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Sri Laghu-Bhagavatamṛta

Part One Śrī Kṛṣṇāmṛta - The Nectar of Śrī Kṛṣṇa

Chapter One Svayam-rūpa-vilāsa-svāmsāveśa-prakāśa-lakṣaṇa-bhagavat-tattva-nirūpaṇa The Svayam-rūpa, Vilāsa, Svāmsā, and Aveśa Forms of the Lord

Text 1

om̐ namaḥ śrī-kṛṣṇāya

namas tasmai bhagavate
kṛṣṇāyākunṭha-medhase
yo dhatte sarva-bhūtānām
abhavāyoṣatīḥ kalāḥ

om-om; namaḥ-I offer respectful obeisances; sri-krsnaya-to Sri Krsna; namaḥ-I offer respectful obeisances; tasmai-to Him; bhagavate-the Supreme Personality of Godhead; krsnaya-Sri Krsna; akunṭha-medhase-all-knowing; yaḥ-who; dhatte-places; sarva-of all; bhutanam-living entities; abhavaya-for the liberation; usatīḥ kalāḥ-His innerable incarnations.

I offer my respectful obeisances to Śrī Kṛṣṇa, who is glorified in the following verses of Śrīmad-Bhāgavatam (10.87.46 and 11.5.32):

"I offer my respectful obeisances to Śrī Kṛṣṇa, the omniscient Supreme Personality of Godhead who, in order to liberate the conditioned souls from the cycle of repeated birth and death, appears in the material world in the forms of His innumerable incarnations."

Text 2

kr̥ṣṇa-varṇam̐ tviṣākṛṣṇam̐
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyaiḥ
yajanti hi sumedhasaḥ

kr̥ṣṇa-varṇam-repeating the syllables kr̥ṣ-ṇa; tviṣā-with a luster; akṛṣṇam-not black (golden); sa-aṅga-along with associates; upāṅga-servitors; astra-weapons; pārṣadam-confidential companions; yajñaiḥ-by sacrifice; saṅkīrtana-prāyaiḥ-consisting chiefly of congregational chanting; yajanti-they worship; hi-certainly; su-medhasaḥ- intelligent persons.

"In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."*

Text 3

mukhāravinda-nisyanda-
maranda-bhāra-tuṅḍilā
mamānandaṁ mukundasya
sandugdham̐ veṇu-kākali

mukha-of the face; aravinda-lotus; nisyanda-trickling; maranda-honey; bhara-abundance; tundila-filled; mama-my; ananda-bliss; mukundasya-of Lord Mukunda; sandugdham-produced; venu-of the flute; kakali-sweet sound.

May the honey-sweet flute music that flows from Lord Mukunda's lotus mouth fill me with bliss.

Text 4

śrī-caitanya-mukhodgīrṇā
hare-kṛṣṇeti-varṇakāḥ
majjayanto jagat premṇi
vijayantam̐ tad-āhvayaḥ

sri-caitanya-of Sri Caitanya Mahāprabhu; mukha-from the mouth; udgīrṇa-manifest; hare kṛṣṇa iti varṇakāḥ-the Hare Kṛṣṇa maha-mantra; majjayantaḥ-are drowning; jagat-the entire universe; premṇi-in pure love of Kṛṣṇa; vijayantam-all glories; tat-āhvayaḥ-to that mah-mantra.

Glory to the Hare Kṛṣṇa mahā-mantra, the Lord's names spoken by Śrī Caitanya's mouth, which drown the world in pure love!

Text 5

śrīmat-prabhu-padāmbhojaiḥ
śrīmad-bhāgavatāmṛtam
yad vyatāni tadevedaṁ
saṅkṣepeṇa niṣevyate

śrīmat-prabhu-of Srīla Sanātana Gosvami; pada-ambhojaiḥ-by the lotuslike words; śrīmad-bhāgavatāmṛtam-the book named Brhad-bhāgavatāmṛtam; yat-what; vyatāni-manifested; tada-then; eva-certainly; idam-that; saṅkṣepeṇa-as a summary; niṣevyate-is manifested.

Of Śrī Bṛhad-bhāgavatāmṛtam, manifested by the lotus words of my master, this book is a summary.

Text 6

idam śrī-kṛṣṇa-tad-bhakta-
sambandhād amṛtam dvidhā
ādau kṛṣṇāmṛtam tatra
suhṛdbhyaḥ parivesyate

idam-this book; śrī-kṛṣṇa; to Śrī Kṛṣṇa; tat-bhakta-and to His devotees; sambandhat-because of the relation; amṛtam-the nectar; dvidhā-in two parts; ādau-first; kṛṣṇa-amṛtam-the nectar of Kṛṣṇa; tatra-there; suhṛdbhyaḥ-from His friends; parivesyate-served.

This book will describe two kinds of nectar: the nectar of Śrī Kṛṣṇa, and the nectar of His devotees. First will be the nectar of Kṛṣṇa, nectar relished by the Lord's friends.

Texts 7 and 8

nirbandham yukti-vistāre
mayātra parimuñcatā
pradhānatvāt pramāṇeṣu
śabda eva pramaṇyate

yatas taiḥ "śāstra-yonitvāt"
iti nyāya-pradarśanāt
śabdasyaiva pramāṇatvam
svī-kṛtaṁ paramarṣibhiḥ

nirbandham-without relation; yukti-of material logic; vistare-to the expansion;
maya-by me; atra-here; parimuncata-freedom; pradhanatvat-because of the
superiority; pramanesu-among sources of knowledge; sabdaḥ-the Vedic revelation;
eva-certainly; pramanyate-is accepted as evidence; yataḥ-because; taiḥ-by them;
sastra-of the Vedic literature; yonitvat-because of being the origin; iti-thus; nyaya-
of the Vedanta-sutra (1.1.3); pradarsanat-because of the explanation; sabdasya-of
the Vedic literature; eva-certainly; pramanatvam-evidence; svi-krtam-accepted;
parama-rsibhiḥ-by the great sages.

Because the Vedic revelation is the best of all evidence, I will base my
arguments on it and not on material logic. The best of sages accepts the Vedic
revelation as the best evidence, for he said (Vedānta-sūtra 1.1.3): "The Supreme is
understood from the Vedic revelation".

Text 9

kim ca "tarkāpratiṣṭhānāt"
iti nyāya-vidhānataḥ
amībhir eva su-vyaktam
tarkasyānādarāḥ kṛtaḥ

kim ca-furthermore; ca-also; tarka-of logic; apratisthanat-because of the
inconclusiveness; iti-thus; nyaya-vidhanataḥ-because of the statement of Vedanta-
sutra; amibhiḥ-by them; eva-certainly; su-vyaktam- manifest; tarkasya-of material
logic; anadaraḥ-criticism; kṛtaḥ-is done.

With the words (Vedānta-sūtra 2.1.11) "The Supreme cannot be understood by
material logic" he directly criticized material logic.

Text 10

athopāsyeṣu mukhyatvam
vaktum utkarṣa-bhūmataḥ
kṛṣṇasya tat-svarūpāṇi
nirūpyante kramād iha

atha-now; upasyesu-among those who are worshippable; mukhyatvam-

preeminence; vaktum-to describe; uktarsa-bhumataḥ-because of superiority; krsnasya-of Sri Kṛṣṇa; tat-His; sva-rupani-forms; nirupyante-are described; kramat-one after another; iha-in this book.

To prove that the Supreme Lord, Śrī Kṛṣṇa, is the best of they who are worthy of worship, His forms will be described here, one after another.

Text 11

svayaṁ rūpas tad-ekātma-
rūpa āveṣa-nāmakāḥ
ity asau tri-vidhaṁ bhāti
prapañcātīta-dhādasu

svayam-rupaḥ-own form; tat-eka-atma-rupaḥ-expanded form; avesā-namakāḥ-empowered incarnation; iti-thus; asau-He; tri-vidham-in three ways; bhāti-is manifest; prapañca-the material world; atīta-beyond; dhādasu-in His abodes.

In His abodes beyond the worlds of matter, the Supreme Lord is manifest in three kinds of forms: 1. svayaṁ-rūpa, 2. tad-ekātma-rūpa, and 3. āveṣa-rūpa.

Text 12

ananyāpekṣi yat rūpaṁ
svayaṁ-rūpaḥ sa ucyate

ananya-apekṣi-independent; yat-which; rūpaṁ-form; svayam rūpaḥ-original form; saḥ-that; ucyate-is called.

The svayaṁ-rūpa is said to be the original form, not manifested from any other.

Text 13

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

īśvaraḥ-the controller; paramaḥ-supreme; kṛṣṇaḥ-Lord Kṛṣṇa; sat-eternal existence; cit-absolute knowledge; ānanda-absolute bliss; vigrahaḥ-whose form;

anādiḥ-without beginning; ādiḥ-the origin; govindaḥ-Lord Govinda; sarva-kāraṇa-kāraṇam-the cause of all causes.

It is described in Brahma-saṁhitā (5.1):

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

Text 14

yad rūpaṁ tad abhedena
svarūpeṇa virājate
akṛty-ādibhir anyā-dṛk
sa tad ekātma-rūpakaḥ
sa vilāsaḥ svāmśa iti
dhatte bheda-dvayaṁ punaḥ

yat-which; rupam-form tat-abhedena-not different from the svayam-rupa; svarupena-in its own form; virajate-is manifest; akriti-adibhiḥ-with form, qualities, and so forth; anya-another; adrk-like; sah tat-that; eka-atma-rupakaḥ-tadekatma-rupa; saḥ-that; vilasaḥ-vilasa-rupa; svamsaḥ- svamsa-rupa-iti-thus; dhatte-manifests; bheda-dvayam-in two divisions; punaḥ-again.

The svayaṁ-rūpa is not different from His original form. In the tad-ekātma-rūpa the Lord's form and other features are different from His original form. The tadekātma-rūpa forms are divided into two types: 1 vilāsa-rūpa, and 2. svāmśa-rūpa.

Texts 15 and 16

svarūpam anyākāraṁ yat
tasya bhāti vilāsataḥ
prāyenātma-samaṁ śaktyā
sa vilāso nigadyate

paramavyoma-nāthas tu
govindasya yathā smṛtaḥ
paramavyoma-nāthasya
vāsudevas ca yādṛśaḥ

sva-rūpam-the Lord's own form; anya-other; ākāraṁ-feathures of the body; yat-

which; tasya-His; bhāti-appears; vilāsataḥ-from particular pastimes; prāyeṇa-almost; ātma-samam-self-similar; śaktyā-by His potency; saḥ-that; vilāsaḥ-the vilāsa (pastime) form; nigadyate-is called; parama-vyoma-nathaḥ-Narayana, the lord of Vaikuntha; tu-also; govindasya-of Lord Govinda; yatha-just as; smṛtaḥ-is remembered; parama-vyoma-nathasya-of Lord Narayana; vasudevaḥ-Lord Vasudeva; ca-also; yadrsaḥ-like whom.

When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called vilāsa-vigrahas.* In this way from Lord Govinda is manifest Lord Nārāyaṇa, the master of the spiritual sky, and from Lord Nārāyaṇa is manifest Lord Vāsudeva.

Text 17

tādṛśo nyūna-śaktim yo
vyanakti svāmśa iritaḥ
saṅkarṣaṇādir matsyādir
yathā tat-tat-svadhāmasu

tadrsaḥ-like that; nyuna-lessened; saktim-potency; yaḥ-who; vyanakti-manifests; svamsaḥ-svamsa-rupa; iritaḥ-is called; sankarsana-adiḥ-beginning with Lord Sankarsana; matsya-adiḥ-beginning with Lord Matsya; yatha-just as; tat-tat-svadhāmasu-each in His own abode.

These forms manifest other forms that have lesser power, and are called svāmśa-rūpas. The forms headed by Lord Saṅkarṣaṇa and the forms headed by Lord Matsya, each manifest in His own abode, are examples of these forms.

Texts 18 and 19

jñāna-śakty-ādi-kalayā
yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante
jīva eva mahattamaḥ

vaikuṅṭhe 'pi yathā śeṣo
nāradaḥ sanakādayaḥ
akrūra-dṛṣṭāne cāmī
daśame parikīrtitaḥ

jñana-of knowledge; sakti-with the potency; adi-beginning with; kalaya-with a

particle; yatra-where; avistaḥ-entered; janardanaḥ-the Supreme Lord; te-they; avesah-avesha incarnations; nigadyante-are called; jivaḥ-individual living entities; eva-certainly; mahattamaḥ-great souls; vaikunthe-in Vaikunthaloka; api-also; yatha-just as; sesaḥ-Ananta Sesa; naradaḥ-Narada Muni; sanaka-adayah-the four Kumaras; akrura-of Akrura; drstante-in the example; ca-also; ami-these; dasame-in the Tenth Canto of Srimad-Bhagavatam; parikirtitaḥ-glorified.

Exalted individual souls (jīvas) into whom Lord Janārdana enters with a portion of His knowledge-potency and other potencies, are called āveśas. Śeṣa, Nārada, and the four Kumāras are examples of them in Vaikuṅṭha. They were seen by Akrūra, as described in the Tenth Canto.

Text 20

prakāśas tu na bhedeṣu
gaṇyate sa hi nau pṛthak

prakasaḥ-prakāśa-rūpa; tu-but; na-not; bhedesu-in differences; ganyate-is counted; saḥ-He; hi-certainly; na-not; u-certainly; pṛthak-different.

Prakāśa-rūpas are the same form manifest in many places.

Texts 21 and 22

tathā hi

anekātra prakāṣatā
rūpasyaikasya yaikadā
sarvathā tat svarūpaiva
sa prakāśa itīryate

dvāravatyām yathā kṛṣṇaḥ
pratyakṣam prati-mandiram
citram bataitat ity ādi
pramāṇena sa setsyati

tatha hi-moreover; anekatra-in many places; prakāṣatā-the manifestation; rūpasya-of form; ekasya-one; yā-which; ekadā-at one time; sarvathā-in every respect; tat-His; sva-rūpa-own form; eva-certainly; saḥ-that; prakāśaḥ-manifestive form; iti-thus; īryate-it is called; dvaravatyam-at Dvaraka; yatha-just as; kṛṣṇaḥ-Lord Kṛṣṇa; pratyakṣam-directly; prati-mandiram-at every palace; citram bata etat iti adi-Srimad-Bhagavatam 10.69.2; pramanena-by the evidence; saḥ-that; setsyati-

will be established.

If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakāśa-vigrahas of the Lord.* Lord Kṛṣṇa's did this in the many palaces of Dvārakā. This will be proved when Śrīmad-Bhāgavatam 10.69.2 is quoted here.

Text 23

kvacit catur-bhujatve 'pi
na tyajet kṛṣṇa-rūpatam
ataḥ prakāśa eva syāt
tasyāsu dvi-bhujasya ca

kvacit-sometimes; catuh-bhujatve-in the condition of manifesting four arms; api-although; na-may not; tyajet-give up; kṛṣṇa-rūpatam-the form of kṛṣṇa; ataḥ-therefore; prakāśa-prakāśa-rūpa; eva-certainly; syāt-may be; tasyā-of Him; asau-that; dvi-bhujasya-of the two-armed form; ca- also.

Sometimes, without abandoning His Kṛṣṇa-form, Lord Kṛṣṇa manifests a four-arm form. This is a prakāśa-rūpa of His two-arm form.

Text 24

prapañcātīta-dhāmatvam
eṣāṃ śāstre pṛthag-vidhe
pādmīyottara-khaṇḍādau
vyaktam eva virājate

prapañca-the material world; atīta-beyond; dhāmatvam-abode; eṣāṃ-of them; śāstre-in the Vedic literature; pṛthag-vidhe-various; padmīya-uttara-khaṇḍa-adau-in the scriptures beginning with the Uttara-khaṇḍa of the Padma Purāna; vyaktam-manifested; eva-certainly; virājate-appear.

The many forms of the Supreme Lord each have their own abode in the spiritual sky, beyond the touch of matter. This is confirmed in the Uttara-khaṇḍa of the Padma Purāna, and in many other Vedic literatures also.

Text 1

athāvatārāḥ kathyante
kṛṣṇo yeṣu ca puṣkalaḥ

atha-now; avatārah-incarnations; kathyante-are described; krsnaḥ-Kṛṣṇa; yeṣu-among whom; ca-also; puṣkalaḥ-the best.

Now the Lord's incarnations, among which Śrī Kṛṣṇa is the best, will be described.

Texts 2 and 3

purvoktā viśva-kāryārtham
apūrvā iva cet svayam
dvārāntareṇa vāviḥsyur
avatārās tadā smṛtāḥ

tac ca dvāraṁ tadekātma-
rūpas tad-bhakta eva ca
śeṣaśāyī-ādiko yādvad
vasudevādiko 'pi ca

purva-previously; uktaḥ-described; viśva-karya-artham-to execute His mission in the material world; apurvaḥ-unprecedented; iva-as it were; cet-if; svayam-personally-dvara-antarene-by the agency of another; va-or; aviḥsyuḥ-appear; avatārah-incarnations; tada-then; smṛtaḥ-are remembered; tat-therefore; ca-also; dvaram-agency; tad-eka-atma-rupaḥ-His tadekatma-rupa; tat-bhaktaḥ-His devotees; eva-certainly; ca-also; sesasayi-Sesasayi Viṣṇu; adikaḥ-beginning with; yadvat-just as; vasudeva-Maharaja Vasudeva; adikaḥ-beginning with; api ca-also.

To act in the material world, the Supreme Lord appears in the previously described forms and in other ways, as if He had never appeared in that way before. These appearances are known as "incarnations". In this way He appears in His tad-ekātmā forms, such as Śeṣaśāyī Viṣṇu, and in His empowered devotees, such as Mahārāja Vasudeva.

Texts 4 and 5

puruṣākhyā guṇātmāno
līlātmānaś ca te tridhā

prāyaḥ svāmśas tathāveśā
avatārā bhavanty amī
atra yaḥ syāt svayaṁ-rūpaḥ
sa 'gre vyakti-bhaviṣyati

purusa-akhyaḥ-purusa-avatāras; guna-atmanaḥ-guna-avatāras; lila-atmanaḥ-lila-avatāras; ca-also; te-they; tridha-three kinds; prayāḥ-generally; sva-amsaḥ-svamsa-rupa; tatha-in the same way; avesāḥ-avesā-rupa; avatāraḥ-incarnations; bhavanti-are; ami-these; atra-here; yaḥ-who; syat-may be; svayam-rupaḥ-the original form svayam-rupa; sha-He; agre-at the beginning; vyakti-bhaviṣyati-will be manifest.

Again there are three kinds of incarnations of the Lord: 1. puruṣa-avatāras, 2. guṇa-avatāras, and 3. līlā-avatāras. These incarnations are mostly svāmśa-rūpa and āveśa-rūpa forms. The Lord may also appear in His svayaṁ-rūpa among them.

Text 6

tatra puruṣa-lakṣaṇaṁ yathā viṣṇu-purāṇe

ñtasyaiva yo 'nu guṇa-bhāg vividhaika eva
śuddho 'py aśuddha iva mūrti-vibhāga-bhedaiḥ
jñānānvitaḥ sakala-sattva-vibhūti-kartā
tasmai nato 'smi puruṣāya sadāvyayāya" iti.

ñtasyaiva anu purvoktāt paramēśvarāt samānāntaram" iti svāmī.

tatra--there; puruṣa-of the Puruṣa-avatāra; lakṣaṇaṁ-decsription; yathā-as; viṣṇu-purāṇe-in Viṣṇu Purāṇa; tasya-of Him; eva-certainly; yaḥ-who; anu-following; guṇa-bhāg-full of auspicious transcendental qualities; vividha-appearing as many; ekaḥ- one; eva-certainly; suddhaḥ-free from material contact; api-although; asuddhaḥ-contacting the material energy; iva-as if; murtu-vibhaga-bhedaiḥ- expanding in many forms; jnana-anvitaḥ-full of knowledge; sakala-all; sattva-transcendental; vibhuti-opulences and power; karta-the origin; tasmai-to Him; nataḥ asmi-I offer my respectful obeisances; purusaya-to the purusa-avatāra; sada-eternally; avyayaya-unchanging; iti-thus; tasya eva anu-this phrase; purva-uktat-from the previously explained; paramesvarat-Supreme Controller; samanantaram-after; iti-thus; svami-the commentary of Sridhara Svami.

Now the puruṣa-avatāras will be described. In Viṣṇu Purāṇa (6.8.59) it is said:

"I offer my respectful obeisances to the eternal, unchanging puruṣa-avatāra, who has a great variety of transcendental qualities, who seems to be impure although He is supremely pure, who appears in many forms, who is full of transcendental knowledge, and who is the origin of all transcendental powers and opulences."

Śrīdhara Svāmī notes that the phrase "tasyaiva anu" means "after the Supreme Controller is described."

Texts 7 and 8

atra kārīkā

parameśāṁśa-rūpo yaḥ
pradhāna-guṇa-bhāg iva
tad-īkṣādi-kṛtir nānā-
vatāraḥ puruṣaḥ smṛtaḥ

ñādyo 'vatāraḥ puruṣaḥ parasya' iti.

atra-here; kārīkā-explanation; parama-isa-of the Supreme Personality of Godhead; amsa-rupaḥ-expansion; yaḥ-who; pradhana-the unmanifest modes of material nature; guṇa-and of the manifest modes of material nature; bhak-the master; iva-as; tat-ikṣa-adi-kṛtiḥ-the observer and controller of material nature; nana-avatāraḥ- the origin of the various incarnations; puruṣaḥ-the puruṣa-avatāra; smṛtaḥ- is described; adyaḥ-the original; avatāraḥ-incarnation; puruṣaḥ-puruṣa-avatāra; parasya-of the Supreme; iti-thus.

Here is an explanation. He who is expanded from the Supreme Personality of Godhead, who although He seems to be part of the manifested and unmanifested material modes, in truth only observes them, and who is the source of many incarnations of Godhead, the Śruti-śāstras describe as the puruṣa-avatāra. For example, Śrīmad-Bhāgavatam explains (2.6.40):

ñKāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord."

Text 9

tasya tu bhedaḥ. sātva-tantre

ñviṣṇoḥ tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekam tu mahataḥ sraṣṭṛ

dvitīyaṁ tv aṇḍa-saṁsthitam
tṛtīyaṁ sarva-bhūta-sthaṁ
tāni jñātvā vimucyate"

viṣṇoḥ-of Lord Viṣṇu; tu-certainly; trīṇi-three; rūpāṇi- forms; puruṣa-ākhyāni-celebrated as the puruṣa; atho-how; viduḥ-they know; ekam-one of them; tu-but; mahataḥ sraṣṭṛ-the creator of the total material energy; dvitīyam-the second; tu-but; aṇḍa-saṁsthitam- situated within the universe; tṛtīyam-the third; sarva-bhūta-stham- within the hearts of all living entities; tāni-these three; jñātvā-knowing; vimucyate-one becomes liberated.

The different puruṣa-avatāras are described in Sātvata Tantra:

"Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy (mahat), the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these becomes liberated from the clutches of māyā."*

Text 10

tatra prathamam yathā ekādaśe

ñbhūtair yadā pañcabhir ātma-sṛṣṭaiḥ
puraṁ virājam viracayya tasmin
svāmśena viṣṭaḥ puruṣābhidhānam
avāpa nārāyaṇa ādi-devaḥ"

tatra-there; prathamam-the first; yathā-as; ekādaśe-in the Eleventh Canto; bhūtair-by the material elements; yadā-when; pañcabhiḥ-five (earth, water, fire, air and ether); ātma-sṛṣṭaiḥ-created by Himself; puram-the body; virājam-of the universe in its subtle form; viracayya- having constructed; tasmin-wothin that; svāmśena-in the manifestation of His own plenary expansion; viṣṭaḥ-entering; puruṣa-abhidhānam-the name Puruṣa; avāpa-assumed; nārāyaṇaḥ-Lord Nārāyaṇa; ādi-devaḥ- the original Personality of Godhead.

The first puruṣa-avatāra is described in 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 11

brahma-saṁhitāyām ca

ñtasminn āvirabhūl liṅge
mahā-viṣṇur jagat-patiḥ"

ñsahasra-śīrṣā puruṣaḥ" ity ādi

ñnārāyaṇaḥ sa bhagavān
āpas tasmāt sanātanāt
āvīr āsīt kāraṇārṇo
nidhiḥ saṅkarṣaṇātmakaḥ
yoga-nidrām gataḥ tasmin
sahasrāmśaḥ svayam mahān"

ñtatad-roma-bila-jāleṣu
bijaṁ saṅkarṣaṇasya ca
haimānyaṇḍāni jātāni
mahābhūtāvṛtāni tu" ity etad-antam.

brahma-saṁhitāyām-in Brahma-saṁhitā; ca-also; tasmin-in him; āvirabhūt-is manifest in the form of a glance; liṅg- in Śambhu; mahā-viṣṇuḥ-known as Mahā-Viṣṇu; jagat-of the world; patiḥ-the Lord; sahasra-śīrṣā-having thousands of heads; puruṣaḥ- Mahā-Viṣṇu; iti ādi-in the passage beginning with the words; nārāyaṇaḥ-known as Nārāyaṇa; saḥ bhagāvan-the same Lord (Mahā-Viṣṇu); apaḥ-the expanse of water; tasmāt-from Him; saṅkarṣaṇa-atmakāḥ-the subjective portion of Saṅkarṣaṇa; yoga-nidrām-divine sleep; gataḥ-having entered; tasmin-in that; sahasra-āmśaḥ-with thousands of subjective portions; svayam-Himself; mahān-the Supreme Lord; tat-of Mahā-Viṣṇu; roma-bila-jāleṣu-in the pores of the skin; bijaṁ-seeds; saṅkarṣaṇasya-of Saṅkarṣaṇa; ca-and; haimāni-golden; ṇḍāni-eggs; jātāni-are born; mahā-bhūtā-with the five great elements; āvṛtāni-covered; tu-also; iti etad-antam-in the passage ending with these words.

Brahma-saṁhitā (5.10-13) also describes Him:

"The Lord of the world Mahā-Viṣṇu is manifest in him (Lord Maheśvara) by His subjective portion in the form of His glance."**

"The Lord of the mundane world, Mahā-Viṣṇu, possesses thousands of thousands of heads, eyes and hands. He is the source of thousands of thousands of avatāras in His thousands of thousands of subjective portions. He is the creator of thousands of thousands of individual souls.**

"The same Mahā-Viṣṇu is spoken of by the name of Nārāyaṇa in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual causal ocean. The subjective portion of Saṅkarṣaṇa who abides in Paravyoma, the above supreme puruṣa with thousands of subjective portions, reposes in the state of divine sleep (yoga-nidrā) in the waters of the spiritual causal ocean."**

"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."**

Text 12

liṅgam atra svayaṁ-rūpasy-
āṅga-bheda udīritaḥ

liṅgam-the word "linga"; atra-in this quotation; svayam-rupasya-of the original form; anga-of the body; bhedaḥ-division; udīritaḥ-is described.

In this passage the word "liṅga" means { .sy 168 } different from the original form (svayaṁ-rūpa) of the Lord".

Text 13

dvitīyaṁ yathā tatraiva tad-anantaram

ñpraty-aṅḍam evam ekāṁśād
ekāṁśād viśati svayam" iti.

dvitīyam-the second; yathā-as; tatra-there; eva-indeed; tad-anantaram-then:fn 2
prati-aṅḍam-into each universe; evam-thus; eka-aṁśāt eka aṁśāt- as separate
portions; viśati-entered; svayam-of the same (Mahā-Viṣṇu).

Brahma-saṁhitā 5.14) then describes the second puruṣa-avatāra:

"The same Mahā-Viṣṇu entered into each universe as His own separate subjective portions."**

Text 14

garbhodaka-śayaḥ padma-
nābho 'sāv aniruddhakaḥ
iti nārāyaṇopakhyāna
uktam mokṣa-dharmake
sa 'yam hiraṇya-garbhasya
pradyumnatve niyamakaḥ

garbha-udaka-sayaḥ-Garbhodakasayi Visnu; padma-nabhaḥ-Pradyumna; asau-
He; aniruddhakaḥ-Aniruddha; iti-thus; narayana-of Narayana; upakhyane-in the
story; uktam-said; moksa-dharmake-in the Moksa-dharma; sah ayam-that same

person; hiranya-garbhasya-of Garbhodakasayi Visnu; pradyumnatve-in the status of Pradyumna; niyamakaḥ-controller.

That the Lord expands as Lord Pradyumna and thus becomes the origin of Garbhodakaśāyī Viṣṇu is confirmed in the Nārāyaṇa-upakhyāna of the Mokṣa-dharma:

"As Garbhodakaśāyī Viṣṇu, lotus-naveled Lord Pradyumna is the father of Lord Aniruddha."

Text 15

atha yat tu tṛtīyaṁ syāt
rūpaṁ tac cāpy adṛśyata
ñkecit sva-dehāntaḥ" iti
dvitīya-skandha-pādyataḥ

atha-now; yat-which; tu-also; tritiam-in the Third purusa-avatāra; syat-is; rupam-form; tat-that; ca api-also; adrsyata-was seen; kecit sva-dehatah iti-in the following verse:

ñkecit sva-dekāntat-hṛdayāvakāṣe
prādeśa-mātram puruṣaṁ vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadā-dharam dhāraṇayā smaranti";
dvitīya-skanda-padyataḥ-from Srimad-Bhagavatam (2.2.8).

The third puruṣa-avatāra is described in Śrīmad-Bhāgavatam (2.2.8):

"Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively."*

Text 16

guṇāvatārās tatrātha
kathyante puruṣād iha
viṣṇur brahmā ca rudraś ca
sthiti-sargādi-karmaṇā

guna-avatārah-the guna-avatāras; tatra-there; atha-now; kathyante-are described; purusat-from the purusa-avatāra; iha-here; visnuḥ-Visnu; brahma-Brahma; ca-also;

rudraḥ-Siva; ca-and; sthiti-maintenance; sarga- creation; adi-beginning with; karmana-by work.

From the puruṣa-avatāra Viṣṇu, Brahmā, and Śiva, who maintain, create, and destroy the material universe, are said to have come.

Text 17

yathā prathame

ñsattvaṁ rajas tama iti prakṛter guṇās tair
yuktaḥ paraḥ puruṣa eka ihāsya dhatte
sthity-ādaye hari-viriñci-hareti samjñāḥ
śreyāmsi tatra khalu sattva-tanor nṛṇām syuḥ"

yatha-just as; prathame-in Srimad-Bhagavatam 1.2.23; sattvam-goodness; rajaḥ-passion; tamaḥ-the darkness of ignorance; iti-thus; prakṛteḥ- of the material nature; guṇāḥ-qualities; taiḥ-by them; yuktaḥ- associated with; paraḥ-transcendental; puruṣaḥ-the personality; ekaḥ- one; iha asya-of this material world; dhatte-accepts; sthity-ādaye-for the matter of creation, maintenance and destruction, etc.; hari-Viṣṇu, the Personality of Godhead; viriñci-Brahmā; hara-Lord Śiva; iti-thus; samjñāḥ-different features; śreyāmsi-ultimate benefit; tatra-therein; khalu-of course; sattva-goodness; tanor-form; nṛṇām-of the human being; syuḥ-derived.

They are described in Śrīmad-Bhāgavatam (1.2.23):

"The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness."*

Text 18

atra kārīkā

yogo niyamakatayā
guṇaiḥ sambandha ucyaṭe
ataḥ sa tair na yujyate
tatra svāṁśaḥ parasya yaḥ

atra-here; karika-explanation; yogaḥ-contact; niyamakataya-because of being the controller/ gunaiḥ-with the three modes of material nature; sambandhaḥ-relation; ucyate-is described; ataḥ-therefore; saḥ-He; taiḥ- by them; na-not; yujyate-is in contact; tatra-there; sva-amsaḥ-direct manifestation; parasya-of the Supreme Lord; yaḥ-who.

Explanation

As controllers of them they have a relationship with the material modes of nature. Only the one (Lord Viṣṇu) that is a svāmīśa-avatāra has no relation with the modes.

Text 19

tatra brahmā

hiranyagarbhaḥ śukṣmo 'tra
sthūlo vairāja-samjñakaḥ
bhogāya sṛṣṭaye cābhūt
padma-bhūr iti sa dvidhā

tatra-there; brahma-Brahma; hiranyagarbhaḥ-Hiranyagarbha; sukṣmaḥ- subtle; atra-here; sthulaḥ-gigantic; vairaja-Vairaja; samjñakaḥ-named; bhogaya-for enjoyment; sṛṣṭaye-for creation; ca-also; abhūt-was; padma-bhuḥ-born from the lotus navel of Garbhodakasayi Viṣṇu; iti-thus; saḥ-he; dvi-dha-in two features.

Brahmā

As the subtle Hiranyagarbha and the gross Virāja, Brahmā, who is born from the Lord's lotus navel, is manifest in order to enjoy and create. Thus he has two features.

Text 20

vairāja eva prāyaḥ syāt
sargādy-artham catur-mukhaḥ
kadācid bhagavān viṣṇur
brahmā san sṛjati svayam

vairajaḥ-Vairaja Brahma; eva-certainly; prayaḥ-generally; syat-may be; sarga-creation; adi-and other activities; artham-for the purpose of performing; catuh-mukhaḥ-with four faces; kadācit-sometimes; bhagavan-the Personality of Godhead; viṣṇuḥ-Visnu; brahma-Brahma; san-being; sṛjati- creates; svayam-

personality.

Four-headed Vairāja Brahmā appears in order to create the material universe and perform other duties. Sometimes Lord Viṣṇu Himself becomes Brahmā and creates the universe.

Text 21

tathā ca pādme

ñbhavet kvacin mahā-kalpe
brahmā jīvo 'py upāsanaiḥ
kvacid atra mahā-viṣṇur
brahmatvaṁ pratipadyate" iti

tatha-in the same way; ca-also; padme-in the Padma Purana; bhavet- there may be; kvacit-sometimes; maha-kalpe-at the beginning of the maha-kalpa; brahma-Brahma; jivaḥ-individual jiva soul; api-although; upasanaḥ-by devotional service; kvacit-sometimes; atra-here; maha-visnu; Lord Visnu; brahmatvam-the post of Brahma; pratipadyate-accepts.

Padma Purāṇa explains:

"In some mahā-kalpas a jīva soul becomes Brahmā by devotional service, and in other mahā-kalpas Lord Mahā-Viṣṇu Himself becomes Brahmā."

Text 22

viṣṇur yatra mahā-kalpe
śrastrtvam ca prapadyate
tatra bhunkte taṁ prāviśya
vairājaḥ saukhya-sampadam
ato jīvatvam aiśyaṁ ca
brahmaṇaḥ kalpa-bhedataḥ

visnuḥ-Visnu; yatra-where; maha-kalpe-in the maha-kalpa; srastrtvam- the post of creator; ca-also; prapadyate-attains; tatra-there; bhunkte- enjoys; tam-that; pravisya-entering; vairajaḥ-Vairaja Brahma; saukhya-sampadam-great happiness; ataḥ-therefore; jivatvam-as a jiva soul; aisyaṁ-as the Personality of Godhead; ca-also; brahmanaḥ-of Brahma; kalpa-of kalpas; bhedataḥ-according to differences.

In a mahā-kalpa where Lord Viṣṇu personally becomes the creator Brahmā, He

enters the material universe as Virāja Brahmā and enjoys transcendental bliss. Thus the kalpas are divided into those ruled by the Lord and those ruled by a jīva.

Text 23

īsatvāpekṣayā tasya
śāstre proktāvatārātā
samāstitvena bhagavat-
sannikṛṣṭatayocyate
asyāvatārātā kaiścid
āveśatvena kaiścana

īsatva-apeksaya-with in relation to the Personality of Godhead; tasya- of Him; sastre-in the Vedic literature; prokta-described; avatārata-the position of His incarnations; samastitvena-as a whole; bhagavat-to the Personality of Godhead; snnikrstataya-as related; ucyate-is described; asya-of Him; avatārata-the post of incarnation; kaiscit-by some; avesatvena-as empowered incarnation; kaiscana-by others.

When the scriptures say that the Personality of Godhead becomes Brahmā, some say that in general this means that the Lord personally appears, and others say this means the Lord appears as an āveśa-avatāra.

Text 24

tathā ca brahma-saṁhitāyām

ñbhāsvan yathāśma-śakaleṣu nijeṣu tejaḥ
svīyam kiyat prakāṣayaty api tadvad atra
brahmā ya esa jagad-aṅḍa-vidhāna-kartā
govindam ādi-puruṣam tam aham bhajāmi"

tathā-in the same way; ca-also; brahma-saṁhitāyām-in the Brahma-Saṁhitā; bhāsvān-the illuminating sun; yathā-as; śma-sakaleṣu-in various types of precious stones; nijeṣu-his own; tejaḥ-brilliance; svīyam-his own; kiyat-to some extent; prakāṣayati-manifests; api-also; tadvat-similarly; atra-he; brahmā-Lord Brahmā; yaḥ-Who is; eṣaḥ- the Lord; jagat-aṅḍa-vidhāna-karta-becomes the chief of the universe.

Brahma-saṁhitā (5.49) explains:

"I adore the Primeval Lord Govinda from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the

Supreme manifests some portion of his own light in all the effulgent gems that bear the names of Sūryakānta, etc."**

Text 25

garbhodaśāyino 'syābhūj
janma nābhi-saroruhāt
kadācit śrūyate nīrāt
tejo-vātādikād api

garbhodasayinaḥ-from Garbhodakasayi Viṣṇu; asya-of Brahma; abhut-was; janma-birth; nabhi-saroruhāt-from the lotus-navel; kadācit-sometimes; sruyate-it is heard in Vedic literatures; nīrāt-from the Garbhodaka ocean; tejaḥ-from fire; vata-from wind; adikat-or from other elements; api- even.

Brahmā is generally born from Garbhodakasāyī Viṣṇu's lotus-navel, although the scriptures explain that sometimes he is born from water, fire, wind, or another element.

Text 26

rudra ekādaśa-vyūhas
tathāṣṭa-tanur apy asau
prāyaḥ pañcānanās try-akṣo
daśa-bāhur udiryate

rudraḥ-Siva; ekadāśa-eleven; vyūhaḥ-manifestations; tatha-in that way; asta-tanuḥ-in eight forms; api-also; asau-he; prayāḥ-generally; pañca-with five; ananaḥ-faces; tri-with three; akṣaḥ-eyes; daśa-with ten; bahuḥ-arms; udiryate-is described.

Śiva

Śiva appears in eleven forms and eight forms. Generally he has ten arms and five heads, with three eyes on each head.

Text 27

kvacij jīva-viśeṣatvam
harasyoktam vidher iva
tat tu śeṣavad evāstam
tad-amśatvena kīrtanāt

kvacit-sometimes; jiva-visesatvam-as a specific jiva soul; harasya-of Siva; uktam-said; vidheḥ-of Brahma; iva-like; tat-that; tu-but; sesa-vat-as Ananta Sesa; eva-certainly; astam-is; tat-amsatvana-as a direct expansion of the Personality of Godhead; kirtanat-from the glorification.

The scriptures explain that, as Brahmā is, so Śiva is sometimes a jīva soul and sometimes an amśa-avatāra like Lord Śeṣa.

Text 28

haraḥ puruṣa-dhāmatvān
nirguṇaḥ prāya eva saḥ
vikāravān iha tamo-
yogāt sarvaiḥ pratiyate

yathā daśame

ñśivaḥ śakti-yutaḥ śasvat
tri-liṅgo guṇa-samvṛtaḥ"

haraḥ-Siva; purusa-dhamatvat-because of being an incarnation of the Personality of Godhead; nirguṇaḥ-free from the influence of the three modes of material nature; prayāḥ-for the most part; eva-certainly; saḥ-he; vikaravan-with transformations; iha-in this world; tamaḥ-of the modes of ignorance; yogat-because of contact; sarvaiḥ-by everyone; prtiyate-is understood; yatha-just as; dasame-in the Tenth Canto of Srimad Bhagavatam (10.88.3); sivaḥ-Siva; sakti-yutaḥ-in contact with the illusory potency; sasvat-eternally; tri-lingaḥ-in contact with the three modes of material nature; guṇa-by the modes; samvṛtaḥ-accompanied.

Because He is an incarnation of the Personality of Godhead, He is generally beyond the modes of material nature. However, because he is touched by the mode of ignorance, He is thought to be affected by it. This is described in Śrīmad-Bhāgavatam (10.88.3):

"Lord Śiva is always associated with the three modes of nature."

Text 29

yathā brahma-samhitāyām

ñkṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt

sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryāt
govindam ādi-puruṣam tam aham bhājami"

yatha-just as; brahma-samhitayam-in the Brahma-samhita (5.45); kṣīram-milk; yathā-as; dadhi-yogurt; vikāra-viśeṣa-with a special transforming agent; yogāt-by mixing; sañjayate-is transformed; na-not; tu-but; tataḥ-from the milk; pṛthak-separated; asti-is; hetoḥ-which is the cause; yaḥ-Who; śambhutām-the nature of Lord Śiva; api-even though; tathā-as; samupaiti-accepts; kāryāt-from the matter of some particular business (destruction).

He is described in Brahma-samhitā (5.45):

"Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither the same as, nor different from, its cause, viz., milk, so I adore the primeval Lord Govinda of whom the state of Śambu is a transformation for the performance of the work of destruction."**

Text 30

vidher lalātāj janmasya
kadācit kamalā-pateḥ
kālāgni-rudraḥ kalpānte
bhavet saṅkarṣaṇād api

vidheḥ-of Brahma; lalatat-from the forehead; janma-birth; asya-of Siva; kadacit-sometimes; kamala-pateḥ-of Visnu; kala-agni-rudraḥ-manifested from the kala-fire; kalpa-of the kalpa; ante-at the conclusion; bhavet-may be; saṅkarṣana-from Sankarsana; api-also.

Sometimes He is born from Brahmā's forehead and other times from Viṣṇu's forehead. At the kalpa's end He is born from Lord Saṅkarṣaṇa as the fire of time.

Text 31

sadāśivākhyā tan-mūrtis
tamo-gandha-vivarjitā
sarva-kāraṇa-bhūtāsāv
aṅga-bhūta svayam-prabhoḥ
vāyavyādiṣu saiveyam
śiva-loke pradarśitā

sadasiva-akhya-named Sadasiva; tat-of him; murtiḥ-from; tamaḥ-of the mode of

ignorance; gandha-of the slightest touch; vivarjita-free; sarva-karana-bhuta-the original cause of all causes; asau-he; anga-bhuta- manifested; svayam-prabhoḥ- from the Supreme Personality of Godhead; vayava- in the Vayu Purana; adisu-and other Vedic literatures; sa-that form; eva- certainly; iyam-that; siva-loke-on the Sivaloka planet in the spiritual world; pradarsita-seen.

Śiva's form named Sadāśiva, who is a direct expansion of the Personality of Godhead, is the cause of all causes, is free from the slightest scent of the mode of ignorance, and resides in Śivaloka, is described in the Vāyu Purāṇa and other scriptures.

Text 32

tathā ca brahma-saṁhitāyām ādi-śiva-kathane

niyatīḥ sā ramā devī
tat priyā tad vaśam tadā
jyotī-rūpaḥ sanātanaḥ
yā yonīḥ sā parā śaktīḥ ity ādi

tatha-in the same way; ca-also; brahma-samhitayam-in the Brahma-samhita (5.8); adi-siva-of Sadasiva; kathane-in the description; niyatīḥ- the regulatrix (destiny); sā-she; ramā devī-known as Ramādevī; tat- of Kṛṣṇa; priyā-beloved; tat-His; vaśam-under the control; tadā-at the time of creation; tat-of the Supreme Lord; liṅgam-8 masculine symbol; bhagavān-the Lord; śambhuḥ-known as Śambhu (Śiva); jyotī-rūpaḥ- halo; sanātanaḥ-divine; yā-which; yonīḥ-feminine symbol; sā-she; aparā-non-absolute; śaktīḥ-potency; iti ādi-in the passage this beginning.

He, the original form of Lord Śiva, is described in Brahma-saṁhitā (5.8):

"Ramā-devī, the spiritual (cit) potency, beloved consort of the Supreme Lord, is the regulatrix of all entities. The divine plenary portion of Kṛṣṇa creates the mundane world. At creation there appears a divine halo of the nature of His own subjective portion (svāmśa). This halo is divine Śambhu (Sadāśiva), the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix (niyati). The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Māyā, the limited, non-absolute (aparā) potency, the symbol of mundane feminine productivity. The intercourse of these two brings forth the faculty of perverted cognition, the reflection of the seed of the procreative desire of the Supreme Lord. " ** *

Text 33

śrī-viṣṇur yathā tṛtīye

ñtal loka-padmaṁ sa u eva viṣṇuḥ
prāvīviśat sarva-guṇāvabhāsam
tasmin svayaṁ vedamayo vidhātā
svayambhuvam yaṁ sma vadanti so 'bhūt" iti

sri-visnuḥ-Lord Visnu; yatha-just as; trtiye-in the Third Canto of Srīmad-Bhagavatam (3.8.15); tat-that; loka-universal; padmam-lotus flower; saḥ-He; u-certainly; eva-factually; viṣṇuḥ-the Lord; prāvīviśat-entered into; sarva-all; guṇa-avabhāsam-reservoir of all modes of nature; tasmin-in which; svayaṁ-in person; veda-mayaḥ-the personality of Vedic wisdom; vidhātā-controller of the universe; svayaṁ-bhuvam-self-born; yaṁ-whom; sma-in the past; vadanti-do say; saḥ-he; abhūt-generated; iti-thus.

Lord Viṣṇu is described in Śrīmad-Bhāgavatam (3.8.15):

"Into that universal lotus flower Lord Viṣṇu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated."*

Text 34

yo viṣṇuḥ paṭhyate so 'sau
kṣīrāmbudhi-śayo mataḥ
garbhodaśāyinas tasya
vilāsatvān munīśvaraiḥ
nārāyaṇo virāḍ antar-
yāmī cāyaṁ nigadyate

yaḥ-who; visnu-Visnu; pathyate-is described in the Vedic literatures; saḥ asau-that same person; ksira-ambu-on the ocean of milk; sayāḥ- resting; mataḥ-is considered; garbha-uda-sayinaḥ-of Garbhodakasayi Visnu; tasya-of Him; vilasatvat-from pastimes; muni-isvaraiḥ-by the great sages; narayanaḥ-Narayana; virat-the Universal Form; antah-yami-the all-pervading Supersoul; ca-also; ayam-He; nigadyate-is described.

The Viṣṇu described here is considered to be Kṣīrodakaśāyī Viṣṇu. Because He is a vilāsa-avatāra of Garbhodakaśāyī Viṣṇu the great sages call Him "Nārāyaṇa", "the Universal Form", and "the All-pervading Supersoul".

Text 35

viṣṇu-dharmottarādy-ukta
yaḥ pūryo 'jāṇḍa-madhyataḥ
santi viṣṇu-prakāśānām
tāḥ kathyante samśsataḥ

visnu-dharma-uttara-the Visnu-dharmottara Purana; adi-the Vedic literatures beginning with; uktaḥ-described; yaḥ-which; puryaḥ-cities; aja-anda-the material universe; madhyataḥ-within; santi-are; visnu-prakasanam-of manifestation of Visnu; taḥ-they; kathyante-are described; samasataḥ-in a general way.

The residences of Lord Viṣṇu in this material world, which are described in the Viṣṇu-dharmottara Purāṇa and other Vedic literatures, now will be described in brief. Viṣṇu-dharmottara Purāṇa explains:

Texts 36-38

yathā

ñrudropariṣṭhād aparāḥ
pañcāyuta-pramāṇataḥ
agamyāḥ sarva-lokānām
viṣṇulokaḥ prakīrtitaḥ

ñtasyopariṣṭād brahmāṇḍaḥ
kañcanoddīpta-samyutaḥ
meros tu pūrva-dig-bhāge
madhye tu lavaṇodadheḥ
viṣṇuloko mahān proktaḥ
salilāntara-samsthitaḥ

ñtatra svāpīti gharmānte
deva-devo janārdanaḥ
lakṣmī-sahāyaḥ satatam
ṣeṣa-paryaṅkam āsthitaḥ

yatha-just as; rudra-Sivaloka; uparistat-above; aparāḥ-beyond; panca-ayuta-50,000 yojanas; pramanataḥ-in breadth; agamyāḥ-unapproachable; sarva-lokanam-to the other planets; visnulokaḥ-the abode of Visnu; prakirtitaḥ-is described; tasya-that; uparistat-above; brahma-andaḥ-sphere of Brahman; kancana-with gold; uddipta-illumined; samyutaḥ-endowed; meroḥ-of Mount Meru; purva-dig-bhage-in the beginning part; madhye-in the middle; tu-also; lavana-udadheḥ-of the salt-

water ocean; visnu-lokaḥ-the realm of Visnu; mahan-great; proktaḥ-is described; salila-the water; antara-within; samsthitaḥ-situated; tatra-there; svapiti-sleeps; gharma-ante-after the summer season; deva-devaḥ-the master of all the demigods; janardanaḥ-Lord Visnu; laksmi-by Laksmi-devi; sahaḥ-accompanied; satatam-constantly; sesa-of Sesa; paryankam-on the couch; asthitaḥ-situated.

"Above Śivaloka is the place named Viṣṇuloka, which is 50,000 yojanas in measurement and cannot be approached from any other planet. Above it, to the east of Mount Meru, and in the midst of an ocean, is the splendid golden realm called Mahā-viṣṇuloka. There, resting on the couch of Ananta Śeṣa, and accompanied by Śrīmatī Lakṣmī-devī, Lord Viṣṇu, the master of all the demigods, takes a nap at the end of the summer season.

Texts 39 and 40

ñmeroś ca pūrva-dig-bhāge
madhye kṣīrārṇavasya ca
kṣīrāmbu-madhya-gā śubhrā
devasyānyā tathā purī

lakṣmī-sahāyas tatrāste
śeṣāsana-gataḥ prabhuḥ
tatrāpi caturo māsān
suptas tiṣṭhati varśikān

meroḥ-of Mount Meru; ca-also; purva-dig-bhage-at the beginning; madhye-in the middle; ksira-of milk; arnavasya-of the ocean; ca-and; ksira-ambu-of the ocean of milk; madhya-ga-in the middle; subhra-white; devasya-of the Supreme Lord; anya-another; tatha-in the same way; puri-city; laksmi-the goddess of fortune; sahaḥ-accompanied by; tatra-there; aste-remains; sesa-asana-gataḥ-resting on Ananta Sesa; prabhuḥ-the Lord; tatra-there; api-also; caturaḥ-for four; masan-months; suptaḥ-asleep; tisthati-remains; varsikan-during the monsoon season.

"East of Mount Meru, in the midst of a milk-ocean, is another splendid city of the Lord. There, resting on the couch of Ananta Śeṣa, and accompanied by Śrīmatī Lakṣmī-devī, the Lord sleeps during the four months of the monsoon season.

Text 41

ñtasminn avāci dig-bhāge
madhye kṣīrārṇavasya tu
yojanānām sahasrāṇi

maṇḍalaḥ pañca-vimśatiḥ
śvetadvīpatyā khyāto
dvīpaḥ parama-śobhanaḥ

tasmin-there; avaci dik-bhage-in the south; madhye-in the middle; ksira-
arnavasya-of the ocean of milk; tu-also; yojananam-of yojanas; sahasrani-
thousands; mandalaḥ-a place; panca-vimsatih; 25; svetaadvipataya- as Svetadvipa;
khyataḥ-celebrated; dvīpaḥ-island; parama-sobhanaḥ-very splendid and beautiful.

"In the southern part of that milk-ocean is a very beautiful and splendid island
25,000 yojanas wide called Śvetadvīpa.

Text 42

narāḥ sūrya-prabhās tatra
śītāmśu-sama-darśanaḥ
tejasā durniriksyās ca
devānām api yādava

narāḥ-men; surya-of the sun; prabhāḥ-with the splendor; tatra-there; fsitamsu-
with the moon; sama-equal; darsanaḥ-to see; tejasā-with splendor; durniriksyāḥ-
difficult to see; ca-also; devanam-by the demigods; api-even; yadava-O descendant
of Maharaja Yadu.

"O Yādava, the people there are splendid as the sun and handsome as the cooling
moon. They are so splendid even the demigods cannot gaze on them."

Texts 43 and 44

brahmāṇḍe ca

ñśveto nāma mahān asti
dvīpaḥ kṣīrābdhi-veṣṭitaḥ
lakṣa-yojana-vistāraḥ
su-ramyaḥ sarva-kañcanaḥ

ñkuṇḍendu-kumuda-prākhyair
lola-kallola-rāśibhiḥ
dhautāmala-śilopetaḥ
samastāt kṣīra-vāridheḥ" iti

brahmande-in the Brahanda Purana; ca-also; svetaḥ-Svetadvīpa; nama-named; mahan-great; asti-there is; dvīpaḥ-island; ksira-abdhi-by the ocean of milk; vestitaḥ-surrounded; lakṣa-100,000; yojana-yojanas; vistarāḥ-wide; su-ramyaḥ-very delightful; sarva-kancanaḥ-completely made of gold; kunda-white jasmine flowers; indu-the moon; kumuda-white lotus flowers; prakhyaiḥ-resembling; lola-kallola-resibhiḥ-with waves; dhauta-amala-sila-upetaḥ-pure; samastat-in all directions; ksira-varidheḥ-of the ocean; iti-thus.

In Brahmāṇḍa Purāṇa it is said:

"Surrounded by the ocean of milk is a beautiful golden island 100,000 yojanas wide named Śvetadvīpa, which is washed on all sides by the playful jasmine and lotus waves of the splendid milk-ocean."

Texts 45 and 46

kim ca viṣṇu-purāṇāḍau
mokṣa-dharme ca kīrtitam
kṣīrābdher uttare tīre
śvetadvīpo bhaved iti

śuddhodād uttare śveta-
dvīpaṁ syāt pādma-sammatam

kim ca-furthermore; viṣṇu-purana-in the Visnu Purana; adau-and other Vedic literatures; mokṣa-dharme-in the Mokṣa-dharma; ca-also; kīrtitam-described; ksira-abdheḥ-of the ocean of milk; uttare-on the northern; tīre-shore; svetaadvīpaḥ-Svetadvīpa; bhavet-is; iti-thus; suddha-udat-from the pure ocean; uttare-in the north; svetaadvīpaḥ-Svetadvīpa; syat-is; padma-of the Padma Purana; sammatam-the opinion.

Viṣṇu Purāṇa, Mokṣa-dharma, and other scriptures say, {sy 168}Śvetadvīpa is on the northern shore of the milk-ocean." Padma Purāṇa says, "Śvetadvīpa is north of the pure milk-ocean."

Texts 47 and 48

viṣṇuḥ sattvaṁ tanotīti
śāstre sattva-tanuḥ smṛtaḥ
avatāra-gaṇaś cāśya

bhavesattva-tanuḥ tathā

bahiraṅgam adhiṣṭhānām
iti vā tasya tat tanuḥ
ato nirguṇatā samyak
sarva-śāstre prasidhyati

visnuḥ-Visnu; sattvam-the mode of goodness; tanoti-increases; iti-thus; sastre-in the Vedic literatures; sattva-tanuḥ-the word "sattva-tanu"; smṛtaḥ-is stated; avatāra-of incarnations; ganaḥ-the multitude; ca-also; asya-of Him; bhavet-is; sattva-tanuḥ-"sattva-tanu"; tatha-in the same way; bahiraṅgam-external; adhisthanam-control; iti-thus; va-or; tasya-of Him; tat-therefore; tanuḥ-the word "tanu" is used; ataḥ-from this; nirgunata-position abode the modes of material nature; samyak-completely; sarva-in all; sastre-Vedic literatures; prasidhyati-is established.

All Vedic literatures explain that Lord Viṣṇu and His many incarnations are beyond the influence of the three modes of material nature. When the word "sattva-tanu" is used to describe Him, it should be interpreted to mean either "He who expands the activities of the mode of goodness (sattvam tanoti)" or "He who is the controller of the mode of goodness."

Text 49

tathā hi śrī-daśame

ñharir hi nirguṇaḥ sāksāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛḡ upadraṣṭā
tam bhajan nirguṇo bhavet" iti

tatha hi-furthermore; sri-dasame-in the Tenth Canto of Srimad-Bhagavatam; hariḥ-the Supreme Personality of Godhead, Viṣṇu; hi- certainly; nirguṇaḥ-transcendental to all material qualities; sāksāt- directly; puruṣaḥ-the supreme enjoyer; prakṛteḥ-material nature; paraḥ-beyond; saḥ-He; sarva-dṛk-the seer of everything; upadraṣṭā- the overseer of everything; tam-Him; bhajan-by worshiping; nirguṇaḥ- transcendental to material qualities; bhavet-one becomes; iti-thus.

This is confirmed in Śrīmad-Bhāgavatam (10.88.5):

"Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains

a transcendental position."*

Texts 50 and 51

tena sattva-tanoḥ asmāt
śreyāṁsi syur itīritam

ity ato vihitā śāstre
tad-bhakteḥ eva nityatā

tena-by this; sattva-tanoḥ-of the spiritual form; asmat-this; sreyamsi-best; syuḥ-are; iti; thus; iritam-it is said; iti-thus; ataḥ-from this; vihita-placed; sastre-in the Vedic literatures; tat-bhakteḥ-of His devotional service; eva-certainly; nityata-eternality.

In this way it is understood that the word "sattva-tanu" means "He who is the best." Thus the scriptures establish the eternality of devotional service to the Lord.

Text 52

tathā hi pādme

ñsmartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ"

tatha hi-furthermore; padme-in the Padma Purana; smartavyaḥ-to be remembered; satatam-always; viṣṇuḥ-Lord Viṣṇu; vismartavyaḥ-to be forgotten; na-not; jātucit-at any time; sarve-all; vidhi-niṣedhāḥ- rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; syuḥ-should be; etayoḥ-of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); eva-certainly; kiṅkaraḥ-the servants.

Furthermore, in Padma Purāṇa:

"Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles."*

Text 53

ata eva tatraiva

ñvyāmohāya carācarasya jagatas te te purāṇāgamās
tam tam eva hi devatām paramikām jalpantu kalpāvadhi
siddhānte punar eka eva bhagavān viṣṇuḥ samāstāgama-
vyāpāreṣu vivecana-vyatikaram nīteṣu niścīyate"

atah eva-therefore; tatra-there; eva-certainly; vyamohaya-for bewilderment; caracarasya-full of moving and non-moving creatures; jagataḥ-of the universe; te te-whatever; purana-Puranas; agamaḥ-and other Vedic literatures; tam tam-whatever; eva-certainly; hi-indeed; devatam-deity; paramikam-supreme; jalpantu-may describe; kala-of the kalpa; avadhi-until the end; siddhante-in the final conclusion; punaḥ- again; ekaḥ-alone; eva-certainly; bhagavan-the Personality of Godhead; visnuḥ-Visnu; samasta-all; agama-of Vedic literatures; vyaparesu-in the efforts; vivecana-vyatikaram-the discrimination; nitesu-in conclusive statements; nisciyate-is conclusively established.

There it is also said:

"In order to bewilder the moving and non-moving inhabitants of the material universe, the Purāṇas and other Vedic scriptures may sometimes say that this or that demigod is the Supreme Lord. The actual final conclusion of all Vedic literatures, however, is that only Lord Viṣṇu, and no one else, is the Supreme Personality of Godhead."

Text 54

śrī-prathama-skandhe

ñmumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ" iti

sri-prathama-skandhe-in the First Canto of Srimad-Bhagavatam; mumukṣavaḥ-persons desiring liberation; ghora-horrible, ghastly; rūpān-forms like that; hitvā-rejecting; bhūta-patīn-demigods; atha- for this reason; nārāyaṇa-the Personality of Godhead; kalāḥ-plenary portions; śāntāḥ-all-blissful; bhajanti-do worship; hi-certainly; anasūyavaḥ-nonenvious; iti-thus.

In Śrīmad-Bhāgavatam (1.2.26):

"Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions."*

Texts 55 and 56

atra svāmśa harer eva
kalā-śabdena kīrtitaḥ
ato vidhi-harādīnām
nikhilānām su-parvanām

śrī-viṣṇoḥ svāmśa-vargebhyo
nyūnatābhiprakāśitā

atra-here; svamsaḥ-svamsa-vataras; hareḥ-of Lord Hari; eva-certainly; kala-sabdena-by the word "kala"; kirtitaḥ-described; ataḥ-therefore; vidhi-of Brahma; hara-Siva; adinam-and the other demigods; nikhilanam-all; su-parvanam-of the demigods; sri-visnoḥ-of Lord Visnu; svamsa-vargebhyaḥ-than the incarnations; nyunata-inferior position; abhiprakasita-manifest.

The svāmśa-avatāras here are called kalās. Brahmā, Śiva, and all other demigods are inferior to the svāmśa-avatāras of Lord Viṣṇu.

Text 57

yathā tatraiva

ñathāpi yat-pāda-nakhāvaṣṭam
jagad viriñcopahr̥tārhaṇāmbhaḥ
seṣam punāty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ" iti

yatha-just as; tatra-there; eva-certainly; atha-therefore; api- certainly; yat-whose; pāda-nakha-nails of the feet; avasṣṭam- emanating; jagat-the whole universe; viriñca-Brahmāji; upahr̥ta- collected; arhaṇa-worship; ambhaḥ-water; sa-along with; īsam-Lord Śiva; punāti-purifies; anyatamaḥ-who else; mukundāt-besides the Personality of Godhead Śrī Kṛṣṇa; kaḥ-who; nāma-name; loke-within the world; bhagavat-Supreme Lord; pada-position; arthaḥ-worth; iti- thus.

There it is also said (Śrīmad-Bhāgavatam 1.18.21):

ñWho can be worthy of the name of the Supreme Lord but the Personality of Godhead Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water (the Ganges) is purifying the whole universe, including Lord Śiva."*

Texts 58 and 59

mahā-vārāhe ca

ñmatsya-kūrma-varāhādyāḥ
samā viṣṇor abhedataḥ
brahmādyām asamāḥ proktāḥ
prakṛtis tu samāgamā" iti

atra prakṛti-śabdena
cic-chaktir abhidhīyate
abhinna-bhinna-rūpatvād
asyaivokta samāsmā

maha-varahe-in the Maha-varaha Purana; ca-also; matsya-Matsya; kurma-Kurma; varaha-Varaha; adyaḥ-beginning with; samaḥ-equal; visnoḥ-with Lord Visnu; abhedataḥ-because of non-difference; brahma-adyam-with Brahma and the other demigods; asamāḥ-not equal; proktaḥ-described; prakṛtiḥ-nature; tu-but; sama-equal; asama-and not equal; iti-thus; atra-here; prakṛti-sabdena-by the word "prakṛti";cit-transcendental; saktiḥ-potency; abhidhiyate-is named; abhinna-as not different; bhinna-rupatvat-and as different; asya-of Him; eva-certainly; ukta-described; sama-as equal; asama-and not equal.

In Mahā-varāha Purāṇa also:

"Matsya, Kūrma, Varāha, and other incarnations are equal to Lord Viṣṇu, for they are not different from Lord Viṣṇu Himself. Brahmā and the other material demigods are described as not equal to Lord Viṣṇu, although as His potency they are also equal to Him."

The word "prakṛti" (potency) here means { .sy 168}spiritual potency". Because they are simultaneously different and not different from the Lord, here it is said that they are both equal to Him and not equal to Him.

Chapter Three
Līlāvatāra-nirūpaṇa - The Līlā-avatāras

Text 1

atha lilāvatārās ca
vilikhyante yathā-mati
śrīmad-bhāgavatasyānu-
sāreṇa prāyaśas tv amī

atha-now; lila-avatāraḥ-pastime incarnations; ca-also; vilikhyante-are described in writing; yathā-mati-as far as they are understood; śrīmad-bhagavatasya-of Srimad-Bhagavatam; anusarena-in accordance with the description; prayasaḥ-primarily; tu-also; amī-they.

Now, primarily following Śrīmad-Bhāgavatam, I will write whatever I know of the lilā-avatāras (pastime incarnations).

Text 2

tatra śrī-catuḥsanaḥ śrī-prathame

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

tatra-in that connection; śrī-catuḥsanaḥ-the Four Kumaras; śrī-prathame-in the First Canto of Srimad-Bhagavatam; saḥ-that; eva- certainly; prathamam-first; devaḥ-Supreme Lord; kaumāram-named the Kumāras (unmarried); sargam-creation; āśritaḥ-under; cacāra- performed; duścaram-very difficult to do; brahmā-in the order of Brahman; brahmacaryam-under discipline to realize the Absolute (Brahman); akhaṇḍitam-unbroken; iti-thus.

The four Kumāras are described in Śrīmad-Bhāgavatam (1.3.6):

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

Texts 3 and 4

caturbhir avatāro 'yam
eka eva satām mataḥ

sana-śabdāt catuḥsv eva
catuḥsana iti smṛtaḥ

śuddha-jñānasya bhakteś ca
pracārārtham avātarāt
pañcaśābdhika-bālābho
gauraḥ kamalayonitaḥ

catubhiḥ-with four; avatāraj-incarnation; ayam-this; ekaḥ-one; eva-certainly; satam-by the devotees; mataḥ-considered; sana-sabdat-from the word "sana"; catuhsu-among the four; eva-certainly; catuh-sanaḥ-the word "catuhsana"; iti-thus; smṛtaḥ-is described; suddha-pure; jnanasya-of knowledge; bhakteḥ-of devotional service; ca-also; pracara-preaching; artham-for the purpose; avatarat-descended to this world; pancasa-five; abdhika-years old; bala-boys; abhaḥ-with the appearance; gauraḥ-with fair complexions; kamalayonitaḥ-born from Brahma.

The devotees consider the four Kumāras a single incarnation. In order to preach devotional service and pure transcendental knowledge, they appear as the perpetually five year old, fair-complexioned sons of the demigod Brahmā.

Text 5

śrī-nāradaḥ tatraiva

"ṛtīyam ṛṣi-sargam vai
devarśitvam upetya saḥ
tantram sātvatam ācaṣṭa
naiśkarmyam karmaṇām yataḥ" iti

sri-naradaḥ-Narada Muni; tatra-there; eva-certainly; ṛtīyam-the third one; ṛṣi-sargam-the millennium of the ṛṣis; vai-certainly; devarśitam-incarnation of the ṛṣi amongst the demigods; upetya-having accepted; saḥ-he; tantram-exposition of the Vedas; sātvatam-which is especially meant for devotional service; ācaṣṭa-collected; naiśkarmyam- nonfruitive; karmaṇām-of work; yataḥ-from which; iti-thus.

Nārada Muni is described in Śrīmad-Bhāgavatam 1.3.8:

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

Texts 6 and 7

pravārtanāya loke 'smin
sva-bhakteḥ eva sarvataḥ
harir devarṣi-rūpeṇa
candra-śubhro vidheḥ abhūt

āvirbhūyādime brāhme
kalpa eva catuḥsanaḥ
nāradaś cānuvartete
kalpeṣu sakaleṣv api

pravartanaya-in order to preach; loke asmin-in this material world; sva-bhakteḥ-
His own devotional service; eva-certainly; sarvataḥ-in all respects; hariḥ-Lord Hari;
devarṣi-of Narada Muni; rupena-in the form; candra-as the moon; subhraḥ-
splendid; vidheḥ-from Brahma; abhūt-appeared; avirbhuya-having appeared;
adime-in the first; brahma kalpe-in the Brahma-kalpa; eva-certainly; catuḥsanaḥ-
the Four Kumaras; naradaḥ-Narada Muni; ca-also; anuvartete-they continue;
kalpesu sakalesu-in all the succeeding kalpas; api-also.

To preach everything about His own devotional service, Lord Hari, who is
splendid as the moon, appeared from the demigod Brahmā as Devarṣi Nārada. In
the first kalpa, the Brahma-kalpa, the four Kumāras appear, and then Nārada
follows them. This happens in every kalpa.

Text 8

śrī-varāhaḥ tatraiva

"dvitīyam tu bhavāyāsyā
rasātala-gatām mahīm
uddhariṣyann upādatta
yajñeśaḥ saukaram vapuḥ"

sri-varahaḥ-Lord Varaha; tatra-there; eva-certainly; dvitīyam-the second; tu-but;
bhavāya-for the welfare; asya-of this earth; rasātala- of the lowest region; gatām-
having gone; mahīm-the earth; uddhariṣyan- lifting; upādatta-established;
yajñeśaḥ-the proprietor or the supreme enjoyer; saukaram-hoggish; vapuḥ-
incarnation.

Lord Varāha is described in Śrīmad-Bhāgavatam 1.3.7:

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

Text 9

śrī-dvitiye ca

"yatrodyataḥ kṣiti-taloddharaṇāya bibhrat
krauḍīm tanuṃ sakala-yajña-mayīm anantaḥ
antar-mahārṇava upāgatam ādi-daityam
taṃ daṃṣṭrayādrim iva vajra-dharo dadāra" iti

sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; ca-also; udyataḥ-attempted; kṣiti-tala-the planet earth; uddharaṇāya-for the matter of lifting; bibhrat-assumed; krauḍīm-pastimes; tanum-form; sakala-total; yajña-mayīm-all-inclusive sacrifices; anantaḥ-the Unlimited; antar-within the universe; mahārṇave-the great Garbha Ocean; upāgatam-having arrived at; ādi-the first; daityam-demon; tam-him; daṃṣṭrayā-by the tusk; adrim-the flying mountains; iva-like; vajra-dharaḥ-the controller of the thunderbolts; dadāra-pierced; iti-thus.

In Śrīmad-Bhāgavatam 2.7.1 also:

"Lord Brahmā said: When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon (Hiraṇyākṣa) appeared, and the Lord pierced him with His tusk."*

Text 10

dvīr āvirāsīt kalpe 'sminn
ādye svāyambhuvāntare
ghraṇād vidher dharoddhṛtyai
cākṣṣīye tu nīrataḥ

dviḥ-two times; avirasit-appeared; kalpe-kalpa; asmin-in this; adye-the first; svayambhuva-of Svayambhuva Manu; antare-during the reign; ghranat-from the nostril; vidheḥ-of Brahma; dhara-the earth; uddhṛtyai- for the purpose of lifting; caksusiye-during the reign of Caksusa Manu; tu- but; nirataḥ-from the water.

In this, the first kalpa, He appeared twice. To rescue the earth he appeared during the Svāyambhuva-manvantara from Brahmā's nostril, and during the Cākṣusa-manvantara He appeared from the water.

Texts 11 and 12

hiranyākṣam dharoddhare
nīhantum damṣtri-puṅgavaḥ
catuṣpāt śrī-varāho 'sau
nr-varāhaḥ kvacin mataḥ

kaḍācij jalada-śyāmaḥ
kaḍācic candra-pāṇḍuraḥ
yajña-mūrṭiḥ sthaviṣṭho 'yam
varṇa-dvaya-yutaḥ smṛtaḥ

hiranyakṣam-Hiranyakṣa; dhara-of the earth uddare-during the lifting;
nīhantum-to lift; damstri-puṅgavaḥ-with great tusks; catuspat-four-legged beast;
sri-varahaḥ-Varaha; asau-this; nr-varahaḥ-domestic boar; kvacit-sometimes; mataḥ-
considered; kaḍacit-sometimes; jalada-as a raincloud; syamaḥ-dark; kaḍacit-
sometimes; candra-as the moon; paṇḍuraḥ-white; yajna-murṭiḥ-the recepient of
sacrificial offerings; sthaviṣṭhaḥ-manifesting a gigantic form; ayam-He; varṇa-
colors; dvaya-with two; yutaḥ-endowed; smṛtaḥ-described in Vedic literatures.

Lord Varāha, the best of tusked beasts, appears to kill Hiranyākṣa and rescue the earth. Sometimes Varāha is a wild animal of the forest and sometimes He is a domestic animal. Sometimes He is dark as a rain-cloud, and sometimes He is white as the moon. In this way Smṛti-śāstra describes two gigantic forms of Lord Varāha, the form of Vedic sacrifices.

Text 13

daḁṣāt prācetasāt sṛṣṭiḥ
śrūyate cākṣuṣe 'ntare
ataḥ tatraiva janmāsyā
hiranyākṣasya yujyate

dakṣat-from Prajapati Dakṣa; pracetasat-the son of the Pracetas; sṛṣṭiḥ-the
creation of various living entities; sruyate-is heard (in the Sixth Canto of Srimad-
Bhagavatam); caksuse-the reign of Caksusa Manu; antare-within; ataḥ-from that;
tatra-there; eva-certainly; janma-birth; asya-of him; hiranyakṣasya-of Hiranyakṣa;
yujyate-occured.

The scriptures explain that the Pracetas' son, Dakṣa, begat childred during the reign of Cakṣuṣa Manu. It was then that Hiranyākṣa was born.

Text 14

tathā hi śrī-caturthe

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

tatha hi-furthermore; sri-aturthe-in the Fourth Canto of Srimad-Bhagavatam; cākṣuṣe-named Cākṣuṣa; tu-but; antare-the manvantara; prāpte-when it happened; prāk-previous; sarge-creation; kāla-vidrute- destroyed in due course of time; yaḥ-one who; sauarja-created; prajāḥ- living entities; iṣṭāḥ-desirable; saḥ-he; dakṣaḥ-Dakṣa-daiva-by the Supreme Personality of Godhead; coditaḥ-inspired; iti-thus.

In Śrīmad-Bhāgavatam 4.30.49:

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

Text 15

uttānapāda-vamśyānām
tanayasya pracetasām
dakṣasyaiva ditiḥ putrī
hiraṇyākṣo diteḥ sutaḥ

uttanapada-of Maharaja Uttanapada; vamsyanam-of the descendents; tanayasya-of the son; pracetasam-of the Pracetas; daksasya-of Maharaja Dakṣa; eva-certainly; ditiḥ-Diti; putri-the daughter; hiranyakṣaḥ- Hiranyakṣa-diteḥ-of Diti; sutaḥ-the son.

In King Uttānapāda's dynasty, Diti was the daughter of the Pracetas' son, Dakṣa. Diti's son was Hiraṇyākṣa.

Text 16

kalpārambhe tadā nāsti
sutotpattir manor api
kvāsau pracetaso dakṣaḥ
kvā ditiḥ kvā diteḥ sutaḥ

kalpa-of the kalpa; arambhe-at the beginning; tada-then; na-no; asti-is; suta-of sons; utpattiḥ-birth; manoh-of Manu; api-even; kva-where?; asau-he; pracetasah-son of the Pracetas; daksah-Daksa; kva-where?; ditiḥ-is Diti; kva-where?; diteḥ-of Diti; sutaḥ-the son.

In the beginning of the kalpa no one had been born yet, even from Manu. Where, then, was the Pracetas' son, Dakṣa? Where was Diti? Where was Diti's son?

Text 17

ataḥ kāla-dvayodbhūtam
śrī-varāhasya ceṣṭitam
ekatraivāha maitreyaḥ
kṣattuḥ praśnānurodhataḥ

ataḥ-therefore; kala-dvaya-udbhutam-occurring at two different times; sri-varahasya-of Lord Varaha; cestitam-pastimes; ekatra-in one place; eva-certainly; aha-described; maitreyaḥ-Maitreya; ksattuḥ-of Vidura; prasna-to the question; anurodhataḥ-in compliance.

In answer to Vidura's question, Maitreya Muni described Lord Varāha's pastimes at two different times as if they had happened at the same time.

Text 18

madhye manvantarasyaiva
muneḥ śāpān manum prati
pralayo 'sau babhūveti
purāṇe kvācid iryate

madhye-in the middle; manvantarasya-of the reign of Svayambhuva Manu; eva-certainly; muneḥ-of Agastya Muni; sapat-from the curse; manum prati-to Manu; pralayaḥ-partial devastation; asau-thus; babhuva-was manifes; iti-thus; purane-in the Matsya Purana; kvacit-in a certain passage; iryate-is described.

Because of a sage's curse to Manu a cosmic devastation occurred in the middle of Manu's reign. This is described in a Purāṇa.

Note: The scripture here is Matsya Purāṇa.

Text 19

ayam akāsmiko jātaś
cākṣuṣasyāntare manoh
pralayaḥ padmanābhasya
līlayeti ca kutracit

ayam-this; akasmikaḥ-apparently without a reason; jataḥ-was manifested;
caksusasya-of Caksusa; antare-during the reign; manoh-of the Manu; pralayaḥ-
partial devastation; padmanabhasya-of Lord Visnu; lilaya- by the pastime; iti-thus;
ca-also; kutracit-in a certain place.

