhuta - with the five great elements; vṛtani - covered; tu - also; prati-aṇḍam - into each universe; evam - thus; ekaṁśat eka aṁśat - as separate portions; viśati - entered; svayam - of the same (Maha-Viṣṇu); sahasra-murdha - possessing thousands of heads; viśva-atma - the universal soul; maha-viṣṇuh - known as Maha-Viṣṇu; sanātanaḥ - eternal.

"The spiritual seeds of Saṅkarṣaṇa existing in the pores of skin of Mahā-Viṣṇu are born as so many golden sperms. These sperms are covered with five great elements. The same Mahā-Viṣṇu entered into each universe as His own separate subjective portions. The divine portions that entered into each universe are possessed of His majestic extension, i.e. they are the

eternal universal soul, Mahā-Viṣṇu, possessing thousands of thousands of heads.**

Text 15

vamaṅgad asṛjad viṣṇum
dakṣiṇaṅgat praja-patim
jyotir liṅga-mayaṁ śambhum
kurca-deśad avasṛjat

ama-aṅgat - from His left limb; asṛjat - created; viṣṇum - Viṣṇu; dakṣiṇa-aṅgat - from His right limb; praja-patim - the progenitor of beings, Brahma; jyotiḥ - the halo; liṅga-mayaṁ - masculine; śambhum - Śambhu; kurca-deśat - from the space between His eyebrows; avasṛjat - manifested.

"The same Mahā-Viṣṇu created Viṣṇu from His left limb, Brahmā, the first progenitor of beings, from His right limb and, from the space between His two eyebrows Śambhu, the divine masculine halo.**

Text 16

ahaṅkaratmakam viśvam
tasmad etad avyajayata

ahaṅkara-atmakam - enshrining the mundane egotistic principle; viśvam - universe; tasmad - from him (Śambhu); etad - this; avyajayata - has originated.

"The function of Śambhu in relation to jivas is that this universe enshrining the mundane egotistic principle has originated from Śambhu."**

Text 17 (a)

iti rajo-guṇaḥ. sattvena sarvam etad vahaty eva. ato rajo-guṇa-samvalita-sattvo maha-viṣṇuḥ. ata eva viśuddha-sattvaḥ śrī-kṛṣṇacandraḥ. tatha hi brahma-saṁhitayam

iti - thus; rajoḥ - of passion; guṇaḥ - the mode; sattvena - by goodness; sarvam - everything; etad - this; vahati - Hesustains;

eva - certainly; ataḥ - therefore; rajaḥ - of passion;guṇa - with the mode; samvalita - mixed; sattvaḥ - goodness; mahaviṣṇuḥ - Maha-Viṣṇu; ataḥ eva - therefore; viśuddha - pure;sattvaḥ - goodness; śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; tath hi - furthermore; brahma-saṁhitayam - in the Brahma-saṁhita.

This is a description of the mode of passion. By the mode of goodness the Lord maintains everything. In this way Lord Mahā-Viṣṇu manifests the mode of goodness in contact with the mode of passion. Śrī Kṛṣṇacandra manifests the pure mode of goodness. This is described in Brahma-saṁhitā (5.47-48):

Text 17 (b)

yaḥ karaṇaṁ-jale bhajati ity adi. yasyaika-niśvasita-kalam athavalambya ity adi.

yaḥ karaṇa-araṇava-jale bhajati iti adi - in Brahma-saṁhita 5.47 (yaḥ karaṇaṁ-jale bhajati sma yoga-nidram ananta-jagad-aṇḍa-saroma-kupaḥ/ adhara-śaktim avalambya param sva-murtim govindam adi-puruṣam tam aham bhajami; yasya eka-viśvasita-kalam atha avalambya iti adi - in Brahma-saṁhita 5.48 (yasyaika-viśvasita-kalam athavalambya jīvanti loma-vilaja jagad-aṇḍa-nathaḥ/ viṣṇur mahan sa iha yasya kala-viśeṣo govindam adi-puruṣam tam aham bhajami).

"I adore the primeval Lord Govinda, who assumes His own great subjective form, who bears the name of Śeṣa. Replete with the all-accomodating potency, and reposing in the causal ocean with the infinity of the world in the pores of His hair, He enjoys creative sleep (yoga-nidrā).**

"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 17 (c)

para-sattvo vasudevo yatha narada-pañcaratre

divyati-divyam śrī-deham
kala-mayady-agocaram

śvetadvīpeśvaram purnam
vasudevam catur-bhujam

para-sattvah - situated in superior goodness; vasudevaḥ - Lord Vasudeva; yatha - just as; narada-pañcaratre - in the Narada-pancartra; divya-ati-divyam - splendid and transcendental; śrī-deham - whose beautiful form; kala - by time; maya - the illusory potency; adi - beginning with; agocaram - not within the range of perception; svetadvīpa - of Śvetadvīpa; isvaram - the monarch; purnam - perfect and complete; vasudevam - Vasudeva; catuh - with four; bhujam - arms.

Lord Vasudeva, who manifests the mode of para-sattva (superior goodness), is described in the Nārada-pañcarātra:

"Lord Vāsudeva has four arms. He is the master of Śvetadvīpa. He is perfect and complete. He is handsome. He is transcendental. He is beyond the touch of time or the illusory potency, māyā."

Text 18

viśuddha-sattvo govindo yatha śakra-stutiḥ
sattvam viśuddham tava dhama śantam
tapomayam dhvasta-rajās-tamaskam
mayamayo 'yam guṇa-sampravaho
na vidyate te 'nugrahananubandhaḥ

viśuddha - pure; sattvah - goodness; govindah - Lord Govinda; yatha - just as; śakra - of Indra; stutiḥ - the prayer; sattvam - goodness; viśuddham - pure; tava - Your; dhama - abode; śantam - peaceful; tapah-mayam - consisting of austerities; dhvasta - destroyed; rajah - passion; tamaskam - and ignorance; maya - of maya; mayah - consisting; ayam - this; guṇa - of the modes of nature; sampravahah - stream; na - not; vidyate - is; te - of You; anugrahana - mercy; anubandhaḥ - in relation to.

Lord Govinda, who manifests the mode of viśuddha-sattva (pure goodness), is described in Indra's prayers (Śrīmad-Bhāgavatam 10.17.4):

"Now by Your grace I can understand that You are the Supreme Lord, personality of Godhead, and that You are transcendental to all the material qualities. Your transcendental position is viśuddha-sattva, which is above the platform of the material

mode of goodness, and Your transcendental abode is beyond the disturbance of the material qualities. Your name, fame, form, quality and pastimes are all beyond this material nature, and they are never disturbed by the three material modes. Your abode is accessible only for one who undergoes severe austerities and penances and who is completely freed from the onslaught of material qualities like passion and ignorance. If someone thinks that when You come within this material world You accept the modes of material nature, he is mistaken. The webs of the material qualities are never able to touch You, and You certainly do not accept them when You are present within this world. Your Lordship is never conditioned by the laws of material nature."*

Text 19

tatha vasudevopaniṣadi

yad-rupam advayaṁ brahma
madhyady-anta-vivarjitaṁ
sva-prabhaṁ sac-cid-anandaṁ
bhaktya janati vavyayam

tatha - in the same way; vasudeva-upaniṣadi - in the Vāsudeva Upaniṣad; yat - which; rupam - form; advayam - non-dual; brahma - the Supreme Spirit; madhya - middle; adi - beginning; anta - and end; vivarjitaṁ - without; sva-prabham - self - effulgent; sat - eternal; cit - full of knowledge; anandaṁ - and bliss; bhaktya - with devotion; janati - understands; ca - also; avyayam - imperishable.

This is also described in the Vāsudeva Upaniṣad:

"By means of devotional service one is able to understand to a certain extent the Supreme Personality of Godhead, whose self-effulgent transcendental form is eternal, full of knowledge and bliss, and limitless, without beginning, middle, or end."

Text 20

tatha brahma-saṁhitayam

maya hi yasya jagad-aṇḍa-śatani sute
traigunya-tad-viṣaya-veda-vitayamana

sattvavalambi-para-sattva-viśuddha-sattvaṁ
govindam adi-puruṣaṁ tam ahaṁ bhajami

tatha - in the same way; brahma-saṁhitayam - in the Brahma-saṁhita; maya - the external potency; hi - certainly; yasya - of Whom; jagat-aṇḍa - universes; śatani - innumerable; sute - ???; trai-guṇya - endowed with the three mundane qualities - sattva, rajas, tamas; tat - that; viśaya - of the mundane world; veda - Vedic knowledge; vitaya-mana - diffuses; sattva - of all existence; avalambi - supporting; para - ultimate; sattva - entity; viśuddha - pure absolute; sattvam - substantive principle.

This is also described in the Brahma-saṁhitā (5.41):

"I worship Govinda, the Primeval Lord, who is the absolute substantive principle, being the ultimate entity in the form of the support of all existence, whose external potency embodies the three-fold mundane qualities, viz. sattva, rajas, and tamas, and who diffuses the Vedic knowledge regarding the mundane world."**

Text 21

tatha narada-pañcaratṛe

dvi-bhujam tu ghana-śyamam
kiśoram vana-malinam
divyabharana-divyaṅgam
gopa-kanya-ganavṛtam

tatha - in the same way; narada-pañcaratṛe - in the Narada - pancaratra; dvi - with two; bhujam - arms; tu - indeed; ghana - like a rain-cloud; śyamam - with a dark; complexion; kiśoram - situated in the kishora age (10-15 years); vana-malinam - wearing a garland of sylvan flowers; divya - splendid and transcendental; abharana - with ornaments; divya - splendid and transcendental; aṅgam - whose bodily limbs; gopa - of the cowherd men; kanya - of the daughters; gana - by the multitude; avṛtam - surrounded.

This is also described in the Nārada-pañcarātra:

"The Supreme Lord has two arms. He is dark as a monsoon cloud. He is youthful. He wears a garland of forest flowers. His transcendental limbs are decorated with splendid ornaments. He is surrounded by the gopis."

Text 22

dayitam prema-bhaktanam
advaitam brahma-vadinam
mīna-kurmadayo yasya
svamśamśaḥ sarva-devataḥ ity adi

dayitam - the object of love; prema-bhaktanam - of the devotees situated in pure love of god; advaitam - the non-dual Brahman; brahma-vadinam - of the impersonalists; mīna - Lord Matsya; kurma - Lord Kurma; adayah - beginning with; yasya - of whom; sva - His; amśa - of the parts; amśaḥ - the parts; sarva - all; devataḥ - incarnations of Godhead; iti - thus; adi - in the passage beginning.

"He is the object of love for the devotees and the non-dual Brahman for the impersonalists. Lord Matsya, Lord Kūrma, and all other incarnations of Godhead are expanded from Him."

Text 23 (a)

tataḥ sac-cid-ananda-rupaḥ. viśuddha-sattvo govindaḥ. sa
eva śrī-kṛṣṇacandraḥ sva-prakaśo divya-vṛndavaneśo
nitya-vṛndavane sva-prakaśo 'bhud iti veda-vedantadibhir
nidiṣṭam. tatha hi brahma-samhitayam

tataḥ - therefore; sat - eternal; cit - full of knowledge; ananda - and full of bliss; rupaḥ - whose form; viśuddha-sattvah - in pure goodness; govindaḥ - Govinda; sa eva - that same person; śrī-kṛṣṇacandraḥ - Sri Kṛṣṇacandra; sva-prakaśaḥ - self-manifest; divya-vṛndavana - of Divya Vṛndavana; iśaḥ - the deity; nitya-vṛndavana - of Nitya-Vṛndavana; sva-prakaśaḥ - self-manifest; abhūt - was; iti - thus; veda - by the four Vedas; vidanta - Vedanta; adibhiḥ - and other Vedic literatures; nidiṣṭam - instructed; tatha hi - furthermore; brahma-samhitayam - in Brahma-samhitā.

Lord Govinda, whose form, is eternal and full of knowledge and bliss, and who is situated in pure goodness, is the same Śrī Kṛṣṇacandra, who is self-manifest. he is the king of Divya-Vṛndāvana and He is also manifest in Nitya-Vṛndāvana. This is

confirmed by the Four Vedas, the Vedānta-sūtra, and all other Vedic literatures. An example is in the Brahma-samhitā (5.1):

Text 23 (b)

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ananda-vigrahaḥ
anadir adir govindaḥ
sarva-karana-karanam

īśvaraḥ - the controller; paramaḥ - supreme; kṛṣṇaḥ - Lord Kṛṣṇa; sat - eternal; cit - absolute knowledge; ananda - absolute bliss; vigrahaḥ - whose form; anadiḥ - without beginning; adir - the origin; govindaḥ - Lord Govinda; sarva-karana-karanam - the cause of all causes.

"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."**

Second Part

Text 24 (a)

kintu evaṁ śrutam tal-lakṣanam. yady aṅga-cihnena jana-
dṛg-gocarī-bhavati tada pratiyate. tatra śravaṇat
darśanam śreṣṭham. darśanat sparśanam ity adi. tad eva
pada-cihnena jñāyate. yatha padma-purane naradam prati
brahmavaca

kintu - however; evaṁ - in this way; śrutam - heard; tat - of Him; lakṣanam - the characteristics; yady - if; aṅga - of the body; cihnena - by the features; jana - of the living entities; dṛk-gocarī-bhavati - becomes visible; tada - then; pratiyate - is understood; tatr - in this matter; śravaṇat - than hearing; darśanam - seeing; śreṣṭham - is better; darśanat - than seeing; sparśanam - touching; iti - thus; adi - beginning with; tat - this; eva - certainly; pada - of the Lord's lotus feet; cihnena - by the signs; jñāyate - is understood; yatha - just; padma-puraṇe - in the Padma Purana; naradam prati - to Narada;

brahma - Brahma; uvaca - says.

The features of the Lord are thus heard from the scriptures. If the people in general were to see with their own eyes the transcendental form of the Lord, then they would have faith. For them seeing is more reliable evidence than hearing, and touching is even more reliable than seeing. Brahmā personally saw the Lord's lotus feet. In the Padma Purāṇa, Brahmā said to Nārada:

Text 24 (b)

brahmovaca

śṛṇu narada vakṣyami
padayoś cihna-lakṣaṇa
bhagavat-kṛṣṇa-rupasya
hy anandaika-ghanasya ca

brahma-uvaca - Brahma said; śṛṇu - just hear; narada - O Narada; vakṣyami - I shall describe; padayoh - of the lotus feet; cihna-lakṣaṇam - the signs; bhagavat - full of all opulences; kṛṣṇa-rupasya - in the form of Kṛṣṇa; hi - certainly; ananda - of transcendental bliss; eka-ghanasya - full of intense; ca - and.

"Brahmā said: Listen, O Nārada, I will describe the symbols on blissful Lord Kṛṣṇa's lotus feet.

Text 25

avataraḥ hi asaṅkhyataḥ
kathita me tavagrataḥ
param samyak pravakṣyami
kṛṣṇas tu bhagavan svayam

avatarah - incarnations of Godhead; hi - certainly; asankyataḥ - innumerable; kathitah - have been described; me - by me; tava agrataḥ - to you; param - supreme; samyak - truly; pravakṣyami - I shall say; kṛṣṇas - Sri Kṛṣṇa; tu - but; bhagavan - the Original Personality of Godhead; svayam - personally.

"Now that I have described the uncountable incarnations of

Godhead, I will say that Śrī Kṛṣṇa is the Original Personality of Godhead.

Text 26

devanam̐ karya-siddhartham
ṛṣīnam̐ ca tathaiva ca
avirbhutas tu bhagavan
svanam̐ priya-cīkīrśaya

devanam - of the demigods; karya - of the work; siddha - perfection; artham - for the purpose; ṛṣīnam - of the sages; ca - also; tatha - in the same way; eva - certainly; ca - also; avirbhutah - appeared; tu - also; bhagvan - the Original Personality of Godhead; svanam - His pure devotees; priya-cīkīrśaya - desiring to please.

"To please His devotees and fulfill the desires of the sages and demigods, the Lord appeared in this world.

Text 27

yair eva jñayate devo
bhagavan bhakta-vatsalaḥ
tany aham̐ veda nanyo 'sti
satyam etan mayoditam

yair - by which; eva - certainly; jñayate - is known; devah - as the Personality of Godhead; bhagavan - full of all transcendental opulences; bhakta-vatsalaḥ - very affectionate to His devotees; tani - them; aham - I; veda - know; na - not; anyah - another; asti - there is; satyam - truthfully; etat - this; maya - by me; uditam - is spoken.

I know very well the signs by which the opulent Supreme Lord, who is kind to His devotees, is known. No one else like Him. I speak the truth.

Text 28

ṣoḍaśaiva tu cihnani
maya dṛṣṭani tat-pade
dakṣine caṣṭa-cihnani
itare sapta eva ca

sodasa - sixteen; eva - certainly; tu - also; cihnani - marks;
maya - by me; drstani - observed; tat-pade - on His lotus feet;
daksine - on the right; ca - and; asta - eight; cihnani - marks;
itare - on the other; saptah - seven; eva - certainly; ca - also.

"I have personally seen sixteen auspicious markings on His feet. Eight marks are on His right foot and seven on His left.

Text 29

dhvajam padmam tatha vajram
aṅkuśo yava eva ca
svastikam cordhvarekha ca
aṣṭa-konaṁ tathaiva ca

dhvajam - a flag; padmam - lotus flower; tatha - in the same way; vajram - thunderbolt; aṅkuśah - rod for controlling elephants; yavaḥ - barleycorn; eva - certainly; ca - also; svastikam - svastika; ca - and; urdhva-rekha - an auspicious line going from bottom to top; ca - and; aṣṭ-konaṁ - eight pointed star; tatha - in the same way; eva - certainly; ca - also.

"On His right foot are the signs of a flag, lotus, thunderbolt, rod for controlling elephants, barleycorn, svastika, ūrdhva-rekhā line, and an eight-pointed star.

Texts 30 and 31

saptanyani pravakṣyami
sampratam vaiṣṇavottama
indracapam trikonam ca
kalasam cardha-candrakam

ambaram maysya-cihnam ca
goṣpadam saptamam smṛtam
jambuphala-samakaram
dṛśyate yatra kutracit."

sapta - seven; anyani - others; pravakṣyami - I shall describe; sampratam - now; vaiṣṇava-uttama - o best of the Vaiṣṇavas; indracapam - rainbow; trikoṇam - triangle; ca - also; kalasam - water-pot; ca - and; ardha-candrakam - half-moon; ambaram - sky; maysta-cihnam - the mark of a fish; ca - and; goṣṭhpadam - the hoof print of a cow; saptamam - seventh; smṛtam - is remembered; jambu-phala - gold; sama - equal; akaram - form; dṛśyate - are seen; yatra - where; kutracit - at certain times.

O best of Vaiṣṇavas, I will now describe the seven other markings. They are a rainbow, triangle, water-pot, half-moon sky, fish, and cow's hoofprint. A golden jambū fruit is also sometimes seen.

Text 32

ankany etani bho vidvan
dṛśyante tu yada kada
kṛṣṇakhyam tu param brahma
bhuvī jatam na saṁśayaḥ

ankani - signs; etani - these; bho - O; vidvan - learned devotee; dṛśyante - are seen; tu - and; yadakada - whenever; kṛṣṇa - Kṛṣṇa; akhyam - named; tu - but; param - supreme; brahma - Godhead; bhuvī - on the earth; jatam - born; na saṁśayaḥ - without any doubt.

"O learned one, whenever these markings are seen, the Supreme Personality of Godhead, who bears the name Kṛṣṇa, has taken birth on the Earth. Of this there is no doubt.

Text 33

etani vatsa cihnani
dṛṣṭāni ca śrutāni ca
vedāgra-kathitāni eva
punaḥ kiṁ kathayāmi aham

etani - these; vatsa - O child; cihnani - signs; dṛṣṭāni - seen; ca - and; śrutāni - heard; ca - and; veda - of Vedic literatures; āgra - by the best; kathitāni - narrated; eva - certainly; punaḥ - again; kiṁ - what?; kathayāmi - shall relate;

aham - I.

"My child, I have heard the description of these auspicious markings from the best of Vedic literatures, and I have also seen them with my own eyes. What more shall I say?"

Text 34

puranantare śaṅkha-cakratapatradi-cihna-trayaṁ ca.
yatha adi-varahe mathura-maṇḍala-mahatmye

yatra kṛṣṇena sañcaritam
kṛḍitam ca yatha-sukham
cakrankita-pada tena
sthane brahma-maye śubhe

purana - the Purāṇas; antare - within; śaṅkha - of the conch-shell; cakra - disc; atapatra - and parasol; adi - beginningwith; cihṇa - signs; trayam - three; ca - also; yatha - just as; adi-varahe - in the Adi-Varaha Purana; mathura-maṇḍala-mahatmye - in the Mathura-mandala-mahatmya; yatra - where; kṛṣṇena - by Kṛṣṇa; sañcaritam - traversed; kṛḍitam - played; ca - also; yatha-sukham - as He wished; cakra - with the disc; ankita - marked; pada - with lotus feet; tena - by Him; sthane - in that place; brahma-maye - spiritual; śubhe - auspicious.

The three signs of the conchshell, disc, and parasol are described in Purāṇas. For example in the Ādi-Varāha Purāṇa, Mathurā-maṇḍala-māhātmya:

"Lord Kṛṣṇa enjoyed pastimes here to His hearts content. With His lotus feet, which are marked with the sign of the disc, He wandered in this auspicious spiritual place."

Text 35 (a)

yatha krama-dīpikayam matsyaṅkuśaridara-ketu-
yavabja-vajra-samlakṣitaruna-taraṅghri-talabhiramam.
aridaram cakra-śaṅkham. iti matsya-dhvajatapatraṁ ceti
rupena cihnitāṁ carana-dvayam iti. etac cihna-
trayenonaviṁśati-cihnani śrī-bhagavac-carana-kamale
nirdiṣṭāniti

yatha - just as; krama-dīpikayam - in the Krama-dipika; maysya - with the mark of the fish; aṅkuṣa - rod for controlling elephants; ari-dara - disc and conch-shell; detu - flag; yava - barleycorn; abja - lotus flower; vajra - thunderbolt;samlakṣita - marked; aruṇa - reddish; tara - very; aṅghri - if the feet; tala - surface; abhīramam - delightful; ari-daram - the word "ari-dara"; cakra-śaṅkham - means "the disc and conch-shell"; atapatram - parasol; ca - and; iti - thus; rupeṇa - in this way;cihṅitam - marked; caraṇa - of feet; dvayam - pair; iti - thus;etat - this; cihṅa - markings; trayeṇa - with three; una-vimśati - 21; cihṅani - markings; śrī-bhagavat - of the Supreme Personality of Godhead; caraṇa-kamale - on the lotus feet; nirdiṣṭani - are described; iti - thus.

In the Krama-dipikā it is said: "The Supreme Lord's delightful reddish lotus soles are marked with the signs of the fish, elephant-rod, disc, conchshell, flag, barelycorn, lotus flower, and thunderbolt." The word "aridara" in this passage refers to both the disc and the conchshell. In this way the Lord's two feet are marked with the fish, flag, and parasol. All told, there are 21 markings on the lotus feet of the Supreme Personality of Godhead.

Text 35 (b)

dvayam vatha trayam vatha
catvari pañca eva ca
dṛśyate vaiṣṇava-śreṣṭhe
avatara kathaṅcana

dvayam - two; va - or; atha - then; trayam - three;va - or; atha - then; catvari - four; pañca - five; eva - certainly;ca - also; dṛśyate - are seen;vaiṣṇava - of devotees; śreṣṭhe - on the best; avatare - on the incarnation of the Lord; kathaṅcana - sometimes.

The scriptures further explain:

"Two, three, four, or five of the auspicious signs on Lord Kṛṣṇa's lotus feet also appear on the lotus feet of His various incarnations or sometimes on the lotus feet of the greatest devotees."

Text 36

athaparam ca vatsa-harane mahaścaryam dr̥ṣṭva
brahmaha

adyaiva tvad-ṛte 'sya kim mama na te mayatvam adarśitam
eko 'si prathamam tato vraja-suhṛd-vatsaḥ samasta api
tavanto 'si catur-bhujas tad akhilaiḥ sakam mayopasitas
tavanty eva jaganty abhus tad amitam brahmadvayam
śiṣyate

ity adi śravaṇa-darśananudhyana-nana-pramaṇenaiva
jñapanīyam.

atha - then; aparam - afterwards; ca - also; vatsa - of the calves; haraṇe - in the pastime of stealing; maha - great; aścaryam - wonder; dr̥ṣṭva - having seen; brahma - Brahma; aha - said; adya - today; eva - even; tvat - You; ṛte - without; asya - of this; kim - whether; mama - unto me; na - not; te - Your; mayatvam - inconceivable energy; adarśitam - shown; ekaḥ - alone; asi - You were; prathamam - first; tataḥ - then; vraja - Vṛndavana; suhṛt - the friends; vatsaḥ - the calves; samastaḥ - all; api - indeed; tavantaḥ - as many as; asi - You were; catur-bhujah - four-armed Viṣṇu forms; tat - thereafter; akhilaiḥ - by all; sakam - with; maya - by me; upasitaḥ - worshiped; tavanti - as many as; eva - indeed; jaganti - material universes; abhuḥ - became; tat - then; amitam - immeasurable; brahma - the Supreme Narayana, the origin of everything; advayam - alone; śiṣyate - remains; iti - thus; adi - in the passage beginning; śravaṇa - hearing; darśana - seeing; anudhyana - seeing in meditation; nana - various; pramaṇa - by sources of evidence; eva - certainly; jñapanīyam - may be informed.

After stealing the Lord's surabhi calves, Brahmā saw a great wonder and said (Śrimad-Bhāgavatam 10.14.18):

"My dear Lord, 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. Does this not mean that You are the Supreme Lord Nārāyaṇa, the origin of everthing, and from You everything emanates, and again everything enters unto You, and You remain the same as before?"

The Lord may be understood by hearing about Him, seeing Him directly, or seeing Him in a meditative trance.

Third Part

Text 37

atha vasudevadayo brahmadayo matsya-kurmadayaḥ ka ity
ucyatam tad eva bhagamśa-kala-śakty-aveśatvena
nirupitaḥ. yatha śrī-kṛṣṇa-yamale

bhagas tv ardham tad-ardham ca
amśa ity abhidhīte
tad-ardham kulam akhyatam
kala tasyardham ucyate

atha - then; vasudeva - with Vasudeva; adayah - beginning;
brahma - with Lord Brahma; adayah - beginning; matsya - with Lord
Matsya; kurma - and Lord Kurma; adayaḥ - beginning; ka - who?;
iti - thus; ucyatam - may be said; tat - that; eva - certainly;
bhaga - of His opulence; amśa - part; kala - fraction; śakti -
by His potency; aveśatvena - as entered; nirupitaḥ - are
described; yatha - just as; śrī-kṛṣṇa-yamale - in the Sri
Kṛṣṇa-yamala; bhagaḥ - opulence; tu - indeed; ardham - half; tat - of
that; ardham - half; ca - also; amśa - amśa-avatāra; iti - thus;
abhidhīte - is denoted; tat - of that; ardham - half; kula - kula-
avatāra; akhyatam - is denoted; kala - kala-avatāra; tasya - of
that; ardham - half; ucyate - is said.

Someone may ask: "What is the nature of the Supreme Lord's incarnations: the group of incarnations headed by Lord Vāsudeva, the group of incarnations headed by Lord Brahmā, and the group of incarnations headed by Lord Matsya and Lord Kūrma?"