In another scripture it is said that, caused by the lotus-naveled Lord's pastimes,
this cosmic devastation unexpectedly occurred in Cākṣuṣa Manu's reign.

Note: The scripture here is Viṣṇu-dharmottara Purāṇa.

Text 20

sarva-manvantarasyānte
pralayo niścitaṁ bhavet
viṣṇu-dharmottare tv etan
mārkaṇḍeyena bhāṣitam

sarva-of all; manvantarasya-of the reign of the Manus; ante-at the certainly;
pralayaḥ-partial devastation; niscitam-concluded; bhavet-is; visnu-dharma-uttare-
in the Visnu-dharmottara Purana; tu-also; etat-this; markandeyena-by Markandeya
Muni; bhasitam-spoken.

A cosmic devastation occurs at the end of each Manu's reign. This is described
by Mārkaṇḍeya Muni in the following verses of Viṣṇu-dharmottara Purāṇa:

Text 21

ñmanvantare parikṣiṇe
devā manvantareśvarāḥ
mahar-lokam athāsādya
tiṣṭhanti gata-kalmaṣāḥ

manvantare-when the reign of each Manu; pariksine-is concluded; devaḥ-the
demigods; manvantara-during the reign of Manu; isvaraḥ-controlling deities;

mahah-lokam-the planet Maharloka; atha-then; asadya-arriving at; tisthanti-remain; gata-free; kalmasaḥ-from all faults.

"When Manu's reign is ended the faultless demigods that controlled the world during the manvantara travel to the planet Maharloka and remain there.

Text 22

"manuś ca saha śakreṇa
devās ca yadu-nandana
brahmalokaṁ prapadyante
punar-āvṛtti-durlabham

manuḥ-Manu; ca-also; saha-with; sakrena-Indra; devaḥ-the demigods; ca-also; yadu-nandana-O descendant of Maharaja Yadu; brahmalokaṁ-Brahmaloka; prapadyante-attain; punaḥ-again; avṛtti-attainmentf; durlabham-is difficult.

"O Yādava, at that time Manu, Indra, and the demigods take shelter of Brahmaloka, which is very difficult to attain.

Text 23

"bhūtaḥ satalam vajra
toya-rūpī maheśvaraḥ
ūrmi-mālī mahā-vegaḥ
sarvam āvṛtva tisthati

bhūtaḥ-Bhūta planetary system; satalam-Satala planetary system; vajra-O vajra-toya-of water; rūpī-in the form; maha-isvaraḥ-the Supreme Personality of Godhead; ūrmi-mālī-the ocean full of waves; maha-vegaḥ- powerful; sarvam-everything; avṛtva-covering; tisthati-remains.

"O Vajra, then the Supreme Lord becomes a powerful, wave-garlanded ocean and completely covers the Bhūta and Satala planets.

Text 24

"bhūlokaṁ āsṛitaṁ sarvaṁ
tadā naśyati yādava
na vinaśyanti rājendra
viśrutāḥ kula-parvatāḥ

bhurlokam-on Bhurloka; asritam-situated; sarvam-everything; tada-then; nasyati-is destroyed; yadava-O descendant of Maharaja Yadu; na-not; vinasanti-are destroyed; raja-indra-O great king; visrutaḥ-celebrated; kula-parvataḥ-great mountains.

"O Yādava, then everything in Bhūrloka is destroyed. O king of kings, only the famous great mountains are not destroyed.

Text 25

"nauḥ bhūtvā tu tadā devī
mahī yadu-kulodvaha
dhārayaty atha bijāni
sarvaṇy evāviśeṣataḥ

nauḥ-a boat-bhutva-becoming; tu-also; tada-then; devi-the demigoddess; mahi-earth; yadu-kula-udvaha-O best of the Yadu dynasty; dharayati-protects; atha-then; bijani-seeds; sarvani-all; eva- certainly; avisesataḥ-without discrimination.

"O best of the Yadu dynasty, then the earth-goddess becomes a boat and protects all seeds without discrimination.

Texts 26 and 27

"bhaviṣyaś ca manus tatra
bhaviṣya ṛṣayas tathā
tiṣṭhanti rāja-śārdūla
sapta te prathitā bhuvī

"matsya-rūpa-dharo viṣṇuḥ
śṛṅgī bhūtvā jagat-patiḥ
ākāśati tu tam nāvam
sthānāt sthānam tu līlayā

bhavisyaḥ-will be; manuḥ-Manu; tatra-there; bhavisyaḥ-will be; ṛṣayaḥ-great sages; tatha-in the same way; tiṣṭhanti-remaining; raja-sardula-O tiger among kings; sapta-seven; te-they; prathitaḥ-famous; bhuvī-on earth; matsya-of a fish; rupa-the form; dharaḥ-manifesting; visnuḥ-Lord Visnu; srngi-with a single horn; bhutva-having become; jagat-of the universe; patiḥ-the lord; akarsati-pulls; tu-also; tam-that; navam-boat; sthanat-from place; sthanam-to place; tu-also; lilaya-in the

performance of His pastimes.

"O tiger among kings, the future Manu and future seven sages famous in the world will take shelter in a boat. Lord Viṣṇu, the master of the universe, will assume the form of a horned fish will playfully pull that boat from place to place.

Text 28

"himādri-śikhare nāvaṁ
baddhvā devo jagat-patiḥ
matsyas tv adṛśyo bhavati
te ca tiṣṭhanti tatragāḥ

hima-adri-of the Himalaya Mountains; sikhare-on the summit; navam-the boat; baddhva-placing; devaḥ-the Supreme Personality of Godhead; jagat-of the universe; patiḥ-the lord; matsyaḥ-the fish incarnation; tu-also; adrsyaḥ-invisible; bhavati-becomes; te-Manu and the sages; ca-also; tisthanti-remain; tatragāḥ-at that place.

"After tying the boat to the peaks of the Himalayas, that fish, the Lord of the universes, will become invisible. Manu and the sages stayed where they were.

Text 29

"kṛta-tulyaṁ tataḥ kālaṁ
yāvat prakṣalaṇaṁ smṛtam
āpaḥ samam atho yānti
yathā-pūrvam narādhipa
ṛṣayaś ca manuś caiva
sarvam kurvanti te tadā" iti

krta-to Satya-yuga; tulyam-equal; tataḥ-then; kalam-time; yavat-to which extent; praksalanam-purifying; smrtam-considered; apaḥ-waters; samam-equality; athaḥ-then; yanti-attain; yatha-purvam-as before; nara-adhipa-O king; rsayaḥ-the sages; ca-and; manuḥ-Manu; ca-also; eva- certainly; sarvam-everything; kurvanti-will perform; te-they; tada-then; iti-thus.

"O king, then the time will become like Satya-yuga. the waters will recede to their normal level, and Manu and the sages will recreate everything."

Text 30

manor ante layo nāsti
mānave 'darśi māyayā
viṣṇuneti bruvāṇais tu
svāmibhir naiṣa manyate

manoḥ-of Manu; ante-at the end; layaḥ-devastation; na-not; asti-is; manave-to Manu; adarsi-saw; mayaya-by the illusory potency maya; visnuna-by Visnu; iti-thus; bruvanaiḥ-speaking; tu-also; svamibhiḥ-by Sridhara Svami; na-not; esaḥ-this; manyate-is thought.

Saying "A cosmic devastation does not occur at the end of Manu's reign. That devastation is an illusion Lord Viṣṇu shows to Manu", Śrīdhara Svāmī does not think there is such a devastation.

Text 31

śrī-matsyaḥ śrī-prathame

"rūpam sa jagrhe mātśyam
cākṣuṣodadhi-samplave
nāvy āropya mahī-mayyām
apād vaivasvatam manum"

sri-matsyaḥ-the Matsya incarnation; sri-prathame-in the First Canto of Srimad-Bhagavatam; rūpam-form; saḥ-He; jagrhe-accepted; mātśyam-of a fish; cākṣuṣa-Cākṣuṣa; udadhi-water; samplave-inundation-nāvi-on the boat; āropya-keeping on; nahī-the earth; mayyām-drowned in; apāt-protected; vaivasvatam-Vaivasvata; manum-Manu, the father of man.

The fish-incarnation, Lord Matsya, is described in Śrīmad-Bhāgavatam 1.3.15:

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

Text 32

śrī-dvitiye ca

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

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

Also in Śrīmad-Bhāgavatam 2.7.12:

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

Text 33

pādme ca

"evam ukto hṛṣīkeśo
brahmaṇā parameśvaraḥ
matsya-rūpaṁ samāsthāya
praviveśa mahodadhim" iti

padme-in the Padma Purana; ca-also; evam-in this way; uktaḥ-spoken to; hrsikesaḥ-the master of the senses; brahmana-by Brahma; parama-isvaraḥ-the Supreme Controller; matsya-of a fish; rupam-the form; samasthaya-assuming; pravivesa-entered; maha-udadhim-the great ocean; iti-thus.

Also in Padma Purāṇa:

"When Brahmā said this, the Supreme Personality of Godhead, the master of the senses, assumed the form of a fish and entered the waters of the ocean."

Text 34

matsyo 'pi prādurabhavad
dviḥ kalpe 'smin varāha-vat
ādau svāyambhuvīyasya
daityaṁ ghnann aharac chrutiḥ
ante tu cākṣuṣīyasya

krpām satyavrate 'karot

matsyaḥ-Matsya; api-also; pradurabhavat-appeared; dvih kalpe-asmin-in two kalpas; varaha-vat-as Varaha did; adau-at first; svayabhuvuyasya- of the reign of Svayambhuva Manu; daityam-a demon; gnan-killing; aharat- rescued; srutiḥ-the Vedas; ante-at the end; tu-also; caksusiyasya-of the reign of Caksusa Manu; krpam-mercy; satyavrate-to Maharaja Satyavrata; akarot-gave.

Lord Matsya appeared in two kalpas, as Lord Varāha had done. In the first appearance, during Svāyambhuva Manu's reign, He killed a demon and rescued the Vedas. In the second appearance, during Cākṣuṣa Manu's reign, He was merciful to Satyavrata.

Text 35

antylene sārḍha-pādyena
proktam ādyasya ceṣṭitam
pūrva-sārḍhena cāntyasya
matsyo jñeyo varāha-vat

antylene-by the conclusion; sardha-padyena-by the half-verse; proktam-described; adyasya-of the first appearance; cestitam-pastimes; purva-sardhena-by the first half-verse; ca-also; antyasya-of the second appearance; matsyaḥ-Matsya; jneyaḥ-should be understood; varaha-vat; like Lord Varaha.

The first appearance of Lord Matsya is described in the quotations in Text 33 and the second half of Text 32. The second appearance is described in the quotations in Text 31 and the first half of Text 32. Thus Lord Matsya appeared as Lord Varāha had.

Text 36

upalakṣaṇam evaitad
anya-manvantarasya ca
viṣṇu-dharmottarāj jñeyāḥ
prādurbhāvās caturdaśa

upalaksanam-hint; eva-certainly; etat-this; anya-manvantarasya-of appearance during the reign of other Manus; ca-also; visnu-dharma-uttarat-from the Visnu-dharmottara Purana; jneyaḥ-may be understood; pradurbhavaḥ- appearances; caturdasa-fourteen.

In this way there is a hint of Lord Matsya's appearance during the reigns of the other Manus. In this way from Viṣṇu-dharmottara Purāṇa it is understood that

Lord Matsya appears fourteen times.

Text 37

śrī-yajñāḥ śrī-prathame

"tataḥ saptama ākūtyām
ruceḥ yajño 'bhyajāyata
sa yāmādyaiḥ sura-gaṇair
apāt svāyambhuvāntaram" iti

sri-yajnaḥ-Lord Yajna; sri-prathame-in the First Canto of Srimad-Bhagavatam; tataḥ-after that; saptame-the seventh in the line; ākūtyām-in the womb of Akūti; ruceḥ-by Prajāpati Ruci; yajñāḥ- the Lord's incarnation as Yajña; abhyajāyata-advented; saḥ-He; yāma-ādyaiḥ-with Yāma and others; sura-gaṇaiḥ-with demigods; apāt-ruled; svāyambhuva-antaram-the change of the period of Svāyambhuva Manu; iti- thus.

Lord Yajña is described in Śrīmad-Bhāgavatam 1.3.12:

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

Text 38

trayāṇām eva lokānām
mahārti-haraṇād asau
mātāmahena manunā
harir ity api śabditaḥ

trayanam-of the three; eva-certainly; lokanam-planetary systems; maha-great; arti-sufferings; haranat-by removing; asau-He; matamahena-by His maternal grandfather; manuna-Manu; hariḥ-Lord Hari; iti-thus; api-even; sabditaḥ-named.

Because Lord Yajña delivered (hari) the three planetary systems from great sufferings, He was given the name { .sy 168 }hari" by His maternal grandfather, Manu.

Text 39

śrī-nara-nārāyaṇau tatraiva

"turye dharma-kalā-sarge
nara-nārāyaṇāv ṛṣī
bhūtvātmopaśamopetam
akarot duścaram tapaḥ" iti

sri-nara-narayanau-Nara Narayana Rsis; tatra-there; eva-certainly; turye-in the fourth of the line; dharma-kalā-wife of Dharmarāja; sarge- being born of; nara-nārāyaṇau-named Nara and Nārāyaṇa; ṛṣī-sages; bhūtvā-becoming; ātma-upaśama-controlling the senses; upetam-for achievement of; akarot-undertook; duścaram-very strenuous; tapaḥ- penance; iti-thus.

Nara-Nārāyaṇa Ṛṣis are described in Śrīmad-Bhāgavatam 1.3.9:

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

Text 40

śāstre 'nyau hari-kṛṣṇākhyāv
anayoḥ sodarau smṛtau
ebhir eko 'vatāraḥ syāc
caturbhiḥ sanakādi-vat

sastre-in the Vedic scriptures; anyau-two others; hari-Hari; kṛṣṇa-and Kṛṣṇa; akhyau-names; anayoḥ-of whom; sodarau-brothers; smṛtau-remembered; ebhiḥ-by them; ekaḥ-one; avatāraḥ-incarnation; syat-may be; caturbhiḥ-by the Four; sanaka-adi-the Kumaras headed by Sanaka Kumara; vat-like.

In another scripture these two brothers, are called Hari and Kṛṣṇa. They are considered a single incarnation, as are the four Kumāras.

Text 41

śrī-kapilaḥ tatraiva

"pañcamaḥ kapilo nāma
siddheśaḥ kāla-viplutam
provācāsuraḥ sāṅkhyam
tattva-grāma-vinirṇayam" iti

sri-kapilaḥ-Lord Kapila; tatra-there; eva-certainly; pañcamaḥ-the fifth one; kapilaḥ-Kapila; nāma-of the name; siddheśaḥ-the foremost amongst the perfect; kāla-time; viplutam-lost; provāca-said; āsuaye- unto the brāhmaṇa named Asuri; sāṅkhyam-metaphysics; tattva-grāma- the sum total of the creative elements; vinirṇayam-exposition; iti-thus.

Lord Kapila is described in Śrīmad-Bhāgavatam 1.3.10:

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

Text 42

devahūtyām kardamataḥ
prādurbhāvam asau gataḥ
proktaḥ kapila-varṇatvāt
kapilākhyo viriñcinā

devahutyam-in the womb of Devahuti; kardamataḥ-from Kardama Muni; pradurbhavam-incarnation; asau-He; gataḥ-accepted; proktaḥ-described; kapila-varnatvat-because of His ruddy complexion; kapila-akhyaḥ-named Kapila; virincina-by Brahma.

Kapila Muni appeared as the son of Kardama and Devahūti. Because of His ruddy complexion, Brahmā gave Him the name Kapila.

Texts 43 and 44

pādme

"kapolo vāsudevāṁśas
tattvaṁ sāṅkhyam jagāda ha
brahmādibhyaś ca devebhyo
bhrgv-ādibhyas tathaiva ca
tathaivāsuraye sarva-
vedārthir upabṛṁhitam

"sarva-veda-viruddham ca
kapilo 'nyo jagāda ha
sāṅkhyam āsuraye 'nyasmai
ku-tarka-paribrṁhitam"

kapilaḥ-Kapila; vasudeva-of Lord Vasudeva; amsaḥ-plenary portion; tattvam sankhyam-the Sankhya philosophy; jagada ha-spoke; brahma-adibhyaḥ-headed by Brahma; ca-also; devebhyaḥ-to the demigods; bhrgu-adibhyaḥ-to the sages, headed by Bhrgu Muni; tatha-in the same way; ca-also; tatha-in the same way; eva-certainly; asuraye-to Asuri Brahmana; sarva-veda-arthaih upabrmhitam-with the proper understanding of the Vedas; sarva-all; veda-the Vedas; viruddham-contradicting; ca-also; kapilaḥ-Kapila; anyaḥ-another; jagada ha-spoke; sankhyam-Sankhya philosophy; asuraye-to Asuri Brahmana; anyasmai-another; ku-tarka-paribrmhitam-filled with faulty logic.

In Padma Purāṇa:

"Lord Kapila, who is an amśa-avatāra of Lord Vāsudeva, spoke the Sāṅkhya philosophy, which properly explains the meaning of the Vedas, to Asuri Brāhmaṇa, the demigods headed by Brahmā, and the great sages headed by Bhṛgu Muni. Then a different Kapila spoke a different Sāṅkhya philosophy, full of faulty logic and in opposition to all the Vedas, to a different Asuri Brāhmaṇa."

Text 45

śrī-dattaḥ śrī-dvitiye

"atrer apatyam abhikāṅkṣata āha tuṣṭo
datta mayāham iti yad bhagavān sa dattaḥ
yat-pāda-paṅkaja-parāga-pavitra-dehā
yogarddhim āpur ubhayīm yadu-haihayādhāh"

sri-dattaḥ-Dattatreya; sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; atreḥ-of the sage Atri; apatyam-issue; abhikāṅkṣataḥ- having prayed for; āha-said it; tuṣṭaḥ-being satisfied; dattaḥ-given over; mayā-by me; aham-myself; iti-thus; yat-because; bhagavān-the Personality of Godhead; saḥ-He; dattaḥ-Dattātreyā; yat-pāda-one whose feet; paṅkaja-lotus; parāga-dust; pavitra-purified; dehāḥ-body; yoga-mystic; ṛddhim-opulence; āpuḥ-got; ubhayīm-for both the worlds; yadu-the father of the Yadu dynasty; haihaya-ādyāḥ-and others, like King Haihaya.

Lord Dattātreyā is described in Śrīmad-Bhāgavatam 2.7.4:

"The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattātreyā (Datta, the son of Atri). And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings."*

Text 46

śrī-prathame

"śaṣṭham atrer apatyatvaṁ
vṛtaḥ prāpto 'nasūyayā
ānvīkṣikīm alarkāya
prahlādādibhya ūcivān" iti

sri-prathame-in the First Canto of Srimad-Bhagavatam; śaṣṭham-the sixth one; atreḥ-of Atri; apatyatvam-sonship; vṛtaḥ-being prayed for; prāptaḥ-obtained; anasūyayā-by Anasūyā; ānvīkṣikīm-on the subject of transcendence; alarkāya-unto Alarka; prahlāda-ādibhyaḥ-unto Prahlāda and other; ūcivān-spoke; iti-thus.

In Śrīmad-Bhāgavatam 1.3.11:

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

Text 47

śrī-brahmāṇḍe tu kathitam
atri-patnyānasūyayā
prārthito bhagavān atrer
apatyatvam upeyivān

sri-brahmande-in the Brahmanda Purana; tu-also; kathitam-described; atri-of Atri Muni; patnya-by the wife; anasuyaya-named Anasuya; prarthitaḥ-appealed; bhagavan-the Supreme Lord; atreḥ-of Atri Muni; apatyatvam upeyivan-became the child.

In Brahmāṇḍa Purāṇa it is said that when Atri Muni's wife, Anasūyā, requested Him, the Lord became her son.

Text 48

tathā hi

"varam dattvānasūyāyai
viṣṇuḥ sarva-jagan-mayaḥ
atreḥ putro 'bhavat tasyām

sveccha-mānuṣa-vigrahaḥ
dattātreyā iti khyāto
yati-veśa-vibhūṣitaḥ"

tatha hi-furthermore; varam-benediction; dattva-granting; anasuyayai-to Anasuya-devi; visnuḥ-Lord Visnu; sarva-jagat-mayaḥ-the all-pervading controller of innumerable material universes; atreḥ-of Atri Muni; putraḥ-the son; abhavat-became; tasyam-in her womb; sva-iccha-according to the desire of His devotees; manusa-in the world of human beings; vigrahaḥ-manifesting His form; dattatrayaḥ-as Dattatreyā; iti-thus; khyataḥ-famous; yati-of an ascetic; vesa-with the garments; vibhusitaḥ-decorated.

The scriptures further explain:

"Lord Viṣṇu, who is present everywhere in all the worlds, granted Anasūyā's request and appeared in her womb as Atri Muni's son. By His own wish appearing in a humanlike form, and decorated with a sannyāsī's garments. He was called Dattātreyā."

Text 49

śrī-hayaśīrṣa śrī-dvitiye

"satre mamāsa bhagavān haya-śīrāśātho
sākṣāt sa yajña-puruṣaḥ tapanīya-varṇaḥ
chandomayo makhamayo 'khila-devatātmā
vāco babhūvur uṣatīḥ śvasato 'sya nastāḥ" iti

sri-hayasirsa-Lord Hayagriva; sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; satre-in the sacrificial ceremony; mama-of mine; āsa- appeared; bhagavān-the Personality of Godhead; haya-śīrāśā-with His horselike head; atha-thus; sākṣāt-directly; saḥ-He; yajña-puruṣaḥ-the person who is pleased by performances of sacrifice; tapanīya-golden; varṇaḥ-hue; handaḥ-mayaḥ-personified Vedic hymns; makha-mayaḥ-personified sacrifices; akhila-all that be; devatā-ātmā-the soul of the demigods; vācaḥ-sounds; babhūvuḥ-become audible; uṣatīḥ-very pleasing to hear; śvasataḥ-while breathing; asya-His; nastāḥ-through the nostrils; iti-thus.

Lord Hayagrīva is described in Śrīmad-Bhāgavatam 2.7.11:

"The Lord appeared as the Hayagrīva incarnation in a sacrifice performed by me (Brahmā). He is the personified sacrifices, and the hue of His body is golden. He is the personified Vedas as well, and the Supersoul of all demigods. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils."*

Text 50

prādurbhūyaiva yajñāgner
dānavau madhu-kaiṭabhau
hatvā pratyānayat vedān
punar vagīśvarī-patiḥ

pradurbhuya-having appeared; eva-certainly; yajna-of sacrifice; agneḥ-from the fire; danavau-two demons; madhu-kaitabhau-name Madhi and Kaitabha; hatva-having killed; pratyānayat-returned; vedān-the Vedas; punaḥ-again; vagisvari-patiḥ-the master of the Vedas.

Appearing from the sacrificial fire, Lord Hayagrīva, the master of the Vedas, killed the demons Madhu and Kaitabha and recovered the Vedas.

Text 51

śrī-hamsaḥ śrī-dvitiye

"tubhyaṁ ca nārada bhṛśam bhagavān vivṛddha-
bhāvena sādhi parituṣṭa uvāca yogam
jñānam ca bhāgavatam ātma-satattva-dīpaṁ
yad vāsudeva-śaraṇā vidur añjasaiva" iti

sri-hamsaḥ-the Hamsa incarnation; sri-dvitiye-in the Second Canto of Srimad-Bhagavatam; tubhyam-unto you; ca-also; nārada-O Nārada; bhṛśam-very nicely; bhagavān-the Personality of Godhead; vivṛddha- developed; bhāvena-by transcendental love; sādhu-your goodness; parituṣṭaḥ-being satisfied; uvāca-described; yogam-service; jñānam- knowledge; ca-also; bhāgavatam-the science of God and His devotional service; ātma-the self; sa-tattva-with all details; dīpaṁ-just like the light in the darkness; yat-that which; vāsudeva-śaraṇāḥ-those who are souls surrendered unto Lord Vāsudeva; viduḥ-know them; añjasā- perfectly well; eva-as it is; iti-thus.

Lord Hamsa is described in Śrīmad-Bhāgavatam 2.7.19:

"O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Hamsāvatāra. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vāsudeva, the Personality of Godhead."*

Text 52

sakto 'khila-viveko 'ham
kṣīra-nīra-vibhāga-vat
iti vyañjann ayam rāja-
hamso vyaktim jalād gataḥ

saktaḥ-able; akhila-in all matters; vivekaḥ-discrimination; aham-I; ksira-of milk;
nira-and of water; vibhaga-vat-with the distinction; iti-thus; vyanjan-appearing;
ayam-this; raja-hamsaḥ-regal swan; vyaktim- manifestation; jalat-from the water;
gataḥ-accepted.

A regal swan come from the water, the Lord said: "As a swan can divide milk and water, So I can understand the nature of everything."

Text 53

śrī-dhruvapriyaḥ tatraiva

"viddhaḥ sapatny-udita-patibhir anti rājño
bālo 'pi sann upagatas tapase vanāni
tasmā adād dhruva-gatim grṇate prasanno
divyāḥ stuvani munayo yad upary-adhastāt" iti

sri-dhruvapriyaḥ-Dhruvapriya; tatra-there; eva-certainly; viddhaḥ- pinched by;
sapatni-a co-wife; udita-uttered by; patibhiḥ-by sharp words; anti-just before;
rājñaḥ-of the king; bālaḥ-a boy; api- although; san-being so; upagataḥ-took to;
tapase-severe penances; vanāni-in a great forest; tasmai-therefore; adāt-gave as a
reward; dhruva-gatim-a path to the Dhruva planet; grṇate-on being prayed for;
prasannaḥ-being satisfied; divyāḥ-denizens of higher planets; stuvani- do pray;
munayaḥ-great sages; yat-thereupon; upari-up; adhastāt-down; iti-thus.

Lord Dhruvapriya is described in Śrīmad-Bhāgavatam 2.7.8:

"Being insulted by sharp words spoken by the co-wife of the king, even in his presence, Prince Dhruva, though only a boy took to severe penances in the forest. And the Lord, being satisfied by his prayer, awarded him the Dhruva planet, which is worshiped by great sages, both upward and downward."*

Text 54

svāyambhuve 'vatātokter
nāmnaś cākathanād iha
yajñādīnām ca tatroktyā
parīśeṣya pramāṇataḥ

prasiddhyā pṛśnigardheti
tad-ākhyādsya nigadyate
hastāyam adrir ity ādau
padye govardhanādri-vat

svayambhuve-during the reign of Svayambhuva Manu; avatāra-of the incarnation; ukteḥ-of the description; naman namnaḥ-of the name; ca-also; akathanat-from the description; iha-here; yajna-of Lord Yajna; adinam-and other incarnations; ca-also; tatra-there; uktya-by the description; parisesya-remaining; pramanataḥ-by measurement; prasiddhya-by fame; prsnigarbha-Prsnigarbha; iti-thus; tat-akhyasya-of that name; nigadyate-spoken; hasta ayam iti adrih iti adau-in Srimad-Bhagavatam 10. ;padye-in the verse; govardhana-adri-Govardhana Hill; vat-like.

Because this incarnation is described as having appeared in the reign of Svayambhuva Manu, because His name is not specifically given here, and because Lord Yajña and many other incarnations have already been described, by the process of elimination it should be said that this incarnation is Lord Pṛśnigarbha. This is like Govardhana Hill in Śrīmad-Bhāgavatam 10.21.18.

Note: It is clear that the unnamed hill in that verse is Govardhana Hill.

Text 55

tathā śrī-daśame

"tvam eva pūrva-sarge 'bhūḥ
pṛśniḥ svāyambhuve sati
tadāyam sutapā nāma
prajāpatir akalmaśaḥ
aham suto vām abhavam
pṛśnigarbha iti śrutataḥ" iti

tatha-just as; sri-dasame-in the Tenth Canto of Srimad-Bhagavatam; tvam-you; eva-indeed; pūrva-sarge-in a previous millennium; abhūḥ-became; pṛśniḥ-by the name Prsni; svāyambhuve-the millennium of Svāyambhuva Manu; sati-O supremely chaste; tadā-at that time; ayam-Vasudeva; sutapā-Sutapā; nāma-by the name; prajāpatiḥ-a Prajāpati; akalmaśaḥ-a spotlessly pious person; aham-I; sutataḥ-the son; vām-of both of you; abhavam-became; pṛśni-garbhaḥ-celebrated as born of

Ṙṣni; iti-thus; śrutah-I am known; iti-thus.

In Śrīmad-Bhāgavatam 10.3.32 and 41:

"My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Ṙṣni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā. Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Ṙṣnigarbha, or one who is celebrated as having taken birth from Ṙṣni."*

Text 56

asyātra caritānuktyā
nāmānuktyā ca tatra vai
parasparam apekṣitvād
yuktā caikatra saṅgatiḥ

asya-of Him; atra-here; carita-of the pastimes; anuktya-by the lack of description; mana-of the name; anuktya-by the lack of description; ca-also; tatra-there; vai-vertainly; parasparam-mutually; apekṣitvat-in relation to; yukta-proper; ca-also; ekatra-in a single place; saṅgatiḥ- meeting.

Because His name and pastimes are otherwise not mentioned here (in Śrīmad-Bhāgavatam's list of incarnations), it is likely that this incarnation is Lord Ṙṣnigabha.

Text 57

atrāgamana-mātreṇa
yadi syād avatāratā
anyatrāpi prasajyeta
yatheṣṭam tat-prakalpanā

atra-here; agamana-appearing; matrena-only; yadi-if; syat-may be; avatārata-incarnation; anyatra-in other circumstances; api-also; prasajyeta-is also suitable; yatha-as; istam-desired; tat-prakalpana- appearing in that way.

If only to approach (Dhruva) the Lord had descended in that form, then the Lord would also appear before others in a different form each time.

Text 58

śrī-ṛṣabhāḥ śrī-prathame

"aṣṭame merudevyām tu
nābher jāta urukramaḥ
darśayan vartma dhīrāṇām
sarvāśrama-namaskṛtam" iti

sri-rsabhaḥ-Lord Rsabha; sri-prathame-in the First Canto of Srimad-Bhagavatam; aṣṭame-the eighth of the incarnations; merudevyām tu-in the womb of Merudevī, the wife of; nābheḥ-King Nābhi;jātaḥ-took birth; urukramaḥ-th all-powerful Lord; darśayan-by showing; vartma-the way; dhīrāṇām-of the perfect beings; sarva-all; āśrama-orders of life; namaskṛtam-honored by; iti-thus.

Lord Ṛṣabhadeva is described in Śrīmad-Bhāgavatam 1.3.13:

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

Text 59

śuklaḥ parama-hamsānām
dharmam jñāpayituṁ prabhuḥ
vyakto guṇair variṣṭhatvād
vikhyāta ṛṣabhākhyayā

suklaḥ-with a fair complexion; parama-hamsanam-of the most exalted of renunciates; dharmam-the prescribed duty; jñāpayitam-to teach; prabhuḥ-the Supreme Lord; vyaktaḥ-appeared; guṇaih-varisthatvat-because of being decorated with all good qualities; vikhyataḥ-became famous; rsabha-akhyaya- by the name Rsabha.

The fair-complexioned Lord appeared to teach the duties of the renounced order. Because He was supremely virtuous, He was famous as Ṛṣabha (the best).

Text 60

śrī-pṛthuḥ tatraiva

"ṛṣibhir yācito bheje
navamaṁ pāṛthivam vapuḥ
dugdhemām ośadhīr viprās
tenāyam sa uśattamaḥ" iti

sri-prthuḥ-Maharaja Prthu; tatra-there; eva-certainly; ṛṣibhiḥ-by the sages;
yācitaḥ-being prayed for; bheje-accepted; navamam-the ninth one; pāṛthivam-the
ruler of the earth; vapuḥ-body; dugdha-milking; imām-all these; ośadhīḥ-products
of the earth; viprāḥ-O brāhmaṇas; tena-by; ayam-this; saḥ-he; uśattamaḥ-
beautifully attractive; iti-thus.

Mahārāja Pṛthu is described in Śrīmad-Bhāgavatam 1.3.14:

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

Text 61

mathyamānān muni-gaṇair
asavyād vaina-bāhutaḥ
prādurbhūto mahā-rājaḥ
śuddha-svarṇa-ruciḥ prabhuḥ

mathyamanat-being churned; muni-ganaiḥ-by the sages; asavyat-from the right;
vaina-of Maharaja Vena; bahutaḥ-arm; pradurbhutaḥ-appeared; maha-a great;
rajaḥ-king; suddha-pure; svarṇa-gold; suciḥ-with the splendor; prabhuḥ-the
Supreme Lord.

When the sages massaged Vena's right arm, from it the Supreme Lord appeared
as the great king Pṛthu, who was splendid as pure gold.

Text 62

ādye vyaktāḥ kumārādyāḥ
pṛthv-antās ca trayodaśa
kola-matsyau punar vyaktim
cākṣuṣīye tu agmatuḥ

adye-in the beginning; vyaktaḥ-manifest; kumara-the Four Kumaras; adyaḥ-
beginning with; pṛthu-Maharaja Prthu; antaḥ-concluding with; ca-also; trayodasa-
thirteen; kola-Lord Varaha; matsyau-and Lord Matsya; punaḥ-again; vyaktim-
appearance; caksusiye-during the reign of Caksusa Manu; tu-also; jagmatuḥ-

accepted.

These thirteen līlā-avatāras, from the Four Kumāras to Mahārāja Pṛthu, all appeared during the reign of the first (Svāyambhuva) Manu. Lord Varāha and Lord Matsya, however, appeared again during the reign of Cākṣuṣa Manu.

Text 63

atha śrī-nṛsimhaḥ tatraiva

"caturdaśam nārasimham
bibhrat daityendram ūrjitam
dadāra karajair ūrāv
erakām kaṭa-kṛd yathā" iti

atha-now; sri-nrsimhaḥ-Lord Nrsimha; tatra-there; eva-certainly; caturdaśam-the fourteen in the line; nāra-simham-the incarnation of the Lord as half-man and half-lion; bibhrat-advanced; daitya-indram-the king of the atheists; ūrjitam-strongly built; dadāra-bifurcated; karajaiḥ- by the nails; ūrau-on the lap; erakām-canes; kaṭa-kṛt; carpenter; yathā-just like; iti-thus.

Lord Nṛsimha is described in Śrīmad-Bhāgavatam 1.3.18:

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

Text 64

asya lakṣmī-nṛsimhādyā
vilāsā bahavaḥ smṛtāḥ
tatra pādma-purāṇādau
nānā-varṇa-viceṣṭitāḥ

asya-of Him; laksmi-nrsimha-adyaḥ-beginning with Laksmi-Nrsimha; vilasaḥ-pastimes; bahavaḥ-many; smṛtaḥ-are described in the Vedic literatures; tatra-there; padma-purana-in the Padma Purana; adau-and other scriptures; nana-with various; varna-forms; viceṣṭitaḥ-and pastimes.

Śrī Lakṣmī-Nṛsimha and many other vilāsa-avatāras are described in the Smṛti-śāstra. In the Padma Purāṇa and other scriptures Their different forms and pastimes are described.

Text 65

ṣaṣṭhe 'ntare 'bdhi-mathanān
nr-hareḥ pūrva-bhāvitā
ataḥ prāg eṣa kūrmāder
vyaktim ṣaṣṭhe 'ntare gataḥ

sasthe-the reign of the sixth (Caksusa) Manu; antare-within; abdhi-of the ocean; mathanat-the churning; nr-hareḥ-of Lord Nrsimha; purva-previous; bhavita-appearance; ataḥ-that; prak-before; esaḥ-He; kurma- Lord Kurma; adeḥ-beginning with; vyaktim-appearance; sasthe-the reign of Caksusa Manu; antare-during; gataḥ-accepted.

Lord Nṛsimha appeared before the churning of the milk-ocean in the reign of the sixth (Cākṣuṣa) Manu. He appeared before the appearance of Lord Kūrma in the reign of the sixth Manu.

Text 66

śrī-kūrmaḥ tatraiva

"surāsurāṇām udadhim
mathnatām mandarācalam
dadhre kamaṭha-rūpeṇa
prṣṭha ekādaśe vibhuḥ" iti

sri-kurmaḥ-Lord Kurma; tatra-there; eva-certainly; sura-the theists; asurāṇām-of the atheists; udadhim-in the ocean; mathnatām-churning; mandarācalam-the Mandarācala Hill; dadhre-sustained; kamaṭha-tortoise; rūpeṇa-in the form of; prṣṭhe-shell; ekādaśe-the eleventh in the line; vibhuḥ-the great; iti-thus.

Lord Kūrma is described in Śrīmad-Bhāgavatam 1.3.16:

"The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandarācala Hill, which was being used as a churning rod by the theists and atheists of the universe."*

Text 67

pādme proktaṁ dadhe kṣauni-

mayam evārthitaḥ suraiḥ
śāstrāntare tu bhū-dhārī
kalpādaḥ prakāṣṭo 'bhavat

padme-in the Padma Purana; proktam-described; dadhe-held; ksaunimayam-the earth; eva-certainly; arthitaḥ-appealed to; suraiḥ-by the demigods; sastra-antare-in another scripture; tu-also; bhū-the earth; dhari- holding; kalpa-adau-during the beginning of the kalpa; prakataḥ-manifest; abhavat-became.

In the Padma Purāṇa it is said that on the demigods' request He lifted the earth. In another scripture also it is said that He appeared in the beginning of the kalpa and lifted the earth.

Text 68

śrī-dhanvantari-mohinyau tatraiva

"dhānvantaram dvādaśamam
trayodaśamam eva ca
apāyayat surān anyān
mohinyā mohayan striyā" iti

sri-dhanvantari-Lord Dhanvantari; mohinyau-and Mohini-murti; tatra- there; eva-certainly; dhānvantaram-the incarnation of Godhead named Dhanvantari; dvādaśamam-the twelfth in the line; trayodaśamam-the thirteenth in the line; eva-certainly; ca-and; apāyayat-gave to drink; surān-the demigods; anyān-others; mohinyā-by charming beauty; mohayan- alluring; striyā-in the form of a woman; iti-thus.

Lord Dhanvantari and Mohinī-devī are described in Śrīmad-Bhāgavatam 1.3.17:

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

Text 69

tatra śrī-dhanvantariḥ

ṣaṣṭhe ca saptame cāyam
dvīr āvirbhāvam āgataḥ

tatra-there; sri-dhanvantariḥ-Lord Dhanvantari; ṣaṣṭhe-in the reign of the sixth

(Caksusa) Manu; ca-and; saptame-in the reign of the seventh (Vaivasvata) Manu; ca-and; ayam-He; dviḥ-twice; avirbhavam agataḥ- appeared.

Dhanvantari

Lord Dhanvantari appeared twice: during the reigns of the sixth (Cākṣuṣa) and seventh (Vaivasvata) Manus.

Text 70

śaṣṭhe 'ntare 'bdhi-mathanād
dhr̥tāmṛta-kamaṇḍaluḥ
udgato dvi-bhujah śyāmaḥ
āyur-veda-pravartakaḥ
saptame ca tathā-rūpaḥ
kāśī-rāja-suto 'bhavat

sasthe-of the sixth Manu; antare-during the reign; abdhi-of the milk-ocean; mathanat-from the churning; dhr̥ta-holding; amṛta-of nectar; kamandaluḥ-a pot; udgataḥ-appeared; dvi-bhujah-with two arms; syamaḥ-and a dark complexion; ayuh-veda-of the Ayur-veda; pravartakaḥ-original teacher; saptame-during the reign of the seventh Manu; ca-also; tatha-rupaḥ-in the same form; kasi-of Varanasi; raja-of the king; sutaḥ-the son; abhavat-became.

During the reign of the sixth Manu, dark-complexioned, two-armed Lord Dhanvantari, the original teacher of the Ayur Veda, carrying pot of nectar in His two arms appeared from the churning of the milk ocean. During the reign of the seventh Manu, He appeared again, in the same form, as the prince of Vārāṇasī.

Text 71

śrī-mohinī

daityānām mohanāyāsau
pramodāya ca dhurjateḥ
ajito mohinī-mūrtyā
dvīr avirbhāvam āgataḥ

daityanam-of the demons; mohanaya-for the bewilderment; asau-He; pramodaya-for pleasing; ca-also; dhurjateḥ-Lord Siva; ajitaḥ-the unconquerable Personality of Godhead; mohini-of Mohini-devi; murtya-with the form; dviḥ-twice; avirbhavam agataḥ-appeared.

Śrī Mohinī

To bewilder the demons and to please Lord Śiva, the unconquerable Personality of Godhead twice appeared as Mohinī-devī.

Text 72

iti śaṣṭhe ca catvāro
nṛsimhādyāḥ prakīrtitāḥ

iti-thus; saste-during the reign of the sixth Manu; ca-also; catvāraḥ-four; nrsimha-with Lord Nrsimha; adyaḥ-beginning with; prakirtitaḥ-are described.

In this way, in the reign of the sixth (Cākṣuṣa) Manu four avatāras, beginning with Lord Nṛsimha, are described.

Text 73

śrī-vāmanaḥ tatraiva

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

sri-vamanaḥ-Lord Vamana; tatra-there; vai-certainly; pañcadaśam-the fifteenth in the line; vāmanakam-the dwarf-brāhmaṇa; kṛtvā-by assumption of; agāt-went; adhvaram-arena of sacrifice; baleḥ-of King Bali; pada-trayam-three steps only; yācamānaḥ-begging; pratyāditsuh- willing at heart to return; tri-piṣṭapam-the kingdom of the three planetary systems; iti-thus.

Lord Vāmana is described in Śrīmad-Bhāgavatam 1.3.19:

"In the fifteenth incarnation, the Lord assumed the form of a dwarf-brāhmaṇa (Vāmana) and visited the arena of sacrifice arranged by Mahārāja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land."*

Text 74

vāmanas trir abhivyaktam

kalpe 'smin pratipedivān
tatrādaṁ danavendrasya
vaskaler adhvaram̐ yayau

tato vaivasvatiye 'smin
dhundhor makham asau gataḥ
aditau kasyapāj jātaḥ
saptame 'sya catur-yuge
pratigraha-kṛte jātas
traya eva trivikramaḥ

vamaḥ-Lord Vamana; triḥ-thrice; abhivyaktam-manifest; kalpe-kalpa; asmin-in this; pratipedivan-became; tatra-there; adau-in the beginning; danava-of the demons; indrasya-of the monarch; vaskaleḥ-of Vaskala; adhvaram-to the sacrifice; yayau-went; tataḥ-then; vaivasvatiye-during the reign of Vaivasvata Manu; asmin-in this; dhundhoḥ-of Dhundhu; makham-to the sacrifice; asau-He; gataḥ-went; aditau-in the womb of Aditi; kasyapat-from Kasyapa Muni; jataḥ-was born; saptame-in the seventh (Vaivasvata) Manu; asya-of Him; catuh-yuge-cycle of four yugas; pratigraha-of a donation; kṛte-in the offer; jataḥ-manifest; trayaḥ-thrice; eva-certainly; trivikramaḥ-the gigantic form of Lord Trivikrama.

Lord Vāmana appeared three times in this kalpa. During the reign of the first (Svāyambhuva) Manu, He visited the sacrifice performed by Vaskala, the king of the dānavas. Then, in the reign of Vaivasvata Manu, and visited the sacrifice performed by Dhundhu. Then, in the seventh catur-yuga of that manvantara, He appeared as the son of Kaśyapa and Aditi. In this way, to accept a donation, He appeared three times as Lord Trivikrama.

Text 75

śrī-bhārgavaḥ tatraiva

"avatāre śoḍaśame
paśyan brahma-druho nṛpān
triḥ-sapta-kṛtvaḥ kupito
niḥ-kṣatrām akaron mahīm" iti

sri-bhargavaḥ-Lord Parasurama; tatra-there; eva-certainly; avatāre- in the incarnation of the Lord; śoḍaśame-the sixteenth; paśyan-seeing; brahma-druhaḥ-disobedient to the orders of the brāhmaṇas; nṛpān-the kingly order; triḥ-sapta-thrice seven times; kṛtvaḥ-had done; kupitaḥ- being engaged; niḥ-negation; k.satrām-the administrative class; akarot- did perform; mahīm-the earth; iti-thus.

Lord Paraśurāma is described in Śrīmad-Bhāgavatam 1.3.20:

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

Text 76

reṇukā-jamadagnibhyām
gauro vyaktim asau gataḥ
prāhuḥ saptadaśe kecid
dvavimśe 'nye catur-yuge

renuka-from Renuka-devi; jamadagnibhyam-and Jamadagni; gauraḥ-with a fair complexion; vyaktim-appearance; asau-He; gataḥ-accepted; prahuḥ-they say; saptadase-during the 17th; kecit-some;dvavimse-during the 22nd; anye-others; catuh-yuge-during the cycle of four yugas.

Fair-complexioned Lord Paraśurāma appeared as the son of Reṇukā-devī and Jamadagni. Some say He appeared during the 17th catur-yuga, and others say He appeared during the 22nd catur-yuga.

Text 77

śrī-rāghavendraḥ tatraiva

"nara-devatvam āpannaḥ
sura-kārya-cikīrśayā
samudra-nigrahādīni
cakre vīryāṅy ataḥ param" iti

sri-raghavendraḥ-Lord Ramacandra; tatra-there; eva-certainly; vara- human being; devatvam-divinity; āpannaḥ-having assumed the form of; sura-the demigods; kārya-activities; cikīrśayā-for the purpose of performing; samudra-the indian Ocean; nigraha-ādīni-controlling, etc.; cakre-did perform; vīryāṅi-superhuman prowess; ataḥ param-thereafter; iti-thus.

Lord Rāmacandra is described in Śrīmad-Bhāgavatam 1.3.22:

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

Text 78

kaúśalyāyām daśarathān
nava-dūrva dala-dyutiḥ
tretāyām āvirabhavac
caturviṃśe catur-yuge
bharatena sumitrāyā
nandanābhyām ca saṃyutaḥ

kausalyayam-in the womb of Kausalya-devi; dasarathat-from Dasaratha Maharaja; nava-fresh; durva-dala-durva grass; dyutiḥ-with the splendor; tretayam-during the Treta-yuga; avirabhavat-appeared; caturvimse-during the 24th; catuh-yuge-cycle of four yugas; bharatena-by Bharata; sumitrayaḥ-of Sumitra; nandanabhyam-by the two sons (Laksmāna and Satrugṇa); ca-also; saṃyutaḥ-accompanied.

Splendid as a new blade of dūrva grass, and accompanied by Sumitrā's two sons and by Bharata, He appeared in the Tretā-yuga of the 24th catur-yuga as the son of Kauśalyā and Daśaratha.

Text 79

asya śāstre trayo vyūhā
lakṣmaṇādyā amī smṛtāḥ
bharato 'tra ghana-śyāmaḥ
saumitrī kanaka-prabhau

asya-of Him; sastre-in the Rama-gita of the Skanda Purana; trayah vyuha-the three expansions of Lord Vasudeva; laksmāna-with Laksmāna; adyaḥ-beginning; amī-they; smṛtaḥ-are described in the scriptures; bharaṭaḥ-Bharata; atra-here; ghana-syamaḥ-with a dark complexion like that of a rain-cloud; saumitri-the two sons of Sumitra; kanaka-of gold; prabhau-with the effulgence.

In His scripture the three avatāras beginning with Lakṣmaṇa are described. Bharata is dark as a raincloud and Sumitrā's two sons are splendid as gold.

Text 80

pādme bharata-śatrugṇau
śaṅkha-cakratayoditau
śrī-lakṣmaṇas tu tatraiva
śeṣa ity abhiśabditaḥ

padme-in the Padma Purana; bharata-Bharata; satrughnau-and Satrughna; sankha-as the conch-shell; cakrataya-and cakra; uditau-are described; sri-lakṣmanah-Lakṣmana; tu-but; tatra-there; eva-certainly; sesah- everything else; iti-thus; abhisabditaḥ-from the description.

In Padma Purāṇa it is said that Bharata and Śatrughna are incarnations of the Lord's conchshell and cakra. There it is also said that Lakṣmaṇa is and incarnation of Lord Śeṣa.

Text 81

śrī-vyāsaḥ tatraiva

"tataḥ saptadaśe jātaḥ
satyavatyām parāśarāt
cakre veda-taroḥ śākhā
dr̥ṣṭvā puṁso 'lpa-medhasaḥ" iti

sri-vyasaḥ-Vyasadeva; tatra-there; eva-certainly; tataḥ-therefore; saptadaśe-in he seventeenth incarnation; jātaḥ-advented; satyavatyām- in the womb of Satyavatī; parāśarāt-by Parāśara Muni; cakre- prepared; veda-karoḥ-of the desire tree of the Vedas; śākhāḥ- branches; dr̥ṣṭvā-be seeing; puṁsaḥ-the people in general; alpa-medhasaḥ-less intelligent; iti-thus.

Lord Vyāsa is described in Śrīmad-Bhagavatam 1.3.21:

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

Text 82

"dvaipāyano 'smi vyāsānām"
iti śaurir yad ūcivān
ato viṣṇu-pruṇādau
viśeṣeṇaiva varṇitaḥ

dvaipayanaḥ-Kṛṣṇa Dvaipayana Vyasa; asmi-I am; vyasanam-among compilers of the Vedas; iti-thus; saurīḥ-Lord Kṛṣṇa; yat-which; ucivan-said; ataḥ-therefore; viṣṇu-purana-in the Viṣṇu Purana; adau-and other Vedic literatures; viśeṣeṇa-specifically; eva-certainly; varṇitaḥ- described.

Lord Kṛṣṇa Himself said: "Of dividers of the Veda I am Dvaipāyana." In Viṣṇu Purāṇa and other scriptures He is also described in this way.

Text 83

yathā

"kṛṣṇa-dvaipāyanam vyāsam
viddhi nārāyaṇam smṛtam
ko hy anyāḥ puṇḍarikākṣān
mahābhārata-kṛd bhavet"

yatha-just as; krsna-dvaipayanam vyasam-Krsna Dvaipayana Vyasa; viddhi-please know; narayanam-Lord Narayana; smrtam-is described in the Vedic literatures; kaḥ-who?; hi-indeed; anyāḥ-other; pundarika-aksat-than the lotus eyed Supreme Personality of Godhead; mahabharata-of the Mahabharata; krt-the author; bhavet-may be.

For example (Viṣṇu Purāṇa 3.4.5 explains):

"Know that Kṛṣṇa Dvaipāyana Vyāsa is Lord Nārāyaṇa. Who, other than the lotus-eyed Supreme Lord, could have written the Mahābhārata?"

Text 84

śrūyate 'pantaratama-
dvaipāyanam agād iti
kim sāyujyam gataḥ so 'tra
viṣṇu-amśaḥ so 'pi vā bhavet
tasmād āveśa evāyam
iti kecid vadanti ca

sruyate-described in some Vedic literatures; apantaratama-as Apantaratama Muni; dvaipayanyam-Krsna Dvaipayana Vyasa; agat-became; iti- thus; kim-whether; sayujyam-sayujya-mukti; gataḥ-attained; saḥ-he; atra- here; visnu-of Lord Visnu; amśaḥ-portion; saḥ api-he; va-or; bhavet-may be; tasmad-therefore; avesa-avesā-avatāra; eva-certainly; ayam-he; iti- thus; kecit-some; vadanti-say; ca-also.

In the scriptures it is said that Apantaratamā Muni became Dvaipāyana Vyāsa. Is Vyāsa a jīva who attained sāyujya-mukti, or is He an amśa-avatāra of Lord Viṣṇu? Some say He is an āveśa-avatāra.

Text 85

atha śrī-rāma-kṛṣṇau śrī-prathame

"ekonaviṁśe viṁśatime
vṛṣṇtṣu prāpya janmanī
rāma-kṛṣṇāv iti bhuvo
bhagavān aharad bharam" iti

atha-now; sri-rama-Lord Balarama; kṛṣṇau-and Lord Kṛṣṇa; sri-prathame- in the First Canto of Srimad-Bhagavatam; ekonaviṁśe-in the nineteenth; viṁśatime-in the twentieth also; vṛṣṇīsu-in the Vṛṣṇi dynasty; prāpya-having obtained; janmanī-births; rāma-Balarāma; kṛṣṇau- Śrī Kṛṣṇa; iti-thus; bhuvaḥ-of the world; bhagavān-the Personality of Godhead; aharat-removed; bharam-burden; iti-thus.

Lords Kṛṣṇa and Balarāma are described in Śrīmad-Bhāgavatam 1.3.23:

"In the nineteenth and twentieth incarnations, the Lord advanced Himself as Lord Balarāma and Lord Kṛṣṇa in the family of Vṛṣṇi (the Yadu dynasty), and by so doing He removed the burden of the world."*

Text 86

śrī-rāmaḥ

eśa matṛ-dvaye vyakto
janakād vāsudevataḥ
yo navya-ghana-sārābho
ghana-śyāmāmbaraḥ sadā

sri-ramaḥ-Lord Balarama; eṣaḥ-He; matṛ-dvaye-in two mothers; vyaktaḥ-manifest; janakat-from His father; vāsudevataḥ-Vasudeva Maharaja; yaḥ- who; navya-fresh; bhanasara-of camphor; abhaḥ-with the splendor; ghana-syama-dark as a rain-cloud; ambaraḥ-with garments; sada-always.

Lord Balarāma

Begotten by His father Vasudeva, Lord Balarāma appeared in the wombs of two mothers. His complexion was white as camphor. He always dressed in garments dark as a raincloud.

Text 87

saṅkarśaṇo dvirīyo yo
vyūho rāmaḥ sa eva hi
pṛthvī-dhāreṇa śeṣeṇa
sambhūya vyaktim iyivān

sankarsanaḥ-Sankarsana; dvitīyaḥ-second; yaḥ-who; vyuhaḥ-catur-vyuha expansion; ramaḥ-Lord Balarama; saḥ-He; eva-certainly; hi-indeed; pṛthvi-the earth; dharena-holding; sesena-with Ananta Sesa; sambhuya- joining; vyaktim-appearance; iyivan-attained.

Meeting with Lord Śeṣa, who holds the earth, Lord Balarāma, whose second expansion is Lord Saṅkarśaṇa, appeared.

Text 88

śeṣo dvidhā mahī-dhārī
śayya-rūpas ca śārṅgīnaḥ
tatra saṅkarśaṇāveśād
bhū-bhṛt saṅkarśaṇo mataḥ
śayya-rūpas tathā tasya
sakhya-dāsyābhimānavān

sesaḥ-Sesa; dvidha-in two ways; mahi-the universes; dhari-holding; sayya-of the couch; rupaḥ-in the form; ca-also; sarṅgīnaḥ-of Lord Kṛṣṇa; tatra-there; sankarsana-of Lord Sankarsana; avesat-because of being an empowered incarnation (avesa-avatāra); bhū-of the universes; bhṛt-the maintainer; sankarsanaḥ-Sankarsana; mataḥ-is considered; sayya-of the couch; rupaḥ-in the form; tatha-in that way; tasya-of the Lord; sakhya- in friendship; dasya-and service; abhimanavan-considering Himself.

Śeṣa appears in two features: 1. as the maintainer of the universe, and 2. as the couch of Lord Viṣṇu. As the maintainer of the universe He is an āveśa-avatāra of Lord Saṅkarśaṇa, and as Lord Viṣṇu's couch He thinks Himself the Lord's servant and friend.

Text 89

śrī-kṛṣṇaḥ
esa matari devakyām

pitur anakadundubheḥ
prādurbhūto ghana-śyāmo
dvi-bhujo 'pi catur-bhujah

sri-krsnaḥ-Lord Kṛṣṇa; esaḥ-He; matari-in the womb of His mother; devakyam-Devaki-devi-pituḥ-from His father; anakadundubheḥ-Maharaj Vasudeva; pradurbhutaḥ-appeared; ghana-syamaḥ-His complexion like the color of a dark rain-cloud; dvi-bhujah-with two arms; api-and; catuh-bhujah-with four arms.

Begotten by His father, Mahārāja Vasudeva, Lord Kṛṣṇa, who is dark as raincloud, and who has two and sometimes four arms, appeared in the womb of His mother, Devakī.

Text 90

śrī-buddhaḥ tatraiva

"tataḥ kalau sampravṛtte
sammohāya sura-dviśām
buddho nāmnāñjana-sutaḥ
kikaṭeṣu bhaviṣyati" iti

sri-buddhaḥ-Lord Buddha; tatra-there; eva-certainly; tataḥ- thereafter; kalau-the age of Kali; sampravṛtte-having ensued; sammohāya- for the purpose of deluding; sura-the theists; dviśām-those who are envious; buddhaḥ-Lord Buddha; nāmnā-of the name; añjana-sutaḥ-whose mother was A{.sy 241}janā; kikaṭeṣu-in the province of Gayā (Bihar); bhaviṣyati-will take place; iti-thus.

Lord Buddha is described in Śrīmad-Bhāgavatam 1.3.24:

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

Text 91

asau vyaktaḥ kaler abda-
sahasra-dvitaye gate
mūrtiḥ pātala-varṇāsya
dvi-bhujā cikurojjhitā

asau-He; vyaktaḥ-manifest; kaleḥ-of the Kali-yuga; abda-years; sahasra-dvitaye-after two thousand years; gate-had passed; murtiḥ-form; patala-of the pink patala

flower; varna-the color; asya-of Him; dvi-bhuja-with two arms; cikura-hair; ujjhitaḥ-without.

After two thousand years of Kali-yuga had passed, He appeared. His complexion was the color of a pāṭala flower, His head was shaven, and He had two arms.

Text 92

yadā sutāḥ katham āha
tadā buddhasya bhāvitā
adhunā vṛtta evāyam
dharmāraṇye yad udgataḥ

yada-when; sutāḥ-Srila Suta Gosvami; katham-Srimad-Bhagavatam; āha-spoke; tada-then; buddhasya-the appearance of Lord Buddha; bhavita-was still in the future; adhuna-at present; vṛttaḥ-occured; eva-certainly; ayam-that; dharmaranye-in Dharmaranya; yat- which; udgataḥ-gone.

When Sūta Gosvāmī spoke Lord Buddha's appearance was in the future. Now His appearance in Dharmāraṇya is in the past.

Text 93

śrī-kalkī tatraiva

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

sri-kalki-Lord Kalki; tatra-there; eva-certainly; atha-thereafter; asau-the same Lord; yuga-sandhyāyām-at the conjunction of the yugas; dasyu-plunderes; prāyeṣu-almost all; rājasu-the governing personalities; janitā-will take His birth; viṣṇu-named Viṣṇu; yaśasaḥ-surnamed Yaśā; nāmnā-in the name of; kalkiḥ-the incarnation of the Lord; jagat-patiḥ-the Lord of the creation; iti-thus.

Lord Kalki is described in Śrīmad-Bhāgavatam 1.3.25:

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

Text 94

pūrvam manur daśaratho
vasudevo 'py asāv abhūt
bhāvī viṣṇuyaśāś cāyam
iti pādme prakīrtitam

purvam-previously; manuḥ-Manu; dasarathaḥ-Dasaratha; vasudeva-Maharaja Vasudeva; api-also; asau-he; abhut-was; bhavi-will take birth as; visnuyasaḥ-Visnuyasa; ca-also; ayam-he; iti-thus; padme-in the Padma Purana; prakirtitam-glorified.

In Padma Purāṇa it is said that the same person who was Manu, Daśaratha, and Vasudeva, will become Viṣṇu-yaśā.

Text 95

aiśvaryam kalkinas tasya
brahmāṇḍe suṣṭhu varṇitam
kaiścit kalau kalau buddhaḥ
syāt kalkī cety udīryate

aisvaryam-power and opulence; kalkinaḥ-of Kalki; tasya-of Him; brahmande-in the Brahmāṇḍa Purana; susthu-nicely; varnitam-described; kaiscit-by some; kalau kalau-in each Kali-yuga; buddhaḥ-Buddhaḥ-syat- becomes; kalki-Kalki; ca-also; iti-thus; udiryate-is described.

Lord Kalki's glory is eloquently described in Brahmāṇḍa Purāṇa. Some say it is Lord Buddha who appears as Kalki in Kali-yuga after Kali-yuga.

Text 96

astau vaivasvatiye 'mi
kathitā vāmanādayaḥ
kalpāvatārā ity ete
kathitāḥ pañca-vimśatiḥ
prati-kalpaṁ yataḥ prāyaḥ
sakṛt prādurbhavanty amī

astau-eight; vaivasvatiye-during the reign of Vaivasvata Manu; ami-they; kathitāḥ-are described; vamaṇa-Lord Vamaṇa; adayaḥ-beginning with; kalpa-

avatāraḥ-appearing in each kalpa; iti-thus; ete-they; kathitaḥ-are described; panca-vimsatiḥ-25; prati-kalpam-in each kalpa; yataḥ-because; prayāḥ-generally; sakrt-once; pradurbhavanti-appear; ami-they.

Beginning with Lord Vāmana, eight of the avatāras here described appeared in the reign of Vaivasvata Manu. These 25 avatāras are called kalpa-avatāras because for the most part they appear once in each kalpa.

Chapter Four

Manvantarāvatāra-yugāvatāra-prābhava-vaibhavāvatāra-tat-sthāna-nirūpaṇa Description of the Manvantara-avatāras, Yuga-avatāras, Prābhava-avatāras, Vibhava-avatāras, and Their Abodes

Text 1

atha manvantarāvatārāḥ

manvantarāvatāro 'sau
prāyaḥ śakrāri-hatyayā
tat-sahāyo mukundasya
prādurbhāvaḥ sureṣu yaḥ

atha-now; manvantara-avatārāḥ-the manvantara-avatāra; asau-He; prayāḥ-generally; sakra-of Indra; ari-the enemies; hatyaya-by killing; tat-sahayaḥ-aiding the demigods; mukundasya-of Lord Mukunda; pradurbhavaḥ-appearance; suresu-among the demigods; yaḥ-who.

The Manvantara-avatāras

Lord Mukunda's incarnations that appear among the demigods to aid Indra and destroy Indra's enemies, are known as manvantara-avatāras.

Text 2

yukte kalpāvatāratve
yajñādīnām api sphuṭam
manvantarāvatāratvaṁ
tat-tat-paryanta-pālanāt

yukte-appropriate; kalpa-avatāratve-the designation of kalpa-avatāra; yajna-

adinam-of Lord Yajna and other incarnations; api-also; sphutam-manifest;
manvantara-avatāratvam-the position of manvantara-avatāra; tat-tat-of the reigns of
the various Manus; paryanta-to the end; palanat- because of protecting.

Lord Yajña and the other manvantara-avatāras may appropriately be called
kalpa-avatāras. Because they appear during the Manus' reigns they are called
Manvantara-avatāras.

Text 3

manvantareṣv amī svāyam
bhuvīyādiṣv anukramāt
avatārās tu yajñādyā
brhadbhānv-antimā mataḥ

manvantaresu-during the reigns of each Manu; ami-they; svayambhuviya-the
reign of Svayambhuva Manu; adisu-beginning with; anukramat-one after another;
avatāraḥ-incarnations; tu-also; yajna-with Lord Yajna; adyaḥ- beginning;
brhadbhanu-with Brhadbhanu; antimaḥ-ending; mataḥ-considered.

The manvantara-avatāras, beginning with Lord Yajña and ending with Lord
Brhadbhānu, appear, one after another, in the reigns of the Manus beginning with
Svāyambhuva Manu.

Text 4

prathame svāyambhuvīye yajñāḥ

yajñās tu pūrvam evoktas
tenātra na vilikhyate

prathame-during the first; svayambhuviye-during the reign of Svayambhuva
Manu; yajnaḥ-Lord Yajna; yajnaḥ-Lord Yajna; tu-but; purvam-previously; eva-
certainly; uktaḥ-described; tena-therefore; atra-here; na-not; vilikhyate-is described
in writing.

Lord Yajña in the reign of Svāyambhuva, the first Manu.

Lord Yajña was already described in the previous chapter, so He will not be
written of here.

Text 5

dvitiye svarociṣīye vibhuḥ. yathā aṣṭama-skandhe

ṛṣes tu vedaśirasas
tuṣitā nāma patny abhūt
tasyām jajñe tato devo
vibhur ity abhiviśrutaḥ

dvitiye-the second; svarocasiye-during the rule of Svarocisa Manu; vibhuḥ Lord Vibhu; yatha-just as; astama-skandhe-in the Eight Canto of Srimad-Bhagavatam; ṛṣeḥ -of the saintly person; tu -indeed; vedaśirasaḥ -Vedaśira-; tuṣitā-Tuṣitā; nāma-named; patnī-the wife; abhūt-begat;tasyām-in her (womb); jaj/ve-took birth; tataḥ-thereafter; devaḥ-the Lord; vibhuḥ-Vibhu; iti-thus; abhiviśrutaḥ- celebrated as.

Lord Vibhu in the reign of Svarociṣa, the second Manu.

He is described in Śrīmad-Bhāgavatam 8.1.21-22:

"Vedaśirā was a very celebrated ṛṣi. From the womb of his wife, whose name was Tuṣitā, came the avatāra named Vibhu.*

Text 6

astāśīti-sahasrāṇi
munayo ye dhṛta-vratāḥ
anvaśikṣan vratam tasya
kaumāra-brahmacāriṇaḥ iti.

aṣṭāśīti -eighty-eight; sah asrāṇi -thousand; munayaḥ -great saintly persons; ye -those who; dhṛta-vratāḥ-fixed in vows; anvaśikṣan -took instructions; vratam-vows; tasya-from him (Vibhu); kaumāra -who was unmarried; brahmacāriṇaḥ-and fixed in the brahmacārī stage of life; iti-thus.

"Vibhu remained a brahmacārī and never married throughout his life. From him, eighty-eight thousand other saintly persons took lessons on self-control, austerity and similar behavior."*

Text 7

ṭṛtīya auttamīye satyasenaḥ

dharmasya sūnṛtāyām tu
bhagavān puruṣottamaḥ
satyasena iti khyāto
jātaḥ satyavrataiḥ saha

trituiye-during the reign of the third Manu; auttamiye-Uttama Manu; satyasenaḥ-Lord Satyasena; dharmasya-of the demigod in charge of religion; sūnṛtāyām-in the womb of his wife named Sūnṛtā; tu-indeed; bhagavān-the Supreme Personality of Godhead; puruṣa-uttamaḥ-the Supreme Personality of Godhead; satyasenaḥ - Satyasena; iti -thus; khyātaḥ - celebrated; jātaḥ-took birth; satyavrataiḥ-the Satyavratas; saha-with.

Lord Satyasena appeared during the reign of Uttama, the third Manu. Satyasena is described in Śrīmad Bhāgavatam 8.1.25-26:

"In this manvantara, the Supreme Personality of Godhead appeared from the womb of Sūnṛtā, who was the wife of Dharma, the demigod in charge of religion. The Lord was celebrated as Satyasena, and He appeared with other demigods, known as the Satyavratas.*

Text 8

so'nṛta-vrata-duḥśīlān
asato yakṣa-rākṣasān
bhūta-druho bhūta-gaṇāṁś
cāvadhīt satyajit-sakhaḥ iti

saḥ-He (Satyasena); anṛta-vrata-who are fond of speaking lies; duḥśīlān - misbehaved; asataḥ -miscreant; yakṣa-rākṣasān -Yakṣas and Rākṣasas; bhūta-druhaḥ-who are always against the progress of other living beings; bhūta-gaṇān-the ghostly living entities; ca -also; avadhīt-killed; satyajit-sakhaḥ-with His friend Satyajit; iti-thus.

"Satyasena, along with His friend Satyajit, who was the King of heaven, Indra, killed all the untruthful, impious and misbehaved Yakṣas, Rākṣasas and ghostly living entities, who gave pains to other living beings."*

Text 9

caturthe tāmasīye hariḥ
tatrāpi jaj/ve bhagavān
hariṇyām harimedhasaḥ

harir ity āhrto yena
gajendro mocito grahāt

caturthe-during the reign of the fourth Manu; tamasiye-Tamasa Manu; hariḥ-Lord Hari; tatrāpi-in that period; jaj/ve-appeared; bhagavān - the Supreme Personality of Godhead; hariṇyām-in the womb of Hariṇī; harimedhasaḥ-begotten by Harimedhā; hariḥ-Hari; iti-thus; āhrtah -called; yena-by whom; gaja-indraḥ-the King of the elephants; mocitaḥ-was freed; grahāt-from the mouth of a crocodile.

Lord Hari, who appeared during the reign of Tāmasa, the fourth Manu, is described in Śrīmad-Bhāgavatam 8.1.30:

"Also in this manvantara, the Supreme Lord, Viṣṇu, took birth from the womb of Hariṇī, the wife of Harimedhā, and He was known as Hari. Hari saved His devotee Gajendra, the King of the elephants, from the mouth of a crocodile."*

Text 10

smaryate 'sau sadā prātaḥ
sad-ācāra-parāyanaiḥ
sarvāniṣṭa-vināśāya
harir dantīndra-mocanaḥ

smaryate-is remembered; asau-He; sada-always; prataḥ-in the morning; sat-spiritual; acara-activities; parayanaiḥ-by those devoted to performing; sarva-all; anista-unwanted things; vinasaya-for the destruction; hariḥ-Hari; dnati-of the elephants; indra-the king; mocanaḥ- rescuing.

To become free from all that is undesirable, every morning the saintly devotees meditate on Lord Hari, who rescued Gajendra.

Text 11

pañcame raivatiye vaikuṅṭhaḥ
ñpatnī vikuṅṭhā śubhrasya
vaikuṅṭhaiḥ sura-sattamaiḥ
tayoḥ sva-kalayā jajñe
vaikuṅṭho bhagavān svayam

pancame-during the reign of the fifth Manu; raivatiye-named Raivata; vaikuṅṭhaḥ-Lord Vaikuntha; patnī-the wife; vikuṅṭhā-named Vikuṅṭhā; śubhrasya-of Śubhra; vaikuṅṭhaiḥ-with the Vaikuṅṭhas; sura-sat-tamaiḥ-demigods; tayoḥ-by

Vikuṅṭhā and Śubhra; sva-kalayā- with plenary expansions/ jajñe-appeared; vaikuṅṭhaḥ-the Lord; bhagavān-the Supreme Personality of Godhead; svayam-personally.

Lord Vaikuṅṭha, who appeared in the reign of Raivata, the fifth Manu, is described in Śrīmad-Bhāgavatam 8.5.4-5:

"From the combination of Śubhra and his wife, Vikuṅṭhā, there appeared the Supreme Personality of Godhead, Vaikuṅṭha, along with demigods who were His personal plenary expansions.*

Text 12

ñvaikuṅṭhaḥ kalpito yena
loko loka-namaskṛtaḥ
ramayā prārthyamānena
devyā tat-priya-kāmyayā"

vaikuṅṭhaḥ-a vaikuntha planet; kalpitaḥ-was constructed, yena-by whom; lokaḥ-planet; loka-namaskṛtaḥ-worshiped by all people; ramaya-by Rama, the goddess of fortune; prarthyamānena-being so requested; devaya- by the goddess; tat-her; priya-kamyaya-just to please.

"Just to please the goddess of fortune, the Supreme Personality of Godhead, Vaikuṅṭha, at her request, created another Vaikuṅṭha planet, which is worshiped by everyone."*

Text 13

mahā-vaikuṅṭha-lokasya
vyāpakasyāvyātmanaḥ
prakṛtī-karaṇam satyo-
pari kalpanam ucyate

maha-vaikuntha-lokasya-of the spiritual sky; vyapakasya-all-pervading; avyaya-atmanaḥ-eternal and unchanging; prakṛti-karaṇam-cause of manifestation; satya-Satyaloka; upari-above; kalpanam-conception; ucyate- is said.

It is said He created the eternal, all-pervading Mahā-Vaikuṅṭha world above Satyaloka.

Text 14

ṣaṣṭhecākṣuṣīye-ajitaḥ

ñtatrāpi devasambhūtyām
vairājasyābhavat sutaḥ
ajito nāma bhagavān
amśena jagataḥ patiḥ

sasthe-in the sixth; caksusiye-during the reign of Caksusa Manu; ajitaḥ-Lord Ajita; tatra api-again in that sixth manvantara; devasambhutyam-by devasambhuti; vairajasya-by her husband, Vairaja; abhavat-there was; sutaḥ-a son; ajitaḥ nama-by the name Ajita; bhagavan- the Supreme Personality of Godhead; amsena-partially; jagataḥ patiḥ-the master of the universe.

Lord Ajita, who appeared during the reign of Cākṣuṣa, the sixth Manu, is described in Śrīmad-Bhāgavatam 8.5.9-10:

"In this sixth manvantara millennium, Lord Viṣṇu, the master of the universe, appeared in His partial expansion. He was begotten by Vairāja in the womb of his wife, Devasambhūti, and His name was Ajita.*

Text 15

payodhim yena nirmathya
surāṇām sādhitā sudhā
bhramamāṇo 'mbhasi dhṛtaḥ
kūrma-rūpeṇa mandaraḥ

payodhim-the ocean of milk; yena-by whom; nirmathya-by churning; suranam-of the demigods; sadhita-produced; sudha-nectar; bhramamanad-moving here and there; ambhasi-within the water; dhṛtaḥ-was staying; kurma-rupena-in the form of a tortoise; mandaraḥ-the mountain known as Mandara.

"By churning the ocean of milk, Ajita produced nectar for the demigods. In the form of a tortoise, He moved here and there, carrying on His back the great mountain known as Mandara."*

Text 16

saptame vaivasvatīye vāmanaḥ

vaivasvatāntare vyaktaḥ
puraivoktaḥ sa vāmanaḥ
bhaviṣyaḥ sapta kathyante
te savarṇy-antarādiṣu

saptame-during the reign of the seventh Manu; vaivasvatiye-Vaivasvata;
vamanaḥ-Lord Vamana; vaivasvata-of Vaivasvata Manu; antare-during the reign;
vyaktaḥ-manifest; pura-previously; eva-certainly; uktaḥ- described; saḥ-He;
vamanaḥ-Lord Vamana; bhaviṣyaḥ-will be; sapta-seven; kathyante-are described;
te-they; savarni-of Savarni Manu; antara-the reign; adisu-beginning with.

Lord Vāmana, who appeared during the reign of Vaivasvata, the seventh Manu, has already been described. The seven manvantara-avatāras that will appear in the future, in the reigns of Sāvarni and the other Manus, will now be described.

Text 17

astame sāvarṇīye sārvaḥmaḥ

devaguhyāt sarasvatyām
sārvaḥmaḥ itī prabhuh
sthānam purandarād dhrtvā
balaye dāsyatiśvaraḥ

astame-the eighth; savarniye-during the reign of Savarni Manu; sarvaḥmaḥ-Lord Sarvaḥma; devaguhyāt-from His father, Devaguhyā; sarasvatyām-in the womb of Sarasvatī; sārvaḥmaḥ-Sārvaḥma; itī-thus; prabhuh-the master; sthānam-place; purandarāt-from Lord Indra; dhrtvā-taking away by force; balaye-unto Bali Mahārāja; dāsyati-will give; śvaraḥ-the master.

Lord Sārvaḥma, who will appear during the reign of Sāvarni, the eighth Manu, is described in Śrīmad-Bhāgavatam 8.13.17:

"In the eighth manvantara, the greatly powerful Personality of Godhead Sārvaḥma will take birth. His father will be Devaguhyā, and His mother will be Sarasvatī. He will take the kingdom away from Purandara (Lord Indra) and give it to Bali Mahārāja."*

Text 18

navame dakṣa-sāvarṇīye ṛṣabhaḥ

āyusmato 'mbudhārāyām

ṛṣabho bhagavat-kalā
bhavitā yena samrāddhām
tri-lokīm bhokṣyate'dbhutaḥ

navame-during the reign of the ninth Manu; dakṣa-savarniye-Dakṣa-savarni;
rsabhaḥ-Lord Rṣabha; āyusmataḥ-of the father, Ayuṣmān; ambudhārāyām-in the
womb of the mother, Ambudhārā; ṛṣabhaḥ-/Rṣabha; bhagavat-kalā-a partial
incarnation of the Supreme Personality of Godhead; bhavitā-will be; yena-by
whom; samrādhām-all-opulent; tri-lokīm-the three worlds; bhokṣyate-will enjoy;
adbhutaḥ-the Indra of the name Adbhuta.