The answer is given: The Supreme Lord's incarnations may be divided into the following categories: Bhāga-avatāra, amśa-avatāra, kalā-avatāra, and śakty-āveśa-avatāra. These incarnations are described in the Śrī Kṛṣṇa- yāmala:

"When the Lord expands half of His personality, the expansion is known as bhāga-avatāra. When the bhāga-avatāra expands by half, the expansion is known as aṁśa-avatāra. The expansion of half of the aṁśa-avatāra is known as kula-avatāra, and the expansion of half of the kula-avatāra is known as kalā-avatāra.

Text 38

tad-ardham śaktir akhyata
aveśaḥ syat tad-ardhakaḥ
evam catuḥ-śaṣṭhī-bhagair
avataṛaḥ paratmanaḥ

tat - of that; ardham - half; śaktih - potency; akhyata - is denoted; aveśaḥ - sakti-avesa-avatara; syat - is; tat - ofthat; ardhakaḥ - half; evam - in this way; catuḥ - 64; śaṣṭhī bhagaih - with opulences; avtaṛaḥ - the incarnations; para-atmanah - of the Supreme Personality of Godhead.

"Half of the kalā-avatāra is known as śakti-avatāra, and when half of a śakti enters an individual living entity, the incarnation is known as śakti-āveśa-avatāra. In this way there are many incarnations of the Supreme Personality of Godhead, all of them endowed with the Lord's 64 transcendental opulences."

Text 39

tan-nirupanam aha tad-ardha-bhago radha. tad yatha
padma-purane

adya śaktiḥ svayam radha
mukundardhaṅga-saṅgata
suśīla sugatiḥ sadhvī
vṛndavana-vilasini

tat - of this; nirupanam - the description; aha - he says; tat - of Him; ardha-bhagah - half; radha - Srimati Radharani; tat - this; tatha - just as; padma-purane - in the Padma Purana; adya - original; śaktiḥ - potency; svayam - personally; radha - Srimati Radharani; mukunda - of Lord Mukunda; ardha -

half; aṅga - of the body; saṅgataḥ - manifested; suśīla - full of all good qualities; sugtiḥ - graceful; sadhvī - saintly; vṛndavana - in Vṛndavana; vilasīnī - who performs pastimes.

Śrī Rādhā is manifested from half of Lord Kṛṣṇa's body. This is described in the following verse of Padma Purāṇa:

"Śrī Rādhā is the original potency of the Supreme Personality of Godhead. She is beautiful, graceful, saintly, and full of all transcendental qualities. She enjoys pastimes in the forest of Vṛndāvana. She is manifested from half of Lord Mukunda's transcendental body."

Text 40

tatha sammohana-tantre prathama-pāṭale

purṇananda-svarupam yat

tan nityam netarat punaḥ

tad-ananda-mayī radha

tad-ananda-mayo hariḥ

tatha - in that way; sammohana-tantre - in the Sammohana-tantra; prathama-pāṭale - Patala 1; purṇa - perfect and complete; ananda - of bliss; svarupam - whose form; yat - which; tat - that; nityam - eternal; na - not; etarat - otherwise; punaḥ - again; tad-ananda-mayī - blissful; radha - Srimati Radharani; tad-ananda-mayah - blissful; hariḥ - Lord Hari.

This is also confirmed in the Sammohana-tantra, Pāṭala 1:

"His form is eternally full of bliss. It is never any other way. Rādhā is full of bliss. Lord Hari is full of bliss.

Text 41

na bhautiko deha-bandhas

tayor ananda-rupayoḥ

ekam brahma dvidhabhutam

yoginam jñāna-hetave

na - not; bhautikah - material; deha-bandhah - body; tayoh - of them; ananda - of bliss; rūpayoḥ - whose forms; ekam - single;

brahma - Supreme Spirit; dvidha - in two forms; abhutam - manifested; yoginam - of the yogis; jñāna-hetave - fir the knowledge.

"Their forms are not composed of material elements. Their forms are full of bliss. They are the single Supreme Spirit, manifested as two for the knowledge of the devotees.

Text 42

dahakena yatha vahnau
vahnim prapya vijṛmbhate
śakti-śaktimato aikyam
yatha jñeyam manīṣibhiḥ

dahakena - by a spark; yatha - just as; vahnau - in a fire; vahnim - fire; prapya - attaining; vijṛmbhate - expands; śakti - of the potency; śaktimatoḥ - of the possessor of potencies; aikyam - oneness; yatha - just as; jñeyam - should be understood; manīṣibhiḥ - by the thoughtful.

"The wise know that as a spark is one with the fire, so the potency and the master of potencies are one.

Texts 43-46

tathardhaṅgat samutpanna ardhaṅga-svarupa radha.
yatha govinda-vṛndavane balaramam prati śrī-kṛṣṇa
uvaca

śṛṇuṣva kathayisyami
balarama yatha mama
tri-bhaṅgatvam ca tam vaṁśīm
grhītvā hr̥ṣṭa-manasaḥ

divya-nīpaṅghri-paṭale
mani-baddhe maha-prabhe
suvarna-vedika-madhye
nirmale pratinirmale

sampaśyann atmanatmanam
svayam eva vimohitaḥ

ekasminn eva samaye
yato me hṛdaye rasaḥ

śṛṅgarakhyaḥ sukha-mayaḥ
sarva-lokaika-mohanaḥ
atmanam rantum icchami
naritvam manasepsitam

tatha - in that way; ardha - half; aṅgat - of the body;
samutpanna - manifested; ardha - of half; aṅga - of the body;
svarupa/ - the form; radha - Srimati Radharani; yatha - just as;
govinda-vṛndavane - in the Govinda-Vṛndavana-sastra; balaramam
prati - to Lord Balarama; śrī-kṛṣṇah - Sri Kṛṣṇa; uvaca -
said; śṛṇuṣva - listen; kathayiṣyami - I shall narrate;
balarama - O Balarama; yatha - just as; mama - My; gri-
bhangatvam - three-fold bending posture; ca - also; tam - this;
vamśīm - flute; grhītva - taking; hṛṣṭa - jubilant;
manasaḥ - at heart; divya - transcendental; hīpa - of a kadamba
tree; aṅghri-pāṭale - at the base; mani-baddhe - studded with
jewels; maha-prabhe - effulgent; suvarna - golden; vedika -
platform; madhye - in the middle; nirmale pratinirmale - pure and
splendid; sampasyan - seeing; atmana - by Myself; atmanam -
Myself; svayam - personally; eva - certainly; samaye - occasion;
yataḥ - gone; me - My; hṛdaye - in the heart; rasaḥ - the mellow;
śṛṅgara - as conjugal love; akhyaḥ - known; sukha-mayaḥ - full
of bliss; sarva - the entire world; eka-mohanaḥ - charming;
atmanam - Myself; rantum - to enjoy; icchami - I desire;
naritvam - in the form of a woman; manasa - by the mind; ipsitam -
desired.

That Śrī Rādhā is manifested from half of Lord Kṛṣṇa's body
is also described in the Govinda-Vṛndavana-śāstra, where Śrī
Kṛṣṇa says to Balarāma:

"O Balarāma, please listen and I will tell You something. One day,
taking My flute, My heart full of bliss and My form bending in
three places, I went under a kadamba tree and, seeing My own
form reflected in a splendid golden platform studded with jewels,
I became enchanted. At that moment My heart became filled with
the sweet happiness known as conjugal love, which charms the
entire world. My heart now desires to become a woman. I yearn
to enjoy Myself as a woman.

Text 47

iti sañcintite citte
manas tatra svataṁ gatam
rasad ananda anandad
anubhava-vibodhinī
svayam atma dvidhabhuta
paramananda-rupiṇī

iti - thus; sañcintite - when thought; citte - in the mind;
manah - the mind; tatra - there; svataṁ - to Himself; gatam - gone;
rasat - from transcendental mellows; anandah - bliss; anandat -
from bliss; anubhava - as love; vibodhinī - known; svayam -
personally; atma - Myself; dvidha - in two forms; bhutah -
manifested; parama - transcendental; ananda - of bliss; rupiṇī -
in the form.

"As the Lord thought in this way, His heart approached itself.
From the sweetness in His heart came bliss and from the bliss
came Himself, manifested in a second form, a female form of
transcendental bliss that could experience the direct perception
of Himself.

Text 48

rasa-svarupinī devī
vamamśena vinirgata
vidyut-puñja-nibha gaurī
divyabharana-bhuṣita
kṛṣṇardha-svarupa radha
sarva-śakti-mayī smṛta ity adi

rasa - of the nectar of transcendental mellows; svarupinī -
the form; devī - a goddess; vama - left; amśena - from the side;
vinirgata - manifested; vidyut - of lightning; puñja - an
abundance; nibha - like; gaurī - with a golden complexion;
divya - glittering; abharaṇa - with ornaments; bhuṣita -
decorated; kṛṣṇa - of Sri Kṛṣṇa; ardha - of half the body;
svarupa - the form; radha - Srimati Radharani; sarva - all;
śakti - potencies; mayī - consisting; smṛta - remembered; iti -
thus; adi - in the passage beginning.

"At that time a goddess, whose form was nectar, whose fair
complexion was like a host of lightning flashes, and who was
decorated with glittering ornaments, appeared from the Lord's
left side. She is known as Rādhā, who is half of Kṛṣṇa's body,

and who is the mistress of all potencies."

Text 49

tatha śrī-kṛṣṇa-yamale caturdaśadhika-śatatama-ṭāṭale śrī-
vasudevam prati tripurovaca

akarenocyate kṛṣṇa
ukarenaiva radhika
kalayatma kalabhijña
vasana-vara-vigrahat
binduvattvam param tattvam
anayoḥ pada-carane

tatha - in that way; śrī-kṛṣṇa-yamale - in the Sri Kṛṣṇa-yamala; caturdaśa-adhika-satatama-ṭāṭale - in Patala 114; śrī-vasudevam prati - to Lord Vasudeva; tripura - Tripura; uvaca - said; akarena - by the letter "a"; ucyate - is said; kṛṣṇah - Lord Kṛṣṇa; ukarena - by the letter "u"; eva - certainly; radhika - Srimati Radharani; kalaya - with His expansion; atma - the Supreme Godhead; kala-abhijña - known as His expansion; vasana - of desires; vara - best; vigrahat - from the form; binduvattvam - the letter "m"; param tattvam - the Absolute Truth; anayoḥ - of Them; pada-carane - at the lotus feet.

This is also described in Śrī Kṛṣṇa-yāmala, Paṭala 114, where Tripurā says to Lord Vāsudeva:

"In the word aum, the letter a stands for Śrī Kṛṣṇa. The letter u stands for Śrī Rādhikā, the original potency, who is manifested from the Lord's desire. The letter m stands for the lotus feet of this divine couple."

Text 50

tatha govinda-vṛndavane balabhadram prati śrī-kṛṣṇa
uvaca

tri-tattva-rupinī sa tu
radhika mama vallabha
prakṛteḥ para evaḥam
sapi śakti-svarupinī

tatha - in the wame way; govinda-vṛndavane - in the Govinda-Vṛndavana-sastra; valabhadram prati - Lord Balarama; śrī-kṛṣṇah - Sri Kṛṣṇa; uvaca - said; tri - three;tattva - truths; rupiṇī - whose form; sa - she; tu - indeed; radhika - Srimati Radharani; mama - My; vallabha - beloved; prakṛteḥ - thematerial energy; paraḥ - above; eva - certainly; aham - I am;sa - she; api - also; śakti - of transcendental potency; svrupiṇī - whose form.

This also described in the Govinda-Vṛndāvana-śāstra, where Lord Kṛṣṇa says to Balarāma:

"My beloved Rādhikā is the form of My three transcendental potencies. As I am beyond the touch of matter, so is She, whose form is My potency.

Text 51

prakaśa-traya-rupena
nirgunakara-cit-paraḥ
evam sarvatra sarveśaḥ
sapi sarveśvareśvarī
kriya-rupena sa prokta
dvayoḥ sama-rasatmika

prakṣā - manifestation; traya - three; rupena- in the forms; nirguna - boyond the three modes of nature; akara - with form; cit-paraḥ - transcendental; evam - in this way;sarvatra - everywhere; sarva - of everything; iśaḥ - the mster;sa - she; api - also; sarva - of everything; iśvara - of the master; iśvarī - the controller; kriya - of kriya-sakti; rupeṇa - in the form; sa - she; prokta - is said; dvayoḥ - of the two; sama - same; rasa - of mellows; atmika - the personification.

"Manifest in three forms, I am spiritual, My form boyond the touch of the three modes of matter. I am the master of everything, and She is the mistress of this master of everything. She is said to be the kriyā-śakti. She has the same sweetness as the other two śaktis."

Text 52

ity evam śrī-kṛṣṇardha-bhago radha sarva-śakti-
svarupa ca. tatha sammohana-tantre narada-stutiḥ
ka tvam aścarya-vibhave

brahma-rudradi-durgame
yogīndranam dhyana-patham
na tvam sprśasi kutracit

iti - thus; evam - in this way; śrī-kṛṣṇa - of Sri Kṛṣṇa;
ardha - half; bhagah - of the body; radha - Srimati Radharani;
sarva - of all; śakti - potencies; svarupa - the form; ca - also;
tatha - in that way; sammohana-tantrer - in the Sammohana-tantra;
narada - of Narada Muni; stutiḥ - the prayer; ka - who?; tvam -
are You; āścarya - wonderful; vibhave - in opulence; brahma - by
Brahma; rudra - Siva; adi - and the other demigods; durgame -
difficult to be attained; yogi - of yogis; indranam - of the
leaders; dhyana - of meditation; patham - the path; na - not;
tvam - You; sprśasi - touch; kutracit - anywhere.

That Rādhā is manifested from half of Lord Kṛṣṇa's form, and
that She is the personification of all transcendental potencies
is described in the Sammohana-tantra, where Nārada Muni prays:

"O wonderfully opulent one, O one even Brahmā, Śiva, and all
the demigods can approach, who are You? You never touch the path
of the great yogis' meditation.

Text 53

iccha-śaktiḥ jñāna-śaktiḥ
kriya-śaktis tatheṣituḥ
evamśa-matram ity evam
anīyamśaḥ pravartate

iccha - of desire; śaktiḥ - potency; jñāna - of knowledge;
śaktiḥ - potency; kriya - of action; śaktiḥ - potency; tatha - in
that way; īṣituḥ - of the Supreme Personality of Godhead; eva -
certainly; amśa - parts; matram - only; iti - thus; evam - in this
way; anīya - small; amśaḥ - parts; pravartate - are.

"The potencies icchā-śakti, jñāna-śakti, and kriyā-
śakti, are tiny parts of parts of the Supreme Personality of
Godhead.

Text 54 (a)

ya ya vibhutayo 'cintyaḥ
śaktayaś caru-mayinaḥ
pareśasya maha-viṣṇoḥ
taḥ sarvas te kala-kalaḥ

ya ya - whatever; vibhutayah - potencies; acintyaḥ - inconceivable; śaktayah - potencies; caru - handsome; mayinaḥ - of the master of potencies; para-iśasya - of the Supreme Personality of Godhead; maha-viṣṇoḥ - Maha-Visnu; taḥ - they; sarvaḥ - all; te - of You; kala-kalaḥ - partial expansions.

"Whatever inconceivable potencies are the property of the Supreme Personality of Godhead, Lord Viṣṇu, the handsome master of all potencies, they are all the expansions of your expansions."

Text 54 (b)

iti sarvaḥ śaktayaḥ śrī-radhaya vidyante.

iti - thus; sarvaḥ - all; śaktayaḥ - potencies; śrī-radhayaḥ - from Srimati Radharani; vidyante - are manifested.

In this way it may be concluded that all potencies of the Lord are manifested from Śrī Rādhā.

Fourth Part

Text 55 (a)

ataḥ kenacid uktam adya śaktir bhagavatī durgeti
sarvatra khyatiḥ. katham anya. tad atravadhīyataṁ varaha-
sāṁhitayāṁ saptavarana-vivarane vṛndavana-sthana-
nirupane

atha - now; kenacit - by someone; uktam - said; adya - original; śaktiḥ - potency; bhagavatī - of the Personality of Godhead. durga - Durga-devi; iti - thus; sarvatra - in all Vedic literatures;

dhyatiḥ - is celebrated; katham - why?; anya - do you say it is someone else?; tat - this; atra - in this connection; avadhīyatam - should be heard; varaha-saṁhitayam - in the Varaha-saṁhita; sapta - seven; avaraṇa - of material coverings; vivaraṇe - in the description; vṛndavana - of Vṛndavana; sthana - of the abode; nirupaṇe - in the description.

Some may say: "Goddess Durgā is famous everywhere as the original potency of the Supreme Personality of Godhead. Why do you say that a different person is that original potency?"

Please listen. In the Varāha-saṁhitā, where in the course of describing the seven coverings of the material world, the transcendental abode of Vṛndavana is described, it is said:

Text 55 (b)

atropari ca maṅikya-
svarna-siṁhasane sthitam
aṣṭa-dalaruṇambhojaṁ
tatraiva sukha-nirmitam

atra - there; upari - above; ca - also; maṅikya - of rubies; svarṇa - and gold; siṁha-asane - on a throne; sthitam - seated; aṣṭa - eight; dala - petals; ruṇa - reddish; ambhojam - lotus; tatra - there; eva - certainly; sukha-nirmitam - charming.

"Above that is a great platform made of gold and studded with rubies, and on that platform is a charming lotus flower with eight petals.

Texts 56 and 57

govindasya priyaṁ sthanam
kim asya mahimocyate
śrī-govindam tu tatrastham
ballavī-vṛnda-vallabham
tat-sparśa-gandha-puṣpadi-
nana-saurabha-sannibham

govindasya - of Sri Govinda; priyam - favorite; sthanam - place; kim - what?; asya - of that; mahima - glory; ucyate - is said; śrī-govindam - Sri Govinda; tu - indeed; tatrastham - staying there;

ballavī - of gopis; vṛnda - of the multitude; vallabham - the beloved; tat - of that; sparśa - by the touch; gandha - of various scents; puśpa - flowers; adi - beginning with; nana - various; saurabha-sannibham - with fragrances.

"This is the favorite place of Śrī Govinda. How is it possible to fully describe its glories? Śrī Govinda, the gopis' beloved, stays there. By His touch it has become fragrant with many flowers.

Text 58 (a)

tat-priya prakṛtis tvadya
radhika tasya vallabha
tat-kala-koṭi-koṭy-amśa
durgadya tri-guṇatmikahaḥ

tat - to Him; priya - dear; prakṛtiḥ - potency; tu - indeed; adya - original; radhika - Srimati Radharani; tasya - of Him; vallabha - the beloved; tat - of Her; kala - of a part; koṭi-koṭi - millions of millions; amśah - parts; durga - with Durga-devi; adyah - beginning; tri-guṇa-atmikahaḥ - in contact with the three modes of material nature.

"The Lord's beloved Rādhikā is His dear original potency. Durgā and the other goddesses in the world of the three modes are a million-millionth part of a part of Her.

Text 58 (b)

sarva-śaktiḥ śrī-bhagavata kṛṣṇena radhayam
aropita. abhedatvat. svayam nirvinnaḥ parama-rasa-mayaḥ
paramananda-svarupaḥ. nirguṇaḥ prakṛteḥ paro nitya-
prakaśas tathapi radhayaś cabhedatvat. tasmin bhagavati
sarva-śaktitvaṁ saṅgātvaṁ prakṛtatvaṁ nirupitam.

sarva - all; śaktiḥ - potencies; śrī-bhagavata - by the supreme Personality of Godhead; kṛṣṇena - Lord Kṛṣṇa; radhayam - within Srimati Radharani; aropita - are placed; abhedatvat - because of being non-different; svayam - personally; nirvinnaḥ - known; parama - transcendental; rasa - mellows; mayaḥ - consisting; parama - of transcendental; ananda - bliss;

svarupaḥ - with the form; nirguṇaḥ - free from any contact with the material modes of nature or material attributes; prakṛteḥ - the material nature; parah - above; nitya - eternally; prakāśaḥ - manifest; tathapi - nevertheless; radhayah - than Srimati Radharani; abhedatvat - because of being non-different; tasmin - in Him; bhagavati - the Supreme Personality of Godhead; sarva-śaktitvam - being the master of all potencies; sa-gunatvam - being the master of the modes of nature; prakṛtatvam - being the master of the material energy; nirupitam - is described.

Because Śri Śri Rādhā-Kṛṣṇa are not different and because Śri Kṛṣṇa is the master of all potencies, therefore Śri Rādhā is also the master and source of all potencies. He is by nature full of sweetness and bliss, free from the three modes, and eternally manifest beyond the material nature. Because Rādhā is not different from Him, so is She also. It is said that within the Lord are all potencies, the modes, and the material nature.

Fifth Part

Text 59 (a)

sarva-śaktir yatha kriya-śaktir iccha-śaktir jñana-śaktir iti tridha. tatra kriya-śaktir yatha brahma-viṣṇu-maheśa-mahaviṣṇu-narayanadayah. yatha

sarva - all; śaktih - potencies; yatha - just as; kriya - of action; śaktih - the potency; iccha - of desire; śaktih - the potency; jñana - of knowledge; śaktih - the potency; iti - thus; tridha - three kinds; tatra - in this connection; kriya-śaktih - kriya-sakti; yatha - just as; brahma - Brham; viṣṇu - Visnu; maheśa - Siva; mahaviṣṇu - Maha-Visnu; narayaṇa - and Narayaṇa; adayaḥ - beginning; yatha - just as.

All the Lord's potencies are divided into three broad categories: kriyā-śakti (the potency of action), iccha-sakti (the potency of desire), and jñāna-śakti (the potency of knowledge). Brahmā, Viṣṇu, Śiva, Mahā-Viṣṇu, Nārāyaṇa, and others manifest the kriyā-śakti. This is described in the following words (Śrimad-Bhāgavatam 2.5.18):

Text 59 (b)

sattvaṁ rajas tama iti
nirguṇasya guṇas trayāḥ
sthiti-sarga-nirodheṣu
gr̥hīta mayaya vibhoḥ

sattvam - the mode of goodness; rajas - the mode of passion; tamaḥ - the mode of ignorance; iti - all these; nirguṇasya - of the Transcendence; guṇaḥ trayāḥ - are three qualities; sthiti - maintenance; sarga - creation; nirodheṣu - in destruction; gr̥hītaḥ - accepted; mayaya - by the external energy; vibhoḥ - of the Supreme.

"The Supreme Lord is pure spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy the material modes of nature called goodness, passion and ignorance."*

Text 60

tatha brahma-vaivarte

evaṁ prati-andakam brahma
ko 'haṁ janami kiṁ vibho
rajo-guṇa-prabhavo 'haṁ
sṛjamy etat punaḥ punaḥ

tatha - in the same way; brahma-vaivarte - in the Brahma-vaivarta Purana; evam - in this way; prati - in each; andakam - universe; brahma - the Brahma; kah - what?; aham - am I; janami - I know; kim - what?; vibho - O all-powerful Lord; rajas - of passion; guṇa - by the mode; prabhavaḥ - empowered; aham - I; sṛjami - create; etat - this; punaḥ - again; punaḥ - and again.

This is also described in the Brahma-vaivarta Purāṇa:

"There is a Brahmā in each universe. Who am I? O Lord, what do I know? Inspired by the mode of passion, I create again and again.

Text 61

sattva-stho bhagavan viṣṇuḥ
pati sarvaṁ caracaram
rudra-rupī ca kalpante
saṁharaty etad eva hi

sattva - in the mode of goodness; sthah - situated; bhagavan - the Personality of Godhead; viṣṇuḥ - Lord Visnu; pati - protects; sarvam - the entire universe; cara-acaram - filled with moving and non-moving creatures; rudra-rupī - in the form of Lord Siva; ca - also; kalpa - of the kalpa; ante - at the end; saṁharati - destroys; etat - this; eva - certainly; hi - indeed.

"Lord Viṣṇu, who is situated in the mode of goodness, maintains all moving and non-moving creatures, and then, in the form of Lord Śiva, He destroys them at the kalpa's end.

Text 62

evam pravartitaṁ cakram
nityaṁ canityavan mune

evam - in this way; pravartitam - turning; cakram - this cycle; nityam - constantly; ca - also; anityavat - as if temporary; mune - O sage.

"O sage, because the material world is always in flux, this cycle of creation, maintenance, and destruction is repeated again and again."

Text 63

maha-viṣṇur yatha brahma-saṁhitayam

sahasra-murdha viśvatma
maha-viṣṇuḥ sanatanaḥ
vamaṅgad aśrjad viṣṇum
dakṣiṇaṅgat praja-patim

maha-viṣṇuh - Lord Maha-Visnu; yatha - just as; brahma-saṁhitayam - in the Brahma-saṁhita; sahasra-murdha - possessing thousands of heads; viśva-atma - the universal soul; maha-viṣṇuh - known as Maha-Viṣṇu; sanātanaḥ - eternal; vama-aṅgat - from His left limb; asrjat - created; viṣṇum - Viṣṇu; dakṣiṇa-aṅgat - from His right limb; praja-patim - the progenitor of beings, Brahma.

Lord Mahā-Viṣṇu's manifestation of kriyā-śakti is described in the Brahma-saṁhitā (5.15 and 16):

"The same Mahā-Viṣṇu entered into each universe as His own separate subjective portions. The divine portions that entered into each universe are possessed of His majestic extension, i.e. they are the eternal universal soul, Mahā-Viṣṇu, possessing thousands of thousands of heads. The same Mahā-Viṣṇu created Viṣṇu from His left limb, and Brahmā, the first progenitor of beings, from His right limb.**

Text 64

jyotir liṅga-mayaṁ śambhum
kurca-deśat avasrjat
ahaṅkaratmakam viśvam
tasmad etad avyajayata

jyotiḥ - the halo; liṅga-mayaṁ - masculine; śambhum - Śambhu; kurca-deśat - from the space between His eyebrows; avasrjat - manifested; ahaṅkara-atmakam - enshrining the mundane egotistic principle; viśvam - universe; tasmad - from him (Śambhu); etad - this; avyajayata - has originated.

"Lord Viṣṇu created, from the space between His two eyebrows, Śambhu, the divine masculine halo. The function of Śambhu in relation to jivas is that this universe enshrining the mundane egotistic principle has originated from Śambhu.**"

Text 65 (a)

narayano yatha drumila uvac
bhutair yada pañcabhir atma-sṛṣṭaiḥ

puram virajam viracayya tasmin
svamśena viṣṭaḥ puruṣabhidhanam
avapa narayana adi-devaḥ

narayanaḥ - Lord Narayana; yatha - just as; drumilaḥ - Drumila; uvaca - said; bhutaiḥ - by the material elements; yada - when; pañcabhiḥ - five (earth, water, fire, air and ether); atma-srṣṭaiḥ - created by Himself; puram - the body; virajam - of the universe in its subtle form; viracayya - having constructed; tasmin - within that; sva-amśena - in the manifestation of His own plenary expansion; viṣṭaḥ - entering; puruṣa-abhidhanam - the name Puruṣa; avapa - assumed; narayanaḥ - Lord Narayana; adi-devaḥ - the original Personality of Godhead.

Lord Nārāyaṇa's manifestation of kriyā-śakti is described by Drumila (Śrīmad-Bhāgavatam 11.4.3):

"When the primeval Lord Nārāyaṇa created His universal body out of the five elements produced from Himself and then entered within that universal body by His own plenary portion, He thus became known as the Puruṣa."***

Text 65 (b)

ayam eva maha-viṣṇuḥ śrī-kṛṣṇasya kala. yatha
viṣṇur mahan sa iha yasya kala-viśeṣo
govindam adi-puruṣam tam aham bhajami
iti.

ayam - He; eva - certainly; maha-viṣṇuḥ - Maha-Visnu; śrī-kṛṣṇasya - of Sri Kṛṣṇa; kala - an expansion; yatha - just as; viṣṇur mahan - the Supreme Lord Maha-Viṣṇu; saḥ - that; iha - here; yasya - whose; kala-viśeṣaḥ - particular plenary portion or expansion; govindam - Lord Govinda; adi-puruṣam - the original person; tam - Him; aham - I; bhajami - worship; iti - thus.

Lord Maha-Viṣṇu is a kalā-expansion of Śrī Kṛṣṇa. This is confirmed in these words (Brahma-saṁhitā (5.48):

"I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion (kalā)."*

Text 66 (a)

adi-devo govindaḥ iti kriya-śaktiḥ. atheccha-śaktir
yatha brahma-saṁhitayam
srṣṭi-sthiti-pralaya-sadhana-śaktir eka

chayeva yasya bhuvanani bibharti durga
icchanurupam api yasya ca ceṣṭate sa
govindam adi-puruṣam tam aham bhajami
adi-devah - the Original Supreme Personality of Godhead;
govindaḥ - is Sri Govinda; iti - thus; kriya-śaktiḥ - the kriya-
sakti potency; atha - next; iccha-śaktiḥ - the iccha-sakti
potency; yatha - just as; brahma-samhitayam - in the Brahma
samhita; sṛṣṭi - creation; sthiti - maintenance; pralaya -
destruction; sadhana - as an agent of; śaktiḥ - potency; eka -
solely; chaya - a shadow; iva - like; yasya - of Whom;
bhuvanani - the woulds; bibharti - upholding (supporting);
durga - Goddess Durga; iccha - the will; anurupam - according t;
api - moreover; yasya - of Whom; ca - and; ceṣṭate - acts;sa -
she.

Thus Lord Govinda is the Original Supreme Personality of
Godhead, the original master of the kriyā-śakti. The Lord's
icchā-śakti (desire-potency) is described in
Brahma-samhitā (5.44):

"The external potency, māyā, who is of the nature of the
shadow of the cit potency, is worshiped by all people as Durgā,
the creating, preserving and destroying agency of this mundane
world. I adore the Primeval Lord Govinda, in accordance with whose
will Durgā conducts herself."**

Text 66 (b)

atha śrī-bhagavad-gītasupaniṣatsu śrī-bhagavan
uvaca mayadhyakṣena prakṛtiḥ suyate sa-caracaram iti
iccha-śaktiḥ śrī-bhagavatī durga. atha jñāna-śaktir
yatha śrī-bhagavad-avadhana-matrena sṛṣṭer udbhavaḥ
prabhavaḥ pralayaś ca bhavati. yatha śruter vakya-vṛttau
anapanna-vikaraḥ sann ayaskantavad eva yaḥ buddhy-adīś
calayan pratyak ity adi. ayaskanta-sannidhane lauham ca
calati yatha ayaskanto na kiñcit karoti. na kiñcit palayati.
na kiñcit samharati ca ity evam jñāna-śaktiḥ.

atha - now; śrī-bhagavat-gītasu upaniṣatsu - in Srimad-
Bhagavad-gita Upanisad; śrī-bhagavan - the Supreme Personality
of Godhead; uvaca - said; maya - by Me; adhyakṣeṇa - by
superintendence; prakṛtiḥ - material nature; suyate - manifest;
sa - with; caracaram - moving and nonmoving; iti - thus; iccha-
saktiḥ - iccha-śakti; śrī-bhagavatī - the goddess; durga -

Durga; atha - now; jñana - of knowledge; śaktih - thepotency;
yatha - just as; śrī-bhagavat - of the Personality of Godhead;
avadhana-matreṇa - simply by glancing; sṛṣṭeh - of the
creation; udbhavaḥ - birth; prabhavaḥ - manifestation; pralayah -
destruction; ca - and; bhavati - is; yatha - just as; śruteh - of
the Sruti-sastra; vakya - of the statement; vṛttau - in the
commentary; an - without; apanna-a-birth; vikaraḥ - orchange;
san - being so; ayaskanta - a magnet; vat - like; eva - certainly;
yaḥ - who; buddhi-adīn - beginning with the intelligence;
calayan - causes to move; pratyak - completely;
iti - thus; adi - the passage beginning; ayaskanta - a
magnet; sannidhane - near; lauham - iron;
ca - also; calati - moves; yatha - just as;
ayaskantah - the magnet; na - not; kiñcit - anything; karoti - does; na - not; kiñcit -
anything;
alayati - protects; na - not;
kiñcit - anything; samharati - destroys;
ca - also; iti - thus; evam - in this way; jñanaśaktiḥ - jñana-śakti.

In the Bhagavad-gītā Upaniṣad (9.10) the Lord says:

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again."*

The icchā-śakti, described here, is goddess Durgā. The Lord's jñana-śakti is manifest when, simply by glancing at the material universes, He creates, maintains, and destroys them. This is described in the Śruti-vākya-vṛtti:

"The Supreme Lord is beginningless and changeless. He is like a magnet that moves the intelligences of the residents of this world."

Iron moves towards a magnet. The magnet itself does not move at all. In the same way the Lord does not maintain the world at all, and neither does He destroy the world at all. These actions are done by His jñana-śakti.

Sixth Part

Text 67

athamśa-bhago yatha vasudeva-saṅkarśana-
pradyumnaniruddhadayaḥ. yatha varaha-saṁhitayam śrī- bhagavan
varaha uvaca

radhaya saha govindam
svarna-siṁhasana-sthitam
purvokta-rupa-lavanyam
divya-bhuṣa-srag-ambaram

atha - now; aṁśa - of a part; bhagah - a part; yatha - just
as; vasudeva; saṅkarśana - Sankarsana; pradyumna - Pradyumna;
aniruddha - Aniruddha; adayaḥ - beginning; yatha - just as;
varaha-saṁhitayam - in Varaha-saṁhita; śrī-bhagavan - the
Personality of Godhead; varaha - Lord Varaha; uvaca - said;
radhaya - Srimati Radharani; saha - with; govindam - Lord
Govinda; svaran - a golden; siṁha-asana - on a throne; sthitam -
seated; purva - previously; ukta - described rupa - of His
transcendental form; lavanyam - the beauty; divya - with
glittering and transcendental; bhuṣa - ornaments; srag -
garlands; ambaram - and garments.

Lord Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, and other
incarnations of Godhead are all parts of the parts of Lord Kṛṣṇa.
In the Varāha-saṁhitā (2.82) Lord Varāha says:

"Decorated with splendid garments, garlands, and ornaments,
Lord Govinda, whose handsomeness has already been described, sits
on a golden throne with Rādhā."

Text 68

evam bhagavataḥ saptavaranasya pañcamavaranaṁ yatha

tad-bahye svarṇa-pracīre
koṭi-surya-samujjvale
catur-dikṣu mahodyana-
mañju-saurabha-mohite

evam - in this way; bhagavataḥ - of the Supreme Personality of
Godhead; sapta - seven; avaranasya - of the coverings; pañcama -
the fifth; avaraṇam - covering; yatha - just as; tat - that;
bahye - outside; svarṇa - golden; pracīre - in the wall; koṭi -
millions surya - of suns; samujjvale - effulgent; catuh - in all
four; dikṣu - directions; maha - great; udyana - of gardens;
mañjua - pleasant; saurabha - with the fragrance; mohite -
charming.

The fifth of the seven coverings of the Lord's abode is described in these words:

"After this there is a golden wall as splendid as millions of suns, and past that wall there are charming fragrant gardens in every direction.

Text 69

paścime sammukhe śrīmat-
parijata-drumaśraye
tatradhas tu svarna-pīṭhe
svarna-mandira-maṇḍite

paścime - in the west; sammukhe - in front; śrīmat - beautiful; parijata - of parijata flowers; druma - of trees; aśraye - the arbor; tatra - there; adhaḥ - beneath; tu - indeed; svarṇa-pīṭhe - in a golden place; svarṇa - a golden; mandira - with a palace; maṇḍite - decorated.

"In the west is a grove of pārijāta trees, and within that grove is a golden place, and that golden place is decorated with a palace made of gold.

Texts 70 and 71

tan-madhye mani-manikya-
ratna-siṃhasanojjvale
tatropari paranandaṁ
vasudevam jagad-gurum

śaṅkha-cakra-gada-padma-
dharinaṁ vana-malinam

tat - of that palace; madhye - in the middle; mani - of jewels; manikya - and rubies; ratna - a jewelled; siṃha-asana - throne; ujjvale - splendid; tatra - there; upari - above; paraanandam - full of transcendental bliss; vasudevam - Lord Vasudeva; jagat - of the universes; gurum - the master; śaṅkha - a conch-shell; cakra - disc; gada - club; padma - and lotus; dhariṇam - holding; vana-malinam - adorned with a garland of forest flowers.

"In that palace is a throne of rubies and jewels where Lord Vāsudeva, the supremely blissful master of all universes, sits. He is decorated with a garland of forest flowers, and He holds a conch, disc, club, and lotus.

Texts 72-73

rukminī satyabhama ca
nagnajitya sulakṣmana

mitravinda sunanda ca
tatha jambavatī priya
suśīla caṣṭa mahiṣī
vasudevagrataḥ sthitaḥ

rukminī - Rukmini; satyabhama - Satyambama; ca - and;
nagnajitya - Nagnajiti; sulakṣmana - Sulakṣmana; mitravinda -
Mitravinda; sunanda - Sunanda; ca - and; tatha - and;
jambavatī - Jambavati; priya - beloved; suśīla - virtuous; ca -
and; aṣṭa Susila; ca - and; asta - eight; mahiṣī - queens;
vasudeva - Lord Vasudeva; agrataḥ - before; sthitaḥ - situated.

"Rukmini Satyabhāmā, Nāgnajiti, Sulakṣmanā
Mitravindā, Sundandā, Jambavati, and Śśīlā are the eight
principal queens that stand before Lord Vāsudeva.

Text 74

uddhavadyaḥ pariśada
vṛtas tad-bhakti-tat-paraḥ
uttare divya udyane
haricandana-saṁsthite
su-vistīrṇe svarna-pīṭhe
mani-maṇḍapa-maṇḍite

uddhava - by Uddhava; adyaḥ - headed; pariśadah - associates;
vṛtah - accompanied; tat - for Him; bhakti - to devotional service;
tat-paraḥ - devoted; uttare - in the north; divye - splendid and
transcendental; udyane - in a garden; haricandana-saṁsthite -
filled with haricandana trees; su-vistīrṇe - extensive; svarna -
golden; pīṭhe - in a place; maṇi - of jewels; maṇḍapa - with
pavillions; maṇḍite - decorated.

"In the north is a great splendid transcendental garden filled with haricandana trees. In that grove there is a jewelled pavilion where Lord Vāsudeva stays with Uddhava and His other devoted companions."

Text 75

śrī-saṅkarśanavaranaṁ yatha

tan-madhye maṇi-manikya-
divya-siṁhasanojjvale
pradyumnaṁ saratiṁ devaṁ
tatropari samasthitam

śrī-saṅkarśana - of Lord Sankarsana; avaraṇam - the covering; yatha - just as; tat - of that; madhye - in the midst; maṇi - of jewels; maṇikya - and rubies; divya - transcendental; siṁha-asana - on a throne; ujjvale - splendid; pradyumnam - Lord Pradyumna; sa-ratiṁ - with delight; devam - the Supreme Lord; tatra - there; upari - above samasthitam - seated.

The covering of Lord Saṅkarśana is described in these words (Varāha-saṁhitā 2.124, 125, 127, 128, 133):

"In that place there is a splendid throne, studded with rubies and other jewels, where Lord Pradyumna blissfully sits.

Text 76

jagan-mohana-saundarya-
sara-śreṇi-rasatmakam
asitambuja-puñjabham
aravinda-dalekṣanam
purvodyane maharaṇye
sura-druma-samaśraye

jagat - the universe; mohana - enchanting; saundaryam - whose beauty; sara - best; śreṇi - series; rasa - of mellows; atmakam - person; asita - dark; ambuja - lotus flowers; puñja - of a host; abham - with the color; aravinda - of lotus flowers; dala - petals; ikṣaṇam - whose eyes; purva - previous; udyane - in the garden; maha - in the great; araṇye - forest; sura-druma-samaśraye - filled with suradruma trees.

"Filled with the nectar of world-enchanting handsomeness, His complexion splendid as many blue lotuses, and His eyes lotus petals, He stays in a garden in a great forest of sura-druma trees.

Text 77

tasyadhas tu maha-piṭhe
hema-maṇḍapa-maṇḍite
tasya madhya-sthite rajat-
divya-simhasanojjvale

tasya - that; adhah - beneath; tu - indeed; maha - in a great;
piṭhe - place; hema - gold; maṇḍapa - pavillion; maṇḍite -
decorated; tasya - of that; madhya - in the middle; sthite -
situated; rajat - glistening; divya - transcendental; simha-
asana - on a throne; ujjvale - effulgent.

"After that is a great place where there is a golden pavilion, in the middle of which is a glittering transcendental throne.

Text 78

śrīmatya uṣaya śrīmad-
aniruddhaṁ jagat-patim
sandranandaṁ ghana-śyamam
su-snigdha-nīla-kuntalam
nīlotpala-dala-snigdham
caru-cañcala-locanam

śrīmatya uṣaya - with Srimati Usa-devi; śrīmat-
aniruddham - Sriman Aniruddha; jagat - of the universes; patim - the
master; sandra - with intense; anandam - transcendental bliss;
ghana - like a rain-cloud; śyamam - with a dark complexion; su-
snigdha - with beautiful; nīla - black kuntalam - hair; nīla-
utpala - like blue lotus flowers; dala - petals; snigdham -
glistening; caru - beautiful; cañcala - restless; locanam - with
eyes.

"Full of intense bliss, His complexion the color of a dark monsoon cloud, His glistening black hair curly, and His handsome, restless eyes splendid dark lotus petals, handsome Lord

Aniruddha very happily sits there with Śrīmatī Uṣā.

Text 79

priya-bhṛtya-ganaradhyam
yantra-saṅgītaka-priyam
purna-brahma-rasanandam
śuddha-sattva-svarupinam

priya - dear; bhṛtya-gaṇa - by servants; aradhyam - worshipped; yantra - of instruments; saṅgītaka - of the music; priyam - fond; pūrṇa - perfect and complete; brahma - spiritual; rasa - mellows; anandam - with bliss; śuddha-sattva - in pure goodness; svarupinam - whose form.

"He is worshiped by His dear servitors. He is fond of instrumental music. He is filled with the nectar of spiritual bliss. His form is situated in pure goodness."

Text 80

evam śrī-vasudevadayah śrī-radha-kṛṣṇasyavaranenety amśa-
bhagaḥ. tatha śrī-kṛṣṇa-yamale

turīyatīta evasau
śrī-kṛṣṇaḥ prema-nayakaḥ
pañca-bhedai ramaty atra
sarva-tejo-mayaḥ prabhuh
turīyatīta evasau
turīyatvaṁ nigadyate iti

evam - in this way; śrī-vasudeva-adayaḥ - beginning with Lord Vasudeva śrī-radha-kṛṣṇasya - of Sri Sri Radha-Kṛṣṇa; avaranena - by the covering; iti - thus; amśa-bhagaḥ - parts of the parts; tatha - in that way; śrī-kṛṣṇa-yamale - in the Sri Kṛṣṇa-yamala; turīya - of the spiritual realm; atītaḥ - at the topmost part; eva - certainly; asau - He; śrī-kṛṣṇaḥ - Śrī Kṛṣṇa; prema - of pure love; nayakaḥ - the hero; pañca - five; bhedaḥ - with parts; ramati - performs pastimes; atra - here; sarva - all; tajaḥ - potency; mayāḥ - with; prabhua - the

Lord Vāsudeva and the other incarnations are parts of the

partial expansions of Śri Śri Rādhā-Kṛṣṇa. This is confirmed in the Śri Kṛṣṇa-yāmala - -

"Lord Kṛṣṇa, the hero of transcendental love, is the Original Supreme Personality of Godhead, the master of all potencies. He enjoys transcendental pastimes, expanding Himself into five forms. He is perfectly spiritual in nature, and He resides in the topmost portion of the spiritual world."

Text 81

atha brahmadayaḥ ke. iti yad uktam tad evaṁśa-bhagaḥ.
tatha bṛhan-naradiye prathama-ślokaḥ

vande vṛndavanasīnam
indirananda-vigraham
upendram sandra-karunyam
parananda-vibhum param

atha - now; brahma-adayaḥ - the demigods beginning with Brahma; de - who are they?; iti - thus; yat - which; uktam - said; tat - that; eva - certainly; aṁśa-bhagaḥ - parts of the parts; tatha - in that way; bṛhat-naradiye - in Brhan-naradiya Purana; prathama - in the first; ślokaḥ - verse; vande - I offer my respectful obeisances; vṛndavana - in Vṛndavana; asīnam - staying; indira - of Lakami-devi; ananda - of bliss; vigraham - the form; upendram - the son of Maharaja Nanda; sandra - with intense; karunyam - mercy; para - transcendental; anaperformed austerities; yatha - just as.

"I offer my respectful obeisances to Lord Kṛṣṇa, the son of Mahārāja Nanda. He is the all-powerful, blissful, merciful Personality of Godhead. He remains in Vṛndāvana and delights the goddess of fortune."

Text 82

brahma-viṣṇu-maheśadya
yasyaṁśa loka-sadhakaḥ
tam adi-devam cid-rupam
viśuddham paramam bhaje

brahma - Brahma; viṣṇu - Visnu; maheśa - Śiva;

adyah - beginning with; yasya - of whom; amśah - parts;
loka-sadhakaḥ - controlling demigods; tam - Him; adi-
devam - the original Supreme Person; cid-rupam - whose form is
spiritual; viśuddham - pure; paramam - supreme;
bhaje - I worship.

I worship Him, the Original Personality of Godhead, whose
form is transcendental, who is pure, and whose expansions
include Brahmā, Viṣṇu, Śiva, and the great demigods."

Text 83 (a)

tad atra indirananda-vigrahaṁ iti viśeṣaṇam katham. tatraha
śrī-kṛṣṇam praptum lakṣmīḥ tapati yatha

tat - this; atra - here; indirananda-vigrahaṁ - the
bliss of the goddess of fortune; iti - thus;
viśeṣaṇam - adjective; katham - how is it possible?;
tatra - in this; aha - he says; śrī-kṛṣṇam - Lord Kṛṣṇa;
praptum - to obtain; lakṣmīḥ - Lakṣmi; tapati - performs
austerities; yatha - as.

"Why is the Lord described as the delight of the goddess of
fortune"? In answer to this it is said that Lakṣmi performs
austerities to attain Śrī Kṛṣṇa. This is described in these
words (Laghu-Bhāgavatāmṛta 1.5.349-351):

Text 83 (b)

sada vakṣaḥ-sthala-sthapi
vaikuṇṭheśitur indira
kṛṣṇnoraḥ-sprahasyaiva
rupam vivṛṇute 'dhikam

sada - always; vakṣaḥ-sthala - at the chest; sthapi - remaining;
api - although; vaikuṇṭha-īśituh - of Lord Narayana the master
of Vaikuṇṭha; indira - Lakṣmi-devi; kṛṣṇa - of Lord Kṛṣṇa;
uraḥ - the chest; sprahaya - with a desire; asya - of whom; eva -
certainly; rupam - form; vivṛṇute - chooses; adhikam - superior.

"Although She eternally rests on Lord Nārāyaṇa's chest,
Lakṣmi yearns to rest on Lord Kṛṣṇa's chest. She considers His

form superior.

Text 84

pauraṇīkam upakhyānam
ātra saṅkṣīpya likhyate

pauraṇīkam - of the Puranas; upakhyānam - story; ātra - here;
saṅkṣīpya - summarizing; likhyate - is written.

"A story in Purāṇas describes this. A summary of that story
is written here.

Texts 85-87

śrīḥ prekṣya kṛṣṇa-saundaryam
tatra lubdha tatas tapaḥ
kurvatīm praha taṁ kṛṣṇaḥ
kim te tapasi karanam

vijihīrye tvaya goṣṭhe
gopī-rupeti sabravīt
tad durlabham iti prokta
lakṣmīḥ taṁ punar abravīt

svarna-rekheva te natha
vastum icchami vakṣasi
evam astv iti sa tasya
tad-rupa vakṣasi sthita

śrīḥ - Lakṣmi-devi; prekṣya - seeing; kṛṣṇa - of Śrī
Kṛṣṇa; saundaryam - the beauty; tatra - in that connection;
lubdha - greedy; tataḥ - therefore; tapaḥ - austerity; kurvatīm -
performing; praha - spoken; taṁ - to her; kṛṣṇaḥ - Lord Kṛṣṇa;
kim - what?; te - of you; tapasi - in these austerities;
karaṇam - is the cause; vijihīrye - I desire to perform
pastimes; tvaya - with You; goṣṭhe - in Vrndavana; gopī - of a
gopi; rupa - in the form; iti - thus; sa - she; abravīt - said;
tat - that; durlabham - is very difficult to achieve; iti - thus;
prokta - said; lakṣmīḥ - Lakṣmi; taṁ - to Him; punar - again;
abravīt - said; svarna - golden; rekha - line; iva - as; te - Your;
natha - O Lord; vastum - to reside; icchami - I desire; vakṣasi -
on the chest; evam - in this way; astu - let it be; iti - thus;
sa - she; tasya - of Lord Kṛṣṇa; tad-rupa - in that form;

vakṣasi - on the chest; sthita - is situated.

"When Lakṣmi saw Kṛṣṇa's handsomeness, she became greedy to attain Him, and she performed great austerities for this purpose. When Lord Kṛṣṇa noticed her austerities, He said to her: Why are you performing these austerities? She replied: I desire to become a gopi in Vraja and enjoy pastimes with You. He said: That is very difficult to attain. Lakṣmi then said: O Lord, then I desire to reside as a golden line on Your chest. He then said: So be it. She then assumed that form on His chest."

Text 88

tathoktam

kasyanubhavo 'sya na deva vidmahe
tavaṅghri-renu-sparaśadhikaraḥ
yad-vañchaya śrīr lalanacarat tapo
vihaya kaman suciram dhṛta-vrata

tatha - in that way; uktam - it is said; kasya - of what; anubhavaḥ - a result; asya - of the serpent (Kaliya); na - not; deva - my Lord; vidmahe - we know; tṛva-aṅghri - of Your lotus feet; renu - of the dust; sparaśa - for touching; adhikaraḥ - qualification; yat - which; vañchaya - by desiring; śrīḥ - the goddess of fortune; lalana - the topmost woman; acarata - performed; tapaḥ - austerity; vihaya - giving up; kama - all desires; suciram - for a long time; dhṛta - a law upheld; vrata - as a vow.

This is also described in the following words (Śrīmad-Bhāgavatam (10.16.36):

"O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity."*

Text 89

namno 'pi mahimaitasya

sarvato 'dhika iryate

namnah - of the name; api - also; mahima - glory; etasya - of Lord Kṛṣṇa; sarvataḥ - in all respects adhika - superior; iryate - is said.

It is also said (Laghu-Bhāgavatamṛta 5.353 and 356):

"Lord Kṛṣṇa's name is in all respects superior to any other name of the Personality of Godhead.

Text 90 (a)

ataḥ svayaṁ-padaḍibhyo
bhagavan kṛṣṇa eva hi
svayaṁ-rupa iti vyaktam
śrīmad-bhagavatadiṣu

ataḥ - therefore; svayama-pada - with the word "svayam (personally)"; adibhyah - because of the passages containing this and other words confirming the supremacy of Śrī Kṛṣṇa; bhagavan - the supreme Personality of Godhead; kṛṣṇah - Śrī Kṛṣṇa; eva - certainly; hi - indeed; svayam-rupah - theoretical form of the Personality of Godhead; iti - thus; vyaktam - manifested; śrīmad-bhagavata-adiṣu - in the Śrīmad-Bhagavatam and other Vedic literatures.

"That Śrī Kṛṣṇa is the Original Supreme Personality of Godhead is confirmed in the Śrīmad-Bhāgavatam, which says kṛṣṇas tu bhagavān svayam (Śrī Kṛṣṇa is the original Supreme Personality of Godhead)". Many other statements of the Bhāgavatam and other Vedic literatures also confirm this."

Text 90 (b)

yatha brahma-saṁhitayam

lakṣmī-sahasra-śata-sambhrama-sevyamanam
govindam adi-puruṣam tam aham bhajami

ity evam indiraṇanda-mandiraṁ iti viśeṣanam eva

yatha - just as; brahma-saṁhitayam - in the Brahma-saṁhita;

lakṣmī - of goddesses of fortune; sahasra - of thousands; śata - by hundreds; sambhrama - with great respect; sevyamanam - being served; govindam - Govinda; adi-puruṣam - the original person; tam - Him; aham - I; bhajami - worship; iti - thus; evam - in this way; indira - of Lakṣmi-devi; ananda - of bliss; mandiram - the palace; iti - thus; viśeṣaṇam - adjective; eva - certainly;

This is also described in Brahma-saṁhitā (5.29):

"I worship Govinda, the primeval Lord. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

Seventh Part

Text 91 (a)

atha viṣṇu-mahaviṣṇu-brahma-śiva-matsya-kurmadaya iti bhagavataḥ śrī-radha-kantasyaṁśa-kula-kala-śakty-aveśaḍiṣu vartante. eteṣam aṁśadīnam nirṇayam kartum karta śrī-bhagavan eva. nanyaḥ. puranadiṣu yad dṛśyate. tad atra likhyate. yatha brahma-saṁhitayam

atha - now; viṣṇu - Viṣṇu; mahaviṣṇu - Maha-Viṣṇu; brahma - Brahma; śiva - Śiva; matsya - Matsya; kurma - Kurma; adayah - beginning; iti - thus; bhagavataḥ - of the Supreme Personality of Godhead; śrī-radha-kantasya - the lover of Śrīmatī Rādhārāṇī; aṁśa - aṁśa expansion; kula - kula expansion; kala - kala expansion; śakti-aveśa - śaktyaveśa incarnation; aḍiṣu - beginning with; vartante - are; eteṣam - of them; aṁśa-adīnam - various expansions; nirṇayam - conclusion; kartum - to do; karta - the doer; śrī-bhagavan - the Supreme Personality of Godhead; eva - certainly; na - not; anyaḥ - anyone else; puraṇa-aḍiṣu - in the Purānas and other Vedic literatures; yat - which; dṛśyate - is seen; tat - that; atra - here; likhyate - is written; yatha - just as; brahma-saṁhitayam - in Brahma-saṁhitā.

Lord Viṣṇu, Mahā-Viṣṇu, Brahmā, Śiva, Matsya, Kūrma, and all other Deities are all either aṁśa, kula, kalā, or śaktyāveśa expansions of the Supreme Personality of Godhead. Śrī Kṛṣṇa, the lover of Śrī Rādhā. The conclusion is that the original Personality of Godhead is the creator of these expansions. No one else is. The evidence for this, which may be seen in the Purānas,

has been written here. For example, in the Brahma-saṁhitā (5.48) it is said:

Text 91 (b)

yasyaika-niśvasita-kalam athavalambya
jīvanti loma-vilaja jagad-aṇḍa-nathaḥ
viṣṇur mahān sa iha yasya kala-viśeṣo
govindam adi-puruṣam tam aham bhajami

yasya - whose; eka - one; niśvasita - of breath; kalam - time; atha - thus; avalambya - taking shelter of; jīvanti - live; loma-vilajaḥ - grown from the hair holes; jagat-aṇḍa-nathaḥ - the masters of the universes (the Brahmas); viṣṇuḥ mahān - the Supreme Lord Mahā-Viṣṇu; saḥ - that; iha - here; yasya - whose; kala-viśeṣaḥ - particular plenary portion or expansion; govindam - Lord Govinda; adi-puruṣam - the original person; tam - Him; aham - I; bhajami - worship.