Lord Rṣabha, who will appear in the reign of Dakṣa-sāvarni, the ninth Manu, is
described in Śrīmad-Bhāgavatam 8.13.20:

"Rṣabhadeva, a partial incarnation of the Supreme Personality of Godhead, will
take birth from his father, Ayuṣmān, and his mother, Ambudhārā. He will enable
the Indra named Adbhuta to enjoy the opulence of the three worlds."*

Text 19

daśame brahma-savarnīye viṣvaksenaḥ

viṣvakseno viṣūcyām tu
śambhoḥ sakhyam kariṣyati
jātaḥ svāmsena bhagavān
gṛhe viśvasrjo vibhuḥ

dasmame-during the reign of the tenth Manu; brahma-savarniye-Brahma-savarni;
visvaksenaḥ-Lord Visvaksena; visvaksenaḥ-Viṣvaksena; viṣūcyām-in the womb of
Viṣūcī; tu-then; śambhoḥ-of Sambhu; sakhyam-friendship; kariṣyati- will create;
jātaḥ-being born; sva-amśena-by a plenary portion; bhagavān-the Supreme
Personality of Godhead; gṛhe- in the home; viśvasrjaḥ-of Viśvasraṣṭā; vibhuḥ-the
supremely powerful Lord.

Lord Viṣvaksena, who will appear in the reign of Brahma-sāvarni, the tenth
Manu, is described in Śrīmad-Bhāgavatam 8.13.23:

"In the home of Viśvasraṣṭā, a plenary portion of the Supreme Personality of
Godhead will appear from the womb of Viṣūcī as the incarnation known as
Viṣvaksena. He will make friends with Sambhu."*

Text 20

ekādāse dharma-sāvarṇīye dharmasetuḥ

āryakasya sutas tatra
dharmasetur iti smṛtaḥ
vaidhṛtāyām harer amśas
tri-lokīm dhārayiṣyati

ekadase-during the reign of the eleventh Manu; dharma-savarniye-Dharma-savarni; dharmasetuḥ-Lord Dharmasetu;{.fn 2} āryakasya-of Aryaka; sutas-the son; tatra-in that period (the eleventh manvantara); dharmasetuḥ-Dharmasetu; iti-thus; smṛtaḥ-celebrated; vaidhṛtāyām-from the mother, Vaidhṛtā; hareḥ-of the Supreme Personality of Godhead; amśaḥ-a partial incar-nation; tri-lokīm-the three worlds; dhārayiṣyati-will rule.

Lord Dharmasetu, who will appear in the reign of Dharma-sāvarṇi, the eleventh Manu, is described in Śrīmad-Bhāgavatam 8.13.26:

"The son of Aryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhṛtā, the wife of Aryaka, and will rule the three worlds."*

Text 21

dvādāse rudra-sāvarṇīye sudhāmā

svadhāmākhyo harer amśaḥ
sādhayisyati tan-manoḥ
antaram satyasahasāḥ
sunṛtāyāḥ suto vibhuḥ

dvadase-the twelfth Manu; rudra-savarniye-during the reign of Rudra-savarni; sudhama-Lord Sudhama; svadhāmā-ākhyāḥ-Svadhāmā; hareḥ amśaḥ-a partial incarnation of the Supreme Personality of Godhead; sādhayisyati-will rule; tat-manoḥ-of that Manu; antaram-the manvantara; satyasahasāḥ-of Satyasahā; sunṛtāyāḥ-of Sunṛtā; sutas-the son; vibhuḥ-most powerful.

Lord Svadhāmā, who will appear in the reign of Rudra-sāvarṇi, the twelfth Manu, is described in Śrīmad-Bhāgavatam 8.13.29:

"From the mother named Sunṛtā and the father named Satyasahā will come Svadhāmā, a partial incarnation of the Supreme Personality of Godhead. He will rule that manvantara."*

Text 22

trayodaśe deva-savarṇīye yogeśvaraḥ

devahotrasya tanaya
upahartā divaspateḥ
yogeśvaro harer amśo
brhatyām sambhaviṣyati

trayodase-during the reign of the thirteenth Manu; deva-savarnīye-Deva-savarni; yogesvaraḥ-Lord Yogesvara; devahotrasya-of Devahotra; tanayaḥ-the son; upahartā-the benefactor; divaspateḥ-of Divaspati, the Indra at that time; yoga-īśvaraḥ-Yogeśvara, the master of mystic powers; hareḥ amśaḥ-a partial representation of the Supreme Personality of Godhead; brhatyām-in the womb of his mother, Bṛhatī; sambhaviṣyati-will ap-pear.

Lord Yogeśvara, who will appear in the reign of Deva-sāvarnī, the thirteenth Manu, is described in Śrīmad-Bhāgavatam 8.13.32:

"The son of Devahotra known as Yogeśvara will appear as a partial incarnation of the Supreme Personality of Godhead. His mother's name will be Bṛhatī. He will perform activities for the welfare of Divaspati."*

Text 23

caturdaśa indra-savarṇīye bṛhadbhānuḥ

satrāyaṇasya tanayo
bṛhadbhānus tadā hariḥ
vitānāyām mahārāja
kriyā-tantūn vitāyitā

caturdase-during the reign of the fourteenth Manu; indra-savarnīye- Indra-savarni; bṛhadbhānuḥ-Lord Bṛhadbhānu; satrāyaṇasya-of Satrāyaṇa; tanayaḥ-the son; bṛhadbhānuḥ-Bṛhadbhānu; tadā-at that time; hariḥ-the Supreme Personality of Godhead; vitānāyām-in the womb of Vitānā; mahā-rāja-O King; kriyā-tantūn-all spiritual activities; vitāyitā-will perform.

Lord Bṛhadbhānu, who will appear in the reign of Indra-sāvarnī, the fourteenth Manu, is described in Śrīmad-Bhāgavatam 8.13.35:

"O King Parīkṣit, in the fourteenth manvantara the Supreme Personality of Godhead will appear from the womb of Vitānā, and His father's name will be

Satrāyaṇa. This incarnation will be celebrated as Bṛhadbhānu, and He will administer spiritual activities."*

Text 24

yajña-vāmanayos tatra
punar uktatayā dvayoḥ
manvantarāvatārās tu
sankhyāyām dvadaśoditāḥ

iti manvantarāvatārāḥ.

yajna-of Lord Yajna; vamanayoḥ-and Lord Vamana; tatra-there; punaḥ- again; uktataya-by the description; dvayoḥ-of the two of them; manvantara- avatārah-manvantara-avatāras; tu-also; sankhyayam-in the enumeration; dvadasa-twelve; uditaḥ-manifested; iti-thus concludes; manvantara-avatārah-the description of the manvantara-avatāras.

Because Lord Yajña and Lord Vāmana were described before, twelve manvantara-avatāras are listed here. In this way the description of manvantara-avatāras is concluded.

Texts 25 and 26

atha yugāvatārāḥ

kathyate varṇa-nāmābhyām
śuklaḥ satya-yuge hariḥ
raktaḥ śyāmaḥ kramāt kṛṣṇas
tretāyām dvāpare kalau

upāsana-viśeṣārtham
satyādiṣu yugeṣv asau
manvantarāvatāras tu
tathāvatarati kramāt

atha-now; yuga-avatārah-the yuga-avatāras; kathyate-is described; varṇa-according to color; namabhyam-and name; suklaḥ-white; satya-yuge- during the Satya-yuga; hariḥ-Lord Hari; raktaḥ-red; syamaḥ-the dark color of a monsoon cloud; kramat-one after another; kṛṣṇaḥ-black; tretatam-in the Treta-yuga; dvāpare-in the Dvapara-yuga; kalau-in the Kali-yuga; upasana-worship; visesa-specific; artham-for the purpose; satya-the Satya-yuga; adisu-beginning with; yugesu-during the yugas; asau-He; manvantara-avatārah-Manvantara-avatāra; tu-

but; tatha-in that way; avatārati-incarnation; kramat-in succession.

The Yuga-avatāras

In Satya-yuga the incarnation is said by color and name to be white Lord Hari. In the Tretā, Dvāpara, and Kali yugas the incarnations are red, blue, and black respectively. As for different kinds of worship the manvantara-avatāras descend in Satya-yuga and other yugas, so, one after another, do the yuga-avatāras.

Text 27

kalpa-manvantara-yuga
prādurbhāva-vidhāyinaḥ
avatārā ime tv eka-
catvarimśa udīritāḥ

kalpa-lila-avatāras; manvantara-manvantara-avatāras; yuga-yuga-avatāras;
pradurbhava-vidhayinaḥ-incarnations; avatāraḥ-incarnations; ime-these; tu-but;
eka-catvarimsat-41; udiritāḥ-described.

In this way 24 līlā, manvantara, and yuga avatāras have been described.

Text 28

vṛttā brahmādayaḥ kalpāḥ
padmāntās te sahasrāsaḥ
vartamānās tu kalpo 'yaṁ
śveta-varāha ucyate

vṛttaḥ-occured; brahma-Brahma-kalpa; adyaḥ-beginning with; kalpaḥ-kalpas;
padma-with Padma-kalpa; antaḥ-concluding; te-they; sahasrasaḥ-thousands of
times; vartamanaḥ-at present; tu-also; kalpaḥ-the kalpa; ayam-this; sveta-varaha-
Sveta-varaha-kalpa; ucyate-is named.

The cycle of kalpas, beginning with Brāhma-kalpa and ending with Pādma-kalpa, is repeated a thousand times. The present kalpa is called Śveta-varāha-kalpa.

Text 29

brāhma-kalpa-prathama-je

vyaktaḥ svāyambhuvāntare
kumāra-nāradādyāś ca
cākṣuśīyādiśūttare

brahma-kalpa-Brhama-kalpa; prathama-in the beginning; je-manifested; vyaktaḥ-manifested; svayambhuva-of Svayambhuva Manu; antare-during the reign;
kumara-the four Kumaras; narada-Narada; adyaḥ-and other incarnations; ca-and;
caksusiya-in the reign of Caksusa; adisu-and the other Manus; uttare-afterwards.

During the reign of Svāyambhuva Manu, at the beginning of Brāhma-kalpa, the four Kumāras, Nārada Muni, and many other oncarnations appeared. Other incarnations also appeared later, during the reigns of Cakṣuṣa and the other Manus.

Text 30

prāyaḥ svāyambhuvādyākhyāḥ
kalpe kalpe bhavanti amī
manavas te 'vatārāś ca
tathā yajñādi-nāmakāḥ

prayaḥ-generally; svayambhuva-the reign of Svayambhuva Manu; adi-beginning with; akhyaḥ-named; kalpe kalpe-kalpa after kalpa; bhavanti-appear; ami-these;
manvaḥ-the Manus; te-they; avatāraḥ-incarnations; ca- also; tatha-in the same way;
yajna-Lord Yajna; adi-beginning with; namakaḥ-named.

The Manus, beginning with Svāyambhuva, appear one after the other in each kalpa, and the manvantara-avatāras, beginning with Lord Yajña, also appear in the same way.

Text 31

tathā hi śrī-viṣṇu-dharmottare śrī-vajra-praśnaḥ:

ya ete bhavatā proktā
manvaś ca caturdaśa
nityam brahma-dine prāpte
eta eva kramād dvija
bhavanti utānye dharma-jña
etaṁ me chindhi samśayam

tatha hi-moreover; sri-visnu-dharma-uttare-in the Visnu-dharmottara Purana;
sri-vajra-of Maharaja Vajra; prasnaḥ-the question;l ye ete-whichever; bhavata-by

you; proktaḥ-described; manvaḥ-Manus; ca-also; caturdasa-fourteen; nityam-always; brahma-of Brahma; dine-when the day; prapte-is manifest; ete-they; eva-certainly; kramat-one after the next; dvija-O Brahmana; bhavanti-are manifest; uta-certainly; anye-others; dharma-jna-O knower of religious principles; etam-this; me-my; chindhi-please sever; samsayam-doubt.

Vajra's question in Viṣṇu-dharmottara Purāṇa:

"O Brāhmaṇa, you have said that in every day of Brahmā 14 Manus always appear, one after the other. O knower of religion, are there any other Manus? Please break my doubt."

Texts 32 and 33

śrī-mākaṇḍeyottaram

eta eva mahā-rāja
manvaś ca caturdaśa
kalpe kalpe tvayā jñeya
nātra kāryā vicāraṇā

eka-rūpas tvayā proktā
jñatavyāḥ sarva eva hi
kecit kiñcid vibhinnās ca
māyayā parameśituḥ

sri-markandeya-of Markandeya Rsi; uttaram-the reply; atah eva-therefore; eva-certainly; maha-raja-O great king; manvaḥ-Manus; ca-also; caturdasa-fourteen; kalpe kalpe-in each day of Brahma; tvaya-by you; jneyaḥ-should be; na-not; atra-here; karya-should be done; vicarana-investigation; eka-rupaḥ-with a single form; tvaya-by you; proktaḥ-spoken; jnatavyaḥ-should be understood; sarve-all; eva-certainly; hi-indeed; decit-certain; kincit-to a certain extent; vibhinnaḥ-separated; ca-also; mayaya-by the potency; parama-isituḥ-of the Supreme Controller.

Śrī Mārkaṇḍeya's reply:

"O great king, in each kalpa there are 14 Manus. You should not doubt. Know that, as you have said, they all have the same form. Sometimes some, by the Supreme Lord's potency, are different.

Texts 34 and 35

avatārās caturdhā syūr
āveśāḥ prābhavā api
athaiva vaibhavāvasthāḥ
parāvasthās ca tatra te

atrāveśāvatārās tu
jñeyāḥ pūrvokta-rītitaḥ
yathā kumāra-devarṣi-
venāṅga-prabhavādayaḥ

avatāraḥ-incarnations; caturdha-four kinds; syuḥ-are; avesāḥ-avesa (empowered) avatāras; prabhavaḥ-prabhava avatāras; api-also; atha-now; eva-certainly; vaibhava-avasthaḥ-vaibhavavastha-avatāras; para-avastha-paravastha-avatāras; ca-also; tatra-there; te-they; atra-here; avesā-avatāraḥ-avesā-avatāras; tu-also; jñeyāḥ-may be understood; purva-previous; ukta-rititaḥ-from the statement; yatha-just as; kumara-the Four Kumaras; devarṣi-Narada; venāṅga-Maharaja Prthu; prabhava-manifestation; adayaḥ-beginning with.

There are four other kinds of avatāras: 1. āveśa-avatāra, 2. prābhava-avatāra; 3. vaibhavāvastha-avatāra, and 4. parāvastha-avatāra. The āveśa-avatāras may be understood from the previous descriptions of the Kumāras, Nārada Muni, Mahārāja Pṛthu, and others.

Text 36

yathā pādme

āviṣṭo 'bhūt kumāreṣu
nārāde ca harir vibhuḥ

yatha-just as; padme-in the Padma Purana; avistaḥ-entered; abhut-become; kumaresu-among the Kumaras; narade-within Narada Muni; ca-also; hariḥ-Lord Hari; vibhuḥ-omnipotent.

In Padma Purāṇa:

"All-powerful Lord Hari entered the Kumāras and Nārada."

Text 37

yathā tatraiva

ñāvivesā pṛthum devaḥ
śaṅkhī cakrī catur-bhujāḥ" iti

yatha-just as; tatra-there; eva-certainly; avivesa-entered; pṛthum- Maharaja
Pṛthu; devaḥ-the Supreme Lord; śaṅkhi-holding the conch-shell; cakri-holding the
cakra; catuh-bhujāḥ-with four arms; iti-thus.

In the same book:

"The Supreme Personality of Godhead, who has four arms and holds a
conchshell and cakra, entered Mahārāja Pṛthu."

Text 38

āviṣṭo bhārgave cābhūt
iti tatraiva kīrtitam

avistaḥ-entered; bhargave-Lord Parasurama; ca-also; abhut-became; iti-thus;
tatra-there; eva-certainly; kirtitam-described.

In that book it is also said: "The Supreme Personality of Godhead also entered
Paraśurāma."

Text 39

tathā hi

ñetat te kathitaṁ devi
jamadagner mahātmanaḥ
śakty-āveśāvatārasya
caritaṁ śarṅgiṇaḥ prabhoḥ" iti

tatha hi-furthermore; etat-this; te-to you; kathitam-explained; devi- O goddess;
jamadagneḥ-of of jamadagni; maha-atmanaḥ-th great soul; sakti-avesa-
avatārasya-sakty-avesa-avatāra; caritam-pastimes; prabhoḥ-of the Lord; iti-thus.

It is also said:

"O goddess, I have thus described to you the pastimes of Lord Paraśurāma, who
is a śakty-āveśa-avatāra of Lord Viṣṇu."

Text 40

āveśatvaṃ kalkino 'pi
viṣṇu-dharme vilokyate

aveśtvaṃ-the position of an avesa-avatāra; kalkinaḥ-of Lord Kalki; api-also;
visnu-dharme-in the Visnu-dharma Purana; vilokyate-is seen.

In Viṣṇu-dharma Purāṇa it is seen that Lord Kalki is also an āveśa-avatāra.

Texts 41-43

yathā

ñpratyakṣa-rūpa dhṛg devo
drśyate na kalau hariḥ
kṛtādiṣv iva tenaiva
tri-yugaḥ paripāthyate

ñkaler ante ca samprāpte
kalkinam brahma-vādinam
anupraviśya kurute
vāsudevo jagat-sthitim

ñpūrvotpanneṣu bhūteṣu
tesu tesu kalau prabhuḥ
kṛtvā praveśam kurute
yad abhipretam ātmanaḥ" iti

yatha-just as; pratyakṣa-directly visible; rūpa-in a form; dhṛk-accepting; drśyate-is seen; na-not ;a kalau-in the Kali-yuga; hariḥ-Lord Hari; kṛta-the Satya-yuga; adisu-in the ages beginning with; iva-as; tena-by Him; eva-certainly; tri-yugaḥ-the names tri-yuga; paripathyate-is given in the Vedic literatures; kaleḥ-of the Kali-yuga; ante-when the end; ca-also; samprappte-arrives; kalkinam-Kalki; brahma-vadinam-the learned Vedic scholar; anupraviśya-having entered; kurute-performs; vasudevaḥ-Lord Vasudeva; jagat-of the universe; sthitim-the maintenance; purva-previously; utpanneṣu-born; bhutesu-among the living entities; tesu tesu-among all of them; kalau-in the Kali-yuga; prabhuḥ-the Lord; kṛtvā-having done; pravesam-entrance; kurute-performs; yat-what; abhipretam-was intended; atmanaḥ-of Himself; iti-thus.

There it is said:

"In Kali-yuga Lord Hari is not seen in a directly visible incarnation as He is seen in the Satya and other yugas. For this reason it is written that He appears in three yugas (tri-yuga). At the end of Kali-yuga, Lord Vāsudeva enters the learned Vedic scholar Kalki and corrects the situation in the material world. Then, entering many saintly persons who had taken birth before, the Lord fulfills His plan in Kali-yuga."

Text 44

ato 'mīṣv avatāratvaṁ
param syād aupacārikam

ataḥ-therefore; amisu-among them; avatāratvam-status of incarnation; param-greatly; syat-may be; aupacarikam-secondary.

For them the status of being an avatāra of the Lord is only a metaphor.

Note: This is because the āveśa-avatāras are jīvas.

Text 45

atha prabhava-vaibhavāḥ

hari-svarūpa-rūpā ye
parāvasthebhya ūnakāḥ
śaktīnām tārātamyena
kramāt te tat-tad-ākhyakāḥ

atha-now; prabhava-the prabhava-avatāras; vaibhavaḥ-and vaibhava-avatāras; hari-of Lord Hari; svarupa-of the original form; rupaḥ-the forms; ye-which; para-avasthebhyaḥ-than the supreme form; unakaḥ-less; saktinam-of potencies; taratamyena-by gradations; kramat-one after another; te-they; tat-tat-in various ways; akhyataḥ-are named.

Prābhava-avatāras and Vaibhava-avatāras

The personal forms of Lord Hari that are less than His parāvastha form are called by different names according to the differing degrees of their powers.

Texts 46 and 47

prabhavās ca dvidhā tatra
dṛśyante śāstra-cakṣuṣā
eke nāti-cira-vyaktā
nāti-viṣṭṛta-kīrtayaḥ
te mohinī ca hamsaś ca
śuklādyāś ca yugānugaḥ

apare śāstra-kartāraḥ
prāyaḥ syūr muni-ceṣṭitāḥ
dhanvantary-ṛṣabhau vyāśo
dattaś ca kapilaś ca te

prabhavaḥ-prabhava-avatāras;a ca-also; dvidha-of two kinds; tatra-there; drsyate-are seen; sastra-of the scriptures; caksusa-by the eyes; eke-some; na-not; ati-very; cira-for a long time; vyaktaḥ-manifested; na-not; ati-very; viṣṭṛta-expanded; kīrtayaḥ-fame; te-They; mohini-Mohini; ca-and; hamsaḥ-Hamsa; ca-and; sukla-Sukla; adyaḥ-beginning with; ca-also; yuga-anugaḥ-yuga-avatāras; apare-others; sastra-of the Vedic literatures; kartaraḥ-authors; prayāḥ-generally; syuḥ-are; muni-ceṣṭitāḥ-sages; dhanvantari-Dhanvantari; rasabhau-and Rasabha; vyasaḥ-Vyasa; dattaḥ-Dattatreya; ca-also; kapilaḥ-Kapila; ca-and; te-they.

With the eye of the scriptures the prābhava-avatāras are seen to be of two kinds. The first kind is briefly manifest and not very famous. Among them are Mohinī, Hamsa, and the yuga-avatāras beginning with Śukla. The second kind are authors of scriptures. Generally they are great sages. Among them are Dhanvantari, Ṛṣabha, Vyāsa, Dattātreya, and Kapila.

Texts 48 and 49

atha syūr vaibhavāvasthās
te ca kūrmo jhaśādhipaḥ
nārāyaṇo nara-sakhaḥ
śrī-varāha-hayānanau

prṣṇigarbhaḥ pralambaghno
yajñādyāś ca caturdaśa
ity amī vaibhavāvasthā
ekaviṃśatir īritāḥ

atha-now; syuḥ-may be; vaibhava-avasthaḥ-vaibhavavastha-avatāras; te-they; ca-and; kurmaḥ-Kurma; jhasa-adhipaḥ-Matsya; narayanaḥ-Narayana Rsi; nara-of Nara; sakhaḥ-the friend; sri-varaha-Varaha; haya-ananau-and Hayagriva;

prsnigarbhaḥ-Prsnigarbha; pralamba-ghnaḥ-Balarama, the killer of Pralambasura; yajna-Yajna; adyaḥ-beginning with; ca-also; caturdasa-the fourteen Manvantara-avatāras; iti-thus; ami-these; vaibhava-avasthaḥ-vaibhavavastha-avatāras; eka-vimsatiḥ-21; iritaḥ-described.

The vaibhava-avatāras are Kūrma, Matsya, Nara's friend Nrāyaṇa Ṛṣi, Varāha, Hayagrīva, Pṛśnigarbha, Balarāma, and the fourteen manvantara-avatāras beginning with Yajña). In this way 21 vaibhava-avatāras are listed.

Texts 50 and 51

tatra kroḍa-hayagrīvau
nava-vyūhāntaroditau
manvantarāvatāreṣu
catvāraḥ pravarāś tathā

te tu śrī-hari-vaikuṅṭhau
tathaiṅājita-vāmanau
śaḍ amī vaibhavāvasthāḥ
parāvasthopamā matāḥ

kroḍa-Varaha; hayagrīvau-and Hayagrīva; nava-vyūha-the nine prominent forms (Vasudeva, Sankarsana, Pradyumna; Aniruddha, Narayana, Nṛsimha, Hayagrīva, Varaha, and Brahma); antara-among; uditau-manifested; manvantara-avatāreṣu-among the manvantara-avatāras; catvāraḥ-four; pravaraḥ-prominent; tatha-in the same way; te-they; tu-also; śrī-hari-Hari; vaikuṅṭhau-and Vaikuṅṭha; tatha-in the same way; eva-certainly; ajita-Ajita; vamanau-and Vamana; sat-six; ami-these; vaibhava-avastha-vaibhavavastha-avatāras; para-avastha-the paravastha-avatāras; upamaḥ-compared to; mataḥ-considered.

Among the nine vyūha incarnations Varāha and Hayagrīva are the best, and among the manvantara-avatāras four, Hari, Vaikuṅṭha, Ajita, and Vāmana, are the best. These six vaibhava-avatāras are like the parāvavastha forms of the Lord.

Text 52

keṣāñcid eṣāṃ sthānāni
likhyante śāstra-dṛṣṭitaḥ
yatra tatra virājante
yāni brahmāṇḍa-madhyataḥ
viṣṇu-dharmottarādīnām

vākyaṁ tatra pramānyate

kesancit-of some; esam-of them; sthanani-the abodes; likhyante-are described in writing; sastra-of the scriptures; drstitaḥ-according to the vision; yatra-where; tatra-there; virajante-are manifes; yani-them; brahmanda-the material universe; madhyataḥ-within; visnu-dharma-uttara- the Visnu-dharmottara Purana; adinam-of the Vedic literatures beginning with; vakyam-the statement; tatra-there; pramanyate-is supported by vrious evidences.

With the eye of the scriptures it is written that some of these avatāras have abodes within the material universe. The words of Viṣṇu-dharmottara Purāṇa are evidence for this.

Text 53

tathā hi viṣṇu-dharmottare

ñtasyopariṣṭād aparas
tāvan eva pramānataḥ
mahātaleti vikhyāto
rakta-bhaumaś ca pañcama

ñsarovaram bhavet tatra
yojanānām daśāyutam
svayaṁ ca tatra vasati
kūrma-rūpa-dharo hariḥ

tatha hi-furthermore; visnu-dharma-uttare-in the Visnu-dharmottara Purana; tasya-that; uparistat-above; aparaḥ-another; tavaḥ-in that way; eva-certainly; pramanataḥ-in measurement; mahatala iti-as Mahatala; vikyataḥ-famous; rakta-bhaumaḥ-red; ca-also; pancama-fifth; sarovaram-a lake; bhavet-is; tatra-there; yojananam-of yojanas; dasa-ayutam-100,000; svayam-personally; ca-also; tatra-there; vasati-resides; kurma-of a turtle; rupa-the form; dharaḥ-manifesting; hariḥ-Lord Hari.

In Viṣṇu-dharmottara Purāṇa:

"Above that is the fifth place, a red world named Mahātala. In that place is a great lake 100,000 yojanas (800,000 miles) in breadth. There Lord Hari, in the form of Kūrma, personally resides.

Text 54

ñtasyopariṣṭād aparas
tāvan eva pramānataḥ
tatrāste sarasi divyā
yojanānām śata-trayam
tasyām sa vasate devo
matsya-rūpa-dharo hariḥ"

tasya-that; uparistat-above; aparaḥ-another; tavan-in that way; eva- certainly;
pramanataḥ-by dimension; tatra-there; aste-is; sarasi-a lake; divya-transcendental;
yojananam-of yojanas; sata-trayam-three hundred; tasyam-in that lake; saḥ-He;
vasate-resides; devaḥ-the Personality of Godhead; matsya-of a fish; rupa-the form;
dharāḥ-manifesting; hariḥ-Lord Hari.

"Above that place is another of the same size, where there is a lake 300,000
yojanas (2,400,000 miles) in breadth. In that lake Lord Hari in His form of Matsya
resides.

Texts 55-57

ñnārāyaṇo nara-sakho
vasate badarī-pade

ñnṛ-varāhasya vasatir
mahar-loke prakīrtitā
yojanānām pramānena
āyutānām śata-trayam

ñāyutāni ca pañcaśat
śeṣa-sthānam manoharam "

narayaṇaḥ-Narayana Rsi; nara-of Nara Rsi; sakhaḥ-the friend; vasate-resides;
badarī-pade-at Badarikasrama; nr-varahasya-of Lord Varaha; vasatiḥ-the residence;
mahar-loke-in Maharloka; prakīrtita-is celebrated; yojananam-of yojanas;
pramanena-by measurement; ayutanam-of units of ten thousand; sata-trayam-three
hundred; ayutani-units of ten thousand; ca-also; pancasat-fifty; sesa-of Ananta
Sesa; sthanam-the abode; manah-haram-beautiful.

"Nara's friend Nārāyaṇa Ṛṣi resides at Badarikāsrama. Nṛ-Varāha is said to
reside on Maharloka, where His abode is 3,000,000 yojanas (24,000,000 miles) in
breadth. Ananta Śeṣa's beautiful abode is 500,000 yojanas (4,000,000 miles) in
breadth.

Text 58

ñsa eva loko vārāhaḥ
kathitaḥ tu svayam-prabhaḥ
loko 'yam aṇḍa-samlagnaḥ
sarvādhaṣṭān manoharaḥ
varāha-rūpi bhagavān
śveta-rūpa-dhara 'vasat"

sah eva-that same; lokaḥ-planet; varahaḥ-of Lord Varaha; kathitaḥ- described; tu-certainly; svayam-prabhaḥ-self-effulgent; lokaḥ-planet; ayam-this; anda-within the material universe; samlagnaḥ-situated; sarva- all other planets; adhaṣṭān-beneath; manah-haraḥ-very beautiful; varaha- of Lord Varaha; rupi-in the form; bhagavan-the Supreme Personality of Godhead; sveta-rupa-a white form; dharaḥ-manifesting; avasat-resides.

"The beautiful and self-effulgent realm Varāhaloka touches the material universe as it stands beneath everything.
There, in the form of Śvetavarāha, the Supreme Lord resides.

Text 59

ñtasyopariṣṭād aparas
tāvan eva pramānataḥ
pīta-bhaumaś caturthas tu
gabhāsti-tala-samjñakaḥ

ñtatrāste bhagavān viṣṇur
devo haya-śir-dharaḥ
śaśāṅka-śata-saṅkāśaḥ
śatakumbha-vibhūśaṇaḥ"

tasya-that; uparistat-above; paraḥ-another; tavan-in that way; eva-certainly; pramanataḥ-in size; pita-yellow; bhaumaḥ-with ground; caturthaḥ-fourth; tu-also; gabhasti-tala-Gabhastitala-loka; samjñakaḥ-named; tatra-there; aste-remains; bhagavan-the Personality of Godhead; visnu-Visnu; devaḥ-the Lord; haya-of a horse; sirāḥ-head; dharaḥ-manifesting; sasanka-sata-sankasaḥ-as splendid as hundreds of moons; satakumbha-with golden ornaments; vibhusitaḥ-decorated.

"Above that is another realm of the same size. This fourth realm, its ground colored yellow, is named Gabhāsthitala. There the the Supreme Lord Viṣṇu, splendid as hundreds of moons and decorated with golden ornaments, appears in a form with a horse's head.

Texts 60-62

ñpṛśnigarbhasya vasatir
brahmaṇo bhuvanopari
vāsas tatra pralambārer
yatraivāgharipor bhavet

ñetasyaivāmśa-bhūto 'yam
pātāle vasati svayam
nityam tala-dhvajo vāgmī
vana-mālā-vibhūṣitaḥ

ñdhārayan śirasā nityam
ratna-citraṁ phanāvalim
laṅgalī muṣalī khaḍgī
nīlāmbara-vibhūṣitaḥ"

prsnigarbhasya-of Prsnigabha; vasatiḥ-residence; brahmanaḥ-of the spiritual world; bhuvana-the abode; upari-in the topmost part; vasaḥ-residence; tatra-there; pralamba-areḥ-of Lord Balarama, the enemy of Pralambasura; yatra-where; eva-certainly; agha-ripoḥ-of Lord Kṛṣṇa, the enemy of Aghasura; bhaver-is; etasya-of Him; eva-certainly; amsa-from the plenary portion (Sankarsana); bhutaḥ-manifest; ayam-Him; patale-in Patalaloka-vasati-resides; svayam-personally; nityam-eternally; tala-dhvajaḥ-carrying a flag marked with a tala tree; vagmi-loquacious and eloquent; vana-mala-with a garland of forest flowers; vibhusitaḥ-decorated; dharayan-holding; sirasa-with His head; nityam-constantly; ratna-citraṁ-splendidly decorated with many jewels; phala-avalim-many hoods; langali-with a plow; musali-club; khadgi-and sword; nila-blue; ambara-with garments; vibhusitaḥ-decorated.

"Above Brahmaloḥa is the home of Pṛśnigarbha. Where Kṛṣṇa stays there Balarāma, whose amśa-avatāra resides in Pātālaloka, who always carries a palm-tree flag, who is eloquent, who is decorated with a forest garland, who carries a plow, club, and sword, who is decorated with blue garments, and who always wears on His head a jewel-picture of Ananta Śeṣa, stays also.

Texts 63-64

ñbrahmalokopariṣṭāc ca
harer loko virājate

ñsvarloke vasatir viṣṇor
vaikuṅṭhasya mahātmahaḥ
tathā vaikuṅṭha-loke ca
svayam āviṣkṛto hi yaḥ"

brahma-loka-of the spiritual world; uparistat-in the topmost part; ca- also; hareḥ-of Lord Hari; lokaḥ-the planet; virajate-is manifest; svarloke-in Svarloka; vasatiḥ-the residence; visnoḥ-of Lord Visnu; vaikuṅṭhasya-the son of Vikuntha-devi; maha-atmamaḥ-the great soul; tatha- in the same way; vaikuṅṭha-loke-on the Vaikuṅṭha planets; ca-also; svayam- personally; aviskṛtaḥ-manifest; hi-certainly; yaḥ-who.

"Above Brahmaloḥka is the realm of Lord Hari. In Svarloka is the home of Lord Viṣṇu, who is the son of Vikunṭhā-devī. The Lord is also personally manifested in Vaikuṅṭhaloka.

Texts 65-67

ajitasya nivāsas tu
dhruva-loke samarthitaḥ
bhuvan-loke tu vasatir
vāmanasya mahātmanaḥ

trivikramasya vasatis
tapo-loke prakīrtitā
tathāsyā brahma-loka-stho
divyo nārāyaṇāśramaḥ

brahmalokopariṣṭāc ca
nivāso 'nena nirmitaḥ
hari-vamśe surendrena
kathito yaḥ surarśaye

ajitasya-of Lord Ajita; nivasah-residence; tu-also; dhruva-loke-on dhruvaloka; samarthitaḥ-is established; bhuvah-loke-on Bhuvanloka; tu-also; vasatiḥ-residence; vamanasya-of Vamana; maha-atmanaḥ-the Personality of Godhead; trivikramasya-of Trivikrama; vasatiḥ-the residence; tapah-loke-on Tapaloka; prakirtita-is described; tatha-in the same way; asya-of that; brahma-loka-sthaḥ-situated in the spiritual world; divyaḥ-spiritual; narayana-of Narayana; asramaḥ-the abode; brahma-loka-uparistat-in the topmost part of the spiritual world; ca-also; snivasah-the residence; anena-by Him; nirmitaḥ-constructed; hari-vamse-in the Hari-vamsa; sura-indrena-by the king of demigods; kathitaḥ-described; yaḥ-which; sura-rsaye-to Narada Muni.

Lord Ajita's residence is considered to be on Dhruvaloka, and Lord Vāmana's residence is considered to be on Bhuvanloka. Lord Trivikrama's residence is said to be on Tapoloka, and Lord Nārāyaṇa's spiritual āśrama is on Brahmaloaka. He has also created a residence above Brahmaloaka. This was explained in Hari-vaṁśa (127.37), where Mahārāja Indra said to Nārada Muni:

Text 68

ñidaṁ bhāṅktvā madiyaṁ tu
bhagavān viṣṇunā kṛtam
upary-upari-lokānām
adhikaṁ bhuvanaṁ mune" iti

idam-thus; bhanktva-defeating; madiyam-mine; tu-also; bhagavan-O Lord; visnuna-by Visnu; krtam-constructed; upari-higher; upari-and higher; lokanam-of planets; adhikam-higher; bhuvanam-realm; mune-O sage; iti-thus.

"O sage, above all the worlds Lord Viṣṇu made His own abode, which eclipses even my realm."

Text 69

sarveṣāṁ avatārāṇām
para-vyomni cakāṣati
nivāsaḥ paramāścarya
iti śāstre nirūpyate

sarvesam-of all; avatāranam-incarnations; para-vyomni-in the spiritual sky; cakasati-manifest; nivasah-residence; parama-supremely; ascaryaḥ-wonderful; iti-thus; sastre-in the Vedic literature; nirupyate-is described.

In the spiritual sky is the supremely wonderful home of all the avatāras. In the scriptures this is described.

Text 70

tathā hi pādme

ñvaikuṅṭha-bhuvane nitye
nivasanti mahojjvalāḥ

avatārāḥ sadā tatra
matsya-kūrmādayo 'khilāḥ" iti

tatha hi-furthermore; padme-in the Padma Purana; vaikīntha-of Vaikuntha;
bhuvane-in the world; nitye-eternal; nivasanti-reside; maha-ujjvalaḥ-splendid;
avatāraḥ-incarnations; sada-eternally; tatra-there; matsya-Matsya; kurma-and
Kurma; adayāḥ-beginning with; akhila-all; iti- thus.

In Padma Purāṇa:

"All the splendid avatāras, beginning with Matsya and Kūrma, eternally reside
in the eternal realm of Vaikuṅṭha."

Chapter Five

Parāvasthā-nirūpaṇa - Description of the Most Important Forms of the Lord

Text 1

atha kṛṣṇo nara-bhratur
avatāra iti kvacit
upendrasyaṅpi ca kvāpi
bhāty asau nāti-kovidam

atha-now; kṛsnaḥ-Kṛsna; nara-of Nara Rsi; bhratuḥ-of the brother; avatāraḥ-
incarnation; iti-thus; kvacit-in some scriptures; upendrasya-of Vamana; api-also;
ca-and; kvāpi-in some scriptures; bhāti-manifest; asau-this; na-not; ati-kovidam-
among those who are very learned.

In some places Lord Kṛṣṇa is said to be an avatāra of Nara's friend Nārāyaṇa
Ṛṣi, and in other places it is said He is an avatāra of Lord Vāmana. The wise do not
accept these statements.

Text 2

yathā skānde

ñdharma-putrau harer aṁśau
nara-nārāyaṇābhidhau
candra-vaṁśam anu prāpya
jāta kṛṣṇārjunāv ubhau"

yatha-just as; skande-in the Skanda Purana; dharma-of Dharma; putrau- the two sons; hareḥ-of Lord Hari; amsau-plenary portions; nara-Nara; narayana-and Narayana; abhidhau-named; cnadra-descended from the moon-god; vamsam-in the dynasty; anuprapya-descending; jatau-born; krsna- Krsna; arjunau-and Arjuna; ubhau-both.

In Skanda Purāṇa:

"Dharma's two sons, who are named Nara and Nārāyaṇa Ṛṣi, and who are aṁśa-avatāras of Lord Hari, have now taken birth as Kṛṣṇa and Arjuna in the dynasty of the moon-god."

Text 3

śrī-caturthe ca

tāv imau vai bhagavato
harer aṁśāv ihāgatau
bhāra-vyayāya ca bhuvah
krsnau yddu-kurūdvahau

sri-caturthe-in the Fourth Canto of Srimad-Bhagavatam; tau-both; imau-these; vai-certainly; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-of Hari; aṁśau-part and parcel expansion; iha-here (in this universe); āgatau- has appeared; bhāra-vyayāya-for mitigation of the burden; ca-and; bhuvah-of the world; kṛṣṇau-the two Kṛṣṇas (Kṛṣṇa and Arjuna); yadu-kuru-udvahau-who are the best of the Yadu and Kuru dynasties respectively.

In Śrīmad-Bhāgavatam 4.1.59:

"That Nara-Nārāyaṇa Ṛṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru, in the forms of Kṛṣṇa and Arjuna respectively, to mitigate the burden of the world."*

Text 4

etad upodbalakam śrī-daśame

ñsāmpujya deva ṛṣi-varyam ṛṣiḥ purāṇo
nārāyaṇo nara-sakho vidhinoditena
vānyābhibāśya mitayāmṛta-miṣṭayā tam
prāha prabho bhagavate karavāma he kim"

etat-this; edbalakam-substantial argument; sri-dasame-in the Tenth Canto of Srimad-Bhagavatam; sampujya-worshipping; devaḥ-the Lord; rsi-of the sages; varyam-the best; puranaḥ-elder; narayana-Narayana; nara-of Nara; sakhaḥ-the friend; vidhina uditena-according to the unjunctions of the scriptures; vanya-with words; abhibhasya-spoke; mitaya-eloquent; amrta-with nectar; mistaya-sweet; tam-to Him; praha-said; prabho-O Lord; bhagavate-to the Personality of Godhead; karavama-we may do; he-Oh; kim-what?

A very strong argument is found in Śrīmad-Bhāgavatam 10.69.16:

"The Personality of Godhead, Kṛṣṇa, who is the incarnation of Nārāyaṇa Ṛṣi, the friend of Nara Ṛṣi, thus worshiped the sage Nārada according to Vedic regulative principles. Welcoming him with sweet nectarean words, He addressed Nārada as bhagavān, or one who is self-sufficient, possessing all kinds of knowledge, renunciation, strength, fame, beauty, and similar other opulences. He particularly asked Nārada, What can I do in your service?"*

Text 5

upendrāvatāratvam ca yathā hari-vamśe śakra-vacane

ñaindraṁ vaiṣṇavam asyaiva
mune bhāgam ahaṁ dadau
yavīyāṁśam ahaṁ premṇā
kṛṣṇaṁ paśyāmi nārada" iti

upendra-of Vamana; avatāratvam-status as an incarnation; ca-and; yatha-just as; hari-vamse-in the Hari-vamsa; sakra-of Indra; vacane-in the statement; aindram-Indra's brother (Vamana); vaisnavam-the remnants of the sacrificial offering to Lord Visnu; asye-to Him; eva-certainly; mune-O sage; bhagam-the share; aham-I; dadau-gave; yaviyamsam-younger; aham-I; prema-with love; krsnam-Krsna; pasyami-see; narada-O Narada; iti-thus.

The following statement of Mahārāja Indra in the Hari-vamśa supports the idea that Kṛṣṇa is an incarnation of Vāmana:

"O sage Nārada, the same Viṣṇu who was Vāmana and to whom I gave a portion of the yajñas, has now become this boy Kṛṣṇa, on whom I now gaze with love."

Texts 6 and 7

tad etad ubhayatvaṁ na
bhavet kṛṣṇe nirodhataḥ
amśatvaṁ hi tayor uktam
parāvasthatvam asya tu

nara-bhratur ihāmśatvam
ete cāmśeti rakṣyate
upendrasya tathātvaṁ ca
hari-vaṁśe 'pi dr̥śyate

tat etat-this; ubhayatvam-being an incarnation of both Narayana Rsi and Vamana; na-not; bhavet-may be; nirodhataḥ-because of being contradictory; amsatvam-position of a plenary portion; hi-certainly; tayor-of both Narayana Rsi and Vamana; uktam-is said; para-avasthatvam-position of the original Supreme Personality of Godhead; asya-of Lord Kṛṣṇa; tu-also; nara-of Nara Rsi; bhratuḥ-of the brother; iha-in this connection; amsatvam-status as a plenary portion; ete camsa iti-Srimad-Bhagavatam 1.3.28; tathatvam-in that way; ca-also; hari-vaṁśe-in the Hari-vamśa; api-also; dr̥syate-is seen.

Lord Kṛṣṇa is not an incarnation of Nārāyaṇa Ṛṣi and Vāmana because such a view is contradicted by scripture. Rather, it is said that They are amśa-avatāras of Him and He is the parāvastha (the supreme form of the Lord). That Nārāyaṇa Ṛṣi is an amśa-avatāra of Lord Kṛṣṇa is confirmed in Śrīmad-Bhāgavatam 1.3.28. That Lord Vāmana has the same status is seen in Hari-vaṁśa:

Texts 8 and 9

ñadityā tapasā viṣṇur
mahātmāradhitaḥ purā
vareṇa cchandita tena
parituṣṭena cāditiḥ
tayoktas tvādṛśam putram
icchāmīti surottama

ñtenoktam bhuvane nāsti
mat-samaḥ puruṣo 'paraḥ
amśena tu bhaviṣyāmi
putraḥ khalv aham eva te" iti

aditya-by Aditi-devi; tapasa-with austerities; visnuḥ-Lord Visnu; maha-atma-the Supreme Personality of Godhead; aradhitaḥ-worshipped; pura-foremerly; vareṇa-by a benediction; chandita-granted; tena-by Him; paritustena-pleased; ca-also; aditiḥ-Aditi; taya-by her; uktaḥ-said; tvadrsam-like You; putram-a son; icchami-I

desire; iti-thus; sura-of the demigods; uttama-O best; tena-by Him; uktam-said; bhuvane-in the entire world; na-not; asti-there is; mat-to Me; samaḥ-equal; purusaḥ-person; aparaḥ-another; amsena-by My plenary portion; tu-but; bhavisyami-shall become; putraḥ-son; khalu-certainly; aham-I; eva-certainly; te-Your; iti-thus.

"O best of the demigods, in ancient times, by performing austerities, Aditi worshiped Lord Viṣṇu. He was pleased with her and offered a benediction. She said, 'O Lord, I desire a son like You.' He replied, 'No one in the world is equal to Me. Therefore, as an amśa-avatāra, I will personally become your son.'"

Texts 10 and 11

atha kṛṣṇe parāvastha-
bhāvo 'gre rakṣyate sphuṭam
parāvasthās ca sampūrṇā-
vasthāḥ śāstre prakīrtitāḥ

tasmād amśatvam evāsya
viruddham sphuṭam īkṣate
artha-gaty-antaram teṣāṃ
vacanānām ca dr̥ṣyate

atha-now; kṛṣṇe-in relation to kṛṣṇa; para-avastha-of being the Original Personality of Godhead; bhavaḥ-condition; agre-at first-rakṣyate-is protected; sphuṭam-definitively; para-avasthāḥ-the Original Personality of Godhead; ca-also; sampūrṇa-perfect and complete; avasthāḥ-situation; śāstre-in the Vedic literature; prakīrtitāḥ-described; tasmāt-from Him; amśatvam-the position of being part and parcel; eva-certainly; asya-of Him; viruddham-refuted; sphuṭam-clearly; īkṣate-sees; artha-gati-meaning; antaram-another; teṣāṃ-of those; vacanānam-statements; ca-also; dr̥ṣyate-is seen.

That Śrī Kṛṣṇa is the parāvastha form of the Lord is clearly proved by what was previously said. In the scriptures He is called parāvastha and sampūrṇāvastha (the complete form of the Lord). This refutes the idea that He is an amśa-avatāra. Statements supporting that idea should be seen in a different way.

Text 12

tatra dharma-putrāv ity ādau kārīkā

nara-nārāyaṇau prāpyety

ātma-sat-kṛtya tau svayam
kṛṣṇārjunau candra-vamśam
anu prakāṭatām gatau

tatra-in this connection; dharma-of Prajapati Dharma; putrau-the two sons; iti-
thus; adau-in the passage beginning; karika-explanation in verse; nara-Nara;
narayanau-and Narayana Rsis; prapya-after attaining; iti-thus; atmasat-kṛtya-taking
them to be as dear as Their own selves; tau-them; svayam-personally; kṛṣṇa-Kṛṣṇa;
arjunau-and Arjuna; candra-of the moon-god; vamsam-the dynasty; anu-
prakāṭatam gatau-appeared in.

The Skanda Purāṇa verse quoted in Text 2 should be interpreted in this way:
"Kṛṣṇa and Arjuna, for whom Nara and Nārāyaṇa Ṛṣis are dear as Their own
selves, have appeared in this world, taking shelter of the kṣatriya dynasty
descending from the moon-god."

Text 13

kartārau tau harer amśau
nara-nārāyaṇāv iha
dvāparānte karma-bhūtāv
āyātau kṛṣṇa-phālgunau

kartarau-the two subjects; tau-they; hareḥ-of Lord Hari; amśau-the plenary
prtions; nara-Nara; narayanau-and Narayana Rsis; iha-here; dvapara-of the
Dvapara-yuga; ante-at the end; karma-bhutau-the two objects; ayatau-attained;
kṛṣṇa-Kṛṣṇa; phalgunau-and Arjuna.

In Śrīmad-Bhāgavatam 4.1.59 (quoted in Text 3) Nara and Nārāyaṇa Ṛṣis, who
are amśa-avatāras of Lord Hari, should be taken as the subje of the sentence, and
Kṛṣṇa and Arjuna, who appeared at the end of Dvāpara-yuga, should be taken as
the object.

Note: In this way the verse is interpreted to mean:

"Nara and Nārāyaṇa Ṛṣis, who are amśa-avatāras of Lord Hari, entered the
transcendental bodies of Kṛṣṇa and Arjuna, and came with Them as They appeared
in the dynasties of Yadu and Kuru in order to mitigate the burden of the world."

Text 14

sarvādāv upadeṣṭṛtvād
yaḥ purāṇarṣir ucyate

narāṇām puruṣāṇām yas
trayāṇām āśrayaḥ sa tu

nareṣu mṛtyu-lokeṣu
saha-cārī bhavān svayam
tat-dharmam anukṛtyātra
pūjayām āsa tam munim

nārāyaṇākhyenāmśena
kṛṣṇo yadyapi tat-guruḥ
nāradaṁ pūjayām āsa
tathāpi kṣatra-līlayā

sarva-adau-in the beginning of the day of Brhma; upadestrtvat-because of being the instructor; yaḥ-who; purana-rsiḥ-Purana Rsi; ucyate-is called; naranam-known as "nara"; purusamnam-of the three purusa-avatāras; asrayaḥ-the shelter; saḥ-He; tu-certainly; natesu-among human beings; martya-lokesu-in the middle planetary systems; saha-cari-companion; bhavan-being; svayam-personally; tat-dharmam-human nature; anukṛtya-following; atra-here; pujayam asa-worshipped; tam-him; munim-Narada Muni; narayana-Narayana; akhyena-named; amsena-by His plenary portion; kṛṣṇaḥ-Kṛṣṇa; yadyapi-although; tat-of Narada; guruḥ-the spiritual master; naradam-Narada; pujayam asa-worshipped; tathapi-nevertheless; ksatra-as a ksatriya; lilaya-because of performing pastimes.

The quote from the Tenth Canto of Śrīmad-Bhāgavatam (10.69.16, quoted in Text 4) should be understood in this way:

Lord Kṛṣṇa, who because He taught (the Vedic knowledge to Brahmā) at the beginning of the universe is called { .sy 168}purāṇa-ṛṣi (the eldest sage)", is the shelter of the three puruṣa-avatāras. When He associated with the human beings in Martyaloka, He imitated their nature, and in that context He worshiped (Nārada) Muni. Even though His aṁśa-avatāra, Nārāyaṇa Ṛṣi, is Nārada's guru, in His kṣatriya-pastimes Lord Kṛṣṇa worshiped Nārada Muni.

Text 15

aindram ity ādau kārikā

indras tu nāti-kauvidyān
matsarāc cuktavān idam
tasmāt kṛṣṇasya no tat-tad-
rūpatvaṁ ghatate kvacit

aindram-the brother of Indra; iti-thus; adau-in the pasage beginning; karika-explanation; indraḥ-Indra; tu-but; na-not; ati-kauvidyat-because of knowledge; matsarat-and envy; ca-also; uktavan-said; idam-this; tasmāt-therefore; kṛṣṇasya-of Kṛṣṇa; na-not; u-certainly; tat-tat- various; rupatvam-in forms; ghatate-is manifest;

kvacit-at a certain time.

The quote from Hari-vaṁśā (Text 5, describing Lord Kṛṣṇa as an incarnation of Vāmana), is explained in this way:

Indra spoke these words out of envy and ignorance. In no circumstance is Lord Kṛṣṇa the avatāra of any other form of the Lord.

Text 16

atha parāvasthāḥ. yathā pādme

ñṅṛsimha-rāma-kṛṣṇeṣu
śaḍ-guṇyaṁ paripūritam
parāvasthās tu te tasya
dīpād utpanna-dīpa-vat" iti

atha-now; para-avasthāḥ-the most important forms of the Lord; yatha- just as; padme-in the Padma Purana; nrsimha-within Nrsimha; rama- Ramacandra; krsnesu-and Krsna; sat-six; gunyam-transcendent; opulences; paripuritam-fulness; para-acasthāḥ-most important forms of the Lord; tu- also; te-they; tasya-of Him; dipat-from a lamp; utpanna-manifest; dipa- lamp; vat-just like; iti-thus.

Now the most important forms of the Lord (parāvastha-avatāra) will be described. Padma Purāṇa explains:

"In Lord Nṛsimha, Rāmacandra, and Kṛṣṇa the the six transcendental opulences are perfect and complete. They are the parāvasthas (most important forms of the Lord). From Him (Kṛṣṇa) they are manifested as lamps are lighted from an (original) lamp.

Text 17

tatra śrī-nṛsimhaḥ

ñṅprahlāda-hṛdayāhlādam
bhaktāvidyā-vidāraṇam
śarad-indu-rucim vande
pārindra-vadanam harim

tatra-in that connection; sri-nrsimhaḥ-Lord Nrsimha; prahlada-of Prahlada; hridaya-of the heart; ahladam-delight; bhakta-of the devotee; avidya-ignorance; vidaranam-removing; sarat-autumn; ind-moon; rucim- splendor; vande-I offer obeisances; parindra-of a lion; vadanam-face; harim-Hari.

Lord Nṛsimha is described in Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam (1.1.1., and 10.87.1):

"Let me offer my obeisances unto Lord Nṛsimhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again."*

Text 18

ñvāg-iśā yasya vadane
lakṣmīr yasya ca vakṣasi
yasyāste hrdaye samvit
tam nṛsimham aham bhaje"

vak-isa-Sarasvati; yasya-of whom; vandane-at the ; lakṣmī-Lakṣmi; yasya-of whom; ca-also;l vakṣasi-on the chest; yasya-of whom; hrdaye-in the heart; samvit-knowledge; tam-Him; nṛsimham-Nṛsimha; aham- I; bhaje-worship.

"Lord Nṛsimhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing to His chest the goddess of fortune. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsimhadeva."*

Text 19

ñgambhīra-garjitāmbha-
stambhitāmbhoja-sambhavaḥ
samrambhaḥ stambha-putrasya
muninojjrmbhito nṛpe"

gambhīra-deep; garjita-arambha-roar; stambhita-stunned; ambhoja-sambhavaḥ-Brahma; samrambhaḥ-anger; stambha-putrasya-of Lord Nṛsimha, who appeared from a column; munina-by Narada Muni; ujjrmbhitaḥ-revealed; nṛpe- to Maharaja Yudisthira.

"(Nārada) Muni described to King (Yudhiṣṭhira) the anger of the pillar's son (Lord Nṛsimha), which with its deep roar stunned lotus-born Brahmā."

Text 20

yathā śrī-saptame

saṭāvadhūtā jaladāḥ parāpatan
grahās ca tad-dṛṣṭi-vimuṣṭa-rociṣaḥ
ambhodhayaḥ śvāsa-hatā vicukṣubhur
nirhrāda-bhītā digibhā vicukruṣuḥ

yatha-just as; sri-saptame-in the Seventh Canto of Srimad-Bhagavatam; satā-by the hair on Lord Nṛsimhadeva's head; avadhūtāḥ-shaken; aladāḥ-the clouds; parāoatan- scattered; grahāḥ-the luminous planets; ca-and; tat-dṛṣṭi-by His glaring glance; vimuṣṭa-taken away; rociṣaḥ- whose effulgence; ambhodhayaḥ-the water of the oceans and seas; śvāsa-hatāḥ-being struck by Lord Nṛsimhadeva's breathing; vicukṣubhuḥ-became turbulent; nirhrāda-bhītāḥ-frightened by Nṛsimhadeva's roaring; digibhāḥ-all the elephants guarding the quarters; vicukruṣuḥ-cried out.

In Śrīmad-Bhāgavatam 7.8.32-33:

"The hair on Nṛsimhadeva's head shook the clouds and scattered them here and there, His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear.*

Text 21

dyaus tat-satotsipta-vimāna-saṅkulā
protsarpata ksmā ca padābhipīditā
śailāḥ samutpetur amusya raṁhasā
tat-tejasā kham kakubho na rejire

dyaūḥ-outer space; tat-satā-by His hair; utksipta-thrown up; vimāna-saṅkulā-filled with airplanes; protsarpata- slipped out of place; ksmā-the planet earth; ca-also; pada-abhipīditā-distressed due to the heavy weight of the lotus feet of the Lord; śailāḥ-the hills and mountains; samutpetuḥ-sprang up; amusya-of that one (the Lord); raṁhasā-due to the intolerable force; tat-tejasā-by His effulgence; kham-the sky; kakubhaḥ-the ten directions; na rejire-did not shine.

"Airplanes were thrown into outer space and the upper planetary system by the hair on Nṛsimhadeva's head. Because of the pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to His intolerable force. Because of the Lord's bodily effulgence, both the sky and all directions diminished in their natural illumination."*

Text 22

ñugro py anugra evāyam
sva-bhaktānām nṛ-keśarī
keśarīva sva-potānām
anyeṣām ugra-vikramaḥ

ugraḥ-ferocious; api-although; anugraḥ-not ferocious; eva-certainly; ayam-this; sva-bhaktanam-to His pure devotees; nṛ-kesari-having the body of a human being and a lion; kesari iva-like a lioness; sva-potanam-to her young cubs; anyesam-to others; ugra-ferocious; vikramaḥ-whose strength.

(rīdhara Svāmī also explains in His commentary on Śrīmad-Bhāgavatam 7.9.1:)

"Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiranyakaśipu, Lord Nṛsimhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja."*

Texts 23 and 24

asya śrī-divya-simhasya
paramānanda-tuṅḍilaḥ
śrīman-nṛsimha-tāpanyām
mahimā prakāṭī-kṛtā

nṛsimhasya bhaved vāso
janaloke mahātmanaḥ
sarvopariṣṭāc ca tathā
viṣṇuloke prakīrtitaḥ

asya-of Him; sri-divya-simhasya-the transcendental lion; parama- transcendental; ananda-bliss; tundilaḥ-full; srimat-nrsimha-tapanyam-in the Nṛsimha-tapani Upanisad; mahima-the glories; prakati-kṛta-revealed; nrsimhasya-of Lord Nṛsimha; bhavet-there is; vasaḥ-residence; janaloke-on the Janalokaplanet; maha-atmanaḥ-of the Personality of Godhead; sarva-all other planets; uparistat-above; ca-also; tatha-in the same way; visnuloke-in the spiritual sky; prakirtitaḥ-is described.

The blissful glories of Lord Nṛsimha are described in the Nṛsimha-tāpanī Upaniṣad. It is said that Lord Nṛsimha resides both in Janaloka and in the world of Viṣṇuloka, which is above all.

Text 25

śrī-rāghavendraḥ

pūrvato 'pyeśa niḥśeṣa-
mādhuryāmṛta-candramāḥ
bhāti śaḍ-guṇa-saṅghena
tuṅgaḥ śrī-raghu-puṅgavaḥ

sri-raghava-of the Raghu dynasty; indraḥ-the king (Ramacandra); purvataḥ-than previously described (in Lord Nrsimhadeva); api-even; nihsesa-complete; madhurya-sweetnessw; amṛta-nectar; candramaḥ-moon; bhāti-shines; sat-six; guṇa-transcendental qualities; saṅghena-with the complete abundance; tungaḥ-exalted; sri-raghu-of the dynasty of Maharaja Raghu; puṅgavaḥ-the formost.

Śri Rāmacandra

Greater even than the one (Lord Nṛsimha) before, exalted with the six transcendental qualities and a nectar moon of all sweetness, Lord Rāmacandra, the best of the Raghus, shines with great splendor.

Text 26

pādme

ñvandāmahe mahesānam
hara-kodaṇḍa-khaṇḍanam
jānakī-hṛdayānanda-
candanam raghu-nandanam"

padme-in the Padma Purana; vandamahe-we offer our respectful obeisances; maha-isanam-to the Personality of Godhead; hara-of Siva; kodanda-the bow; khandanam= breaking; janaki-of Sita-devi; hrdaya-the heart; ananda-bliss; candanam-sandalwood; raghu-of Maharaja RAghu; nandanam-the descendant.

In Padma Purāṇa:

"Let us offer our respectful obeisances to Lord Rāmacandra, the Personality of Godhead, who is the delight of King Raghu, who broke Śiva's bow, and who is the sandal paste that delights Sitā-devī's heart.

Text 27

asya janmotsavam brūte
śrī-rāmārcana-dīpikā

asya-janma-of the birth; utsavam-festival; brute-describes; sri-rama-arcana-dipika-the Ramacandra-dipika.

The Śrī Rāmārcana-dīpikā describes Lord Rāmacandra's birth-festival:

Text 28

ñuccasthe graha-pañcake sura-gurau sendau navamyām tithau
lagne karkatake punarvasu-yute meṣam gate pūṣaṇi
nirdagduṃ nikhilaḥ palāśa-samidho medhyād ayodhyāraṇer
āvīrbhūtam abhūd apūrva-vibhavaṃ yat kiñcid ekam mahāḥ"

ucca-sthe-in the highest exaltation; graha-planets; pancake-five; sura-gurau-Brhaspati; sa-with; indau-Candra; navamyam tithau-on ninth day of the moon; lagne-on the lagna; karkatake-in Karkataka; punarvasu-yute-in conjunction with Punarvasu; mesam-to Mesa; gate-gone; pusani-in Surya; nirdagdhum-to burn (destroy); nikhilaḥ-all; palasa-of palasa wood (or demons); samidhaḥ-fuel; medhyat-from the sacrificial arena; ayodhya-araneḥ-from the arani-wood of Ayodhya; avirbhutam-manifest; aghut-= became; apurva-with unprecedented; vibhavam-power and opulence; yet-what; kincit-indescribable; ekam-one; mahāḥ-sacrifice.

"During the ninth tithi, when five planets were exalted, when Jupiter was conjoined with the Moon in the constellation Punarvasu in Cancer on the ascendant, and when the Sun was in Aries, from the arani-wood of Ayodhyā was kindled a sacrificial fire of unprecedented power manifested to burn the palāśa-wood fuel (of a great host of demons)."

Text 29

ekādaśe

ñtyaktvā su-dustyaja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mrgaṃ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam"

ekadase-in the Eleventh Canto of Srimad-Bhagavatam; tyaktva-abandoning; sudustyaja-most difficult to give up; sura-ipsita-anxiously desired by the demigods; rajya-laksmim-the goddess of fortune and her opulence; dharmisthaḥ-most perfectly fixed in religiousness; arya-vacasa-according to the words of your father; yat-He who; agat-went; aranyam-to the forest; maya-mrgam-the illusory deer; dayitaya-by Sita-devi; ipsitam- desired; anvadhavat-running after; vande-I offer my homage; maha-purusa-O Lord Mahaprabhu; te-to Your; carana-aravindam-lotus feet.

In Śrīmad-Bhāgavatam 11.5.34:

"O Maha-puruṣa, I worship Your lotus feet. You gave up great regal opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to Your father's words. You chased after the mystic deer Marīca, which Your dear Sītā desired to get."

Text 30

śrī-navame

nedam yaśo raghupateḥ sura-yācñayāta-
līlātanor adhika-sāmya-vimukta-dhāmnaḥ
rakṣo-vadho jaladhi-bandhanam astra-pūgaiḥ
kiṁ tasya śatru-hanane kapayaḥ sahāyāḥ

sri-navame-in the Ninth Canto of Srimad-Bhagavatam; na-not; idam-all these; yaśaḥ-fame; raghu-pateḥ-of Lord Rāmacandra; sura-yācñayā-by the prayers of the demigods; āta-līlā-tanoḥ-whose spiritual hody is always engaged in various pastimes; adhika-sāmya-vimukta-dhāmnaḥ-no one is greater than or equal to Him; rakṣaḥ-vadhaḥ-killing the Rākṣasa (Rāvaṇa); jaladhi-bandhanam-bridging the ocean; astra-pūgaiḥ-with bow and arrows; kiṁ-whether; tasya- His; śatru-hanane-in killing the enemies; kapayaḥ-the monkeys; sahāyāḥ-assistants.

In Śrīmad-Bhāgavatam 9.11.20-21:

"Lord Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Rāmacandra, whose spiritual body is always engaged in various pastimes. Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.*"

Text 31

yasyāmalam nṛpa-sadaḥsu yaśo 'dhunāpi
gāyanty agha-ghnam ṛsayo dig-ibhendrapaṭṭam
tam nākapāla-vasupāla-kirīṭa-juṣṭa-
pādāmbujam raghupatim śaraṇam prapadye

yasya-whose (Lord Rāmacandra's); amalam-spotless, free from material qualities; nṛpa-sadaḥsu-in the assembly of great emperors like Mahārāja Yudhiṣṭhira; yaśaḥ-famous glories; adhunā api-even today; gāyanti-glorify; agha-ghnam-which vanquish all sinful reac-tions; ṛsayoḥ-great saintly persons like Mārkaṇḍeya; dik-ibha-indra-paṭṭam-as the ornamental cloth covering the elephant that conquers the directions; tam- that; nāka-pāla-of heavenly demigods; vasu-pāla-of earthly kings; kirīṭa-by the helmets; juṣṭa-are worshiped; pāda- ambujam-whose lotus feet; raghu-patim-unto Lord Rāmacandra; śaraṇam-surrender; prapadye-I offer.

"Lord Rāmacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Mārkaṇḍeya Ṛṣi still glorify His characteristics in the assemblies of great emperors like Mahārāja Yudhiṣṭhira. Similarly, all the saintly kings and all the demigods, including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet."*

Texts 32-33

atra kārīkā

atta prakāṣita-līlā-
tanur līlā-mayī tanuḥ
yena tasyeti samyeti
svārtheśyan-pratyayo mataḥ

dhāma-svarūpa-vijñeyam
adhikena samena ca
vimuktaṁ dhāma yasyeti
māhātmyam sarvato 'dhikam
yasyādhikaḥ samaś cātra
kvāpi nāstīti niścayaḥ

naka-pālā mahendrādya
vasupā vasudhādhipāḥ

atra-in this; karika-the explanation; atta-the word "atta"; prakatita-means "manifested"; lila-tanuḥ-the word "lila-tanu"; lila-mayi tanuḥ-means "He whose spiritual body is always engaged in various pastimes; yena-by whom; tasya-of Him; iti-thus; samya-equality; iti-thus; svarthesyan-pratyayaḥ-svarthesyan-pratyaya; mataḥ-considered; dhama-the word "dhama"; svarupa-as "original form"; vijneyam-should be understood; adhikena-of those who are greater; samena-of those who are equal; ca-also; vimuktam-devoid; dhama-form; yasya-of whom; iti-thus; mahatmyam-glory; sarvataḥ-everywhere; adhikam-greater; yasya-of whom; adhikaḥ-superior; samaḥ-equal; ca-also; atra-here; kvapi-at any place; na-not; asti-is; iti-thus; niscayaḥ-conclusively determined; naka-palaḥ-the heavenly demigods; maha-indra-Maharaja Indra; adyaḥ-headed by; vasupaḥ-the word "vasu-pala"; vasudha-adhipaḥ-means "earthly kings".

In the verse from Śrīmad-Bhāgavatam quoted in Text 30, the word "atta" means "manifested, and the word {sy 168}līlā-tanu" means "whose spiritual body is always engaged in various pastimes". The compound word "adhika-samya-vimukta-dhāma" means "He who has no equal or superior". The word "samya" means "equality" and it is grammatically analyzed as a svartheśyah-pratyaya. {sy 168} vimukta" means "without", and "adhika" and "sama" mean "superior" and "equal". In the verse quoted in Text 31, the word "naka-pālāḥ" means "the heavenly demigods, headed by Maharaja Indra, and the word "vasu-pālāḥ" means "the earthly kings".

Texts 34-36

vāsudevādi-rūpāṇām
 avatārāḥ prakīrtitāḥ
 viṣṇu-dharmottare rāma-
 lakṣmaṇādyāḥ kramād ami

pādme tu rāmo bhagavān
 nārāyaṇa itīritaḥ
 śeṣaś cakram ca śaṅkhaś ca
 kramāt syūr lakṣmaṇādayaḥ

madhya-deśa-sthitāyodhyā-
 pure 'sya vasatiḥ smṛtā
 mahā-vaikuṅṭha-loke ca
 rāgghavendrasya kīrtitā

vasudeva-Vasudeva; adi-beginning with; rupanam-of the forms; avatārāḥ-incarnations; prakīrtitāḥ-celebrated; visnu-dharma-uttare-in the Visnu-dharmottara Purana; rama-Rama; laksmāna-and Laksmāna; adyaḥ-beginning with; kramat-in that sequence; ami-they; padme-in the Padma Purana; tu-but; ramaḥ-Ramacandra; bhagavan-the Personality of Godhead; narayanaḥ-Narayana; iti-thus;

iritah-named; sesah-Ananta Sesa; cakram-Sudarsana cakra; ca-and; sankhaḥ-conch-shell; ca= and; kramat-in succession; syuḥ-are; laksmana-Laksmana; adayaḥ-beginning with; madhya-desa-in Madhya-desa; sthita-situated; ayodhya-of Ayodhya; pure-in the city; asya-His; vasatiḥ-residence; smṛta-is described in the Vedic literatures; maha-vaikuntha-loke-in the spiritual world of Vaikuntha; ca-also; raghava-indrasya-of Lord Ramacandra; kirtita-described.

In the Viṣṇu-dharmottara Purāṇa it is said that Lord Rāmacandra, Lakṣmaṇa, and the others are incarnations of the forms of the Lord that begin with Lord Vāsudeva. In the Padma Purāṇa, however, it is said that Lord Rāmacandra is Lord Nārāyaṇa, and Lakṣmaṇa and the others are Ananta Śeṣa, and the Lord's cakra and conch respectively. In the Smṛti-śāstra it is said that Lord Rāmacandra resides in Madhya-deśa in the city of Ayodhyā-pura. It is also said that He resides in Mahā-Vaikunṭhaloka.

Text 37

śrī-kṛṣṇaḥ. bilvamaṅgale

ñsantv avatārā bahavaḥ
puṣkara-nābhasya sarvato-bhadraḥ
kṛṣṇād anyaḥ ko vā latāsv
api premado bhavati"

sri-kṛṣṇaḥ-Lord Kṛṣṇa; bilvamangale-in the statement of Bilvamangala Thakura; santu-let there be; avatārah-incarnations; bahavaḥ-many; puṣkara-nabhasya-of the Lord, from whose navel grows a lotus flower; sarvataḥ-bhadraḥ-completely auspicious; kṛṣṇat-that Lord Kṛṣṇa; anyaḥ- other; kahva-who possibly; latasu-on the surrendered souls; api-also; prema-daḥ-the bestower of love; bhavati-is.

Lord Kṛṣṇa is described by Bilvamangala Thākura:

"There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?"*

Texts 38-39

paramaiśvarya-mādhurya-
pīyūśāpūrva-vāridhiḥ
devakī-nandanas tv eśa
puraḥ paricariṣyate

yasya vāsaḥ purāṇādau
khyātaḥ sthāna-catustāye
vraje madhu-pure dvāra-
vatyām gokula eva ca

parama-supreme; ausvarya-opulence; madhurya-and sweetness; piyusa-nectar;
apurva-unprecedented; varidhiḥ-ocean; devaki-of Devaki; nandanaḥ-the son; tu-
also; esaḥ-He; puraḥ-formerly; paricarisyate-was worshipped; yasya-of whom;
vasaḥ-residence; purana-in the Puranas; adau-and other Vedic literatures; khyataḥ-
celebrated; sthana-places; catustāye-four; vraje-in Vraja; madhu-pure-Mathura;
dvaravatyam-Dvaraka; gokule-Gokula; eva-certainly; ca-and.

Devakī's son Kṛṣṇa, who is an unprecedented ocean of the nectar of sweetness
and opulence, has been served and worshiped from time immemorial. In the
Purāṇas and other scriptures it is said that He resides in four abodes: Vraja,
Mathurā, Dvārakā, and Gokula.

Text 40

nanu simhasya-rāmābhyām
samyam asyāgatam sphuṭam
iti viṣṇu-purāṇīya-
prakriyātra vilokyate

nanu-is it not so?; simyasya-with Nṛsimha; ramabhayam-and Ramacandra;
samyam-equality; asya-of Kṛṣṇa; agatam-attained; sphuṭam-clearly; iti-thus; visnu-
puraniya-in the Visnu-Purana; prakriya-chapter; atra-here; vilokyate-is seen.

Here someone may object: "But it is clearly said that Lord Nṛsimha and Lord
Rāmacandra are equal to Lord Kṛṣṇa." The answer to this objection is seen in the
Viṣṇu Purāṇa:

Texts 41 and 42

tatra maitreya-praśnaḥ caturthe 'mṣe

ñhiraṇyakaśiputve ca
rāvaṇatve ca viṣṇunā
avāpa nihato bhogān
aprāpyān amarair api

ñnālabhata tatra caiveha
sāyujyam sa katham punaḥ
samprāptaḥ śiśupālatve
sāyujyam śāsvate harau"

tatra-in the Visnu Purana; maitreya-of Maitreya Muni; prasnaḥ-the question;
caturthe-in the Fourth; amse-Canto; hiranyakasiputve-as Hiranyakasipu; ca-and;
ravanatve-as Ravana; ca-also; visnuna-by Visnu; avapa-attained; nihataḥ-killed;
bhogan-material enjoyment; aprapyan-unattainable; amaraiḥ-by the demigods; api-
even; na-did not; alabhata-attain; tatra-there; ca-and; eva-certainly; iha-here;
sayujyam-sayujya liberation; saḥ-he; katham-why is it?; punaḥ-again; sampraptaḥ-
attained; sisupalatve-in the birth as Sisupala; sayujyam-merging; sasvate-in the
eternal; harau-Personality of Godhead Hari.

Maitreya's question In the fourth Canto of Viṣṇu Purāṇa:

"As Hiranyakaśipu and Rāvaṇa (this demon) enjoyed sensual pleasures
unavailable for even the great demigods, and then was personally killed by Lord
Viṣṇu Himself. Why did (this demon) not attain sāyujya-mukti then? Only as
Śiśupāla did he attain sāyujya-mukti, the liberation of merging into eternal Lord
Hari?"

Text 43

śrī-parāśarottaram

daityeśvarasya vadhayākhila-lokotpatti-sthiti-vināśa-kāriṇā apūrva-tanu-
grahaṇam kūrvatā nṛsimha-rūpam āviśkṛtam. tatra Hiranyakaśipor viṣṇur ayam ity
etan na manasy abhūt. niratisāya-puṇya-jāta-samudbhūtam etat sattvam iti
rājodreka-preritaikāgra-matis tad-bhāvanāyodāt tato 'vāpta-vadha-haitukīm
niratisāyam evākhila-trailokyādhikya-dhāriṇīm daśānanatve bhoga-sampadam
avāpa.

sri-parasara-of Parasara Muni; uttaram-the reply; daitya-of the demons;
isvarasya-of the king; vadhaya-for the killing; akhila-all; loka-of planetary systems;
utpatti-creation; sthiti-maintenance; vinasa-and destruction; karina-the cause;
apurva-unprecedented; tanu-form; grajanam-manifesting; kurvata-by manifesting;
nrsimha-of Nrsimha; rupam-the form; aviskrtam-manifested; tatra-there;
Hiranyakaśipoḥ-of Hiranyakaśipu; visnuḥ-Visnu; ayam-He; iti-thus; etat-this; na-
not; manasi-in the mind; abhut-was manifested; niratisaya-unparalleled; puṇya-
piety; jata-samudbhutam-manifest; etat-that; sattvam-goodness; iti-thus; rajodreka-
excessive passion; prerita-impelled; eka-agra-single-pointed; matiḥ-attention; tat-
bhavana-yoga-from that meditation; tatḥ-then; avapta-attained; vadha-killing;
haitukim-cause; niratisayam-great; eva-certainly; akhila-all; trailokya-three
planetary systems; adhikya-exceeding; dharinim-manifesting; dasananatve-in the

lifetime of Ravana; bhoga-of sense-gratification; sampadamp-opulence; avapa-attained.