"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."*

Texts 92 and 93

tatha varaha-saṁhitayam śrī-kṛṣṇa-svarupa-vivarane
dhvaja-vajraṅkuśambhoja-
karaṅghri-tala-śobhitam
nakhendu-kirana-śreni-
purna-brahmaika-karanam

kecid vadanti tad-raśmi-
brahma-cid-rupam avyayam
tad-aṁśaṁśam mahā-viṣṇum
pravadanti maṇiṣinaḥ

tatha - in that way; varaha-saṁhitayam - in the Varaha-saṁhita; śrī-kṛṣṇa - of Śrī Kṛṣṇa; svarupa - of the transcendental form; vivaraṇe - in the description; dhvaja - with the mark of a flag; vajra - thunderbolt; aṅkuśa - elephant-rod; ambhoja - lotus; kara - of His hands; aṅghri - and feet; tala - the surfaces; śobhitam - decorated; nakha - of His nails; indu - moons;

kiraṇa - shining; śreṇi - abundance; puṇa - perfect and complete; brahma - Brahman effulgence; eka - sole; karaṇam - cause; dehit - some; vadanti - say; tat - of that; raśmi - effulgence; brahma - Brahman; cit - transcendental; rupam - form; avyayam - imperishable; tat - of Him; aṁśa - of a part; aṁśam - a part; maha-viṣṇum - Maha-Viṣṇu; pravadanti - say; manīṣiṇaḥ - the wise.

This is also described in the Varāha-saṁhitā (2.35 and 54), where in the description Śrī Kṛṣṇa's transcendental form, it is said:

"Some say that the surfaces of Lord Kṛṣṇa's feet and hands are decorated with the flag, thunderbolt, elephant-rod, and lotus, the moonlight of His nails is the origin of Brahman. His spiritual form is effulgent with rays of spiritual light, and He is eternal and unchanging. The wise say that Mahā-Viṣṇu is a part of a part of Him."

Text 94

tatha tatraiva śrī-kṛṣṇasya mahatmya-kathana-prasaṅge
pṛthivīm prati śrī-bhagavan varaha uvaca

yad-aṅghri-nakha-candramśu-
mahimanto na vidyate
tan-mahatmyam kiyad devi
procyate tvam sada śṛṇu iti.

tatha - in that way; tatra - there; eva - certainly; śrī-kṛṣṇasya - of Sri Kṛṣṇa; mahatmya - of the glorification; kathana - description; prasaṅge - in connection; pṛthivīm prati - to the earth; śrī-bhagavan - the Supreme Personality of Godhead; varaha - Varaha; uvaca - said; yat - of whom; aṅghri - of the lotus feet; nakha - of the nails; candra-aṁśu - of the moonlight; mahima - of the glory; antah - the end; na - does not; vidyate - exist; tat - of Him; mahatmyam - the glory; kitat - somewhat; devi - O goddess; procyate - is said; tvam - you; sada - always; śṛṇu - please hear; iti - thus.

In the course of describing Lord Kṛṣṇa's glories, Lord Varāha said to the earth deity (Varāha-saṁhitā 2.71):

"There is no end to the glories of the moonlight of Lord Kṛṣṇa's toenails. How much can I say about them? O Goddess, please listen carefully and I will tell you what I can.

Text 95

ady-anta-rahitaḥ sukṣma-
sthulatītaḥ parat paraḥ
svayam-jyotiḥ svayam-karta
svayam-harta svayam-prabhuḥ

adi - beginning; anta - and end; rahitaḥ - without; sukṣma -
subtle; sthula - and gross; atītaḥ - beyond; parat paraḥ -
greater than the greatest; svayam-jyotiḥ - self-effulgent;
svayam-karta - the original independent creator; svayam-harta - the
independent destroyer; svayam-prabhuḥ - the independent master.

"Śri Kṛṣṇa has neither beginning nor end. He is beyond both
the subtle and gross manifestations of material energy. He is
greater than the greatest. He is the self-effulgent Supreme
Master. He is perfectly independent. He is the original creator
and destroyer of the entire cosmos.

Text 96

kata-kṣa-matra-brahmaṇḍa-
koṭi-sṛṣṭi-vinaśa-kṛt
sadaśiva-mahaviṣṇu-
rudra-brahmadi-karakaḥ
narakṛtir nitya-rupī
vaṁśī-vadya-priyaḥ sada

kata-akṣa - sidelong glance; matra - only; brahmaṇḍa - of
universes; koṭi - millions; sṛṣṭi - creation; vinaśa - and
destruction; kṛt - doing; sadaśiva - of Sadasiva; mahaviṣṇu -
and Maha-Visnu; adi - beginning; karakaḥ - creator; nara - of a
human being; akṛtīh - with the form; nitya - eternal; rupī - with
a form; vaṁśī - of the flute; vadya - playing; priyaḥ - find;
sada - always.

"With a sidelong casual glance He creates and
destroys millions of universes. He is the original father of Lord
Sadaśiva, Mahā-Viṣṇu, Rudra, Brahmā, and all other Deities.
His eternal transcendental form resembles that of a human being.
He is fond of playing the flute."

Text 97

tatha narada-pañcaratre naradananta-samvade bhakti-rahasye

tamraparnī-nadī-tīre
draviḍe 'sti kim adbhutam
bhaktir murtimatī jata
malayadhvaja-mandire

tatha - in the same way; narada-pañcaratre - in the Narada-pañcaratra; narada - of Narada; ananta - and Ananta Sesa; samvade - in the conversation; bhakti - of devotional service; rahasye - in the secret; tamraparnī-nadī - of the Tamraparni river; tīre - on the shore; draviḍe - in south India; asti - there is; kim - what?; adbhutam - a wonder; bhaktih - devotional service; murtimatī - personified; jata - was born; malayadhvaja - of Maharaja Malayadhvaja; mandire - in the palace.

This is also described in the conversation of Nārada and Ananta in the Nārada-pañcarātra, Bhakti-rahasya:

In South India, by the shore of the Tamraparnī River, in King Malayadhvaja's palace, the goddess Bhakti wonderfully was born.

Text 98

namna premṇa sadananda
dhyayantī puruṣottamam
tal-loka-vasinam devam
vṛndarāṇya-puranaram

divyati-divyam śrī-deham
kala-mayady-agocaram
dayitam prema-bhaktanam
advaitam brahma-vadinam
mīna-kurmadayo yasya
amśamśaḥ sarva-devataḥ

namna - by chanting His names; premṇa - with great love; sada - always; ananda - blissful; dhyayantī - meditating; puruṣa-uttamam - on the Supreme Person; tat - on His own; loka - spiritual planet; vasinam - residing; devam - the Supreme Personality of

Gohead; vṛnda-aranya - of the forest of Vṛndavana;
puranaram - the monarch; divya-ati-divyam - splendid and
transcendental; śrī-deham - the body; kala - time;
ma/ya - potency; adi - beginning with; agocaram - beyond
the touch; dayitam - the object of love; prema-
bhaktanam - for the pure devotees; advaitam - the non-dual
Brahman; brahma-vadinam - for the impersonalists;
mīna - Matsya; kurma - Kurma; adayah - beginning with;
yasya - of whom; aṁśa- aṁśaḥ - the partial expansions;
sarva - all; devataḥ - the deities.

"By always blissfully chanting His holy names with great love, Bhakti-devi constantly meditated on the Supreme Personality of Godhead, who remains in His own spiritual realm as the monarch of Vṛndāvana forest, whose handsome form is splendid and transcendental, who is beyond the touch of material time, who is the supreme object of love for the pure devotees, who is the non-dual Brahman for the impersonalists, and of whom Lord Matsya, Lord Kūrma, and all other Deities are parts."

Text 100

tathaivatra prema-tattva-nirupane

saṅkhya-tattvaṁ pravakṣyami
atma-tattvaṁ viśeṣataḥ
bhaktiṁ muktiṁ vadiṣyami
prema-tattvaṁ vadamy aham

tatha - in that way; eva - certainly; atra - here; prema - of loving devotional service; tattva - the truth; nirupane - in the description; saṅkhya - of sankhya philosophy; tattvaṁ - the truth; atma - about the spirit-self; tattvaṁ - the truth; viśeṣataḥ - specifically; bhaktiṁ - devotional service; muktiṁ - and liberation; vadiṣyami - I shall speak; prema - of devotional love; tattvaṁ - the truth; vadami - shall speak; aham - I.

In the same book pure love for Lord Kṛṣṇa is described in these words:

"I will now describe the saṅkhya philosophy, and specifically I will describe the nature of the spirit self. I will describe devotional service, liberation, and pure love of God.

Text 101

guptam advaya-nirlepam
sac-cid-ananda-vigraham
brahmanḍa-koṭi-koṭīnam
sraṣṭaram palakam vibhum

guptam - hidden from the materialists; advaya - non-dual;
nirlepam - untouched by material energy; sat - eternal; cit - full
of knowledge; ananda - and bliss; vigraham - whose form;
brahmanḍa - of universes; koṭi - of millions; koṭīnam - of
millions; sraṣṭaram - the creator; palakam - and protector;
vibhum - all-powerful.

"(I will describe) the all-powerful Lord, who is hidden,
non-dual, untouched by matter, whose form is eternal and full of
bliss and knowledge, and who is the creator and protector of
millions of millions of universes.

Text 102

brahma-viṣṇu-maheśanam
nathanam natham advayam
ananta-phana-manikya-
sevitam caranambujam

brahma - of Brahma; viṣṇu - Visnu; maheśanam - and Siva;
nathanam - of the controllers of universal affairs; natham -
the master; advayam - non-dual; ananta - of Ananta Sesā; phana - on
the hoods; maṇikya - by the rubies; sevitam - served; carana-
ambujam - lotus feet.

"(I will describe) the non-dual Lord, who is the master of
the masters Brahmā, Viṣṇu, and Śiva, and whose lotus feet are
served by the rubies on Ananta Śeṣa's hoods."

Text 103

ato yavad evavatara-svarupas te sarve śrī-kṛṣṇacandrasyaṁśa-
kaladayaḥ. yatha
ramadi-muritsu kala-niyamena tiṣṭhan
nanavataram akarod bhuvaneṣu kintu

kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumaṁ yo
govindam adi-puruṣaṁ tam ahaṁ bhajami

ataḥ - therefore; yavat - to what extent; eva - certainly;
avatara - of incarnations of Godhead; svarupah - forms; te -
they; sarve - all; śrī-kṛṣṇacandrasya - of Śrī
Kṛṣṇacandra; aṁśa - aṁśas; kala - kala-expansions;
adayaḥ - beginning with; yatha - just as; rama-adi - the
incarnation of Lord Rama, etc.; murtiśu - in different forms;
kala-niyamena - by the order of plenary portions; tiṣṭhan -
existing; nana - various; avataram - incarnations; akarot -
executed; bhuvaneśu - within the worlds; kintu - but; kṛṣṇaḥ -
Lord Kṛṣṇa; svayam - personally; samabhavat - appeared;
paramaḥ - the supreme; pumaṁ - person; yaḥ - who; govindam - unto
Lord govinda; adi-puruṣaṁ - the original person; tam - unto Him;
aham - I; bhajami - offer obeisances.

All incarnations of Godhead are aṁśa-expansions, kala-
expansions, or some other kind of expansion of Śrī
Kṛṣṇacandra. This is confirmed by the following statement 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."

Eighth Part

Text 104

atha yadi śrī-kṛṣṇaḥ parama-pumaṁ nirīhaḥ.
tasyavataṛaḥ katham. tad aha yatha narada-pañcaratṛe
gṛhyopaniṣadi

ramadayo 'vataraś ca
karyarthe sakala bhuvi
bharavatara bhumyaś ca
maha-bhara-vinaśanaḥ

atha - now; yadi - if; śrī-kṛṣṇaḥ - Sri Kṛṣṇa; parama-

puman - the Supreme Personality of Godhead; nirīhaḥ - who is not forced to do anything; tasya - of Him; avatarah - incarnations; katham - why?; tat - this; aha - he says; yatha - just as; narada-pañcaratre - in the Narada-pañcarātra; gr̥hya-upaniṣadi - in the Gṛhya Upaniṣad; rama - with Lord Rama; adayah - beginning; avatarah - incarnations ca - and; karya-arthē - to perform specific work; sakalah - all; bhuvī - on the earth; bhara - of the burden; avatarah - for lifting; bhūmyah - of the earth; ca - and; maha - great; bhara - burden; vīnaśanaḥ - destroying.

"If Śrī Kṛṣṇa is the Original Supreme Personality of Godhead and has no duty He must perform, then why does He incarnate in various forms on the earth?"

This question is answered in the Nārada-pañcarātra, Gṛhya Upaniṣad:

"Lord Rāma and other incarnations all have specific missions when They descend to the Earth. They remove the Earth's burden. They destroy that great burden."

Text 105 (a)

tad eva śrī-vasudevadayah pṛthvī-bhara-haranaya.
brahmadayah sṛjana-palana-saṁharanaya. matsyas tu
vedoddharanaya. kurmas tu mandara-dharanaya. varahas tu
pṛthivy-uddharaya hiranyakṣa-vadhaya ca. nṛsimhas tu
hiranyakaśipu-vadhaya, vamanas tu bali-cchalanaya.
paraśuramas tu pṛthvī-nihkṣatrī-karanaa. śrī-ramas
tu ravanadi-rakṣasa-vadhaya. balaramas tu pralambadi-
maha-maha-daitya-vadhaya. buddhas tu bhuta-daya-
vistarānaya. kalkī ca mleccha-saṁharānaya. pareśatvaṁ
kalkino 'pi viṣṇu-dharme vilokyate. tatha vyasas tu veda-
dharma-prakaśanaya. evaṁ śrī-bhagavato 'vatara
asaṅkhyah prayojanapekṣakah. tatha śrī-bhagavad-
gītasupaniṣatsu śrī-bhagavan uvaca:

tat - therefore; eva - certainly; śrī-vasudeva-adayah - beginning with Sri Vasudeva; pṛthvī - of the earth; bhara - the burden; haranaya - for removing; brahma-adayah - those expansions beginning with Lord Brahma; sṛjana - for creation; palana - maintenance; saṁharanaya - and destruction; matsyah - Matsya; tu - indeed; veda - the Vedas; uddharanaya - for rescuing; kurmah - Kurma; tu - indeed; mandara - Mandara Mountain; dharana - for holding; varahah - Varaha; tu - indeed; pṛthivī - the earth; uddharaya - for lifting the earth;

hiranyakṣa - of Hiranyakṣa; vadhaya - for killing; nṛsimhah - Nṛsimha; tu - indeed; hiranyakaśipu - Hiranyakaśipu; vadhaya - for killing; vamanah - Vamana; tu - indeed; bali - of Bali Maharaja; chalanaya - for cheating; Paraśuramah - Paraśurama; tu - indeed; pṛthivī - the earth; niḥkṣatrī - ksatriyaless; karaṇaya - for making; śrī-ramah - Lord Rama; tu - indeed; ravaṇa - with Ravana; adi - beginning; rakṣasa - the demons; vadhaya - for killing; balaramah - Balarama; tu - indeed; pralamba - with Pralambasura; adi - beginning; maha-maha-daitya - of great demons; vadhaya - for killing; buddhay - Buddha; tu - indeed; huta - to poor animals; daya - mercy; vistaraṇaya - for extending; kalkī - Kalkī; ca - and; mleccha - mlecchas; saṁharaṇaya - for killing; para-iśatvam - status as the Personality of Godhead; kalkinah - of Kalkī; api - also; viṣṇu-dharme - in the Viṣṇu-dharma Purana; vilokyate - is seen; tatha - in that way; vyasah - Vyasadeva; tu - indeed; veda-dharma - the teachings of the Vedas; prakāśanaya - for broadcasting; evam - in this way; śrī-bhagavatah - of the Supreme Personality of Godhead; avatarah - incarnations; asankhyaḥ - uncountable; prayojana - necessity; apakeśakaḥ - in consideration; tatha - in that way; śrī-bhagavat-gītasu upaniṣatsu - in Śrī Bhagavad-gītā Upaniṣad; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said.

Lord Vāsudeva and other incarnations descend to remove the burden of the earth. Lords Brahmā, Viṣṇu, and Śiva descend to create, maintain, and destroy the material universes. Lord Matsya descends to rescue the Vedas, Lord Kūrma descends to hold Mandara Mountain. Lord Varāha descends to kill Hiranyākṣa and rescue the earth. Lord Nṛsimha descends to kill Hiranyakaśipu. Lord Vāmana descends to cheat Bali Mahārāja. Lord Paraśurāma descends to rid the earth of kṣatriyas. Lord Rāmacandra descends to kill Rāvaṇa and His rākṣasa followers. Lord Balarāma descends to kill Pralambāsura and other great demons. Lord Buddha descends to show mercy to the animals. Lord Kalki descends to kill the mlecchas. In the Viṣṇu-dharma Purāna it may be seen that Lord Kalki is an incarnation of the Lord. Lord Vyāsa descends to reveal the religion of the Vedas. In this way there are countless incarnations of the Supreme Personality of Godhead. In the Bhagavad-gītā (4.7) the Supreme Lord says:

Text 105 (b)

yada yada hi dharmasya

glanir bhavati bharata
abhyutthanam adharmasya
tadatmanam srjami aham

yada - whenever; yada - wherever; hi - certainly; dharmasya - of religion;
glaniḥ - discrepancies; bhavati - manifested, becomes; bharata - O descendant
of Bharata; abhyutthanam - predominance; adharmasya - of irreligion; tada - at
that time; atmanam - self; srjami - manifest; aham - I.

"Whenever and wherever there is a decline in religious practice, O
descendant of Bharata, and a predominant rise of irreligion, at that time I
descend Myself."

Text 106

ataḥ sarve avatarāḥ sanimittāḥ. ataḥ ete 'vatarāḥ kim svarupaḥ.
tad aha brahmaṇḍa-purane

etasyaivapare 'nanta
hy avatara manoramaḥ
mahagnir iva yadvat syur
ulkaḥ śata-sahasraśaḥ

ataḥ - therefore; sarve - all; avatarāḥ - incarnations;
sa-nimittāḥ - with an original; ataḥ - therefore; ete - they;
avatarāḥ - incarnations; kim - what?; svarupaḥ - form; tat - this;
aha - says; brahmaṇḍa-purane - in the Brahmaṇḍa Purana; etasya - of Him;
eva - certainly; apare - others; anataḥ - limitless; manoramaḥ - enchanting;
maha - a great; agniḥ - fire; iva - like; yadvat - to which extent; syur - are;
ulkaḥ - sparks; śata - hundreds; sahasraśaḥ - and thousands.

All the incarnations of Godhead have an origin. From that
origin the incarnations have come. What is the nature of that
origin? In the Brahmāṇḍa Purāṇa it is said:

"All the charming incarnations of Godhead have emanated from Śrī
Kṛṣṇa, just as hundreds and thousand of sparks jump from a blazing
fire."

Text 107

tathaiva

vanya-jalam prayam aśeṣa-viṣṭam
viṣvak kṣitim vyapya vivardhate bhṛṣam
yasmāt samudbhutam aho tataḥ punaḥ
kale bhuyaḥ praviśat tathaivam

tatha - in the same way; eva - certainly; vanya-jalam - the great inundation;
prayam - mainly; aśeṣa - completely; viṣṭam - expanded; viṣvak
kṣitim - the universe; vyapya - pervading; vivardhate - expands;
bhṛṣam - greatly; yasmāt - from which; samudbhutam - born; aho - indeed;
tataḥ - then; punaḥ - again; kale - in the course of time; bhuyaḥ - will be;
praviśet - will enter; tatha - in that way; evam - in that way.

It is further said:

"From Lord Kṛṣṇa the Kāraṇa Ocean is manifested, and from Him the universes are expanded. From Him the universes were manifest and, at the appropriate time, in Him they will again enter."

Texts 108-109

ata eva puraṇadau
kecin nara-sakhatmatam
mahendranujatam kecit
kecit kṣīrabdhi-śayitam

sahasra-śirṣatam kecit
kecit vaikunṭha-nathatam
bruyuh kṛṣṇasya munayas
tat-tad-vṛttanugaminaḥ

ata eva - therefore; puraṇa-adau - in the Puranas and other Vedic literatures; kecit - some; nara-sakha-atmatam - the position of Narayana Rsi, the friend of Nara Rsi; maha-indra-anujatam - the position of Vamana, the younger brother of Maharaja Indra; kecit - some; kecit - some; kṣīra-abdhi-śayitam - the position of Kṣīrodakaśayī Viṣṇu; sahasra-śirṣatam - the position of the Universal form, who has thousands of heads; kecit - some; kecit - some; vaikunṭha-nathatam - Lord Narayana, the master of Vaikunṭhaloka; bruyuh - say; kṛṣṇasya - of ŚrīKṛṣṇa; munayaḥ - sages; tat-tat - various; vṛtta - activities; anugaminaḥ - following.

This is also confirmed by the following words (Laghu-Bhāgavatāmṛta 1.5.383):

"According to the intimate relationships between Śrī Kṛṣṇa, the primeval Lord, and His devotees, the Purāṇas describe Him by various names. Sometimes He is called Nārāyaṇa; sometimes Upendra (Vāmana), the younger brother of Indra, King of heaven; and sometimes Kṣīrodakaśāyī Viṣṇu sometimes He is called the thousand-hooded Śeṣa Nāga and sometimes the Lord of Vaikuṇṭha."*

Text 110

tatha narada-pañcaratṛe

tad-ajña-kariṇaḥ sarve
brahmaṇḍeśvara-rupina
līla-sukha-mayatmanas
tat-prema-rupa-bhavanaḥ

tatha - in the same way; narada-pañcaratṛe - in the Naradapancaratra;
tat - of Him; ajña - the order; kariṇaḥ - carrying; sarve - all;
brahmaṇḍa - of universes; īśvara - controllers; rupinaḥ - in the forms;
līla - of pastimes; sukha - happiness; maya - consisting; atmanas - whose hearts;
tat - for Him; prema - love; rupa - consisting; bhavanaḥ - thoughts.

This is also described in the following statement of Nārada-pañcarātra:

"The demigods who control the various universes are all servants of Lord Kṛṣṇa, and they very faithfully execute His every order. They delight in hearing about His transcendental pastimes, and they meditate on Him with love in their hearts."

Text 111

tatha

nasy ota-gava iva yasya vaśe bhavanti
brahmadayas tanu-bhr̥to mithur ardamaṇaḥ
kalasya te prakṛti-puruṣayoḥ parasya
śaṁ nas tanotu caranaḥ puruṣottamasya

tatha - just as; nasi - through the nose; ota - strung; gavaḥ - oxen;

iva - as if; yasya - of whose; vaśe - under the control; bhavanti - they exist; brahma-adayaḥ - Brahma and all others; ardyamaṇaḥ - struggling; kalasya - of the force of time; te - of Yourself; prakṛtipuruṣayoḥ - both the material nature and the living entity; parasya - who is beyond them; śam - transcendental fortune; naḥ - for us; tanotu - may they spread; caranaḥ - the lotus feet; puruṣa-uttamasya - of the Supreme Personality of Godhead.

It is also said (Śrīmad-Bhāgavatam 11.6.14):

"You are the Supreme Personality of Godhead, the transcendental entity who is superior to both material nature and the enjoyer of nature. May Your lotus feet bestow transcendental pleasure upon us. All of the great demigods, beginning with Brahmā, are embodied living entities. Struggling painfully with one another under the strict control of Your time factor, they are just like bulls dragged by ropes tied through their pierced noses."***

Text 112 (a)

tatha goloka-saṁhitayam śrī-bhagavato jihva-mulat sarasvaty
udbhuya śrī-kṛṣṇam prati sakaṅkṣam kaṭakṣam akarot - iti dṛṣṭva
śrī-bhagavan sarasvatīm prati śaśapa. bhavati taru-rupa bhava. ante
brahma syat samudbhuya brahmaṇaḥ patnītvam ayasyatīti śapa-dvayam
śrutva sarasvatī cukopa. sarasvaty api śrī-bhagavantam śrī-kṛṣṇam
pratiśaptavatī. sarasvaty uvaca he bhagavan ekaparadhe śapa-dvayam
dattam yatha tatha aham api śapami bhagavan aṅgajaya saha
ramiśyasi iti. tad anu saparadhaiva sarasvatī stutiṁ cakara.

tatha - in that way; goloka-saṁhitayam - in the Goloka-saṁhita;
śrī-bhagavataḥ - of the Supreme Personality of Godhead; jihva - of the
tongue; mulat - from the base; sarasvati - Sarasvati; udbhuya - taking birth;
śrī-kṛṣṇam-prati - at Lord Kṛṣṇa; sa-akaṅkṣam - with desire;
kaṭa-akṣam - a sidelong glance; akarot - did; iti - thus;
dṛṣṭva - observing; śrī-bhagavan - the Supreme Personality of Godhead;
sarasvatīm pratim - Sarasvati; śaśapa - cursed; bhavati - is; taru - of a
tree; rupa - in the form; bhava - may you become; ante - after that;
brahma - Lord Brahma; syat - will be; samudbhuya - taking birth;
brahmaṇaḥ - of Brahma; patnītvam - wifeness; ayasyatī - will be; iti - thus;
śapa - of curses; dvayam - pair; śrutva - having heard;
sarasvatī - Sarasvati; cukopa - became angry; sarasvati - Sarasvati; api - also;
śrī-bhagavantam - the Supreme Personality of Godhead; śrī-kṛṣṇam - Śrī
Kṛṣṇa; pratiśaptavatī - counter-cursed; sarasvati - Sarasvati; uvaca - said;
he - O; bhagavan - Lord; eka - for one; aparadhe - offense; śapa - of curses;
dvayam - a pair; dattam - are given; yatha - just as; tatha - in that way;
aham - I; api - also; śapami - curse; bhagavan - O Lord; aṅgajaya śaha - with
the limb of Your own body; ramiśyasi - You will enjoy conjugal pastimes;

iti - thus; tat anu - afterwards; sa-aparadha - the offender;eva - certainly;
sarasvatī - Sarasvati; stutim - prayers; cakara - offered.

The following pastime is narrated in the Goloka-saṁhitā: The goddess Sarasvati was born from the root of Lord Kṛṣṇa's tongue. Immediately after birth she cast an amorous sidelong glance at Lord Kṛṣṇa. Observing her glance, Lord Kṛṣṇa became angry and cursed her in the following words: "I curse you to become a tree, and then I again curse you to become the wife of the demigod Brahmā." When Sarasvati heard these two curses from the Lord she became angry, and retaliated with the following curse: "O Lord, although I committed only one offense, You have twice cursed me. For cursing me more than I deserved I curse You that You will enjoy conjugal pastimes with a limb of Your own body." (This "limb" is, of course, Śrī Rādhā.) After this the offender Sarasvati offered the following prayer:

Text 112 (b)

jagat sarvaṁ tvayi nyastam
nyastaḥ prakṛtayaḥ tatha
puruṣaś ca tatha kṛṣṇa
tvayi sarvaṁ pratiṣṭhitam

jagat - the universe; sarvaṁ - entire; tvayi - in You;nyastam - is placed;
nyastaḥ - are placed; prakṛtayaḥ - potencies; tatha - in the sameway;
puruṣaḥ - all living entities; ca - also; tatha - in that way;kṛṣṇa - O
Kṛṣṇa; tvayi - in You; sarvaṁ - everything;pratiṣṭhitam - is situated.