Śrī Parāśara's answer:

"The Supreme Personality of Godhead, who maintains, creates, and destroys the entire cosmic manifestation, manifested the unprecedented form of Lord Nṛsimha in order to kill Hiraṇyakaśipu, the king of the demons. The thought that Lord Nṛsimha was actually the Supreme Lord Viṣṇu was not manifest in Hiraṇyakaśipu's mind. Because Hiraṇyakaśipu was overwhelmed by the mode of passion, at the time of his death he was not able to meditate on the transcendental Personality who was killing him. For these reasons Hiraṇyakaśipu did not attain liberation, but instead took birth as the demon Rāvaṇa, whose sense gratification was greater than all the pleasures in the three worlds.

Texts 44 and 45

nātas tasminn anādi-nidhane para-brahma-bhūte bhagavaty analambanī-kṛte manasas tal layam. daśānanatve 'py anaṅga-parādhīnatayā jānakī-samāsakta-cetaso dāsarathi-rūpa-dhāriṇas tad-rūpa-darśanam evāsīt. nāyam acyuta ity āsaktir vipady ato 'ntaḥ karaṇe mānuṣa-buddhir eva kevalam asyābhūt. punar apy acyuta-vinipātana-mātra-phalam akhila-bhū-maṇḍala-ślāghyam cedi-rāja-kule janmāvyahataṁ caśvaryaṁ śiśupālatve cāvāpa.

na-not; ataḥ-then; tasmin-in Him; anado-without beginning; nidhane- or end; para-brahma-bhute-in the Supreme Personality of Godhead; bhagavati- full of all powers and opulences; analambani-kṛte-independent and without any origin; manasaḥ-of the mind; tat-layam; meditation; dasananatve-in the birth as Ravana; api-also; angana-by cupid; para-adhīnataya-because of being the servant; janaki-to Sita-devi; samasakta-attached; cetasaḥ- because of the mind; dasaratha-of Ramacandra, the son of Dasaratha; rupa- the form; dharinaḥ-manifesting; tat-His; rupa-form; darsanam-seeing; eva-certainly; asit-was; na-not; ayam-He; acyutaḥ-the infallible Supreme Personality of Godhead; iti-thus; asaktiḥ-attachment; vipadyataḥ-vipadi-in the calamity; ataḥ-then; antaḥkarane-in the mind; manusa-as a human being; buddhiḥ-conception; eva-certainly; kevalam-exclusively; asya-of him; abhūt-was; punaḥ-again; api-also; acyuta-by the Supreme Personality of Godhead; vinipātana-because of being killed; matra-only; phalam-result; akhila-all; bhū-maṇḍala-of the earth; slaghyam-glorified; cedi-raja-of the kings of the Cedi province; kule-in the dynasty; janma- birth; avyahatam-indestructible; ca-also; aśvaryaṁ-opulence and power; śiśupālatve-in the birth as Sisupala; ca-also; avapa-attained.

"For these reasons Hiraṇyakaśipu was not able to fix his mind in meditation on

the supremely opulent and independent Personality of Godhead, who has neither beginning nor end.

"When Hiranyakaśipu was born again as the demon Rāvaṇa, he became a slave to lust. His mind was completely attached to Sītā-devī, and he was therefore not able to fix his mind in meditation on the Supreme Personality of Godhead in His form as Rāmacandra, the son of Daśaratha. As Rāvaṇa was being killed by Rāmacandra, the demon thought Rāma to be an ordinary human being, and for this reason Rāvaṇa did not attain liberation because of being killed by the Lord, but in his next birth as Śiśupāla, merely attained seemingly imperishable opulence and power, which was celebrated throughout the entire earth.

Text 46

tatra tv akhilānām eva bhagavan-nāmnām kāraṇāny abhavān. tataś ca tat-kāraṇa-kṛtānām teṣām aśeṣānām evācyuta-nāmnām anāvaratāneka-janma-sambandhi-tad-vidveśānubandhi-citto vinindana-santarjanādiśuccāraṇam akarot. tac ca rūpam utphulla-padma-dalāmalākṣam aty-ujjvala-pīta-vastra-dhāry-amala-kirīṭa-keyūra-kāṭakopaśobhitam udāra-pīvara-catur-bāhu-śaṅkha-cakra-gadā-padma-dhāram ati-prarūḍha-vairānubhāvād aṭana-bhojana-snānāśana-śayanādiṣv aśeṣāvasthāntareṣu naivāpayayāv asyātma-cetaśaḥ.

tatra-in that birth; tu-but; akhilanam-of all; eva-certainly; bhagavat-of the Supreme Personality of Godhead; namnam-of the names; karanani-causes; abhavan-were; tataḥ-therefore; ca-also; tat-karana-krtanam-of those causes; tesam-of them; asesanam-all; eva-certainly; acyuta-of the infallible Supreme Personality of Godhead; namnam-of the names; anavarata-without cessation; eka-one; janma-birth; sambandhi-in relation to; tat-for the Supreme Lord; vidvesa-hatred; anubandhi-in relation to; cittaḥ-consciousness; vinindana-criticism; santarjana-and vilification; adisu-beginning with; uccaranam-addressing; akarot-did; tat-that; ca-also; rupam-form; utphulla-blossoming; padma-lotus; dala- petals; amala-splendid; aksam-eyes; ati-very; ujjvala-splendid; pita- yellow; vastra-garments; dhari-wearing; amala-splendid; kirita-crown; keyura-peacock; kataka-golden bracelets; upasobhitam-decorated; udara- large; pivara-expanded; ctuḥ-four; bahu-arms; sankha-conch-shell; cakra- Sudarsana cakra; gada-club; padma-and lotus flower; dharma-holding; ati- very; prarudha-great; vaira-enmity; anubhavat-because of the sentiment; atana-walking; bhojana-eating; snana-bathing; asana-sitting; sayana-sleeping; adisu-beginning with; asesa-all; avastha-situation; antaresu- other; na-not; eva-certainly; apayayau-deviated from meditation; asya- his; atma-own; cetasaḥ-mind.

"In this birth as Śiśupāla he was able to completely hate the Supreme Lord Kṛṣṇa. He constantly criticized Lord Kṛṣṇa with words, and in this way constantly called out the Lord's holy names. With great animosity he constantly meditated on Kṛṣṇa's form, decorated with splendid yellow garments, golden bracelets, and a glittering crown adorned with a peacock feather. He meditated on Kṛṣṇa's eyes

handsome as blossoming lotus petals, and Kṛṣṇa's four broad arms, holding the conch, cakra, club, and lotus. While walking, eating, bathing, sitting, sleeping, and performing all other activities, Śiśupāla remembered Kṛṣṇa with hatred. His mind never deviated from Kṛṣṇa for even a moment.

Text 47

tatas tam evākrośeṣūccārayan tam eva hṛdayenāvadhārayann ātma-vināśāya bhagavad-asta-cakrāmśu-mālojjvalam akṣaya-tejaḥ-svarūpaṁ parama-brahma-bhūtam apagata-dveṣādi-doṣa-bhagavantam adrakṣīt.

tataḥ-then; tam-Him; eva-certainly; akrosesu-n blaspheming; uccarayan-calling; tam-Him; eva-certainly; hridayena-with his heart; avadharayan-known; atma-of himself; vinasaya-for the destruction; bhagavat-by the Personality; asta-thrown; cakra-of the Sudarsana-cakra; amsu-mala-ujjvalam-effulgence; aksaya-imperishable; tejaḥ-effulgence; svarupam-form; parama-brahma-bhutam-the Supreme; apagata-devoid; dvesa- of hatred adi-and other; dosa-faults; bhagavantam-the Supreme Lord; adraksit-saw.

"Determined to die at Kṛṣṇa's hand, Śiśupāla repeatedly insulted the Lord, and when Lord Kṛṣṇa finally dispatched the Sudarśana cakra to kill him, Śiśupāla could understand that the glittering effulgence of the cakra was actually the imperishable Supreme Brahman.

Texts 48 and 49

tāvaca bhagavac-cakreṇāśu vyapāditaḥ tat-smaraṇa-dagdadhākhilagha-saṅcayo bhagavatā tenāntam upanītas tasminn eva layam upayayau.

etac ca tavākhilam mayābhihitam. ayam hi bhagavān kīrtitaḥ saṁsmṛtaś ca dveṣānubandhenāpy akhila-surāsurādi-durlabham phalam prayacchati kim uta samyag-bhaktimatām." iti

tavat-in that way; ca-also; bhagavat-of the Supreme Personality of Godhead; cakrena-by the cakra; asu-quickly; vyapaditaḥ-killed; tat-of Him; smarana-by the remembrance; dagdha-burned away; akhila-all; agha- of sins; sancayaḥ-abundance; bhagavata-by the Supreme Lord; tena-by Him; antam-to his end; upanitaḥ-brought; tasminn-in Him; eva-certainly; layam- merging; upayayau-attained; etat-this; ca-also; tava-of you; akhilam- everything; maya-by me; abhihitam-described; ayam-He; hi-certainly; bhagavan-the Supreme Personality of Godhead; kirtitaḥ-glorified; samsmrtaḥ-remembered; ca-also; dvesa-hatred; anubandhena-in relation to; api-even; akhila-for all; sura-demigods; asura-and demons; adi- beginning with; durlabham-difficult to attain; phalam-result; prayacchati- grants; kim uta-what to speak?; samyak-bhakti-matam-of those who

are directly devotees of the Lord; iti-thus.

"In this way, when Śiśupāla was killed by the Lord's Sudarśana cakra, all his sins were burned away, and he attained sāyujya-mukti, entering the Lord's own transcendental form.

"O Maitreya, I have thus explained the entire situation to you. He is certainly the Supreme Personality of Godhead. (If) when He is spoken of and remembered in a spirit of hatred, He gives a result difficult for the demigods, demons and all others to attain, then what kind of result does He give to they who love Him and serve Him with devotion?"

Texts 50 and 51

noktaṁ parāśareṇātra
sthitau tau parśadāv iti
kintūbhayos tayoḥ āsij
janma trayam itīritam

ataḥ sarveṣu kalpeṣu
na tau parśadajau matau
anyathā na tayoḥ pātaḥ
pratikalpaṁ samañjasaḥ

na-not; uktam-said; parasarena-by Parasara Muni; atra-here; sthitau- sited; tau-the two; parsadav-associates; iti-thus; kintu-however; ubhayoḥ-of the two; tayoḥ-of them; asit-was; janma-births; trayam- three; iti-thus; iritam-said; ataḥ-therefore; sarvesu-in all; kalpesu- days of Brahma; na-not; tau-they; parsadajau-associates of the Lord; matau-considered; anyatha-otherwise; na-not; tayoḥ-of them; pataḥ-descent into the material world; pratikalpam-in each day of Brahma; samanjasah-considered to be true.

In this passage Parāśara did not mention the Lord's two associates that took birth three times in the world. These two associates are not thought to take birth in every kalpa for then they would fall down in every kalpa. That is not an acceptable idea.

Texts 52-55

parāśareṇa yad gadyaṁ
maitreyāyottarī-kṛtam

ślokī-kṛtya tad evedam
sanksepena vilikhyate

nṛsimha-rūpaṁ hariṇā
yad āviśkṛtam adbhutam
hiraṇyakaśipor asmin
viṣṇu-buddhir na niścita

kintv eśa puṇya-sampannaḥ
ko 'pīti kṛta-niścayaḥ
raja-udriktatā-nunna-
matis tad-bhāva-yogsataḥ

tato 'vāpta-vināśaika-
hetukam akhilottamam
avāpa bhoga-sampattim
rāvaṇatve sudurlabham

parasarena-by Parasara Muni; yat-what; gadyam-prose explanation; maitreyaya-to Maitreya; uttari-krtam-given in answer; sloki-kṛtya-turning into verse; tat-that; eva-certainly; idam-this; sanksepena-supparily; vilikhyate-is written; nrsimha-of Nṛsimha; rupam; the form; harina-by Lord Hari; yat-which; aviskrtam-manifested; adbhutam-wonderful; Hiraṇyakaśipoḥ-of Hiraṇyakaśipu; asmin-to Him; visnu-of Lord Visnu; buddhiḥ-conception; na-not; niscita-determined; kintu-however; esaḥ-he; puṇya-of piety; sampannaḥ-wiht an enrichment; kaḥ api-some indescribable Personality; iti-thus; kṛta-niscayaḥ-with the conception; rajaḥ-of the mode of passion; udriktata-with the increase; nunna-diminished; matiḥ-intelligence; tat-bhava-yogataḥ-because of contact with the mode of passion; tataḥ-then; avapta-attained; vinasa-destruction; eka-sole; hetukam-cause; akhila-everything else; uttamam-superior; avapa-attain; bhoga-of sense-gratification; sampattim-opulence; ravanatve-in the birth as Ravana; su-durlabham-difficult to achieve.

Parāśara Muni's prose answer to Maitreya is now summarized in verse:

Hiraṇyakaśipu could not understand that the wonderful form of Lord Nṛsimha displayed by Lord Hari was actually Lord Viṣṇu. Hiraṇyakaśipu was pious. He was sure that Lord Nṛsimha was very extraordinary, but because He was overcome with passion he could not fix his mind on Him. Because he was personally killed by the Lord, Hiraṇyakaśipu attained extraordinary and rarely achieved sense-gratification and opulence in his next birth as Rāvaṇa.

Texts 56 and 57

viṣṇutvāniścayān nāti-
dveṣān nāveśa-santatiḥ
tām vinā ca bhaved dveṣo
nārakāyaiva venavat

kintv asya sampat-samprāptis
tat-kareṇa mṛtaḥ param
evam āhaiva-śabdena
tat-sādguṇyam anusmaran

visnutva-status as Lord Viṣṇu; aniscayat-because of not recognizing; na-not; ati-great; dvesat-hatred; na-not; avesas-santatiḥ-sayujya-mukti tam-this; vina-without; ca-also; bhavet-is; dosaḥ-fault; narakaya-for residence in hell; eva-certainly; venavat-like Maharaja Vena; kintu- however; asya-his; sampat-of opulence; sampraptiḥ-attainment; tat-of Lord Nṛsimha; karena-by the hand; mṛtaḥ-killed; param-greatly; evam-in this way; aha-he said; eva-sabdena-with the word {sy 168}eva (certainly"; tat-sadgunyam-the Lord's transcendental qualities; anusmaran-remembering.

Because he could not recognize Lord Nṛsimha as Lord Viṣṇu, and because he was not filled with hatred for Him, Hiranyakaśipu was not fixed in meditation on the Lord. If without meditating on the Lord he had hated Him, he would have gone to hell as King Veṇa had gone. Because he was killed by the Lord's own hand, he attained great good fortune. Thinking of them, (Parāśara) refers to the Lord's transcendental virtues here by speaking the word "eva" (certainly).

Texts 58 and 59

āveśābhavato doṣa-
nāśāc chuddham apaśyataḥ
prakato 'pi para-brahma-
rūpe tatrāsya no layaḥ

rāvaṇatve mahā-kāma-
parādhīnī-kṛtātmanaḥ
tādvad manuṣya-dhīrasya
śrī-rāme 'bhūn mṛtāv api

avesa-abhavataḥ-because of not entering; dosa-nasat-because of fault; suddham-pure; apasyataḥ-not seeing; prakataḥ-manifest; api-although; para-brahma-of the Supreme Brahman; rupe-in the form; tatra-there; asya-of the demon; na-not; u-certainly; layaḥ-merging; ravanatve-in his birth as Ravana; maha-kama-to great lust; para-adhini-krta-a slave; atmanaḥ-the mind; tadvat-in that way; manusya-dhīrasya-considering to be a human being; sri-rame-in Lord Ramacandra; abhut-became; mṛtau-in death; api-even.

Because he was not absorbed in meditation on the Lord and because his sins were not yet destroyed, he could not see the Lord's pure nature. Even though he thought the Lord was manifest before him, he could not merge into the form of His Supreme Brahman. In his birth as Rāvaṇa, he became a slave to lust. At the time of his death He thought Lord Rāma a mere human being.

Texts 60-62

tato 'sau cedirājatve
punar apottamām śriyam

tatra kṛṣṇe samāstānām
eva nāmnām ramā-pateḥ
kāraṇāṇi pravṛttes tu
nimittāny abhavāms tadā

tena niścītya tam viṣṇum
svasya dvīr maraṇam yataḥ
ati-dveṣān mahāveśāt
tāni nāmāni sarvaśaḥ
jajalpa satatam śaśvan
nindā-santarjanādiṣu

tataḥ-then; asau-he; cedirajatve-in his birth as Śiśupāla; punaḥ-again; apa-attained; uttamam-supreme; śriyam-opulence; tatra-there; kṛṣṇe-in relation to Lord Kṛṣṇa; samastānām-of all; eva-certainly; nāmnām-of the name; ramā-pateḥ-of Lord Narayana, the husband of the goddess of fortune; kāraṇāṇi-causes; pravṛttes-of the original cause; tu-also; nimittāni-secondary cause; abhavan-were; tadā-then; tena-for this reason; niścītya-having considered; tam-Him; viṣṇum-to be Lord Viṣṇu; svasya-of whom; dvīḥ-on two occasions; maraṇam-death; yataḥ-from whom; ati-dvesat-because of great hatred; mahā-avesat-from intense meditation; tāni-these; nāmāni-names; sarvaśaḥ-all; jajalpa-said; satatam-without cessation; śaśvat-constantly; nindā-santarjana-adisu-criticizing the Lord in various ways.

Then he took birth as Śiśupāla, and again he attained great opulence. Because in that birth he chanted all the names of the goddess of fortune's husband, Lord Nārāyaṇa, he could understand that Lord Viṣṇu had killed him twice. For this reason, out of great hatred he always chanted the Lord's names and criticized Him in many ways.

Texts 63 and 64

rūpaṁ ca tādr̥ṣaṁ dr̥ṣtvā
viṣṇur eveti niścayāt
nāmavat tc ca sarvātra
sarvadā caiva saṁsmaran

dagdha-tad-dveṣajāghaḥ
kṣipte cakre ca tad-ruca
apeta-daitya-bhāvo 'nte
tathā saṁskṛta-dr̥ṣṭikaḥ

tadā tūjvalam adrakṣīt
paraṁ brahma narākṛti

tadaiva cakra-ghātena
daitya-dehe vināṣite
tad eva brahma-paramam
anu-līnatvam āyayau

rupam-form; ca-also; tadr̥sam-like this; dr̥stve-seeing; viṣnuḥ-Visnu; eva-certainly; iti-thus; niścayat-because of the conviction; nama-His names; vat-just like; tat-Him; ca-also; sarvatra-everywhere; sarvada-always; ca-also; eva-certainly; saṁsmaran-remembering; dagdha-burned up; tat-for the Lord; dveṣa-hatred; ja-proceeded; agha-of sins; oghaḥ-multitude; kṣipte-was thrown; cakre-when the Sudarsana cakra; ca-also; tat-of the Lord; ruca-by the splendor; apeta-lost; daitya-of a demon; bhavaḥ-nature; ante-at the end; tatha-in the same way; saṁskṛta-perfect; dr̥stikaḥ-vision; tada-then; tu-also; ujvalam-splendor; adrakṣit-saw; param brahma-the Supreme Brahman; nara-of a human being; akṛti-in the form; tada-then; eva-certainly; cakra-of the cakra; ghatena-by the blow; daitya-of the demon; dehe-when the body; vināṣite= was destroyed; tad-then; eva-certainly; brahma-paramam-in the Supreme Brahman; anulīnatvam-sayujya-mukti; āyayau-attained.

Gazing at the Lord's form, he became convinced that this was Lord Viṣṇu. Always and everywhere he remembered the Lord as he always chanted His names. In this way the great flood of sins born from his hatred of the Lord became burned up. When the Lord threw His cakra at the end, its splendor destroyed his demonic nature and purified his vision. Then he saw that the splendid Supreme Brahman had a humanlike form. Then the cakra destroyed his demon's body and he merged into the Supreme Brahman.

Text 65

ity uktvāpy atra vākyaḍer
moksam apy arbha-lilayā
amokṣam kālanemy-āder
anyatrāpīṣa-ceṣṭayā
muniḥ smṛtvā punaḥ prakhyād
"ayaṁ hi bhagavān" iti

iti-thus; uktva-having said; api-also; atra-here; vakya-of the statement; adeḥ-from the beginning; mokṣam-liberation; api-also; arbha-as a child; lilaya-by the pastimes; amokṣam-the absence of liberation; kalanemi-adeḥ-Kalanemi and other demons; anyatra-otherwise; api-also; isa-of the Supreme Lord; cestaya-by the activities; muniḥ-the sage; smṛtvā-remembering; punaḥ-again; prakhyat-said; ayam-He; hi-certainly; bhagavan-is the Supreme Personality of Godhead; iti-thus.

Considering his explanation that (this demon) attained liberation from the pastimes of child (Kṛṣṇa), but when he was in the form of Kālanemi or other forms did not attain liberation from the Lord's activities in other circumstances, (Parāśara) said (Text 49), "ayaṁ hi bhagavān" (Kṛṣṇa is certainly the Supreme Personality of Godhead).

Texts 66 and 67

hi prasiddham ayaṁ kṛṣṇo
bhagavān svayam eva yat
prīnatām dvisatām cātaś
cetāṁsy ākarṣati drutam
tasmāt kīrtita ity ādi
māhātmyam citram atra na

iti vijñāya gadyānām
hārdam sauhardataḥ sphuṭam
tasmāt sa eva kaimutyād
bhajanīyatayeṣyate

hi-certainly; prasiddham-celebrated; yam-this; kṛṣṇaḥ-Kṛṣṇa; bhagavan svayam-
th Original Personality of Godhead; eva-certainly; yat-because; prīnatam-of these
who love; dvisatam-of those who hate; ca-also; ataḥ-then; cetamsi-minds; akarsati-
attracts; drutam-instantly; tasmāt-therefore; kīrtitaḥ-glorified; iti-thusl adi-in the
passage beginning; mahatmyam-glorification; citram-astonishing ; atra-here; na-
not; iti-thus; vijñaya-having understood; gadyanam-of the prose explanation;
hardam-meaning; sauhardataḥ-from love; sphutam-clearly manifested; tasmāt-
therefore; saḥ-He; eva-certainly; kaimutyat-what to speak of?; bhajaniyata-state of
being worthy of worship; isyate-is desired.

In this way it is established that Lord Kṛṣṇa is the Supreme Personality of Godhead. He at once attracts the hearts of both they who love Him and they who hate Him. Therefore the glorification of Him in Text 49 is not surprising. Considering this prose explanation, (it is said) how much greater (than the destination of they who hate the Lord is the destination attained by they who) serve Him with love?

Texts 68-70

athākhilānām nāmnām ca
pravṛttau kāraṇam śṛṇu

lakṣmīśa-nāmāny evatra
pravṛtter hetu-sāmyataḥ
tathaiva hetu-bhedāc ca
vartante yadu-puṅgave

daityāriḥ puṇḍarikākṣaḥ
śārṅgī garuḍa-vāhanaḥ
pītāmbaraś cakra-pāṇiḥ
śrīvatsāṅkaś catur-bhujah

ity ādīny atra nāmāni
pravṛtter hetu-sāmyataḥ

atha-now; akhilanam-all; namnam-of the names; ca-and; pravṛttau karanam-cause; srnu-please hear; laksmi-isa-of Lord Nārāyaṇa, the husband of goddess of fortune Laksmi; namani-the names; eva-certainly; atra-here; pravṛtteḥ-of the cause; hetu-samyataḥ-from the identity; tatha-in the same way; eva-certainly; hetu-bhedat-because of having a defferent origin; ca-also; vartante-exist; yadu-pungave-in Lord Kṛṣṇa, the leader of the Yadu dynasty; daitya-of the demons; ariḥ-the enemy; pundarika-lotus flower; akṣaḥ-eyes; sargni-He who wields the Sarnga bow; garuda-vahanaḥ-He who rides on Garuda; pita-ambaraḥ-dressed in yellow garments; cakra-with the Sudarsana cakra; paṇiḥ-in His hand; sri-vatsa-with the Srivatsa; ankaḥ-marked; catuḥ-with four; bhujah-arms; iti-thus; adini-beginning with; atra-here; namani-names; pravṛtteḥ-of the cause; hetu-samyataḥ-because of having the same origin.

Now please hear the reason for all the Lord's names. Some are names of Lord Nārāyaṇa, the husband of the goddess of fortune, and others are names of Lord Kṛṣṇa, the best of the Yadus. The names Daityāri (the enemy of the demons), puṇḍarikākṣa (the lotus-eyed one), śārṅgi (the holder of the śārṅga bow), garuḍa-vāhana (He who rides on Garuda), pītāmbara (He who is dressed in yellow garments), cakra-pāṇi (the holder of the Sudarśana cakra), śrīvatsāṅka (He who is

decorated with the mark of Śrīvatsa), and catur-bhuja (He who has four arms) are names of both Lord Nārāyaṇa and Lord Kṛṣṇa.

Text 71

vasudevasya putratvād
vāsudevo nigadyate
madhu-vamśe yato jātaḥ
kathyate mādhas tataḥ

vasudevasya-of Mahārāja Vasudeva; putratvat-because of being the son; vasudevah Vasudeva; nigadyate-is called; madhu-vamse-in the Madhu-dynasty; yataḥ-because; jataḥ-born; kathyate-= is called; madhavaḥ-Madhava; tataḥ-therefore.

Because He is Vasudeva's son, the Lord is called Vāsudeva. Because He was born in the Madhu dynasty, He is called Mādhas.

Text 72

śrī-hari-vamśe 'pi
ñsa ca tenaiva nāmnātra
kṛṣṇo vai dāma-bandhanāt
goṣṭhe dāmodara iti
gopībhiḥ parigīyate"

sri-hari-vamse-in the Hari-vamsa; api-also; saḥ-He; ca-also; tena-by this; eva-certainly; namna-name; atra-here; kṛṣṇaḥ-Kṛṣṇa; vai- certainly; dama-with a rope; bandhanat-because of being bound; goṣṭhe-in Vṛndavana; damodaraḥ-Damodara; iti-thus; gopībhiḥ-by the gopis; parigīyate-glorified.

In Śrī Hari-vamśa (63.36) also:

"The gopīs in Vṛndavana called Kṛṣṇa Dāmodara, because He was bound with a rope (dāma)."

Texts 73 and 74

tatraiva

ñadho 'nena śayānena
śakatṅtara-cāriṇā
rākṣasī nihatā raudrī
śakuni-veśa-dhāriṇī

ñpūtanā nāma sā ghorā
mahā-kāyā mahā-balā
viśa-digdham stanam ksudrā
prayacchanti janārdane

ñdadṛśur nihataṁ tatra
rākṣasīm vana-gocarāḥ
punar jāto 'yam ity āhur
uktas tasmād adhokṣajaḥ"

tatra-there (in the Hari-vamsa); eva-certainly; adhaḥ-beneath; sayanena-asleep; sakata-antrara-crina-resting in the cradle; raksasi-demoness; nihata-was killed; raudri-savage; sakuni-vesa-dharini-appearing as a woman full of maternal affection; putana-Putana; nama-named; sa-she; ghora-terrible; maha-with a great; kaya-body; maha-and great; bala-strength; visa-with poison; digdham-smearred; stanam-breast; ksudra-cruel; prayacchanti-giving; janardane-to Lord Kṛṣṇa; dadrsuḥ-saw; nihataṁ-killed; tatra-there; raksasim-the demoness; vana-gocaraḥ-the residents of Vrndavana; punaḥ-again; jataḥ-born; ayam-He; iti-thus; ahuḥ-they said; uktaḥ-it is said; tasmāt-therefore; adhaḥ-aksa-jaḥ-Adoksaja.

There again (Śrī Hari-vamśa 158.30-32):

"Resting in a cart-wheel cradle, (child) Kṛṣṇa killed a cruel and powerful demoness named Pūtanā who, pretending to be full of maternal affection, offered Him her breast smearred with poison. When the residents of Vraja saw the demoness was killed, they exclaimed: 'This child is born again (adhaḥ-akṣa-ja)'. For this reason, Kṛṣṇa is known as adhokṣaja."

Text 75

eśo 'dhaḥ sakatasyākṣe
punar jāta ivety ataḥ
adhokṣaja iti prāhur
iti ṭikā-kṛtoditam

esaḥ-He; adhaḥ-in the lower part; sakatasya-of a cart; akṣe-in the axle; punaḥ-again; jataḥ-born; iva-as it were; iti-thus; ataḥ-from that; adhokṣajaḥ-Adhokṣaja; iti-thus; prahḥ-they say; iti-thus; tika-by the commentary; uditam-explained.

The commentary explains: "'Adhaḥ' means 'beneath', 'akṣa' means 'the cart-

wheel', and `ja' means `born again'. In this way they said the word `adhokṣaja' (He who is born again under the cart-wheel)."

Text 76

tatraiva

ñahaṁ kilendro devānām
tvam gavām indratām gataḥ
govinda iti lokās tvām
gāsyanti bhuvī śāśvatam"

tatra-there (in the Hari-vamsa); eva-certainly; aham-I; kila- certainly; indraḥ-the king; devanam-of the demigods; tvam-You; gavam-of the cows; indratam-soveriegnty; gataḥ-have attained; govindaḥ-Govinda; iti-thus; lokaḥ-all the worlds; tvam-You; gasyanti-will sing; bhuvī-in the cosmic manifestation; sasvatam-eternally.

There again (Indra to Lord Kṛṣṇa in Hari-vamśa 75.85):

"I am king of the demigods and You are king of these surabhi cows. For this reason the worlds will eternally address You as `Govinda' (king of the cows)".

Text 77

tatraiva

ñmamopari yathendras tvam
sthāpito gobhir īśvaraḥ
upendra iti kṛṣṇa tvām
gāsyanti divi devatāḥ"

tatra-there (in the Hari-vamsa); eva-certainly; mama-me; upari-above; yatha-just as; indraḥ-monarch; tvam-You; sthapitaḥ-situated; gobhiḥ- with the surabhi cows; isvaraḥ-the Supreme Controller; upendraḥ-Upendra; iti-thus; kṛṣṇa; O Kṛṣṇa; tvam-You; gasyanti-will glorify; divi-in the upper planets; devataḥ-the demigods.

There again (Indra to Kṛṣṇa in Hari-vamśa 75.86):

"The surabhi cows have made You their king. O Kṛṣṇa, because You are a king greater than I, the demigods in heaven will call You Upendra (above Indra)."

Text 78

śrī-viṣṇu-purāṇe

ñyasmāt tvayaiva duṣṭātmā
hataḥ keśi janārdana
tasmāt keśava-nāmnā tvam
loke jñeyo bhaviṣyasi" iti

sri-visnu-purane-in the Visnu Purana; yasmāt-because; tvaya-by You; eva-certainly; dusta-atma-demon; hataḥ-killed; kesi-Kesi; janardana-O Krsna; tasmāt-therefore; kesavat-Kesava; namna-by the name; tvam-You; loke-in this world; jneyaḥ-known; bhavisyasi-will become; iti-thus.

In Viṣṇu Purāṇa:

"O Kṛṣṇa, because You killed the Keśi demon, You will be known in this world by the name Keśava (the killer of Keśi)".

Text 79

ity ādīny atra nāmāni
pravṛtter hetu-bhedataḥ
eṣāṁ pravṛtter hetutvam
anyad eva ramā-patau

iti-thus; adini-beginning; atra-here; namani-names; pravrtteh hetu-bhedataḥ-for different reasons; esam-of them; pravrtteh hetutvam-the reason; anyat-other; eva-certainly; rama-patau-in relation to Lord Nārāyaṇa, the husband of the goddess of fortune.

Interpreted in another way, these may be names of Lord Nārāyaṇa, the husband of goddess of fortune.

Text 80

kiṁ cāsurāṇāṁ dviṣatām
kṛṣṇam aprāpya nānyataḥ
kuto 'pi muktir ity ākhyād
eva-kāra-dvayena saḥ

kim ca-furthermore; asuranam-of demons; dvisatam-who hate the Personality of

Godhead; krsnam-Kṛṣṇa; aprapya-nt attaining; na-not; anyataḥ-from any other incarnation; kutah api-at all; mukti-liberation; iti-thus; akhyat-from the statement; eva-kara-with the word "eva (certainly)"; dvayena-by the two verses (Bhagavad-gīta 16.19-20); saḥ-He.

How can demons who hate the Personality of Godhead and have never come in contact with Lord Kṛṣṇa attain liberation? (That they cannot attain liberation is confirmed) by the use of the word "eva" (certainly) twice (in the following verses.

Text 81

tatha hi śrī-śrī-gītāsu

ñtān ahaṁ dviṣataḥ krūrān
samsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

tatha hi-furthermore; sri-sri-gitasu-in Bhagavad-gita; tan-those; aham-I; dvisataḥ-envious; kruran-mischievous; samsaresu-into the ocean of material existence; naradhaman-the lowest of mankind; ksipami-put; ajasram-innumerable; asubhan-inauspicious; asurisu-demoniac; eva- certainly; yonisu-in the wombs.

In Bhagavad-gītā (16.19-20):

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.*

Text 82

ñāsūrīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānty adhamām gatim"

asurim-demoniac; yonim-species; apannaḥ-gaining; mudhaḥ-the foolish; janmani janmani-in birth after birth; mam-unto Me; aprapya-without achieving; eva-certainly; kaunteya-O son of Kunti; tataḥ-thereafter; yanti-goes; adhamam-condemned; gatim-destination.

"Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of

existence."*

Text 83

mām kṛṣṇa-rūpiṇām yāvan
nāpnuvanti mama dviṣaḥ
tāvad evādhamām yonim
prāpnuvantīti hi sphuṭam

mam-me; kṛṣṇa-of Kṛṣṇa; rūpinam-in the form; yavat-as much as; na-they do not; apnuvanti-attain; mama-My; dviṣaḥ-enemies; tavat-to that extent; eva-certainly; adhamam-low; yonim-birth; prāpnuvanti-they attain; iti-thus; hi-certainly; sphuṭam-the meaning is clear.

In these verses Kṛṣṇa says: "If those who hate Me do not come into contact with Me in My form as Kṛṣṇa, they will certainly take birth in a very low species."

Text 84

tasmāt trayāṇām evāyaṁ
śreṣṭha ity atra vismayaḥ
ko va syān na tathā yasmāt
sva-bhāvo 'nyatra dr̥śyate

tasmat-therefore; trayanam-of these three paravastha forms of the Lord; eva-certainly; ayam-He; sresthaḥ-the best; iti-thus; atra-in this connection; vismayaḥ-astonishing; kaḥ-what?; va-or; syat-may be; na- not; tatha-in the same way; yasmat-because; sva-bhavaḥ-own nature; anyatra-in any other place; dr̥syate-is seen.

Therefore Lord Kṛṣṇa is the best of the three (parāvastha forms of the Lord). Why should this be surprising? His exalted nature (of granting liberation to His enemies) cannot be seen in any other (form of the Lord).

Text 85

ato manv-akṣara-manoḥ
kalpe svāyambhuvāgame
pūjyante 'syāvṛtitvena
rāma-simhānanādayaḥ

ataḥ-therefore; manu-aksara-manoḥ-of the fourteen syllable mantra; kalpe-in the

statement; svayambhuva-agame-in the Svayambhuva=agama; puhyante-are worshipped; asya-of Lord Kṛṣṇa; avṛtīṇa-as concealed forms; rama-Ramacandra; simha-anana-Nṛsimha; adayaḥ-and the other incarnations.

In the description of the fourteen-syllable mantra in the Svāyambhuva-āgama, Lord Rāmacandra, Lord Nṛsimha, and the other incarnations are worshiped as disguised forms of Him (Lord Kṛṣṇa).

Text 86 (a)

nanv idam śrūyate śāstre
mahā-varāha-vākyataḥ

ñsarve nityā śāśvatās ca
dehās tasya paramātmanah
hānopadāna-rahitā
naiva prakṛtijāḥ kvacit

ñparamānanda-sandohā
jñāna-mātrās ca sarvataḥ
sarve sarva-guṇaiḥ pūrṇāḥ
sarva-doṣa-vivarjitāḥ"

nanu-is it not so?; idam-this; sruyate-is heard; sastre-in the Vedic literatures; maha-varaha-of the Maha-varaha Purana; vakyataḥ-in the statement; nityaḥ-eternal; sasvataḥ-imperishable; ca-and; dehaḥ-forms; tasya-of Him; para-atmanah-of the Supreme Personality of Godhead; hana- destruction; upadana-origin; rahitaḥ-devoid of; na-not; eva-certainly; prakṛti-jaḥ-produced from the material energy; kvacit-at any time; parama- transcendental; ananda-of bliss; sandohaḥ-the great abundance; jnana-of knowledge; matraḥ-exclusively; ca-and; sarvataḥ-all; sarve-all; sarva- all; guṇaḥ-auspicious transcendental qualities; purnaḥ-filled; sarva-all; dosa-of defects; vivarjitaḥ-devoid.

(Here someone may object: Is it not) said in the scriptures that (all the Lord's forms are equal)? In Mahā-Varāha Purāṇa (it is said):

"All the Lord's forms are eternal and imperishable. They are free from birth and death. They are never material.

"They are all full of all bliss, all knowledge, and all virtue. They are free of any fault."

Text 86 (b)

kiṁ ca śrī-nārada-pañcarātre

ñmaṇir yathā vibhāgena
nīla-pītādibhir yutaḥ
rūpa-bhedam avāpnoti
dhyāna-bhedāt tathācyutaḥ" iti

tasmāt katham tārātmyam
teṣāṁ vyākhyāyate tvayā

kim ca-furthermore; sri-narada-pancaratire-in the Narada-Pancaratra; maṇiḥ-jewel, specifically the jewel known as vaidurya; yatha-as; vibhāgena-separately; nīla-blue; pīta-yellow; adibhiḥ-and with other colors; yutaḥ-joined; rūpa-bhedam-difference of form; avāpnoti-gets; dhyāna-bhedāt-by different types of meditation; tatha-similarly; acyutaḥ- the infallible Supreme Personality of Godhead; iti-thus; tasmāt-therefore; katham-how is it?; tārātmyam-grdations of higher and lower; teṣāṁ-of them; vyākhyāyate-is described; tvayā-by you.

Furthermore, in Śrī Nārada-pañcarātra:

"When the jewel known as vaidūrya touches other materials, it appears to be separated into different colors. Consequently the forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as Acyuta (infallible), appears in different forms, although He is essentially one."*

Therefore, why do you say there is a hierarchy of the Lord's forms?

Text 87

atrocyate pareśatvāt
pūrṇā yadyapite 'khilāḥ
tathāpy akhila-śaktīnām
prakāṣyam tatra no bhavet

atra-in this connection; ucyate-it may be said; para-isatvat-because of being the Supreme Lord; pūrṇaḥ-perfect and complete; yadyapi-although; te-they; akhilaḥ-all; tathāpi-nevertheless; akhila-of all; śaktīnam- potencies; prakāṣyam-manifestation; tatra-there; na-not; u-certainly; bhavet-may be.

(In answer) it may be said: Because He is the Supreme Lord, all His forms are perfect and complete. Still, He does not show all His potencies in His forms.

Text 88

amśatvaṁ nāma śaktinām
sadālpāṁśa-prakāśitā
pūrṇatvaṁ svecchayaiva
nānā-śakti-prakāśitā

amsatvam-as partia; incarnations; nama-certainly; saktinam-of potencies; sada-always; amsa-a part; prakasita-manifestation; purnatvam-as complete incarnations; sva-icchaya-by His own desire; eva-certainly; nana-of various; sakti-potencies; prakasita-manifestation.

When a small measure of His potencies is manifest, (His form) is called amśa-avatāra. When by His wish many different potencies are manifest, (His form is called) pūrṇa-avatāra.

Text 89

śaktir aiśvarya-mādhurya
krpā-tejo-mukhā guṇāḥ

saktiḥ-potency; aisvarya-opulence; madhurya-sweetness; krpa-mercy; tejaḥ-strength; mukhaḥ-beginning with; guṇaḥ-qualities.

Opulence, sweetness, mercy, and strength are prominent among His many potencies.

Text 90

śakter vyaktis tathāvyaktis
tāratamyasya kāraṇam

sakteḥ-of the potency; vyaktiḥ-manifestation; tatha-in the same way; avyaktiḥ-non-manifestation; taratamyasya-of gradations of higher and lower; karanam-is the cause.

(The different forms of the Supreme Lord are considered) more or less complete according to the extent to which His various potencies are manifest or not manifest.

Texts 91 and 92

śaktiḥ samāpi puri-ādi-
dahe dīpāgni-puñjayoḥ
śitādyārti-kṣayenāgni-
puñjād eva sukhaṁ bhavet

evam eva guṇādīnām
āviśkāranusārataḥ
bhava-dhvaśena saukhyam syād
bhaktādīnām yathā-yatham

śaktiḥ-potency; sama-equal; api-although; puri-adi-of a house, town, or city; dahe-in the matter of burning; dipa-of a small lamp; agni-punjayoḥ-or a large fire; sita-of the cold; arti-the suffering; ksayena-by mitigating; agni-punjat-from the great fire; eva-certainly; sukham-happiness; bhavet-may be; evam-in the same way; eva-certainly; guna-adinam-of the various qualities of the Supreme Lord; aviskara-the manifestation; anusarataḥ-according to; bhava-of the influence of material existence; dhvamsena-by destruction; saukhyam-actual happiness; syat-may be; bhakta-adinam-of the devotees, and also of others; yatha-yatham-in the appropriate fashion.

A small lamp and a great fire are equally effective in burning a house or something else, but only the great fire brings relief from the sufferings of cold weather. In the same way, the more the Supreme Lord manifests His transcendental qualities, the more the devotees and living entities in general find relief from the cycle of birth and death.

Text 93

ekatvām ca pṛthaktvaṁ ca
tathāṁśatvam utāṁśitā
tasminn ekatra nāyuktam
acintyānanta-śaktiḥ

ekatvam-as one; ca-and; pṛthaktvam-as many; ca-and; tatha-in the same way; amsatvam-as a partial expansion; uta-certainly; amsita-as the source of all expansions; tasmin-in Him; ekatra-in one place; na-not; ayuktam-impossible; acintya-inconceivable; ananta-and unlimited; saktiḥ-because of His potency.

He may be one and He may be many. He may be an aṁśa-avatāra and He may be the origin of the aṁśa-avatāras. Because of His limitless and inconceivable

potency nothing is impossible.

Text 94

tatraikatve 'pi pṛthak-prakāśitā, yathā śrī-daśame

ñcitram̐ bataitad ekena
vapuśā yugapat pṛthak
gr̥heṣu dvy-aṣṭa-sāhasram̐
striya eka udāvahat

tatra-in this cennnection; ekatve-in single form; api-although; pṛthak- in many forms simultaneously; prakasita-manifestation; yatha-just as; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; citram-wonderful; bata- oh; etat-this; ekena-with one; vapusa-form; yugapat-simultaneously; pṛthak-separately; gr̥hesu-in the houses; dvi-asta-sahasram-sixteen thousand; striyaḥ-all the queens; ekaḥ-the one Sri Kṛṣṇa; udāvahat- married.

One form many be manifest as many. (This is described) in Śrīmad-Bhāgavatam (10.69.2):

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."*

Text 95

pṛthaktve 'py eka-rūpatāpattiḥ,yathā pādme

ñsa devo bahudhā bhūtvā
nirguṇaḥ puruṣottamaḥ
eki-bhūya punaḥ śete
nirdoṣo harir ādi-kṛt" iti

pṛthaktve-in the manifestation of many forms; api-also; eka-rupa-of a single form; apattiḥ-manifestation; yatha-just as; padme-in the Padma Purana; saḥ-He; devaḥ-the Supreme Lord; bahudha-in many forms; bhutva- having manifested; nirguṇaḥ-untouched by the three modes of material nature; purusa-uttamaḥ-the Supreme Person; eki-bhuya-having become one; punaḥ-again; sete-rested; nirdosaḥ-faultless; hariḥ-Hari; adi-kṛt-the original creator; iti-thus.

Many forms may combine to become one form. (This is described) in Padma Purāṇa:

"The Supreme Person, Lord Hari, who is the original creator of everything, and who is faultless and beyond the influence of the three modes of material nature, expanded Himself into many forms, and then again all these forms combined together, and only one Lord Hari was manifest."

Text 96

ekasyaivāṁśāṁśitvaṁ viruddha-śaktitvaṁ ca, yathā śrī-daśame

ñyajanti tvan-mayās tvāṁ vai
bahu-mūrty-eka-mūrtikam" iti

ekasya-of one; eva-certainly; amsa-of the partial expansion; amsitvam-the origin of all expansions; viruddha-with different; saktitvam-potencies; ca-also; yatha-just as; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; yajanti-worship; tvat-mayaḥ-the great devotees who always meditate upon You; tvam-You; vai-certainly; bahu-in many; murti- forms; eka-in one; murtikam-form; iti-thus.

Although He is one, He manifests as many aṁśa-avatāras and He has many different, even mutually contradictory potencies. (This is described) in Śrīmad-Bhāgavatam 10.40.7 (where Akrūra prays to the Lord):

"Their thoughts placed in You, they worship You, who have one form and many forms."

Text 97

kaurme ca

ñasthūlaś cāṇaṇuś caiva
sthūlo 'nuś caiva sarvataḥ
avarṇaḥ sarvataḥ proktaḥ
śyāmo raktākta-locanaḥ
aiśvarya-yogād bhagavān
viruddhārtho 'bhidhīyate

kaurme-in the kurma Purana; ca-also; asthulaḥ-not big; ca-also; ananuḥ-not small; ca-also; eva-certainly; sthulaḥ-big; anuḥ-small; ca- also; eva-certainly; sarvataḥ-in all respects; avarṇaḥ-without any color; sarvataḥ-completely; proktaḥ-described; syamaḥ-with a black color; rakta-akta-locanaḥ-and reddish eyes; aishvarya-yogat-because of His transcendental opulences; bhagavan-the opulent one; viruddha-with contradictory; arthaḥ-qualities; abhidhiyate-is named.

Also, in Kūrma Purāṇa:

"He is neither great nor small. He is great and small. He is colorless. He is said to have red eyes. It is said that by the touch of His potencies the Supreme Lord has many mutually contradictory qualities."

Text 98

ñtathāpi doṣaḥ parame
naivāharyaḥ kathañcana
guṇā viruddhā apy ete
samāharyaḥ samantataḥ" iti

tathapi-nevertheless; doṣaḥ-faults; parame-in the Personality of Godhead; na-not; eva-certainly; aharyaḥ-intended; kathañcana-at any time; guṇaḥ-virtues; viruddhaḥ-contradictory; api-although; ete-they; samaharyaḥ-are intended; samantataḥ-completely; iti-thus.

"In the Personality of Godhead there are no faults, but only a great variety of mutually contradictory virtues."

Text 99

sṛī-ṣaṣṭha-skandhe ca mitho viruddhācintya-śaktitvaṁ yathā gadyeṣu

duravabodha iva tavāyaṁ vihāra-yogo yad aśaraṇo 'śarīra idam anavekṣitāsmat-samavāya ātmanāvīkriyamāṇena saḡuṇam aḡuṇaḥ sṛjasi pāsi harasi.

sri-sastha-skandhe-in the Sixth Canto of Śrīmad-Bhāgavatam; ca-also; mithaḥ-mutually; viruddha-contradictory; acintya-inconceivable; saktitvam- possessing potencies; yatha-just as; gadyesu-in the prose description; duravabodhaḥ-difficult to understand; iva-quite; tava- Your; ayam-this; vihāra-yogaḥ-engagement in the pastimes of material creation, maintenance and annihilation; yat-which; aśaraṇaḥ-not dependent on any other support; aśarīraḥ- without having a material body; idam-this; anavekṣita-without waiting for; asmat-of us; samavāyaḥ-the cooperation; ātmanā-by Your own self; eva-indeed; avikriyamāṇena- without being transformed; sa-ḡuṇam-the material modes of nature; aḡuṇaḥ-although transcendental to such material qualities; sṛjasi-You create; pāsi-maintain; harasi-an nihilate.

The following prose statement of Śrīmad-Bhāgavatam (6.9.34-36) describes the inconceivable, mutually contradictory, variegated potencies of the Supreme Lord:

"O Lord, You need no support, and although You have no material body, You do not need cooperation from us. Since You are the cause of the cosmic manifestation and You supply its material ingredients without being transformed, You create, maintain and annihilate this cosmic manifestation by Yourself. Nevertheless, although You appear engaged in material activity, You are transcendental to all material qualities. Consequently these transcendental activities of Yours are extremely difficult to understand.*

Text 100

atha tatra bhavān kim devadattavad iha guṇa-visarga-patitaḥ pāratantryeṇa sva-kṛta-kuśalākuśalam phalam upādadāty ahoṣvit ātmārāma upāśama-śīlaḥ samanjasa-darśana udāsta iti ha vāva na vidāmah.

atha-therefore; tatra-in that; bhavān-Your Lordship; kim-whether; deva-dattavat-like an ordinary human being, forced by the fruits of his activities; iha-in this material world; guṇa-visarga-patitaḥ-fallen in a material body impelled by the modes of material nature; pāratantryeṇa-by dependence on the conditions of time, space, activity and nature; sva-kṛta-executed by oneself; kuśala-auspicious; akuśalam- inauspicious; phalam-results of action; upādadāty-ac-cepts; āhoṣvit-or; ātmārāmaḥ-completely self-satisfied; upāśama-śīlaḥ-self-controlled in nature; samanjasa-darśanaḥ-not deprived of full spiritual potencies; udāste-remains neutral as the witness; iti-thus; ha vāva-certainly; na vidāmaḥ-we do not understand.

"These are our inquiries. The ordinary conditioned soul is subject to the material laws, and he thus receives the fruits of his actions. Does Your Lordship, like an ordinary human being, exist within this material world in a body produced by the material modes? Do You enjoy or suffer the good or bad results of actions under the influence of time, past work and so forth? Or, on the contrary, are You present here only as a neutral witness who is self-sufficient, free from all material desires, and always full of spiritual potency? We certainly cannot understand Your actual position.*

Text 101

na hi virodha ubhayaṁ bhagavaty aparimita-guṇa-gaṇa īśvare 'navagāhya-mā hātmye 'rvācīna-vikalpa-vitarka-vicāra-pramānābhāsa-kutarka-śāstra-kalilāntaḥkaranāśraya-duravagraha-vādināṁ vivāda-navasara uparata-samastamāyāmaye kevala evātma-māyām antardhāya ko nv artho durghaṭa iva bhavati svarūpa-dvayābhāvāt.

na-not; hi-certainly; virodhaḥ-contradiction; ubhayam- both; bhagavati-in the

Supreme personality of Godhead; aparimita-un-limited; guṇa-gaṇe-whose transcendental attributes; īśvare-in the supreme controller; anavagāhya-possessing; mähātmye-unfathomable ability and glories; arvācīna-recent; vikalpa-full of equivocal calculations; vitarka-opposing arguments; vicāra-judgments; pramāṇa-ābhāsa-imperfect evidence; kutarka-useless arguments; śāstra-by unauthorized scriptures; kalila-agitated; antaḥkaraṇa-minds; āśraya-whose shelter; duravagraha-with wicked obstinacies; vādinām-of theorists; vivāda-of the controversies; anavasare-not within the range; uparata-withdrawn; samasta-from whom all; māyā-maye-illusory energy; kevale-without a second; eva-indeed; ātmamāyām-the illusory energy, which can do and undo the inconceivable; antardhāya-placing between; kaḥ-what; nu-indeed; arthaḥ-meaning; durghaṭaḥ-impossible; iva-as it were; bhavati-is; sva-rūpa-natures; dvaya-of two; abhāvāt-due to the absence.

"O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the supreme controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy."*

Text 102

vinā śarīra-ceṣṭatvam
 vinā bhūmy-ādi-samśrayam
 vinā sahāyaṁs te karmā-
 vikriyasya su-durgamam

vina-without; sarira-of a material body; cestatvam-the ordinary activities; vina-without; bhumi-on the earth; adi-or any other place; samsrayam-shelter; vina-without; sahayam-assistants; te-Your; karma-activities; avikriyasya-who does not change; su-durgamam-very difficult to understand.

O unchanging Personality of Godhead, Your activities, which You do without a material body, without resting on the earth or any other material planet, and

without any outside help, are difficult to understand.

Note: This is a paraphrase of the verse quoted in Text 99.

Text 103

ukto guṇa-visargeṇa
devāsura-raṇādikaḥ
tasmin patita āsaktaḥ
pāraṇtryaṁ tu tad bhavet
yadāśriteṣu deveṣu
para-vaśyaṁ kṛpā-kṛtam

uktaḥ-described; guṇa-of qualities; visargeṇa-by the manifestation; deva-of the demigods; asura-with the demons; rana-in the battle; adikaḥ- beginning; tasmin-in that battle; patitaḥ-fallen; asaktaḥ-attached; paratantryam-dependence; tu-also; tat-therefore; bhavet-may be; yat- because; asritesu-taken shelter of; devesu-to the demigods; para-vasyam- dependence; kṛpa-of mercy; kṛtam-manifestation.

In the verse quoted in Text 100 the words "guṇa-visarga-patitaḥ parāṇtryeṇa" are explained in these words:

The Lord's nature is revealed in the description of the battle between the demigods and demons. In that battle (Lord Viṣṇu) fell and became dependant on the demigods, who are really dependent on Him. His dependence was done out of kindness to them.

Texts 104 and 105

tena sva-kṛtam ātmīya-
kṛtam śubha-śubhetarāt
sukha-duḥkhādi-rūpaṁ kim
phalam svī-kurute bhavān

ātmārāmatayā kim vā
tatrodataram iti
na vidmaḥ kintu naivedaṁ
viruddham ubhayaṁ tvayi

tena-by this; sva-kṛtam-accepted; atmiya-kṛtam-accepted; subha-auspicious; subha-itarat-and inauspicious; sukha-happiness; duhkha-and distress; adi-beginning with; rupam-consisting of; kim-what?; phalam-result; svi-kurute-accepts; bhavan-Your Lordship; atmaramataya-as self-satisfied; kim va-or; tatra-there; udastataram-= indifferent; iti-thus; na-do not; vidmaḥ-we understand; kintu-

however; na-not; eva-certainly; idam-this; viruddham-contradictory; ubhayam-both; tvayi-in You.

In the verse quoted in Text 100 the word "sva-kṛta" means "accepted", "kuśalākuśalam" means {sy 168}auspiciousness ad inauspiciousness" and "happiness and distress", "ātmārāmaḥ" means "neutral", and {sy 168}na vidāmaḥ" means "we do not understand how these contradictions can exist in You".

Texts 106 and 107

tatra hetur bhagavatīty
ādi proktam pada-dvayam
tathaiveśvara ity ādi
padānām pañcakam matam

bhagavattvena sarvajñam
sad-guṇatvam tathānyataḥ
brahmatvam kevalatvena
labhyate tatra ca sphuṭam

tatra-in that passage; hetuḥ-the cause; bhagavati iti adi-in the passage beginning with the word {sy 168}bhagavati"; proktam-described; pada- dvayam-two words; tatha-in the same way; eva-certainly; isvare iti adi- beginning with the word "isvarah"; padanam-of words; pancakam-group of five; matam-is considered; bhagavattvena-as the possessor of all opulences; sarvajnam-omniscience; sat-guṇatvam-the possession of all good-qualities; tatha-in the same way; anyataḥ-otherwise; brahmatvam-status of the Supreme Brahman; kavalatvena-by the use of the word {sy 168}kevale"; labhyate- is obtained; tatra-there; ca-also; sphutam-clearly.

In Text 101 the word "bhagavati" begins a clause of two words and the word "īsvare" begins a clause of five words. The word "bhagavati" clearly means that the Lord is all-knowing and has transcendental qualities. The word {sy 168}kevale" clearly means that He is the Brahman.

Text 108

yadyapi brahmatā-hetoḥ
sarvatra syāt taṭasthā
tathāpy ādi-guṇa-dvayā
bhaved bhaktānukūlatā

yadyapi-although; brahmata-hetoh-because He is the Supreme Spirit; sarvatra-in all respects; syat-there is; tatasthata-neutrality; tathapi-nevertheless; adi-in the passage beginning with the word "bhagavati"; guna-dvayya-because of the duality; bhavet-there is; bhakta-to the devotees; anukulata-partiality.

Although as the Brahman He is impartial to everyone, as His first two features He is inclined to His devotees.

Note: The first two features here, meaning the clause beginning with the word "bhagavati", refers to Bhagavān.

Text 109

nanv ekasya svarūpasya
dvairūpyam katham ekadā
tatrāhārvācineti
tādṛśānām hi vādinām
vivadasyānavasare
tasya tāvad agocare

nanu-is it not so?; ekasya-of one; svarupasya-form; dvairupyam-with two forms; katham-how is it possible?; ekada-simultaneously; tatra-in this connection; aha-he says; arvacina iti-in the passage beginning with the word "arvacina"; tadrsanam-like this; hi-certainly; vadinam-of the speakers; vivadasya-of philosophical debate; anavasare-at the time; tasya- of Him; tavat-to that extent; agocare-not understandable.

Someone may object: How can the one Supreme Personality of Godhead manifest two forms simultaneously? Here it is said (in the verse quoted in Text 101): "O Supreme Lord, Your unlimited glories are inconcievable to the conditioned souls. Man modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their udgements inconclusive because they have no authorized evidence with which to gain knowkedge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conception."*

Text 110

ato 'cintyātma-śaktim tam
madhye kṛtyātra durghaṭaḥ
ko nv arthaḥ syād viruddho 'pi
tathaivāsya hy acintyatā
sa ca nānā-viruddhānām
kāryāṇām āśrayan matā

ataḥ-therefore; acintya-inconceivable; atma-own; saktim-potency; tam- that; madhye-in the middle; kṛtya-may be done; atra-here; durghataḥ- difficult to accept; kaḥ-what?; nu-indeed; arthaḥ-meaning; syat-may be; viruddhaḥ-contradictory; api-although; tatha-in the same way; eva- certainly; asya-of that; hi-certainly; acintyata-inconceivableness; saḥ- that; ca-also; nana-of various; viruddhanam-contradictions; karyanam- activities; asrayat-because of being the shelter; mata-is considered.

The Lord's inconceivable potency is described in Text 101: "With the help of that potency what is impossible for You?" Because many different mutually contradictory powers are present in it, the Lord's potency is considered inconceivable.

Text 111

ñśrutes tu śabda-mūlatvāt"
iti ca brahma-sūtra-kṛt

ñacintyāḥ khalu ye bhāvā
na tāms tarkeṇa yojayet"

iti skanda-vacās tac ca
maṇy-ādiṣv api dṛśyate

sruteḥ-of the Sruti-sastra; tu-but; sabda-of the Vedic revelation; mulatvat-because of being the origin; iti-thus; ca-and; brahma-sutra-of the Vedanta-sutra; kṛt-the author; acintyaḥ-inconceivable; a khalu-certainly; ye-which; bhavaḥ-meanings; na-not; ta-them; tarkena-with material logic; yojayet-one may properly understand; iti-thus; skanda-of the Skanda Purana; vacaḥ-statement; tat-that; ca-also; mani-adisu-of jewels and other objects; api-also; dṛsyate-is seen.

In Vedānta-sūtra it is said:

"Because He is the root from which the Vedic scriptures have come, the Supreme Truth may be understood by the revelation of scripture."

In Skanda Purāṇa it is said:

"Inconceivable things cannot be understood by material logic."

Inconceivable powers are sometimes present even in jewels and other ordinary material things.

Text 112

tādṛṣīm ca vinā śaktim
na sidhyat parameśatā
yataś cānavagāhyatve-
nāsyā māhatmyam ucyate

tadrsim-like this; ca-and; vina-without; saktim-potency; na-not; sidhyet-is perfect; parama-isata-the Lord's supremacy; yataḥ-because; ca-also; anavagahyatvena-with the quality of being unfathomable; asya-of Him; mahatmyam-glory; ucyate-is described.

Without potency like this the Lord's supremacy is not complete. Without His being unfathomable His glory cannot be described.

Text 113

ajñānām indrajālaṁ vā
vikṣyate yatra kutracit
ato na paramaiśvaryaṁ
tena tasya prasidhyati

ajnanam-ignorance; indrajalam-magical mirages; va-or; viksyate-are seen; yatra kutracit-sometimes; ataḥ-therefore; na-does not; parama-aisvaryam-the supremacy; tena-therefore; tasya-of the Personality of Godhead; prasidhyati-is manifest.

To they who see illusions or mirages, the Lord's supremacy is not manifest.

Text 114

tac ca tasya na hīty āha
sphuṭaṁ coparatety adaḥ
tathā bhagavatīty ādi
padānām ṣaṭṭayasya ca
bhavet prayoga-tātparyam
atra niṣphalam eva hi

tat-therefore; ca-also; tasya-of Him; na-not; hi-certainly; iti- thus; aha-he says; sphutam-clearly; ca-and; uparata iti-the passage beginning with the word "uparate"; iti-thus; adaḥ-then; tatha-in that way; bhagavati iti adi padanam sattayasya-of the passage beginning with the word "bhagavati"; ca-and; bhavet-may be; prayoga-tatparyam-appropriate meaning; atra-in this connection; nisphalam-useless; eva-certainly; hi- indeed.

In Text 101, first comes the phrase beginning with { .sy 168}na hi", then the phrase beginning with "uparata", and then the six words beginning with "bhagavati". Here the original sequence of words is not useful.

Note: Text 101 is to be interpreted with the words in this sequence and not their original sequence.

Text 115

tsmān na śāstra-yuktibhyām
ubhayam tad virudhyate
tathāpy uccāvaca-dhiyam
anevam-tattva-vedinām
matānusārato bhāsi
rajjuvat tvam tathā tathā

tasmat-therefore; na-not; sastra-by Vedic literatures; yuktibhyam-of logic; ubhayam-both; tat-that; virudhyate-is contradicted; tathapi- nevertheless; ucca-avaca-dhiyam-of those who consider higher and lower; anevam-tattva-vedinam-who do not understand the truth; mata-the conception; anusarataḥ-according to; bhāsi-You are manifest; rajjuvat-as the rope- tvam-You; tatha tatha-in that way.

That the Lord has mutually contradictory qualities (ubhayam), as described in Text 101, is not refuted by either scripture or logic. However, by those who do not know the truth and who think in terms of the higher and lower things of the material world, You (are not understood). You are like a rope (that is mistaken for a snake).

Text 116

nanu bhoḥ kevalam jñānam
brahma syād bhagavān punaḥ
nānā dharmeti tatrāpi
svarūpa-dvayam ikṣyate

iti prāha svarūpeti
tat-svarūpasya naiva hi

kadāpi dvaitam ekasya
dharma-dvayam idam dhruvam

nanu-is it not so?; bhoḥ-Oh; kevalam-transcendental; jnanam-knowledge;
brahma-the Supreme Brahman; syat-is; bhagavan-the Personality of Godhead;
punah-again; nana-various; dharma-qua;ities; iti-thus; tatrapi-nevertheless;
svarupa-dvayam-two forms; ikṣyate-are seen; iti-thus; praha-he says; svarupa-a
form; iti-thus; tat-svarupasya-of His form; na-not; eva-certainly; hi-indeed; kadapi-
sometimes; dvaitam-as two; ekasya-of one; dharma-qualities; dvayam-pair; idam-
this; dhruvam -certainly.

Someone may object: He is the Brahman of non-dual knowledge, and again He is Bhagavān, the Supreme Person who has many different qualities. He is seen to have two forms. The reply: Text 101 says "svarūpa-dvayābhāvāt", which means that sometimes contradictory qualities are not separated in two different forms. Two contradictory qualities may both be present in a single (form of the Lord).

Note: Here someone claims that contradictory qualities are not present together in one of the Lord's forms. He claims that one quality is present in one form and its opposite is present in another form of the Lord. This idea is refuted in Text 101.

Text 117

tato virodhas tac-chakti-
vilāsānām yad ikṣyate
tad evācintyam aiśvaryaṁ
bhūṣaṇaṁ na tu dūṣaṇam

tataḥ-therefore; virodhaḥ-contradiction; tat-His; sakti-of the potency; vilasanam-
manifestation; yat-which; ikṣyate-is seen; tat-that; eva-certainly; acintyam-
inconcievable; aiśvaryam-opulence; bhusanam-and ornament; na-not; tu-but;
dusanam-a fault.

Contradictions seen in the pastimes of the Lord's potencies are His inconceivable opulence. They decorate Him. They are not defects.

Text 118

iyam eva virodhoktis
ṭṭīye 'pi ca dṛśyate

karmāṇy anīhasya bhavo 'bhavasya te

durgāśrayo 'thāri-bhayāt palāyanam
kālātmano yat pramadā-yutāśramah
svātman-rateḥ khidyati dhīr vidām iha

iyam-this; eva-certainly; virodha-of the contradictory qualities of the Lord;uktiḥ-
description; trtiye-in the Third Canto of Śrīmad-Bhāgavatam; api-even ca-also;
drsyate-is seen; karmāṇi-activities; anīhasya-of one who has no desire; bhavaḥ-
birth; abhavya-of one who is never born; te-your; durga-āśrayaḥ-taking shelter of
the fort; atha-thereafter; ari-bhayāt-out of fear of the enemies; palāyanam-flee;
kāla-ātmanah-of He who is the controller of eternal time; yat- that; pramadā-āyuta-
in the association of women; āśramaḥ- household life; sva-ātman-in Your own Self;
rateḥ-one who enjoys; khidyati-is disturbed; dhīḥ-intelli-gence; vidām- of the
learned; iha-in this world; iti-thus.

A description of these mutually contradictory qualities is seen in Śrīmad-
Bhāgavatam (3.4.16):

"My Lord, even the learned sages become disturbed in their intelligence when
they see that Your Greatness engages in fruitive work although You are free from
all desires, that You take birth although You are unborn, that You flee out of fear
of the enemy and take shelter in a fort although You are the controller of
invincible time, and that You enjoy householder life surrounded by many women
although You enjoy in Your Self."*

Text 119

tat tan na vastvaṁ cet syād
vidyām buddhi-bhramas tadā
na syād evety acintyaiva
śaktir lilāsu kāraṇam
yathā yathā ca tasyecchā
sā vyanakti tathā tathā

tat tat-various pastimes; na-not; vastavam-true; cet-if; syat-are; vidyam-
knowledge; bhudhi-of intelligence; bhramaḥ-bewilderment; tada- then; na-not;
syat-is; eva-certainly;l saktiḥ-potency; lilasu-among pastimes; karanam-the cause;
yatha yatha-just as; ca-aslo; tasya-of the Lord; iccha-the desire; sa-the
inconcievable potency; vyanakti-manifests; tatha tatha-in that way.

If these things were not true, then (the sages') intelligence would be
bewildered. That is not so. The (Lord's) inconceivable potency is the cause of these
pastimes. Whatever He wishes it manifests.

Text 120

evam prasāṅgikam procya
prākṛtārtho nirūpyate
nanu yaḥ prakṛti-svāmī
yo 'ntaryāmī ca pūruṣaḥ
tābhyām adhikatā nāsyā
kaṁsārer upapadyate

evam-prasāṅgikam-in this way; procya-having described; prakṛta-arthah- nature; nirūpyate-is described; nanu-is it not so?; yaḥ-who; prakṛti-of the material nature; svāmī-the controller; yaḥ-who; antaryāmī-the all-pervading Supersoul; ca-also; pūruṣaḥ-puruṣa-avatāra; tābhyām-than them; adhikata-superiority; na-not; asya-of Kṛṣṇa; kaṁsa-areḥ-the enemy of Kāmsa; upapadyate-is obtained.

Now that this has been said, (Lord Kṛṣṇa's) real nature will be described.

Here someone may object: Is it not so that Lord Kṛṣṇa is not superior to either the puruṣa-avatāra or to the Supersoul, who is the master of the universe?

Note: Here an imaginary objector argues that Lord Kṛṣṇa is not the original form of the Lord, but only an expansion of Lord Kṣīrodakaśāyī Viṣṇu. His argument begins in Text 120 and continues until Text 140. Śrīla Rūpa Gosvāmī refutation of this idea begins in Text 11.

Text 121

tathā hi śrī-prathame

jagrhe pauruṣam rūpam
bhagavān mahad-ādibhiḥ
sambhūtam ṣoḍaśa-kalam
ādau loka-sisṛkṣayā

tathā hi-moreover; śrī-prathame-in the First Canto of Śrīmad-Bhāgavatam; jagrhe-accepted; pauruṣam-plenary portion as the puruṣa incarnation; rūpam-form; bhagavān-the Personality of Godhead; mahad-ādibhiḥ-with the ingredients of the material world; sambhūtam-thus there was the creation of; ṣoḍaśa-kalam-sixteen primary principles; ādau-in the beginning; loka-the universes; sisṛkṣayā-on the intention of creating.

Furthermore, (it is said) in Śrīmad-Bhāgavatam (1.3.1-5):

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

Text 122

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

yasya-whose; ambhasi-in the water; śayānasya-lying down; yoga-nidrām-sleeping in meditation; vitanvataḥ-ministering; nā-bhi-navel; hrada-out of the lake; ambujāt-from the lotus; āsīt-was manifested; brahmā-the grandfather of the living beings; viśva-the universe; sṛjām-the engineers; patiḥ-master.

"A part of the puruṣa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest.*

Text 123

yasyāvayava-samsthānaiḥ
kalpito loka-vistaraḥ
tad vai bhagavato rūpaṁ
viśuddham sattvam ūrjitam

yasya-whose; avayava-bodily expansion; samsthānaiḥ- situated in; kalpitaḥ-is imagined; loka-planets of inhabitants; vistaraḥ-various; tat vai-but that is; bhagavataḥ-of the Personality of God-head; rūpaṁ-form; viśuddham-purely; sattvam-existence; ū r-jitam- excellence.

"It is believed that all the universal planetary systems are situated on the extensive body of the puruṣa, but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence.*

Text 124

paśyanty ado rūpaṁ adabhra-cakṣuṣā
sahasra-pāḍoru-bhujānanādbhuta m
sahasra-mūrdha-śṛavanākṣi-nāsikam

sahasra-mauly-ambara-kuṇḍalollasat

paśyanti-see; adaḥ-the form of the puruṣa; rūpam-form; adabhra-perfect; cakṣusā-by the eyes; sahasra-pāda- thousands of legs; ūru-thighs; bhujā-ānana-hands and faces; adbh utam-won-derful; sahasra-thousands of; mūrdha-heads; śravaṇa-ears; akṣi-eyes; nāsikam- noses; sahasra-thousands; ma uli-garlands; am-bara- dresses; kuṇḍala-earrings; ullasat-all glowing.

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

Text 125

etan nānāvatārānām
nidhānam bijam avyayam
yasyāṁśāṁśena sṛjyante
deva-tiryak-narādayaḥ

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

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

Text 126

atra kārīkāḥ

ādau sarvāvatārāgre
bhagavān puruṣottamaḥ
mahat-tattvādibhiḥ kṛtvā
bhuvanānām sisṛkṣayā

pauruṣam puruṣākāram
athavā puruṣābhidham
rūpam ānanda-cin-mūrtim
jāgrhe prādurācarat

atra-of these verses; karikaḥ-the explanation; adau-in the beginning; sarva-of all; avatāra-of the incarnations of Godhead; agre-at the beginning; bhagavan-the Supremely opulent; purusa-uttamaḥ-Supreme Person; mahat-tattva-adibhiḥ-with the mahat-tattva and other ingredients of the material world; krtva-having created; bhuvananam-of the material planets; sisrksaya-for the purpose of creating; paurusam-the word "paurusa"; purusa-akaram-means "the form of the purusa-avatra"; athava-or; purusa-abhidham-named "purusa"; rupam-form; ananda-of bliss; cit-and knowledge; murtim; form; jagrhe-the word "jagrhe"; praduracarat-means { .sy 168}accepted".

Explanation

(In Śrīmad-Bhāgavatam 1.3.1, quoted in Text 121) the word "ādau" means "before all the other avatāras", "bhagavān" means "the Supreme Prsonality of Godhead", "mahad-ādibhiḥ" means "beginning with the mahat-tattva", "loka-sisrksayā" means "with a desire to create the material planets", "pauruṣam" means either "the form of the puruṣa-avatāra" or { .sy 168}bearing the name puruṣa", "rūpam" means "a form of bliss and knowledge", and "jagrhe" means { .sy 168}manifested".

Text 127

arthaḥ sambhūta-śabdasya
samyak satyam itīritaḥ
sambhūtaṁ yuktam iti vā
bhuvanānām sisrksayā
ṣoḍaśaiva kalā yasmiṁs
tat ṣoḍaśa-kalām matām

arthaḥ-the meaning; sambhuta-sabdasya-of the word { .sy 168}sambhuta"; samyak- properly; satyam-truthfully; iti-thus; iritaḥ-said; sambhutam- manifested; muktam-endowed; iti-thus; va-or; bhuvananam-of the material poanets; sisrksaya-with a desire to create; sodasa-sixteen; eva- certainly; kala-parts; yasmin-in whom; tat-therefore; saodasa-kalam-with the sixteen principles of material action; matam-considered.

"Sambhūtam" means "properly or truthfully manifested with the desire to create the material planets". { .sy 168}Ṣoḍaśa-kalām" means "in whom are the sixteen principles of material action."

Text 128

tāḥ ṣoḍaśa-kalāḥ proktā
vaiṣṇavaiḥ śāstra-darśanāt
śaktitvena ca ta bhakti-
vivekādiṣu sammataḥ

taḥ-they; sodasa-kalah-sixteen potencies; proktaḥ-described; vaisnavaiḥ-by the devotees; sastra-of the Vedic literatures; darsanat-according to the philosophy; saktitvena-as potencies; ca-also; taḥ-they; bhakti-viveka-adisu-in the Bhakti-viveka and other vaisnava literatures; sammataḥ-considered.

Following the revelation of scripture, the Vaiṣṇavas define these sixteen principles of action as the Lord's potencies, which are described in Bhakti-viveka and other scriptures.

Text 129

ñśrīḥ bhūḥ kīrtir ilā līlā
kāntir vidyati saptakam
vimalādyā navetyetā
mukhyāḥ ṣoḍaśa śaktayaḥ" iti

śrīḥ-opulence; bhūḥ-earth; kīrtiḥ-fame; ila-speech; lila-pastime; kantiḥ-beauty; vidya-knowledge; liti-thus; saptakam-seven; vimala-purity; adyaḥ-beginning with; nava-nine; iti-thus; etaḥ-they; mukhyaḥ- primary; sodasa-sixteen; saktayaḥ-potencies.

"Śrī, Bhū, Kīrti, Ilā, Līlā, Kānti, Vidyā, Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Isānā, and Anugrahā are (the Lord's) sixteen principal potencies."

Text 130

tad idam pauruṣam rūpam
tri-vidham pūrvam īritam
tatra procya mahat-sraṣṭr-
rūpam aṇḍa-stham ucyte

tat-therefore; idam-this; paurusam-of the purusa-avatāra; rupam-form; tri-vidham-manifest in three ways; purvam-previously; iritam-described; tatra-in that connection; procya-having said; mahat-of the mahat-tattva; srastr-of the creator; rupam-in the form; anda-stham-situated within the material universe; ucyate-is said.

First the three forms of the puruṣa-avatāra were described, and then the form of

the Lord that enters the material universe and becomes the creator was described.

Text 131

yasyājāṇḍa-praveśena
śayanāśya tad-ambhasi
nābhi-hradāmbujād āsīd
iti su-vyaktam eva hi

yasya-of whom; aja-anda-of the material universe; pravesena-by entering;
sayanasya-resting; tat-ambhasi-on the water of the universe; nabhi-navel; hrada-
lake; ambhujat-from the lotus flower; asit-was; iti- thus; su-vyaktam-clearly
manifested; eva-certainly; hi-indeed.

(In Śrīmad-Bhāgavatam 1.3.2, quoted in Text 122 it is said that from the navel-
lake lotus (of the Lord) who enters the universe and lies down on its waters,
(Brahmā is manifest). This is very clear.

Text 132

yasya nābhi-hradābjasya-
vayavāḥ karṇikādayaḥ
samsthānāny atra vinyāsa-
viśeṣas tais tu kalpitaḥ
lokānām sarva-jagatām
vistaro vitatiḥ kila

yasya-of whom; nabhi-navel; hrada-lake; abjasya-lotus flower; avayavaḥ-parts;
karnikaya-adayaḥ-beginning with the central whorl; samsthanani-places; atra-
there; vinyasa-visesaḥ-in particular places; taiḥ-by them; tu-also; kalpitaḥ-
considered; lokanam-of planets; sarva- of all; jagatam-universes; vistarah vitatiḥ-
extension; kila-certainly.