"The entire universe rests in You. The elements of matter rest in You as do all living entities. O Kṛṣṇa, everything rests in You.

Text 113

tvayy eva vilayaṁ yanti
utpatsyanti ramanti ca
doṣa eṣa kṛto 'jñanaṁ
kṣamasva parameśvara
ity uktva sa maha-devī
virarama sarasvatī

tvayi - in You; eva - certainly; vilayam - dissolution;yanti - attains;
utpatsyanti - are manifested; ramanti - enjoy; ca - also;doṣaḥ - fault;
eṣaḥ - this; kṛtaḥ - done; ajñānam - by the ignorant;kṣamasva - please
forgive; parama-īśvara - O Supreme Personality of Godhead;iti - thus;
uktva - speaking; sa - she; maha-devī - the great goddess;virarama - became
silent; sarasvatī - Sarasvatī.

"Everything is born from You, enjoys protection within You, and again
enters You at the time of cosmic devastation. O Supreme Personality of
Godhead, please forgive my offense. Only the ignorant try to find fault with
You. After speaking these words, the great goddess Sarasvati became
silent.

Text 114

tatha brahma-saṁhitayam

agnir mahī gaganam ambu marud-diśāś ca
kalas tathatma-manasīti jagat-trayani
yasmad bhavanti vibhavanti viśanti yaṁ ca
govindam adi-puruṣaṁ tam ahaṁ bhajami
tatha - in the same way; brahma-saṁhitayam - in the Brahma-saṁhita;
agniḥ - fire; mahī - earth; gaganam - ether; ambu - water;marut - air;
diśaḥ - directions; ca - and; kalaḥ - time; tatha - and;atma - and soul;
manasī - possess mind; iti - thus; jagat-trayani - the threeworlds;
yasmad - from Whom; bhavanti - originate; vibhavanti - exist;viśanti - enter;
yaṁ - in Whom; ca - and.

This is also confirmed in Brahma-saṁhitā (5.51):

"The three worlds are composed of the nine elements, viz., fire, earth,
ether, water, air, direction, time, soul and mind. I adore the Primeval Lord
Govinda, from whom they originate, in whom they exist, and into whom they
enter
at the time of the universal cataclysm."

Ninth Part

Texts 115-116

atha śrī-kṛṣṇasyavataranam svarupam aha padma-purana nirvana-
khanḍe rahasyadhyaye śrī-bhagavan uvaca vyasam prati

yad idam me tvaya pṛṣṭam
rupam divyam sanatanam
niṣkalam niṣkriyam śantam
sac-cid-ananda-vigraham
purnam padma-palaśakṣam
nataḥ paratamam mama
satyam vyapi paranandam
cid-ghanam śaśvatam param
mamavataro nityo 'yam
atra ma samśayam kṛthah

atha - now; śrī-kṛṣṇasya - of Śrī Kṛṣṇa; avataranam - of incarnations; svarupa - form; aha - he describes; padmapurana - in the Padma Purana; nirvana-khanḍe - in the Nirvana-khanda; rahasyadhyaye - in the Rahasya Chapter; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; vyasam prati - to V/yasadeva; yat - which; idam - this; me - to Me; tvaya - by you; pṛṣṭam - asked; rupam - form; divyam - transcendental; sanatanam - eternal; niṣkalam - non-dual; niṣkriyam - without material activities; santam - peaceful; sat - eternal; cit - full of knowledge; ananda - and bliss; vigraham - whose form; purnam - complete; pada - lotus; palaśa - petal; akṣam - eyes; na - not; ataḥ - than this form; paratamam - superior; mama - My; satyam - real; vyapi - all-pervading; para-anandam - full of transcendental bliss; cit-ghanam - spiritual; śaśvatam - eternal; param - supreme; mama - My; avatarah - incarnation; nityah - eternal; ayam - this; atra - here; ma-samśayamkrthah - do not doubt.

That Śrī Kṛṣṇa is the form in which all incarnations of Godhead rest is confirmed in the Padma Purāṇa, Nirvāṇa-khaṇḍa, in the Rahasya Chapter, where the Supreme Personality of Godhead, Lord Kṛṣṇa, says to Vyasa:

"This form of Mine, the object of your inquiry, is transcendental, eternal, non-dual, materially inactive, peaceful, full of knowledge and bliss, and perfect and complete. There is no other form superior to this lotus-eyed form. This form is the actual spiritual reality. It is eternal, all-pervading, and full of bliss. It is the eternal resting place of My incarnations. Please do not doubt this."

Text 117 (a)

ataḥ sarvopari-vaibhavaḥ sarveṣam adhara-svarupaḥ
śrī-kṛṣṇacandraḥ sarveṣam atma-svarupaḥ. athaitasya samam
tan-mayayacchannaḥ kecid anyam kurvantīti tatraha

ataḥ - therefore; sarva - all; upari - above; vaibhavaḥ - opulence;
sarveṣam - of all; adhara-svarupaḥ - the resting place;
śrī-kṛṣṇacandraḥ - Śrī Kṛṣṇacandra; sarveṣam - of all;
atma-svarupaḥ - the original form; atha - therefore; etasya - of Him;
samam - equal; tat-mayaya - by His illusory potency; acchannaḥ - covered;
kecid - some; anyam - someone else; kurvantī - do; iti - thus; tatra - in this
connection; aha - he says.

Therefore it may be concluded that Śrī Kṛṣṇacandra is the
supremely powerful resting place of all incarnations of Godhead.
Śrī Kṛṣṇacandra is the original self of all incarnations of
Godhead. Only those illusioned by His māyā-potency will say
someone else is His equal. For this reason it is said:

Text 117 (b)

yasyaivaṅghri-kalaṁśa-sambhava-maha-viṣṇus tv anekas tatas
tasyaikasya ca roma-kupa-jāṭhare brahmaṇḍako 'nekaśaḥ
tasyaikandaka-madhyato bhagavato 'nekavataṛaḥ sthitaḥ
śrī-kṛṣṇasya ca tasya samyam akarod anyam tv aho 'syajñata

yasya - of whom; eva - certainly; aṅghri - of the lotus feet; kala - of a
part; aṁśa - of a part; sambhava - manifest; mahaviṣṇu - Maha-Viṣṇu;
tu - indeed; anekah - many; tataḥ - from Him; tasya - of Him; ekasya - of one;
ca - also; roma-kupa-jāṭhare - pore of the body; brahmaṇḍakah - universe;
anekaśaḥ - many; tasya - of Him; eka - one; andaka - universe; madhyataḥ - in
the middle; bhagavataḥ - of the Supreme Lord; aneka - many;
avataṛaḥ - incarnations of Godhead; sthitaḥ - are situated;
śrī-kṛṣṇasya - of Śrī Kṛṣṇa; ca - also; tasya - of Him;
samyam - equality; akarot - does; anyam - another; tu - indeed; aho - Oh;
asya - of Him; ajñata - ignorance.

Numberless Mahā-Viṣṇu are manifest from a tiny fraction of an
insignificant atom of Lord Kṛṣṇa's lotus feet. From each bodily pore of
each Mahā-Viṣṇu a host of material universes are manifest. Within each
universe numberless incarnations of Godhead appear. Śrī Kṛṣṇa is
the origin of all this. He is the Original Supreme Personality of Godhead. It
is only ignorance of His real nature that prompts men to think there is
someone equal to Him.

Text 118

tac ca

yatha koṭīśvaro raja
tat-tulyaḥ kim śatadhipaḥ
palaṁ palardham karṣaṁ va
tulyam mulyam kim iśyate

tat - therefore; ca - also; yatha - just as; koṭī - of millions;
īśvarah - the controller; raja - a king; tat - to him; tulyaḥ - equal;
kim - how?; śata - of a hundred; adhipaḥ - the leader; palam - apala;
pala-ardham - half a pala; karṣam - a karṣa (one fourth of a pala);
va - or; tulyam-mulyam - equal in value; kim - iśyate - how is it?

Just as a village chief who rules of a hundred peasants is not equal to a great king who reigns over millions, and just as the different weights of a pāla, pālārdha, and kārṣa are not equal, in the same way, no one is equal to the Supreme Personality of Godhead, Śrī Kṛṣṇa.

Text 119 (a)

suvarṇasya ca ratnasya
vastu caikaṁ na canyatha
gaṅgayaḥ kumbha-saṁsthapyam
jalaṁ gaṅga-jalaṁ smṛtam
gaṅgayam ca vinikṣiptam
punar gaṅgeva tad yatha

suvarṇasya - of gold; ca - also; ratnasya - of jewels; vastu - substance;
ca - also; ekam - one; na - not; ca - also; anyatha - otherwise; gaṅgayaḥ - of
the Ganges River; kumbha - in a pot; saṁsthapyam - placed; jalam - water;
gaṅga - of the Ganges; jalam - water; smṛtam - is considered; gaṅgayam - in
the Ganges; ca - also; vinikṣiptam - thrown; punah - again; gaṅga - the Ganges;
iva - like; tat - that; yatha - just as.

Śrī Kṛṣṇa is the Original Personality of Godhead, the origin of all incarnations of Godhead. All incarnations of Godhead are actually Śrī Kṛṣṇa in different form. They are not different from Him just as gold and gems are equally valuable or just as the water of the Ganges is always the same whether flowing in the river, or held in a jug.

Text 119 (b)

tad eva sampurnananda-vigrahaḥ śrī-kṛṣṇacandraḥ. tasyaṁśa-
kalatvenanye nirupitaḥ. ity adi sarvaṁ purvam uktam tasmimś ca
jñatavyam eva. ity adi śrī-bhagavato 'nanta-mahimno guṇa-
prakaśadi yat kiñcit puranaḍiṣu dṛṣṭam tad uktam. samyag
brahmadayo vaktum na samarthaḥ. yatha śrī-bhagavate

tat - therefore; eva - certainly; sampurna- perfect and complete;
ananda - of bliss; vigrahaḥ - whose form; śrīkṛṣṇacandraḥ - Śrī
Kṛṣṇacandra; tasya - of Him; ṁśa - of a part; kalatvena - as a part;
anye - others; nirupitaḥ - are described; iti - thus; adi - beginning;
sarvaṁ - all; purvam - previously; uktam - said; tasmin - in that; ca - also;
jñatavyam - should be understood; eva - certainly; iti - thus; adi - beginning;
śrī-bhagavataḥ - of the Supreme Personality of Godhead; ananta - limitless;
mahimnah - with glory; guṇa - of transcendental qualities;
prakaśa - manifestation; adi - beginning; yat kiñcit - what;
purana-ḍiṣu - in the Puranas and other Vedic literatures; dṛṣṭam - seen;
tat - that; uktam - said; samyak - completely; brahma-ḍayah - Lord Brahma and
others; vaktum - to describe; na - not; samarthaḥ - are able; yatha - just as;
śrī-bhagavate - in Śrīmad-Bhagavatam.

From all this we may understand that Śrī Kṛṣṇacandra is the
Supreme Personality of Godhead, whose transcendental form is full
of perfect and complete bliss, and who is the origin of all
incarnations of Godhead who are all parts of His partial
expansions. Although the various glories and transcendental
attributes of Lord Kṛṣṇa are described to a certain extent in the
Purāna and other Vedic literatures, even the greatest devotees
and demigods, such as Lord Brahmā and others cannot begin to
describe Lord Kṛṣṇa's glories with anything like completeness.
This is confirmed by the following statements in Śrīmad-
Bhāgavatam (10.14.21 and 10.14.14):

Text 120

ko vetti bhūman bhagavan paratman
yogeśvarotir bhavatas trilokyam
kva va katham va kati va kadeti
vistarayan krīḍasi yoga-mayam

kaḥ - who; vetti - knows; bhūman - O supreme great one; bhagavan - O Supreme

Personality of Godhead; para-atman - O Supersoul; yoga-īśvara - Omaster of mystic power; utīḥ - pastimes; bhavataḥ - of Your Lordship;tri-lokyam - in the three worlds; kva - where; va - or; katham - how;va - or; kati - how many; va - or; kada - when; iti - thus; vistarayan - expanding;krīḍasi - You play; yoga-mayam - spiritual energy.

"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 121

narayanas tvam na hi sarva-dehinam
atmasy adhiśakhila-loka-sakṣī
narayano 'ṅgam nara-bhu-jalayanat
tac capi satyam na tavaiva maya

narayanaḥ - Lord Narayana; tvam - You; na - not;hi - certainly;
sarva - all; dehinam - of the embodied beings; atma - the Supersoul; asi - You are; adhiśa - O Lord; akhila-loka - of all the worlds;sakṣī - the witness;
narayanaḥ - known as Narayana; ṅgam - plenary portion; nara - ofNara;
bhu - born; jala - in the water; ayanat - due to the place ofrefuge;
tat - that; ca - and; api - certainly; satyam - highest truth; na - not;
tava - Your; eva - at all; maya - the illusory energy.

"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 [Garbhodakaśāyi Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

Text 122

tatha

yasyaiva yo 'nugūṇa-bhug bahudhaika eva
śuddho 'py aśuddha iva murti-vibhaga-bhedaiḥ
jñananvitaḥ sakala-sattva-vibhuti-karta
tasmai nato 'smi puruṣaya sadavyayaya

tatha - in the same way; yasya - of whom; eva - certainly; yah - who; anu-guṇa - according to the qualities; bhuk - endowed; bahudha - in many ways; ekah - one; eva - certainly; śuddhah - pure; api - even; aśuddhah - impure; iva - as if; murti - forms; vibhaga-bhedaiḥ - with various; jñana - with transcendental knowledge; anvitaḥ - endowed; sakala - all; sattva - of transcendental qualities; vibhuti - and opulences and powers; karta - the creator; tasmai - of Him; nataḥ asmi - I offer my respectful obeisances; puruṣaya - to the Supreme Personality of Godhead; sada - always; avyayaya - imperishable.

In the same way it is said:

"I continually offer my respectful obeisances to the imperishable Supreme Personality of Godhead, who is full of all transcendental knowledge, who is the master of numberless transcendental opulences, potencies and qualities, who expands into innumerable transcendental forms, and who, although He is eternally pure and free from all material contamination, sometimes appears to the bewildered conditioned souls to be a limited impure being like themselves."

Text 123

tatha

asthaya yogam nipunam samahitas
tam nadhyagaccham yata atma-sambhavaḥ
nato 'smy aham tac-caranam samīyusaṁ
bhavac-chidam svasty-ayanam sumaṅgalam

tatha - in that way; asthaya - successfully practiced; yogam - mystic powers; nipunam - very expert; samahitaḥ - self-realized; tam - the Supreme; nataḥ - let me offer my obeisances; asmi - am; aham - I; tat - the Lord's; caranam - feet; samīyusaṁ - of the surrendered soul; bhavatchidam - that which stops repetition of birth and death; svasti-ayanam - perception of all happiness; su-maṅgalam - all-auspicious.

It is also said (Śrīmad-Bhāgavatam (2.6.35):

"Although I am known as the great Brahmā, perfect in the disciplic succession of Vedic wisdom, and although I have undergone all austerities and I am an expert in mystic powers and self-realization, and although I am recognized as such by the great forefathers of the living entities, who offer me respectful obeisances, still I cannot understand Him, the Lord, the very

source of my birth. Therefore it is best for me to surrender unto His feet, which alone can deliver one from the miseries of repeated birth and death. Such surrender is all-auspicious and allows one to perceive all happiness."

Text 124

ity evam

śrī-kṛṣṇaḥ paramaḥ pumañś ca paramananda-svarupo vibhu
radha-prema-samanvito rasamayaḥ śyamo jagat-mohanaḥ
evam tad-guna-varnanam marakataṁ ratnaṁ kirītaṁ kuru
kṣipraṁ raghava-kṛṇ nivedanam idam śrutvanya-cittaṁ tyaja

iti - thus; evam - in that way; śrī-kṛṣṇaḥ - ŚrīKṛṣṇa;
paramaḥ - the Supreme; pumañś - Person; ca - also; parama - supreme; ananda - of
bliss; svarupah - whose form; vibhuh - all-powerful; radha - of Śrīmatī
Rādhārāṇī prema - with pure love; samanvitaḥ - endowed; rasa-mayaḥ - full
of nectar; śyamaḥ - with a dark complexion; jagat - the entire world;
mohanaḥ - enchanting; evam - in this way; tat - of Him; guna- the qualities;
varnanam - the description; marakataṁ - the sapphire; ratnaṁ - jewel;
kirītaṁ - crown; kuru - just make; kṣipraṁ - quickly; raghava - by Raghava
Gosvami; kṛṇ - done; nivedanam - statement; idam - this; śrutva - having heard;
anya - other; cittaṁ - consciousness; tyaja - abandon.

Śrī Kṛṣṇa is the all-powerful, blissful Supreme Personality of Godhead. His complexion is dark. He enchants the entire world, and He is full of nectar. He is the object of Śrīmatī Rādhārāṇī's pure love. Please hear these instructions of Raghava Gosvami, abandon all material consciousness, and make this description of the qualities of Śrī Kṛṣṇa the sapphire crown upon your head.

Sixth Ray of Light

First Part

Text 1

atha pravaksye śrī-kṛṣṇa-
caraṇambuḥja-sevanam
samasta-duḥkha-damanam

nityananda-sukha-pradam

atha - now; pravakṣye - I shall describe; śrī-kṛṣṇa - of Śrī Kṛṣṇa; carāṇa - feet; ambuja - of the lotus flower; sevānam - the service; samasta - all; duḥkha - miseries; dāmanam - curbing; nitya - eternal; ananda-sukha - bliss; pradānam - granting.

I shall now describe the service of Lord Kṛṣṇa's lotus feet. That service removes all material suffering and places the servitor in eternal transcendental bliss.

Text 2

tad eva śrī-bhagavataś carāṇa-labhasya kim upāyā tad aha aho
ananyāya bhaktiā yathā śrī-bhagavan-niyamaḥ

bhaktiāham ekāya grahyāḥ
śraddhayatma priyāḥ satam
bhaktiḥ punati man-niṣṭhā
śva-pakan api sambhavat

tat - therefore; eva - certainly; śrī-bhagavath - of the Supreme Personality of Godhead; carāṇa - of the lotus feet; labhasya - of obtaining; kim - what? upāyah - is the method; tat - that; aha - he says; aho - Oh; ananyāya - exclusive; bhaktiā - devotional service; yathā - just as; śrī-bhagavat - the Supreme Personality of Godhead; niyamaḥ - the instruction; bhaktiā - by devotional service; aham - I; ekāya - unalloyed; grahyāḥ - am to be obtained; śraddhaya - by faith; atma - the Supreme Personality of Godhead; priyāḥ - the object of love; satam - of the devotees; bhaktiḥ - pure devotional services; punati - purifies; man-niṣṭhā - fixing Me as the only goal; śva-pakan - dog-eaters; api - even; sam-bhavat - from the contamination of low birth.

The question may be raised: "How does one obtain the lotus feet of the Supreme Personality of Godhead?" The answer is that one obtains the Lord's lotus feet by serving them with pure devotion. This is confirmed by the Supreme Personality of Godhead Himself in the following words (Śrīmad-Bhāgavatam 11.14.21):

"Only by practicing unalloyed devotional service with full

faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even the dog-eaters can purify themselves from the contamination of their low birth."*

Text 3

tatha śukoktiḥ

na danam na tapo nejya
na śaucam na vratani ca
prīyate 'malaya bhaktya
harir anyad viḍambanam

tatha - in that way; śuka - of Śrīla Sukadeva Gosvami;
uktiḥ - the statement;

na - neither; danam - charity; natapaḥ - no austerity; na - nor; ijya - worship; na - nor; śaucam - cleanliness; na vratani - nor execution of great vows; ca - also; prīyate - is satisfied; amalaya - by spotless; bhaktya - devotional service; hariḥ - the Supreme Lord; anyat - other things; viḍambanam - only show.

This is also confirmed by the following statement of Śrīla Śukadeva Gosvāmi (Śrīmad-Bhāgavatam 7.7.52):

"Not by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show."*

Text 4

bhaktiḥ kim iti tad aha narada-pañcaratre

sarvopadhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkena hṛṣīkeśa-
sevanam bhaktir ucyate

bhaktiḥ - devotional service; kim - what is? iti - thus;
aha - he says; narada-pañcaratre - in the Narada-

pañcarātra; sarva-upadhi-vinirmuktam - free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; tat-paratvena - by the sole purpose of serving the Supreme Personality of Godhead; nirmalam - uncontaminated by the effects of speculative philosophical research or fruitive activity; hr̥ṣīkeṇa - by purified senses freed from all designations; hr̥ṣīkeṣa - of the master of the senses; sevnam - the service to satisfy the senses; bhaktiḥ - devotional service; ucyate - is called.

What is devotional service? In the Nārada-pañcarātra it is said:

"Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified."*

Text 5

tasyam bhaktau tri-vidham lakṣanam sadhanī jñānavita
prema-lakṣana ca. sadhanī yatha

śravanam kīrtanam caiva
smaranam pada-sevanam
arcanam vandanam ceti
sadhanī ṣaḍ-vidha mata

tasyam - in this; bhaktau - devotional service; tri-vidham - in three features; lakṣanam - is characterized; sadhanī - the neophyte stage of devotional service in practice; jñānavita - the intermediate stage where there is awakening of transcendental knowledge; prema-lakṣana - and the advanced stage where there is awakening of transcendental knowledge; prema-lakṣaṇa - and the advanced stage where the devotee is situated in pure love of kṛṣṇa; ca - also; sadhanī - the beginners stage; yatha - just as; śravanam - hearing; kīrtanam - glorifying; ca - also; eva - certainly; smaranam - remembering; pada - the lotus feet; sevnam - service; arcanam - worship; vandanam - offering obeisances; ca - also; iti - thus; sadhanī - devotional service in practice; sat-vidha - in six features; mata - is considered.

Devotional service is divided into three stages: sādhanabhakti, or the beginning stage of devotional service in practice, jñānānvita-bhakti, the intermediate stage where there is the awakening of transcendental knowledge, and prema-bhakti, or the advanced stage, where the devotee is situated in pure love for Lord Kṛṣṇa. Of these stages the beginning stage, sādhanabhakti is described in the following words:

"Hearing about Lord Kṛṣṇa, chanting His glories, remembering Him, serving His lotus feet, worshiping Him, and offering obeisances to Him, are the six activities of sādhanabhakti."

Text 6

etasam adau śravaṇa-bhaktir iti śreṣṭha. yatha

śravanaj jayate śraddhapy
aratir bhaktir uttama
yan na śrutam na tasyaiva
katham saṅkīrtanadayah

etasam - of them; adau - in the beginning; bhaktir - activity of devotional service; iti - thus; śreṣṭhah - is most important; yatha - just as; śravaṇat - form hearing; jayate - becomes manifested; śraddha - faith; api - even; aratih - expect for spontaneous love of God; bhaktih - devotional service; uttama - the best; yat - because; na - not; śrutam - heard; na - not; tasya - of him; eva - certainly; katham - how is it possible? saṅkīrtanadayah - to engage in glorification or other activities of devotional service.

In the beginning stage of devotional service the most important activity is to hear about Kṛṣṇa. This is described in the following words:

"By hearing about Kṛṣṇa one develops faith, renunciation, and transcendental devotional service. Without hearing about Kṛṣṇa how is it possible to glorify or serve Him?"

Text 7

ata adau bhakti-śravanam. yatha

pibanti ye bhagavata atmanah satam
kathamṛtam śravana-puṭeṣu sambhṛtam
punanti te viṣaya-viduṣitaśayam
vrajanti tac-carana-saroruhantikam

atah - therefore; adau - in the beginning;
bhakti - sravanam - hearing about devotional service; yatha - just
as; pibanti - who drink; ye - those; bhagavataḥ - of
the Personality of Godhead; atmanah - of the most dear;
satam - of devotees; katha-amṛtam - the nectar of the
messages; śravaṇa-puṭeṣu - within the earholes;
sambhṛtam - fully filled; punanti - purify; te - their;
viṣaya - material enjoyment; viduṣita-aśayam - polluted aim
of life; vrajanti - do go back; tat - the Lord's;
caraṇa - feet; saroruha-antikam - near the lotus.

The beginning is hearing about Kṛṣṇa. This is described in the following words (Śrīmad-Bhāgavatam 2.2.37 and 12.4.40):

"Those who drink through aural reception, fully filled with the nectarean message of Lord Kṛṣṇa, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead)."*

Text 8

saṁsara-sindhūm ati-dustaram uttīrṣor
nanyaḥ plavo bhagavataḥ puruṣottamasya
līla-katha-rasa-niṣevanam antarena
puṁso bhaved vividha-duḥkha-davarditasya

saṁsara - of repeated birth and death; ati-dustaram - very difficult to cross; uttīrṣor - of one who desires to cross;
na - not; anyaḥ - another; plavaḥ - boat; bhagavataḥ - of the Supreme Personality of Godhead; puruṣa-uttamasya - of the Supreme Person; līla - of the pastimes; katha - the topics; rasa - the nectar; niṣevanam - service; antarena - without; puṁsah - of a person; bhavet - may be; vividha - various; duḥka - of sufferings; dava - by the forest-fire; arditasya - afflicted.

"For the living entity suffering in the blazing forest-fire of various material sufferings, and yearning to cross to the far shore of the ocean of repeated birth and death, there is no boat that can carry him, except for the hearing of the nectarean topics of the transcendental pastimes of the Supreme Personality of Godhead."

Text 9

ataḥ śravanat saṅkīrtana-bhaktir jayate. yatha

śrī-kṛṣṇa-nama-guṇa-saṁśravaṇam samasta-

bhakter nidanam api śaḍbhir udahr̥tam tat
yasmad bhaved ratir alam kramaśo 'py akhaṇḍa-
saṅkīrtana-smarana-sevana-vandanadau

ataḥ - therefore; śravanat - from hearing; saṅkīrtana-
bhaktih - hearing about Kṛṣṇa consciousness; jayate - becomes
manifest; yatha - just as; śrī-kṛṣṇa - of Śrī Kṛṣṇa;
nama - of the names; guṇa - and qualities; saṁśravaṇam - the
hearing; samasta - all; bhakteh - of devotional service; nidanam -
the cause; api - even; śaḍbhiḥ - by six devotees; udahr̥tam -
is declared; tat - that; yasmad - from which; bhavet - may become
manifest; ratih - love of God; alam - greatly; kramaśah - one after
another; api - also; akhaṇḍa - unbroken; saṅkīrtana -
glorification; smarana - meditation; sevana - service; vandana -
offering obsequences; adau - beginning with.

From hearing about Kṛṣṇa, the chanting of Kṛṣṇa's glories is born. This is described in the following words:

"The devotees declare that hearing about Lord Kṛṣṇa's transcendental names and qualities is the origin of all activities of devotional service. By hearing about Kṛṣṇa one gradually becomes attracted to glorify Him, remember Him, offer obeisances to Him, and serve Him in many ways."