(In Śrīmad-Bhāgavatam 1.3.3, quoted in Text 123 it is said that all the planets
are situated in the whorl and other parts of the lotus flower spouted from the
Lord's navel-lake.

Text 133

sa śete yena rūpeṇa
tac chuddham sattvam ūrjitam

saḥ-He; sete-lies down; yena-by which; rupena-form; tat-that; suddham-pure; sattvam-existence; urjitam-glorious and powerful.

His form in spiritual existence par excellence (sattvam ūrjitam), the Lord lies down.

Text 134

paśyantīty ādi padyena
tad evedam viśiṣyate
etat rūpaṁ tu nānāva-
tārāṇām udayāspadam

paśyanti it adi padyena-in the verse quoted in Text 124; tat-therefore; eva-certainly; idam-this; viśiṣyate-is specifically described; etat-that; rupamform; tu-also; nana-of various; avatāranam- incarnations of Godhead; udaya-of manifestation; aspadam-place.

In Śrīmad-Bhāgavatam 1.3.4-5, quoted in Texts 124 and 125, it is said that this form of the Lord is origin of His multifarious incarnations.

Text 135

yathaikādaśe

ñbhūtair yadā pa.ncabhir ātma-srṣṭaiḥ
puraṁ virājaṁ viracayya tasmin
svāmsena viṣṭaḥ puruṣābhidhānam
avāpa nārāyaṇa ādi-devaḥ"

yatha-just as; ekadase-in the Eleventh Canto of Śrīmad-Bhāgavatam; bhutaiḥ-by the material elements; yada-when; pancabhiḥ-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-amsena-in the manifestation of His own plenary expansion; viṣṭaḥ-entering; purusa-abhidhanam-the name Purusa-avpa-assumed; narayanaḥ-Lord Nārāyaṇa; adi-devaḥ-the original Personality of Godhead.

As in 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 136

atra sārdha-kārikā

nārāyaṇo 'tra parama-
vyomeśānaḥ sa ātmanā
pum-svarūpeṇa sṛṣṭais tair
bhūtaiḥ sṛṣṭvā virāṭ tanum
viṣṭaḥ svāmsena tenaiva
samprāptaḥ puruṣābhidham

atra-in this connection; sardha-in one and a half verses; karika-explanation; narayanaḥ-Lord Nārāyaṇa; atra-here; parama-vyoma-of the spiritual sky; isanaḥ-master; saḥ-He; saḥ-He; atmana-by Himself; pum-of the purusa-avatāra; svarupena-in the form; srstaiḥ-created; taiḥ-with them; bhutaiḥ-the material elements; srstva-having created; virat tanum-the Universal Form; vistāḥ-entered; sva-amsena-in the manifestation of His own plenary expansion; tena-in that; eva-certainly; sampraptaḥ-attained; purusa-purusa; abhidham-the name.

The word "nārāyaṇa" here means "the master of the spiritual sky". As the puruṣa-avatāra (ātma), He created His universal form from the material elements, and then by His amsa-avatāra entered the universe. This form is called the puruṣa-avatāra.

Text 137

prastute tu kim āyātam
ity āśankya nigadyate
so 'sya garbhodaśāyī asya
vilāso yaś catur-bhujāḥ
śete praviśya lokābjam
viṣṇv-ākhyaḥ kṣīra-vāridhau

prastute-glorified; tu-but; kim-what?; ayatam-attained; iti-thus; asankya-doubting; nigadyate-is said; saḥ-He; asya-of HIm; garbhodasayi- Garbhodakaśāyī Viṣṇu; asya-of Him; vilasaḥ-vilasa-avatāra; yaḥ-who; catuh-bhujāḥ-with four arms; sete; lies down; pravisya-having entered; loka-abjam-the lotus flower which contains the various material planetary systems; visnu-Visnu; akhyaḥ-named; ksira-varidhau-in the ocean of milk.

Fearing the question "What is the point of all this?" (he) says: Four-armed Lord Garbhodakaśāyī Viṣṇu, who is His vilāsa expansion, enters the lotus flower of the

material planets and, in a form that bears the name Viṣṇu, reclines on the ocean of milk.

Text 138

ayam ca sthavarāstṇām
surādīnām śarīriṇām
hṛdy antaryāmitām prāpto
nānā-rūpa iva sthitaḥ

ayam-He; ca-also; sthavara-astanam-of the non-moving living entities; sura-adinam-of the demigods and other moving living entities; saririnam-possessing material bodies; hrdi-in the heart; antaryamitam-to position of Supersoul; praptaḥ-attained; nana-rupaḥ-manifesting various forms; iva-as it were; sthitaḥ-situated.

Becoming the Supersoul staying in the hearts of living entities in material bodies from the demigods down to immovable creatures, He seems to have many different forms.

Text 139

ñṛtīyam sarva-bhūta-stham"
iti viṣṇor yad ucyate
rūpaṁ sātvata-tantre tad
vilāso 'syaiva sammataḥ

tritiyam-the Third puruṣa-avatāra; sarva-of all living entities; rupa-in the bodies; stham-situated; iti-thus; visnoḥ-of Kṣīrodakaśāyī Viṣṇu; yat-which; ucyate-is described; rupam-form; satvata-tantre-in the Satvata Tantra; tat-that; vilasaḥ-vilasa-avatāra; asya-of Garbhodakaśāyī Viṣṇu; eva-certainly; sammataḥ-is considered.

Considered a vilāsa expansion, He is described as a form of Lord Viṣṇu in the Sātvata-tantra: "The third (puruṣa-avatāra) stays in all living beings".

Text 140

ataḥ kṣīrāmbhudhes tīre
kr̥topasthanakaḥ suraiḥ
eśa evāvatīrṇo 'bhūt
kṛṣṇākhyā iti yujyate

ataḥ-therefore; ksira-ambudheḥ-of the ocean of milk; tire-on the shore; kṛta-upasthanakaḥ-worshipped; suraiḥ-by the demigods; esaḥ-He; eva-certainly; avatirnaḥ-descended; abhūt-become; kṛsna-akhyaḥ-with the name "Kṛsna"; iti-thus; yujyate-is logically demonstrated.

Then, worshiped by the demigods on the shore of the milk ocean, He descended and bore the name Kṛṣṇa.

Text 141

athātra pūrva-pakṣe vaḥ
siddhāntaḥ pratipadyate
yathā śrī-daśame teṣu
suresv evāśarīra-gīḥ

atha-now; atra-here; purva-the previous; pakṣe-in the argument; vaḥ-our; siddhantaḥ-conclusion; pratipadyate-is given; yatha-just as; sri-dasame-in the Tenth Canto; tesu-to them; suresu-the demigods; eva- certainly; asarira-disembodied; gaiḥ-voice.

Our answer to this argument is the words a disembodied voice spoke to the demigods in Śrīmad-Bhāgavatam (10.1.23):

Text 142

vasudeva-gr̥he sāksād
bhagavān puruṣaḥ paraḥ
janiṣyate tat-priyārtham
sambhavantu sura-striyaḥ

vasudeva-gr̥he-in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared); sāksāt-personally; bhagavān-the Supreme Personality of Godhead, who has full potency; puruṣaḥ-the original person; paraḥ-who is transcendental; janiṣyate-will appear; tat-priya-artham- and for His satisfaction; sambhavantu-should take birth; sura-striyaḥ-all the wives of the demigods.

"The 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 143

atra kārīkāḥ

puruṣasya paratvena
sākṣāc ca bhagavān iti
etasyaiva mahat-sraṣṭa
so 'mśa ity abhiviśrutaḥ

atra-in this connection; karikaḥ-the following explanation may be given; puruṣasya-to the puruṣa-avatāra; paratvena-as superior; saksat- personally; bhagavan-the Supreme Personality of Godhead; iti-thus; etasya-of Him; mahat-of the mahat-tattva; sraṣṭa-the creator; saḥ-He; amsaḥ-part and parcel; iti-thus; abhivisrutaḥ-celebrated.

Explanation

The words "bhagavān puruṣaḥ paraḥ" in this verse prove that the puruṣa-avatāra that creates the mahat-tattva is an aṁśa-avatāra of Lord Kṛṣṇa.

Text 144

atra śrī-svāmi-pādānām
api sammatir īksyate
yad aṁśa-bhāgenety asya
vyākhyām kurvadbhir eva taiḥ

aṁśena bhāgo māyayā
yenety aṁśo 'sya pūruśaḥ
bhāgo bhajanam ity evam
pūrṇatāsya sphuṭi-kṛtā

atra-in this connection; sri-svami-of Sridhara Svami; padanam-of the statements; api-also; sammatir-agreement; ikxyate-is observed; yat-which; amsa-bhagena iti-the words "amsa-bhagena"; asya-of that; vyakhyam-commentary; kurvadbhiḥ-writing; eva-certainly; taiḥ-by him; amsena-by His part and parcel; bhagaḥ-the part; mayaya-by His potency; yena-by that; iti-thus; amsaḥ-part and parcel; asya-of Kṛṣṇa; puruṣaḥ-the puruṣa-avatāra; bhagaḥ-the word "bhaga"; bhajanam-means "part"; iti-thus; evam-in this way; purnata-the position as the Original Complete Personality of Godhead; asya-of Kṛṣṇa; sphuti-kṛta-is clearly established.

It is seen that that Śrīla Śrīdhara Svāmī agrees with this view, for in commenting on Śrīmad-Bhāgavatam 10.85.31 he says that the phrase "aṁśa-bhāgena" means "by a part of a part". In this way it is clear that Śrī Kṛṣṇa is the Original Personality of Godhead, perfect and complete.

Texts 145 and 146

kiṁ ca tatraiva devakyā
kr̥te stotre nirūpitam

yathā

ñyasyāṁśāṁśāṁśa-bhāgena
viśvotpatti-layodayaḥ
bhavanti kila viśvātmanis
taṁ tvādyāham gatim gatā" iti

kim ca-furthermore; tatra-there; eva-certainly; devakya-by Devaki; kr̥te-spoken; stotre-in the prayer; nirupitam-described; yatha-just as; yasya-of whom; amsa-of a part; amsa-of a part; amsa-of a part; bhagena-by a part; visva-of the material universe; utpatti-creation; laya-and destruction; adayaḥ-beginning with; bhasvanti-are; kila-certainly; visva-of the material universe; atman-O soul; tam-to Him; tva-You; adya-at this moment; aham-I; gatim-to the destination; gata-have gone; iti-thus.

This is confirmed in Devakī's prayer (Śrīmad-Bhāgavatam 10.85.31):

"My dear Kṛṣṇa, I know that Mahā-Viṣṇu, who is lying in the causal ocean of the cosmic manifestation, and who is the source of this whole creation, is simply an expansion of Your plenary portion. Creation, maintenance, and annihilation of this cosmic manifestation are being effected only by Your plenary portion. I am, therefore, taking shelter of You without any reservation."*

Text 147

atra kārīkāḥ

yasyāṁśaḥ puruṣas tasya
syād aṁśaḥ prakṛtis tu sā
tasya aṁśā guṇās teṣāṁ
bhāgenāsyodbhavādayaḥ

atra-in this connection; karīkaḥ-the explanation may be given; yasya- of whom; amsaḥ-part; puruṣaḥ-the puruṣa-avatra; tasya-of whom; syat-is; amsaḥ-the part; prakṛtiḥ-material nature; tu-also; sa-that; tasya-of materia; nature; amsaḥ-the part; guṇaḥ-the three modes of material nature; teṣāṁ-of them; bhagena-by a part; asya-of that; udbhava-creation of the cosmic manifestation; adayaḥ-beginning with.

Explanation

The puruṣa-avatāra is a part (amśa) of Lord Kṛṣṇa. Material nature is a part of the puruṣa-avatāra. The modes are parts of material nature. Creation and other material actions are parts of the modes.

Text 148

kiṁ ca tatraiva

nārāyaṇas tvam na hi sarva-dehinām
ātṁāsy adhīśākhila-loka-sāksī
nārāyaṇo 'ṅgam nara-bhū jalāyanat
tac cāpi satyaṁ na tavaiva māyā

kiṁ ca-furthermore; tatra-in the Śrīmad-Bhāgavatam; eva-certainly; nārāyaṇaḥ-the Supreme Lord Nārāyaṇa; tvam-You; na- not, hi-whether; sarva-of all; dehinām-embodied living beings; ātmā-the Supersoul; asi-You are; adhīśa-O supreme controller; akhila-of all; loka-planets; sāksī-the witness; nārāyaṇaḥ-Lord Śrī Nārāyaṇa; aṅgam-the expanded plenary portion; nara-from the Supreme Personality; bhū- originating; jala-of the water; ayanāt-because of being the manifesting source; tat-that (expansion); ca-and; api-indeed; satyaṁ-true; na-not; tava-Your; eva-at all; māyā-illusory energy; iti-thus.

Also, in the same scripture (Śrīmad-Bhāgavatam 10.14.14):

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? Nārāyaṇa refers to one whose abode is in the water born from Nara (Garbhodakaśāyī Viṣṇu), and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."*

Text 149

atra kārikāḥ

jagat-trayeti padyena
śrī-nārāyaṇatām vadan
kṛṣṇasyātha svayaṁ kṛṣṭvā
paramaiśvaryaṁ adbhutam

paryaptājāṇḍa-niyutam

svayam bhīti-bharākulaḥ
nārāyaṇas tvam nety āha
sāpartādha ivātma-bhūḥ

atra-in this connection; karikaḥ-the explanation may be given; jagat-tray iti
padyena-in the Śrīmad-Bhāgavatam 10.14. ; sri-narayanatam-the position of Lord
Nārāyaṇa; vadan-describing; krsnasya-of Kṛṣṇa; atha-now; svayam-personally;
drstva-having seen; parama-supreme; aisvaryam-power and opulence; adbhutam-
astonishing; paryapta-complete; aja-anda-material universes; niyutam-millions;
svayam-personally; bhiti-bhara-with great fear; akulaḥ-afflicted; narayanah-Lord
Nārāyaṇa; tvam-You; na-are not; iti-thus; aha-he said; sa-aparadhaḥ-an offender;
iva-as; atma-bhuḥ-Brahma.

Explanation

In Śrīmad-Bhāgavatam 10.14.13 Brahmā addressed Kṛṣṇa as Nārāyaṇa.
However, after Brahmā saw Lord Kṛṣṇa's astonishing opulence, and also after
seeing that Kṛṣṇa is the source of millions of material universes, Brahmā became
afraid, considering he had committed an offense, and he proclaimed "Are You not
Nārāyaṇa".

Texts 150 and 151

sa adhīsety ajāṇḍaughā-
sthitāntaryāmi-pūruśaḥ
īśas tebhyo 'dhiko 'dhīśo
hi yataḥ sarva-deninām

samaṣṭīnām sa-vaikuṅṭha-
jīvānām tvam prakāśakaḥ
teṣām akhila-lokānām
sākṣī draṣṭāpy asi svayam

ato yo nara-bhū-nīrā-
yanān nārāyaṇaḥ smṛtaḥ
sa te 'ṅgam aṁśaḥ pūrṇasya
cin-maya-śakti-vaibhavaḥ
catuṣpadikam aiśvaryam
tava tasya tu pādikam

saḥ-He; adhisa-O Lord; iti-thus; aja-anda-ogha-in the multitude of material
universe; sthita-situated; antaryami-purusah-the all-pervading Supersoul; isah-the
masters; tebhyaḥ-to them; adhikah-superior; adhisah-known as "adhisa"; hi-
certainly; yataḥ-from whom; sarva-dehinam-of all conditioned souls confined to

material bodies; samastinam-of the aggregates; sa-with; vaikuntha-jivanam-the residents of th Vaikuntha spiritual world; tvam-You; prakasakaḥ-the cretor; tesam-of them; akhila-lokanam-of all planets and all living entities; saksi drasta-the witness; api-even; asi-You are; svayam-personally; ataḥ-therefore; yaḥ-who; nara-of Nara; bhu-born; nira-in the water; ayanat-due to the place of refuge; narayanaḥ-Lord Nārāyaṇa; smrtaḥ-are known as; saḥ-He; tu-Your; angam amsaḥ-plenary portion; purnasya-of the perfect and complete Lord; cit-spiritual; maya-and material; sakti-vaibhavaḥ-with the potendies; catuspadikam-in four quarters; aisvaryam-opulence; tava-of You; tasya-of Him; tu-but; padikam-one fourth.

By addressing Lord Kṛṣṇa as "adhīśa (Lord of Lords)" Brahmā affirmed that Lord Kṛṣṇa is superior to the innumerable expansions of Kṣīrodakaśāyī Viṣṇu who are also Lords of the creation, and who are all-pervading within the material universe. By addressing Lord Kṛṣṇa as "sarva-dehinām ātmā (everyone's dearest life)", Brahmā affirmed that Lord Kṛṣṇa is the Supreme father of all conditioned souls confined to material bodies within the material world, and that He is also the father of all the liberated residents of the Vaikuṅṭha spiritual world. By addressing Lord Kṛṣṇa as "akhila-loka-sākṣī (the witness who observes the actions of all living entities)", Brahmā affirmed that Lord Kṛṣṇa sees everything. By speaking the words "nara-bhū-jalāyanāt (because of having His abode in the water born from Garbhodakaśāyī Viṣṇu)" Brahmā explained the derivation of the word "nārāyaṇa". By speaking the words "nārāyaṇo 'ngam (Lord Nārāyaṇa is Your plenary portion)", Brahmā affirmed that Lord Nārāyaṇa is an expansion of Lord Kṛṣṇa. At the end of this verse Brahmā refers to "māyā", the Lord's illusory energy. We may note here that the spiritual world constitutes three fourths of the Lord's opulence. Only one fourth of the Lord's potency is taken up by the material energy.

Text 152

ñviṣṭabhyāham idam kṛtsnam
 ekāṁśena"ti te vacaḥ
 tac cāmsatvam bhavet satyam
 viraḍvan na tu māyikam

vistabhya-entire; aham-I; idam-this; kṛtsnam-all manifestations; eka-one; amsena-part; sthithaḥ-situated; jagat-in the universe; iti-thus; te-Your; vacaḥ-statement; tat-therefore; ca-also; amsatvam- position of a plenary expansion; bhavet-is; satyam-true; virat-vat-like the Universal Form; na-not; tu-but; mayikam-constructed of material energy.

O Lord, in Bhagavad-gītā (10.42) You said:

"With a single fragment of Myself I pervade and support this entire universe."

The forms of the puruṣa-avatāras are spiritual. They are not manifestations of the material energy, as Universal Form is.

Text 153

śrī-brahma-saṁhitāyām

ñiyasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi" iti

sri-brahma-samhitayam-in the Brahma-samhita; yasya-whose; eka-one; sinvasita-of breath; kalam-time-atha-thus; avalambya-taking shelter of; jivanti-live; loma-vilajaḥ-grown from the hair holes; jagat-anda-nathaḥ- the masters of the universes (the Brahmas); visnuh mahan-the Supreme Lord Maha-visnu; saḥ-that; iha-here; yasya-whose; kala-visesaḥ-particular plenary portion or expansion; govindam-Lord Govinda;; adi-purusam-the original person; tam-Him; aham-I; bhajami-worship; iti-thus.

In Brahma-saṁhitā (5.48):

"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 154

ataḥ puruṣa evāśya
kṛṣṇasyāmśo bhaved yadi
tad-vilāśas tu nitaram
bhavet kṣīrābdhi-nāyakaḥ

ataḥ-therefore; purusaḥ-the purusa-avatāra; eva-certainly; asya-of HIm; krsnasya-Lord Kṛṣṇa; amsaḥ-plenary portion; bhavet-is; yadi-if; tat-of Him; vilasaḥ-pastime incarnation; tu-certainly; nitram-indeed; bhavet-is; ksira-abdhi-nayakaḥ-Kṣīrodakaśāyī Viṣṇu.

If the puruṣa-avatāra is an expansion of Lord Kṛṣṇa, then Kṣīrodakaśāyī Viṣṇu must be a pastime-incarnation of Lord Kṛṣṇa.

Text 155

nanu dvitīya-skandhe tu
yo 'vatīrṇo yadoḥ kule
kiṁ vidhātrā sa hi sita-
kṛṣṇa-keśātayoditaḥ

nanu-is it not so?; dvitiya-skandhe-in the second Canto of Śrīmad-Bhāgavatam;
tu-but; yaḥ-He who; avatīrṇaḥ-incarnated; yadoḥ-of Maharaja Yadu; kule-in the
family; kiṁ-how is it?; vidhātra-by the cause; saḥ-He; hi-certainly; sita-as a white;
kṛsna-and black; kesataya-hair of Lord Viṣṇu; uditaḥ-is described.

Here someone may object: Is it not so that (Kṛṣṇa and Balarāma), who appeared
in the Yadu dynasty, are incarnations of a black and white hair of Lord Viṣṇu. This
is clearly described in Śrīmad-Bhāgavatam (2.7.26):

Text 156

ñbhūmeḥ suretara-varūtha-vimarditāyāḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ
jātaḥ karśyati janānupalakṣya-mārgaḥ
karmāṇi cātma-mahimopanibandhanāni"

bhumeḥ-of the entire world; sura-itara-other than godly persons; varutha-
soliders; vimarditayaḥ-distressed by the burden; kleśa-miseries; vyayaya-for the
matter of diminishing; kalaya-along with His plenary expansion; sita-kṛsna-black
and white; keśaḥ-hairs; jataḥ-having appeared; karisyati-would act; jana-people in
general; anupalakṣya-rarely to be seen; margāḥ-path; karmani-activities; ca-aslo;
atma-mahima-glories of the Lord Himself; upanibandhanani-in relation to.

"When the world is overburdened by the fighting strength of kings who have
no faith in God, just to diminish the distress of the world, a black and white hair
of the Lord incarnate on the earth. To expand His transcendental glories the Lord
acts extraordinarily. No one can properly estimate how great He is."

Text 157

maivam bhoḥ śrūyatām asya
padyasyārtho vidhīyate
kalayā śilpa-naipuṇya-
viśeṣa-vidhinā sitaḥ

baddhaḥ kṛṣṇa ati-śyāmaḥ
keśo yeneṭi vighrahaḥ

sa evety asya vaidagdhī-
viśeṣotkarṣa īritaḥ

ma-not; evam-in this way; sruyatam-should be heard; asya-of this; padyasya-verse; arthaḥ-the meaning; vidhiyate-is now given; kalaya-the word "kalaya"; silpa-naipunya-vidhina-means "with great artistry"; sitaḥ-the word "sita"; baddhaḥ-means "bound"; krsnaḥ-the word "krsna"; ati-syamaḥ-means "very dark"; keśaḥ-hair; yena-by which; iti-thus; vigrahaḥ-the form; saḥ-He; eva-certainly; iti-thus; asya-of Him; vaidagdhī-artistry; visesa-specific; utkarsaḥ-excellence; iritaḥ-is described.

(To this objection I reply:) O, don't interpret this verse in that way. Please listen and I will now give the proper interpretation of the verse. The word "kalayā" means {sy 168}with great artistry", "sita" means "bound", and "kṛṣṇa" means "very dark". The compound word "sita-Kṛṣṇa-keśa" means "He whose beautiful black hair is neatly tied". The word "kalayā" indicates that Lord Kṛṣṇa was the most expert of all artists.

Note: The entire verse may then be interpreted in the following way:

"When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends in His original form, with beautiful black hair neatly tied on His head. The Lord is the most expert of all artists, and just to expand His transcendental glories, He performs many graceful and extraordinary pastimes. No one can properly estimate how great He is."

Text 158

kim vā yaḥ klayāmsena
syāt sita-syāma-keśakaḥ
sa evātrāvatīrṇo 'bhūt
śrī-līlā-puruṣottamaḥ

kim va-or; yaḥ-who; kalaya-the word "kalaya"; amsena-means "with His plenary portion; syat-may be; sita-with beautiful; syama-black; kesakaḥ-hair; saḥ-He; eva-certainly; avatirnaḥ-descended; abhut-was; sri-lila-purusa-uttamaḥ-the Supreme Person who performed pastimes appearing like a human being.

The word "kalayā" may also be interpreted to mean "with His plenary portion". If this meaning is accepted the verse may be interpreted in the following way:

"Lord Kṛṣṇa, the Supreme performer of pastimes, has beautiful black hair. He

descended to the material world, accompanied by His plenary portion (kalayā)."

Text 159

kim ca

mārkaṇḍeyena vajrāya
viṣṇu-dharmottare sphutām
layābdhi-stho 'niruddho 'yam
pitā ta iti kīrtitam

kim ca-furthermore; markandeyena-by Markandeya Muni; vajraya-to Maharaja Vajra; visnu-dharma-uttare-in the Visnu-dharmottara Purana; sphutam-clearly; laya-of devastation; abdhi-on the ocean; sthaḥ- situated; aniruddhaḥ-Lord Aniruddha; ayam-He; pita-the father; te-of you; iti-thus; kirtitam-glorified.

In the Viṣṇu-dharmottara Purāṇa Mārkaṇḍya Muni describes to Mahārāja Vajra (the king's) father, Aniruddha, who appears on the ocean of devastation:

Text 160

atra vajra-praśnaḥ

ñkas tv asau bāla-rūpeṇa
kalpānteṣu punaḥ punaḥ
dr̥ṣṭo yo na tvayā jñātas
tatra kautuhalaṁ mama"

atra-in this connection; vajra-of Maharaja Vajra; prasnaḥ-the question; kaḥ-who?; tu-indeed; asau-is he; bala-rupena-in the form of a child; kalpa-of the kalpa; antesu-at the conclusions; punaḥ punaḥ-again and again; dr̥staḥ-is seen; yaḥ-who; na-not; tvaya-by you; jnataḥ-known; tatra-in this matter; kautuhalaṁ-curiosity; mama-my.

Vajra's question:

"Who is the person in the form of a child that again and again you see at each millenium's end? I do not know, and I am very eager to know."

Texts 161 and 162

śrī-mārkaṇḍeyottaram

ñbhūyo bhūyas tv asau dr̥ṣṭo
mayā devo jagat-patiḥ
kalpa-kṣayeṇa vijñataḥ
sa māyā-mohitena vai

kalpa-kṣaye vyatīte tu
taṁ devaṁ prapitāmahāt
aniruddhaṁ vijānāmi
pitaraṁ te jagat-patim" iti

sri-markandeya-of Markandeya Muni; uttaram-the reply; ca-aslo; bhuyaḥ-agan; bhuyaḥ-and again; tu-indeed; asau-He; dr̥ṣṭaḥ-is seen; maya-by me; devaḥ-the Supreme Lord; jagat-= of the universe; patiḥ-the master; kalpa-of hte kalpa; ksayena-with the termination; vijnataḥ-understood; saḥ-He; maya-by illusory potency; mohitena-bewildered; vai-certainly; kalpa-ksaye-at the end of the kalpa; vyatite-elapsed; tu-indeed; taṁ-Him; devaṁ-the Supreme Lord; prapitamahat-from your grandfather, Lord Kṛṣṇa; aniruddham-Aniruddha; vijanami-I know; pitaram-father; te-your; jagat-of the universe; patim-the master; iti-thus.

Śrī Mārkaṇḍeya Muni's reply:

"Again and again I saw the Supreme Lord, the master of the universes. Still, as the kalpa was being destroyed I was bewildered by māyā, and I could not understand who He was. When the kalpa's destruction had passed, I could understand that He was Your father, Aniruddha, the master of the universes, and that He was an avatāra manifested from your grandfather, Lord Kṛṣṇa."

Texts 163 and 164

atra kārīkā

anyathā muni-varyo 'yam
avadiṣyad idaṁ tadā
taṁ śrī-kṛṣṇaṁ vijānāmi
prāpitāmahaṁ eva te

ataḥ keśavatāratva-
-bhramo 'py ārat parāhataḥ

atra-in this connection; karika-the explanation; anyatha-otherwise; muni-of sages; varyaḥ-the best; ayam-he; avadisayat-would have said; idam-this; tada-then;

tam-HIm; sri-krsnam-Sri Kṛṣṇa; vijanami-I know; prapitamaham-the grandfather; eva-certainly; te-of You; ataḥ-from this; kesa-of a hair; avatāra-the incarnation; bhramaḥ-the mistake; api-even; arat-far away; parahataḥ-is thrown.

Explanation

Had it been otherwise (in other words, had it been that Lord Kṛṣṇa is an avatāra of Kṣīrodakaśāyī Viṣṇu), then the best of sages would have said "taṁ śrī-kṛṣṇaṁ vijānāmi prapitāmahaṁ" (I know that Your grandfather is Lord Kṛṣṇa). In this way the mistaken idea (that Lord Kṛṣṇa is) an avatāra of (Lord Viṣṇu's) hair is refuted.

Note: What He did say was "prapitāmahāt" (Aniruddha is an avatāra manifested from your grandfather, Lord Kṛṣṇa).

Text 165

nanv astu puruṣādibhyaḥ
śraīṣṭhyam tasyāgha-vidviṣaḥ
kintu śrī-vāsudevo 'tra
sarvaiśvarya-niṣevitaḥ
tri-ṣṭ-pāda-vibhūtyoś ca
nānā-rūpa iva sthitaḥ

unmīlad-bala-mārtaṇḍa-
parārdha-madhura-dyutiḥ
kvacin nava-ghana-śyāmaḥ
kvacij jambunada-prabhaḥ

mahā-vaikuṅṭha-nāthasya
vilāsatvena viśrutaḥ
paramātmā bala-jñāna-
vīrya-tejobhir anvitaḥ

nanu astu-is it not so?; purusa-adibhyaḥ-of the purusa-avatāras and other incarnations; sraīṣṭhyam-the superior position; tasya-of Him; agha-vidviṣaḥ-Lord Kṛṣṇa, the enemy of Aghasura; kintu-however; sri-vasudevaḥ-Lord Vasudeva; atra-in this connection; sarva-by all; aīsvarya-powers and opulences; niṣevitaḥ-adorned; tri-ṣṭ-pat-in the spiritual world (three-quarters of the entire creation); pada-vibhūtyoḥ-and the material world (one quarter of the entire creation); nana-in various; rūpaḥ-forms; iva-as it were; sthitaḥ-situated; unmilat-bala-martanda-of rising suns; parardha-millions; madhura-charming; dyutiḥ-luster; kvacit-sometimes; nava-of a fresh; ghana-rain-cloud; syamaḥ-with the dark complexion; kvacit-sometime; jambunada-of gold; prabhaḥ-with the luster; maha-vaikuntha-of the spiritual world of Vaikuntha; nathasya-of the master; vilasatvena-as a pastime incarnation; viśrutaḥ-celebrated; parama-atma-the Supreme Personality of Godhead;

bala-with strength; jnana-knowledge; virya-power; tejobhiḥ-and splendor; anvitaḥ-endowed.

Here someone may object: Is it not so that although Lord Kṛṣṇa may be superior to the puruṣa-avatāras, Lord Vāsudeva, who is served by all opulences, who appears in many forms in the spiritual world of three quarters of the Lord's opulence, whose charming splendor is more glorious than billions of rising suns, who is sometimes dark as a new raincloud and sometimes splendid as gold, who is famous as a vilāsa-avatāra of Lord Mahā-Vaikuṅṭha-nātha, who is the Supersoul, and who is endowed with strength, knowledge, heroism, and glory, is superior to Him?

Note: The imaginary objector's argument continues until Text 178. In Text 179 Śrīla Rūpa Gosvāmī begins his reply.

Text 166

mahāvasthākhyayā khyātām
yad vyūhānām catuṣṭayam
tasyādyo 'yam tathopāsyāś
citte tad-adhidaivatām
tathā viśuddha-sattvasya
yaś cādhiṣṭhānam ucyate

maha-avastha-akhyaya-by the name "maha-avastha"; khyatam-celebrated; yat-which; vyuhanam-catustayam-the catur-vyuha; tasya-of that; adyah-the origin; ayam-He; tatha-in that way; upasyah-worshippable; citte-within the consciousness; tat-of that; adhidaivatam-the predominating deity; tatha-in the same way; visuddha-sattvasya-of the state of pure goodness; yah-who; adhisthanam-authority; ucyate-is said.

The catur-vyūha expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha) are collectively known by the name "mahā-avasthā" (the most important form of the Lord). The first of Them (Lord Vāsudeva) is supremely worshipable. He is said to be the controlling Deity of consciousness and the origin of pure goodness.

Text 167

nijāṁśo yasya hagavān
śrī-saṅkarṣaṇa īśyate
yas tu saṅkarṣaṇo vyūho
dvitīya iti sammataḥ
jīvaś ca syāt sarva-jīva-

prādurbhāvāspadatvataḥ

nija-own; amsah-plenary portion; yasya-of whom; bhagavan-Lord; sri-Saṅkarṣaṇa-Saṅkarṣaṇa; isyate-is considered; yah-who; tu- certainly; Saṅkarṣaṇah-Saṅkarṣaṇa; vyuhah-in the catur-vyūha; dvitīyah-the second; iti-thus; smmatah-is considered; jivah-known as "jīva"; ca-also; syat-may be; sarva-of all; jīva-the living entities; pradurbhava-of the manifestation; aspadatvataḥ-because of being the reservoir.

Śrī Saṅkarṣaṇa is considered His aṁśa-avatāra. Saṅkarṣaṇa is the second member of the catur-vyūha. He known by the name "jīva" because He is the birthplace of all the jīvas (living entities).

Text 168

pūrṇa-śārada-śubhrāmśu-
parārdha-madhura-dyutih
upāsyo 'yam ahaṅkāre
śeśa-nyasta-nijāmśakaḥ

smarārāter adharmasya
sarpāntaka-sura-dviśām
antaryāmitvam āsthāya
jagat-samhāra-kāraḥ

purna-of a full; sarada-autumn moon; subhra-splendid; amsu-effulgence; parardha-millions; madhura-with charming; dyutih-effulgence; upasyah-worshippable; ayam-He; sesa-Ananta Sesa; nyasta-placed; nija-His own; amsakah-plenary portion; smara-arateh-of Lord Siva, the enemy of cupid; adharmasya-of impiety; sarpa-of snakes; antaka-death; sura-dvisam-and of the demons; antaryamitvam-the post of Supersoul; asthaya-having established; jagat-of the universe; samhara-the dissolution; harakah-effecting.

His bodily luster is sweeter than many billions of full autumn moons. He is the worshipable Deity of false-ego. Ananta Śeśa is His aṁśa-avatāra. As the Supersoul in the hearts of Lord Śiva, impiety, snakes, death, and the community of demons, He is the cause of the universe's dissolution.

Text 169

vyūhas tṛtīyaḥ pradyumno
vilāso yasya viśrutaḥ
taḥ pradyumno buddhi-tattve

buddhimadbhir upāsyate

stuvatya ca śriyā devyā
niśevyata ilavṛte
śuddha-jambunada-prākhyah
kvacin nīla-ghana-cchaviḥ

nidanam viśva-sargasya
kāma-nyasta-nijāmśakah
vidheḥ prajāpatinām ca
rāginām ca smarasya ca
antaryāmitvam āpannah
sargam samyāk karoty asau

vyuhah-in the catur-vyūha; trityah-the third member; pradyumnah-Lord Pradyumna; vilasah-pastime incarnation; yasya-of Lord Saṅkarṣaṇa; visrutah-celebrated; yah-who; pradyumnah-Lord Pradyumna; buddhi-of intelligence; tattve-in the principle; buddhimadbhih-by those who are intelligent; upasyate-is worshipped; stuvatyā-offered prayers; sriyā-by Lakṣmi; devyā-the goddess; niśevyate-is serve; ilavṛte-on the earth planet; śuddha-pure; jambunada-of gold; prakhyah-with the splendor; kvacit-sometimes; nīla-of a dark; ghana-monsoon cloud; chaviḥ-with the splendor; nidanam-the cause; viśva-of the universe; sargasya-of the creation; kama-cupid; nyasta-place; nija-own; amsakah-part and parcel; vidheh-of Brahma; prajāpatinam-of the Prajapatis; ca-and; raginam-of the conditioned souls who are attached to sense-gratification; ca-and; smarasya-of cupid; ca-and; antaryāmitvam-the internal controller; āpannah-attaining; sargam-the creation; samyak-complete; karoti-creates; asau-He.

Lord Pradyumna is the third member of the catur-vyūha. He is a vilāsa-avatāra of Lord Saṅkarṣaṇa. He is the Deity of intelligence, and He is worshipped by the intelligent. He served by goddess Lakṣmī, who recites prayers in Ilāvṛta-varṣa. He is said sometimes to be the color of pure gold and sometimes He is splendid as a dark cloud. He is the cause of the universe's creation. Kāmadeva is His aṁsa-avatāra. As the Supersoul of Brahmā, the prajāpatis, Kāmadeva, and those attached to sense-gratification, He creates everything.

Text 170

vyūhas tūryo 'niruddhākhyo
vilāso yasya śāśyate
yo 'niruddho manas-tattve
manīśibhir upāsyate

nīla-jīmuṭa-saṅkāśo
viśva-rakṣaṇa-tat-parah

dharmasyāyaṁ manūnām ca
devānām bhū-bhujām tathā
antaryāmitvam āsthāya
kurute jagataḥ sthitim

vyuhah-in the catur-vyuha; turyah-the fourth member; aniruddha-Aniruddha; akhyah-named; vilasah-pastime incarnation; yasya-of Lord Pradyumna; sasyate-is glorified; yah-who; aniruddhah-Aniruddha; manah-of the mind; tattve-in the principle; manisibhih-by the learned philosophers; upasyate-is worshipped; nila-dark; jimuta-cloud; sankasah-appearance; visva-of the universe; raksana-to the protection; tat-parah-devoted; dharmasya-of piety; ayam-He; manunam-of the Manus; ca-also; devanam-of the demigods; bhu-bhujam-of the kings; tatha-in the same way; antaryamitvam-the post of internal controller; asthaya-accepting; kurute-performs; jagatah-of the universe; sthitim-maintenance.

Lord Aniruddha is the fourth member of the catur-vyūha. He is said to be an aṁśa-avatāra of Lord Pradyumna. Lord Aniruddha is the Deity of the mind, and He is worshiped by the philosophers. He is the color of a dark cloud. He carefully protects the universe. As the Supersoul of piety, the Manus, the demigods, and the earthly kings, He maintains the universe.

Text 171

mokṣa-dharme tu manasaḥ
syāt pradyumno 'dhidaivatam
aniruddhas tv ahaṅkāra-
syeti tatraiva kīrtitam

moksa-dharme-in th Moksa-dharma; tu-but; manasah-of the mind; syat-is; Pradyumnah-Lord Pradyumna; adhidaivatam-predominating deity; aniruddhah-Aniruddha; tu-but; anakarasya-of false-ego; iti-thus; tatra- there; eva-certainly; kirititam-glorified.

In the Mokṣa-dharma it is said that Lord Pradyumna is the Deity of mind, and Lord Aniruddha is the Deity of false-ego.

Text 172

sarveṣāṁ pañcarātrāṇām
apy eṣā prakriyā matā

sarvesam-of all; pancaratranam-the Pancaratras; api-also; esah-these; prakriya-same explanation; mata-is considered.

This explanation is corroborated by all the Pa{.sy 241}carātra-śāstras.

Text 173

pādme tu parama-vyomnaḥ
pūrvādye dik-catuṣṭaye
vāsudevādayo vyūhās
catvāraḥ kathitaḥ kramāt

padme-in the Padma Purana; tu-but; parama-vyomnaḥ-of the soiritual sky;
purva-with the east; adye-beginning; dik-directions; catustaye-in the four;
vasudeva-with Vāsudeva; adayah-beginning; vyuhah catuvarah-the catur-vyuha
expansions; kathitah-are described; kramat-in sequence.

In Padma Purāṇa it is said that the catur-vyūha expansions, which begin with Lord Vāsudeva, preside over the four directions of the spiritual world.

Text 174

tathā pada-vibhūtau ca
nivasanti kramād ime
jalāvṛti-stha-vaikuṅṭha
sthita-devavatī-pure

satyordhe vaiṣṇave loke
nityākhye dvārakā-pure
śuddhodād uttare śveta-
dvīpe cairāvātī-pure
kṣīrāmbudhi-sthitānanta-
kroḍa-paryāṅka-dhāmani

tatha-in the same way; pada-vibhūtau-in the material world (one fourth of hte
creation); ca-also; nivasanti-reside; kramat-in succrssion; ime- the catur-vyuha
expansions; jala-by water; avṛti-surrounded; stha- situated; vaikuntha-spiritual
planet; sthita-situated; devavati-pure-in the city of Devavati; satya-Satyaloka;
urdhe-above; vaisnave-of Lord Viṣṇu; loke-in the planet; nitya-akhye-known as
eternal;l dvaraka-pure; in the city of Dvaraka; suddha-udat-the pure ocean; uttare-
above; svetadvīpe-in Svetadvīpa; ca-also; airavati-pure-in the city of Airavata;
ksirap-of milk; ambudhi-in the ocean; sthita-situated; ananta- of Ananta Sesa;
kroda-on the chest; paryāṅka-couch; dhāmani-on the abode.

They also reside in the material world. (Lord Vāsudeva) resides in the city of Devavatī in Jalāvṛti Vaikuṅṭha, (Lord Saṅkarṣaṇa) resides in the city of Dvārakā in Viṣṇuloka above Satyaloka, (Lord Pradyumna) resides in the city of Airāvati in Śvetadvīpa north of the pure ocean, and (Lord Aniruddha) resides on the couch of Ananta's lap in the ocean of milk.

Text 175

sātvatīye kvacit tantre
nava vyūhāḥ prakīrtitāḥ
catvāro vāsudevādya
nārāyaṇe-nṛsimhakau

hayagrīvo mahā-kroḍo
brahmā ceti navoditāḥ
tatra brahmā tu vijñeyāḥ
pūrvokta-vidhayā hariḥ

satvatiye kvacit tantre-in the Satvat-tantr; nava-nine; vyuhah- expansions; prakirtitah-described; catvarah-four; vasudeva-adyah- beginning with Vāsudeva; narayana-Lord Nārāyaṇa; nrsimhakau-and Nṛsimha; hayagrivah-Hayagriva; maha-krodah-Varaha; brahma-Brahma; ca- also; iti-thus; nava-nine; uditah-named; tatra-among them; brahma- Brahma; tu-but; vijneyah-should be understood; purva-as previously; ukta- said; vidhaya-of the kind; harih-Lord Hari.

The Sātvata-tantra describes nine vyūha expansions of the Personality of Godhead as: 1. Vāsudeva, 2. Saṅkarṣaṇa, 3. Pradyumna, 4. Aniruddha, 5. Nārāyaṇa, 6. Nṛsimha 7. Hayagrīva 8. Varāha, and 9. Brahmā. The Brahmā mentioned here should be understood to be the previously described avatāra of Lord Hari.

Text 176

kintu vyūhās tu catvāro
rājad-bhūja-catuṣṭayāḥ
ajasra-paramaiśvarya-
maryādā-paribhūṣitāḥ

kintu-however; vyuhah-the expansions; tu-but; catvarah-four; rajat-manifesting; bhuja-arms; catustayah-four; ajasra-eternal; parama-transcendental; ausvarya-opulences; maryada-with the limit; paribhusitah- decorated.

However, the catur-vyūhas (Vāsudeva, Saṅkarṣaṇa, Pradyumna, and

Aniruddha), who have four splendid arms and are decorated with eternal and limitless transcendental opulences, are the best.

Text 177

atrāpi vāsudevo 'yam
sampūrṇānanda-samplavaḥ
aiśvaryaḍau nirviśeṣaḥ
parama-vyoma-nāyakāt
adyānām api sarveśām
ādi-bhūtaḥ suparvaṇām

atra-amonf them; api-also; vasudevah-Vāsudeva; ayam-He; sampurna- complete; ananda-of bliss; samplavaḥ-inundation; aisvarya-adau-in the matter of all kinds of opulences; nirvisesah-not different; parama-vyoma-nayakat-than Lord Nārāyaṇa, the master of Vaikuntha; adyanam- transcendental; api-even; sarvesam-of all; adibhutih-most important; suparvanam-of deities.

Lord Vāsudeva is flooded with perfect transcendental bliss. His opulences have no limit. Because He is the ruler of the spiritual sky He is the first of all transcendental Deities.

Text 178

ity āsaṅke sa evāyam
kṛṣṇākhyāḥ sann avātarāt
vāsudevatayā yasmāt
sarvartraīṣa su-viśrutaḥ

iti-thus; asanke-I doubt; sah-He; eva-certainly; ayam-He; krsna-Krsna; akhyah-named; san-being so; avatarat-incarnated; vasudevatasya-as an incarnation of Vāsudeva; yasmāt-because; sarvatra-in all places in the Vedic literature; esah-He; su-visrutah-is famous by the name Vasudeva.

Therefore I think the person named Kṛṣṇa who descended (to the material world) was an avatāra of Lord Vāsudeva for this is explained in all scriptures.

Note: The opponent ends His argument here. Śrīla Rūpa Gosvāmi begins his reply in the next text.

Text 179

*naivam yuktaḥ śṛṇu tataḥ
samādhānam vidhīyate
ādyā-vyūhaḥ api śreṣṭhaḥ
kathyate devakī-sutaḥ*

na—not; *evam*—in this way; *yuktaḥ*—logical; *tataḥ*—therefore; *samadhanam*—reply; *vidhiyate*—is given; *adya-vyuhāt*—than Lord Vāsudeva, the original member of the catur-vyūha; *api*—even; *śreṣṭhaḥ*—better; *kathate*—is described; *devakī-sutaḥ*—Lord Kṛṣṇa, the son of Devakī.

That is not logical. Please listen. The answer (to your objection) is now given. Lord Kṛṣṇa, the son of Devakī, is said to be superior to Lord Vāsudeva.

Text 180

tathā ca śrī-prathame

*"ete cāṁśa-kalāḥ puṁśaḥ
kṛṣṇās tu bhagavān svayam" iti*

tatha—in that way; *ca*—also; *sri-prathame*—in the First Canto of Śrīmad-Bhāgavatam; *ete*—all these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—portions of the plenary portions; *puṁśaḥ*—of the Supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Personality of Godhead; *svayam*—in person.

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 181

atra kārīke

pum-nāmnāḥ puruṣasyaite

śrī-varāharṣabhādayaḥ
amśā atrāvatārāḥ syūḥ
kumārādyāḥ kalā matāḥ

tu-bhinnopakrame kṛṣṇo
bhagavān puruṣottamaḥ
svayam ity apayātasya
vāsudevāvatāratā

atra—of this verse; *karīke*—the explanation; *pum-namnah*—of the word "pum"; *purusasya*—of the purusa-avatara; *sri-varaha*—Varaha; *rsabha*—and Rsabha; *adayah*—beginning with; *amsah*—portions; *atra*—here; *avatarah*—incarnations; *syuh*—are; *kumara*—the Four Kumaras; *adyah*—beginning with; *kalah*—portions of the portions; *matah*—are considered; *tu*—the word "tu"; *bhinna-upakrame*—meaning "different"; *krsnah*—Kṛṣṇa; *bhagavan*—the Supreme Lord; *puruṣa-uttamah*—the Supreme Person; *svayam iti*—the word "svayam"; *apayate*—rejected; *asya*—of Lord Kṛṣṇa; *vasudeva*—of Vāsudeva; *avatarata*—the position as an incarnation.

Explanation

Here the word "pumsaḥ" means "of the puruṣa-avatāra", "amśāḥ" means "the avatāras headed by Varāha and Ṛṣabhadeva", "kalāḥ" means "the avatāras headed by the Kumāras", "tu (but)" distinguishes Lord Kṛṣṇa from these other forms of the Godhead, ".sy 168}bhagavan" means the Supreme Personality of Godhead, and ".sy 168}svayam (personally)" refutes the idea that Kṛṣṇa is an avatāra of Vāsudeva.

Text 182

śrī-daśame caivam evoktam

"asyāpi deva vapuṣo mad-anugrahasya
svecchāmayasya na tu bhūtamayasya ko 'pi
neṣe mahi tv avastituṃ manasāntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteḥ" iti

sri-dasame—in the Tenth Canto of Śrīmad-Bhāgavatam; *ca*—also; *evam*—in this way; *eva*—certainly; *uktam*—it is said; *asya*—of this; *api*—indeed; *deva*—O my Lord; *vapusah*—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; *kah*—Brahma—*api*—although I am; *na*—not; *ise*—I am able; *l mahi*—the transcendental potencies; *tu*—indeed; *avasitum*—to ascertain; *manasa*—by my mind; *antarena*—

within; *saksat*—directly; *tava*— Your; *eva*—certainly; *kim uta*—and what to speak of; *atma-sukha-anubhuteh*— the happiness You experience in Your transcendental pastimes.

In Śrīmad-Bhāgavatam (10.14.2) it is said:

"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 183

atra kārīkāḥ

*devaḥ sva-nāmni deveti
khyātam yasya vapuḥ sa hi
vyūhānām ādimō vāsu-
devo deva-vapur mataḥ*

*tato 'pi mahi mātmyam
sākṣād evātra te sataḥ
ko vidhātāpy avasitum
jñātum neśe 'smi na kṣamaḥ*

*kim utāho ātma-sukhā-
nubhūter brahma-rūpataḥ*

atra—of this verse; *karīkāḥ*—the explanation; *devaḥ*—the word "deva"; *sva-nāmni*—as His own name; *deva iti*—the name "deva"; *khayatm*—famous; *yasya*—of whom; *vapuḥ*—the form; *sah*—He; *hi*—certainly; *vyuhanam*—of the catur-vyuha expansions; *adimah*—the first; *vasudevah*—Vāsudeva; *deva-vapuḥ*—the word "deva-vapuḥ"; *mataḥ*—is considered; *tataḥ*—from Him; *api*—even; *mahi*—the word "mahi"; *mātmyam*—means "glory"; *saksat*—directly; *eva*—certainly; *atra*—here; *te*—of You; *sataḥ*—transcendental; *kah*—the word "kah"; *vidhata*—Brahma; *api*—even; *avasitum*—the word "avasitum"; *jnatum*—to understand; *na*—not; *ise*—I am able; *asmi*—I am; *na*—not; *ksamah*—able; *kim uta*—what to speak of?; *aho*—Oh; *atma-sukha-anubhuteh*—the word "atma-sukhanubhuteh"; *brahma-rupataḥ*—than the Brahman effulgence.

Explanation

Here "deva" is a name for Lord Vāsudeva, the first of the catur-vyūha expansions, "deva-vapuṣaḥ" means {.sy 168}of He who has the form of Lord Vāsudeva". "mahi" means "glory", "sākṣāt" means "of You", "kaḥ" means "the demigod Brhamā" {.sy 168}avasitum" means "to understand"; "na ise" means "I am not able", and "ātma-sukhānubhūteḥ" means "of You whose form is spiritual".

Texts 184 and 185

*evam artho 'sya padyasya
kaimutya-nyāya-samsthitaḥ*

*nyūne 'dhike ca kaimutyam
tatra nyūne bhaved yathā
kaustubhas tu mahā-tejaḥ
sūrya-koti-satād api
ayam kim uta vaktavyam
pradīpād dīptiman iti*

evam—in this way; *arthah*—the meaning; *asya*—of this; *padyasya*—verse; *kaimutya*—"what to speak of"; *nyaya*—in the figure of speech; *samsthitaḥ*—situated; *nyune*—in the lesser; *adhike*—in the greater; *ca*—also; *kaimutyam*— the phrase "what to speak of"; *tatra*—there; *nyune*—in the lesser; *bhaved*— may be; *yatha*—just as; *kaustubhah*—the kaustubha jewel; *tu*—but; *kaha*—with a great; *tejah*—effulgence; *surya*—of suns; *koti-satat*—than hundreds and millions; *api*— even; *ayam*—this; *kim uta*—what to speak of; *vaktavyam*—may be said; *pradīpat*— than a small lamp; *dīptiman*—dfferent; *iti*—thus.

We may note the use of the phrase "kim uta" (what to speak of) in this verse. This phrase is used when comparing something great to another thing of lesser stature. An example may be seen in the following sentence: "The kaustubha jewel is more effulgent than hundreds and millions of suns, what to speak of small lamp".

Text 186

*athādhike yathā dhvantaiḥ
śakyo dīpo 'pi nārditum
sa tu maraṇḍa-kotiḥ
samaḥ kim uta kaustubhaḥ*

atha—now; *adhike*—in the greater; *yatha*—just as; *dhvantaih*—by the darkness; *sakyah*—is able; *dipah*—the lamp; *api*—even; *na*—not; *arditam*—to be extinguished; *sah*—that; *tu*—but *martanda*—of suns; *kotibhih*—to millions; *samah*—equal; *kim uta*—what to speak of; *kaustubhah*—the kaustubha jewel.

In another way: A great darkness is not able to extinguish even a small lamp, what to speak of the kaustubha jewel, which is more brilliant than millions of suns.

Text 187

ato nyūnād api nyūne
kaimutyam iha tu sthitam

atah—therefore; *nyunat*—than the small; *api*—even; *nyune*—in that which is less; *kaimutyam*—the phrase "what to speak of"; *iha*—here; *tu*—also; *sthitam*—is used.

The phrase "what to speak of" is used when a great thing is compared to something small. That small thing is then again compared to something even smaller.

Text 188

mayy evānugraho yasyety
anugraha-bharo yataḥ
mayy eva vihito bhūyān
apūrvāścarya-darśanāt

mayi—to me; *eva*—certainly; *anugrahaḥ*—mercy; *yasya*—of whom; *iti*—thus; *anugraha*—of mercy; *bharah*—a great quantity; *yataḥ*—from whom; *mayi*—to me; *vihitah*—given; *bhuyan*—greater; *apurva*—unprecedented; *ascarya*—wonderful; *darsanat*—from seeing.

The word "mad-anugrahasya" may be understood to mean "of You who is very merciful to me by revealing this unprecedented and wonderful form".

Text 189

svecchamayasya bhaktānām
kāmayākhila-karmaṇaḥ
na tu bhūtamayasyeti
puruṣatvaṁ ca khaṇḍitam
yad eṣa sarva-jīvanām
puruṣaḥ paramāśrayaḥ

sva-iccha—own desires; mayasya—consisting of; bhaktanam—of the devotees; kamaya—for the desires; akhila—all; karmaṇaḥ—actions; na—not; tu—indeed; bhuta—of the living entities; mayasya—consisting; iti—thus; purusatvam—status as the purusa-avatara; ca—also; khanditam—refuted; yat— because; eṣa—He; sarva—of all; jivanam—the living entities; puruṣaḥ— the purusa-avatara; parama—Supreme; asrayaḥ—shelter.

"Svecchamayasya" means "He who acts to fulfill all the desires of His devotees." The words "na bhūtamayasyeti" (He who is not the resting place of all living entities) refute the idea that Lord Kṛṣṇa is the puruṣa-avatāra, who is the resting place of all living entities.

Text 190

antareṇa viruddhena
manasety ekatānatā
jñātum syān mahimā śakyo
yadyapy ebhir viśeṣaṇaiḥ
jñātum tathāpi neṣe 'smīty
acintyaīśvrya-toditā

antarena—internal; viruddhena—obstructed; manasa—with the mind; iti— thus; ekatanata—wit single-pointed concentration; jnatum—to be understood; syat—may be; mahima—glory; sakyah—is able; yadyapi—although; ebhih—with these; visesanaih—characteristics; jnatum—to understand; tathapi— nevertheless; na—not; ise—I am able; asmi—I am; acintya—by the inconcievable; aisvarya—opulence; todita—filled.

The phrase "neṣe mahi tv avasitum manasāntareṇa" means "O Lord, although it may be possible for someone to understand something of Your transcendental glories by meditating on them without any deviation, still, I cannot understand anything about Your glories. For me Your transcendental opulences are inconceivable".

Text 191

*jānatā vāsudevāc ca
brahmataś cādhikādhikam
māhārmyam kṛṣṇacandrasya
virīncena samarthitam*

janata—understanding; *vasudevat*—than Vāsudeva; *ca*—and; *brahmatah*—than Brahma; *ca*—also; *adhika-adhikam*—greater; *kahatmyam*—glory; *kṛsnacandrasya*—of Lord Kṛṣṇa; *virincena*—by Brahma; *samarthitam*—is established.

In these words the demigod Brahmā, who properly understands the entire situation, affirms that Lord Kṛṣṇa's glory is greater than the glory of both Vāsudeva (the puruṣa-avatāra) and the impersonal Brahman.

Text 192

*ato manv akṣara-manor
dhyāne svāyambhuvāgame
catvāro vāsudevādyāḥ
kṛṣṇasyāvṛtir īritah*

atah—therefore; *manu*—fourteen; *aksare*—syllable; *manoh*—of the mantra; *dhyane*—in the meditation; *svayambhuva-agame*—in the Svayambhuva-agama; *catvarah*—the four; *vasudeva*—with Vāsudeva; *adyah*—beginning; *kṛsnasya*—of Kṛṣṇa; *avrtih*—the covering; *iritah*—they are described.

In the Svāyambhuva-āgama's meditation on the fourteen-syllable mantra it is said that the catur-vyūha forms, beginning with Lord Vāsudeva, are avatāras of Lord Kṛṣṇa.

Text 193

*kramādi-dīpikāyām ca
vasv-akṣara-manor vidhau
gokuleśāvṛtitvena
vāsudevādayo matāḥ*

krama-adi-dipikayam—in the Kramadi-dipika; *ca*—also; *vasu*—eight; *aksara*—syllable; *manoh*—of the mantra—*vidhau*—in the regulations; *gokula*—of Gokula; *isa*—of the Lord; *avrtitvena*—as the covering; *vasudeva-adayah*—the catur-vyūha expansions beginning with Lord Vāsudeva; *matah*—are considered.

In the Kramādi-dīpikā's description of the eight-syllable mantra it is said that the catur-vyūha forms, beginning with Lord Vāsudeva, are avatāras of Lord Kṛṣṇa, the master of Gokula.

Text 194

*nanu śraiṣṭhyam mukundasya
brahmato yujyate katham
yad brahma-śrī-bhagavator
aikyam eva prasidhyate*

nanu—is it not so?; *sraisthyam*—superiority; *mukundasya*—of Mukunda (Kṛṣṇa); *brahmatah*—to the impersonal Brahman; *yujyate*—is appropriate; *katham*—how is it possible?; *yad*—because; *brahma*—of the impersonal Brahman; *sri-bhagavatoh*—and of the Supreme Personality of Godhead; *aikyam*—oneness; *eva*—certainly; *prasidhyate*—is celebrated.

Here someone may object: How is it proper to say that Lord Kṛṣṇa is superior to the impersonal Brahman? It has been clearly proved that the Personality of Godhead and the impersonal Brahman are one and the same.

Text 195

*puruṣaḥ paramātmā
brahma ca jñānam ity api
sa eko bhagavān eva
śāstreṣu bahudhocyate*

puruṣaḥ—the puruṣa-avatara; *parama-atma*—the Supersoul; *ca*—and; *brahma*—the impersonal Brahman; *ca*—and; *jñanam*—transcendental knowledge; *iti*—thus; *api*—also; *sah*—He; *ekah*—one; *bhagavan*—Supreme Personality of Godhead; *eva*—certainly; *sastresu*—in the Vedic scriptures; *bahudha*—in many ways; *ucyate*—is described.

The one Supreme Lord is described in many ways in the Vedic literatures. Sometimes He is called the *puruṣa-avatāra*, sometimes the Supersoul, sometimes the impersonal Brahman, and sometimes the personification of transcendental knowledge.

Text 196

tatha ca skānde

"*bhagavān paramatmeti
procyate "ṣṭaṅga-yogibhiḥ
brahmety-upaniṣan-niṣṭhair
jñānaṁ ca jñāna-yogibhiḥ"*

tatah—in that way; *ca*—also; *skānde*—in the Skanda Purana; *bhagavan*—the Supreme Personality of Godhead; *prama-atma*—the Supersoul; *iti*—thus; *procyate*—is described; *astanga-yogibhiḥ*—by the astanga-yogis; *brahma*—the impersonal Brahman; *iti*—thus; *upanisat-nisthaiḥ*—by the followers of the Upanisands; *jnanam*—knowledge; *ca*—also; *unana-yogibhiḥ*—by the jnana-yogis.

In the Skanda Purāṇa:

"The aṣṭāṅga-yogīs say the Lord is the Supersoul, they who have faith in the Upaniṣads say He is the impersonal Brahman, and the jñāna-yogīs say He is transcendental knowledge personified".

Text 197

śrī-prathame ca

*vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

sri-prathame—in the First Canto of Śrīmad-Bhāgavatam; *ca*—and; *vadanti*—they say; *tat*—that; *tattva-vidas*—the learned souls; *tattvam*—the Absolute Truth; *yaj*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma iti*—known as Brahman; *paramātmā iti*—known as Paramātmā; *bhagavān iti*—known as Bhagavān; *śabdyate*—it so sounded.

In Śrīmad-Bhāgavatam (1.2.11):

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

Text 198

*evam uktam śṛṇu tatas
tṛtīye kāpilam vacaḥ*

evam—in this way; *uktam*—said; *srnu*—please hear; *tataḥ*—therefore; *tṛtīye*—in the Third Canto of Śrīmad-Bhāgavatam; *kapilam*—of Lord Kapila; *vacaḥ*—the statement.

(To this objection I reply:) Please hear Lord Kapila's explanation in Śrīmad-Bhāgavatam (3.32.33):

Text 199

*yathendriyaiḥ pṛthag-dvāraiḥ
artho bahu-guṇāśrayaḥ
eko nāneyate tadvad
bhagavān śāstra-vartmabhiḥ*

yathā—as; *indriyaiḥ*—by the senses; *pṛthag-dvāraiḥ*—in different ways; *arthāḥ*—an object; *bahu-guṇa*—many qualities; *āśrayaḥ*—en—dowed with; *ekaḥ*—one; *nānā*—differently; *īyate*—is perceived; *tad—vat*—similarly; *bhagavān*—the Supreme Personality of Godhead; *śāstra-vartmabhiḥ*—according to different scriptural injunctions.

"A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different."*

Text 200

atra kārīkāḥ

*tat tat śrī-bhagavaty eva
svarūpaṁ bhūri vidyate
upāsanānusāreṇa
bhāti tat-tad-upāsake*

atra—of this verse; *karika*—the explanation may be given; *tat tat*— variously; *sri-bhagavati*—in the Personality of Godhead; *eva*—certainly; *svasrupam*—the form; *bhuri*—in many ways; *vidyate*—is manifested; *upasana*— the worship; *anusarena*—according to; *bhati*—appears; *tat-tad-upasake*— before the various devotees.

fn 3

Explanation

The Personality of Godhead has many different forms. He appears in different forms according to the worship of His devotees.

Texts 201 and 202

*yathā rūpa-rasādīnām
guṇānām āśrayaḥ sadā
kṣīrādir eka evārtho
jñāyate bahudhendriyaiḥ*

*dṛśā śuklo rāsaṇāya
madhuro bhagavāms tathā
upāsanābhir bahudhā
sa eko 'pi pratīyate*

yatha—just as; *rupa*—of form; *rasa*—taste; *adinam*—and other objects of perception; *gunanam*—of qualities; *asrayah*—shelter; *sada*—always; *ksira*—of milk; *adih*—and other substances; *ekah*—one; *eva*—certainly; *l arthah*— object; *jnyate*— is understood; *bahudha*—in many ways; *indriyaih*—by the senses; *drsa*—by the sight; *suklah*—white; *rasanaya*—by the tongue; *madhuryah*—sweet; *bhagavan*—the Personality of Godhead; *tatha*—in the same way; *upasanabhih*—by methods of worship; *bahudha*—in many ways; *sah*—He; *ekah*—one; *api*—although; *pratiyate*— is perceived.

As, although it is always one, milk is perceived by the senses in many different ways according to its form, taste, and other qualities, the eyes perceiving its whiteness and the tongue its sweetness, so the Supreme Personality of Godhead, although He is one, is perceived by different methods of worship in different ways.

Texts 203 and 204

*jihvayaiva yathā grāhyam
mādhuryam tasya nāparaiḥ
yathā ca cakṣur-ādīni
grhṇanty arthām nijam nijam*

*tathānyā bāhya-karāna-
sthānīyopāsanākhilā
bhaktis tu cetah-sthānīyā
tat tat sarvārtha-lābhataḥ*

jihvaya—by the tongue; *eva*—certainly; *grahyam*—perceptible; *madhuryam*—sweetness; *tasya*—of that; *na*—not; *aparaiḥ*—by other senses; *yatha*—just as; *ca*—also; *cakṣuh*—the eyes; *adīni*—and other senses; *grhṇanti*—perceive; *artham*—meaning; *nijam nijam*—each its own; *tatha*—in the same way; *anya*—other; *bahya*—external; *karāna*—in the senses; *sthāniya*—situated; *upanasa*—forms of worship; *akhilā*—all; *bhaktih*—devotional service; *tu*—but; *cetah*—in the mind; *sthāniya*—situated; *tat tat*—various; *sarva*—all; *artha*—meanings; *labhataḥ*—from obtaining.

As the tongue only, and no other sense, perceives sweetness, and as each sense has its own object, so all different methods of worship are like the different senses and devotional service is like the mind, which perceives everything.

Text 205

*iti pravara-sāstreṣu
tasya brahma-svarūpataḥ
mādhuryādi-guṇādhiḥ
kṛṣṇasya śreṣṭhatocyate*

iti—thus; *pravara*—in the best; *sāstreṣu*—of Vedic literatures; *tasya*—of Him; *brahma-svarūpataḥ*—than the impersonal Brahman; *madhura*—sweetness; *adi*—beginning with; *guṇa*—attributes; *adhiḥ*—because of superiority; *kṛṣṇasya*—of Śrī Kṛṣṇa; *śreṣṭhataḥ*—superiority; *ucyate*—is described.

In the best scriptures it is said that Śrī Kṛṣṇa's sweetness and other qualities are superior to the qualities of the impersonal Brahman.

Text 206

tathā ca śrī-daśame

*tathāpi bhūman mahimāguṇasya te
viboddhum arhaty amalāntar-ātmabhiḥ
avikriyāt svānubhavād arūpato
hy ananya-bodhyātmataya na canyatha*

tatha—in the same way; *ca*—also; *sri-dasame*—in the Tenth Canto of Śrīmad-Bhāgavatam; *tathā api*—nevertheless; *bhūman*—O limitless one; *mahimā*—the potency; *aguṇasya*—of Him who has no material qualities; *te*—of You; *viboddhum*—to understand; *arhati*—one is able; *amala*—spotless; *antah*—*ātmabhiḥ*—with mind and senses; *avikriyāt*—not based on material differentiations; *sva-anubhavāt*—by perception of the Supreme Soul; *arūpataḥ*—without attachment to material forms; *hi*—indeed; *ananya*—bodhya-ātmatayā—as self-manifested, without the help of any other illuminating agent; *na*—not; *ca*—and; *anyathā*—otherwise.

In Śrīmad-Bhāgavatam (10.14.6-7):

"Nondevotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them."****

Text 207

*gunatmanas te 'pi guṇān vimātuṁ
hitāvatīrṇasya ka īśire 'sya
kālena yair vā vimitāḥ su-kalpair
bhū-pāṁśavaḥ khe mihikā dyu-bhasaḥ*

guṇa-ātmanaḥ—of the possessor of all superior qualities; *te*—You; *api*—certainly; *guṇān*—the qualities; *vimātuṁ*—to count; *hita*—*avatīrṇasya*—who have descended for the benefit of all living entities; *ke*—who; *īśire*—are able; *asya*—of the universe; *kālena*—in due course of time; *yaiḥ*—by whom; *vā*—or; *vimitāḥ*—counted; *su-kalpaiḥ*—by great scientists; *bhū-pāṁśavaḥ*—the atoms of an earthly planet; *khe*—

in the sky; *mihikāḥ*—the particles of snow; *dyu-bhāsaḥ*—the illumination of stars and planets.

"There may be some philosophers and scientists who can study the cosmic nature from atom to atom; they may be so advanced that they can count the atomic composition of the atmosphere or all the planets and stars in the sky, or even the shining molecular parts of the sun or other stars and luminaries in the sky. But it is not possible to count Your qualities."*

Text 208

*nanu prākṛta-rūpatvān
mṛga-tṛṣṇopama-jusām
guṇānām gaṇanā na syād
iti kātra vicitratā*

nanu—is it not so?; *parkarta*—material; *rupatvat*—because of the nature of His form; *mrga-tsna*—to a mirge; *upama-jusam*—compared; *gunanam*—of the attributes; *ganana*—consideration; *na*—not; *syat*—should be; *iti*—thus; *ka*—what?; *atra*—in this connection; *vicitrata*—is the cause of wondr.

Here someone may object: The Supreme Lord's qualities cannot be counted because His form is material and therefore His qualities are like a mirage. What is surprising in about that?

Text 209

*maivam guṇānām etasya
prākṛtatvam na vidyate
teśām svarūpa-bhūtatvāt
sukha-rūpatvam eva hi*

ma—not; *evam*—in this way; *gunanam*—of the attributes; *etasya*—of Him; *prakrtatvam*—materiality; *na*—not; *vidyate*—is; *tesam*—of them; *svarupa*—from His own form; *bhutatvat*—because of being manifested; *sukha-rupatvam*— full of transcendental bliss; *eva*—certainly; *hi*—indeed.

(I reply:) It is not so. His qualities are not material. Because they are manifest from His own nature they are full of bliss.

Text 210

tatha ca brāhma-tarke

"*guṇaiḥ svarūpa-bhūtais tu
guṇy asau harir īśvaraḥ
na viṣṇor na ca muktānām
kvāpi bhinno guṇo mataḥ*"

tatha—in the same way; *ca*—also; *brahma-tarke*—in the Brahma-tarka; *gunaih*—with qualities; *svarupa*—from His transcendental form; *bhutaih*—manifested; *tu*—but; *guni*—the possessor of qualities; *asau*—He; *harih*—Hari; *isvarah*—the Supreme Controller; *na*—not; *l visnoh*—of Visnu; *na*—nor; *ca*—also; *muktanam*—of the liberated souls; *kvapi*—on any account; *bhinnah*—different; *gunah*—quality; *matah*—is considered.

In Brahma-tarka:

"The Personality of Godhead, Lord Hari, has transcendental qualities manifested by His own nature. Neither Lord Viṣṇu nor the liberated souls are considered different from their transcendental qualities."

Text 211

śrī-viṣṇu-purāṇe

"*sattvādayo na sātīśe
yatra ca prakṛtā guṇāḥ
sa śuddhaḥ sarva-śuddhebhyaḥ
pumān ādyaḥ prasīdatu*"

sri-visnu-purane—in the Visnu Purana; *sattva*—with the modes of goodness; *adayah*—the modes of nature beginning with; *na*—do not; *santi*—exist; *ise*—in the nature of the Personality of Godhead; *yatra*—where; *ca*—also; *prakrtah*—material; *gunah*—qualities; *sah*—He; *suddhah*—more pure; *sarva-suddhebhyah*—than anything else which may be pure; *puman*—the Supreme Person; *adyah*—original; *prasidatu*—may He be merciful to me.

In Śrī Viṣṇu Purāṇa (1.9.43):

"May the Supreme Personality of Godhead, who is the purest of all who are pure, and in whom are neither the modes of nature beginning with goodness, nor any material qualities, be merciful to me."

Text 212

tathā ca tatraiva

*jñāna-śakti-balaiśvarya-
vīrya-tejāmsy aśeṣataḥ
bhagavac-chabda-vācyāni
vinā heyair guṇādibhiḥ*

jnana—knowledge; *sakti*—ability; *bala*—strength; *aisvarya*—opulence; *vīrya*—heroism; *tejamsi*—and splendor; *asesatah*—completely; *bhagavt-sabda-vacyani*—described by the word "bhagavan"; *vina*—without; *heyaih*—worthy of being rejected; *guna-adibhih*—three modes of material nature and other material qualities.

In the same scripture (Viṣṇu Purāṇa 6.5.79):

"The word "bhagavān" means that the Lord has all knowledge, power, strength, opulence, heroism, and glory. He has no faults or defects."

Text 213

pādme ca

*"yo 'sau nirguṇa ity uktah
śāstreṣu jagad-īśvaraḥ
prākṛtair heya-samyuktair
guṇair hīnatvam ucyate"*

padme—in the Padma Purana; *ca*—also; *yah asau*—that very person; *nirgunah*—being without qualities; *iti*—thus; *uktah*—described; *sastresu*—in the Vedic literature; *jagat*—of the universe; *isvarah*—the master; *prakrtaih*—with material; *heya-samyuktaih*—worthy of being rejected; *gunaih*—qualities; *hinatvam*—the position of being without; *ucyate*—is described.

Alaso, in Padma Purāṇa (Uttara-khaṇḍa 255.39-40)

"When the Vedic literature describes the Personality of Godhead as being without any qualities (nirguṇa), this means that the Lord does not possess any material qualities. It does not mean that He has no spiritual qualities."

Text 214

prathame ca

*ete cānye ca bhagavan
nityā yatra mahā-guṇāḥ
prārthyā mahattvam icchadbhir
na viyanti sma karhicit*

prathame—in the First Canto of Śrīmad-Bhāgavatam; *ca*—and; *ete*—all these; *ca anye*—also many others; *ca*—and; *bhagavan*—the Personality of Godhead; *nityāḥ*—everlasting; *yatra*—where; *mahā-guṇāḥ*—great qualities; *prārthyāḥ*—worthy to possess; *mahattvam*—greatness; *icchadbhiḥ*—those who desire so; *na*—never; *viiyanti*—deteriorates; *sma*—ever; *karhicit*—at any time.

Also, in Śrīmad-Bhāgavatam (1.16.29):

"Many transcendental qualities are eternally present in the Personality of Godhead, Śrī Kṛṣṇa, and are never to be separated from Him."*

Text 215

*atah kṛṣṇo 'prakṛtānām
guṇānām niyutāyutaiḥ
viśiṣṭo 'yam mahā-śaktiḥ
pūrṇānanda-ghanākṛtiḥ*

atah—therefore; *kṛṣṇaḥ*—Lord Kṛṣṇa; *aprakṛtanam*—non-material; *gunanam*—of qualities; *niyuta-ayutaiḥ*—endowed with millions; *visistah*—specifically described; *ayam*—He; *maha*—with great; *saktiḥ*—potencies; *purna*—with perfect and complete; *ananda*—bliss; *ghana*—an abundance; *akrtiḥ*—whose form.

In this way Lord Kṛṣṇa is the supremely powerful and blissful Personality of Godhead, who possesses uncountable millions of transcendental attributes.

Text 216

*brahma nirdharmakam vastu
nirviśeṣam amūrtikam
iti sūryopamasyāsyā
kathyate tat-prabhopamam*

brahma—the impersonal Brahman; *nirdharmakam*—without any qualities; *vastu*—substance; *nirviśeṣam*—without any distinguishing characteristics; *amūrtikam*—without a form; *iti*—thus; *sūrya*—the sun; *upamasyā*—compared; *asyā*—of that; *kathyate*—is said; *tat*—of that; *prabha*—effulgence; *upamam*—compared.

The qualityless, formless, impersonal Brahman is said to be like light shining from the sun of Śrī Kṛṣṇa.

Text 217

*tathā ca śrī-gītāsu
"mām ca yo'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatīyaitān
brahma-bhūyāya kalpate*

mam—unto me; *ca*—also; *yah*—person; *avyabhicarena*—without fail; *bhakti-yogena*—by devotional service; *sevate*—renders service; *sah*—he; *guṇam*—all the modes of material nature; *samatitya*—transcending; *etan*—all this; *brahma-bhuyaya*—to be elevated on the Brahman platform; *kalpate*—is considered.

(Lord Kṛṣṇa says in) Bhagavad-gītā (14.26-27):

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman.*

Text 218

"brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca"

brahmanah—of the impersonal brahmjyoti—hi—certainly; *pratistha*—the rest;
aham—I am; *amrtasya*—of the imperishable; *avyayasya*—immortal; *ca*—also;
sasvatasya—of eternal; *ca*—and; *dharmasya*—of the constitutional position;
sukhasya—happiness; *aikantikasya*—ultimate; *ca*—also.