Text 10 (a)

tad eva harer namnam guṇanam ca ganam kīrtanam ucyate.
yatha

etavatalam agha-nirgaranaya puṁsam
saṅkīrtanam bhagavato guṇa-karma-namnam ity adi

tat - therefore; eva - certainly; hareh - of Lord Hari; namnam - of the names; guṇanam - attributes; ca - also; ganam - song; kīrtanam - glorification; ucyate - is said; yatha - just as; etavata - with this much; alam - sufficient; agha-nirharanaya - for taking away the reactions of sinful activities; puṁsam - of human beings; saṅkīrtanam - the congregational chanting; bhagavataḥ - of the Supreme Personality of Godhead; guṇa - of transcendental qualities; karma-namnam - and of His names according to His activities and pastimes; iti - thus; adi - in the passage beginning.

Singing the Lord's holy names and glorifying His transcendental qualities is called kīrtanam. This is described in the following words (Śrīmad-Bhāgavatam 6.3.24):

"Therefore it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from sinful reactions."*

Text 10 (b)

tathaiva

śṛṇvan su-bhadrani rathāṅga-paner
janmani karmani ca yani loke
gītani namani tad-arthakani
gayan vilajjo vicared asaṅgaḥ

tatha - in that way; eva - certainly; śṛṇvan - hearing; su-bhadrani - all auspicious; rathāṅga-paneh - of the Supreme Lord, who holds a chariot wheel in His hand (in His pastimes of fighting with grandfather Bhīṣma); janmani - the appearances; karmani - activities; ca - and; yani - which; loke - in this world; gītani - are chanted; namani - names; tad-arthakani - signifying these appearances and activities; gayan - singing; vilajjaḥ - free from embarrassment; vicaret - one should wander; asaṅgaḥ - without material association.

Kirtanam is again described in these words (Śrīmad-Bhāgavatam 11.2.39):

"Hearing about the Lord's auspicious birth and activities in this world, and singing His holy names, one should wander, unembarrassed and alone."

Text 11

tatha

vepante duritani moha-mahima sammoham alambate
saṭāṅkaṁ nakha-rañjanīm kalayate śrī-citra-guptaḥ
kṛtī
sanandam madhuparka-sambhṛti-vidhau vedhaḥ karoty udyamam
vaktum namni taveśvarabhilaṣite brumaḥ kim anyat param

tatha - in that way; vepante - tremble; duritani - sins;
moha - of illusion; mahima - the glory; sammoham - bewilderment;
alambate - attains; sa-aṭāṅkaṁ - with fear; nakha-rañjanīm -
pen; kalayate - takes up; śrī-citraguptaḥ - Citragupta; kṛtī -
pious; sa-anandam - with bliss; madhuparka - madhuparka; sambhṛti - beginning
with; vidhau - in the activity; vedhaḥ - Brahma;
karoti - does; udyamam - preparation; vaktum - to say; namni - the
holy name; tava - of You; īśvara - O Supreme Personality of
Godhead; abhilaṣite - in the desire; brumaḥ - we speak; kim -
what? anyat - another; param - besides.

Kirtanam is also described in these words (Śrīla Rūpa Gosvāmi's Padyāvali, Text 20):

"O Supreme Personality of Godhead, when someone desires to chant Your holy name, sins tremble in fear, the glory of material illusion faints unconscious, Yamarāja's scribe Citragupta becomes happy and gazes at the chanter with awe and reverence, and Lord Brhamā prepares madhuparka with which to worship him. O Lord, what more can we say than this?"

Text 12

bṛhan-naradiye

yan-namocaranad eva
maha-pataka-naśanam
yam samabhyarcya viprendraḥ
param mokṣam labhen naraḥ

br̥hat-naradiye - in the Bṛhan-naradiya Purana; yat - of whom; nama - the name; uccaranat - from calling out; eva - certainly; maha - great; pataka - of sin; naśanam - destroyer; yam - which; samabhyarcya - having worshipped; vira-indraḥ - O best of the brahmanas; param - ultimate; mokṣam - liberation; labhet - may attain; naraḥ - a person.

In the Bṛhan-nāradiya Purāṇa (32.45) it is said:

"O best of the brāhmaṇas, simply by chanting Lord Kṛṣṇa's holy name the greatest sins are destroyed and one easily attains ultimate liberation."

Second Part

Text 13

evam saṅkīrtanat smaranam jayate. brahma-vaivarte

svasti śrī-viṣṇulokad dhari-carana-rajah-puñja-piñjottamaṅgaḥ
kalariḥ samyamanyam madhuripu-vacnad adīśaty arka-putram
bhavyam canyan murareḥ smarana-vighaṭitaśeṣa-papandhakarāḥ
purna apy uddhavanto na katham api na va karanīyas tvayaiva

evam - in the same way; saṅkīrtanat - form Kīrtanam; smaraṇam - remembering; jayate - become manifested; brahma-vaivarte - in the Brahm-vaivarta Purana; svasti - all glories; śrī-viṣṇulokat - from Viṣṇuloka; hari - of Lord Hari; carana - of the lotus feet; rajah - of dust; puñja-piñja - an abundance; uttamaṅgaḥ - on his head; kalariḥ - kalari; samyamanyam - in Samyamani Puri, the city of Yamaraja; madhuripu - of Lord Kṛṣṇa; vacanat - form the instructions; adīśati - instructs; arka-putram - Yamaraja, the son of the sun, god; bhavyam - will be; ca - also; anyat - another; mura-areḥ - about Lord Kṛṣṇa, the enemy of Mura; smarana - by hearing; vighaṭita - destroyed; aśeṣa - completely; pa/pa - of sins; andhakarāḥ - the blinding darkness; purnah - complete; api - also; uddhavantah - demolished; na - not; katham api - anything; na - not; va - or;

karaṇīyah - remaining to be done; tvaya - by you; eva - certainly.

From kirtana is born smaraṇa (remembering the Lord). It is said in the Brahma-vaivarta Purāṇa:

"Carrying the dust of Lord Hari's lotus feet on his head, Kālāri travelled from Viṣṇuloka to Samyamani Puri. Repeating Lord Murāri's words, he said to Yamarāja: The remembrance of Lord Murāri dispels the blinding darkness of sins. When that darkness is completely shaken away there is nothing more for you to do."

Text 14

tathaiva skande

tadaiva puruṣo mukto
janma-duḥkha-jaradibhiḥ
bhaktya tu paraya nunam
yadaivam smarate harim

tatha - in that way; eva - certainly; skande - in the Skanda Purana; tada - then; eva - certainly; puruṣah - a person; muktaḥ - becomes liberated; janma - from birth; duḥkha - suffering; jara - old-age; adibhiḥ - from miseries beginning with; bhaktya - with devotion; tu - indeed; paraya - great; nunam - certainly; yada - when; evam - in this way; smarate - remembers; harim - Lord Hari.

This is also described in the words of the Skānda Purāṇa:

"When he remembers Lord Hari with great devotion, a person becomes free from repeated birth, old-age, and all material sufferings."

Text 15

tatra śrī-smarane na kevalam duḥkha-haraṇam bhakti-
muktidam eva. yatha govinda-vṛndavane prathama-pāṭale

kṛṣṇa eva param brahma
sac-cid-ananda-sundaraḥ
smṛti-matrena yeṣam vai
bhakti-mukti-phala-pradaḥ

tatra - in this connection; śrī-kṛṣṇa - of Śrī Kṛṣṇa; smarane - in the remembrance; na - not; kevalam - only; duḥkha - of suffering; haraṇam - the removal; bhakti - devotional service; mukti - and liberation; dam - granting; eva - certainly; yatha - just as; govinda-vṛndavane - in the Govinda-Vṛndavana-saṣṭra; prathama-pāṭale - in Pāṭala; kṛṣṇaḥ - Śrī Kṛṣṇa; eva - certainly; param brahma - the Supreme Personality of Godhead; sat - eternal; cit - full of knowledge; ananda - and bliss; sunderaḥ - exquisitely handsome; smṛta - remembering; matreṇa - merely; yeṣāṃ - of whom; vai - certainly; bhakti - of devotional service; mukti - and liberation; phala - the results; pradaḥ - giving.

"Remembering Śrī Kṛṣṇa brings not only freedom from suffering, but also devotional service and liberation. This is confirmed in the Govinda-Vṛndāvana-śāstra (Pāṭala 1):

"Śrī Kṛṣṇa is the Supreme Personality of Godhead. He is eternal, handsome, and full of knowledge and bliss. Remembrance of Him bears the two fruits of devotional service and liberation."

Text 16

evam śrī-kṛṣṇa-padambuja-smaraneṇa pada-sevanadau
matir jayate 'ntar-nirmalatvena. yatha

praviṣṭaḥ karna-randhrena
svanam bhava-saroruham
dhunoti śamalam kṛṣṇaḥ
salilasya yatha śarat

evam - in this way; śrī-kṛṣṇa - of Śrī Kṛṣṇa; pada-ambuja - of the lotus feet; smaraṇena - by remembering; pada - of the lotus feet; sevana - serving; adau - in the beginning; matih - the mind; jayate - is manifested; antar-nirmalatvena - as internally purified; yatha - just as; praviṣṭaḥ - thus being entered; karna-randhrena - through the holes of the ears; svanam - according to one's liberated position; bhava - constitutional relationship; saraḥ-ruham - the lotus flower; dhunoti - cleanses; śamalam - material qualities like lust, anger, avarice and hankering; kṛṣṇaḥ - Lord Kṛṣṇa, the Supreme Personality of Godhead; salilasya - of the reservoir

of waters; yatha - as it were; śarat - the autumn season.

By remembering Lord Kṛṣṇa's lotus feet the heart becomes purified and then attracted to the service of the Lord's lotus feet. This is described in these words (Śrīmad-Bhāgavatam 2.8.5):

"The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. Śrīmad-Bhāgavatam), enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."*

Text 17

atha pada-sevanam yatha

tam sukharadhyam rjubhir
ananya-śaranair nṛbhiḥ
kṛtajñāḥ ko na seveta
duraradhyam asadhubhiḥ

atha - now; pada - of the lotus feet;
sevanam - service; yatha - just as; tam - unto Him;
sukha - easily; aradhyam - worshiped; rjubhiḥ - by the unpretentious; ananya - no other; śaranaiḥ - who takes shelter; nṛbhiḥ - by men; kṛta-jñaiḥ - grateful soul; kaḥ - what; na - not; seveta - would render service; duraradhyam - impossible to be worshiped; asadhubhiḥ - by the nondevotees.

Pāda-sevanam (Serving the Lord's lotus feet) is described in these words (Śrīmad-Bhāgavatam 3.19.36):

"What grateful soul is there who would not render his loving service to such a great master as the Personality of Godhead? He can be easily pleased by spotless devotees who resort exclusively to Him for protection, though the unrighteous man finds it difficult to propitiate Him."*

Text 18

tvayy ambujakṣakhila-sattva-dhamni
samadhinaveśita-cetasaike
tvat-pada-potena mahat-kṛtena
kurvanti govatsa-padam bhavabdhim

tvayi - in You; ambhujakṣa - O lotus-eyed Lord; akhila-sattva-dhamni - who are the original cause of all existence, from whom everything emanates and in whom all potencies reside; samadhina - by constant meditation and complete absorption (in thoughts of You, the Supreme Personality of Godhead); aveśita - fully absorbed, fully engaged; cetasa - but by such a mentality; eke - the one process of always thinking of Your lotus feet; tvat-pada-potena - by boarding such a boat as Your lotus feet; mahat-kṛtena - by that action which is considered the most powerful original existence or which is executed by mahajanas; kurvanti - they make; govatsa-padam - like the hoofprint of a calf; bhava-abdhim - the great ocean of nescience.

Pāda-sevanam is again described in these words
(Śrīmad-Bhāgavatam 10.2.30):

"O lotus-eyed Lord, by concentrating one's meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of mahājanas [great saints, sages and devotees]. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf."*

Text 19

athaivaṁ pada-sevanad arcane matir jayate. yatha

yat-padayor aśaṭha-dhīḥ salilam pradaya
durvaṅkurair api vidhaya satīm saparyam
apy uttamaṁ gatim asau bhajate tri-lokīm
daśvan aviklava-manaḥ katham artim ṛcchet

atha - now; evam - in this way; pada-sevanat - from serving the Lord's lotus feet; arcane - in worshipping the Lord; matih - the consciousness; jayate - becomes manifested; yatha - just as; yat-padayoḥ - at the lotus feet of Your Lordship; aśaṭha-dhīḥ - a great-minded person who is without duplicity; salilam - water;

pradaya - offering; durva - with fully grown grass;
aṅkuraiḥ - and with buds of flowers; api - although;
vidhaya - offering; satīm - most exalted; saparyam - with
worship; api - although; uttamam - the most highly
elevated; gatim - destination; asau - such a
worshiper; bhajate - deserves; tri-lokīm - the three
worlds; daśvan - giving to You; aviklava-manaḥ - without
mental duplicity; katham - how; artim - the distressed
condition of being arrested; ṛcchet - he deserves.

From serving the Lord's feet is born the heart's desire to worship
the Lord. This is described in these words (Śrīmad-Bhāgavatam
8.22.23):

"By offering even water, newly grown grass, or flower buds at
Your lotus feet, those who maintain no mental duplicity can
achieve the most exalted position within the spiritual world.
This Bali Mahārāja, without duplicity, has now offered
everything in the three worlds. How then can he deserve to
suffer from arrest?"*

Text 20

naradiye

jalenapi jagannathaḥ
pujitaḥ kleśaha hariḥ
paritoṣaṁ vrajaty aśu
tṛṣnartaḥ salilair yatha

naradiye - in the Bṛhan-nāradya Purāna; jalena - with
water; api - even; jagannathaḥ - Lord Kṛṣṇa, the master of the
universe; pujitaḥ - is worshipped; kleśa-ha - who removes all
sufferings; hariḥ - Lord Hari; paritoṣaṁ - satisfaction; vrajati -
attains; aśu - quickly; tṛṣṇa - by thirst; artaḥ - afflicted;
salilair - with water; yatha - just as.

In the Bṛhan-nāradya Purāna it is said:

"When He is worshiped with a little water, Lord Hari, the
master of the universe and savior from all suffering, is at once
pleased, just as if He were a very thirsty man."

Text 21

tathaiva dvatrimśadhyaye

manuśyam durlabham prapya
yo harim narcayet sakṛt
murkhaḥ parataras tasmāt
ko 'nyas tasmad acetanaḥ

tatha - in the same way; eva-certainly; ; dvatrimśa-
adhyaye - in Chapter 32; manuśyam - human form of life;
durlabham - difficult to attain; prapya - having attained; yah -
one who; harim - Lord Hari; na - does not; arcayet - worship;
sakṛt - even once; murkhaḥ - a fool; paratarah - more; tasmāt -
than him; kah - who; anyah - else; tasmāt - than him; acetanaḥ -
brainless.

It is also said in the 32nd Chapter (Bṛhan-nāradya Purāṇa
32.36):

"A person who, after attaining the rare human birth, does
not, even once, worship Lord Hari, is the greatest fool. Who is
more foolish than he?"

Text 22

tathaiva

dhyataḥ smṛtaḥ stuto vapi
namito va janardanaḥ
saṁsara-paśa-vicchedī
kas tam na pratipujayet

tatha - in that way; eva-certainly; ; dhyataḥ - meditated
on; smṛtaḥ - remembered; stutaḥ - glorified with prayers; va - or;
api - also; namitaḥ - offered respectful obeisances to; va - or;
janardanaḥ - Lord Kṛṣṇa; saṁsara - of repeated birth and
death; paśa - the ropes; vicchedī - cutting; kah - who?; tam -
Him; na - not; pratipujayet - will worship;.

It is also said (Bṛhan-nāradya Purāṇa 32.44):

"For those who meditate on Him, remember Him, glorify Him, or offer respectful obeisances to Him, Lord Kṛṣṇa cuts the ropes of repeated birth and death. Who will not worship Him?"

Third Part

Text 23

atha pranamam aha narasimhe

namaskaraḥ smṛto yajñāḥ
sarva-yajñeṣu cottamaḥ
namaskarena caikena
saṣṭaṅgena hariṁ vrajet

atha - now; praṇamam - offering respectful obeisances to the Lord; aha - he describes; narasimhe - in the Narasimha Purana; namaskaraḥ - respectful obeisances; smṛtaḥ - are remembered; yajñāḥ - as the sacrifice; sarva - among all; yajñeṣu - sacrifices; ca - also; uttamaḥ - the best; namaskareṇa - by obeisances; ca - also; ekena - one; sa - with; aṣṭa - all eight; aṅgena - limbs; hariṁ - Lord Hari; vrajet - one should approach.

The next item of devotional service is offering respectful obeisances. It is described in the Nṛsimha Purāṇa:

"Of all sacrifices, the sacrifice of offering respectful obeisances is the best. One should offer obeisances, placing all eight parts of his body on the ground before Lord Hari."

Text 24

padme devaduta-vikuṇḍala-samvade

kṛtvapi bahuśaḥ papam
naro moha-samanvitaḥ
na yati narakam natva
sarva-papa-haram harim

padme - in Padma Purana; devaduta - of Devaduta; vikuṇḍala - and Vikuṇḍala; samvade - in the conversation;

kṛtvā - having performed; api - even; bahuśaḥ - many; papam - sinful deeds; narah - a person; moha-samanvitaḥ - bewildered; na - does not; yati - go; narakam - to hell; natva - having offered respectful obeisances; sarva - all; papa - sinful reactions; haram - the remover; harim - to Lord Hari.

In the conversation of Devadūta and Vikuṇḍala in the Padma Purāna:

"If after committing many sins a bewildered man bows down before Lord Hari, who removes all sins, he will not go to hell."

Text 25

tatra daṇḍa-praṇamam yatha

daṇḍa-praṇamam kurute
viṣṇave bhakti-bhavataḥ
reṇu-saṅkhyam vaset svarge
manvantara-śatam naraḥ

tatra - in this connection; daṇḍa-praṇamam - offering respects by placing the body like a stick before the Lord; daṇḍa-praṇamam - full obeisances; kurute - does viṣṇave - to Lord Viṣṇu; bhakti-bhavataḥ - with devotional love; reṇu - of particles of dust; saṅkhyam - the enumeration; vaset - he may reside; svarge - in Svargaloka; manvantara - of Manvantara ages; śatam - -for a hundred; naraḥ - a person.

Offering daṇḍavats (falling down as a stick to offer obeisances) is described in the following statement of Vedic literature:

"One who with love and devotion bows down, falling as a stick before Lord Viṣṇu, lives in Svargaloka for one hundred manvantara ages for each particle of dust that touches his body."

Text 26

tatra pradakṣiṇa-mahatmyam yatha varahe

evam kṛtva tu kṛṣṇasya
yaḥ kuryat dviḥ pradakṣiṇam
sapta-dvīpavatī-puṇyam
labhate tu pade pade

tatra - in this connection; pradakṣiṇa - of circumambulating the Lord; yatha - just as; varahe - in the Varaha Purana; evam - in this way; kṛtva-having done; tu - indeed; kṛṣṇasya - of Lord Kṛṣṇa; yaḥ - one who; kuryat - does; dviḥ - twice; pradakṣiṇam - circumambulation; sapta-dvīpavatī - in all seven continents; puṇyam - pious merit; labhate - attains; tu - indeed; pade pade - at every step.

Circumambulation of the Lord is glorified in the following statement of Varāha Purāṇa:

"One who twice circumambulates Lord Kṛṣṇa attains with every step the pious merits of traveling to all holy pilgrimage places on this planet of seven continents."

Text 27

tat khyatam yat sudharmasya
purvasmin ḡrdhra-janmani
kṛṣṇa-pradakṣiṇabhyasan
maha-siddhir abhūt iti

tat - that; khyatam - celebrated; yat - which; sudharmasya - of the hunter Sudharma; purvasmin - in his previous mode of existence; ḡrdhra-janmani - living like a vulture; kṛṣṇa - of Lord Kṛṣṇa; pradakṣiṇa - of circumambulation; abhyasat - by regular practice; maha - great; siddhiḥ - perfection; abhūt - was; iti - thus.

"Sudharma attained perfection because in his previous life as a vulture he circumambulated Lord Kṛṣṇa."

Text 28

tatha

patitaḥ skhalito vartata

kṣud-badha-vivaśo gṛṇan
haraye nama ity uccair
mucyate sarva-patakat

tatha - in the same way; patitaḥ - fallen; skhalitaḥ -
tripped; varttaḥ - welfare; kṣut - of hunger; badha - by torment;
vivaśaḥ - in a helpless condition; gṛṇan - calling out; haraye -
to Lord Hari; namaḥ - I offer my respectful obeisances; iti -
thus; uccaiḥ - in a loud voice; mucyate - becomes delivered; sarva - from all;
patakat - sinful reactions.

This is also described in the following words of Vedic
literature:

"If a person overcome with hunger stumbles and falls, and
then calls out: 'Obeisances to Lord Hari!' he will be at once
freed of all his sins."

Fourth Part

Text 29 (a)

atha jñānavita yatha dasyam sakhyam tatha catma-
nivedanam iti trayam. tatra dasyam yatha

atha - now; jñāna - with knowledge; anvita - accompanied;
yatha - just as; dasyam - service; sakhyam - friendship; tatha -
and; ca - also; atma - nivedanam - surrendering everything; iti -
thus; trayam - group of three; tatra - in this
connection; dasyam - service; yatha - just as.

Now we shall discuss jñānavita-bhakti, or
devotional service aided by transcendental knowledge. Dāsyam
(rendering service to the Lord), sakhyam (thinking of the Lord as
one's friend), and ātma-nivedanam (surrendering everything to the
Lord) are the three activities of jñānavita-bhakti. Among them
dāsyam is described in these words (Śrīmad-Bhāgavatam 9.5.16):

Text 29 (b)

yan-nama-śruti-matrena
puman bhavati nirmalaḥ
tasya tīrtha-padaḥ kaṁ va
dasanam avaśīsyate

yat-nama - the holy name of the Lord; śruti-matrena - simply by hearing; puman - a person; bhavati - becomes; nirmalaḥ - purified; tasya - of Him; tīrtha-padaḥ - the Lord, at whose feet are the holy places; kim va - what; dasanam - by the servants; avaśīsyate - remains to be done.

"What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified."*

Text 30 (a)

śrī-kṛṣṇa eva sarveṣaṁ paraṁ sarvopasanīya iti
niścaya-jñānena sadbhiḥ śrī-bhagavad-dasatvaṁ svī-
kṛtam. tatas tad anusandhīyate. tad eva

śrī-kṛṣṇah - Śri Kṛṣṇa; eva - certainly; sarveṣaṁ - of all; param - supreme; sarva - by all; upasanīyah - worshipable; iti - thus; niścaya - with conclusive; jñānena - knowledge; adbhiḥ - by the saintly devotees; śrī-bhagavatam - the Supreme Personality of Godhead; dasatvam - condition of being a servant; svī-kṛtam - is accepted; tatas - therefore; tat - that; anusandhīyate - is described; tat - that; eva-certainly.

Śri Kṛṣṇa is the Supreme Personality of Godhead. He is superior to everyone and He is the proper object of everyone's worship. Fixed in this knowledge, the great devotees accept the role of His devoted servants. This is described in the following words (Śrimad-Bhāgavatam 10.41.58):

Text 30 (b)

samaśrita ye pada-pallava-plavaṁ
mahat-padaṁ punya-yaśo murareḥ
bhavambudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadaṁ na teṣam

samaśritaḥ - who have fully accepted; ye - those; pada-

pallava - of the lotus feet; plavam - the boat; mahat-padam - the shelter of the cosmic manifestation; punya-yaśaḥ - famous; murareḥ - of Murari, the enemy of the Mura demon; bhava-ambudih - the ocean of the material world; vatsa-padam - a calf's hoofprint; param padam - Vaikuṅṭha, the place without material miseries; padam padam - at every step; yat - which; vipadam - of dangers; na - not; teṣam - for them.

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, or the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoofprint. His goal is param padam, or Vaikuṅṭha, the place where there are no material miseries, not the place where there is danger at every step."*

Text 31 (a)

tatra dasyam eva dvi-vidham dasatvaṁ dasītvaṁ ca.
tatra dasa-bhavaḥ

tatra - in this connection; dasyam - service; eva - certainly; dvi - of two; vidham - kinds; dasatvam - the condition of being male servant; dasītvam - the condition of being a maidservant; ca - also; tatra - in this connection; dasa - of being a male servant; bhavaḥ - the condition.

There are two kinds of dāsya (service to the Lord). In one kind the devotee accepts the role of a male servant (dāsa), and in the other the devotee accepts the role of a female servant (dāsi). The role of the male servant is described in the following words (Śrīmad-Bhāgavatam 6.11.24):

Text 31 (b)

aham hare tava padaika-mula-
dasanudasō bhavitasmi bhuyaḥ
manaḥ smaretasu-pater gunams te
gṛnīta vak karma karotu kayaḥ

aham - I; hare - O my Lord; tava - of Your Lordship; pada-eka-mula - whose only shelter is the lotus feet; dasa-anudasah -

the servant of Your servant; bhavitasmi - shall I become; bhuyah - again; manah - my mind; smareta - may remember; asu-pateḥ - of the Lord of my life; guṇan - the attributes; te - of Your Lordship; grṇīta - may chant; vak - my words; karma - activities of service to You; karotu - may perform; kayah - my body.

"O my Lord, O Supreme Personality of Godhead, will I again be able to be a servant of your eternal servants who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship?"*

Text 32

viṣṇu-dharmottare

paramatmanam aśeṣasya
jagataḥ prabhavapyayam
śaranyam śaranam gacchan
govindam navasīdati

viṣṇu-dharma-uttare - in the Viṣṇu-dharma Purana, Uttara - khanda; parama-atmamthe Supreme Personality of Godhead; aśeṣasya - of the complete; jagataḥ - cosmic manifestation; prabhava - the creation; apyayam - and destruction; śaranyam - the proper place for taking shelter; śaranam - shelter; gacchan - attaining; govindam - Lord Govinda; na - does not; avasīdati - abandon.

In the Viṣṇu-dharma Purāna, Uttara-khanda,
it is said:

"One should take shelter of the Supreme Personality of Godhead, the creator and destroyer of the universe, the only real shelter, and never leave Him."

Text 33

tatra dasī-bhavo yatha sammohan-tantre naradam prati sanaka

uvaca

dasa-bhavo sakhya-bhavaḥ
putra-bhavas tathaiva ca
nari-bhavo viśeṣena
guhyad guhyatamaḥ smṛtaḥ

tatra - in this connection; dasī - of a maidservant; yatha - just as; sammohana-
tantre - in the Sammohana - tantra; naradam
prati - to Narada; sanakah - Sanaka-kumara; uvaca - said; dasa - of
a male servant; bhavaḥ - the status; sakhya - of friendship;
bhavaḥ - the condition; putra - of a son; bhavaḥ - the nature;
tatha - in that way; eva - certainly; ca - also; nari - of a woman;
bhavaḥ - the condition; viśeṣeṇa - specifically; guhyat - than
the confidential; guhyatamaḥ - most confidential; smṛtaḥ - is
described in the smṛti-sastras.

The condition of the Lord's female servitors is described in
the Sammohana-tantra, where Sanaka-kumāra
says to Nārada:

"The Lord's servants, friends, and sons are certainly His
very confidential associates. Nevertheless, the Lord's female
associates are even more confidential and intimate than they."