"And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal."*

Text 219

atra kārīkāḥ

*sa brahma-bhāvam āsādyā
līlā-vigraham āśrayan
mām ānanda-ghanam premṇā
bhajed ity ayam āsāyah*

atra—of this verse; *karīkah*—the explanation is; *sah*—He; *brahma*— spiritual;
bhavam—position; *asadya*—attaining; *lila-vigraham*—the Supreme Lord who
performs pastimes in His transcendental form; *asrayan*—taking shelter of; *mam*—
Me; *ananda-ghanam*—full of spiritual bliss; *prema*—with pure love; *bhajet*—may
worship; *iti*—thus; *ayam*—this; *asayah*—is the meaning.

Explanation

Here "brahma-bhūyāya" means "attaining a form for transcendental pastimes",
and "mām bhakti-yogena sevate" means "with love he worships Me, who am full of
bliss".

Text 220

*bhakter avyabhicārāyāḥ
prema-sevaiva yat phalam*

*kevalam brahma-bhāvas tu
vidveṣeṇāpi labhyate*

bhaketeh—of devotional service; *avyabhicaryah*—undeviating; *prema-seva*—devotional service in pure love of God; *eva*—certainly; *yat-phalam*—result; *kevalam*—only; *brahma-bhavaḥ*—Impersonal liberation; *tu*—but; *vidvesena*—by those averse to the Supreme Personality of Godhead; *api*—even; *labhyate*—is obtained.

The result of performing *avyabhicārī bhakti* (full devotional service without falling down) is service performed with love. Impersonal liberation, however, is attained by even the Lord's enemies.

Text 221

*nanu te yādavasyāsyā
bhajanād brahmatā katham
ity āha brahmaṇo hīti
hi yato 'haṁ puras tava*

*sthito 'yam vividhānanda-
pūrṇa-cid-ghana-vigrahaḥ
brahmanās cit-svarūpasyā
pratiṣṭhā paramāśrayaḥ
ravis tejo-ghanākāraḥ
karaughasya yathā bhavet*

nanu—is it?; *te*—of You; *yadavasyā*—the descendant of Maharaja Yadu; *asyā*—of that; *bhajanat*—from a portion; *brahmatā*—the Impersonal aspect of the Absolute; *katham*—how is it possible?; *iti*—thus; *aha*—He said; *brahmanah hi iti*—Bhagavad-gītā 14-27; *hi*—certainly; *yataḥ*—because; *ahaṁ I am*; *purah*—before; *tavat*—you; *sthitah*—situated; *ayam*—this; *vividha*—variegated; *ananda*—bliss; *purna*—perfect and complete; *cit-ghana*—with all knowledge; *vigrahaḥ*—form; *brahmanah*—of the Impersonal brahman; *cit-svarupasya*—spiritual; *pratiṣṭhā*—the word "pratiṣṭhā"; *parama-asrayah*— means "the supreme shelter; *raviḥ*—the sun; *tejah-ghana*—effulgence; *akarah*— form; *kara*—of rays of light; *oghasya*—of the multitude; *yathā*—just as; *bhavet*—is.

Arjuna might have objected: "O Kṛṣṇa, You were born in the Yadu dynasty. How can You be the Brahman?" To answer this Kṛṣṇa spoke Bhagavad-gītā 14.27 (quoted in Text 218). The word "hi" (certainly) hints "Yes, I, who stand before you, My spiritual form filled with many different kinds of bliss". "Brahmanah" means "the spiritual form of Brahman", and "pratiṣṭhā" means "the shelter".

(Kṛṣṇa) is like the effulgent sun, which is the shelter of a flood of light.

Texts 222 and 223

*avyayenāmṛteneha
nitya-muktir udīryate
śāśvatena tu dharmeṇa
bhagavad-dharma ucyate*

*aikantika-sukhenātra
prema-bhakti-rasotsavaḥ
yena mīṣa-sukhasyāpi
tiraskāro vidhīyate*

avyayena—imperishable; *amṛtena*—and eternal; *iha*—here; *nitya*—eternal; *muktih*—liberation; *udīryate*—is indicated; *sasvatena*—eternal; *tu*—but; *dharmena*—by nature; *bhagavat*—of the Supreme Personality of Godhead; *dharmah*—the nature; *ucyate*—is described; *aikantika*—single-pointed; *sukhena*—by happiness; *atra*—here; *prema*—in pure love of God; *bhakti*—devotional service; *rasa*—the mellow; *utsavaḥ*—the festival; *yena*—by which; *moksa*—of Impersonal liberation; *sukhasya*—of the happiness; *tir askarah*—eclipse; *vidhiyate*—occurs.

"Avyaya" (imperishable) and "amṛta" (eternal) modify eternal liberation. "Śāśvata dharma" is {sy 168}bhagavad-dharma". "Aikantika sukha" is "the sweet festival of loving devotional service, by which the happiness of impersonal liberation is completely eclipsed".

Text 224

kim ca brahma-saṁhitāyām

*"yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭīṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtam
govindam ādi-puruṣam tam aham bhajāmi"*

kim ca—furthermore; *brahma-saṁhitāyām*—in Brahma-saṁhitā; *yasya*—of whom; *prabha*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-anda*—of universe; *koti-kotisu*—in millions and millions; *asesa*—unlimited; *vasudha-adi*—with planets, etc; *vibhuti*—with opulences; *bhinnam*—becoming variagated; *tat*—that; *brahma*—Brahma; *niskalam*—without parts; *anantam*—

unlimited; *asesa-bhutam*—being complete; *govindam*—Lord Govinda; *adi-purusam*—the original person; *tam*—Him; *aham*—I; *bhajami*— worship.

In Brahma-saṁhitā (5.40):

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the Impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes."*

Text 225

atra kārīke

*niṣkalādi-svarūpaṁ tat
brahmāṇḍārbuda-kotīḍu
vibhūtibhir dharādhābhir
bhinnam bhedaṁ upāgatam*

*sadā prabhava-yuktasya
brahma yasya prabhā bhavet
tam govindam bhajāmīti
padyāsyārthāḥ sphuṭī-kṛtaḥ*

atra—of this verse; *kārīke*—the explanation; *niskala-adi-svarupam*—complete; *tat*—that; *brahmāṇḍa*—of universes; *arbuda-kotisu*—in countless millions; *vibhutihih*—with opulences; *dhara*—with the earth; *adyabhih*—beginning; *bhinnam bhedaṁ*—distinction; *upagatam*—attained; *sada*—always; *prabhava-yuktasya*—with potency; *brahma*—the Impersonal Brahman; *yasya*—of whom; *prabha*—the effulgence; *bhavet*—is; *padyasya*—of this verse; *arthah*—the meaning; *sphuṭi-kṛtaḥ*—made clear.

Explanation

The Brahman, which is described with adjectives beginning with "niṣkala" (complete), and which has a variety (bhinnam) of opulences (vibhuti) beginning with the earth and other planets (vasudhā-ādi), is always the effulgence (prabhā) of powerful (prabhava) Govinda. I worship Govinda (govindam aham bhajāmi). In this way the meaning of the verse is made clear.

Text 226

*nanu bhos tava bhāvo 'yām
jñāta eva mayā dhruvam
para-vyoma-pateḥ śaurir
avatāras tvayocyate*

nanu—is it not so?; *bhoh*—O friend; *tava*—your; *bhavaḥ*—explanation; *ayam*—this; *jñataḥ*—is understood; *eva*—certainly; *mayā*—by me; *dhruvam*—indeed; *para-vyoma-pateḥ*—of Lord Nārāyaṇa the master of Vaikuṅṭha; *śauriḥ*—Lord Kṛṣṇa; *avataraḥ*—is the incarnation; *tvaya*—by you; *ucyate*— is described.

(Here someone may object:) I understand your argument. You have said that Śrī Kṛṣṇa is an avatāra of Lord Nārāyaṇa, the master of Vaikuṅṭhaloka.

Text 227

*janmādi-līlā-prakatyād
avatāratayāpy asau
prokto vilāsa eva syāt
sarvotkarṣādi-bhūmataḥ*

janma—with His appearance; *adi*—beginning; *lila*—pastimes; *prakatyat*—from the manifestation; *avatarataya*—as an incarnation; *api*—also; *asau*—He; *proktaḥ*—is described; *vilasaḥ*—a pastime incarnation; *eva*—certainly; *syat*— is; *sarva-utkarsa-adi-bhumataḥ*—because of superiority.

His birth and other pastimes and His exalted nature declare that He is a vilāsa-avatāra of Lord Nārāyaṇa.

Text 228

*yaḥ para-vyoma-nāthaḥ syād
asamānordhva-vaibhavaḥ
śruti-smṛti-mahā-tantra-
varṇitotkarṣa-sauṣṭhavaḥ*

*loka-sṛṣṭeḥ purā brāhme
kalpe yaḥ parameṣṭhine
mahā-vaikuṅṭha-loka-stham*

svam ātmānam adarśayat

yah—who; *para-vyoma*—of the spirituyal sky; *nathah*—the master; *syat*—is; *asamana-urdhva-vaibhavah*—who has no equal or superior; *sruti*—in the sruti-sastras; *smṛti*—smṛti-sastras; *maha-tantra*—and maha-tantras; *varnit*— is described; *utkarsa-sausthavah*—superior position; *loka*—of the material planets; *srsteh*—the creation; *pura*—befoe; *brahme kalpe*—in the Brahma-kalpa; *yah*—who; *paramesthine*—to the demigod Brahma; *maha-vaikuntha-loka-stham*—in the spiritual world; *svam atmanam*—Himself; *adarsayat*—revealed.

Lord Nārāyaṇa's supreme position is described in th śruti, smṛti, and tantras. No one is equal to or greater than Him. Before the creation (of the material planets), during the Brahma-kalpa, Lord Nārāyaṇa revealed His own form in the Vaikuṅṭha world to the demigod Brahmā.

Text 229

tathā hi śrī-dvitiya-skandhe

*tasmai sva-lokaṁ bhagavān sabhājitaḥ
sandarśayām āsa param na yat-param
vyapeta-saṅkleśa-vimoha-sādhvasam
sva-dṛṣṭavadbhir puruṣair abhiṣṭutam*

tatha hi—furthermore; *l sri-dvitiya-skandhe*—in the Second Canto of Śrīmad-Bhāgavatam; *tasmai*—unto him; *sva-lokaṁ*—His own planet or abode; *bhagavān*—the Personality of Godhead; *sabhājitaḥ*—being pleased by the penance of Brahmā; *sandarśayām āsa*—manifested; *param*— the supreme; *na*—not; *yat*—of which; *param*—further supreme; *vyapeta*—completely given up; *saṅkleśa*—five kinds of material afflictions; *vimoha*—without illusion; *sādhvasam*—fear of material existence; *sva-dṛṣṭa-vadbhiḥ*—by those who have perfectly realized the self; *purusaih*—by persons; *abhiṣṭutam*—worshiped by.

(This is described) in Śrīmad-Bhāgavatam (2.9.9-16):

"The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahmā, was pleased to manifest His personal abode, Vaikuṅṭha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fear of illusory existence.*

Text 230

*pravartate yatra rajas tamas tayoh
sattvam ca miśram na ca kāla-vikramah
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ*

pravartate—prevail; *yatra*—wherein; *rajaḥ tamah*—the modes of passion and ignorance; *tayoh*—of both of them; *sattvam*—the mode of goodness; *ca*—and; *miśram*—mixture; *na*— never; *ca*—and; *kāla*—time; *vikramah*—influence; *na*— neither; *yatra*—therein; *māyā*—il—lusory, external energy; *kim*—what; *uta*—there is; *apare*—others; *hareh*—of the Personality of Godhead; *anuvratāḥ*—devotees; *yatra*—wherein; *sura*—by the demigods; *asura*—and the demons; *arcitāḥ*—worshipped.

"In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.*

Text 231

*śyāmāvadātāḥ śata-patra-locanāḥ
piśaṅga-vastrāḥ surucaḥ supeśasaḥ
sarve catur-bāhava unmiṣan-maṇi-
praveka-niṣkābharaṇāḥ suvarcasah
pravāla-vaidūrya-mṛṇāla-varcasah
parisphurat-kuṇḍala-mauli-mālinaḥ*

śyāma—sky-bluish; *avadātāḥ*—glowing; *śata-patra*—lotus flower; *locanāḥ*—eyes; *piśaṅga*—yellowish; *vastrāḥ*— clothing; *su-rucaḥ*—greatly attractive; *su-peśasaḥ*—growing youthful; *sarve*—all of them; *catur*—four; *bāhavaḥ*—hands; *unmiṣan*—rising luster; *maṇi*—pearls; *praveka*—superior quality; *niska-ābharaṇāḥ*—ornamental medallions; *su-varcasah*—effulgent; *pravāla*—coral; *vaidūrya*—a special diamond; *mṛṇāla*— celestial lotus; *varcasah*—rays; *parisphurat*—blooming; *kuṇḍala*—earring; *mauli*—heads; *mālinaḥ*—with garlands.

"The inhabitants of the Vaikuṅṭha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish color, and their bodily features very attractive. They are just the age of

growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent. Some of them are effulgent like coral and diamonds in complexion and have garlands on their heads, blooming like lotus flowers, and some wear earrings.*

Text 232

*bhrājiṣṇubhir yaḥ parito virājate
lasad-vimānāvalibhir mahātmanām
vidyotamānaḥ pramadottamādyubhiḥ
savidyud abhrāvalibhir yathā nabhaḥ*

bhrājiṣṇubhiḥ—by the glowing; *yaḥ*—the Vaikuṅṭhalokas; *paritaḥ*—surrounded by; *virājate*—thus situated; *lasat*—brilliant; *vimāna*—airplanes; *avalibhiḥ*—assemblage; *mahā-ātmanām*—of the great de—votees of the Lord; *vidyotamānaḥ*—beautiful like lightning; *pramada*—ladies; *uttama*—celestial; *adyubhiḥ*—by complexion; *sa-vidyut*—with electric lightning; *abhrāvalibhiḥ*—with clouds in the sky; *yathā*—as it were; *nabhaḥ*—the sky.

"The Vaikuṅṭha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahātmās or devotees of the Lord. The ladies are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.*

Text 233

*śrīr yatra rūpiṇy urugāya-pādayoḥ
karoti mānam bahudhā vibhūtibhiḥ
preṅkham śritā yā kusumākarānugair
vigīyamānā priya-karma gāyati*

śrīḥ—the goddess of fortune; *yatra*—in the Vaikuṅṭha planets; *rūpiṇī*—in her transcendental form; *urugāya*—the Lord, who is sung of by the great devotees; *pādayoḥ*—under the lotus feet of the Lord; *ka roti*—does; *mānam*—respectful services; *bahudhā*—in diverse paraphernalia; *vibhūtibhiḥ*—accompanied by her personal associates; *preṅkham*—movement of enjoyment; *śritā*—taken shelter of; *yā*—who; *kusumākara*—spring; *anugaiḥ*—by the black bees; *vigīyamānā*—being followed by the songs; *priya-karma*—activities of the dearmost; *gāyati*—singing.

"The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure-service to the Lord, along with her constant companions-but is also engaged in singing the glories of the Lord's activities.*

Text 234 (a)

dadarśa tatrākhila-sātvatām patim
śriyaḥ patim yajña-patim jagat-patim
s unanda—nanda-prabalārhaṇādibhiḥ
sva-pārśadāgraiḥ parisevitām vibhum

dadarśa—Brahmā saw; *tatra*—there (in Vaikuṅṭhaloka); *akhila*—en—tire; *sātvatām*—of the great devotees; *patim*—the Lord; *śriyaḥ*—of the goddess of fortune; *patim*—the Lord; *yajña*—of sacrifice; *patim*—the Lord; *jagat*—of the universe; *patim*—the Lord; *sunanda*—Sunanda; *nanda*—Nanda; *prabala*—Prabala; *arhaṇa*—Arhaṇa; *ādibhiḥ*—by them; *sva-pārśada*—own associates; *agraiḥ*—by the foremost; *parisevitām*—being served in transcendental love; *vibhum*—the great Almighty.

"Lord Brahmā saw in the Vaikuṅṭha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhaṇa, His immediate associates.*

Text 234 (b)

bhṛtya-prasādābhimukham dṛg-āsavam
prasanna-hāsāruṇa-locanānanam
kirītinam kuṇḍalinam catur-bhujam
pitāmsukam vakṣasi lakṣitam śriyā

bhṛtya—the servitor; *prasāda*—affection; *abhimukham*—favorably facing; *dṛk*—the very sight; *āsavam*—an intoxication; *prasanna*—very much pleased; *hāsa*—smile; *aruṇa*—reddish; *locana*—eyes; *ānanam*—face; *kirītinam*—with helmet; *kuṇḍalinam*—with earrings; *catur*—bhujam—with four hands; *pīta*—yellow; *a mśukam*—dress; *vakṣasi*—on the chest; *lakṣitam*—marked; *śriyā*—with the goddess of fortune.

"The Personality of Godhead, seen leaning favorably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on his head. He had four hands, and His chest was marked with the lines of the goddess of fortune.*

Text 234 (c)

*"adhyarhaṇīyāsanam āsthitam param
vṛtā catuḥ-śoḍaśa-pañca-śaktibhiḥ
yuktam bhagaiḥ svair itaratra cādhruvaiḥ
sva eva dhāman ramamānām īsvaram"*

adhyarhaniya—greatly worshipable; *asanam*—throne; *asthitam*—seted on it; *param*—the Supreme; *vṛtam*—surrounded by; *ctuh*—four, namely prkṛti, purusa, mahat and ego; *sodasa*—the sixteen; *panca*—the five; *saktibhiḥ*—by the energies; *yuktam*—empowered with; *bhagaiḥ*—His opulences; *svaiḥ*—personal; *itaratra*—other minor prowesses; *ca*—also; *adhruvaiḥ*—temporary; *sve*—own; *eva*—certainly; *dhaman*—abode; *ramamanam*—enjoying; *isvaram*—the Supreme Lord.

"The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode."*

Text 235

*yad yataḥ param utkr̥ṣṭam
padam anyān na hi kvacit
saṅkleśaḥ pañcavidyādyā
vimoho nirvivekatā*

*sadhvasam patato bhītir
na santy etāni yatra tam
sva-dṛṣṭam ātmanaḥ sākṣāt-
kāras tadvdhbir iḍitm*

yat—the word "yat"; *yataḥ*—means "to which"; *param*—the word "param"; *utkr̥ṣṭam*—means "superior"; *padam*—abode; *anyat*—another; *na*—not; *hi*—certainly; *kvacit*—anywhere; *sanklesah*—material afflictions; *panca*—five kinds;

avidya—with ignorance; *adyah*—beginning; *vimohah*—the word "vimoha"; *nirvivekata*—means "illusion"; *sadhvasam*—the word "sadhvasam"; *patatah bhitiḥ*—means "fear of material existence"; *na*—do not; *santi*—exist; *yatra*—where; *tam*—that; *sva-drstam*—revealed; *atmanah*—Himself; *saksat-karah*—directly manifest; *tadvadbhiḥ*—by those like that; *iditam*—worshipped.

(In the verse quoted in Text 229,) "yat" means {sy 168}of which", "param" means "further supreme" (there is no place superior to this abode), {sy 168} *saṅkleṣa*" means "five kinds of material afflictions, beginning with ignorance", "vimoha" means {sy 168}illusion", and "sadhvasam" means "fear of material existence". These material disadvantages do not exist in that supreme abode, where the Supreme Personality of Godhead is personally manifest, and where He is adored by they who are like Him.

Text 236

rajas tamas ca no yatra
sattvaṁ sadhryāk tayor na ca
guṇā yatra prakṛti-jā
na santīti pradarśitam

na kāla-vikramo yatra
sarva-vidhvamsa-kāritā
param mūlam anarthānām
yatra māyaiva nāsti hi

apare tatra kim uta
vikārā mahad-ādayaḥ
ato Vaikuṅṭha-lokasya
kathitā nitya-siddhatā

rajaḥ-tamaḥ—the modes of passion and ignorance; *ca*—and; *na*—not; *u*—certainly; *yatra*—where; *sattvaṁ*—the mode of goodness; *sadhryak*—mixed; *tayoh*—with them; *na*—not; *ca*—also; *guṇah*—qualities; *yatra*—where; *prakṛti-jah*—born of the material nature; *na*—not; *santi*—are; *iti*—thus; *pradaresitam*—revealed; *na*—not; *kala*—time; *vikramah*—influence; *yatra*—where; *sarva*—everything; *vidhvamsa-karita*—destroying; *param*—ultimate; *mulam*—root; *anarthanam*—of those things which are not wanted; *yatra*—where; *maya*—illusory external energy; *na*—not; *asti*—is; *hi*—certainly; *apare*—others; *tatra*—there; *kim*—what; *uta*—there is; *vikarah*—transformations; *mahat-adayah*—beginning with the mahat-tattva; *ataḥ*—therefore; *Vaikuṅṭha-lokasya*—of Vaikuṅṭha-loka; *kathita*—is described; *nitya*—eternal; *siddhata*—perfection.

(An explanation of the verse quoted in Text 230 follows:) There the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There are no material modes of nature, and there is no predominance of the influence of time, which destroys all things. There is no illusory, external energy, the root of so many unwanted things, so how can there be the mahat-tattva and other material transformations? In this way the eternal perfection of Vaikuṅṭhaloka is described.

Text 237

*harer anuvratā yatra
 śyāmāruṇa-harī-sitāḥ
 tat-tad-varṇam upāsyēśam
 tat-śarūpyam upāgatāḥ
 athavā nitya-siddhatvat
 tad-rucam apy anāditā*

hareh—to Lord Hari; *anuvratah*—those devoted; *yatra*—where; *syama*—blue; *aruna*—red; *harit*—green; *sitah*—and white; *tat-tat*—various; *vrnam*—colors; *upasya*—worshipping; *isam*—the Supreme Personality of Godhead; *tat-sarupyam*—the liberation of having the same form as the Lord; *upagatah*—attained; *athava*—or; *nitya*—eternal; *siddhatvat*—because of perfection; *tat-rucam*—the same bodily luster; *api*—also; *anadita*—eternal perfection.

(An explanation of the verse quoted in Text 231 follows:) There the great devotees of Lord Hari have complexions that are either blue, red, green, or white. They worship the Lord, who manifests forms with these different colors, and they attain forms and colors like those of the Lord they worship. Or, from beginningless time their bodily luster is like the Lord's.

Text 238

*śrīḥ sampad-rūpiṇī mūrtā
 yatra padmāṁśa-sambhavā
 mānaṁ sevāṁ racayati
 vividhābhir vibhūtibhiḥ*

*kusumākāra-śabdena
 ṛtūnām adhipo mataḥ
 tena tasyānugair grīśma-
 varśādyair ṛtubhis ca ya*

*viśeṣād gīyamānāpi
priya-karmaiva gāyati
satrantena padenātra
tinantā lakṣitā kriyā*

srih—the goddess of fortune; *sampat-rupini murta*—whose form is the abode of all opulence and godd-fortune; *yatra*—where; *padma*—of the goddess of fortune; *amsa*—from a portion; *sambhava*—manifest; *manma*—the word "manma"; *sevam*—means "respectful services"; *racayati*—does; *vividhabhih*—various; *vibhutibhih*—accompanied by her personal associates; *kusuma-akara-sabdena*—by the word "kusumakara"; *rtunam*—of the seasons; *adhipah*—the monarch; *matah*—is considered; *tena*—by that; *tasya*—of that; *anugaiḥ*—with the followers; *grisma*—summer; *varsa*—the rainy season; *adyāiḥ*—beginning with; *rtubhih*—with the seasons; *ca*—also; *ya*—who; *visesat*—specifically; *giyamana*—being glorified; *api*—also; *priya-karma*—activities of the deamost; *eva*—certainly; *gayati*—singing; *satr-antena*—with affix "satr"; *padena*—with the word; *atra*—here; *tin-anta*—the affix "tin"; *laksita*—characterized as; *kriya*—action.

(An explanation of the verse quoted in Text 233 follows:) There goddess Śrī, who is an amśa-avatāra of Padmā-devī, the goddess of fortune, and who is the form of transcendental opulence, respectfully engages in devotional service along with many different transcendental opulences. The word { .sy 168 }kusumākāra" means "springtime, the king of seasons", and "anugaiḥ" means "followers". The followers of spring are summer, monsoon-season, and other seasons. The goddess of fortune is also engaged in singing the glories (gāyati) of the Lord's activities (priya-karma). { .sy 168 }Gāyati" (singing) here is a present-active-participle (satr), and "karma" (activities) is formed by adding the affix "tin" to the verbal root { .sy 168 }kr".

Texts 239 and 240

*tatreśvaram dadarśasau
katham-bhūtam drg-āsavam
sandrānandair dṛṣām suṣṭhu
mādakatvāt sa āsavaḥ*

*pītāmsuka-padenasya
dhvanyate śyāma-varṇatā*

tatra—there; *isvaram*—the Supreme Personality of Godhead; *dadarsa*—saw; *asau*—Brahma; *katham-bhutam*—what was the Lord like?; *drk*—the very sight; *asavam*—an intoxication; *sandra*—with intense; *anandaiḥ*—bliss; *drsam*—of the sight; *susthu*—greatly; *madakatvat*—because of delighting; *sah*—He; *asavaḥ*— like

an intoxication; *pita*—yellow; *amsuka*—dress; *padena*—by the like; *asya*—of Him; *dhvanyante*—explained; *syama*—blue; *varnata*—color.

(An explanation of the verses quoted in Texts 234 a and b follows:) He saw the Supreme Personality of Godhead in the Vaikuṅṭha planets. How was the Lord described? The very sight of the Lord was intoxicating and attractive. Because the appearance of the Lord created such intense bliss among the devotees, it is said that the sight of the Lord was like an intoxication. The Lord is also described as being bluish in complexion and dressed in yellow garments.

Text 241

adhyārhaṇīya-sābdena
mahā-yogākhyā-pīṭhakam
śrī-pādmottara-khaṇḍoktam
atraivāgre pravakṣyate

adhyarhaniya-sabdena—by Śrīmad-Bhāgavatam 2.9.17; *maha-yoga-akhya-pithakam*—the Lord's abode; *sri-padma-uttara-khanda*—in the Uttara-khanda of the Padma Purana; *uktam*—described; *atra*—there; *eva*—certainly; *agre*—at the beginning; *pravakṣyate*—is said.

Text 234 c's description of the Lord's Maha-yogā potencies will now be explained in the words of Padma Purāṇa, Uttara-khaṇḍa:

Text 242

catasro hlādinī-kīrti-
karuṇā-tuṣṭasyaḥ smṛtāḥ
śaktayaḥ śodaśātraiva
pūrvam eva pradarśitaḥ

catasrah—four; *hladini*—bliss; *kirti*—fame; *karuna*—mercy; *tustayah*—satisfaction; *smrtah*—are described in the smṛti-sastras; *saktayah*—potencies; *sodasa*—sixteen; *atra*—here; *eva*—certainly; *purvam*—previously; *eva*—certainly; *pradarsitah*—revealed.

"The Smṛti-sāstra describes four potencies: 1. hlādinī (bliss), 2. kīrti (fame), 3. karuṇā (mercy), and 4. tuṣṭi (satisfaction). Sixteen potencies have already been

described.

Text 243

*vidyāyāḥ pañca parvāṇi
sāṅkhyādīny atra pañca ca*

vidyayah—of knowledge; *pañca*—five; *parvani*—divisions; *sakhya-adini*—beginning with sakhya-yoga; *atra*—here; *pañca*—the five; *ca*—and.

"There are also five kinds of knowledge, beginning with sāṅkhya-yoga."

Text 244

tāni pañcarātre

*"sāṅkhya-yogau tu vairāgyam
tapo bhaktiś ca keśave
pañca parveti vidyeyam
yayā vidvān harim viśet" iti*

tani—these; *pañcaratre*—in the Narada-pañcaratra; *sakhya*—Sakhya; *yogau*— and yoga; *tu*—also; *vairāgyam*—renunciation; *tapah*—austerity; *bhaktih*— devotional service; *ca*—also; *kesave*—to Lord Kesava; *pañca*—five; *parva*— parts; *iti*—thus; *vidya*—knowledge; *iyam*—this; *yaya*—by which; *vidvan*—a learned person; *harim*—Lord Hari; *viśet*—attains; *iti*—thus.

They are described in the Pañcarātra:

"Sāṅkhya, yoga, renunciation, austerity, and devotional service to Lord Keśava are the five branches of knowledge by which a wise man attains Lord Hari."

Text 245

*ity etābhir vṛtam pañca-
viṁśatyā śaktibhiḥ sadā
bhagair aiśvarya-dharmādyaiḥ*

svair asādhṛaṇodayaiḥ

*itaratra viriñcy-adāv
adhruvair asthitaiḥ kṛśaiḥ*

*sva eva dhāṃni vaikunṭhe
ratim vidadhatam sadā
kim vā svarūpa-bhūtatvāt
śriyas tasyāḥ svadhāmatā*

iti—thus; *etabhiḥ*—with them; *vṛtam*—enknowed; *panca-vimsatya*—with 25; *saktibhiḥ*—potencies; *sada*—eternally; *bhagaiḥ*—by the word "bhagaiḥ"; *aisvarya-dharma-adyaiḥ*—with variegated opulences; *svaiḥ*—with His own; *asadharana-udayaiḥ*—extraordinary; *itaratra*—in other places; *virinci*—in the demigod Brhma; *adau*—and others; *adhruvaiḥ*—temporary; *asthitaiḥ*—uncertain; *kṛśaiḥ*—and meager; *sve*—in His own; *eva*—certainly; *dhāṃni*—abode; *vaikunṭhe*—*Vaikunṭha*; *ratim*—transcendental pleasure pastimes; *vidadhatam*—performing; *sada*—eternally; *kim va*—or; *svarūpa-bhūtatvat*—manifested as His potency; *sriyah*—of Lakṣmi-devi; *tasya*—of her; *sva-dhamata*—the abode.

The Lord is surrounded by these 25 extraordinary potencies, beginning with opulence and piety, eternally. In the demigod Brahmā and other jīvas these potencies are only briefly and slightly present. The Lord enjoys pastimes in His abode of Vaikunṭha eternally, what to speak of the pastimes He enjoys as the abode of Goddess Śrī.

Text 246

tathā ca bhārgava-tantra

*"śakti-śaktimatoś cāpi
na vibhedah kathañcana
avibhinnāpi svecchādi-
śabdair api vibhāśyate" iti*

tatha—in the same way; *bhargava-tantra*—in the Bhargava-tantra; *sakti*—of the potency; *saktimatoḥ*—and the possessor of the potency; *ca*—also; *l api*—even; *na*—not; *vibhedah*—distinction; *kathañcana*—at all; *avibhinna*—not different; *sva*—own; *iccha*—desire; *adi*—beginning with; *sabdaiḥ*—by the words; *api*—even; *vibhāśyate*—is explained; *iti*—thus.

In Bhārgava-Tantra:

"The possessor of potencies (the Supreme Personality of Godhead) and the potencies themselves (the individual living entities) are not different. That they are not different is explained in the passage beginning with the word `svecchā".

Text 247

kim ca pādmottara-khaṇḍe

*"pradhāna-parama-vyomnor
antare virajā nādī
vedāṅga-sveda-janita-
toyaiḥ prasravitā śubhā*

kim ca—furthermore; *padma*—of the Padma Purana; *uttara-khande*—in the Uttara-khanda; *pradhana*—of the primordial material energy; *parama-vyomnoḥ*—asnd the spiritual world; *antare*—between; *viraja*—the Viraja; *nadī*—river; *veda*—of the Vedas; *anga*—of the bodies; *sveda*—from the perspiration; *janita*—produced; *toyaiḥ*—with water; *prasravita*—flowing; *subha*—auspicious.

Furthermore, in Padma Purāṇa (Uttara-khaṇḍa 255.57-64):

"On the border of the material and spiritual worlds flows the auspicious Virajā river, whose waters were manifest from the perspiration of the Personified Vedas.

Text 248

*"tasyāḥ pare para-vyomni
tri-pād-bhūtaṁ sanātanam
amṛtaṁ śāśvataṁ nityam
anantaṁ paramaṁ padam*

*"śuddha-sattva-mayaṁ divyam
akṣaraṁ brahmaṇaḥ padam
aneka-koṭi-sūryāgni-
tulya-varcasam avyayam*

*"sarva-veda-mayaṁ śubhraṁ
sarva-pralaya-varjitam
asaṅkhyam ajaraṁ satyam
jāgrat-svapnādi-varjitam*

"hitaṅmayam mokṣa-padam
brahmānanda-sukhāhvayam'
samānādhikya-rahitam
ādy-anta-rahitam śubham

"tejasāty-adbhutam ramyam
nityam ānanda-sāgaram
evam ādi-guṇopetam
tad viṣṇoḥ paramam padam"

tasyah—that Viraja river; *pare*—on the farther shore; *para-vyomni*—in the spiritual sky; *tri-pad-bhutam*—comprising three fourth of all existence; *sanatanam*—eternal; *amrtam*—nectarean; *sasvatam*—everlasting; *nityam*—eternal; *anantam*—unlimited; *paramam*—transcendental; *padam*—place; *suddha-sattva*—the modes of pure goodness; *mayam*—consisting of; *divyam*—spiritual and splendid; *aksaram*—undecaying; *brahmanah*—of the Supreme; *padam*—the abode; *aneka*—innumerable; *koti*—millions; *surya*—suns; *agni*—and blazing fires; *tulya*—equal; *varcasam*—splendor; *avyayam*—imperishable; *sarva*—of all; *veda*—the Vedas; *mayam*—consisting; *subhram*—splendid; *sarva*—of all; *pralaya*—destruction; *varjitam*—devoid; *sankhyam*—immeasurable; *ajaram*—free from age and decay; *satyam*—reality; *jagrat*—wakefulness; *svapna*—sleep; *adi*—and other states of material consciousness; *varjitam*—devoid of; *hiranmayam*—with a golden aura; *moksa-padam*—the place of liberation; *brahma*—spiritual; *anta*—or end; *rahitam*—without; *subham*—auspicious; *tejasa*—with effulgence; *ati*—very; *adbhutam*—wonderful; *ramyam*—delightful; *nityam*—eternal; *ananda*—of bliss; *sagaram*—like an ocean; *evam*—in this way; *adi*—beginning with; *guna*—with these qualities; *upetam*—endowed; *tat*—that; *visnoh*—of Lord Viṣṇu; *paramam*—supreme; *padam*—abode.

"On the far shore of that river, in the spiritual sky, is the eternal, imperishable, unlimited spiritual world, which is three fourths of all existence, which is made of pure goodness, which never decays, which is the abode of Brahman, which is splendid as countless millions of suns and fires, which never withers, which contains all knowledge, which is splendid, which is not touched by any of the periods of cosmic devastation, which is immeasurable, which is free from old-age, which is the eternal spiritual reality, which is free from material states beginning with wakefulness and sleep, which has a golden splendor, which is the abode of liberation, which brings spiritual bliss, which has no equal or superior, which has no beginning or end, which is auspicious, which is wonderfully glorious, which is charming, which is eternal, and which is an ocean of bliss. These are the qualities of Lord Viṣṇu's supreme abode.

*na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramam hareḥ*

na—not; *tat*—that; *bhasayate*—illuminates; *suryah*—sun; *na*—nor; *sasankah*—the moon; *na*—nor; *pavakah*—fire, electricity; *yat*—where; *gatva*—going; *na*—never; *nivartante*—come back; *tat dhama*—that abode; *paramam*—supreme; *hareh*—of Lord Hari.

"That abode of Lord Hari is not illuminated by the sun or moon, nor by electricity. One who reaches it never returns to this material world.

Text 250

*"tad viṣṇoḥ paramam dhāma
śāsvataṁ nityam acyutam
na hi varṇayitum śakyam
kalpa-koti-satair api"*

tat—that; *visnih*—of Lord Viṣṇu; *paramam*—supreme; *dhama*—abode; *sasvatam*—eternal; *nityam*—imperishable; *acyutam*—without fault; *na*—not; *hi*—certainly; *varṇayitam*—to be described; *sakyam*—is able; *kalpa*—of Brahma's days; *koti-sataih*—with hundreds of millions; *api*—even.

"Even in hundreds and millions of Brahmā's days one cannot completely describe this eternal and faultless abode of Lord Viṣṇu."

Text 251

tatraivāgre

*"śrīśāṅghri-bhakti-sevaika-
rasa-bhoga-vivardhitaḥ
mahātmāno mahā-bhāgā
bhagavat-pāda-sevakāḥ
tad viṣṇoḥ paramam dhāma
yānti prema-sukha-pradam*

"nānā-janapadākīrṇam

*vaikunṭham tad dhareḥ padam
prakarais ca vimānaiś ca
saudhai ratna-mayair vṛtam*

tatra—in the same scripture; *eva*—certainly; *agre*—in the beginning; *sri-isa*—of the master of the goddess of fortune; *anghri*—to the lotus feet; *seva*—of service; *eka*—sole; *rasa*—the mellows; *bhoga-vivardhitah*—relishing; *maha-atmanah*—great souls; *maha-bhagah*—very fortunate; *bhagavat*—of the Supreme Personality of Godhead; *pada*—the lotus feet; *sevakah*—servants; *tat*—that; *visnoh*—of Lord Viṣṇu; *paramam*—supreme; *dhama*—abode; *yanti*—attain; *prema*—of pure love of God; *sukha*—the bliss; *pradam*—granting; *nana*—with various; *janapada*—residents; *akirnam*—filled; *vaikuntham*—Vaikuṅṭha; *tat*—that; *hareh*—of Lord Hari; *padam*—abode; *prakariah*—with walls; *ca*—and; *vimanaih*—airplanes; *ca*—also; *saudhaih*—with palaces; *ratna-mayaih*—studded with jewels; *vṛtam*—filled.

As before (Padma Purāṇa, Uttara-khaṇḍa 256.9-21):

"Very fortunate great souls who serve the Lord's feet, who are filled with the nectar of loving service to feet of Śrī's husband, attain Lord Viṣṇu's supreme abode, which gives the bliss of spiritual love. That is Lord Hari's abode of Vaikuṅṭha, which is filled with many cities, airplanes and jewel palaces."

Text 252

*"tan-madhye nāgarī dityā
sayodhyeti prakīrtitā
maṇi-kāncana-citrāḍhya-
prakarais toraṇair vṛtā
catur-dvāra-samāyuktā
ratna-gopura-saṁvṛtā*

tat—of that spiritual world; *madhye*—in the middle; *nagari*—a city; *divya*—transcendental; *sa*—that; *ayodhya*—Ayodhya; *iti -thus*; *prakirtita*—named; *mani*—with jewels; *kancana*—and gold; *citra*—colorful; *adhya*—enriched; *prakaraih*—with walls; *toranaih*—with gates; *vṛta*—endowed; *catur*—with four; *dvara*—doors; *samyukta*—endowed; *ratna*—with jewels; *gopura*—with gates; *saṁvṛta*—endowed.

"In its midst is a splendid city named Ayodhyā surrounded by many walls colorful with gold and jewels, many jewel arches, and four great doors.

Text 253

"caṇḍādi-dvāra-pālais ca
kumudādyaiḥ su-rakṣitā
cāṇḍa-pracāṇḍau prāg-dvāre
yāmye bhadra-subhadrakau
varūnyam jaya-vijayau
saumye dhātr-vidhātarau

canda—with Canda; *adi*—beginning; *dvara*—of the gates; *palaiḥ*—with protectors; *ca*—also; *kumuda-adyaiḥ*—beginning with kumuda; *su*—nicely; *rakṣita*—protected; *cand-a* Canda; *praucandau*—and Pracanda; *prak-dvare*—at the eastern gate; *yāmye*—at the south; *bhadra*—Bhadra; *subhadraka*—and Subhadra; *varūnyam*—at the west; *jaya*—Jaya; *vijaya*—and vijaya; *saumye*—at the north; *dhatr*—Dhata; *vidhatarau*—and Vidhata.

"By gatekeepers headed by Cāṇḍa, and by Kumuda and others, it is protected. Cāṇḍa and Pracāṇḍa guard the eastern gate, Bhadra and Subhadra the southern gate, Jaya and Vijaya the western gate, and Dhātā and Vidhātā the northern gate.

Text 254

"kumudaḥ kumudākṣaś ca
puṇḍarīko 'tha vāmanaḥ
śaṅkukarṇaḥ sarvanetraḥ
sumukhaḥ supratisthitāḥ
ete dik-patayaḥ protāḥ
puryām atra śubhānane

kumudaḥ—Kumudha; *kumudakṣaḥ*—Kumudaksa; *ca*—also; *pundarikah*—Pundarika; *atha*—then; *vamanah*—Vamana; *sankukarnah*—Sankukarna; *sarvanetraḥ*—Sarvanetra; *sumukhaḥ*—Sumukha; *supratisthitah*—Supratisthita—ete—they; *dik*—of the directions; *patayah*—protectors; *proktah*—are described; *puryam*— in the city; *atra*—here; *subha-anane*—O beautiful-faced Parvati.

"Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, and Supratisthita guard the directions in this city, O beautiful-faced Pārvatī.

Text 255

"koṭi-vaiśvānara-prākhyā-
grha-panktibhir āvṛtā
ārūdhā-yauvanair nityair
divya-narī-narair yutā

koti—millions; *vaisvanara*—blazing fires; *prakhya*—like; *grha*—home;
panktibhih—with a series; *avṛta*—filled; *arudha*—full blossomed; *yauvanaih*—
youth; *nityaih*—eternal; *divya*—splendid; *nari*—women; *naraih*—and men; *yuta*—
endowed with.

"It is filled with palaces brilliant as millions of blazing fires. It is filled with
splendid men and women eternally in the perfection of youth.

Text 256

"antah-puraṁ tu devasya
madhye puryo manoharam
maṇi-prakara-samyuktam
vara-toraṇa-śobhitam

"vimānair grha-mukhyaiś ca
prāsādair bahubhir vṛtam
divyāpsaro-ganaiḥ strībhiḥ
sarvataḥ samalāṅkṛtam

antah-puram—the private apartments; *tu*—but; *devasya*—of the Supreme
Personality of Godhead; *madhya*—in the center; *puryah*—of the city; *manah-*
haram—enchanting; *mani*—jewelled; *prakara*—with walls; *samyuktam*—endowed;
vara—with; *excellent*; *torana*—gates; *sobhitam*—decorated; *vimanaih*—with
airplanes; *grha-mukhyaih*—excellent homes; *ca*—and; *prasadaih*—with palaces;
bahubhih—many; *vṛtam*—endowed; *dibya*—transcendental; *apsarah-ganaih*—with
Apsaras; *stribhih*—with women; *sarvatah*—everywhere; *samalankṛtam*—decorated.

"In the center is the Lord's beautiful palace enclosed by jewel walls, beautiful
with great gates, surrounded by many vimānas and palaces, and decorated with
splendid apsara women everywhere.

Text 257

"madhye tu maṇḍapaṁ divyaṁ

*rāja-sthānam mahotsavam
māṇikyā-stambha-sāhasra-
justam ratna-mayam śubham
nitya-muktaiḥ samākīrṇam
sāma-gānopaśobhitam*

madhye—in the middle; *tu*—also; *mandapam*—palace; *divyam*—splendid; *raja*—of the king; *sthanam*—the place; *maha-utsavam*—filled with the spirit of festive happiness; *manikyā*—with rubies; *stambha*—with columns; *sahasra*—thousands; *justam*—endowed; *ratna*—of jewels; *mayam*—constructed; *subham*—auspicious; *nitya-muktaiḥ*—by the eternally liberated souls; *samakirṇem*—filled; *sama*—of the Sama Veda; *gana*—by the songs; *supasobhitam*—decorated.

"In the center is the king's splendid, beautiful, and very festive place, filled with jewels, containing thousands of ruby pillars, filled with eternally liberated souls, and beautiful with songs of the Sāma Veda.

Text 258

*"madhye simhāsanam ramyam
sarva-veda-mayam śubham
dharmādi-daivatair nityair
vṛtam veda-mayātmakaiḥ
dharma-jñāna-mahaiśvarya-
vairāgyaiḥ pada-vigrahaiḥ*

madhye—in the center; *simhasanam*—throne; *ramyam*—beautiful; *sarva-veda-mayam*—constructed of Vedic hymns; *subham*—auspicious; *dharma*—religion; *adi*—beginning with; *daivataiḥ*—by the deities; *nityaiḥ*—eternal; *vṛtam*—surrounded; *veda-maya-atmakaiḥ*—full in knowledge; *dharma*—piety; *jnana*—knowledge; *maha*—great; *aiśvarya*—opulence; *vairāgyaiḥ*—and renunciation; *pada-vigrahaḥ*—personified.

"In the center of that place is a beautiful and auspicious throne made of all the Vedas and surrounded by the eternal personified Vedas and the deities of religion, knowledge, opulence, and renunciation."

Text 259

tatraiva

"*vasanti madhyame tatra
vahni-sūrya-sudhāmsavaḥ
kūrmaś ca nāga-rājaśca
vainateyas trayīśvaraḥ*

"*chandāmsi sarva-mantrās ca
pīṭha-rūpatvam āsthitaḥ
sarvākṣara-mayaṁ divyaṁ
yoga-pīṭham iti smṛtam*

tatra—in the Uttara-khanda of the Padma Purana; *eva*—certainly; *vasanti*—reside; *madhyam*—in the middle of the palace; *tatra*—there; *vahni*—the deity of fire; *surya*—the deity of the sun; *sudhamsavaḥ*—the moon-god; *kurmah-Kurma-avatara*; *ca*—and; *naga-rajah*—Ananta Sesā, the king of serpents; *ca*—also; *vainateyah*—Garuda; *trayi-isvarah*—the master of the Vedas; *chandamsi*—Vedic hymns; *sarva*—all; *mantrah*—mantras; *ca*—and; *pīṭha-ruptvam*—the holy place; *asthitah*—situated; *sarva*—all; *aksara*—scriptures; *mayam*—consisting of; *divyam*—transcendental; *yoga-pitam*—holy place; *iti*—thus; *smṛtam*—is remembered.

There also (in another passage of Padma Purāṇa, Uttara-khaṇḍa 256.23-54):

"In the center reside the deities of fire, sun and moon, Kūrma-avatāra, Ananta Śeśa, and Garuḍa, the master of the three Vedas. The Vedic hymns and all sacred mantras also stay in that holy place, which is made of all the Vedas, and which is known in the Smṛti-śāstra as the yoga-pīṭha.

Text 260

"*tan-madhye 'ṣṭa-dalaṁ padmam
udayārka-sama-prabham
tan-madhye karṇikāyāṁ tu
savitryāṁ śubha-darśane
īśvaryā saha devesās
tatrāsīnaḥ paraḥ pumān*

tat—of that; *madhye*—in the center; *asta*—with eight; *dalam*—petals; *padmam*—lotus flower; *udaya*—rising; *arka*—sun; *sama*—equal; *prabham*—splendor; *tat*—of that; *madhye*—in the center; *karnikayam*—in the whorl; *tu*—also; *savitryam*—in the Gayatri mantra; *subha-darsane*—O beautiful Parvati; *isvarya*—the goddess of fortune; *saha*—with; *deva-isah*—the master of the demigods; *tatra*—there; *asinaḥ*—seated; *paraḥ puman*—the Supreme Personality of Godhead.

"In the center is an eight-petalled lotus flower as brilliant as the rising sun, and in the center of that flower is the Gāyatrī mantra. O beautiful Pārvatī, in that place the Supreme Personality of Godhead sits with the goddess of fortune.

Text 261

"*indīvara-dala-śyśmaḥ*
sūrya-koti-sama-prabhah
yuvā kimāraḥ snigdhāṅgaḥ
komalāvayavair yutaḥ

indivara—of a blue lotus flower; *dala*—petal; *syamah*—dark; *surya*—of suns; *koti*; millions; *sama*—equal; *prabhah*—effulgence; *yuva kumarah*—a youth; *snigdha-angah*—beautiful; *komala*—with delicate; *avayavaih*—features; *yutah*—endowed.

"He is young, dark as a blue lotus petal, and splendid as millions of suns. His limbs are splendid and handsome, and His features graceful and delicate.

Text 262

"*phulla-raktāmbuja-nibha-*
komalāṅghri-karābjavān
prabiddha-puṇḍarikākṣaḥ
su-bhrūy-latā-yugāṅkitaḥ

phulla—expanded; *rakta*—red; *ambuja*—lotus flower; *nibha*—resembling; *komala*—delicate; *anghri*—feet; *kara*—and hands; *abja-van*—with lotuses; *prabuddha*—opened; *pundarika*—like white lotus flowers; *aksah*—eyes; *su*—beautiful; *bhru*—eyebrows; *lata*—like creepers; *yuga*—two; *ankitah*—marked.

"His delicate hands and feet are like blossoming red lotuses, His eyes are blossoming lotuses, and His graceful eyebrows are two vines.

Text 263

"*su-nāsaḥ su-kapolādhyah*
su-śobha-mukha-paṅkajah

*muktā-phalābha-dantādhyah
su-smitādhāra-vidrumah*

su—beautiful; *nasah*—nose; *su*—beautiful; *kapola*—cheeks; *adhyah*—enriched; *su-sobha*—beautiful; *mukha*—mouth; *panjkajah*—lotus; *mukta-phala*—pearls; *abha*—splendor; *danta*—with teeth; *adhyah*—enriched; *su*—beautiful; *smita*—smile; *adhara*—lips; *vikramah-vidrumah*—like the red jewels which grow on the coral-tree.

"His nose is handsome. His cheeks are handsome. His lotus mouth is handsome. He is glorious with teeth like a row of pearls. His gracefully smiling coral lips are handsome.

Text 264

*"paripūrṇendu-saṅkāśa-
su-smitānana-pankajah
taruṇāditya-varṇābhyām
kuṇḍalābhyām virājitaḥ*

paripurna—full; *indu*—moon; *sankasa*—appearance; *su*—beautiful; *smit*—smiling; *anana*—face; *pankajah*—lotus flower; *taruna*—rising; *aditya*—sun; *varanabhyam*—with the splendor; *kundalabhyam*—with two earrings; *virajitah*—decorated.

"His smiling lotus face is splendid as a full moon. He shines with earrings the color of rising suns.

Text 265

*"su-snigdha-nīla-kuṭila-
kuṇṭalair upasobhitaḥ
mandāra-pārijātādhyah-
kavarī-kṛta-keśavān*

su-snigdha—beautiful; *nila*—black; *kutula*—curling; *kuntalaih*—with locks of hair; *upasobhitah*—decorated; *mandara*—with celestial mandara flowers; *parijata*—and parijata flowers; *adhyah*—enriched; *kavari-kṛta*—decorated; *desavan*—with hair.

"He is glorious with glistening curly black hair decorated with mandāra and pārijāta flowers.

Text 266

"*prātar-udyat-sahasrāmśu-
nibha-kaustubha-śobhitah
hāra-svarṇa-srag-āsakta-
kambu-grīva-virājith*

pratah—in the morning; *udyat*—rising; *sahasra-amsu*—brilliant sun; *nibha*—resembling; *kaustubha*—with the Kaustubha jewel; *sobhitah*—decorated; *hara*—with pearl necklaces; *svarṇa*—and golden; *srag*—necklaces; *asakta*—decorated; *kambu*—like a conch-shell; *griva*—neck; *virajitah*—splendid.

"He is decorated with a Kaustubha jewel splendid as the rising sun. He is splendid with gold and pearl necklaces around His conchshell neck.

Text 267

"*simha-skandha-nibhaiḥ proddaiḥ
pīnair aṃsair virājitaḥ
pīna-vṛtrāyata-bhujais
caturbhir upaśobhitaḥ
aṅguliyaś ca kaṭakaiḥ
keyūrain upaśobhitaḥ*

simha—of lion; *skandha*—shoulders; *nibhaiḥ*—resembling; *proccaiḥ*—tall; *pinaiḥ*—broad; *aṃsaiḥ*—with shoulderes; *virajitah*—appearing very splendid; *pina-vetta-ayata*—broad; *bhujaiḥ*—with arms; *caturbhiḥ*—four; *upasobhitah*—beautified; *anguliyaiḥ*—with rings on His fingers; *ca*—and; *katakaiḥ*—with bracelets; *kayuraiḥ*—and armlets; *upasoabhitah*—decorated.

"He is glorious with four broad powerful arms, and four broad lionlike shoulders. He is glorious with many bracelets, armlets, and rings.

Text 268

"*bālārka-koti-sankāsaiḥ*
kaustubhādyaiḥ su-bhūṣaṇaiḥ
virājita-mahā-vakṣā
vana-mālā-vibhūṣitaḥ

bala—rising; *arka*—suns; *koti*—of millions; *sankasaiḥ*—with the appearance; *kaustubha-adyaiḥ*—the Kaustubha jewel and other precious stones; *su-bhusanaiḥ*—with beautiful decorations; *virajita*—splendid; *maha*—broad; *vakṣah*—chest; *vana-mala*—with garlands of forest flowers; *vibhusitah*—decorated.

"His splendid broad chest is decorated with forest garlands and with the Kaustubha jewel and other ornaments splendid as millions of rising suns.

Text 269

"*vidhātur janana-sthāna-*
nābhi-pankaja-śobhitaḥ
bālātāpa-nibha-slakṣṇa-
pīta-vastra-samanvitaḥ

vidhatuh—of Brahma; *janana*—of birth; *sthana*—the place; *nabhi*—navel; *pankaja*—with the lotus; *sobhitah*—beutiulf; *bala-atapa*—the rising sun; *nibha*—resembling; *slaksna*—fine; *pita*—yellow; *vastra*—garments; *samanvitaḥ*—wearing.

"He is glorious with a lotus navel that is Brahmā's birthplace. He wears fine yellow garments splendid as the rising sun.

Text 270

"*nānā-ratna-vicitrāṅghri-*
katakābhyām virājitaḥ
sa-jyotsna-candra-pratimā-
nakha-panktibhir āvṛtaḥ

nana—various; *rtna*—jewels; *vicitra*—colorful anghri—feet; *katakabhyam*—with anklets; *virajitah*—splendid; *sa-jyotsna*—effulgent; *candra*—moon; *pratima*; form; *nakha-panktibhir*—with toe-nails; *avrtah*—endowed.

"He is glorious with anklets wonderful with many jewels. His nails are splendid as glistening moons.

Text 271

"*koti-kandarpa-lavanyah*
saundrya—nidhir acyutaḥ
divya-candana-liptāṅgo
vana-mālā-vibhūsitah

"*śaṅkha-cakra-grhītābhyām*
udbāhūbhyām virājitaḥ
varadābhaya-hastābhyām
itarābhyām tathaiva ca

koti—millions; *kandarpa*—of cupids; *lavanyah*—beauty; *saundrya*—of beauty; *nidhir*—like an ocean; *acyutaḥ*—infallible; *divya*—glistening; *candana*—with sandalwood paste; *lipta*—anointed; *angah*—limbs; *vana-mala*— with a garland of forest flowers; *vibhusitah*—decorated; *sankha*—club; *cakra*—and disk; *grhitabhyam*—holding; *udbahubhyam*—with two upraised arms; *virajitah*—splendid; *varada*—granting benedictions; *abhaya*—and fearlessness; *hastabhyam*—with two hands; *itarabhyam*—other; *tatha*—in the same way; *eva*—certainly; *ca*—and.

"He is more handsome than millions of Kāmadevas. He is an ocean of handsomeness. His limbs are anointed with glistening sandal paste. He is decorated with a forest garland. He is glorious with two raised hands holding a conch and cakra and His two other hands granting blessings and fearlessness.

Text 272

"*vamāṅka-saṁsthitā devī*
mahā-lakṣmīr maheśvarī
hiranya-varṇā harinī
suvarṇa-rajata-srajā

vama—left; *anka*—lap; *saṁsthitā*—situated; *devī*—the goddess; *maha-laksmih*—Maha-Laksmi—maha-isvari—the supreme goddess; *hiranya*—golden; *varna*—in complexion; *harini*—beautiful; *suvarna*—golden; *rajata*—and silver; *sraj*—with garlands.

"Decorated with golden and silver necklaces, beautiful golden Goddess Mahā-Lakṣmī sits at His left.

Text 273

"sarva-lakṣaṇa-sampannā
yauvanārambha-vigrahā
ratna-kunḍala-samyuktā
nīla-kuñcita-śirṣajā

sarva—all; lakṣana-sampanna—transcendental opulences; yauvana—of youth; arambha—at the beginning; vigraha—form; ratna—jewelled; kundala—with earrings; samyukta—endowed; nila—black; kuncita—curling; sirsaja— hairs.

"She has all virtues. Her form is always at the beginning of youth. She wears jewel earrings. Her curly hair is black.

Text 274

"divya-candana-liptāṅgī
divya-puṣpopaśobhitā
mandāra-ketakī-jātī-
puṣpāñcita-su-kunṭalā

divya—splendid; candana—sandalwood paste; lipta—anoointed; angi—form; divya—splendid; puspa—with flowers; upasobhita—beutified; mandara—with mandra; ketaki—ketaki—jati—and Jati; puspa—flowers; ancit—decorated; su—beutiful; kuntala—hair.

"Her limbs are anoointed with glistening sandal paste. She is decorated with splendid flowers. Her curly hair is decorated with mandāra, ketakī and jāti flowers.

Text 275

"su-bhrūḥ su-nāsā su-śronī
pīnonnata-payodharā

*paripūrṇendu-saṅkāśa-
su-smitānana-pankajā*

su—with beautiful; *bhruh*—eyebrows; *su*—beautiful; *nasa*—nose; *su*—beautiful; *sroni*—hips; *pina*—large; *unnata*—raised; *payodhara*—breasts; *paripurna*—full; *indu*—moon; *sankasa*—appearance; *su*—beautiful; *smita*—smiling; *anana*—face; *pankaja*—lotus.

"Her eyebrows are beautiful. Her nose is beautiful. Her hips are beautiful. She has large raised breasts. Her beautiful smiling lotus face is splendid as the full moon.

Text 276

*"taruṇāditya-varṇābhyām
kuṇḍalābhyām virājita
tapta-kāñcana-varṇābhā
tapta-kāñcana-bhūśaṇā*

taruna—rising; *aditya*—sun; *varabhyam*—with the color; *kundalabhyam*—with two earrings; *virajita*—beautified; *tapta*—molten; *kancana*—gold; *varna-abha*—with a complexion the color of; *tapta*—molten *kancana*—of gold; *bhusana*—with ornaments.

"She is splendid with earrings the color of the rising sun. She is the color of molten gold. Her ornaments are made of gold.

Text 277

*"hastais caturbhiḥ samyuktā
kānakāmbuja-bhūṣitā
nānā-ratna-vicitrādhyā-
kānakāmbuja-mālayā
hāra-keyūra-katakair
aṅgurīyaiś ca bhūṣitā*

hastiah—with hands; *cturbhih*—four; *samyukta*—endowed; *kanaka*—golden; *ambuja*—lotus flowers; *bhusita*—decorated; *nana*—various; *ratna*—jewels; *vicitra*—colorful; *adhyā*—enriched; *kanaka*—golden; *ambuja*—lotus flowers; *malaya*—with a garland; *hara*—with necklaces; *keyura*—armlets; *katakaih*—and bracelets;

anguriyaih—with rings on her fingers; *ca*—also; *bhusita*— decorated.

"She has four hands. She is decorated with a golden lotus. She is decorated with a necklace of golden lotuses wonderfully studded with many jewels. She is decorated with rings, bracelets, armlets, and necklaces.

Text 278

*"bhuja-yugma-dhṛtodagra-
padma-yugma-virājita
grhita-mātaluṅgākhyā-
jambunāda-karāñcitā*

bhuja—arms; *yugma*—two; *dhṛta-udagra*—upraised; *padma*—lotus flowers; *yugma*—two; *virājita*—splendid; *grhita*—clasped; *matulunga*—matulunga; *akhya*—named; *jambunada*—golden; *kara*—hands; *ancita*—decorated.

"Her two upraised hands hold two lotus flowers, and her two other hands hold golden matuluṅga fruits.

Text 279

*"evaṁ nityānapāyinyā
mahā-lakṣmyā maheśvaraḥ
modate parama-vyomni
śāsvate sarvadā prabhuḥ*

evam—in this way; *nitya-anapayinya*—with His constant companion; *maha-laksmya*—Maha-Laksmi; *maha-isvarah*—the Supreme Personality of Godhead; *modate*—experiences transcendental bliss; *parama-vyomni*—in the spiritual sky; *sasate*—eternal; *sarvada*—eternally; *prabhuḥ*—the supreme master.

"In this way the Supreme Personality of Godhead eternally enjoys transcendental bliss in the company of His eternal companion, Mahā-Lakṣmī, in the eternal spiritual sky.

Texts 280 and 281

"parśvayor avañī-līle
samāsīne śubhānane
aṣṭa-dikṣu dalāgreṣu
vimalādyāś ca śaktayaḥ

"vimalotkarṣiṇī jñānā
kriyā yogā tathaiva ca
prāhvī satyā tathesānā
mahīśyaḥ paramātmanaḥ

"gṛhītvā cāmarān divyān
sudhākārap-sama-prabhāh
sarva-lakṣaṇa—sampannā
modante patim acyutam

parsvayoh—at the heels; avani—Bhu; lile—and Lila; samasine—residing; subhanane—O beautiful Parvati; asta—in the eight; diksu—directions; dala-agresu—in the first petals of the lotus flower; vimala—with Vimala; adyah—beginning; ca—also; saktayah—potencies; vimala—Vimala; utkarsini—Utkarsini; jnana—Jnana; kriya—Kriya; yoga; Yoga; tatha—in the same way; eva—certainly; ca—also; prahvi—Prahvi; satya—Satya; tatha—in the same way; isana—Isana; mahisyah—queens; parama-atmanah—of the Supreme Personality of Godhead; gṛhitva—accepting; ca—also; amaran—the demigods; divyan—in the celestial planets; sudhakara—to the moon; sama—with equal; prabhah—splendor; sarva-laksana—with all transcendental opulences; sampanna—endowed; modante—delight; patim—their husband; acyutam—the infallible Supreme Personality of Godhead.

"O girl with the beautiful face, Bhū and Līlā stay at His sides, and the potencies headed by Vimalā stay on the petals in the eight directions. Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prāhvī, Satyā, and Iśānā are the Lord's queens. Holding cāmaras splendid as nectar moons, they please their husband, the infallible Lord.

Text 282

"divyāpsaro-gaṇāḥ pañca-
śata-sāṅkhyas ca yoṣitaḥ
antaḥ-pura-nivāsinyah
sarvābhāraṇa-bhūṣitāḥ

"padma-hastāś ca tāḥ sarvāḥ
koṭi-vaiśvānara-prabhāḥ
sarva-lakṣaṇa-sampannāḥ

*sitāṁsu-sadrśānanāḥ
tābhiḥ parivṛto rājā
śuśubhe paramaḥ pumān*

divya—transcendental; *apsarah-ganah*—celestial ladies; *panca-sata*—500; *sankhya*—in number; *ca*—also; *yositah*—women; *antah-pura*—of the inner chambers of the palace; *nivasinyah*—residents; *sarva*—with all; *abharana*—ornaments; *bhusitah*—decorated; *padma*—like lotus flowers; *hastah*—with hands; *ca*—also; *tah*—they; *sarvah*—all; *koti*—millions; *vaisvanara*—of fires; *prabhah*—with the splendor; *sarva*—with all; *laksana-sampannah*—opulence; *sitamsu*—the moon; *sadrśa*—like; *ananah*—with faces; *tabhih*—with them; *parvrtah*—accompanied; *raha*—the supreme monarch; *susubhe*—appeared very splendid; *paramah*—the supreme; *puman*—person.

"Decorated with all ornaments, splendid as millions of blazing fires, filled with all virtues, their hands lotus flowers and their faces like cooling moons, five hundred transcendental *apsarās* reside in the inner rooms of the palace. Surrounded by them, the king, the Personality of Godhead, shines with great splendor.

Text 283

*"ananta-vihagādhiśa-
senāny-ādyaiḥ sureśvaraiḥ
anyaiḥ parijanair nityair
muktais ca parisamvṛtaḥ
modate ramayā sārtham
bhogaiśvaryaiḥ paraḥ pumān"*

ananta—Ananta Sesa; *vihaga-adhisa*—Garuda, the king of birds; *senani*—Visvakṣena; *adyaiḥ*—beginning with; *sura*—of the demigods; *isvaraiḥ*—with the controllers; *anyaiḥ*—other; *parijanaiḥ*—with His associates; *nityaiḥ*—eternal; *muktaiḥ*—liberated; *ca*—also; *parisamvṛtaḥ*—accompanied; *modate*—enjoys transcendental bliss; *ramaya*—the goddess of fortune; *sardham*—accompanied by; *bhoga*—with transcendental pleasures; *aiśvaryaiḥ*—and opulences; *paraḥ*—the supreme; *puman*—person.

"Surrounded by the devotees headed by Ananta Śeṣa, Garuḍa the king of birds, General Viṣvakṣena and other eternally liberated associates, and accompanied by Goddess Ramā, the Supreme Person enjoys with great opulence."

Text 284

atra kārīkāḥ

*arthataḥ śabdataś cātra
yat punaḥ punar ucyate
tad asambhavya-vastutvāt
pratītyai hetu-vādinām*

atra—of these verses; *kārīkah*—the explanation may be given; *arthataḥ*—according to the meaning; *śabdataḥ*—according to the words; *cā*—also; *atra*— in this description; *yat*—what; *punaḥ*—again; *punaḥ*—and again; *ucyate*—is said; *tat*—that; *asambhavya-vastutvat*—because of being impossible to accept; *pratītyai*—as an article of faith; *hetu-vadinām*—of the philosophers.

Explanations

Because these things are materially impossible, what has been directly and indirectly and again and again said here should be accepted by philosophers on faith.

Text 285

*śrīśa-niśvāsa-rūpāṇām
vedānām tatra mūrtatā
tatas tad-aṅgato jātaḥ
svedaḥ parama-pāvanaḥ*

sri-isa—of Lord Nārāyaṇa, the husband of the goddess of fortune; *niśvasa-rupanam*—with faith in; *vedanam*—of the Vedas; *tatra*—there; *murtata*—the condition of having a form; *tataḥ*—therefore; *tad-angataḥ*—from His transcendental body; *jataḥ*—produced; *svedaḥ*—perspiration; *parama*—supremely; *pavanaḥ*—purifying.

There (in Vaikuṅṭha) the Vedas, which are Lord Nārāyaṇa's breath, have form. The perspiration born from His limbs is supremely purifying.

Text 286

*tripād-vibhūter dhāmatvāt
tripād-bhūtaṁ hi tat padam
vibhūtir māyikī sarvā
prokta pādātmika yataḥ*

tri-pad-vibhuteh—of the three fourth of the energy; *dhamatvat*—because of being the abode; *tri-pad-bhutam*—consisting of three fourth of the energy; *hi*—certainly; *tat padam*—that abode; *vibhutih*—the energy or potency; *mayiki*—material; *sarva*—all; *proka*—said; *pada-armika*—only one fourth; *yatah*—therefore.

Because it consists of three fourths of the Lord's energy, the spiritual world is called tripād-bhūta. Being a manifestation of one fourth of the Lord's energy, the material world is called eka-pād.*

Text 287

*amṛtaṁ suṣṭhu madhuraṁ
śāśvataṁ tu muhur navam
śuddha-sattvaṁ tu tat proktam
sattvam aprākṛtaṁ tu yat
nityākṣarādi-śabdais tu
ṣaḍ-bhāva-parivarjanam*

amrtam—the word "amrtam"; *susthu*—clearly; *madhuram*—means "sweet"; *sasvatam*—the word "sasvatam"; *tu*—also; *muhuh*—at every moment; *navam*—new and fresh; *suddha-sattvam*—the word "suddha-sattvam"; *tu*—also; *tat*—that; *proktam*—is said; *sattvam*—existence; *aprakartam*—non-material; *tu*—also; *yat*—which; *nitya*—"nitya"; *aksara*—"aksara"; *adi*—beginning with; *sabdaih*—by the words; *tu*—also; *sat-bhava*—the six transformations of material existence; *parivarjanam*—devoid of.

In the verse quoted in Text 248, "amṛtam" means {sy 168}nectar", "śāśvatam" means "ever new and fresh", "śuddha-sattvam" means "not material", and the series of words beginning with "nitya" and {sy 168}akṣara" mean (that the spiritual world) is free from the six material transformations.

Note: The six material transformations are birth, growth, existence, change, decay, and death.

Text 288

kim cānūthāpitānām api kārīkāḥ

*ādyam āvaraṇam dikṣu
pūrvādiṣu kilāṣtasu
vyūhair lakṣmy-ādi-sahitair
vāsudevādibhir matam*

kim ca—furthermore; *anutthapitanam*—of these verses; *api*—also; *karīkah*—the explanation; *adyam*—the first; *avaranam*—covering; *diksu*—in the directions; *purva*—with the east; *adis*—beginning; *kila*—certainly; *l astasu*—eight; *vyuhaiḥ*—with the catur-vyuha expansions; *laksmi-adi-sahitaiḥ*—with the goddess of fortune and other associates; *vasudeva-adibhiḥ*—beginning with Lord Vasudeva; *matam*—is considered.

Accompanied by Goddess Lakṣmī and other associates, the catur-vyūha expansions headed by Lord Vāsudeva are manifest in the eight directions, beginning with the east.

Text 289

*puryo lakṣmyaḥ sarasvatyā
rateḥ kānter anukramāt
vidikṣu parama-vyomnā
āgneyādiṣu kīrtitāḥ*

puryaḥ—cities; *laksmyaḥ*—of Lakṣmi; *sarasvatyaḥ*—Sarasvatī; *rateḥ*—Rari; *kanteḥ*—Kanti; *anukramat*—one after another; *vidiksu*—in the other four directions; *parama-vyomnaḥ*—of the spiritual sky; *agheya*—the south-east; *adis*—beginning with; *kirtitāḥ*—is described.

In the directions beginning with the southeast, the palaces of Lakṣmī, Sarasvatī, Rati, and Kānti respectively are situated.

Note: The directions are southeast, southwest, northwest, and northeast.

Text 290

*keśavādyair kha catur-
viṁśatyā tu dvitīyakam
aṣṭasu kila kaṣṭhāsu
teṣāṃ jñeyam trayam trayam*

kesava—with Lord Kesava; *adyaih*—beginning; *iha*—here; *catuh-vimsatya*—24 expansions; *tu*—also; *dvitīyakam*—the second portion; *astasu*—in the eight; *kila*—certainly; *kaṣṭhasu*—directions; *tesam*—of them; *jneyam*—may be understood; *trayam trayam*—in groups of three.

In the second part of the spiritual sky, 24 Viṣṇu-expansions, beginning with Lord Keśava, are manifest in the eight directions and are counted in groups of three.

Note: These forms of the Lord are: Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Puruṣottama, Adhokṣaja, Nṛsimha, Acyuta, Janārdana, Upendra, Hari, and Kṛṣṇa.

Text 291

*daśabhir matsya-kūmādyair
daśa-dikṣu tṛtīyakam*

dasabhih—by the ten incarnations; *matsya-kurma-adyaih*—beginning with Matsya and Kurma; *dasa-diksu*—in the ten directions; *trītyakam*—in the third portion of the spiritual sky.

In the third part of the spiritual sky, ten incarnations of the Lord, beginning with Matsya and Kūrma, are manifest in the ten directions.

Text 292

*satyācyutānanta-durgā
viśvaksena-gajānanaiḥ
śaṅkha-padma-nidhibhyāṃ ca
tūryam aṣṭasu dikṣv idam*

sataya—Satya; *acyuta*—acyuta; *ananta*—Ananta; *durga*—Durga; *visvaksena*—

Viṣvaksena; *gajananaiḥ*—Gajanana; *sakha*—Sankhanidhi; *padma-nidhibhyam*—Padmanidhi; *ca*—also; *turyam*—the fourth; *astau*—eight; *diksu*—in the directions; *idam*—this.

In the fourth part of the spiritual sky, Satya, Acyuta, Ananta, Durga, Viṣvaksena, Gajānana, Śaṅkhanidhi, and Padmanidhi are manifest in the eight directions.

Text 293

ṛg-vedādi-catuṣkena
savitryā garuḍena ca
tathā dharma-makhābhyām ca
pañcamam pūrva-van matam

rk-veda-adi—beginning with the Rg Veda; *catuskena*—the four Vedas; *savitrya*—with Gayatri; *garuḍena*—Garuda; *ca*—and; *tatha*—in the same way; *dharma*—piety; *makhabyam*—sacrifice; *ca*—and; *pancamam*—the fifth; *purva-vat*—as before; *matam*—is considered.

In the fifth part of the spiritual sky, the four Vedas, beginning with the Rg Veda, Savitrī, Garuḍa, piety, and sacrifice are manifest as before.

Text 294

śaṅkha-cakra-gadā-padma-
khadga-śārṅga-halais tathā
muṣalena ca śaṣṭham syād
indrādyaiḥ saptamam tathā

sankha—conch-shell; *cakra*—Sudarsana cakra; *gada*—club; *padma*—lotus flower; *khadga*—sword; *sarṅga*—Sarṅga bow; *halaiḥ*—and plow; *tatha*—in the same way; *musalena*—with the club; *ca*—also; *sastham*—the sixth portion; *syat*—is; *indra*—adyaiḥ—the demigods beginning with Indra; *saptamam*—the seventh portion; *tatha*—in the same way.

In the sixth part of the spiritual sky the Lord's conch, cakra, club, lotus, sword, Śārṅga bow, and club are manifest. In the seventh part of the spiritual sky the devotees headed by Indra are manifest.

Text 295

"sādhyā marud-gaṇās caiva
viśvadevās tathaiva ca
nityā sarve pare dhāmni
ye cānye tri-divaukasah
te vai prākṛta-nāke smin
na nityās tri-diveśvarāḥ"

sādhyah—the Sādhyas; *marut-gaṇah*—Maruts; *ca*—also; *eva*—certainly; *viśvadevah*—Viśvadevas; *tatha*—in the same way; *eva*—certainly; *ca*—also; *nityah*—eternal; *sarve*—all; *pare-dhamni*—in the spiritual world; *ye*—who; *ca*—also; *anye*—others; *tri-diva-okasah*—residents of the upper material planets; *te*—they; *vai*—certainly; *prakṛta-nake*—in the material world; *asmin*—in this; *na*—are not; *nityah*—eternal; *tri-diva-isvarah*—the material controlling demigods.

(The Indra here is not the same as the Indra in the material world. The scriptures explain:)

"In the spiritual world the Sādhyas, Maruts, and Viśvadevas are all eternal. Other (Sādhyas, Maruts, and Viśvadevas), who are rulers of the three heavenly realms of the material world, are not eternal."

Text 296

vāsudevādi-mūrtinām
saptate tu catur-yujah
lokās tu tāvat saṅkhyākah
pare dhāmni cakāsati

vasudeva—with Lord Vasudeva; *adi*—beginning with; *murtinam*—of the forms; *saptateh*—of seventy; *tu*—also; *catur-yujah*—enriched by four; *lokah*—planets; *tu*—also; *tavat*—in that way; *sankhyakah*—in number; *pare dhamni*—in the spiritual world; *cakasati*—are manifest.

74 forms of the Lord, beginning with the form of Lord Vāsudeva, are manifest on the same number (74) of planets in the spiritual sky.

Text 297

*triṣu puṁso 'vatāreṣu
rudrāt padma-bhavāt tathā
bhṛgv-ādi-kṛta-nirdhārād
viṣṇur eva mahat-tamaḥ*

*kiṁ punaḥ puruṣas tatra
vāsudevo 'tra kiṁ taram
tatrāpi kiṁ tamaṁ so 'yam
mahā-vaikuṅṭha-nāyakaḥ*

trisu—among the three; *pumsah*—of the purusa-avatara; *avataresu*—among the incarnations; *rudrat*—to Siva; *padma-bhavat*—and to Brahma; *tatha*—in the same way; *bhrgu*—of Bhrgu Muni; *adi*—and other sages; *kṛta-nirdharat*—because of the definitive conclusion; *visnuh*—Visnu; *eva*—certainly; *mahat-tamah*—is the greatest; *kim punah*—what to speak?; *purusah*—the purusa-avatara; *tatra*—there; *vasudevah*—Vasudeva; *atra*—there; *kim*—who?; *taram*—superior; *tatra*—there; *api*—also; *kim*—who; *tamaṁ*—superior; *sah ayam*—He; *maha-vaikuntha*—of Vaikuṅṭhaloka; *nayakah*—the leader.

Bhṛgu Muni and others have proved (Śrīmad-Bhāgavatam, Canto 10, Chapter 89) that Lord Viṣṇu is better than Śiva and Brahmā. Then again, the puruṣa-avatāra Lord Vāsudeva is better than Lord Viṣṇu, and Lord Nārāyaṇa, the master of Mahā-Vaikuṅṭhaloka is better than Lord Vāsudeva.

Text 298

*sadāśivākhyo yaḥ śambhuḥ
sa caisānyāvṛtir matā*

sadasiva—Sadasiva; *akhyah*—named; *yah*—who; *sambhuh*—Sambhu; *sah*—he; *ca*—also; *aisanya*—from the northeast; *avrtih*—coverin; *matā*—is considered.

Lord Śiva, who is known as Sadāśiva and Śambhu, is manifest in the northeast part of Vaikuṅṭhaloka.

Text 299

*ato brūve 'nayoh prāyo
vailakṣaṇyam dvayor na hi
dīpottha-dīpa-tulyatvāt
syād vilāsa-vilāsinoh*

atah—therefore; *bruve*—I say; *anayoh*—of the two of them; *prayah*—generally; *vailakṣanyam*—difference; *dvayoh*—of the two; *na*—is not; *hi*—certainly; *dīpa*—lamp; *uttha*—lit; *dīpa*—lamp; *tulyatvat*—because of equality; *syat*—is; *vilāsa*—of the pastime incarnation; *vilāsinoh*—and of the origin of the pastime incarnation.

Therefore I say that They, the original Personality of Godhead (Lord Nārāyaṇa) and the vilāsa-avatāra (Lord Kṛṣṇa) are not different, because They are like one lamp that lights another lamp.

Note: Here the imaginary opponent concludes his attempt, begun in Text 226, to prove that Lord Nārāyaṇa is the original Personality of Godhead and Lord Kṛṣṇa is expanded from Him. In the next verse Śrīla Rūpa Gosvāmī begins his rebuttal.

Text 300

*maivam vādir mahā-vādin
adhunā tvam apeśalah
gahanaiśvarya-vikjñāna-
rasāsvādanayor asi*

ma—do not; *evam*—in this way; *vadih*—speak; *maha-vadin*—my loquacious and eloquent friend; *adhuna*—now; *tvam*—you; *apesalah*—ignorant; *gahana*—great; *aisvarya*—of opulence; *vijnana*—of the knowledge; *rasa*—of the nectarean mellows; *asvadanayoh*—of the sweet taste; *asi*—are.

O eloquent one, don't speak. You don't understand Kṛṣṇa's great opulence and sweetness.

Text 301

*sarva-vedāntataḥ sārām
veda-kalpa-taroḥ phalam*

*śrī-bhāgavatam evātra
pramāṇam sarvato varam*

sarva—of the entire; *vedantatah*—Vedanta philosophy; *saram*—essence; *veda*—of the Vedas; *kalpa-taroh*—of the desire-tree; *phalam*—the fruit; *sri-bhagavatam*—Śrīmad-Bhāgavatam; *eva*—certainly; *atra*—in this connection; *pramanam*—evidence; *sarvatah*—of all; *varam*—the best.

Here Śrīmad-Bhāgavatam, which is the mature fruit of the Vedic tree of knowledge and the essence of all Vedānta philosophy, is the best of all evidence.

Text 302

tathā hi śrī-trītiye

*svayam tv asāmyātīśayas tryadhīśah
svārājya-lakṣmy-āpta-samasta-kāmah
balim haradbhiś cira-loka-pālaiḥ
kirīta-koṭy-edita-pāda-pīṭhaḥ*

tatha hi—furthermore; *sri-trītiye*—in the Third Canto of Śrīmad-Bhāgavatam; *svayam*—Himself; *tu*—but; *asāmya*—unique; *ātīśayaḥ*—greater; *tri-adhīśah*—Lord of the three; *svārājya*— independent supremacy; *lakṣmī*—fortune; *āpta*—achieved; *samasta-kāmah*—all desires; *ba—lim*—worshiping paraphernalia; *haradbhiḥ*—offered by; *cira-loka—pālaiḥ*—by the eternal maintainers of the order of creation; *kirīta-koṭi*—millions of helmets; *edita-pāda-pīṭhaḥ*—feet honored by prayers.

In Śrīmad-Bhāgavatam (3.2.21):

"The Supreme Personality of Godhead, Kṛṣṇa, is the master of the three worlds and the three principal demigods (Brahmā, Viṣṇu, and Śiva). No one is equal to or greater than Him. By His spiritual potency, known as *svārājya-lakṣmī*, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of the planets touch the lotus feet of the Lord with their helmets. Thus they offer prayers to the Lord."*

Text 303

atra kārīkāḥ

vidyate nānya-samyāti-
śayau yatreti vigrahe
sarvebhyas tat-svarūpebhyaḥ
kṛṣṇotkarṣa-nirūpaṇāt
ādhikyam parama-vyoma-
nāthād apy asya darśitam

atra—of this verse; *karikah*—the explanation may be given; *vidyate*— there is; *na*—not; *anya*—of anyone else; *samyā*—equality; *atisayau*—or superiority; *yatra*—where; *iti*—thus; *vigrahe*—in His form; *sarvebhyah*—of all; *tat-svarupebhyah*—the forms of the Supreme Personality of Godhead kṛṣṇa—of Sri Kṛṣṇa; *utkarsa*—superiority; *nirupanat*—because of the description; *adhikyam*—superiority; *parama-vyoma-nathat*—to Lord Nārāyaṇa, the master of the spiritual sky of Vaikuṅṭha; *api*—even; *asya*—of Him; *darsitam*—revealed.

Explanation

This verse states that no one is equal to (*asamyā*) or greater than (*atisāya*) Lord Kṛṣṇa. Because Lord Kṛṣṇa is described as better than all other forms of the Lord, it is shown that He is also better than Lord Nārāyaṇa, the master of Vaikuṅṭha.

Text 304

svayam-padena cāsyānya-
nairapeksyam udīritam

svayam-padena—by the word "svayam"; *ca*—also; *asya*—of Him; *anya*—others; *nairapeksyam*—independence; *udiritam*—is decribed.

The use of the word "svayam" shows that Lord Kṛṣṇa is not dependant on anyone else.

Text 305

rāmo 'py adhika-samyābhyām
mukta-dhāmety avādi yat
tatra svayam-padābhāvāt
kṛṣṇenaikyena tasya tat
nara-līlādi-sādharmyāt
preṣṭham rūpam tad asya yat

ramah—Lord Ramacandra; *api*—also; *adhika*—superior; *samyabhamy*—of equal; *mukta-dhama*—without; *iti*—thus; *avadi*—is said; *yat*—which; *tatra*— there; *svayam-pada*—the word "svayam"; *abhavat*—without; *krsnena*—with Krsna; *aikyena*—with equality; *tasya*—of Him; *tat*—that; *nara*—as a human being; *lila-adi*—pastimes, form, and qualities; *sadharmyat*—because of similarity; *prestham*—most dear; *rupam*—form; *tat*—that; *asya*—of Him; *yat*— which.

(In Śrīmad-Bhāgavatam 9.11.20), Lord Rāmacandra is described as "without equal or superior". However, because He is not described as "svayam" (independent) He is not independent of Lord Kṛṣṇa. Because He enjoys humanlike pastimes as Lord Kṛṣṇa does, the form of Lord Rāmacandra is most dear to Lord Kṛṣṇa.

Text 306

tathā hi brahmāṇḍe śrī-kṛṣṇa-vākyam

*"antarāṅga-svarūpā me
matsya-kūrmādayas tv amī
sarvātmanāyam atrāpi
śrīmad-daśarathātmajaḥ" iti*

tatha hi—furthermore; *brahmande*—in the Brahmanda Purana; *sri-krsna*; of Sri Krsna; *vakyam*—the statement; *antaranga*—internal; *svarupah*—forms; *me*— My; *matsya*—Matsya; *kurma*—Kurma; *adayah*—beginning with; *tu*—also; *ami*— they; *sarva*—atmana—with all my heart; *ayam*—He; *atra*—here; *api*—also; *srīmat-dasaratha-atmajah*—Lord Ramacandra, the son of Maharaja Dasaratha; *iti*—thus.

The words of Lord Kṛṣṇa in Brahmāṇḍa Purāṇa:

"Matsya, Kūrma, and many others are My personal forms. Still, Rāmacandra, the son of Daśaratha, is most dear to My heart."

Text 307

*"svayaṁ tv asamyatiśayaḥ"
"kṛṣṇas tu bhagavān svayam"
ity asya paramaiśvarya-
viśeṣasyānuvarṇane*

*padasya svayam ity asya
dvīr uktīr bodhayaty asau
kṛṣṇasyānya-svarūpaikyād
ādhikyam neti sarvathā*

svayam tu asamyā—astisayah—this phrase in Śrīmad-Bhāgavatam 3.2.21; *kṛṣṇah tu bhagavan svayam*—this phrase in Śrīmad-Bhāgavatam 1.3.28; *iti*— thus; *asya*— of Him; *parama*—supreme; *aisvarya*—of the opulence; *visesasya*— of the specific; *anuvānane*—in the description; *padasya*—of the word; *svayam iti*—"svayam"; *asya*—of Him; *dvīh*—twice; *uktih*—statement; *bodhayati*—informs; *asau*—He; *kṛṣṇasya*—of Sri Kṛṣṇa; *anya*—another; *svarūpa*—to the form; *aikyāt*—because of equality; *adhikyam*—superiority; *na*—not; *iti*—thus; *sarvathā*—in any way.

"Svayam tv asamyātiśayaḥ" (Lord Kṛṣṇa is the original Supreme Personality of Godhead, without equal or superior, Śrīmad-Bhāgavatam 3.2.21) and "kṛṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Original Supreme Personality of Godhead, Śrīmad-Bhāgavatam 1.3.28) are two quotes that describe Lord Kṛṣṇa's supreme power and opulence. Because He is not dependent on any other form of the Lord, Kṛṣṇa is the best.

Text 308

*tryadhīśa iti goloka-
mathurā-dvāarakābhidham
yat pāda-trītayam tasya
so 'dhipatvād adhiśvaraḥ*

*prakṛtiśa-virād-antar-
yāmi-kṣīrābdhi-śāyinām
trayānām upariśo 'yam
tryadhīśa iti vā smṛtaḥ*

tryadhisah iti—the word "tryadhisa"; *goloka*—Goloka Vrndavana; *mathura*—Mathura; *dvaraka*—Dvaraka; *abhidham*—named; *yat*—who; *pada-tritayam*—three abodes; *tasya*—of Him; *sah*—He; *adhipatvat*—because of being the lord; *adhisvarah*—He is addressed as "adhisa"; *prakṛti-isa*—of Lord Karanodakasayi Visnu, the master of the material energy; *virt*—Garbhodakasayi Visnu, who appears as the Universal form; *l antah-yami*—the Supersoul; *ksira-abdhi-sayina*—who resides on the ocean of milk; *trayanam*—of these three; *uparisah*—supreme master; *ayam*—He; *tryadhisah iti*—as "tryadhisa"; *iti*— thus; *va*—or; *smṛtah*—is remembered.

The word "tryadhīśa" (the lord of all kinds of threes)" used in the verse quoted in Text 302 may be interpreted to mean "He who is the master of Dvārakā, Mathurā, and Goloka", or it may mean "He who is the master of the three puruṣa-avatāras, Kāraṇokadaśāyī Viṣṇu, the master of the material energy; Garbhodakaśāyī Viṣṇu, who appears as the Universal Form, and Kṣīrodakaśāyī Viṣṇu, the all-pervading Supersoul."

Text 309

*svārājya-lakṣṇyā tatrāpi
prāpta-sarva-samihitaḥ
svenātmanā svayā vātma-
bhūtayā śakti-varyayā
rājatīti svarāt tasya
bhāvah svārājyam ucyate*

*tad eva lakṣmīḥ sarvāti-
śayinī sampad etayā
āptaḥ samastaḥ kāma yaṁ
kāmaḥ preṣṭhārtha-siddhayaḥ*

svarajya—independent supremacy; *lakṣmya*—by fortune; *tatra*—in this connection; *api*—also; *prapta*—attained; *sarva*—all; *samihitaḥ*—desires; *svena*—the word "sva"; *atmana*—means "by Himself"; *svaya*—by His own; *va*— or; *atma-bhutaya*—manifested from Himself; *sakti*—of potencies; *varyaya*—by the best; *rajiti*—is manifest; *iti*—thus; *svarat*—independent; *tasya*—of Him; *bhavah*—the nature; *svarajyam*—independence; *ucyate*—is said; *tat*— therefore; *eva*—certainly; *lakṣmīḥ*—fortune; *sarva*—everything; *atisayini*— surpassing; *sampad*—fortune; *etaya*—by which; *aptaḥ*—are obtained; *samastah*— all; *kamah*—desired; *yam*—to whom; *kamah*—the desires; *preṣṭha*—most der; *artha*—benefits; *siddhayaḥ*—perfections.

The word "svārājya-lakṣmy-āpta-samasta-kāmaḥ" means that all the Lord's desires are fulfilled. "Sva" may mean "by Himself" or "by His own supreme potency", "svārājya", which comes from the verb {sy 168}rāj", means "supreme independence", "lakṣmī" means "supreme opulence", and "āpta-samasta-kāmaḥ" means "He whose every desire is perfectly fulfilled".

Text 310

cireti tu cirāyuṣkā

*lokapāḥ padmajādayaḥ
tesām kirītā-koṭibhir
mukuṭānām śatārbudaiḥ
īḍite samstute pāda-
pīṭhe yasyeti vīgrahaḥ*

cira iti—the word "cira"; *tu*—also; *cira-ayuskah*—living for a long time; *lokapah*—the word "loka-pala"; *padmaja-adayah*—means "Brahma and the other demigods"; *tesam*—of them; *kirita-kotibhih*—the word "kirita-koti"; *mukutanam sata-arbudaih*—means "with millions of helmets; *idite*—the word "idite"; *samsture*—means "honored by prayers;" *yasya*—of whom; *iti*—thus; *vīgrahah*—the form.

"Cira" means "They who live for a very long time", "loka-pālaiḥ" means "by the demigods headed by Brahmā", "kirīṭa-koṭyā" means "with millions of helmets", "īḍita" means "honored by prayers", and "pāda-pīṭhaḥ" means "the feet on His transcendental form".

Text 311

*hirādi-ratna-mukutaiḥ
pāda-pīṭhābhghṭtanāt
janitena svanaughena
bādham utprakṣitam stutiḥ*

hira-adi—decorated with diamonds and other jewels; *mukutaiḥ*—with helmets; *pada-pitha*—at the Lord's lotus-feet; *abhighattanat*—because of colliding against each other; *janitena*—produced; *svana-oghena*—by the great sound; *badham*—certainly; *utpreksitam*—the literary ornament known as utpreksa, where because two different things share a single feature, the author casually assumes that they are identical; *stutiḥ*—prayers.

When the demigods' helmets, studded with diamonds and other jewels, collided together at the Lord's feet, they made a flood of sound considered here to be prayers. This is an utprekṣā metaphor, where different things are assumed to be identical.

Text 312

sva-sva-karmāṇy avasthitya

*tais tair brhmādi-lokapaih
ajña-pālānām evasya
baler hāraṇam ucyate*

sva-sva-karmani—in their own prescribed duties; *avasthitya*—by being situated in the performance; *taih taih*—by them; *brahma-adi*—beginning with Brahma; *lokapaih*—by the maintainers of the creation; *ajna*—the order; *palanam*—executing; *eva*—certainly; *asya*—of Him; *baleh*—of worshipping paraphernalia; *haranam*—offering; *ucyate*—is explained.

The demigods headed by Brahmā perform their prescribed duties, and thus follow the Lord's orders. That is the offering described here.

Text 313

*athātra prakriyā khyātā
paurāṇy eṣā vilikhyate*

atha-now; *atra*-here; *prakriya*-section; *khyata*-described; *paurani*-in the Puranas; *esa*-this; *vilikhyate*-is written.

Now some passages from the Purāṇas will be quoted.

Text 314

*brahmāṇḍānām anantānām
prāyo nānā-vidhātmanām
vṛndāni bhagavac-chaktau
vicitrāṇi cakāsati*

brahmanadanam-of universes; *anantanam*-unlimited; *prayah*-generally; *nana-vidha-atmanam*-variegated; *vrndani*-the multitudes; *bhagavat*-of the Supreme Personality of Godhead; *saktau*-within the potency; *vicitrni*-variegated; *cakasati*-are manifested.

Unlimited variegated material universes are manifested by the potency of the Supreme Personality of Godhead.

Text 315

śaṭa-koṭi-pramāṇāni
yojanānām tu kānicit
ajāṅḍāni virājante
śakti-vaicitryato hareḥ

sata-koti-a billion; pramanani-in measurement; yojananam-of yojanas (eight miles); tu-even; kancit-some; ajandani-universes; virajante-are manifest; sakti-of the potency; vaicitryatah-from the variegated character; hareh-of Lord Hari.

Many universes, some as large as one billion yojanas in measurement, are manifested from the variegated potencies of Lord Hari

Note: One yojana equal eight miles.

Text 316

kānicic ca nikhārveṇa
teṣāṃ padma-yutena ca
tat-parārdha-śatenāpi
vistr̥tāni tu kānicit

kancit-some; ca-also; nikharvena-by a billion; tesam-of them; padma-1,000 billions; ayutena-with 10,000; ca-also; tat-that; parardha-100 million billions; satena-by a hundred; api-even; vistrtani-in diameter; tu-even; kancit.

Some universes are one billion yojanas in diameter, others are 1,000 billion x 10,000 yojanas in diameter, and still others are 100 million billion x 100 yojanas in diameter.

Text 317

madhye teṣāṃ ajāṅḍeṣu
keṣucid vimśatiḥ kṛtā
bhuvanānām ca pañcāśat
kutracit saptatis tathā
śataṃ sahasram āyutam
lakṣaṃ kvacana rājati

madhye-in the middle; yesam-of them; ajandesu-in the universes; kesucit-in some; vimsatih-20; krta-constructed; bhuvananam-of planetary systems; ca-also; pancasat-50; kutracit-in some; saptataih-70; taththa- in the same way; satam-100; sahasram-1,000; ayutam-10,000; laksam- 100,000; kvacana-in some; rajati-are

manifest.

Some universes contain 20 planetary systems, others contain fifty planetary systems, and others contain 70 planetary systems. Other universes contain a hundred, a thousand, ten-thousand, or a hundred-thousand planetary systems.

Text 318

brahmādyā-lokapās teṣu
nānā-rūpās cakāṣati
paramārdhī-sahasreṇa
sevyamānāḥ samantarah

kvacid indrādayas teṣu
mahā-kalpa-śatāyusaḥ
mahā-kalpa-parārdhāyur-
bhājo brahmādayas tathā

brahma-with Brahma; adya-beginning; lokapah-demigods; tesu-among them; nana-rupah-with various forms; cakasati-manifest; parama-great; rddhi-opulences; sahasrena-with thousnads; sevyamanah-endowed; samantatah-completely; kvacit-in some universes; indra-adayah-the demigods heded by Indra; tesu-in them; maha-kalpa-of maha-kalpas (432 million years); sata-a hundred; ayusah-the life-span; maha-kalpa-of maha-kalpas; parardha-100, million billions; ayuh-life-span; bhajah- possessing; brahma-adayah-the demigods headed by Brahma; tatha-in the same way.

In each niverse there is a great community of demigods, headed by Brahmā. These demigods are the possessors of thousands and thousands of great powers and opulences. In some universes Indra and his associates live for 100 mahā-kalpas, and Brahmā and his associates have a life-span of 100 million billion mahā-kalpas.

Note: One mahā-kalpa equal 432 million earth-years.

Text 319

te te brahma-sureśādyāḥ
kathitās cira-lokapāḥ
stutānghri-pīṭhaḥ kṛṣṇo 'yam
teṣāṁ mukuṭa-koṭibhiḥ

te te-all of them; brahma-Brahma; sura-isa-Indra; adyah-beginning with; kathitah-described; cira-eternal; lokapah-maintainers of the creation; stuta-glorified with prayers; anghri-pithah-whose lotus feet; krsnah-Sri Krsna; ayam-He; tesam-of them; mukuta-of helmets; kotibhah- with millions.

The demigods beginning with Brahmā and Indra are described in the verse quoted in Text 302, where it is said that the demigods, who live for a very long time, touch the lotus feet of the Lord with their millions of helmets and thus offer prayers to the Lord.

Text 320

ekadā dvārakā-puryām
sudharmāyām murāntake
virājati tam āgatya
dvārādhyakṣo nyavedayet
didṛkṣur deva-pādābjam
brahmā dvāre 'vatiṣṭhate

ekada-one day; dvarka-puryam-in Dvarak-puri; sudharmayam -in the Sudharma assembly house; murantake-when Lord Kṛṣṇa; virajati-was present; tam-Him; agatya-approaching; dcara-adhyaksah-the doorman; nyavedayet-presented the request; didrksuh-eager to see; deva-of the Supreme Lord; pada-abjam-the lotus feet; brahma-Brahma; dvare-at the door; avatisthate-is present.

One day, when Lord Kṛṣṇa was in the Sudharmā assembly house in Dvārakā City, the palace doorman approached the Lord and said that the demigod Brahmā was waiting at the door, eager to see the Lord's lotus feet.

Text 321

āgataḥ katamo brahmā
dvārīti pariprccha tam
ity acyuta-giram śṛṇvann
etya dvārādhipaḥ punaḥ

pṛṣṭvā brahmānam āgatya
kṛṣṇāgre ca tam abravīt
āgataḥ sanakādīnām
janakaś catur-ānanaḥ

agatah-arrived; katamah-which?; brahma-Brahma; dvari-at the door; iti-thus; pariprccha-please ask; tam-him; iti-thus; acyuta-of the infallible Supreme

Personality of Godhead; giram-the statement; srnvan- hearing; etya-having gone; dvara-adhipah-the doorman; punah-again; prstva-having asked; brahmanam-Brahma; agatya-approaching; krsna-of Krsna; agre-in the presence; ca-also; tam-to him; abravit-spoke; agatah- is arrived; sanaka-adinam-of the Four Kumaras; janakah-the father; catuh-ananah-with four heads.

The Lord asked: "Which Brahmā has come to the door? Please ask him." Hearing the Lord's words, the doorman went again, asked him, returned, and said to Lord Kṛṣṇa: "He is the four-headed Brahmā, the father of the Four Kumāras."

Text 322

ānayeti harer vācā
tena brahmā praveśitaḥ
pranaman daṇḍavat pṛṣṭaḥ
kṛṣṇena kim ihāgataḥ

tvam iti prāha taṁ brahmā
devāgamana-kāraṇam
vaksye paścād yadātthādya
brahmā katama ity adah
jñātum icchāmi tan nātha
brahmā nānyo 'sti mad-yataḥ

anaya-please bring him here; iti-thus; hareh-of Lord Hari; vaca-by the statement; tena-by this; brahma-Brahma; pravesitah-entere; pranaman- offering obeisances; dandavat-falling down like stick; prstah-asked; krsnena-by Krsna; kim-why?; iha-here; agatah-have come; tvam-you; iti- thus; praha-said; tam-to Him; brahma-Brahma; deva-O Lord; agamana-of my arrival; karanam-the reason; vaksye-I shall relate; pascad-afterwards; yada-when; attha-you said; adya-for the present moment; brahma-Brahma; katamah-which?; iti-thus; adah-from this; jnatum-to understand; icchami- I desire; tat-that; natha-O Lord; brahma-Brahma; na-not; anyah-another; asti-there is; mat-yatah-other than me.

When Lord Hari said, "Bring him". Brahmā was brought in. Brahmā fell down like a stick to offer obeisances. Kṛṣṇa asked him, "Why have you come here?" Brahmā replied, {sy 168} Lord, later I will tell why I have come, but first I wish to know why You asked, 'Which Brahmā?' Lord, there is no Brahmā other than me."

Text 323

atha smitvā mukundena
dvāravatyām drutaṁ tadā

smṛtā brahmāṇḍa-kotibhyo
lokapālāḥ samāgataḥ

aṣṭa-vaktrās catuḥ-saṣṭhi-
vaktrāḥ śata-mukhās tathā
sahasra-vaktrā lakṣāsyāḥ
koṭi-vaktrā viriñcayaḥ

rudrās ca vimśati-mukhās
tathā pañcāśad-ānanāḥ
sata-vaktrāḥ sahasrasyā
lakṣa-bāhu-śiro-bhṛtaḥ

purandarās ca lakṣākṣā
niyutākṣās tathāpare
apare loka-pālās ca
vividhākṛti-bhūṣaṇāḥ

kṛṣṇasya purataḥ prāptāḥ
pāda-pīṭham avanaman
tān dṛṣṭvā vismayat tasmin
unmamāda caturmukhaḥ

atah-then; smitva-smiling; mukundena-by Mukinda; dvaravatyam-at Cvaraka; drutam-quickly; tada-then; smrtah-remembered; brahmāṇḍa-kotibhyah-from millions of universes; loka-palah-the demigods; samagatah- assembled; asta-vaktrah-with eight faces; catuḥ-saṣṭhi-vaktrah-with 64 faces; sata-mukhah-with a hundred faces; tathā-in the same way; sahasra-vaktrah-with a thousand faces; lakṣa-asyah-with 100,000 faces; koti-vaktrah-with ten million faces; viriñcayaḥ-Brahmas; rudrah-Sivas; ca- also; vimśati-mukhah-with twenty faces; tathā-in the same way; pañcāśad-ānanāḥ-with fifty faces; sta-vaktrah-with a hundred faces; sahasra-asyah- with a thousand faces; lakṣa-with a hundred thousand; bahu-arms; sirah- and faces; bhṛtaḥ-manifesting; purandarāḥ-Indras; ca-and; lakṣa-with a hundred thousand; aksah-eyes; niyuta-with a million; aksah-eyes; tathā- in the same way; apare-others; apare-other; loka-palah-maintainers of the universes; ca-also; vividhā-with various; akṛti-kinds of bodies; bhusanah-and ornaments; kṛṣṇasya-of Lord Kṛṣṇa; purataḥ-the presence; prāptāḥ-attained; pada-pīṭham-to the lotus feet; avanaman-offered obeisances; tan-them; dṛṣṭvā-seeing; vismayat-from astonishment; tasmin- in this matter; unmamāda-became mad; catuḥ-kukhah-the four-headed Brahma.

Lord Kṛṣṇa smiled and meditated. The demigods from ten million universes then hurried to Dvārakā city. Among the many Brahmās some had eight heads, some sixty-four heads, some a hundred heads, some a thousand heads, some a hundred thousand heads, and some ten million heads. Among the many Śivas some had twenty heads, some fifty heads, some a hundred heads, some a thousand heads, and some a hundred thousand heads and arms. Among the many Indras

some had a hundred thousand eyes, and some had a million eyes. Many other demigods, with many kinds of forms and ornaments, also came. Then they all approached Lord Kṛṣṇa and bowed down before His lotus feet. When the four-headed Brahmā saw all this he became mad with wonder.

Text 324

kim ca

viṣṇu-dharmottare proktam
sarve brahmāṇḍa-maṇḍalāḥ
deśato jīvataś cāpi
tulya-rūpā bhavanty amī

kim ca-furthermore; visnu-dharmottare-in the Visnu-dharmottara Purana; proktam-said; sarve-all; brahmāṇḍa-maṇḍalāḥ-the universes; deśataḥ-in the matter of structure; jīvataḥ-in the matter of the nature of their residents; ca-also; api-even; tulya-rupā-equal; bhavanti-are; amī- they.

In Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, it is said that all the material universes have the same structure and the same kind of residents:

Text 325

tathā hi

"eka-rūpās tathaiṅgāḥ
sarva eva nareśvara
tulya-deśa-vibhāgās ca
tulya-jantava eva ca" iti

tathā hi-furthermore; eka-with one; rūpāḥ-form; tathā-in that way; eva-certainly; andh-the material universes; sarve-all; eva-certainly; nara-isvara-O king; tulya-deśa-vibhāgāḥ-with the same structure; ca-also; tulya-jantavaḥ-with the same kind of living entities; eva-certainly; ca- also; iti-thus.

"O king, all material universes have the same form. They have the same regions and the same kinds of living entities."

Text 326

virodhe 'tra samutpanne
samādhānām vidhīyate

virodhe-in this contradiction; atra-here; samutpanne-arisen; samadhanam-resolution; vidhiyate-is offered.

A resolution of the apparent contradiction is given here.

Note: The story of the many Brahmās shows tht the demigods have different forms from one universe to the next. The statement of Text 325 affirms that their forms are the same.

Text 327

yataḥ śrī-kaurme

"virodho vākyayor yatra
nāpramāṇyam yad īsyate
yathāviruddhatā ca syāt
tathārthaḥ kalpyate tayoh" iti

yatah-because; sri-kaurme-in the Kurma Purana; virodhah-contradiction; vakyayoh-of two statements; yatra-where; na-not; apramanyam,- inconclusiveness of evidence; yat-which; isyate-is; yatha-just as; aviruddhata-lack of contradiction; ca-also; syat-may be; tatha-in that way; arthah-the meaning; kalpyate-should be considered; tayoh-of the two statements; iti-thus.

In Kūrma Purāṇa:

"When contradictions are found in the Vedic scripture, it is not that one statement is wrong. Rather, both statements should be seen in such a way that there is no contradiction."

Text 328

yugapat sakalāṇḍāni
jātu samharate hariḥ

yugapat-in the same moment; sakala-all; andani-the material universes; jatu-at that time; samharte-desrtoys; harih-Lord Hari.

At a certain time Lord Hari destroys all the material universes in a single

moment.

Text 329

tathā hi śrī-viṣṇu-dharmottare

"anantāni tavoktāni
yāny aṇḍāni mayā purā
sarvāṇi tāni samhr̥tya
sama-kālaṁ jagat-patiḥ
prakṛtau tiṣṭhati tadā
sa rātris tasya kīrtitā" iti

tatha hi-furthermore; sri-visnu-dharmottare-in the Visnu-dharmottara Purana; anantani-unlimited; tva-of You; uktni-said; yani-which; andani-universes; maya-by me; pura-formerly; sarvani-all; tani-of them; samhr̥tya-having destroyed; sama-kalam-at the same time; jagat-of the universes; patih-the master; prakṛtau-in the pterial energy; tisthati-is situated; tada-then; sa-that; ratrih-the night; tasya-of Him; kirtita- is said.

In Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa:

"As I have already explained to you, Lord Hari destroys all the numberless material universes at the same time, and then the universes remain in their unmanifest state within the material energy, prakṛti. This is known as the Lord's night."

Text 330

ataḥ samhr̥tya sarvāṇi
punar aṇḍāny asau srjan
viśamāṇi sr̥jē jātu
kadācic ca samāny api

atah-therefore; samhr̥tya-having destroyed; sarvani-all; punah-again; andani-the universes; asau-He; srjan-creating; visamani-different; sr̥jet-he creates; jatu-at that time; kadacit-sometimes; ca-also; samani- the same; api-also.

After destroying them, the Lord creates the universes again. Sometimes He makes them all different, and sometimes He makes them all the same.

Text 331

ity aupodghatikam procya
prākṛtam parilikhyate

iti-thus; aupodghatikam-introduction; procya-having spoken; prakrtam-the original subject matter; parilikhyate-is described in writing.

Thus we have spoken the introduction to the topic we will address in writing.

Text 332

kim ca tatraiva

yan martya-lilaupayikam sva-yoga-
māyā-balam darśayatā gṛhītam
vismāpanam svasya ca sau bhagarddheḥ
param padam bhūṣaṇa-bhūṣaṇāṅgam

kim ca-furthermore; tatra-in this connection; eva-certainly; yat-His eternal form which; martya-mortal world; līlā-upayikam-just suitable for the pastimes; sva-yoga-māyā-balam- potency of the internal energy; darśayatā-for manifestation; gṛhītam-discovered; vismāpanam-wonderful; svasya-of His own; ca-and; saubhaga-ṛddheḥ-of the opulent; param- supreme; pa- dam-ultimate stand; bhūṣaṇa-ornament; bhu-ṣaṇa-aṅgam-of the ornaments.

In Śrīmad-Bhāgavatam (3.2.12):

"The Lord appeared in the mortal world by His internal potency, yoga-māyā. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṅṭha. Thus His (Śrī Kṛṣṇa's) transcendental body is the ornament of all ornaments."*

Text 333

atra kārikāḥ

yad bimbam martya-līlānām
bhaved aupayikam param
pūrva-padya-sthitam bimbam
yat-padenānukṛṣyate

atra-of this verse; karikah-the explanation is given; yt-which; bimbam-the word "bimbam (form)"; martya-of the mortal world; lilanam-of the pastimes; bhavet-is; aupayikam-just suitable; param-ultimte; purva- in the previous; padya-verse; sthitam-situated; bimbam-the word "bimbam"; yat-which; padena-by the word; anukrsyate-in grammatical relation.

Explanation

In this verse "martya-lilaupayikam" (just suitable for His pastimes in the mortal world) modifies "bimbam" (form) in the previous verse.

Text 334

vividhāścarya-mādhurya-
vīryaiśvaryādi-sambhavāt
svasya devādi-lilābhyo
martya-lilā manoharāḥ

vividha-variegated; ascarya-wonderful; madhurya-sweetness; virya-heroism; aisvarya-opulence; adi-beginning with; sambhavat-because of the manifestation; svasya-of His own; deva-as a deity; adi-beginning with; lilabhyah-than the pastimes; martya-as a human being; lilah-pastimes; manah-harah-more beautiful.

Because of their wonderful and variegated sweetness, heroism, opulence, and other transcendental qualities, the human-like pastimes of the Supreme Lord charm the heart more than His pastimes as a demigod or other bring.

Text 335

dhvanyate bimba-śabdena
ṣaḍ-guṇāvali-śālinām
sakala-sva-svarūpāṇām
mūlatvaṁ tasya sarvathā

dhvanyate-is said; bimba-sabdena-by the word "bimbam"; sat-guna-avali-with the six transcendental opulences; salinam-endowed; sakala-all; sva-His own; svarupanam-of the transcendental forms; mulatvam-the status as the origin; tasya-of Him; sarvatha-in all respects.

The word "bimbam" (Śrīmad-Bhāgavatam 3.2.11) refers to He who is the origin of all the Lord's forms full of six opulences.

Text 336

atas tad eva niḥśeṣa-
guṇa-rūpāspadatvataḥ
vicitra-nara-līlānām
ati-yogyam udīryate

atah-therefore; tat-that; eva-certainly; nihsesa-complete; guna-qualities; rupa-and forms; aspadatvatah-because of being the reservoir; vicitra-wonderful; nara-resembling those of a human being; lilanam-of pastimes; ati-very-yog ati-great; yogyam-suitability; udiryate-is described.

Because He is the abode of all virtue and handsomeness, it is said He is the right person to enjoy wonderful humanlike pastimes.

Text 337

sva-yoga-māyā cic-chaktir
balam tasyāḥ samarthatā
etat darśayatā sāksāt
kurvatā prakāṭi-kṛtam

aho mādiya-cic-chakteḥ
prabhavam paśyatādbhutam
divyāti-divya-lokeṣu
yad-gandho 'pi na sambhavet

taj jagan-mohanam rūpam
yayāviṣkṛtam īdrśam
sva-yoga-māyety ādyasya
bhāvo 'yam iti gamyate

sva-yoga-maya-the word "sva-maya"; cit-saktih-means the transcendental enegy of the Lord; balam-the word "balam"; tasyah-of that energy; samarthata-the potency; etat-this; darsayata-revealing; saksat-kurvata-directly manifesting prakati-krtam-manifested; aho-Oh; madiya-My; cit-sakteh-of the transcendental energy; prabhavam-the potency;pasyata-just see; adbhutam-wonderful; divya-ati-divya-lokesu-in the highest material planets; yat-of which; gandhah-the fragrance; api-even; na-does not; sambhavet-arise; tat-that; jagat-the universe; mohanam-enchanting; rupam-form; yaya-by which; aviskrtam-manifest; idrsam-like this; svayoga-maya iti-the word "sva-yoga-maya"; adyasya-of the Original Personality of Godhead; bhavah-the meaning; ayam-this; iti-thus; gamyate-is accepted.

In the verse quoted in Text 332, "sva-yoga-māyā" means "the Lord's spiritual potency", "balam" means "power", and "drśayatā" means {.sy 168}revealing". It is as if the Lord said, "See the wonderful power of My spiritual potency, even the slightest fragrance of which is not manifest even in the highest planets of the material world!" By this potency the Lord reveals His form, which charms the entire world. That is the meaning of the word "sva-yoga-māyā" here.

Text 338

svasyātmano 'pi parama-
vyomeśādy-ātma-darśinaḥ
vismāpanam navoddāma-
cāmatkṛti-karam param

svasya atmanah-of Himself; api-even; parama-vyoma-isa-Lord Nārāyaṇa, the master of Vaikuṅṭha; adi-beginning with; atma-darsinah-His own forms; vismapanam-wonderful; nava-uddama-newer and newer; camatkṛti-wonder; karam-causing; param-great.

This form fills even Lord Nārāyaṇa and the other avatāras with great and new wonder.

Text 339

saubhagardhi-mahāścarya-
saundarya-paramāvadhiḥ
tasyāḥ param padam nityot-
karṣa-sampad-varāspadam

saubhaga-rddhi-the word "saubhafarddheḥ"; maha-great; ascarya-wonder; saundarya-beauty; parama-ultimate; avadhih-limit; tasya-of that; param-supreme; padam-abode; nitya-eternal; utkrarsa-excellence; sampat- opulence; vara-best; aspadam-reservoir.

"Saubhagarddheḥ" means "the highest, most wonderful handsomeness" and "param padam" means {.sy 168}He who is the abode of the most exalted eternal opulence".

Text 340

yat tu kaustubha-mīnendra-

kuṇḍalādyam hi bhūṣaṇam
tasyāpi bhūṣanāny aṅgāny
asyeti sati vighrahe
tasya śrī-vighrahasyedam
asamordhvatvam īritam

yat-which; tu-also; kaustubha-the Kaustubha gem; minendra-shark;
kunkalabhyam-with earrings; hi-certainly; bhusanam-ornament; tasya-of Him; api-
also; bhusanani-ornaments; angani-limbs;; asya-of Him; iti- thus; sati-
transcendental; vighrahe-on the form; tasya-of Him; sri-vighrahasya-form of beauty;
idam-this; asama-without equal; urdhvatvam- position of having no superior;
iritam-is described.

"Bhūṣaṇa" refers to the Kaustubha gem, shark-shaped earrings and other
ornaments decorating the Lord's body. Here it is said that the Lord's form has no
equal or superior.

Text 341

sac-cid-ānanda-sandratvād
dvayor evāviśeṣataḥ
aupacarika evātra
bhedo 'yam deha-dehinoḥ

sat-eternal; cit-full of knowledge; ananda-sandratvat-and because of being full of
bliss; dvayoh-of the two; eva-certainly; aviseṣataḥ-because of the lack of difference;
aupacarikaḥ-imagination; eva-certainly; atra- here; bhedaḥ-distinction; ayam-this;
deha-of the body; dehinoḥ-and the possessor of the body.

Because He is eternal, and full of knowledge and bliss, there is no difference
between the Lord and His form. The idea that they are different is only an
imagination.

Text 342

tathā ca śrī-kaurme

"deha-dehi-bhidā cātra
neśvare vidyate kvacit" iti

tatha-in the same way; ca-also; sri-kaurme-in the Kurma Purana; deha-of the
body; dehi-of the possessor of the body; bhida-difference; ca-also; atra-here; na-not;
isvare-in the Supreme Lord; vidyate-exists; kvacit-at all; iti-thus.

In Kūrma Purāṇa:

"For the Supreme Lord there is no difference between His body and His self."

Text 343

kim ca śrī-dasāme śrī-pura-strīṇām uktau

"gopyas tapaḥ kim acaran yad amśya rūpam
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya"

kim ca-furthermore; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; sri-pura-of Mathura city; strīnam-of the ladies; uktau-in the statement; gopyah-the gopis; tapaḥ-austerities; kim-what; acaran- performed; yat-from which; amusya-of such a one (Lord Kṛṣṇa); rupam- the form; lavanya-saram-the essence of loveliness; asama-urdhvam-not paralleled or wurpassed; ananya-siddham-not perfected by any other ornament (self-perfect); dṛgbhiḥ-by the eyes; pibanti-they drink; anusva-abhinavam- constantly new; durapam-diffucult to obtain; ekanta-dhama-the only abode; yasasaḥ-of fame; sriyah-of beauty; aisvarasya-of opulence.

In Śrīmad-Bhāgavatam (10.44.14), in the words of the women of (Mathurā) City:

"What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."*

Text 344

tathā hi śrī-baladevaṁ prati śrī-kṛṣṇoktau

dhanyeyam adya dharāṇī tṛṇa-vīrudhas tvat-
pāda-spr̥śo druma-latāḥ karajābhīmrstāḥ
nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair
gopyo 'ntareṇa bhujayor api yat-spr̥hā śrīḥ

tatha hi-furthermore; sri-baladevam prati-to Lord Balarama; sri-krsna- of Śrī Kṛṣṇa, uktau-in the statement; dhanyā-fortunate; iyam-this; adya-now; dharāṇī-the earth; tṛṇa-her grasses; vīrudhaḥ-and bushes; tvat-Your; pāda- of the feet; spr̥sah-

receiving the touch; druma-the trees; latāḥ-and creepers; kara ja-by Your fingernails; abhimṛṣṭāḥ-touched; nadyaḥ-the rivers; adrayaḥ-and mountains; khaga-the birds; mrgāḥ-and animals; sa-daya-merciful; avalokaiḥ-by Your glances; gopyaḥ-the gopis; antareṇa-in between; bhujayoḥ-Your two arms; api-indeed; yat-for which; sprhā-maintains the desire; śrīḥ-the goddess of fortune.

In the words of Lord Kṛṣṇa to Lord Balarāma (Śrīmad-Bhāgavatam 10.15.8):

"This land Vṛndāvana (Vrajabhūmi) is glorified today. Your lotus feet have touched the earth and grass, Your fingers have touched the trees and creepers, and Your merciful eyes have glanced upon rivers, hills, birds, and beasts. The gopīs have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified."*

Text 345

atra kārīkāḥ

śrī-vṛndāvāna-tad-vāsi-
mādhuryollāsa-cetasā
tat-stave harinārabdhe
nijotkarṣāvasāyīnām
tam ālocya tato rāmam
apadiśya vyadhāyi saḥ

atra-of these verses; karīkah-the explanation is given; sri-vrindavana-of Vrindavana-dhama; tat-vasi-and it's residents; madhurya-of the sweetness; ullasa-joy; cetasa-with the mind; tat-of them; stave-in the glorification; harina-by Lord Hari; arabdhe-offered; nija-His own; utkarsa-excellence; avasayinam-of those who contain; tam-Him; alocya-perceiving; tatah-them; ramam-to Lord Balarama; apadisya vyadhayi-spoke this verse; sah-He.

Explanation

His heart overcome with bliss by seeing the sweetness of Śrī Vṛndāvana and its residents, Lord Hari praised them in the beginning of this prayer. Then, seeing that Lord Balarāma was the origin of their excellences, Lord Hari praised Him.

Text 346

ato 'tra naiva tātparityam
rāmotkarṣānuvarṇane
sakhya-bhāvāt tadā rāme

narmāṇaivedam īritam

atah-therefore; atra-in this verse; na-not; eva-certainly; tatparyam-the meaning; rama-of Lord Balarama; utkarsa-superiority; anuvarnane-in the description; sakhya-bhavat-because of friendship; tada-then; rame-to Lord Balarama; narmana-as a joke; eva-certainly; idam-this; iritam-said.

This verse should not be taken as a serious description of Lord Balarāma's superiority over Lord Kṛṣṇa. Rather, Lord Kṛṣṇa is speaking playful joking words out of friendship for Lord Balarāma.

Text 347

bhujāntaram tu vakṣas te
tena dhanyā vrajāṅganāḥ
yat-spr̥hā vakṣase yasmai
śrīr apy ācarati spr̥ham

bhuja-the arms; antaram-between; tu-even; vaksah-the chest; te-Your; tena-by which; dhanyah-glorified; vraj-of Vraja; anganah-the gopis; yat-which; sprha-desire; vaksase-at the chest; yasmai-to which; srih-the goddess of fortune; api-even; acarati sprham-desires.

In this verse Lord Kṛṣṇa explains that the gopīs are embraced by Lord Balarāma to His chest. Even the goddess of fortune aspires to be embraced in this way by Lord Balarāma.

Text 348

yat-spr̥haiva param tasya
na tu tat-prāpti-yogyatā

yat-which; sprha-desire; param-great; tasyah-of her; na-not; tu-but; tat-of that; prapti-for the attainment; yogyata-suitability.

Although the goddess of fortune, Lakṣmī-devī, aspired for the embrace of Lord Balarāma, she never became worthy to attain it.

Text 349

sadā vakṣaḥ-sthala-sthāpi

vaikuṅṭheśitur indirā
kṛṣṇorah-sprhayāsyai
rūpaṁ vivṛṇute 'dhikam

sada-always; vaksah-sthala-at the chest; stha-remaining; api-although; vaikuntha-
isituh-of Lord Nārāyaṇa, the master of Vaikuṅṭha; indira-Lakṣmi-devi; kṛṣṇa-of
Lord Kṛṣṇa; urah-the chest; sprahaya- with a desire; asya-of whom; eva-certainly;
rupam-form; vivṛṇute- chooses; adhikam-superior.

Although Śrīmatī Lakṣmī-devī eternally remains on the chest of Lord Nārāyaṇa,
the master of the Vaikuṅṭha planets, she aspires to rest on the chest of Lord Kṛṣṇa.
This means that she considers the form of Lord Kṛṣṇa superior to the form of Lord
Nārāyaṇa.

Text 350

paurāṇikam upākhyānam
atra saṅkṣīpya likhyate

paurāṇikam-of the Purāṇas; upākhyānam-story; atra-here; saṅkṣīpya-
summarizing; likhyate-is written.

The story (of Śrīmatī Lakṣmī-devī's attempt to attain Lord Kṛṣṇa) is described
in the Purāṇas. A summary of that account is written here.

Text 351

śrīḥ prekṣya kṛṣṇa-saundaryam
tatra libdhā taras tapaḥ
kurvatīm prāha tām kṛṣṇaḥ
kiṁ te tapasi kāraṇam

vijihīrye tvayā goṣṭhe
gopī-rūpeti sābravīt
tad durlabham iti proktā
lakṣmīs tām punar abravīt

svaṛṇa-ṛekheva te nātha
vastum icchāmi vakṣasi
evam astv iti sā tasya
tad-rūpā vakṣasi sthitā

śrīḥ-Lakṣmi-devi; prekṣya-seeing; kṛṣṇa-of Śrī Kṛṣṇa; saundaryam-the beauty;

tatra-in that cennnection; lubdha-greedy; tatah-therefore; tapah-austerity; kurvati; performing; praha-spoke; tam-to her; krsnah-Lord Kṛṣṇa; kim-what?; te-of you; tapasi-in these austerities; karanam-is the cause; vijihirye-I desire to perform pastimes; tvay-with You; gosthe-in Vrndavana; gopi-of a gopi; rupa-in the form; iti-thus; sa-she; abravit-said; tat-that; durlabham-is very difficult to achieve; iti-thus; prokta-said; laksmih-Laksmi; tam-to Him; punah-again; abravit-said; svarna-golden; rekha-line; iva-as; te-Your; natha-O Lord; vastum-to reside; icchami-I desire; vaksasi-on chest; evam-in this way; astu-ler it be; iti-thus; sa-she; tasya-of Lord Kṛṣṇa; tat-rupa- in that form; vaksasi-on the chest; sthita-is situated.

Seeing Kṛṣṇa's handsomeness, and becoming very greedy to attain Him, Lakṣmī-devī performed great austerities for that purpose. When Kṛṣṇa noticed her austerities, He said to her, {sy 168}Why do you perform austerities?" She replied, "I wish to become a gopī and enjoy pastimes with You in Vraja." He said, "That is very difficult to attain." She said, {sy 168}Lord, I then wish to become a golden line on Your chest." He said, "So be it." Then she assumed that form and stayed on His chest.

Text 352

yathoktam śrī-daśame nāga-patnībhiḥ

"yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān suciram dhr̥ta-vratā"

yatha-just as; uktam-it is said; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; naga-patnibhih-by the wives of the Kaliya serpent; yat-which; vanchaya-by desiring; srih-the goddess of fortune; lalana-the topmost woman; acarat-performed; tapah-asuterity; vihaya-giving up; kaman-all desires; suciran-for a long time; dhrta-a law upheld; vrata-as a vow.

The wives of the Kāliya serpent allude to this story in these words of Śrīmad-Bhāgavatam (10.16.36):

"O Lord, we do not know how the serpent Kāliya attained such a 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."*

Text 353

nāmno 'pi mahimaitasya
sarvato 'dhikā iryate

namnah-of the name; api-also; mahima-glory; etasya-of Lord Krsna; sarvatah-in all respects; adhika-superior; iryate-is said.

The glory of Kṛṣṇa's holy name is said to be greater than that of any other name of the Lord.

Text 354

yathā śrī=brahmāṇḍe

"sahasra-nāmāṁ puṇyānām
trir āvṛtṭyā tu yat phalam
ekāvṛtṭyā tu kṛṣṇasya
nāmaikam tat prayacchati

yatha-just as; sri-brahmande-in the Brahmanda Purana; sahasra-of the thousand; namnam-names; punyanam-pure; trih-three times; avṛtṭya-having said; tu -but; yat-which; phalam-result; eka-one; avṛtṭya-by recitation; tu-but; kṛṣṇasya-of Kṛṣṇa; nama-of the name; ekam-one; tat-that; prayacchati-grants.

In Brahmāṇḍa Purāṇa:

"The pious results derived from chanting the thousand names of Lord Viṣṇu three times can be attained by only one repetition of the holy name of Kṛṣṇa."*

Text 355

skānde ca

madhura-madhuram etan maṅgalaṁ maṅgālānām
sakala-nigama-valli-sat-phalaṁ cit-svarūpam
sakṛd api pariḡitam śraddhayā helayā vā
bhṛgukvara nara-mātram tārayet kṛṣṇa-nāma

skande-in the Skanda Purana; ca-also; madhura-of all sweet things; madhuram-the most sweet; etat-this; maṅgalaṁ-the most auspicious; maṅgalaṁ-of all auspicious things; sakala-all; nigama-of the Vedas; valli-the creepers; sat-the transcendental; phalam-fruit; cit-with a spiritual; svarupam-form; sakṛt-once; api-even; pariḡitam-spoken; śraddhaya-with faith; helaya-with mockery; va-or; bhṛgu-of the Bhṛgu dynasty; vara-O most exalted descendent; nara-a human being; matram-even; tarayet-delivers; kṛṣṇa-of Śrī Kṛṣṇa; nama-the name.

In Skanda Purāṇa:

"Lord Kṛṣṇa's holy name, which is the sweetest of sweet things, the most auspicious of auspicious things, and the transcendental fruit of the vine of all Vedic literature, delivers, O best of the Bhṛḡus, anyone who, either with faith or contempt, chants it even once."

Text 356

ataḥ svayaṁ-padādibhyo
bhagavān kṛṣṇa eva hi
svayaṁ-rūpa iti vyaktam
Śrīmad-Bhāgavatādiṣu

atah-therefore; svayam-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; kṛsnah-Śrī Kṛṣṇa; eva-certainly; hi-indeed; svayam-rupah- the original form of the Personality of Godhead; iti-thus; vyaktam- manifested; srimad-bhagavata-adisu-in the Śrīmad-Bhāgavatam and other vedic literatures.

Because the scriptures use the word "svayam" (personally) again and again to describe Him, Lord Kṛṣṇa is the original Personality of Godhead. In Śrīmad-Bhāgavatam and other scriptures Lord Kṛṣṇa is declared to be the original form (svayam-rūpa) of the Personality of Godhead.

Text 357

yathoktam śrī-brahma-samhitāyām

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

yatha-just as; uktam-said; brahma-samhitayam-in the Brahma-samhita; isvarah-the controller; paramah-supreme; kṛsnah-Lord Kṛṣṇa; sat- eternal existence; cit-absolute knowledge; ananda-absolute bliss; vigraha- whose form; anadih-without beginning; adih-the origin; govindah-Lord Govinda; sarva-karana-karanam-the cause of all causes.

In Brahma-samhitā (5.1):

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

Text 358

yathā ca

"rāmādi-mūrtṣu kalā-niyamena tiṣṭhan
nānāvātāram akarod bhukvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi"

yatha-just as; ca-also; rama-adi-the incarnation of Lord Rama,etc; mautisu-in different forms; kala-niyamena-by the order of plenary portions; tisthan-existing; nana-various; avataram-incarnations; akarot- executed; bhuvanesu-within the worlds; kintu-but; krsnah-Lord Kṛṣṇa; svayam-personally; samabhavat-appeared; paramaḥ-the supreme; puman- person; yah-who; govindam-unto Lord Govinda; adi-purusam-the original person; tam-unto Him; aham-I; bhajami-offer obeisances.

Again 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 359

tasmāt parama-vaikuṅṭha-
nātho 'py asya vilāsakaḥ

tasmat-therefore; parama-vaikuntha-nathah-Lord Nārāyaṇa, the master of Vaikuṅṭha; api-even; asya-of Lord Kṛṣṇa; vilasakah-a vilasa (pastime) expansion.

Therefore Lord Nārāyaṇa, the master of Vaikuṅṭha, is a vilāsa-avatāra of Lord Kṛṣṇa.

Texts 360 and 361

ato militva śrutibhiḥ
sva-sāro yaḥ stavah kṛtaḥ
tat-tātparya-kṛtī kṛṣṇam
eva devarṣir anamat

"namas tasmai bhagavate kṛṣṇāya" ity ādi

atah-therefore; militva-having met; srutibhiḥ-by the Personified VEdas; sva-sarah-the essence; yah-which; stavah-prayer; krtah-offered; tat-of that prayer; tatparya-the meaning; krti-understanding; krsnam-to Lord Kṛṣṇa; eva-certainly; deva-rsih-Narada Muni; anamat-offered; respectful obeisances; namah-I offer obeisances; tasmai-unto Him; bhagavate-the Supreme Personality of Godhead; krsnaya-Lord Kṛṣṇa; iti-thus; adi-in the passage beginning.

The prayers of the Personified Vedas contain the essence of knowledge. Understanding that essence of knowledge, Nārada Muni offered obeisances to Lord Kṛṣṇa, and said (Śrīmad-Bhāgavatam 10.87.46):

"I offer my respectful obeisances to Lord Kṛṣṇa, the Original Supreme Personality of Godhead."

Text 362

nanv eṣa evāparasyānte
prādurbhūto yadūdvaḥ
sa vaikunṭheśvaro 'nādis
tad-vilāsaḥ katham bhavet

nanu-is it not so?; esah-He; dvaparasya-of the Dvapara-yuga; ante-at the conclusion; pradurbhutah-manifest; yadu-udvahah-Lord Kṛṣṇa, the hero of the Yadu dynasty; sah-He; vaikuntha-isvarah-Lord Nārāyaṇa, the master of Vaikuṅṭha; anadaih-without beginning; tat-of Him; vilasah-a pastime incarnation; katham bhavet-how is it possible?

Here someone may object: Lord Kṛṣṇa was born in the Yadu dynasty at the end of the Dvāpara-yuga. How can Lord Nārāyaṇa, the master of Vaikuṅṭhaloka, who has no beginning, be a vilāsa-avatāra of Him?

Text 363

maivam asyādi-sūnyasya
janam-līlāpy anādikā
svacchandato mukundena

prākṛtyam nīyate muhuḥ

ma-do not; evam-in this way; asya-of Him; adi-sunyasya-without beginning; janma-of birth; lila-pastime; api-even; anadika-without beginning; svacchandatah-voluntarily; mukundena-by Lord Mukunda; prakatyam-manifestation; niyate-is attained; muhuḥ-repeatedly.

I reply: Don't speak in this way. Although He has no beginning, He plays the pastime of taking birth. Again and again Lord Kṛṣṇa appears by His own wish.

Text 364

tathā ca śrī-trīye

sva-śānta-rūpeṣv itaraiḥ sva-rūpaiḥ
abhyardyamāneṣv anukampitātmā
parāvareṣo mahad-amśa-yukto
hy ajo 'pi jāto bhagavān yathāgniḥ

tatha-in the same way; ca-also; sri-trīye-in the Third Canto of Śrīmad-Bhāgavatam; sva-śānta-rūpeṣu-unto the peaceful devotees of the Lord; itaraiḥ-others, nondevotees; sva-rūpaiḥ-according to their own modes of nature; abhyardyamāneṣu-being harassed by; anukampita-ātmā-the all-compassionate Lord; para-avara- spiritual and material; īśaḥ-con-troller; mahat-amśa-yuktaḥ-accompanied by the plenary portion of mahat-tattva; hi- certainly; ajaḥ-the unborn; api-although; jātaḥ-is born; bhagavān-the Personality of Godhead; yathā-as if; agniḥ- the fire.

In Śrīmad-Bhāgavatam (3.2.15):

"The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the mahat-tattva."*

Text 365

atra kārīkāḥ

sve bhaktāḥ sve ca te śānta-
rūpās cety atra vighrahāḥ
śāntis tan-niṣṭhatā buddheḥ
śāntās tan-niṣṭhā-buddhayaḥ

atra-of this verse; karikah-the explanation if given; sve-the word "sva"; bhaktah-means "the devotees of the Lord"; sve-the word "sva"; ca- also; te-they; santarupah-peaceful; ca-also; iti-thus; atra-here; vigrahah-forms; santih-peace; tatt-nisthata-fith in Lord Kṛṣṇa; buddheh-because of the conception; santah-peaceful; tt-nistha-buddhayah- having faith in the Lord.

Explanation

Here "sva" means "the devotees" and {sy 168}sva-śānta-rūpeṣu" describes their nature. "Śānti" means "faith in the Lord", and "śānta" means {sy 168}they who have faith in the Lord".

Text 366

teṣu sura-sutādyeṣu
nandādiṣu ca sādhuṣu
itarais tad-viruddhais tu
kaśādyair asurādibhiḥ

sva-rūpaiḥ suṣṭhv arūpair ity
arūpatvaṁ virūpatā
ghorāti-vikaṭākārair
ity arthaḥ sphutam īritah

tesu-among them; sura-suta-Maharaja Vasudeva, the son of Surasena; adyesu-beginning with; nanda-Nanda Maharaja; adisu-beginning with; ca- also; sadhusu-among the saintly persons; itataih-by others; tat-viruddhah-enimical; tu-but; kamsa-with Kamsa; adyaih-beginning; asura-adibhiḥ-by various kinds of demons; svarupaih-the word "svarupaih"; susthu-very much; arupaih-"arupa"; iti-thus; arupatvam-the state of being "arupa"; virupata-horrible deformity; ghora-horrible; ati-very; vikata-ugly; akaraih-with forms; iti-thus; arthah-the meaning; sphutam-clear; iritah-is expressed.

The devotees here are 1. those headed by Mahārāja Vasudeva, 2. those headed by Mahārāja Nanda, and 3. the sādhus. The "itaraiḥ" (others) are they who oppose the devotees. They are 1. those headed by King Kamsa, and 2. those headed by other demons. "Svarūpaiḥ" means "very (su) ugly (arūpa)". That is the meaning here.

Text 367

abhyardyamāneṣv abhitah

kriyamāṇa-mahartiṣu
anukampāyuta-manāḥ
pare māyānvayojjhitaḥ

goloka-mukhyā avare
māyikājāṇḍa-maṇḍalāḥ
pareṣām avareṣām ca
teṣām īśo 'dhināyakaḥ

abhyardyamāṇeṣu-being harrassed; abhitaḥ-in all respects; kriyamana-maha-artisu-suffering great distress; anukampa-with compassion; ayuta-endowed; manāḥ-mind; pare-superior; maya-anvaya-ujjhitaḥ-free from the illusory energy; goloka-Goloka Vṛndavana; mukhyah-beginning with; avare- inferior; mayika-under the spell of the illusory energy; aja-anda-maḍalah- the material universes; paresam-of the superior spiritual planets; avareṣam-of the inferior material planets; ca-also; teṣam-of them; isah- the word "isa"; adhinayakah-means "the ruler".

"Abhyardyamāṇeṣu" means "harrassed from all directions", "anukampitātmā" means "He whose heart is full of compassion", "para" means "those places, headed by Goloka Vṛndavana, that are free from the touch of the illusory energy", "avara" means "the material universes, which are under the spell of the illusory energy," and "īśa" means "the controller of both the spiritual and material creations."

Text 368

syūr mahanto 'ti-parama-
mahattamatayā smṛtaḥ
te para-vyoma-nāthāś ca
vyūhāś ca vasu-sāṅkhyakāḥ

syuh-are; mahantah-great; ati-parama-mahattamataya-with greatness; smṛtaḥ-remembered; te-they; para-vyoma-of the Vaikuṅṭha planets; nathah-the masters; ca-also; vyuhah-the catur-vyūha expansions; ca-also; vasu-sankhyakah-beginning with Vasudeva.

"Mahat" means "They who are great". Here it refers to Lord Nārāyaṇa, the master of Vaikuṅṭha, and to the catur-vyūha expansions beginning with Lord Vāsudeva.

Text 369

vāsudevādayo vyūhāḥ

para-vyomeśvarasya ye
tebhyo 'py utkarṣa-bhājo 'mi
kṛṣṇa-vyūhāḥ satām matāḥ

ity ete parama-vyoma-
nātha-vyūhaiḥ sahaikatām
sva-vilāsair ihabhytya
prādhurbhāvam upāgatāḥ

vasudeva-adayah-beginning with Vasudeva; vyuhah-expansions; para-vyoma-
isvarasya-of Lord Nārāyaṇa, the master of Vaikuṅṭha; ye-who; tebhyaḥ- than them;
utkarsa-bhajah-superior; ami-they; krsna-vyuhah-the Krsna-expansions; satam-by
the saintly devotees; matah-considered; iti-thus; ete-they; parama-vyoma-natha-of
Lord Nārāyaṇa; vyuhaih-saha-with the expansions; ekatam-oneness; sva-vilasaih-
with their pastime expansions; iha-here, in the material world; abhyetya-having
arrived; pradurbhavam- manifestation; upagatah-attained.

Lord Kṛṣṇa's expansions (kṛṣṇa-vyūha) are superior to Lord Nārāyaṇa's
expansions, which are headed by Lord Vāsudeva. Lord Kṛṣṇa's expansions join
with Their vilāsa-avatāras, Lord Nārāyaṇa's expansions, and as one They appear in
this world.

Text 370

amśās tasyāvatārā ye
prasiddhāḥ puruṣādayaḥ
tathā śrī-jānakī-nātha-
nṛsimha-kroḍa-vāmanāḥ
nārāyaṇo nara-sakho
hayaśīrṣājītādayaḥ

amsah-parts; tasya; of Him; avatarah-incarnations; ye-which; prasiddhah-famous;
purusa-adayah-beginning with the purusa-avatars; tatha-in the same way; sri-
janaki-natha-Lord Ramcandra, the master of Sita-devi; nrsimha-Nrsimha; kroda-
Varaha; vamanah-Vamana; narayanah- Narayana Rsi; nara-of Nara; sakhah-the
friend; hayasirsa-Hayagriva; ajita-Ajita; adayah-beginning with.

The "amśas" here are the famous puruṣa-avatāras, as well as Rāmacandra,
Nṛsimha, Varāha, Vāmana, Nara's friend (Nārāyaṇa Ṛṣi), Hayagrīva, Ajita, and
others.

Text 371

ebhir yuktaḥ sadā yogam
avapyayam avasthitaḥ

ebhih-with them; yuktaḥ-endowed; sada-always; yogam-connection; avapya-
having attained; ayam-He; avasthitaḥ-is situated.

All these incarnation are eternally present in Lord Kṛṣṇa.

Text 372

ato vṛndāvane tat-tal-
līlā-prakāṭateksyate

ataḥ-therefore; vṛndāvane-in Vṛndavana; tat-tat-various; līlā-pastimes; prakātata-
the manifestations; iksyate-are seen.

For this reason the pastimes of these avatāras are seen in Vṛndāvana.

Text 373

vaikuṅṭheśvara-līlātra
darśitā yā viriñcaya
seśvarāṇām ajāṇḍānām
koṭīṛ vṛndāvane 'dbhuta
saiva jñeyā yataḥ svāṁśa-
dvāraivāsau prakāśitā

vaikuntha-isvara-of the master of Vaikuṅṭha; līlā-the pastime; atra- in this
connection; darsita-displayed; ya-which; virincaye-to Brahma; sa- along with;
isvaranam-the controlling demigods; aja-andanam-of the many universes; koti-
millions; vṛndāvane-in Vṛndavana; adbhuta-astonishing; sa-this; eva-certainly;
jneya-may be understood; yataḥ-because; sva-amsa-dvara-by Lord Kṛṣṇa's
expansion as Narayana; asau-this; prakasita-is manifested.

Lord Nārāyaṇa's pastimes are seen in the wonderful display to Lord Brahmā in
Vṛndāvana of millions of universes and their demigods. This pastime is understood
to be manifested by the Lord's aṁśa-avatāra.

Text 374

vāsudevādi-līlās tu

mathurā-dvārakādiṣu
tat-tad-rūpair vrajāntās tu
balyehābhis ca darśitāḥ

yathā śrīdamni tārksyatvam
prāpte so 'pi catur-bhūjaḥ
ādityeṣv atha labdhesu
babhau dvādaśabhir bhujaiḥ

vasuveva-adi-of the catur-vyuha expansions beginning with Lord Vasudeva; lilah-pastimes; tu-also; mathura-in Mathura; dvaraka-Dvaraka; adisu-and other places; tat-tat-rupaih-in various forms; vraja-antah-within Vrndavana; tu-also; balya-childhood; ihabhih-with pastimes; ca-also; darsitah-revealed; yatha-just as; sridamni-in Sridama; tarksyatvam-the condition of being Garuda; prapte-when attained; sah api-He; catuh-bhujah- assumed a four-armed form; adityesu-when the twelve Adityas; atha-then; labdhesu-were present; babhau-He manifested; dvadasabhih-with twelve; bhujaih-= arms.

The pastimes of Lord Vāsudeva and other avatāras are seen in Mathurā, Dvārakā, and other places as well as in the Lord's childhood pastimes in Vraja. When Śrīdāmā assumed the form of Garuḍa, Kṛṣṇa assumed a four-armed form, and when the Adityas approached Him, the Lord manifested twelve arms.

Text 375

tathā saṅkarṣaṇī līlā
daitya-saṁhārikāpi ca
mūrtayo māthure bhānti
śrī-pradyumnāniruddhayoḥ
yaḥ śrī-gopāla-tāpaṇyām
varāhādiṣu ca śrutāḥ

tatha-in the same way; sankarasani-of Lord Sankarsana; lila-the pastimes; daitya-of the demons; samharika-the killing; api-even; ca- also; murtayah-forms; mathura-in the district of Mathura; bhanti-are manifest; sri-pradyumna-of Lord Pradyumna; aniruddhayoh-and of Lord Aniruddha; yah-which; sri-gopala-tapanyam-in the Gopala-tapani Upanisad; varaha-in the Varaha Purana; adisu-and in other Vedic literatures; ca- also; srutah-heard in the scriptures.

The pastimes of killing the demons are performed by Lord Saṅkarṣaṇa. Also, the forms of Lord Pradyumna and Lord Aniruddha are eternally present in the district of Māthura, as confirmed by the Gopāla-tāpaṇī Upaniṣad, Varāha Purāṇa, and other Vedic literatures.

Text 376

evam puruṣa-līlānām
prākāṭyam iha māthure
ananta-śāyī-rūpābhiḥ
kriyate suṣṭhu mūrtibhiḥ

evam-in the same way; purusa-of the purusa-avatars; lilanam-of the pastimes; prakatyam-manifestation; iha-here; mathura-in the district of Mathura; ananta-on Ananta Sesa; sayi-rupabhih-resting; kriyate-is performed; susthu-nicely; murtibhih-by these forms.

In this way the Deities headed by the Lord who rests on Ananta manifest the puruṣa-avatāras' pastimes in the district of Māthura.

Text 377

yadā yadā ca sā līlā
kṛṣṇeṇa prakāṭi-kṛtā
bhavet tat-tad-upākhyānam
purāṇeṣv iti viśrutam

yada yada-whensoever; ca-and; sa-that; lila-pastimes; krsnena-by Sri Kṛṣṇa; prakati-kṛta-is manifested; bhavet-may be; tat-tat-various; upakhyanam-accounts; puranesu-in the Puranas; iti-thus; visrutam- celebrated.

Whenever Lord Kṛṣṇa displayed a pastime it was recorded in the narrations of the Purāṇas.

Text 378

yāni rāmādi-rūpāṇi
prāduścakre sva-kiliṣu
tāny adhisthāna-rūpeṇa
rājante 'dyāpi māthure

yani-which; rama-with Lord Ramacandra; adi-beginning; rupani-forms; praduscakre-manifested; sva-kelisu-in His pastimes; tani-they; adhisthana-rupena-in Their original forms; rajante-are manifest; adya- today; api-even; mathure-in the district of Mathura.

Whatever forms, beginning with the form of Lord Rāmacandra, Lord Kṛṣṇa manifested in His pastimes are present even today in in Māthura district.

Text 379

go-parārdha-payah-pūrain
janitah kṣīra-vāridhiḥ
mamanthājita-rūpas tam
gopair devāsuri-kṛtaiḥ

go-of cows; paradha-one hundred million billion; payah-of milk; puraih-by the unundation; janitah-produced; ksira-of milk; varidhih-an ocean; mamantha-churned; ajita-rupah-in the form of Ajita; tam-that ocean; gopaih-with the cowherd boys; deva-asuri-krtaih-who had assumed the forms of demigods, and demons.

Once a hundred million billion cows in Vṛndāvana produced a great ocean of milk. Kṛṣṇa then assumed the form of the avatāra Ajita and, with the gopas, who had become devas and asuras, churned it.

Text 380

ata eva brahmāṇḍe

"yo vaikuṅṭhe ctur-bāhur
bhagavān puruṣottamaḥ
sa eva śveta-dvīpeśo
naro nārāyaṇas ca yah
sa eva vṛndāvana-bhū-
vihārī nanda-nandanaḥ

atah eva-therefore; brahmande-in the Brahmanda Purana; yah-who; vaikunte-in Vaikunthaloka; ctuh-bahuh-with four arms; bhagaran-full of all opences; pourusa-uttamah-the supreme person; sah eva-that same person; sveta-dvipa-of Svetadvipa; isah-is the master; narah narayanah-Nara-Narayana Rsis; ca-also; yah-who; sah eva-that same person; vrndavana-of Vrndavana; bhu-in the land; vihari-performs pastimes; nanda-nandanaḥ-as the son of Maharaja Nanda.

In Brahmāṇḍa Purāṇa:

"The Supreme Personality in Vaikuṅṭha, who has four arms, is the master of Śvetadvīpa, and Nara-Nārāyaṇa Rṣis are Nanda's son, who enjoys pastimes in the land of Vṛndāvana.

Text 381

"etasyaivāpare 'nantā
avatārā manoharāḥ
mahāgnir iva yādvat syūr
ulkāḥ śata-sahasāḥ
tatraiva līnā ekatvam
vrajeyus te harau tathā" iti

etasya-of Him; eva-certainly; apare-other; anantah-unlimited; avatarah-incarnations; manah-harah-beautiful; maha-a great; agnih-fire; iva-just like; yadvat-in that way; syuh-may be; ulkah-sparks; sata-by the hundreds; sahasrasah-and thousands; tatra-there; eva-certianly; linah-entred; ekatvam-oneness; vrajeyuh-attain; te-they; harau-in Lord Kṛṣṇa; tatha-in the same way; iti-thus.

"Lord Kṛṣṇa has limitless avatāras that all enchant the heart. As hundreds and thousands of sparks (come from) a great fire and then enter it again, so (numberless avatāras come from) Lord Hari, and then enter Him again."

Text 382

iti siddhā prabhāvasya
mahad-aṁśas tu yuktatā

iti-thus; siddha-established; prabhavasya-of Lord Kṛṣṇa; mahat-amsah-the word "mahad-amsa"; tu-also; yuktata-appropriate meaning.

In this way the word "mahad-aṁśa-yuktaḥ", which refers to the aṁśa-avatāras of the all-powerful Lord, is explained.

Text 383

ata eva purāṇātau
kecin nara-sakhātmatām
mahendrānujatām kecit
kecit kṣīrābdhi-śāyitām

sahasra-śīrśatām kecit
kecit vaikuṇṭha-nāthatām
brūyuh kṛṣṇasya munayas

tat-tad-vṛttānugāminah

atah eva-therefore; purana-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; ksira-abdhi-sayitam-the position of Ksirodadasay Visnu; sahasra-sirsatam-the position of the Universal form, who has thousands of heads; kecit-some; kecit-some; Vaikuṅṭha-nathatam-Lord Nārāyaṇa, the master of Vaikuṅṭhaloka; bruyuh-say; krsnasya-of Śrī Kṛṣṇa; munayah-sages; tat-tat-vrious; vr̥tta-activities; anugaminah-following.

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 Kśīrodakaśāyī Viṣṇu. Sometimes He is called the thousand-hooded Śeṣa Nāga and sometimes the Lord of Vaikuṅṭha.*

Text 384

upodghātaṁ samāpyātha
prākṛtaṁ likhyate punaḥ

upodghatam-argument; samapya-having completed; prakrtam-the original subject; likhyate-is written; punah-again.

Now that this has been explained, I will again write about the original subject of our discussion.

Text 385

ajo janma-vihīno 'pi
jāto janmāvirācarat

ajah-unborn; janma-birth; vihinah-without; api-although; jatah-born; janma-birth; aviracarat-manifested.

Although Lord Kṛṣṇa is unborn, He takes birth.

Text 386

nanv ekasya kilājatvam

janmitvam ca virudhyate
ity āsāṅkyāha bhagavān
acintyaiśvarya-vaibhavaḥ

nanu-is it not so?; ekasya-of a single person; kila-certainly; ajatvam-the status of being unborn; janmitvam-the status of taking birth; ca-also; virudhyate-mutually contradictory; iti-thus; asankhya-doubting; aha-he said; bhagavan-the supremely opulent Personality of Godhead; acintya-inconcievable; aisvarya-opulences; vaibhavaḥ-with the power.

Here someone may object: How is it possible for a person to be unborn and again to take birth? This statement is self-contradictory.

Thinking someone may say this, I reply: The Supreme Personality of Godhead possesses inconcievable power and opulence.

Text 387

tatra tatra yathā vahnis
tejo-rūpeṇa sann api
jāyate maṇi-kaṣṭhāder
hetuṁ kañcid avāpya saḥ

anādim eva janmādi-
līlām eva tathādbhutam
hetunā kenacit kṛṣṇaḥ
prāḍuṣkūryāt kadācana

tatra tatra-in various places; yatha-just as; vahnih-fire; tejah-rupena-with a splendid form; san-being; api-thogh; jayate-is produced; mani-of a jewel; kasta-or wood; adeh-or other substance; hetum-cause; kancit-some; avapya-attaining; saḥ-that; anadim-without beginning; eva- certainly; kanma-with birth; adi-beginning; lilam-pastimes; eva- certainly; tatha-in the same way; adbhutam-wonderful; hetuna kenacit-by some cause; krsnah-Śrī Kṛṣṇa; praduskuryat-may manifest; kadacana-sometimes.

As the element fire, which is present in many different substances, sometimes, for certain reasons, becomes manifest in firewood, a jewel, or something else, so Lord Kṛṣṇa sometimes, for certain reasons, manifests His birth and other pastimes.

Text 388

sva-līlā-kīrti-vistārāḥ
lokeṣv anujighṛkṣuta

asya janmādi-līlānām
prākāṭye hetur uttamah

sva-His; lila-pastimes; vistarat-because of the expansion; lokesu-to the devotees; anujighrksuta-the desire to distribute mercy; asya-of Śrī Kṛṣṇa; janma-with birth; adi-beginning; lilanam-of pastimes; prakatye- in the manifestation; hetuh-cause; uttamah-ultimate.

By manifesting the glory of His pastimes He shows mercy to the devotees. That is the great reason He reveals the pastimes that begin with His birth.