Text 34

tathadi-purane

gopi-bhavana ye bhakta
mam evaṁ samupasate
teṣu teṣv iva tuṣṭo `haṁ
satyam satyam vadamy aham
bhavanurupaṁ sarvatra
partha vyavaharamy aham

tatha - in the same way; adi-purane - in the Adi Purana;
gopi-bhavana - as gopis; ye - those who; bhaktaḥ - devotees;
mam - Me; evaṁ - in this way; samupasate - worship; teṣu teṣu -
with them; iva - as it were; tuṣṭaḥ - satisfied; aham - I am;
satyam satyam - in truth; vadami - speak; aham - I; bhava - their
love; anurupaṁ - according to the nature; sarvatra - in all
respects; partha - O Arjuna; vyavaharamy - act; aham - I.

This is also described in the Ādi Purāna, where Lord Kṛṣṇa says:

"Devotees who love Me as the gopis do please Me very much. O Arjuna, I speak the simple truth: as they love Me without reservation, so do I love them."

Text 35 (a)

atha sakhya-bhavo yatha śrī-kṛṣṇa eva parama-brahma
rasamaya-līla-vigrahaḥ. yad yad vañchanti tat tat
prapnuvanti iti jñānena sakhya-bhavaṁ kurvanti santaḥ. tad
yatha

atha - now; sakhya - of friendship; bhavaḥ - the condition;
yatha - just as; śrī-kṛṣṇaḥ - Śrī Kṛṣṇa; eva - certainly;
parama-brahma - the Supreme Personality of Godhead; rasa-maya - of
transcendental mellows; līla - and pastimes; vigrahaḥ - whose
form; yat yat - whatever; vañchanti - they desire; tat tat - that;
prapnuvanti - they obtain; iti - thus; jñānena - with that
knowledge; sakhya - of friendship; bhavaṁ - the condition;
kurvanti - they attain; santaḥ - the devotees; tat - this; yatha -
just as.

Now we will discuss the friends of the Lord. Śrī Kṛṣṇa is the Supreme Personality of Godhead, who enjoys sweet transcendental pastimes. Aware that whatever they wish they will attain, some devotees become the Lord's friends. It is said (Śrīmad-Bhāgavatam 10.29.15):

Text 35 (b)

kamaṁ krodhaṁ bhayaṁ snehaṁ
aikyaṁ sauhṛdam eva ca
nityaṁ harau vidadhato
yanti tan-mayataṁ hi te

kamaṁ - lust; krodhaṁ - anger; bhayaṁ - fear; snehaṁ - love;
aikyaṁ - oneness; sauhṛdam - friendship; eva - certainly; ca - and;
nityaṁ - eternally; harau - for Lord Hari; vidadhataḥ - feeling;
yanti - attain; tat-mayataṁ - His abode; hi - certainly; te - they.

"If one somehow or other becomes attracted to Kṛṣṇa through lust, anger, fear, affection, or friendship, then one's salvation and freedom from material contamination is assured."*

Text 36

yatha mahabharate

arjunasya sakha kṛṣṇaḥ
kṛṣṇasya hi sakharjunaḥ
ubhayor antaram nasti
pavanakaśayor iva

yatha - just as; maha-bharate - in Mahabharata; arjunasya - of Arjuna; sakha - friend; kṛṣṇaḥ - Kṛṣṇa; kṛṣṇasya - of Kṛṣṇa; hi - certainly; sakha - friend; arjunaḥ - Arjuna; ubhayoh - of Them both; antaram - difference; na - not; asti - is; pavana - of wind; akaśayoh - of the sky; iva - like.

In the Mahābhārata it is said:

"Kṛṣṇa is Arjuna's friend. Arjuna is Kṛṣṇa's friend. They are never separated, just as the sky and the wind."

Text 37

athatma-nivedanam yatha

sarva-bhuteṣu yaḥ paśyed
bhagavad-bhavam atmanaḥ
bhutani bhagavaty atmany
eṣa bhagavatottamaḥ

atha - now; atma-nivedanam - surrendering everything; yatha - just as; sarva-bhuteṣu - in all objects (in matter, spirit, and combinations of matter and spirit); yaḥ - anyone who; paśyet - sees; bhagavat-bhavam - the ability to be engaged in the service of the Lord; atmanaḥ - of the supreme spirit soul, or the transcendence beyond the material concept of life; bhutani - all beings; bhagavati - in the Supreme Personality of Godhead; atmani - the basic principle of all existence; eṣaḥ - this; bhagavata-uttamaḥ - a person advanced in devotional service.

Ātma-nivedanam (surrendering everything) is described in the following words (Śrīmad-Bhāgavatam 11.2.45):

"He who sees the Supreme Personality of Godhead in everything and everything in the Supreme Personality of Godhead, is the greatest devotee."

Text 38

iti jñatva atma-samarpanam kurvanti santaḥ

atmanam arpayet kṛṣṇe
bhaved atma-nivedanam
ananya-bhavam aśritya
tavaham ca balir yatha

iti - thus; jñatva - having understood; atma - of the self; samarpanam - offering; kurvanti - do; santaḥ - the devotees; atmanam - the self; arpayet - may offer; kṛṣṇe - to Kṛṣṇa; bhavet - is; atma-nivedanam - surrendering everything; ananya - undivided; bhavam - love; aśritya - attaining; tava - Your's; aham - I am; ca - also; balir - Bali Maharaja; yatha - just as.

Understanding this, the devotees surrender everything to the Lord. This is described in the following words:

"When one offers himself to Lord Kṛṣṇa, that action is ātma-nivedanam, or surrendering everything. The famous example of this is Bali Mahārāja, who with undivided devotional love said: `O Lord, I am Yours.'"

Text 39

vikṛīta gauḥ pradatta va
svayam yat tan na vidyate
tada dehadikam sarvam
dattam kṛṣṇaya natmanaḥ

vikṛīta - sold; gauḥ - a cow; pradatta-given; va - or; svayam - personally; yat - which; tat - that; na - not; vidyate - is; tada - then; deha - with the body; adikam - beginning; sarvam -

everything; dattam - given; kṛṣṇaya - to Lord Kṛṣṇa; na - not; atmanah - of the self.

"If one sells or gives in charity a cow, he does not give or sell himself. In the same way one may give his body, possessions, or many other things to Lord Kṛṣṇa, but refrain from giving himself."

Text 40

tatha kavi uvaca

kayena vaca manasendriyair va
buddhyatmana vanuṣṛta-svabhavat
karoti yad yat sakalam parasmai
narayanayeti samarpayet tat

tatha - in this way; kaviḥ - Kavi; uvaca - said;
kayena - with the body; vaca - speech; manasa - mind;
indriyaiḥ - senses; va - or; buddhya - with the
intelligence; atmana - the purified consciousness;
va - or; anuṣṛta - followed; svabhavat - according to one's
conditioned nature; karoti - one does; yat
yat - whatever; sakalam - all; parasmai - to the
Supreme; narayanaya iti - thinking, "this is for
Narayana"; samarpayet - he should offer; tat - that.

Kavi said (Śrīmad-Bhāgavatam 11.2.36):

"Whatever one does with body, words, mind, senses, intelligence, or heart, should all be offered to the Supreme Lord, Nārāyaṇa."

Text 41

tathaivam jñana-bhaktya prema-lakṣana bhaktir
jayate. yatha brahma-saṁhitayam

prabuddhe jñana-bhaktibhyam
atmany ananda-cinmayī
udety anuttama bhaktir
bhagavat-prema-lakṣana

tatha - in that way; evam - thus; jñāna - in knowledge;
bhaktya - by devotional service; prema - by pure love; lakṣaṇa- characterized;
bhaktih - devotional service; jayate - comes into
existence; yatha - just as; brahma - samhitayam - in the brahma-
samhita; prabuddhe - when there isw awakening; jñāna - and
cognition; bhaktibhyam - by means of service; atmani - in the
soul; ananda-cin-mayī - consisting of bliss and knowledge;
udeti-arises; anuttama - super-excellent; bhaktih - devotion;
bhagavat - for Godhead; prema - by love; lakṣaṇa -
characterized.

From knowledge-inspired devotional service, love-inspired devotional
service is born. This is described in Brahma-samhitā (5.58):

"When the pure spiritual experience is excited by means of
cognition and service (bhakti), super-excellent unalloyed
devotion characterized by love of Godhead is awakened towards
Kṛṣṇa, the beloved of all souls."**

Text 42

tad evadi-puraṇe arjunam prati śrī-bhagavan uvaca

na tapobhir na vedaiś ca
nacarair na ca vidyaya
vaśo 'smi kevalam premṇa
pramaṇam tatra gopikaḥ

tat - this; eva - certainly; adi-puraṇe - in the Adi Purana;
arjunam prati - to Arjuna; śrī-bhagavan - the Supreme
Personality of Godhead; uvaca - said; na - not; tapobhih - by
austerities; na - not; vedaih - by study of the Vedas; ca - and; na - not; arcaraih - by
exemplary conduct; na - not; ca - and;
vidyaya - by cultivation of transcendental knowledge; vaśah -
conquered; asi - I am; kevalam - only; premṇa - by love;
pramanam - the evidence; tatra - in this regard; gopikaḥ - is
the gopis.

This is described in the Ādi Purāṇa, where the Supreme
Personality of Godhead says to Arjuna:

"I cannot be conquered by austerities, Vedic study,
good conduct, or cultivation of knowledge. I am

conquered only by love. The gopis are evidence of this."

Text 43

tathatra prema yatha jñanady-anapekṣaya mamaivety
akara-puraḥ-saram sahaja-sphurtiḥ prema tad eva

ya dohane 'vahnane mathanopalepa-
preṅkheṅkhanarbha-ruditokṣana-marjanadau
gayanti cainam anurakta-dhiyo 'sru-kanṭhya
dhanya vraja-striya urukrama-citta-yanāḥ

tatha - in that way; atra - here; prema - love; yatha - just
as; jñana - with knowledge; adi - beginning; anapekṣaya -
without regard; mama - of Me; eva - certainly; ; iti - thus;
akarapuraḥ-saram - supremely valuable; sahaja - spontaneously;
sphurtiḥ - manifest; prema - pure love; tat - this; eva -
certainly; yah - who; dohane - during milking; avahane - in
carrying; mathana - churning; upalepa - anointing;
preṅkheṅkhana - moving about; arbha - children; rudita - crying;
ukṣana - sprinkling; marjana - cleaning; adau - beginning with;
gayanti - sing; ca - also; enam - this; anurakta - affectionate;
dhiyah - with thoughts; āsru-kanṭhya - with tears; dhanyah -
fortunate; vraja - of Vraja; striyah - women; urukrama - Kṛṣṇa;
citta-yanāḥ - whose minds/

Prema, love for Kṛṣṇa, is manifest in this way: By
rejecting material knowledge and other material pseudo-virtues,
supremely valuable pure love for Lord Kṛṣṇa becomes spontaneously
manifest in me. It is described in these words (Śrīmad-Bhāgavatam
10.44.15):

"The gopis are so fortunate that they can see and think of
Kṛṣṇa twenty-four hours a day, beginning from their milking
the cows or husking the paddy or churning the butter in the
morning or taking care of their restless children. While engaged
in cleaning their houses and washing their floors, they are
always absorbed, tears of love gliding down their cheeks, in the
thought of Kṛṣṇa."*

Text 44

atha kīḍṛk prema. tad aha

prana-pratima-rupena

darśanadarśanena ca
jīvanam maraṇam syad yat
tat premeti nigadyate

atha - now; kīdr̥k - like what?; prema - pure love; tat - this; aha - he says; praṇa - of the life-breath; pratima - rupeṇa - in the form; darśana - seeing; adarśanena - by not seeing; ca - and; jīvanam - life; maraṇam - death; syat - may be; yat - which; tat - that; prema - pure love; iti - thus; ; nigadyate - is said.

What is the nature of prema? It is said:

"If I cannot see my Lord, who is more dear to me than my own breath, then this life is actually death.' This is called prema."

Text 45-47

padma-purane

avyalīkena manasa
preṣṭhasyaradhanam prati
anandanubhavad bhaktir
dhiyo vṛttir acañcala

atyanta-sukha-sampraptau
vicchede duḥkha-santateḥ
hetur eko 'yam eveti
saṁśrayo bhaktir ucyate

dvabhyam samvalitair bhavaiḥ
prema-bhaktir iti smṛtam iti

padma-purane - in the Padma Purāna; avyālīkeha - without duplicity; manasa - of the mind; preṣṭhasya - of the beloved; aradhanam prati - in relation to the worship; ananda - of transcendental bliss; anubhavad - from the perception; bhaktih - devotional service; dhiyah - of the mind; vṛttih - the actions; acañcala - without wavering; atyanta - great; sukha - happiness; sampraptau - when He is attained; vicchede - in separation from Him; duḥkha-santateḥ - great suffering; hetuh - cause; ekah - sole; ayam - He; eva - certainly; iti - thus; saṁśrayah - shelter; bhaktih - devotional service; ucyate - is said; dvabhyam - the two conditions; samvalitaiḥ - together; bhavaiḥ - with love; prema-

bhaktih - prema-bhakti; iti - thus.

In the Padma Purāṇa it is said:

"When one worships his beloved Kṛṣṇa with great bliss, and with an unwavering, sincere mind, and when the only cause of one's happiness is his association with Lord Kṛṣṇa, and the only cause of his suffering is separation from Lord Kṛṣṇa, this is called bhakti (devotional service). When these two are mixed with ecstatic love, that is known as prema-bhakti (devotional service in pure love of God)."

Fifth Part

Text 48

athaivam śrī-bhagavad-bhaktiḥ kenopayena jayate. tad
iti sat-saṅgad eva. śrī-bhagavan uvaca

sataṁ prasāṅgaṁ mama vīrya-samvido
bhavanti hṛt-karna-rasayaṅgaḥ kathāḥ
taj-joṣanaḥ aśv apavarga-vartmani
śraddha ratir bhaktir anukramiṣyati

atha - now; evam - in this way; śrī-bhagavat - of the Supreme Personality of Godhead; bhaktiḥ - pure devotional service; kena - by what?; upayena - means; jayate - become manifested; tat - this; iti - thus; sat - of saintly devotees; saṅgat - from association; eva - certainly; ; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; satam - of pure devotees; prasāṅgaḥ - through the association; mama - My; vīrya - wonderful activities; samvidaḥ - by discussion of; bhavanti - become; hṛt - to the heart; karna- to the ear; rasa-ayaṅgaḥ - pleasing; kathāḥ - the stories; tat - of that; joṣanaḥ - by cultivation; aśu - quickly; apavarga - of liberation; vartmani - on the path; śraddha - firm faith; ratiḥ - attraction; bhaktiḥ - devotion; anu-kramiṣyati - will follow in order.

By what means is devotion to the Lord obtained? The Lord Himself says (Śrīmad-Bhāgavatam 3.25.25):

"In the association of pure devotees, discussion of the

pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."

Text 49

yatha prema-sudha-saranyam

satata-prema-parayana-
jana-mukha-galita-kṛṣṇa-katha-madhvī
śravanapuṭena nipīta
vitarati kṛṣṇe 'malam prema

yatha - just as; prema-sudha-śaraṇyam - in the Prema-sudha-sarani; satata - constant; prema - in love; parayana - devoted; jana - of those persons; mukha - from the mouth; galita - trickling; kṛṣṇa - of Lord Kṛṣṇa; katha - of the topics; madhvī - the nectar; śravaṇa - of the ears; puṭena - by the holes; nipīta - drunk; vitarati - gives; kṛṣṇe - for Lord Kṛṣṇa; amalam - pure; prema - love.

This is also described in the following statement of Prema-sudhā-sāraṇi:

"When drunk with the cup of the ears, the honey-nectar of the description of Kṛṣṇa that trickles from the mouths of those eternally in love with Him, bestows pure love for Kṛṣṇa."

Text 50

tatha padama-purane

na tapaṁsi na tīrthani
na śāstrani yajanti naḥ
saṁsara-sagarottare
vaiṣṇava-sevanam vina

tatha - in the same way; padma-purane - in the Padma Purāna; na - not; tapaṁsi - austerities; na - not; tīrthani - travelling to holy pilgrimage places; na - not; śāstrani - study

of the sastras; yajanti - is counted as worship; naḥ - of Me; saṁsara - repeated birth and death sagara - the ocean; uttare - in the matter of crossing; vaiṣṇava - of the devotees of the Lord; sevanam - service; vina - without.

This is also described in the Padma Purāṇa:

"Neither austerities, nor pilgrimages, nor scriptures, nor sacrifices will carry us across the ocean of repeated birth and death without service to the Lord's devotees."

Texts 51 and 52

tad eva

na rodhayati maṁ yogo
na saṅkhyam dharmā eva ca
na svadhyayas tapas tyago
neṣṭa-purtam na dakṣina

vratani yajñāś chandamsi
tīrthani niyama yamaḥ
yathavarundhe sat-saṅgaḥ
sarva-saṅgapaho hi mam

tat - this; eva - certainly; na rodhayati - does not control; maṁ - Me; yogaḥ - the aṣṭāṅga-yoga system; na - neither; saṅkhyam - the analytic study of the material elements; dharmāḥ - ordinary piety such as nonviolence; eva - indeed; ca - also; na - neither; svadhyayaḥ - chanting the Vedas; tapaḥ - penances; tyagaḥ - the renounced order of life; na - nor; iṣṭa-purtam - the performance of sacrifice and public welfare activities such as digging wells or planting trees; na - neither; dakṣina - charity; vratani - taking vows such as fasting completely on Ekadāsī; yajñāḥ - worship of the demigods; chandamsi - chanting confidential mantras; tīrthani - going to holy places of pilgrimage; niyamaḥ - following major instructions for spiritual discipline; yamaḥ - and also minor regulations; yatha - as; varundhe - brings under control; sat-saṅgaḥ - association with My devotees; sarva - all; saṅga - material association; apahaḥ - removing; hi - certainly; mam - Me.

This is confirmed in these words (Śrīmad-Bhāgavatam 11.12.1-2, where Lord Kṛṣṇa says):

"Yoga, saṅkhya, piety, Vedic study, penance, renunciation, philanthropy, gifts to brāhmaṇas, vows, worship, mantras, pilgrimages, and following the rules of religion, do not conquer Me as My devotees' association, which removes every touch of materialism, does."

Text 53

tatha ata eva bhagavad-bhaktiḥ kṣipram utpadyate yatha

na hy ammayani tīrthani
na deva mṛc-chila-mayaḥ
te punanty uru-kalena
darśanad eva sadhavaḥ

tatha - in that way; atah eva - therefore; bhagavat - of the Supreme Personality of Godhead; bhaktiḥ - devotional service; kṣipram - quickly; utpadyate - rises; yatha - just as; na - not; hi - indeed; ammayani - consisting of water; tīrthani - holy Pplaces; na - not; devah - dieties; mṛt - of clay; sila - or stone; mayaḥ - made; te - they; punanti - purify; uru - after a long; kalena - time; darśanat - by simply seeing; eva - certainly; sadhavaḥ - devotees.

In this way devotion to the Lord becomes quickly manifested. This is confirmed by the following words (Śrīmad-Bhāgavatam 10.48.31, where the Lord says):

"A saintly person or devotee is free to offer benediction to everyone, whereas the demigods can offer benediction only after being worshiped. One can take advantage of the place of pilgrimage only after going there. By worshiping the particular demigod, it takes a long time for fulfillment of the desire; but saintly persons like you, My dear Akrūra, can immediately fulfill all the desires of the devotees."*

Text 54

tatha nava-siddhan prati nimi-nṛpa uvaca

ata atyantikaṁ kṣemam
pṛcchamo bhavato 'naghaḥ

samsare 'smin kṣanardho 'pi
sat-saṅgaḥ śevadhīr nṛṇam

tatha - in that way; nava-siddhan-prati - to the Nine Yogendras; nimi-nṛpāḥ - Maharaja Nimi; uvaca - said; ataḥ - therefore; atyantikam - supreme; kṣemam - good; pṛccha-maḥ - I am asking; bhavataḥ - from you; anghaḥ - O sinless ones; samsare - in the cycle of birth and death; asmin - this; kṣaṇa-ardhaḥ - lasting only half of one moment; api - even; sat-saṅgaḥ - the association of devotees of the Lord; śevadhīḥ - a great treasure; nṛṇam - for human beings.

Confirming this, Maharaja Nimi said to the Nine Yogendras (Śrīmad-Bhāgavatam 11.2.30):

"Therefore I ask you, O completely sinless ones, kindly to tell me what is the supreme good. After all, even half a moment's association with pure devotees within this world of birth and death is a priceless treasure for any man."***

Text 55

atha santaḥ kīḍṛṣa ity ucyatam. tad eva

mahat-sevaṁ dvaram ahur vimuktes
tamo-dvaram yoṣitam saṅgi-saṅgam
sahantas te sama-cittaḥ praśanta
vimanyavaḥ suhṛdaḥ sadhavo ye

atha - now; santaḥ - the devotees; kīḍṛśaḥ - what is their nature? iti - thus; ucyatam - may be said; tat - this; eva - certainly; mahat-sevam - service to the spiritually advanced persons called mahatmas; dvaram - the way; ahuḥ - they say; vimukteḥ - of liberation; tamaḥ-dvaram - the way to the dungeon of a dark, hellish condition of life; yoṣitam - of women; saṅgi - of associates; saṅgam - association; mahantaḥ - highly advanced in spiritual understanding; te - they; sama-cittaḥ - persons who see everyone in a spiritual understanding; te - they; sama-cittaḥ - persons who see everyone in a spiritual identity; praśantaḥ - very peaceful, situated in Brahman or Bhagavan; vimanyavaḥ - without anger (one most distribute Kṛṣṇa consciousness to persons who are hostile without becoming angry at them); suhṛdaḥ - well-wishers of everyone;

sadhavaḥ - qualified devotees, without abominable behavior;
ye - they who.

What is the nature of the Lord's devotees? It is said (by the Lord Himself in Śrīmad-Bhāgavatam 5.5.2):

"One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahātmās. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahātmās are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahātmās."*

Text 56-59

tatha śrī-bhagavan uvaca

kṛpalur akr̥ta-drohas
titikṣuḥ sarva-dehinam
satya-saro 'navadyatma
samaḥ sarvopakarakah

kamair ahata-dh̥ir danto
mṛduḥ śucir akiñcanaḥ
an̥iḥo mita-bhuk śantaḥ
sthiro mac-charano munih

apramatto gabh̥iratma
dh̥rtimañ jita-ṣaḍ-gunaḥ
aman̥i mana-daḥ kalyo
maitraḥ karunikaḥ kaviḥ

ajñayaivam̥ gunan doṣan
mayadiṣṭan api svakan
dharman santyajya yaḥ sarvan
mam̥ bhajeta sa tu sattamaḥ

tatha - in that way; śrī-bhagavan uvaca - the Supreme

Personality of Godhead said; kṛpalluḥ - unable to tolerate the suffering of others; akṛta-drohaḥ - never injuring others; titikṣuḥ - forgiving; sarva-dehinam - toward all living entities; satya-saraḥ - one who lives by truth and whose strength and firmness come from truthfulness; anavadya-atma - a soul free from envy, jealousy, etc; samaḥ - whose consciousness is equal both in happiness and in distress; sarva-upakaraḥ - always endeavoring as far as possible for the welfare of all others; kamaiḥ - by material desires; ahata - undisturbed; dhīḥ - whose intelligence; dantaḥ - controlling the external senses; mṛduḥ - without a harsh mentality; śuciḥ - always well-behaved; akiñcanaḥ - without possessiveness; anīhaḥ - free from worldly activities; mita-bhuk - eating austerely; śantaḥ - controlling the mind; sthiraḥ - remaining steady in one's prescribed duty; mat-śaranaḥ - accepting Me as the only shelter; muniḥ - thoughtful; apramattaḥ - cautious and sober; gabhīra-atma - not superficial, and thus unchanging; dhṛti-man - not weak or miserable even in distressing circumstances; jita - having conquered; śaṭ-guṇaḥ - the six material qualities, namely hunger, thirst, lamentation, illusion, old age and death; amanī - without desire for prestige; mana-daḥ - offering all respects to others; kalyaḥ - expert in reviving the Kṛṣṇa consciousness of others; maitraḥ - never cheating anyone, and thus a true friend; karuṇikaḥ - acting always due to compassion, not personal ambition; kaviḥ - completely learned; ajñaya - knowing; evam - thus; guṇan - good qualities; doṣan - bad qualities; maya - by Me; adīṣṭan - taught; api - even svakan - one's own; dharman - religious principles; santyjya - giving up; yaḥ - one who; sarvan - all; mam - Me; bhajeta - worships; saḥ - he; tu - indeed; sat-tamaḥ - the best among saintly persons.

The Supreme Personality of Godhead said (Śrīmad-Bhāgavatam 11.11.29-33):

"Kind, never harming others, tolerant to all embodied beings, truthful, sinless, equal, doing good to others, not shaken at heart by desires, self-controlled, gentle, pure, accepting a vow of poverty, free from worldly activities, eating frugally, peaceful, steady, surrendered to Me, silent, thoughtful, sober, deep, strong, victorious over the six vices, humble, considerate, expert, friendly, merciful, poetic, and aware of my description of what are virtues and faults, he who abandons all material duties and worships Me, is the greatest of saints."

Text 60

jñatvajñatvatha ye vai mam
yavan yaś casmi yadrśaḥ
bhajanty ananya-bhavana
te me bhaktatama mataḥ

jñatva - knowing; ajñatva - not knowing; atha - thus; ye - those who; vai - certainly; mam - Me; yavan - as; yaḥ - who; ca - also; asmi - I am; yadrśaḥ - how I am; bhajanti - worship;
ananya-bhavana - with exclusive devotion; te - they; me - by Me;
bhakta-tamaḥ - the best devotees; mataḥ - are considered.

"Whether they understand Me, what I am like and what is my nature, or not, they who worship Me with undivided love I consider the best of devotees."

Text 61

evam bhagavatam aradhya śrī-kṛṣṇe bhaktiḥ prajayata
ity asandehaḥ. yatha śrī-bhagavan-nigamaḥ

sat-saṅgena hi daiteya
yatudhana mṛgaḥ khagaḥ
gandharvapsaraso nagaḥ
siddhaś carana-guhyakaḥ ity adi

evam - in this way; bhagavatam - the devotee;
aradhya - having worshipped; śrī-kṛṣṇe - for Lord Kṛṣṇa;
bhaktiḥ - devotion; prajayate - becomes manifested;
iti - thus; asandehaḥ - without doubt; yatha - just as;
śrī-bhagavat - of the Supreme Personality of Godhead;
nigamaḥ - the instruction; sat-saṅgena - by association with My devotees; hi - certainly; daiteyaḥ - the sons of Diti; yatudhanaḥ - demons; mṛgaḥ - animals;
khagaḥ - birds; gandharva - Gandharvas; apsarasaḥ - the society girls of heaven; nagaḥ - snakes;
siddhaḥ - residents of Siddhaloka; carana - the Caranas;
guhyakaḥ - the Guhyakas; ity - thus; adi - in the passage beginning.

By worshiping a devotee devotion for Kṛṣṇa is born. Of this there is no doubt. The Lord Himself teaches (Śrīmad-Bhāgavatam

11.12.3):

"In every yuga many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, rākṣasas, birds, beasts, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas, Guhyakas and Vidyādharas, as well as such lower-class human beings as the vaiśyas, śūdras, women and others, were able to achieve My supreme abode. Vṛtrāsura, Prahlāda Mahārāja and others like them also achieved My abode by association with My devotees, as did personalities such as Vṛṣaparvā, Bali Mahārāja, Bāṇāsura, Maya, Vibhiṣana, Sugriva, Hanumān, Jāmbavān, Gajendra, Jaṭāyu, Tulādhāra, Dharma-vyādha, Kubjā, the gopis in Vṛndāvana, and the wives of the brāhmaṇas performing sacrifice."***

Text 62

ataḥ santam aradhya śrī-harau bhaktiḥ karaniya
ananya-bhavana. yatha śrī-bhagavad-gītayam arjunam prati
śrī-bhagavan uvaca

sarva-dharman parityajya
mam ekam śaranam vraja
aham tvam sarva-papebhyo
mokṣayiṣyami ma śucaḥ

ataḥ - therefore; santam - the devotee; aradhya-having worshipped; śrī-harau - for Lord Hari; bhaktiḥ - devotional service; karaniya - may be performed; ananya - bhavana - with full concentration; yatha - just as; śrī-bhagavat-gītayam - in Bhagavad-gita; arjunam prati - to Arjuna; śrī-bhagavan - the Supreme Personality of Godhead; uvaca - said; sarva-dharman - all varieties of religion; parityajya - abandoning; mam - unto Me; ekam - only; śaranam - surrender; vraja - go; aham - I; tvam - you; sarva - all; papebhyo - from sinful reactions; mokṣayiṣyami - deliver; ma - not; śucaḥ - worry.

By worshiping a devotee one becomes able to engage in unalloyed devotional service to Lord Hari. This pure devotional service is described in the Bhagavad-gītā (18.66), where the Supreme Personality of Godhead says to Arjuna:

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."

Text 63 (a)

tatha brahma-saṁhitayam brahmanam prati śrī-bhagavan
uvaca

dharman anyan parityajya
mam ekam bhaja viśvasan
yadr̥śī yadr̥śī śraddha
siddhir bhavati tadr̥śī

tatha - in that way; brahma-saṁhitayam - in Brahma-samhita;
brahmanam prati - to Brahma; śrī-bhagavan - the Supreme
Personality of Godhead; uvaca - said; dharman - meritorious
performance; anyan - all other; parityajya - having abandoned;
mam - me; ekam - only; bhaja - serve; viśvasan - faithfully;
yadr̥śī yadr̥śī - of whatever nature is; śraddha - faith;
siddhiḥ - desired result; bhavati - becomes; tadr̥śī - such;

In Brahma-saṁhitā (5.61), the Supreme Personality of
Godhead said to Brahmā:

"Abandoning all meritorious performances serve Me with faith.
The realization will correspond to the nature of one's faith."**

Text 63 (b)

tatha

tasmat tvam uddhavotsṛjya
codanam praticodanam iti

tatha - in the same way; tasmat - therefore; tvam - you;
uddhava - O Uddhava; utsṛjya - fiving upl codanam - the
regulations of the Vedas; praticodanam - the injunctions of
supplementary Vedic literatures: iti - thus.

The Supreme Lord also said (Śrīmad-Bhāgavatam 11.12.14):

"O Uddhava, abandoning the orders and prohibitions of the
Vedas, take shelter of Me alone."

Seventh Part

Text 64

bhaktanam dharma-karmadi-badhena duśanam asti.
naivam. tatha - -

devarṣi-bhutaṅga-nṛnam pitṛnam
na kiṅkaro nāyam ṛṇī ca rajan
sarvatmana yaḥ śaranam śaraṇyam
gato mukundam pariḥṛtya kartam

bhaktanam - of the devotees; dharma - of pious actions;
karma - and activities for material advancement; adi - beginning
with; badhena - by ceasing; duśanam - defect; asti - is; na - not;
evam - in this way; tatha - in that way; deva - of the demigods;
ṛṣi - of the sages; bhuta - of ordinary living entities; aṅga -
of friends and relatives; nṛnam - of ordinary men; pitṛnam -
of the forefathers; na - not; kiṅkaraḥ - the servant; na - nor;
ayam - this one; ṛṇī - debtor; ca - also; rajan - O King; sarva-
atmana - with his whole being; yaḥ - a person who; śaranam -
shelter; śaraṇyam - the Supreme Personality of Godhead, who
affords shelter to all; gataḥ - approached; mukundam - Mukunda;
pariḥṛtya - giving up; kartam - duties.

At this point someone may say: "Still, by not performing
pious activities and religious rituals, the devotees are at
fault." To this I reply: It is not so. It is said (Śrīmad-
Bhāgavatam 11.5.41):

"One who has given up all material duties and taken full
shelter at the lotus feet of Mukunda, who gives shelter to all,
is not indebted to the demigods, great sages, ordinary living
beings, relatives, mankind, or even one's forefathers who have
passed away."*

Text 65

tatha bṛhan-naradiye

vasudeva-prasaṅgena
kriya-lopo bhaved yadi
tasya karmani kurvanti

tisraḥ koṭyo maharṣayaḥ

tatha - in that way; bṛhat-naradiye - in Bṛhan-naradiya Purana; vasudeva-prasaṅgena - by engaging in the service of Lord Vasudeva; kriya - of ordinary material pious activities; lopah - cessation; bhevat - may be; yadi - if; tasya - of him; karmani - pious activities; kurvanti - perform; tisraḥ koṭyah - 30 million; maha-ṛṣayaḥ - great sages.

This is also confirmed in Bṛhan-nāradiya Purāṇa:

"If by serving Lord Vāsudeva ordinary pious duties are neglected, that neglect is filled by the pious deeds 30 million great sages perform."

Text 66

tathaiva

ajñayaivam gunan doṣan
mayadiṣṭan api svakan
dharman santyajya yaḥ sarvan
mam bhajeta sa tu sattamaḥ

tatha - in that way; eva - indeed; ajñaya - knowing; evam - thus; guna - good qualities; doṣan - bad qualities; maya - by Me; adiṣṭan - taught; api - even svakan - one's own; dharman - religious principles; santyjya - giving up; yaḥ - one who; sarvan - all; mam - Me; bhajeta - worships; saḥ - he; tu - indeed; sat-tamaḥ - the best among saintly persons.

This is also described (by the Lord Himself in Śrīmad-Bhāgavatam 11.11.29-33):

'Aware of my description of what are virtues and faults, he who abandons all material duties and worships Me, is the greatest of saints.'

Text 67

tatha

yada yasyanugrhnati
bhagavan atma-bhavitah
sajahati matim loke
vede ca pariniṣṭhitam

tatha - just as; yada - when; yasya - whom; anugrhnati - favors by causeless mercy; bhagavan - the Supreme Personality of Godhead; atma-bhavitah - realized by devotee; saḥ - such a devotee; jahati - gives up; matim - consciousness; loke - in the material world; vede - in the Vedic functions; ca - also; pariniṣṭhitam - fixed.

This also described in these words (Śrīmad-Bhāgavatam 4.29.46):

"When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas."*

Text 68 (a)

ity evaṁ śrī-bhagavad-bhaktanam anupapattir bhayadayaḥ
santi. naivam. yatha śrīmad-bhagavate samaśrita ye
pada-pallava-plavam ity ādi.

iti - thus; ; evam - in this way; śrī-bhagavan - of the Supreme Personality of Godhead; bhaktanam - of the devotees; anupapattih - non-performance; bhaya-adayaḥ - fear and other inauspicious consequences; santi - are; na - not; evam - in this way; yatha - just as śrī-bhagavane - in Śrīmad-Bhāgavatam (; samaśritah ye pada-pallava-plavam - Śrīmad-Bhāgavatam 10.14.58: samaśrita ye pada-pallava-plavaṁ mahat-padaṁ punya-yaśo murareḥ/ bhavambudhir vatsa-padaṁ paraṁ padaṁ padaṁ padaṁ yad vipadaṁ na teṣam.

At this point someone may say: "Still, by not performing ordinary pious rituals the devotees are placed in a fearful condition." To this I reply: It is not so. This is described in Śrīmad-Bhāgavatam (10.14.58):

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, or the enemy of the Mura demon, the ocean of

the material world is like the water contained in a calf's hoofprint. His goal is param padam, or Vaikunṭha, the place where there are no material miseries, not the place where there is danger at every step."*

Text 68 (b)

tatha

tatha na te madhava tavakaḥ kvacid
bhraśyanti margat tvayi baddha-sauhṛdaḥ

tatha - in that way; tatha - like them (the nondevotees); na - not; te - they (the devotees); madhava - O Lord, husband of the goddess of fortune; tavakaḥ - the followers of the devotional path, the devotees; dvacit - in any circumstances; bhraśyanti - fall down; margat - from the path of devotional service; tvayi - unto You; baddha-sauhṛdaḥ - because of being fully attached to Your lotus feet; iti - thus; adi - in the passage beginning.

This is also confirmed in the words (Śrīmad-Bhāgavatam 10.2.33):

"O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service."*

Text 68 (c)

tatha śrī-bhagavad-gītasu

ananyaś cintayanto maṁ
ye janaḥ paryupasate
teṣaṁ nityabhīyuktanam
yoga-kṣemaṁ vahamy aham

tatha - in that way; śrī-bhagavat-gītasu - in Bhagavad-gita; ananyaḥ - no other; cintayantaḥ - concentrating; maṁ - unto Me; ye - who; janaḥ - persons; paryupasate - properly worship; teṣaṁ - their; nitya - always; abhīyuktanam - fixed in

devotion; yoga-kṣemam - requirements; vahami - carry; aham - I.

This is also confirmed in Śrīmad-Bhagavad-gīta (9.22, where Lord Kṛṣṇa says):

"But those who worship Me with devotion, meditating on My transcendental form - 3}to them I carry what they lack and preserve what they have."*

Text 69 (a)

ata eva śrī-kṛṣṇacandra-padaravindaśrayena na
kiñcid durlabham. janma-marana-bhayatīta-padam ca prapyate.
nityananda-padam api prapyate ca. yatha

atah eva - therefore; śrī-kṛṣṇacandra - of Śrī Kṛṣṇa
candra; pada-aravinda - of the lotus feet; aśrayeṇa - by taking
shelter; na - not; kiñcit - anything; durlabham - is difficult to
attain; janma - birth; maraṇa - death; bhaya - and fear; atīta -
beyond; padam - state; ca - also; prapyate - is attained; nitya -
eternal; ananda - of transcendental bliss; padam - the state; api - also; prapyate - is
attained; ca - and; yatha - just s.

Therefore, for one who takes shelter of Lord Kṛṣṇacandra's
lotus feet, nothing is difficult to attain. Birth, death, and
fear are transcended, and eternal bliss is attained. This is
confirmed in these words (Śrīmad-Bhāgavatam 10.3.27):

Text 69 (b)

martyo mṛtyu-vyala-bhītaḥ palayan
lokan sarvan nirbhayaṁ nadhyagacchat
tvat-padaabjam prapya yadr̥cchayadya
susthaḥ śete mṛtyur asmā apaiti

martyaḥ - the living entities who are sure to die; mṛtyu-
vyala-bhītaḥ - afraid of the serpent of death; palayan -
running (as soon as a serpent is seen, everyone runs away,
fearing immediate death); lokan - to the different planets;
sarvan - all; nirbhayaṁ - fearlessness; na adhyagacchat - do not
obtain; tvat-pada-abjam - of Your lotus feet; prapya - obtaining
the shelter; yadr̥cchaya - by chance, by the mercy of Your

Lordship and Your representative, the spiritual master (guru-kr̥pa, kr̥ṣṇa-kr̥pa); adya - presently; su-sthaḥ - being undisturbed and mentally composed; śete - are sleeping; mṛtyuḥ - death; asmat - from those persons; apaiti - flees.

"No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace."*

Text 70

tatha śrī-viṣṇu-sahasra-nama-stotre

na vasudeva-bhaktanam
aśubham vidyate kvacit
janma-mṛtyu-jara-vyadhi-
bhayam naivopajayate

tatha - in that way; śrī-viṣṇu-sahasra-nama-stotre - in the viṣṇu-sahasra-nama prayers; na - not; vasudeva-bhaktanam - of the devotees of Lord Vasudeva; aśubham - inauspiciousness; vidyate - is; kvacit - at all; janma - of birth; mṛtyu - death; jara - old-age; vyadhi - and disease; bhayam - fear; na - not; eva - certainly; upajayate - is produced.

This is also confirmed in the Viṣṇusahasra-nama-prayers:

"No inauspicious condition is ever imposed on Lord Vāsudeva's devotees. For them there is no fear of birth, death, old-age, and disease."

Text 71 (a)

tatha

bhagavata uru-vikramaṅghri-śakha-
nakha-mani-candrikaya nirasta-tape
hṛdi katham upasīdatam punaḥ sa
prabhavati candra ivodite 'rka-tapaḥ

tatha - in that way; bhagavataḥ - of the Supreme Personality of Godhead; uru-vikrama - which have performed great heroic deeds; aṅghri - of the lotus feet; śakha - of the toes; nakha - of the nails; mani - which are like jewels; candrikaya - by the moonshine; nirasta-tape - when the pain has been removed; hr̥di - in the hearts; katham - how indeed; upasīdatam - of those who are worshiping; punaḥ - again; saḥ - the pain; prabhavati - can have its effect; candre - when the moon; iva - just as; udite - risen; arka - of the sun; tapaḥ - the burning heat.

This is also confirmed in these words (Śrīmad-Bhāgavatam 11.2.54):

"When it is cast aside by the powerful jewel-moonlight of the Supreme Lord's toenails, how can the blazing sun of material suffering overpower the devotees? It becomes like a sun when the moon rises."

Text 71 (b)

ity adi śrī-bhagavad-bhakter mahattvam. atraivagre śrī-bhagavad-bhajanoddeśa-ratnadau katicid uktam. tatraiva jñatavyam iti.

iti - thus; adi - in the statement beginning; śrī-bhagavat - of the Supreme Personality of Godhead; bhaketh - of the devotional service; mahattvam - the glory; atra - here; eva - certainly; ; agre - in the beginning; śrī-bhagavat-bhajana-uddeśa-ratna - of the Śrī Bhagavad-bhajanoddeśa-ratna; adau - in the beginning; katicit - some; uktam - is said; tatra - there; eva - certainly; jñatavyam - may be understood; iti - thus.

In this way we have described the glories of devotional service to the Supreme Personality of Godhead. This pure devotional service is also described in the book Śrī Bhagavad-bhajanoddeśa-ratna, and many other Vedic literatures.

Eighth part

Text 72

ataḥ

nana-deva-niṣevanaṁ parihara pranadi-samrodhanaṁ
dharmam karma ca dana-tīrtha-niyama-brahmadikopasanam
sarveṣaṁ parameśvarasya paramananda-pradasyatmanaḥ
śrī-kṛṣṇasya sadavyayasya carana-dvandvaravindaṁ
bhaja

ataḥ - therefore; nana - various; deva - of demigods;
niṣevanam - service; parihara - just abandon; praṇa-adi-
samrodhanam - drilling the respiration in astanga-yoga; dharmam -
ordinary pious activities; karma - fruitive activities; ca - and;
dana - giving in charity; tīrtha - travelling to holy places;
niyama - austerities and vows; brahma - impersonal Brahman; adika -
beginning with; upasanam - worship; sarveṣam - of all; parama-
īśvarasya - of the Supreme Master; parama - Śrī ananda - bliss;
pradasya - grabbing atmanaḥ - of the Supersoul; śrī-kṛṣṇasya - of Śrī Kṛṣṇa; sada -
always; avyayasya - imperishable
caraṇa - feet; dvandva - pair; aravindam - lotus flower; bhaja -
just worship.

Please abandon demigod-worship, breath-control, ordinary religion, pious deeds, charity, pilgrimages, austerities, vows, and Brahman-worship. Worship the two lotus feet of Śrī Kṛṣṇa, the imperishable Supreme Personality of Godhead, who grants transcendental bliss.

Text 73

tatha

radha-kṛṣṇa-padaravinda-vigalat-prema-pravahamṛtaṁ
payam payam anarataṁ para-sukhī bhutva mahan
unmadaḥ
nanyatrapī mano dadhati na vadaty anyam smaren netaram
tasyaivaṅghri-yaśo vinapyata imam cakre kavī
raghavaḥ

tatha - in that way; radha - of Śrī Rādhā; kṛṣṇa - and
Kṛṣṇa; pada - feet; aravinda - from the lotus; vigalat -
trickling; prema - of pure love; pravaha - of the current;
amṛtam - the nectar; payam payam - repeatedly drinking;

anaratam - without cessation; para - with transcendental; sukhī - happiness; bhutva - having become; mahan - a great; unmadah - intoxicated person; na - not; anyatra - anywhere else; api - even; manah - the mind; dadhati - places; na - not; vadati - speaks; anyam - anything else; smaret - remembers; na - not; itaram - anything else; tasya - of him; eva - certainly; aṅghri - of the lotus feet; yaśah - the fame; vina - without; apyate - is attained; imam - this; cakre - did; davīh - the poet; raghavaḥ - raghava
Gosvami.

The poet Rāghava Gosvāmi has become jubilantly intoxicated by constantly drinking from the streams of nectar flowing from the lotus flowers of Śri Śri Rādhā-Kṛṣṇa's feet. He is now unable to fix his mind anywhere, talk about anything, or remember anything except those lotus feet.

Text 74

sva-vapī-savidhe maha-muni-varasyamratakasyaśrame
nana-śastra-vidhi-jña-panḍita-yute sthane 'mbikadhiṣṭhite
brahma-vyasa-maheśa-gopita-dhanam kṛṣṇa-prakaśabhidham
ratnam raghava-namadheya-kṛtina vedyam kṛtam sarvataḥ

sva-vapi - the celestial Ganges; savidhe - near;
maha - of the great; muni - of sages; varasya - of the best; amratakasya aśrame - at Amrataka-aśrama;
nana - various; sastra - of scriptures; vidhi - in the instructions; jña - learned;
panḍita - scholars; yute - with; sthane - at that place;
ambika-adhiṣṭhite - in Ambikavana; brahma-by Brahma;
vyasa - Vyasa; mahesa - Siva; gopita - hidden;
dhanam - treasure; kṛṣṇa - prakāśa - Kṛṣṇa-prakāśa;
abhidham - named; ratanam - the jewel; raghava-Raghava; namadheya - named; kṛtina - by the author;
vedyam - knowable; kṛtam - done; sarvataḥ - completely.

The jewel named Śri Kṛṣṇa-bhakti-ratna-prakāśa, which is so precious that Brahmā, Vyāsa and Śiva had kept it hidden, is now made known to the public by a devotee named Rāghava Gosvāmi in Amrātaka-aśrama, which is near the celestial Ganges and is filled with great sages, and which is in Ambika, which is filled with learned theologians.

Text 75

ye jananti mahanta eva sudhiyas te modayanty uttamaḥ
kṣīna ye na vidanti tattvam idam evadhyapayantv aśu
te
etat ye tu vihaya canya-viśaye kurvanty aho manasaṁ
te kim kṛṣṇa-padaravinda-surasāṁ samprapnuvanty
ajñakaḥ

ye - who; jananti - understand; mahantaḥ - great souls; eva - certainly; sudhiyah - intelligent; te - they; modayanti - delight; uttamaḥ - exalted; kṣīnaḥ - less-intelligent; ye - those who; na do not; vidanti - understand; tattvam - the truth; idam - this; eva - certainly; adhyapayantu - may read; aśu - quickly; te - they; etat - this; ye - those who; vihaya - agandoning; anya - in another; viśaye - subject matter; kurvanti - place; aho - indeed; manasaṁ - their minds; te - they; kim - how?; kṛṣṇa - of Lord Kṛṣṇa; pada-aravinda - of the lotus feet; su-rasam - the nectar; samprapnuvanti - will attain; ajñakaḥ - unintelligent.

They who are great devotees filled with spiritual intelligence will relish this book, and they who are less intelligent may skim through it and read it here and there. A third class of men will not read this book, but instead pass on to topics other than Kṛṣṇa. How will these fools taste the sweet nectar of Lord Kṛṣṇa's lotus feet?

Text 76

śrī-kṛṣṇaṅghri-saroja-yugma-vigalan-madhvika-
dharamṛtaṁ
pītaṁ yair na ca caru citta-caśakais te vañcita
duḥkhitaḥ
anyaṁ vanusaranty anitya-vibhavaṁ saukhyaśaya baliśa
yasyanty udbhava-mṛtyu-tīvra-kadaneṣv ajanma-kotiṣv
api

śrī-kṛṣṇa - of Śrī Kṛṣṇa; aṅghri - of the feet;
saroja - of lotus flowers; yugma - from the pair; vicalat -
trickling; madhvika - of madhvika nectar; dhara - of the stream;
amṛtam - nectar; pītam - drunk; yair - by whom; na - not; ca - also;
caru - splendid; citta - of the mind; caśakaih - with the goblets;
te - they; vañcitat - are cheated; duḥkhitaḥ - and unhappy;
anyam - other; va - or; anusaranti - go; anitya - temporary;
vibhavam - opulence; saukhya - of happiness; aśaya - with the

hope; balisah - like foolish children; yasyanti - will attain;
udbhava - of birth; mṛtyu - and death; tīvra - sharp; kadaneṣu -
in sufferings; a-janma-kotiṣu - in millions of births; api - even.

They who will not drink from the splendid stream of
mādhvika nectar flowing from the two lotus flowers of Lord
Kṛṣṇa's feet have become cheated of the most valuable
treasure, and as a result they cannot help but become very
unhappy. These childlike fools hope to find happiness in the
temporary things of this world, but for all their endeavors all
they will gain is a great treasury of bitter sufferings for
millions of lifetimes in this world of birth and death.

Texts 77-80

ataḥ sarvam anyam vihaya sarvopari śrī-kṛṣṇa-
caranaravindam brahmadibhir bhajanīyam bhajata. tad eva
kurutaitad durlabha-saṅgrahanusarena. tad evam imam
saṅgraham viruddha-matiṣu na prakāśayet. tad iti

dhurtayatya-murkhaya
tatha paṇḍita-manine
paṣaṇḍa-mataye caiva
anya-devopasevine

abhaktaya ca lolaya
riktopasaparaya ca
nastikaya tamasaya
tathahaṅkara-kariṇe
na prakāśyo na deyaś ca
kadacin naiṣa saṅgrahaḥ

deyo viśuddha-mataye
kṛṣṇa-padabja-sevine
guru-bhaktaya śantaya
satya-sandhaya sarvada

ataḥ - therefore; sarvam - everything; anyam - else; vihaya -
abandoning; sarva - everything; upari - above; śrī-kṛṣṇa - of
Śrī Kṛṣṇa; carana - feet; aravindam - lotus; brahma - by
Brahma; adibhir - and the other sages and demigods; bhajanīyam -
the proper object of worship; bhajata - please worship; tat - this;
eva - certainly; kuruta - please do; etat - this; durlabha - rare;
saṅgraha - collection of verses; anusarena - according to; tat -
this; evam - in this way; imam - this; saṅgraham - collection;

viruddha - opposed; matiśu - to those whose opinions; na - not; prakāśayet - should be revealed; tat - therefore; iti - thus; dhurtaya - to a rascal; atyanta-murkhaya - to a great fool; tatha - in the same way; paṇḍita-manine - to one proud of his druidition; paśaṇḍa-mataye - to offender; ca - also; eva - certainly; anya - of other; deva - demigods; upasevine - serving; abhaktaya - to a non-devotee; ca - and; lolaya - to one whose mind is agitated with material desires; rikta-upasa-paraya - to one who shuns the worship of Śrī Kṛṣṇa; nastikaya - to a blasphemer or atheist; tamasaya - to one absorbed in the mode of ignorance; tatha - in the same way; ahaṅkarakarine - to one puffed up with pride; na - not; prakāśyah - should be revealed; na - not; deyah - should be given; ca - and; kadacit - at any time; na - not; eṣah - this; saṅgrahaḥ - collection; deyah - should be given; ca - and; kadacit - at any time; na - not; eṣah - this; saṅgrahaḥ - collection; deyah - should be given; viśuddha-mataye - to one whose mind is pure; kṛṣṇa-pada-abja-sevine - to one who worships Lord Kṛṣṇa's lotus feet; guru-bhaktaya - to one devoted to his spiritual master; śantaya - to one who is peaceful; satya-sandhaya - to one engaged in spiritual life; sarvada - always.

Renouncing everything, please worship Lord Kṛṣṇa's transcendental lotus feet, which are worshiped by Brahmā and the demigods. Please study this rare book. This book should not be shown to those averse to Lord Kṛṣṇa.

This book should be neither shown nor given to one who is impious, a great fool, proud of his so-called erudition, an offender, a worshiper of demigods, a non-devotee, a materialist hankering for sense-gratification, one averse to Lord Kṛṣṇa, a blasphemer, an atheist, a person in the mode of ignorance, or an egoist.

This book should be given to one whose mind is pure, who serves Lord Kṛṣṇa's lotus feet, who is devoted to his spiritual master, who is peaceful, and who is always situated in the truth.

Text 81

yatha śrīmad-bhagavad-gītasu

idaṁ te natapaskaya
nabhaktaya kadacana
na caśuśruṣave vacyaṁ
na ca maṁ yo 'bhyasuyati

yatha - just as; śrīmat-bhagavat-gītasu-in Śrīmad-Bhagavad-gīta; idam - this; te - you; na - never; atapaskaya - one who is not austere; na - never; abhaktaya - one who is not a devotee; kadacana - at any time; na - never; ca - -also; aśuśruśave - one who is not engaged in devotional service; sacyam - to be spoken; na - never; ca - also; mam - unto Me; yaḥ - anyone; abhyasuyati - envious.

This is also described in Śrīmad-Bhagavad-gītā (18.67, 68, 61 and 62, where Lord Kṛṣṇa says):

"This confidential knowledge may not be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me.

Text 82

ya idam paramam guhyam
mad-bhaktesv abhidhasyati
bhaktim mayi param kṛtva
mam evaiśyaty asaṁśayaḥ

yaḥ - anyone; idam - this; paramam - most; guhyam - confidential; mat - Mine; bhaktesu - amongst devotees of; abhidhasyati - explains bhaktim - devotional service; mayi - unto Me; param - transcendental; kṛtva - having done; mam - unto Me; eva - certainly; eśyati - comes; asaṁśayaḥ - without doubt.

"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me."

Text 83

īśvaraḥ sarva-bhutanam
hrd-deśe 'rjuna tiṣṭhati
bhramayan sarva-bhutani
yantrarudhani mayaya

īśvaraḥ - the Supreme Lord; sarva-bhutanam - of all living

entities; hṛd-deśe - in the location of the heart;
arjuna - O Arjuna; tiṣṭhati - resides; bhramayan - causing
to travel; sarva-bhūtani - all living entities;
yantra - machine; aruḍhani - being so placed; mayaya - 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 84 (a)

tam eva śaranam gaccha
sarva-bhavana bhārata
tat prasadat param śantiṁ
sthanam prapśyasi śāśvatam

tam - unto Him; eva - certainly; śaranam - surrender;
gaccha - go; sarva-bhavana - in all respects; bhārata - O son of Bharata;
tat-prasadat - by His grace; param - transcendental; śantiṁ -
peace; sthanam - abode; prapśyasi - 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 84 (b)

ity evam jñatva śrī-kṛṣṇa-carāṇāvindam eva śaranam
kartavyam iti śeṣaḥ.

iti - thus; evam - in this way; jñatva - having understood;
śrī-kṛṣṇa- of Śrī Kṛṣṇa; carāṇa-aravindam - the lotus
feet; eva - certainly; śaraṇam - shelter; kartavyam - should be
done; iti - thus; śeṣaḥ - the conclusion.

Therefore, after understanding all this one should take
shelter of the lotus feet of Śrī Kṛṣṇa. That is the conclusion of
this book.