Text 389

tathā bhayānkarataraiḥ
pīḍyamāneṣu dānavaiḥ
priyeṣu karuṇāpy atra
hetur ity uttameva hi

tatha-in the same way; bhayankarataraih-by very fearful; pidyamanesu-being harassed; danavaih-by demons; priyesu-to His dear devotees; krūṇa-mercy; api-also; atra-in this connection; hetuh-cause; iti-thus; uttama- ultimate; iva-as it were; hi-certainly.

To show mercy to His devotees when then are troubled by fearful demons is another great reason for (His appearance in this world).

Text 390

bhūmi-bhārāpahārāya
brahmādyais tridaśeṣvaraiḥ
abhyarthanam tu yat tasya
tad bhaved anuṣaṅgikam

bhumi-of the earth; bhara-of the burden; apaharaya-for the removal; brahma-Brahma; adyaih-headed by; tridasa-isvaraih-by the demigods; abhyarthanam-appeal; tu-also; yat-which; tasya-of Śrī Kṛṣṇa; tat- that; bhavet-may be; anusangikam-a secondary reason.

Brahmā and the other demigods' appeal that the Lord remove the burden of the earth planet is only a secondary reason. (It is not as important as the other reasons.)

Text 391

ced adyāpi didṛkṣerann
utkaṅthārtā nija-priyāḥ
tām tām līlām tataḥ kṛṣṇo
darśayet tan kṛpā-nidhiḥ

cet-if; adya-today; api-even; didrkseran-desire to see; utkantha-with longings; artah-afflicted; nija-priyah-dear devotees; tam tam-them; lilam-the pastimes; tatah-therefore; krsnah-Śrī Kṛṣṇa; darsayet- will display; tan-to them; krpa-of mercy; nidhih-an ocean.

Even today, if a sincere devotee earnestly longs to see Lord Kṛṣṇa's pastimes, the Lord, who is an ocean of mercy, will show them.

Text 392

kair api prema-vaivaśya-
bhāgbhir bhāgavatottamaiḥ
adyāpi dṛśyate kṛṣṇaḥ
krīḍan vṛndāvanāntare

kaih api-by some; prema-vaivasya-bhagbhih-filled with pure love of Krsna; bhagavata-uttamaih-most elevated devotees; adya-today; api-even; drsyate-is seen; krsnah-Śrī Kṛṣṇa; kridan-performing pastimes; vṛndavana-antare-in Vṛndavana.

Even today, some rare exalted devotees, overcome with pure love for Kṛṣṇa, are able to see Śrī Kṛṣṇa enjoying pastimes in Vṛndāvana.

Text 393

kim cāsya pārśadādīnam
apy ukta nitya-mūrtitā
tasyeśvareśitur nitya-
mūrtitve kā vicitrā

kim ca-furthermore; asya-of Him; parsada-adinam-of the personal associates and other great devotees; api-even; ukta-described; nitya-murtita-the condition of having eternal forms; tasya-of Him; isvara-isituh-the Supreme Controller; nitya-murtitve-in the matter of having an eternal form; ka-what?; vicitrata-is surprising.

If Lord's personal associates have eternal forms, why should it be surprising that the Lord Himself has an eternal form?

Text 394

tathāpi śuṣkavādaika-
niṣṭhānām hetu-vādinām
tuṣṇīm-bhāvāya vacanam
purāṇādair vilikhyate

tathapi-nevertheless; suska-vada-in dry useless arguments; eka-with exclusive; nisthanam-faith; hetu-vadinam-of logicians; tusnim-bhavaya-for silencing; vacanam-statement; purusa-adih-The Puranas and other Vedic literatures; vilikhyate-is written.

To silence they who have faith in dry logic, I now write some quotes from the Purāṇas.

Text 395

tathā hi śrī-bhāgavate brahma-stuta
tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad api yat sad ivāvabhāti

tatha hi-furthermore; sri-bhagavate-in the Śrīmad-Bhāgavatam; brahma-of Brahma; stutau-in the prayers; tvayi-in You; eva-certianly; nitya-sukha-bodha-of eternal bliss and knowledge; tanau-in the body; anante-in the unlimited; mayatah-because of inconcievable; enegy; udyat- coming forth; api yat-which, although temporary and miserble; sat-pleasing and dear; iva-as if; avabhāti-appears.

In Brahmā's prayers in Śrīmad-Bhāgavatam (10.14.22):

"O Kṛṣṇa, this universe appears real because it is manifested by the potency of illusion emanating from You, whose unlimited transcendental forms are full of eternal happiness and knowledge."***

Text 396

śrī-brahmāṇḍe ca
"anadeyam aheyam ca

rūpaṁ bhagavato hareḥ
āvīrvhāva-tirobhāvāv
asyokte graha-mocane

sri-brahmande-in the Brahmanda Purana; ca-also; anadeyam-without beginning; aheyam-without cessation; ca-and; rupam-the form; bhagavatah- of the Personality of Godhead; hareh-Lord Hari; avirbhava-appearance; tirobhavau-and disappearance; asya-of Him; ukte-are described; grha- acceptance; mocane-and rejection.

In Śrī Brahmāṇḍa Purāṇa:

"Lord Hari's form has neither beginning nor end. What are called its birth and death are only His coming and going (from the material world)."

Text 397

śrī-brhad-vaiṣṇave

"nityāvatāro bhagavān
nitya-mūrtir jagat-patiḥ
nitya-rūpo nitya-gandho
nityaiśvarya-sukhānubhuḥ"

sri-brhat-vaisnave-in the Brhad-Visnu Purana; nitya-eternal; avatarah-incarnations; bhagavan-the Supreme Personality of Godhead; nitya-with an eternal; murtih-form; jagat-of the universes; patih-the lord; nitya-with eternal; rupah-beauty; nitya-an eternal; gandhah-fragrance; nitya- eternal; aisvarya-opulence; sukha-of happiness; anubhuh-perception.

In Bṛhad-Viṣṇu Purāṇa:

"The Supreme Personality of Godhead is the master of the universes. His avatāras are eternal. His form is eternal. His handsomeness is eternal. His fragrance is eternal. His opulence and bliss are eternal."

Text 398

pādme śrī-vyāsāmbarīṣa-samvāde śrī-kṛṣṇaṁ prati śrī-vyāsa-vacanam

"tvām ahaṁ draṣṭum icchāmi
cakṣurbhyām madhusūdana
yat tat satyam param brahma

jagad-yoniṁ jagat-patim'
vadanti veda-śiramaś
cakṣuṣaṁ nātha me 'stu tat"

padme-in the Pamda Purana; sri-vyasa-of Vyasadeva; amabrisa-and Maharaja Amabarisa; samvade-in the conversation; sri-krsnam prati-to Śrī Kṛṣṇa; sri-vyasa-of Vyasadeva; vacanam-the words; tvam-You; aham-I; drastum-to see; icchami-desire; caksurbhyam-with my two eyes; madhu-sudana-O killer of the Madhu demon; yat-which; tat-that; satyam-eternal; param-supreme; brahma-Godhead; jagat-of the universes; yonim-the origin; jagat-of the universes; patim-the master; vadanti-describe; veda-of the Vedas; siramah-the most important parts (the Upanisads); caksusam-sight; natha-O Lord; me-of me; astu-let there be; tat-that.

In Padma Purāṇa (Pātāla-khaṇḍa 73.12-13), Śrīla Vyāsadeva's words to Śrī Kṛṣṇa, revealed in a conversation with Mahārāja Ambarīṣa:

"O Kṛṣṇa, the Upaniṣads describe You as the Supreme Brahman, the Absolute Truth, and the creator and master of the universes. O Lord I desire to see You with my own eyes. O Lord, please let me see You."

Text 399

śrī-kṛṣṇa-vākyam

"paśya tvāṁ darśayiśyāmi
sva-rūpaṁ veda-gopitam
tato 'paśyam ahaṁ bhūpa
bālaṁ kālāmbuda-prabham

"gopa-kanyāvṛtaṁ gopaṁ
hasantaṁ gopa-bālakaiḥ
kadamba-mūla āsīnaṁ
pīta-vāsasam acyutam"

sri-krsna-of Śrī Kṛṣṇa; vakyam-the words; pasya-just see; tvam-you; darsayisyami-I shall reveal; sva-rupam-My own form; veda-to the Vedas; gopitam-confidential; tatah-then; apasyam-saw; aham-I; bhu-pa-O king; balam-a boy; kala-a dark; ambuda-of a cloud; prabham-with the splendor; gopa-kanya-by the gopis; avrtam-accompanied; gopam-a cowherd; hasantam-laughing; gopa-balakaih-with other cowherd boys; kadamba-of a kadamba tree; muke-at the base; asinam-seated; pita-vasasam-with yellow garments; acyutam-the infallible Personality of Godhead.

Śrī Kṛṣṇa's reply (Padma Purāṇa, Pātāla-khaṇḍa 73.17-19):

"Lord Kṛṣṇa then said to me, 'Look! I will show you My form, which is hidden from the Vedas.' O king, then I saw the infallible Lord as a cowherd boy, splendid as a dark cloud, dressed in yellow garments, sitting at the base of a kadamba tree, laughing with cowherd boys, and surrounded by gopīs.

Text 400

tatraivāgre

"tato mām āha bhagavān
vṛndāvana-carah smatan
yad idam me tvayā dṛṣtam
rūpaṁ divyaṁ sanātanam

"niṣkalam niṣkriyam śāntam
sac-cid-ānanda-vigraham
pūrṇam padma-palāśākṣam
nātaḥ parataram mama

tatra-there; eva-certainly; agre-in the beginning; tatah-then; mam-to me; aha-spoke; bhagavan-the Lord; vrndavana-in Vrndavana; carah- walking; smayan-smiling; yat-which; idam-this; me-of Me; tvaya-by you; drstam-seen; rupam-form; divyam-transcendental; sanatanam-eternal; niskalam-free from all fault; niskriyam-free from any material activity; santam-peaceful; sat-eternal; cit-full of knowledge; ananda-and bliss; vigraham-form; purnam-perfect and complete; padma-lotus; palasa-petal; aksam-with eyes; na-not; atah-than this form; parataram-superior; mama- My.

There (Padma Purāṇa, Pātāla-khaṇḍa 73.23-25):

"Smiling as He walked through Vṛndāvana, Lord Kṛṣṇa said: 'This form of Mine you have seen is eternal, transcendental, faultless, free from karma, peaceful, eternal, full of knowledge, blissful, perfect, complete, and handsome with lotus-petal eyes.

Text 401

"idam eva vadanty ete
vedāḥ kāraṇa-kāraṇam
satyaṁ vyāpī parānandaṁ
cid-ghanam śāśvataṁ śivam"

idam-this; eva-certainly; vadanti-proclaim; ete-they; vedah-the Vedas; karana-of

all causes; karanam-the original cause; satyam-transcendental; vyapi-all-pervading; para-anandam-full of supreme bliss; cit-ghanam-spiritual; sasvatam-eternal; sivam-all-auspicious.

"The Vedas say this form is the original cause of all causes and is real, all-pervading, blissful, spiritual, eternal, and auspicious."

Text 402

śrī-vāsudevopaniṣadi

"mad-rūpam advayaṁ brahma
madhyādy-anta-vivarjitam
sva-prabham sac-cid-ānandaṁ
bhaktyā jānāti cāvyayam" iti

sri-vasudeva-upanisadi-in the Vasudeva Upanisad; mat-My; rupam-form; advayam-free from duality; brahma-the Supreme Brahman; madhya-middle; adi-beginning; anta-or end; vivarjitam-free from; sva-prabham-self-effulgent; sat-eternal; cit-full of knowledge; anandam-and bliss; bhaktya-by pure devotional service; janati-one understands; ca-aslo; avyayam-imperishable.

In Śrī Vāsudeva Upaniṣad (3.5):

"By devotional service one may understand My eternal spiritual form, which is full of knowledge and bliss, self-effulgent, free from material dualitiy, and without beginning, middle, or end."

Text 403

nanv arūpaḥ svataḥ kṛṣṇo
dṛśyo māyika-rūpataḥ

nanu-is it not so?; arupah-without a form; svataḥ-Himself; kṛṣṇah-Śrī Kṛṣṇa; dṛsyah-becomes visible; mayika-of the illusory energy; rupataḥ-with a form.

Here someone may object: Is it not true that the Supreme Lord is actually formless, but He creates an illusory form of Himself as Kṛṣṇa so He may be visible (to the conditioned souls)?

Text 404

tathāpi-mokṣa-dharme śrī-bhagavad-vacanāṁ yathā

"etat tvayā na vijñeyam
rūpavān iti dṛśyate
icchan muhurtān naśyeyam
īśo 'haṁ jagatām guruḥ

tathapi-furthermor; moksa-dhrme-in the Moksa-dharma; sri-bhagavat-of th
Supreme Personality of Godhead; vacanam-the statement; yatha-just see; etat-this;
tvaya-by you; na-not; vijneyam-understandable; rupavan-with a form; iti-thus;
drsyate-is seen; icchan-= desiring; muhurtat-for a moment; nasyeyam-I am
invisible; isah-the Supreme Lord; aham-I am; jagatam-of the universes; guruh-the
master.

The Lord's statement in Mokṣa-dharma (Mahābhārata, Śānti-parva 341.33.45):

"You don't understand Me. You see that I have a form. If I wish I can destroy
everything in a moment. I am the Supreme Lord, the master of the universes.

Text 405

"māyā hy eśā mayā sṛṣṭā
yan mām paśyasi nārada
sarva-bhūta-guṇair yuktam
naivāṁ tvaṁ jāātum arhasi" iti

maya-illusion; hi-certainly; esa-this; maya-by Me; srsta-created; yat-which; mam-
Me; pasyasi-you see; narada-O Narada; sarva-all; bhuta-of elements; gunaih-with
the qualities; yuktam-endowed; na-not; evam- inthis way; jnatum-to understand;
arhasi-you are able; iti-thus.

"O Nārada, this form of Mine that you are seeing is created by Me. It is made of
all the material elements and modes of nature. You are not able to understand My
actual nature."

Text 406

tathā ca pādme

"anāma-rūpa evāyaṁ
bhagavān harir īśvaraḥ
akarteti ca yo vedaiḥ

smṛtibhiś cābhidhīyate" iti

tatha-in the same way; ca-also; padme-in the Padma Purana; anama- without a name; rupah-or form; eva-certainly; ayam-He; bhagavan-the Supreme Lord; harih-Hari; isvarah-the controller; akarta-inactive; iti- thus; ca-also; yah-who; vedaih-by the Vedas; smṛtibhih-and by the smṛti-sastras; ca-also; abhidhiyate-is described.

In Padma Purāṇa:

"The śruti and smṛti-śāstras proclaim that the Supreme Controller, Lord Hari, is ultimately formless, nameless, and inactive."

Text 407

atra samādhānam yathā śrī-vāsudevādhyātme

"aprasiddhes tad-guṇānām
anāmāsau prakīrtitaḥ
aprakṛtitvād rūpasyāpy
arūpo 'sāv udiryate

"sambandhena pradhānasya
harer nāsty eva kartṛtā
akartāram ataḥ prāhuḥ
purāṇam tam pura-vidaḥ" iti

atra-to this argument; samadhanam-the reply; yatha-just as; sri-vasudeva-adhyatme-in the Vasudevadhyatme; aprasiddheh-because not being completely known; tat-of Him; gunanam-of the transcendental qualities; anama-without a name; asau-He; prakirtitah-is described; aprakrtitvat- because of the non-material nature; rupasya-of His form; api-also; arupah- formless; asau-He; udiryate-is described; sambandhena-with contact; pradhanasya-of the material nature; hareh-of Lord Hari; na-not; asti-is; eva-certainly; kartṛta-active; akartaram-inactive; atah-therefore; prahuh-say; puranam-the oldest person; tam-Him; pur-vidah-the learned sages; iti-thus.

To this objection I reply: This is explained in Śrī Vāsudevaādhyātma:

"Because no one can understand all His qualities, the Supreme Lord is called 'nameless'. Because His form is not material, He is called 'formless'. Because He does not perform material acts, the wise call the ancient Supreme Person 'inactive'.

Text 408

ataś ca mokṣa-dhārmīya-
vacanaṁ योग्याम एव तत्

atah-therefore; ca-also; moksa-dharmiya-of the Moksa-dharma; vacanam-the statement; योग्याम-suitable; eva-certainly; tat-that.

The quote from Mokṣa-dharma (Text 404) should be interpreted in this way.

Text 409

tathā hi

rūpīti hetor dṛśyate
yathāiva prakṛto janaḥ
tathāsau dṛśyata iti
tvayā mā sma vicāryatām

tatha hi-furthermore; rupi-with a form; iti-thus; hetoh-because; drstyate-seen; yatha-just as; eva-certainly; prakrtah-materialistic; janah-conditioned souls; tatha-in the same way; asau-He; drsyate-is seen; iti-thus; tvaya-by you; ma-not; sma-certainly; vicaryatam-is conceivable.

That quote should be interpreted to mean: "Don't think My form is like the material form of a conditioned soul".

Text 410

ity uktvā svasya rūpitve
'py adṛśyatvam udīritam
tato nija-svarūpasyā-
prakṛtatvam ca darśitam

iti-thus; uktva-having said; svasya-of Him; rupitve-in the condition of having a form; api-even; adrsyatvam-invisibility; udiritam-is described; tatah-therefore; nija-of His own; svarupasya-form; aprakrtatvam-non-material status; ca-also; darsitam-is shown.

By stating that the Lord's form Lord is invisible, (this quote) shows that His form is not material.

Text 411

tad-darśena tv atkuṅṭhātmā
mamecchaiva ca kāraṇam
ityāhecchan muhūrtād ity
ardha-padyam svayam punaḥ
naśyeyam ity adṛśyaḥ syām
yato nāśir adarśane

tat-of Him; darsena-by the sight; tu-but; akuntha-atma-intense; mama-my; iccha-desire; eva-certainly; ca-also; karanam-cause; iti- thus; aha-He says; icchan-desiring; muhurtat-for a moment; iti-thus; ardha-padyam-half of the verse; svayam-personally; punah-again; nasyeyam- I may destroy; iti-thus; adrsyah-invisible; syam-I may become; yatah- because; nasih-the word "nasyeyam"; adarsane-in the sense of "invisible".

In the second half of this verse (Text 404), Lord Kṛṣṇa explains that He reveals His form according to His own wish, which cannot be thwarted. Again, He says that if He wishes, in a moment He can become invisible. The word "naśyeyam" here means "I may become invisible".

Text 412

tathāpi bhūta-guṇa-vat-
tvena mām tvam yadīkṣase
eśā māyā mayā sṛṣṭā
naivam tvam jñātum arhasi

tathapi-nevertheless; bhuta-guna-vattvena-as a product of the material elements; mam-Me; tvam-you; yadi-if; iksase-see; esa-this; maya-illusion; maya-by Me; srsta-created; na-not; evam-in this way-tvam- you; jnatum arhasi-should understand.

The next verse from the Mokṣa-dharma (quoted in Text 405), should be interpreted in this way: "O Nārada if you think that My form is a product of the illusory material energy (yan mām paśyasi nārada sarva-bhūta-guṇair yuktam), then please understand that such a conception is simply an illusion I have Myself created (māyā hy eśā mayā sṛṣṭā). You should not think that My form is at all material (naivam tvam jñātum arhasi)."

Text 413

māyā-śabdena kutrāpi
cit-chaktir abhidhīyate

maya-sabdena-by the word "maya"; kutrapi-in some places; cit-saktih-the

transcendental potency; abhidhiyate-is named.

Sometimes the word "māyā" is used to mean the Lord's transcendental potency.

Text 414

catur-veda-śikhāyām

"svarūpa-bhūtayā nitya-
śaktyā māyākhyayā yutaḥ
ato māyā-mayaṁ viṣṇum
pravadanti sanātanam"

ity eṣā darśitā madhvā-
cāryair bhāṣye nīje śrutih

catur-veda-sikhayam-in the Catur-veda-sikha; svarupa-from His transcendental
from; bhutaya-manifested; nitya-eternal; saktya-by the potency; maya-akhyaya-
named "maya"; yutah-endowed; atah-therefore; maya-mayam-consisting of
"maya"; visnum-Visnu; pravadanti-they describe; sanatanam-eternal; iti-thus; esa-
this; darsita-revealed; madhva-acaryaih-by Sripada Madhvacarya; bhasye-
commentary; nīje-in his own; srutih-statement of th Sruti-sastra.

In Catur-veda-śikhā:

"The Lord possesses an internal potency named `māyā'. For this reason the
sages call eternal Lord Viṣṇu `māyā-maya' (the master of the internal potency
known as māyā)."

This verse from Śruti-śāstra is quoted by Śrīpāda Madhvācārya in his
commentary (on Vedānta-sūtra).

Text 415

tatra sveccheka-prakāśatvaṁ mokṣa-dharma eva

"pṛītas tato 'sya bhagavān
deva-devaḥ sanātanah
sākṣāt taṁ darśayaṁ āsa
so 'dṛśyo nyena kenacit"

tatra-in this connection; sva-iccha-according to His own desire; eka- only;
prakasatvam-manifestation; moksa-dharme-in the Moksa-dharma; eva- certainly;

prитай-pleased; tatah-then; asya-of Him; bhagavan-the Supreme Lord; deva-of the demigods; devah-the master; sanatanah-erernal; saksat- directly; tam-that; darsayam asa-reveals; sah-He; adrsyah-invisible; anyena kenacit-to others.

That Lord Kṛṣṇa reveals Himself by His own wish is described in Mokṣa-dharma (Mahābhārata, Śānti-parva 338.13-20):

"When He is pleased, the eternal Supreme Personality of Godhead, who is the master of the demigods, shows Himself. Otherwise He is invisible.

Text 416

"bṛhaspatīs tataḥ kruddhaḥ
srucam udyamya vegitaḥ
ākāśam ghnana srucaḥ patai
rośād aśrūny avartayat

brhaspatih-Brhaspati; tatah-for this reason; kruddhah-angry; srucam-sacrificial ladle; udyamya-raising; vegitah-quick; akasam-the sky; ghnana-striking; srucah-of the ladle; pataih-with the strokes; rosat-because of anger; asruni-tears; avartayat-shed.

"(Once, while performing an agnihotra-yajña, the priest) Bṛhaspati became angry. He raised the sacrificial ladle and repeatedly struck the sky. He shed tears of anger.

Text 417

"udyatā yajña-bhāgā hi
sākṣāt prāptāḥ surair iha
kim artham iha na prāpto
darśnam na harir vibhuḥ

udyatah-offered; yajna-of the sacrifice; bhagah-the shares; hi-certainly; saksat-directly; praptah-attained; suraih-by the demigods; iha-here; kim artham-why?; iha-here; na-not; praptah-attained; darsanam-sight; na-not; harih-Hari; vibhuh-all-powerful.

"(After the sacrifice was concluded,) the various demigods all arrived, each claiming his share of the sacrificial results. Then it was asked, 'Why did Lord Hari not show Himself?'

Text 418

"tataḥ sa taṁ samudbūtaṁ
bhūmi-pālo mahā-vasuḥ
prasādayām āsa munim
sadasyas te ca sarvaśaḥ

tatah-then; sah-he; tam; Brhaspati; samudbhutam-manifest; bhumi-of the earth;
palah-the protector; maha-vasuh-Uparicara Vasu; prasadayam asa-pacified; munim;
the sage; sadasyah-the members of the assembly; te-they; ca-also; sarvasah-in all
respects.

"Then Uparicara Vasu and all the members of the assembly pacified the sage by
saying:

Text 419

"aroṣeṇa hy asau devo
yasya bhāgo 'yam udyataḥ
na śakyaḥ sa tvayā draṣṭum
asmābhir vā bṛhaspate
yasya prasādaṁ kurute
sa va taṁ draṣṭum arhati"

arosena-without anger; hi-certainly; asau-He; devah-the Lord; yasya- of whom;
bhagah-the share; ayam-this; udyatah-is offered; na-not; sakyah-able; sah-He;
tvaya-by you; drastum-to be seen; asmabhih-= by us; va-or; brhaspate-O Brhaspati-
yasya-of whom; prasadam-the mercy; kurute- attains; sah vai-that same person;
tam-Him; drastum-to see; arhati-is able.

"The Supreme Lord Hari only accepts those sacrificial offerings given in an
unangry frame of mind. (Because became angry during the course of this sacrifice,)
neither you nor we were able to see the Lord. O Bṛhaspati, only one who attains
the mercy of Lord Hari is able to see Him."

Text 420

tatraikata-dvita-trita-vākyaṁ

"atha vratasyāvabhṛte
vāg uvācāsarīriṇī

snigdha-gambhirayā vācā
praharṣaṇa-karī vibhoḥ
yūyam jijnāsavo bhaktāḥ
katham drakṣyatha taṁ vibhum "

tatra-in this connection; ekata-of Ekata; dvita-Dvita; trita-and Trita; vakyam; the statement; atha-now; vratasya-of the vow; avabhrte-at the conclusion; vak-vag-devi; uvaca-said; asaririni; invisible; snigdha- with sweet; gambhiraya-and deep; vaca-words; praharsana-kari-who pleases; vibhoh-the All-powerful Personality of Godhead; yuyam-you; jijnasavah- earnestly striving to understand the truth; bhaktah-devotees; katahm-how is it?; draksyatha-you may not see; tam-Him; vibhum-the all-powerful Lord.

In the same scripture the words of the three sages Ekata, Dvita, and Trita (Mahābhārata, Śānti-parva 338.25-27):

"When their vow was completed the disembodied voice of a goddess who is very pleasing to the Lord said with sweet and deep words, `You devotees are still attached to philosophical speculation. How can you see the all-powerful Lord?'"

Text 421

tataḥ svayam prakāśatva-
śaktyā sveccha-prakāśayā
so 'bhivyakto bhaven netre
na netra-viṣayatvataḥ

tatah-therefore; svayam-personally; prakasatva-manifestation; saktya-by the potency; sva-iccha-according to His own wish; prakasaya-manifesting; sah-He; abhivaktah-manifest; bhavet-may be; netre-before the eyes of the living entities; na-not; netra-of the eyes; visayatvatah- because of being within the range of perception.

By the agency of His prakāśa-potency, which reveals Him according to His own wish, the Lord appears before the eyes. Otherwise He is not within the eye's range of perception.

Text 422

yathā śrī-nārāyaṇādhyātme

"nityāvyakto 'pi bhagavān
ikṣyate nija-śaktitaḥ

tam rte paramātmānam
kaḥ paśyetāmitam prabhum"

yatha-just as; narayana-adhyatme-in the Narayanadhyatma; nitya- eternally;
avyaktah-unmanifested; api-although; bhagavan-the Personality of Godhead;
iksyate-is seen; nija-by His own; saktitah-potency; tam- that; rte-without; parama-
atmanam-the Supreme Lord; kah-who?; pasyeta-is able to see; amitam-the
unlimited; prabhum-Lord.

In Śrī Nārāyaṇādhyātma:

"The eternally invisible Supreme Lord may be seen with (the help of) His own
transcendental potency. Without it who can see the limitless Lord?"

Text 423

pādme ca

"sac-cid-ānanda-rūpatvāt
syāt kṛṣṇo 'dhokṣajo 'py asau
nija-śakteḥ prabhāvena
svam bhaktān darśayet prabhuḥ"

padme-in the Padma Purana; ca-also; sat-eternal; cit-dull of knowledge; ananda-
and bliss; rupatvat-because of having a form; syat-is; krsnah-Krsna; adhoksajah-
beyond the perception of the material senses; api-although; asau-He; nija-by His
own; sakteh-potency; prabhavena-by the power; svam-Himself; bhaktan-to His
devotees; darsayet-may reveal; prabhuh-the Personality of Godhead.

In Padma Purāṇa:

"Because His form is eternal and full of knowledge and bliss, Lord Kṛṣṇa is
beyond the perception of the senses. By the power of His own transcendental
potency the Lord shows Himself to His devotees."

Text 424

ya eva vighraho vyāpī
paricchinna sa eva hi
ekasyaivaikadā casya
dvi-rūpatvaṁ virājate

yah-which; eva-certainly; vighraha-form; vyapi-all-pervading; praicchinnah-

remaining in one place; sah-He; eva-certainly; hi-indeed; ekasya-of one; eva-certainly; ekada-once; ca-also; asya-of Him; dvi-rupatvam-two forms; virajate-manifest.

Śrī Kṛṣṇa's is situated in one place, and it is also all-pervading. It is manifest in these two ways simultaneously.

Text 425

yathā śrī-daśame

na cāntar na bahir yasya
na purvam napi caparam
pūrvāparam bahiś cāntar
jagato yo jagac ca yaḥ

taṁ matvātmajam avyaktam
martya-liṅgam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtam yathā

yatha-just as; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; na-not; ca-also; antaḥ-interior; na-nor; bahiḥ- exterior; yasya-whose; na-neither; pūrvam-beginning; na- nor; api-indeed; ca-also; aparam-end; pūrva-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; matvā-considering; ātma-jam-her own son; avyaktam-the unmanifested; martya-liṅgam-appearing as a human being; adhokṣajam-beyond sense perception; gopikā-mother Yaśodā; ulūkhale-to the grinding mortar; dāmnā-by a rope; babandha-bound; prākṛtam yathā-as done to a common human child.

In Śrīmad-Bhāgavatam (10.9.13-14):

"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 426

anena padya-yugmena
vraja-rāja-sutasya hi
dāma-bandhana-velāyām
eva vyaktā dvi-rūpatā

anena-by these; padya-yugmena-two verses; vraja-of Vraja; raja-of the king; sutasya-of the son; hi-certainly; dama-bandhana-veoayam-in the pastimes of being bound about the waist with a rope by His mother; eva- certainly; vyakta-are manifested; dvi-rupata-His localized and all-pervading features.

In the pastime of being bound with a rope, as described in these two verses, Lord Kṛṣṇa, the prince of Vraja, appeared in these two ways (situated in one place and all-pervading).

Text 427

tathaiva ca purāṇeṣu
śrīmad-bhāgavatādiṣu
śrūyate kṛṣṇa-līlānām
nityatā sphuṭam eva hi

tatha-in the same way; eva-certainly; ca-also; puranesu-in the Puranas; srīmad-bhagavata-adisu-beginning with the Śrīmad-Bhāgavatam; sruyate-is heard; kṛṣṇa-of Śrī Kṛṣṇa's; līlānam-pastimes; nityata- eternity; sphuṭam-clearly; eva-certainly; hi-indeed.

In the Śrīmad-Bhāgavatam and other Purāṇas, the eternality of Lord Kṛṣṇa's pastimes is clearly described.

Text 428

yathā ca śrī-prathame śrī-dvārakā-vāsi-vacanam

aho alam ślāghyatamaṁ yadoḥ kulam
aho alam punyatamaṁ madhorvanam
yad eṣa puṁsām ṛṣabhaḥ śrīyaḥ patih
sva janmanā caṅkramaṇena cāñcati

yatha-just as; ca-also; sri-prathame-in the First Canto of Śrīmad-Bhāgavatam; sri-dvaraka-of Dvaraka; vasi-of the residents; vacanam-the statement; aho-oh; alam-

verily; ślāghya-tamam-supremely glorified; yadoḥ-of King Yadu; kulam-dynasty; aho-oh; alam-verily; puṇya-tamam-supremely virtuous; madhomanam-the land of Mathurā; yat-because; eṣaḥ-this; puṁsām-of all the living beings; ṛṣabhaḥ-supreme leader; śriyaḥ-of the goddess of fortune; patih-husband; sva janmanā-by His appearance; caṅkramaṇena-by crawl-ing; ca āncati-glories.

The words of Dvārakā's residents in Śrīmad-Bhāgavatam (1.10.26):

"Oh, how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathurā, where the supreme leader of living beings, the husband of the goddess of fortune, has taken His birth and wanders in His childhood."*

Text 429

añcatīti padam varta-
māna-kālopapādakam
dvārakā-vāsinām uktau
līlānām vakti nityatām

ancati-"ancati"; iti-thus; padam-the word; vartamana-kala-upapadakam-inthe present-tense; dvaraka-of Dvaraka; vasinam-of the residents; uktau-in the statement; lilanam-of the pastimes; vakti-describes; nityatam-the eternity.

The use of the present tense in the word "a{.sy 241}cati" in the words of the Dvārakā residents declares that the Lord's pastimes are eternal.

Text 430

śrī-daśame śrī-śukoktau

"jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam"

sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; sri-suka-of Sukdadeva Gosvami; uktau-in the statement; jayati-eternally lives gloriously; jana-nivAsaH-He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; devakI-janma-vAdaH-known as the son of DevakI (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore [devakI-janma-vada] means that He is [known] as the son of DevakI. Similarly, He is also known as the son of mother Ya%odA, Vasudeva or Nanda Maharaja.); yadu-vara-parisat-served by the members of the

Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); svaiH dorbhiH-by His own arms, or by His devotees like Arjuna who are just like His own arms); asyan-killing; adharmam-demons or the impious; sthira-cara-vṛjina-ghnaH-the destroyer of all the ill fortune of all living entities, moving and not moving; su-smita-always smiling; %rI-mukhena-by His beautiful face; vraja-puravanitanam-of the damsels of Vṛndāvana; vardhayan-increasing; kAma-devam-the lusty desires.

In Śukadeva Gosvāmī's words in Śrīmad-Bhāgavatam (10.90.48):

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!"*

Text 431

śrī-skānde śrī-mathurā-khaṇḍe śrī-yudhiṣṭhiram prati śrī-nārada-vākyaṃ

"vatsair vatsa-tarībhiś ca
sākam kṛṇḍati mādhavah
vṛndāvanāntara-gataḥ
sa-rāmo balakair vṛtaḥ" iti

sri-skand-in the Skanda Purana; sri-mathura-khande-in the Mathura-khanda; sri-yudhisthira-prati-to Maharaja Yudhisthira; sri-narada-of Narada Muni; vakyam-the statement; vatsaih-with the calves; vatsataribhih-the young cows; ca-and; sakam-along with; kridati-performs pastimes; madhavah-Śrī Kṛṣṇa; vṛndavana-the forest of Vṛndāvana; anantara-gataḥ-gone within; sa-accompanied by; ramah-Balarāma; balakaih-by the boys; vṛtaḥ-accompanied; iti-thus.

Śrī Nārada's words to Śrī Yudhiṣṭhira in Skanda Purāṇa, Mathurā-khaṇḍa:

"Kṛṣṇa is enjoying pastimes in Vṛndāvana with Balarāma, the cowherd boys, calves, and young cows."

Text 432

yadānayos tu saṁvādo

dvāravatyām haris tadā
tathāpi vartamānatven-
oktis tan-naitya-vācikā

yada-when; anayoh-of the two; tu-also; samvadah-conversation; dvaravatyam-in Dvaraka; harih-Lord Hari; tada-then; tathapi-nevertheless; vartamanatvena-with the present-tense; ukthih-the statement; tat-of the Lord's pastimes; naitya-eternality; vacika-describing.

When the two (Nārada and Yudhiṣṭhira) spoke Lord Kṛṣṇa was in Dvārakā. The present-tense in this verse, therefore, proclaims that these pastimes are eternal.

Text 433

pādme pātāla-khaṇḍe śrī-pārvatīm prati śrī-rudra-vākyam

"aho madhu-purī dhanyā
yatra tiṣṭhati kamsa-hā
tatra devā munih sarve
vāsam icchanti sarvadā"

padme-in the Padma Purana; patala-khande-in the Patala-khanda; sri-parvatim prati-to Parvati; sri-rudra-of Lord Siva; vakyam-the statement; aho-Oh; madhu-puri-Mathura; dhanya-auspicious; yatra-where; tisthati- remains; kamsa-ha-Śrī Kṛṣṇa, the killer of Kamsa; tatra-there; deah- the demigods; munih-sages; sarve-all; vasam-residence; icchanti-desire; sarvada-in all respects.

Lord Śiva's words to Pārvatī-devī in Padma Purāṇa, Pātāla-khaṇḍa:

"This sage and all the demigods always yearn to reside in auspicious Mathurā-purī, where Kṛṣṇa, killer of Kāmsa, stays."

Text 434

lilā-parikarā goṣṭha-
janāḥ syūr yādavās tathā
devāś ca brahma-jambhāri-
kuvera-tanayādayaḥ
nāradādyāś ca danuja-
nāga-yakṣādayaś ca te

lila-in His pasimes; parikarah-associates; gostha-of Vrndavana; janah- the residents; syuh-are; yadavah-the members of the Yadu dynasty; tatha- also; devah-

the demigods; ca-also; brahma-Brahma; jambhari-Indra; kuvera-tanaya-the sons of Kuvers (nalakuvera and Manigriva); adayah- beginning with; narada-adyah-the sages, headed by Narada; ca-and; danuja- the demons; naga-Nagas; yaksa-Yaksas; adayah-beginning with; ca-and; te- they.

The people of Vraja, the Yādavas, the demigods headed by Brahmā, Indra, and Kuvera's sons (Nalakūvara and Maṇigrīva), the sages headed by Nārada, and others headed by demons, snakes, and yakṣas are the Lord's associates in His pastimes.

Text 435

prakaṭāprakaṭā ceti
līlā seyaṁ dvidhocyate

prakata-manifest; aprakata-unmanifest; ca-and; iti-thus; lila-the Lord's pastimes; sa iyam-they; dvidha-in two features; ucyate-are described.

The Lord's pastimes are said to be of two kinds: 1. prakāṭa (manifest), and 2. aprakāṭa (not manifest).

Text 436

tathā hi

sadānantaiḥ prakāśaiḥ svair
līlābhiś ca sa divyati
tatraikena prakāśena
kadācij jagad-antare
sahaiva sva-parivarair
janmādi kurute hariḥ

tatha hi-moreover; sada-always; anantaiḥ-unlimited; prakasaiḥ-wit manifestations; svaiḥ-His own; lilabhiḥ-with pastimes; ca-also; sha-He; divyati-plays; tatra-there; ekena-with one; prakasena-manifestation; kadacit-sometimes; jagat-the material universe; antare-within; saha-with; eva-certainly; sva-His own; parivaraiḥ-associations; janma-birth; adi-pastimes beginning with; kurute-performs; hariḥ-Lord Hari.

Expanded in limitless forms, Lord Kṛṣṇa eternally enjoys many pastimes. Sometimes Lord Kṛṣṇa in one of His forms manifests in the material universe His birth and His pastimes with His associates.

Text 437

kṛṣṇa-bhāvānusāreṇa
līlākhyā śaktir eva sā
krśām parikarāṇām ca
tam tam bhāvaṁ vibhāvayet

kṛsna-of Śrī Kṛṣṇa; bhava-the intention; anusarena-according to; lila-"lila"; akhya-named; saktih-potency; eva-certainly; sa-that; tesam-of them; parikaranam-of the Lord's associates; ca-also; tam tam- various; bhavam-comditions; vibhavayet-manifests.

According to Śrī Kṛṣṇa's wish, His pastime potency arranges the different natures of His different close associates.

Text 438

prapañca-gocaratvena
sā līlā prakatā smṛtā
anyās tv aprakatā bhānti
tādṛśyās tad-agocarah

prapanca-of the material world; gocaratvena-within the range of perception; sa-that; lila-pastime; prakata-as "prakata"; smṛta-is known; anyah-others; tu-but; aprkatakah-"aprakata"; bhanti-are manifest; taersyah-like that; tat-of the material world; agocarah-beyond the range of perception.

The Lord's pastimes that are visible in the material world are called "prakata" (manifest). Other pastimes, which are not visible in the material world, are called {sy 168}aprakata" (not manifest).

Text 439

tatra prakata-līlāyām
eva syātaṁ gamāgamau
gokule mathurāyām ca
dvāravatyām ca sārṅgiṇāh

tatra-in this connection; prakata-lilayam-in the prakata-lila; eva-certainly; syatam-there is; gama-going; agamau-and coming; gokule-in Gokula; mathurayam-in Mathura; ca-also; dvaravatyam-in Dvaraka; ca-also; sarnginah-of Śrī Kṛṣṇa.

In His prakāṭa pastimes, Lord Kṛṣṇa travels from Gokula to Mathurā to Dvārakā.

Text 440

yas tatra tatrāprakatās
tatra tatraiva sānti tāḥ
ity āha jayatīty ādi
padyādikam abhīkṣṇaśaḥ

yah-which; tatra tatra-in various places; aprakatah-unmanifested; tatra tatra-in various places; eva-certainly; santi-are; tah-they; iti-thus; aha-it is said; jayati iti adi-in Śrīmad-Bhāgavatam 10.90.48; padya-in the verse; adikam-beginning with; abhiksnasah-repeatedly.

In each of these places His aparakāṭa pastimes re present. This is stated again and again in Śrīmad-Bhāgavatam 10.90.48 (quoted in Text 430).

Text 441

devādy-amśāvatāraṇe
pravṛtte padmajājñayā
vasudevādikānām ye
svarge 'mśāḥ kaśyapādayaḥ

nitya-līlāntarasthais te
vasudevādibhir gatāḥ
sāyujyam amśibhis tatra
jāyante sura-mukhyataḥ

deva-of the demigods; adi-and others; amsa-patial; avatarane-in the incarnation; pravṛtte-manifested; padmaja-of Brahma; ajnaya-by the order; vasudeva-Vasudeva; adikanam-of the associates beginning with; ye-who; svarge-in the upper material planets; amsah-partial expansions; kasyapa-adayah-beginning with Kasyapa Muni; nitya-lila-the Lord's eternal pastimes; antara-sthah-situated within; te-they; vasudeva-adibhih-by the associations headed by Vasudeva; gatah-attained; sayujyam-oneness; amsih-with the source of the expansions; tatra-there; jayante-born; sura-mukhyatah-from Maharaja Surasena and other devotees.

By Brahmā's order Mahārāja Vasudeva and the other associates of the Lord incarnate, by their partial expansions, in the upper material planets as Kaśyapa Muni and others. Then, at the appropriate time, these expansions merge into their

origins, the forms of Mahārāja Vasudeva and the other devotees that eternally enjoy pastimes with the Lord.

Text 442

yad-vilāso mahā-śrīsaḥ
sa līlā-puruṣottamaḥ
āvīrbubhūsur atrāviś-
kṛtya saṅkarṣaṇam purah

antaḥ-sthitāviṣkartavya-
tad-anya-vyūha īśvaraḥ
hṛdaye prakāṣas tasya
bhavaty ānakadundubheḥ

yad-of whom; vilasaḥ-the pastime incarnation; maha-srisah-Lord Narayana, the husband of Maha-Laksmi-devi; sah-He; lila-purusa-uttamah-is known as "lila-purusottama"; avirbubhusuh-desiring to become manifest; atra-there; aviskṛtya-appearing; sankarsanam-the form of Lord Sankarsana; purah-first; antah-within; sthita-situated; aviskartavya-may be manifest; tat-of Him; anya-the other; vyuhah-catur-vyūha expansions (Pradyumna and Aniruddha); isvarah-the Supreme Controller; hrdaye-in the heart; prakatah-manifest; tasya-of Him; bhavati-He is; anakadundubheḥ-of Maharaja vasudeva.

Lord Kṛṣṇa, who is the Supreme Personality of Godhead who enjoys transcendental pastimes and whose vilāsa-avatāra is Lord Nārāyaṇa, the husband of the goddess of fortune, appeared first as Saṅkarṣaṇa, then as the other catur-vyūha avatāras, and then as Himself in the heart of King Vasudeva.

Text 443

bhūmi-bhāra-nirāśāya
devānām abhiyācñayā
dvāparasyāvaśane 'sminn
aṣṭa-vimśe catur-yuge

kṣīrābdhi-śāyi-yad-rūpam
aniruddhatayā smṛtam
tad idaṁ hṛdaya-sthena
rūpeṇānakadundubheḥ
aikyaṁ prāpya tato gacchet
prakāṣyaṁ devakī-hṛdi

bhumi-of the earth; bhara-of the burden; nirasaya-for the removal; devanam-of

the demigods; abhiyacnaya-by the request; dvaparasya-of Dvapara-yuga; avasane-at the end; asmin-in this; asta-vimse-the 28th; catuh-yuge-cycle of four yugas; ksira-abdhi-sayi-of Ksirodakasayi Visnu; yat-of whom; rupam-the form; aniruddhataya-as Lord Aniruddha; smrtam- described in the Vedic literatures; tat-therefore; idam-this; hrdaya-in thk heart; sthena-situated; rupena-by the form; anakadindubheh-from Maharaja vasudeva; aikyam-oneness; prapya-after attaining; tatah-then; gacchet-may go; prakatyam-to manifestation; devki-of Devaki-devi; hrdis- within the heart.

In the 28th cycle of four yugas, toward the end of the Dvāpara-yuga, Lord Kṛṣṇa descended to the earth in response to the demigods' request that He relieve the burden of the earth. He appeared as Lord Aniruddha who lies down on the ocean of milk. Then that form became one with the form of Lord Kṛṣṇa in the of Mahārāja Vasudeva's heart. Then He was transferred Devakī's heart

Text 444

premānandāmṛtais tasya
vatasalyaika-svarūpibhiḥ
lalyamāno haris tatra
vardhate candramā iva

prema-of pure love; ananda-and bliss; amrtaih-with the nectar; tasyah-of her; vatsalya-of parental affection; eka-sole; svaupibhih-with the forms; lalyamanah-affectionately fondled; harih-Hari; tatra-there; vardhate-increased; candramah-the moon; iva-just like.

Showered (by Devakī-devī) with the blissful nectar of pure parental love, Lord Kṛṣṇa grew as the moon (grows from new to full).

Text 445

atha bhadra-padāṣṭamyām
asitāyām mahā-niśi
tasyā hr̥das tiro-bhūyaḥ
karāyām sūti-sadmani
devakī-śayane tatra
kṛṣṇaḥ prādhurbhavaty asau

atha-then; bhadra-pada-of the month of Bhadra; astamyam-on the eighth day of the moon; asitayam-during the waning of the moon; maha-nisi-in the middle of the night; tasyah-of Devaki; hr̥dah-from the heart; tirah-bhuyah- dissappering; karayam-in Kamsa's prison; suti-sadmani-in the maternity-room; devaki-of Devaki;

sayane-on the bed; tatra-there; krsnah-Śrī Kṛṣṇa; pradurbhavati-appears; asau-He.

Then, during the month of Bhadra, on the eighth day of the dark moon, in the middle of the night, within the maternity room of Kāmsa's prison, Śrī Kṛṣṇa left Devakī's heart and appeared before her.

Text 446

janayitrī-prabhṛtibhis
tābhir ity avagamyate
laukikena prakāreṇa
sukham śīsur ajāyata

janayaitri-with the mother; prabhṛtihih-beginning; tabhīh-by the women; iti-thus; avagamyate-is understood; laukikena prakarena-as an ordinary child; sukham-without difficulty; sisuh-a child; ajayata-was born.

His mother and all the women present thought a boy had taken birth without difficulty in the ordinary way.

Text 447

ayam catur-bhujatve 'pi
dvi-bhujatve 'pi kṛṣṇatām
na tyajaty eva tad-bhāva-
guṇa-rūpātma-vṛttitah

ayam-He; catuh-bhujatve-with four arms; api-although; dvi-bhujatve-with two arms; api-although; kṛṣṇatām-as Śrī Kṛṣṇa; na-does not; tyajati-abandon; eva-certainly; tat-of Him; bhava-nature; guṇa-qualities; rupa-form; atma-His own; vṛttitah-because of the pastimes.

The form of Śrī Kṛṣṇa sometimes manifests four arms and sometimes two arms. In either feature He never abandons His transcendental qualities, handsomeness, and pastimes.

Text 448

tathāpi dvi-bhujatvasya
kṛṣṇe pradhānyam ucyate
gūḍhatvād eva ca kvāpi

gaṇatvam iva kīrtyate
"gu-dham param brahma manuṣya-
liṅgam" iti hi prathā

tathapi-nevertheless; dvi-bhujatvasya-of the two-handed form; krsne-in Lord Kṛṣṇa; pradhanyam-the primary featur; ucyate-is described; gudhatvat-because of being concealed; eva-certainly; ca-also kvapi-on certain occasions; gaunatvam-the secondary feature; iva-as it were; kirtyate-is described; gūdhām-very confidential; param brahma-the Supreme Personality of Godhead; manuṣya-liṅgam-appearing just like a human being; iti-thus; hi-certainly; pratha-described.

Still, it is said that Lord Kṛṣṇa's two-armed form is most important. The other form is said to be secondary because when it is sometimes manifest it conceals that most important form. Śrīmad-Bhāgavatam (7.10.48) and 7.15.75) explains:

"My dear Mahārāja Yudhiṣṭhira, all of you (the Pāṇḍavas) are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house."*

Text 449

atha vrajeśvarī-gehe
viṣaṇṇānakadundibhiḥ
tatra nyasya sutam tasyāḥ
sutam ādāya niḥsaret

atha-then; vraja-of Vraja; isvari-of the queen; gehe-in the home; visanna-morose; anakadundubhiḥ-Maharaja Vasudeva; tatra-there; nyasya-placing; sutam-his son; tasyah-her; sutam-daughter; adaya-taking; nihsaret-left.

Then morose Mahārāja Vasudeva took his son to the home of Yaśodā-devī, the queen of Vraja. Placing his own son in Yaśodā's house, Vasudeva took Yaśodā's daughter and left.

Text 450

so 'yam nitya-sutatvena
tasyā rājaty anāditaḥ
kṛṣṇaḥ prakāṭa-lilāyām
tad-dvāreṇāpy abhūt tathā

sah ayam-that same person; nitya-sutatvena-as the eternla son; tasyah-of Yasoda-

devi; rajati-is manifest; anaditah-without beginning; krsnah-Śrī Kṛṣṇa; prakata-lilayam-in His prakata-lila; tat-dvarena-in this way; abhut-was; tatha-in that way.

Although Śrī Kṛṣṇa is without any beginning the eternal son of Yaśodā-devī (in the spiritual world), in His prakāṣa pastimes He appeared in this way.

Text 451

atha prakāṣatām labdhe
vrajendra-vihite mahe
tatra prakāṣayaty eṣā
līlā bālyādikaḥ kramāt
karoti yaḥ prakāṣeṣu
kotiśo 'prakāṣeṣv api

atha-then; prakāṣatām-appearance; labdhe-when He attained; vraja; of Vraja; indra-by the king; vihite-when performed; mahe-birthday celebration; tatra-there; prakāṣayaty-manifested; eṣā-He; līlā- pastimes; balya-with childhood; adikaḥ-beginningkramat-one after another; karoti-He performs; yaḥ-which pastimes; prakāṣeṣu-in His prakata-lila.

In the beginning of Lord Kṛṣṇa's prakāṣa pastimes, Vraja's king, Nanda, performed a great festival. Whatever the Lord Kṛṣṇa does, beginning with His childhood, in His prakāṣa pastimes, He does many thousands of times in His aprakāṣa pastimes.

Text 452

preṣṭhānandair vraje tais tair
ātmano 'pi vimohanaiḥ
līlollasair vilasati
śrī-līlā-puruṣottamaḥ

preṣṭha-the dear associates; anandaiḥ-delighting; vraje-in Vraja; taiḥ taiḥ-with them; atmanaḥ-Himself; api-even; mohanaiḥ-enchanting; līlā-of His pastimes; vilasati-with the bliss; vilasati-plays; śrī-līlā-puruṣottamaḥ-the topmost playful person.

Because He enjoys many happy pastimes, delighting His dear associates, and even enchanting Himself, Lord Kṛṣṇa is called "līlā-puruṣottama" (the most playful person).

Text 453

asamordhvena bhagavān
vatsalyena vrajeśayoḥ
sutatvenaiva sa tayor
ātmānam vetti sarvadā

asama-without equal; urdhvena-or superior; bhagavan-the Supreme Personality of Godhead; vatsalyena-with parental love; vraja-isayoḥ-of the king and queen of Vraja; sutatvena-as the son; eva-certainly; tayor-of them; atmanam-Himself; vetti-concieves; sarvada-always.

Because the parental love of Vraja's king and queen has no equal or superior, Lord Kṛṣṇa eternally thinks Himself their son.

Text 454

kecid bhāgavatāḥ prāhur
evam atra purātanāḥ
vyūhāḥ prādurbhaved ādyo
grheṣv ānakadundubheḥ
goṣṭhe tu māyayā sārđham
śrī-līlā-puruṣottamaḥ

kecit-some; bhagavataḥ-devotees; prahuḥ-have said; evam-in this way; atra-here; puratanāḥ-in ancient times; vyuhaḥ-the catur-vyuha expansion of Lord Vasudeva; pradurbhaved-was manifest; adyaḥ-first; grhesu-in the home; anakadundubheḥ-of Maharaja Vasudeva; gosthe-in Vrajabhumi; tu- however; mayaya-by Yogamaya; sarđham-accompanied; sri-lila-purusa-uttamaḥ- Śrī Kṛṣṇa, who is engaged in His incomparable pastimes.

In ancient times some devotees have said that the Lord appeared in His Vāsudeva feature in the home of Mahārāja Vasudeva, and at the same time He appeared, along with Yogamāyā, in His original form as Śrī Kṛṣṇa in the village of Vraja.

Text 455

gatvā yadu-varo goṣṭham
tatra sūti-grham viśan
kanyām eva param vīkṣya
tam ādāyāvraja puram

prāviśad vasudevas tu
śrī-līlā-puruṣottamam

gatva-having gone; yadu-varaḥ-Maharaja vasudeva,the best of the Yadus;
gostham-to Vraja; tatra-there; suti-grham-the maternity-room; visan- entering;
kanyam-the daughter; eva-certainly; param-then; viksyā-seeing; tam-her; adaya-
taking; avrajat-went; puram-to Mathura; pravisat- entered; vasudevaḥ-the vasudeva
expansion; tu-but; sri-lila-purusa-uttamam-the form of Śrī Kṛṣṇa.

When Mahārāja Vasudeva arrived in Vraja, he entered the maternity room, saw (Yaśodā's) daughter and, taking her with him, returned to Mathurā. The Vāsudeva expansion (Mahārāja Vasudeva carried with him) then merged in the body of Śrī Kṛṣṇa.

Text 456

etac cāti-rahasyatvān
noktaṁ tatra kathā-krame
kintu kvacit prasaṅgena
sūcyate śrī-śukāḍibhiḥ

etat-this; ca-also; ati-rahasyatvat-because of being very confidential; na-was not;
uktam-said; tatra-there; katha-krame-in the account of Śrī Kṛṣṇa's appearance;
kintu-however; kvacit-in some places; prasāṅgena-by context; ucyate-is indicated;
sri-suka-adibhiḥ-by great devotees, headed by Srila Sukadeva Gosvami.

Because this pastime is very confidential, it was not related in the Śrīmad-Bhāgavatam. Nevertheless, Śukādeva Gosvāmī and other great devotees have indirectly described it in some of their writings.

Text 457

yathā śrī-daśame

nandas tv ātmaja utpanne
jātāhlādo mahā-manāḥ

yatha-just as; sri-dasame-in the Tenth Canto of the Śrīmad-Bhāgavatam; nandaḥ-
Mahārāja Nanda; tu-indeed; ātmaje-his son; utpanne-having been born; jāta-
overwhelmed; āhlādaḥ-in great jubilation; mahā-manāḥ- who was great minded.

(Śukādeva Gosvāmī explains that Nanda Mahārāja is the actual father of Śrī

Kṛṣṇa) in Śrīmad-Bhāgavatam (10.5.1):

"Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation."*

Text 458

tathā tatraiva

nandaḥ sva-putram ādāya
pretyāgatam udāra-dhīḥ

tatha-in the same way; tatra-there; eva-certainly; nandaḥ-Mahārāja Nanda; sva-putram ādāya- taking his son Kṛṣṇa on his lap; pretya-āgatam-as if Kṛṣṇa had returned from death (no one could even imagine that from such danger a child could be saved); udāra-dhīḥ-because he was always liberal and simple.

(This is again mentioned) in Śrīmad-Bhāgavatam (10.6.43):

"Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death."*

Text 459

tathā ca

nāyaṁ sukhāpo bhagavān
dehinām gopikā-sutaḥ

tatha-in the same way; ca-also; na-not; ayam-this; sukha-āpaḥ-very easily obtainable, or an ob-ject of happiness; bhagavān-the Supreme Personality of Godhead; dehinām-of persons in the bodily concept of life, especially the karmīs; gopikā-sutaḥ-Kṛṣṇa, the son of mother Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudevaa, and as the son of mother Yaśodā He is known as Kṛṣṇa).

Also in Śrīmad-Bhāgavatam (10.9.21):

"The Supreme Personality of Godhead, Kṛṣṇa, the son of Mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."*

Text 460

tathā ca tatra śrī-brahma-stava

vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya

tatha-in the same way; ca-also; tatra-in the Śrīmad-Bhāgavatam; sri-brahma-of Brahma; stave-in the prayers; vanya-sraje-wearing garlands of forest flowers; kavala-a morsel of food; vetra-a stick; viṣāṇa-a buffalo-horn bugle; veṇu-and a flute; lakṣma-characterized by; śriye-whose beauty; mṛdu-soft; pade-whose feet; paśu-pa-of the cowherd (Nanda Mahārāja); aṅga-jāya-unto the son.

In Brahmā's prayers (Śrīmad-Bhāgavatam 10.14.1):

"Let me offer my respectful obeisances unto the son of Maharaja Nanda, who is standing before me with conchshell earrings and peacock feather on His head. His face is beautiful; He is wearing a helmet, garlanded with forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane, flute, and a bugle made of buffalo horn. He stands before me with small lotus feet."*

Text 461

tathā śrī-yamala-vacanaṁ samudaharanti

"kṛṣṇo 'nyo yadu-sambhūto
yaḥ pūrṇaḥ so 'sty ataḥ paraḥ
vṛndāvanaṁ parityajya
sa kvacin naiva gacchati

tatha-in the same way; sri-yamala-of the Yamala Tantra; vacanam-the statement; samudaharanti-quote; kṛṣṇaḥ-Lord Kṛṣṇa; anyaḥ-another Lord Vasudeva; yadu-sambhutaḥ-born in the Yadu dynasty; yaḥ-who; purnaḥ-the full supreme Personality of Godhead, Kṛṣṇa, saḥ-He; asti-is; ataḥ-than Him (Vasudeva); paraḥ-different; vṛndavana-the place Vṛndavana; parityajya-giving up; saḥ-He; kvacit-at any time; na eva gacchati-does not go.

(The different between Kṛṣṇa's appearance in Vṛndāvana and His appearance in Mathurā and Dvārakā is described in) Yamala Tantra:

"The Kṛṣṇa known as Yadukumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadukumāra Kṛṣṇa manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda

Mahārāja never at any time leaves Vṛndāvana.*

Text 462

"dvi-bhujāḥ sarvadā so 'tra
na kadācic catur-bhujāḥ
gopyaikayā yutas tatra
parikrīdati nityadā" iti

dvi-bhujāḥ-with two arms; sarvada-eternally; saḥ-He; atra-here; na-not; kadacit-at any time; catuh-bhujāḥ-with four-arms; gopya-gopi; ekaya-with one; yutaḥ-associated; tatra-there; praikridati performs pastimes; nityada-eternally; iti-thus.

"Vṛndāvana-Kṛṣṇa always has two arms. He never has four arms. He eternally enjoys pastimes a certain gopī."

Text 463

atha prakāṣa-rūpeṇa
kṛṣṇo yadu-purīm vrajet
vrajeśatvam ācchadya
svam vyañjan vāsudevatām
yo vāsudevo dvi-bhujas
tathā bhāti catur-bhujāḥ

atha-then; prakata-rupena-in His manifest appearance; kṛṣṇaḥ-Kṛṣṇa; yadu-purim-to the capitol of the Yadus; vrajet-may go; vraja-isa-ja-tvam- status as the son of the king of Vraja; acchadya-concealing; svam-His own; vyanjan-manifesting; vasudevatam-catur-vyuha expansion of Lord Vasudeva; yaḥ-who; vasudeva-Vasudeva; dvi-bhujāḥ-with two arms; tatha-in that way; bhāti-is manifest; catuh-bhujāḥ-with four-arms.

In His prakāṣa form Lord Kṛṣṇa goes to the Yadus' capitol, Mathurā. Concealing His real identity as the son of Vraja's king, He shows Himself as Lord Vāsudeva. Vāsudeva has sometimes with two arms and sometimes four arms.

Text 464

tās tā madhu-pure lilāḥ
prakāṣayya yadūdvahāḥ
dvāravatyām tathā yāti
tām tām lilām prakāśakaḥ

tat taḥ-whatever; madhu-pure-in Mathura; lilaḥ-pastimes; prakatayya-having manifested; yadu-udvahaḥ-Yadava-Kṛṣṇa; dvaravatyam-in Dvaraka; tatha-in that way; yati-goes; tam tam-that; lilaḥ-pastime; prakasakaḥ- manifesting.

Yādava-Kṛṣṇa goes to Dvārakā and manifests the same pastimes He showed in Mathurā.

Text 465

tatrāviṣkurute vyūhaṁ
pradyumnākhyam ṭṭīyakam
yato vyūho 'niruddhākhyas
tūryaḥ prakatātām vrajet

tatra-there; aviskurute-manifests; vyuham-the catur-vyuha expansion;
pradyumna-Pradyumna; akhyam-named; trīyakam-the third; yataḥ-from whom;
vyuhaḥ-the expansion; aniruddha-Aniruddha; akhyaḥ-named; turyaḥ-the fourth;
prakatatam vrajet-is manifest.

There (in Dvārakā) He manifests His third and fourth catur-vyūha expansions:
Pradyumna and Aniruddha.

Text 466

iti vyūha-catuṣkasya
lokottara-camatkriyāḥ
vivāhādyās ca bahudhā
līlās tatraiva narṇitāḥ

iti-thus; vyuha-catuskasya-of the catur-vyuha expansions; loka-uttara-
camatkriyaḥ-very wonderful; vivaha-marriage; adyaḥ-beginning with; ca-also;
bahudha-in many ways; lilaḥ-pastimes; tatra-there; eva-certainly; varṇitaḥ-are
described.

Beginning with His marriages, many wonderful and extraordinary pastimes of
His catur-vyūha expansions are described there.

Text 467

vraje prakāṭa-līlāyām
trīn māsān viraho 'munā
tatrāpy ajāni visphūrṭiḥ
prādurbhāvopamā hareḥ
tri-māsyah paratas teṣām
sākṣāt kṛṣṇenā saṅgatiḥ

vraje-in Vraja; pralata-lilayam-during the manifest pastimes; trin-for three; masan-months; virahaḥ-eparation; amuna-from Him; tatrapi- nevertheless; ajani-manifest; visphurṭiḥ-appearance; pradurbhava-upama- like the appearance; hareḥ-of Lord Hari; tri-masyah-for three months; parataḥ-afterwards; tesam-of them; saksat-directly; kṛṣṇena-with Sri Kṛṣṇa; sangatiḥ-the association.

During the Lord's prakāṭa pastimes, the people of Vraja were separated from Him for three months. Then Lord Kṛṣṇa again appeared. For three months He appeared among (or returned to) them.

Text 468

āvirbhāvāgatibhyām sa
dvi-prakārasya sambhavet

avirbhava-appearance; agatibhyam-or return; sa-this; dvi-prakarasya-of two understandings; sambhavet-may be.

Here the word "saṅgati" may be interpreted in two ways, as "appearance" or "return".

Text 469

atrāvirbhāvaḥ
vaiśeṣika-klamordreka
vivaśi-kṛta-cetasām
preṣṭhānām sahasiavāgre
vyāgrah prādurbhaved asau

atra-here; avirbhavaḥ-appearance; vaislesika-of separation; klama- distress; udreka-by the great; vivasi-kṛta-uncontrolled; cetasa-with minds; presthanam-of His dear devotees; sahasa-suddenly; eva-certainly; agre-in the presence; vyagraḥ-concerned for their welfare; pradurbhavat- appears; asau-He.

"Appearance"

Concerned for the welfare of His dear devotees, whose hearts were overcome with pain in His separation, He suddenly appeared among them.

Text 470

uddhavāt kṛṣṇa-sandeśa
ebhir yadavadhi śrutah
prādurbhāvas tadavadhi
syād vraje vana-mālinaḥ

uddhavat-from Uddhava; kṛṣṇa-of Śrī Kṛṣṇa; sandeśa-the message; ebhiḥ-by them; yadavadhi-when; śrutah-was heard; prādurbhavaḥ-appearance; tadavadhi-then; syat-was; vraje-in Vraja; vana-malinaḥ-of Śrī Kṛṣṇa who wears a garland of forest flowers.

When from Uddhava they heard Kṛṣṇa's message, Kṛṣṇa, wearing a forest garland, suddenly appeared among them in Vraja.

Text 471

vraje dvāravatī-sthasya
prādurbhāvo mura-dviṣaḥ
bṛhad-viṣṇu-purāṇādāv
asakṛd bahudhocyate

vraje-in Vraja; dvaravati-sthasya-situated in Dvaraka; prādurbhavaḥ-appearance; mura-dviṣaḥ-of Śrī Kṛṣṇa, the enemy of the Mura demon; brhat-visnu-purana-adau-in the Vedic literatures, beginning with the Brhad-Visnu Purana; asakṛt-repeatedly; bahudha-in many passages; ucyate-is described.

That Śrī Kṛṣṇa, although remaining in Dvārakā, appeared in Vraja is described again and again in many Vedic scriptures, beginning with Bṛhad Viṣṇu Purāṇa.

Text 472

vraje virahamāne 'smin
prādurbhūya harau tadā
bhavet tasya pure yatra
svapnavad vraja-vāsinām

vraje-in Vrajabhumi; virahamane-experiencing the Lord's separation; asmin-when; pradurbhuya-having appeared; harau-Hari; tada-then; bhavet-may be; tasya-of Him; pure-to Mathura; yatra-hourney; svapna-vat-like a dream; vraja-vasinam-of the residents of Vraja.

When Lord Kṛṣṇa appeared in Vraja, which had been tormented with separation from Him, the people of Vraja thought His journey to Mathurā had been only a bad dream.

Text 473

athāgamanam

prema sandarśayan svesu
sva-vacaḥ-satyatām ca saḥ
punaḥ priyam harir goṣṭham
āgacchati rathādīnā

atha-now; agamanam-return; prema-love; sandarsayan-revealing; svesu- for His own friends and relatives; sva-His own; vacaḥ-words; satyatam- truthfulness; ca-and; saḥ-He; punaḥ-again; priyam-dear; hariḥ-Lord Hari; goṣṭham-village of Vrajabhumi; agacchati-returns; ratha-adina- travelling in chariots and other vehicles.

"Return"

Showing love for His friends and the truthfulness of His word, (traveling) by chariot and other vehicles, Lord Kṛṣṇa returned to His dear Vraja.

Text 474

sva-vāco yathā śrī-daśame

"tās tathā tapyatir vīkṣya
sva-prasthāne yadūttamaḥ
santvayām āsa sa-premair
āyāsya iti dautakaiḥ" iti

sva-vacaḥ-His statement; yatha-just as; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; taḥ-the gopis; tatha-in that way; tapyatiḥ- suffering; vīkṣya-having seen; sva-prasthane-on the chariot; yadu-uttamaḥ- Lord Kṛṣṇa, the most exalted member of the Yadu dynasty; santvayam asa- consoled; sa-premaiḥ-with love; ayasye-I shall return; iti-thus; dautakaiḥ-with messages; iti thus.

"The truthfulness of His word" is described in Śrīmad-Bhāgavatam (10.39.35):

"Kṛṣṇa was very much affected upon seeing the plight of the gopīs, and He therefore consoled them. He told them they should not be aggrieved; He was coming back very soon after finishing His business."*

Text 475

tathā

"yāta yūyaṁ vrajaṁ tāta
vayaṁ ca sneha-duṅkhitāḥ
jñātīn vo draṣṭum eśyāmo
vidhāya suhr̥dāṁ sukhaṁ" iti

tatha-in the same way; yata-please go; yuyam-you; vrajam-to Vrajabhumi; tata-O father; vayam-we; ca-also; sneha-by love; duṅkhitān-distressed; jnatin-relatives; vaḥ-you; dr̥stum-to see; esyamaḥ-we shall go; vidhaya-having given; sudrdam-to our friends and well-wishers; sukham- happiness; iti-thus.

In the same way (Śrīmad-Bhāgavatam 10.45.23, where Lord Kṛṣṇa says to Mahārāja Nanda and Yaśodā-devī):

"My dear father and mother, I know you will be feeling separation by returning to Vṛndāvana and leaving Us here, but please rest assured that I shall be coming back to Vṛndāvana just after giving some satisfaction to my real father and mother, Vasudeva and Devakī, My grandfather, and other relatives and family members."*

Text 476

nija-priyatamasyāpi
vacasā yadu-mantriṇaḥ
etat eva vacaḥ svīyaṁ
punaḥ tenojjvalī-kṛtam

nija-to Him; priyatamasya-most dear; api-also; vacasa-by the statement; yadu-mantrinaḥ-of Uddhava, the chief minister of the Yadu monarchy; etat-this; eva-certainly; vacaḥ-statement; svīyam-own; punaḥ- again; tena-by him; ujjvali-kṛtam-clarified.

Śrī Kṛṣṇa's promise was repeated by His dearest friend, the Yādava minister

Uddhava.

Text 477

yathā tatraiva

hatvā kamsam raṅga-madhye
pratīpaṁ sarva-sātvatām
yadāha vaḥ samāgatya
kṛṣṇaḥ satyaṁ karoti tat

yatha-just as; tatra-there; eva-certainly; hatva-having killed; kamsam-range of the wrestling arena; madhye-in the middle; pratipam-the enemy; sarva-of all; satvatam-the members of the Yadu dynasty; yat-which; aha-said; vaḥ-to us; samagtya-assembled; kṛṣṇaḥ-Lord Kṛṣṇa; satyam- truth; karoti-will do; tat-that.

(Uddhava said to Nanda and Yaśodā, in Śrīmad-Bhāgavatam 10.46.35 and 34):

"I have brought a message from Kṛṣṇa to the effect that He will soon come back to Vṛndāvana and satisfy you both by His personal presence. Now that Kṛṣṇa has killed Kamsa, the Yādava's enemy, in the wrestling arena, Kṛṣṇa has promised that He will come back to Vṛndāvana after finishing His business in Mathurā. This promise He will surely fulfill. "*"

Text 478

tat-satyatā prakāṣitā
dvārakā-vāsinām girā

tat-of that statement; satyata-the truthfulness; prakatita-is manifested; dvaraka-vasinam-of the residents of Dvaraka; gira-by the following statement.

That Śrī Kṛṣṇa kept this promise (to return to Vraja) is confirmed by the words of Dvārakā's residents (Śrīmad-Bhāgavatam 1.11.9):

Text 479

yathā śrī-prathame

"yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhr̥d-didṛkṣayā

tatrābda-koti-pratimaḥ kṣaṇo bhaved
ravim vinākṣṇor iva nas tvācyuta"

yatha-just as; sri-prthame-in the First Canto of Śrīmad-Bhāgavatam; yarhi-
whenever; ambuja-aksa-O lotus-eyed one; apasasara-You go away; bho-Oh;
bhavan-Yourself; kurūn-the descendants of King Kuru; madhun-the inhabitants of
Mathurā (Vrajabhumi); va-either; atha-therefore; suhrt-didrksaya-for meeting
them; tatra-at that time; abda-koti-millions of years; pratimaḥ-like; kṣanaḥ-
moments; bhavet-becomes; rvim-the sun; vina-without; aksanoḥ-of the eyes; iva-
like that; naḥ-ours; tava-Your; acyuta-O infallible one.

"O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or
Hastināpura to meet Your friends and relatives, every moment of Your absence
seems like a million years. O infallible one, at that time our eyes become useless, as
if bereft of sun."*

Text 480

bho ambujākṣa suhrdām
nandādīnām didrksayā
bhavān apasasārāsmān
apahāya gato madhūn

mathurām iti vispaṣṭām
mathurā-maṇḍale vrajam
tadānīm suhrdām tatra
madhu-puryām abhāvataḥ

bho-O Lord; ambuja-are like the lotus flower; aksa-whose eyes; suhrdam-of
friends; nanda-adinam-beginning with Maharaja Nanda; didrksaya-with a desire to
see; bhavan-You; apasasara-left; asman-us; apahaya gataḥ-having gone; madhun-to
Mathura; mathuram-Mathura; iti-thus; vispastam-clearly; mathura-mandale-in the
region of Mathura; vrajam-the village of Vraja; tadanim-then; suhrdam-of friends;
tatra-there; madhu-puryam-in Mathura; abhavataḥ-because of not meaning.

(This verse should be interpreted in the following way:) "O Lotus-eyed Lord
(bho ambujākṣa), You have gone (bhavān apasāra) to Mathurā (madhūn), eagerly
desiring to see Nanda Mahārāja and Your other friends and relatives there (suhrd-
didrksayā)." The word "madhūn" means "the village of Vraja in the district of
Mathurā". Because the city of Mathurā is not meant here the friends are the Lord's
friends in Vraja.

Text 481

kim ca

rathena mathurām gatvā
dantavakram nihatya ca
spastam pādme purāṇe 'sya
kṛṣṇasyoktā vrajāgatih

kim ca-furthermore; rathena-by chariot; mathuram-to Mathura; gatva- having gone; dantavakram-Dantavakra-nihatya-having killed; ca-also; spastam-clearly; padme purane-in the Padma Purana; asya-of Him; kṛṣṇasya- of Śrī Kṛṣṇa; ukta-is described; vraja-to Vraja; agatih-the return.

Śrī Kṛṣṇa traveled by chariot to Mathurā, killed the demon Dantavakra, and then returned to Vraja. This is clearly described in prose and verse in Padma Purāṇa (Uttara-khaṇḍa 279.24-26):

Text 482

tad gadyam padyam ca yathā

"kṛṣṇo 'pi tam hatvā yamunām uttiryā nanda-vrajam gatvā sotkanthau pitarav
abhivādyasvāsyā tābhyam śasru-kaṅṭham āliṅgitaḥ sakala-gopa-vṛndan
prnāmyasvāsyā bahu-vastrābharaṇādibhis tatra-sthān sarvān samarpayām āsa.

tat-that; gadyam-prose; padyam-verse; ca-also yatha-just as; kṛṣṇaḥ- Lord Kṛṣṇa; api-also; tam-him; hatva-having killed; yamunam-the Yamuna river; uttiryā-having crossed; nanda-vrajam-the cowherd land of Nanda Maharaja; gatva-having gone; sa-utkanthau-full of longing; pitarau- parents; abhivadya-greeting; asvasya-and comforting; tabhyam-by them; sa-asru-covered with tears; kantham-necks; alingitaḥ-embraced; sakala-to all; gopa-vṛndan-the cowherd men; pranamyā-offering obeisances; asvasya- and comforting; bahu-many; vastra-garments; abharana-ornaments; adibhiḥ- and with other gifts; tatra-sthan-staying there; sarvan-all; samarpayam asa-gave.

"After killing Dantavakra, Lord Kṛṣṇa bathed in the Yamunā, entered Nanda's Vraja, greeted and consoled His parents who yearned (to see Him), was embraced by them as tears (streamed down their) necks, bowed down before the gopas, consoled them, and offered them many garments, ornaments, and other gifts.

Text 483

"kalindyāḥ puline ramye

punya-vṛkṣa-samācite
gopa-narībhir anīśam
krīdayām āsa keśavaḥ

"ramya-keli-sukhenaiva
gopaveśa-dharaḥ prabhuḥ
bahu-prema-rasenātra
māsa-dvayam ūvāsa ha" iti

kalindyaḥ-of the Yamuna river; puline-on the shore;l ramye-delightful; punya-
vrkṣa- with desire trees; samacite-filled; gopa-naribhiḥ-with the gopis; anisam- day
and night; fkridayam asa-performed pastimes; kesavaḥ-Lord Kesava; ramya-
delightful; keli-of pastimes; sukhena-with happiness; eva- certainly; gopa-vesa-
dharaḥ-as a cowherd boy; prabhuḥ-the Supreme Lord; bahu-of great; prema-love;
rasena-with the mellows; atra-there; masa-dvayam-for two months; avasa-uvasa-
resided; ha-certainly.

"Under a desire tree by the Yamunā's charming shore Kṛṣṇa enjoyed pastimes
with the gopīs day and night. Dressed as a gopa, he stayed there for two months,
happily enjoying charming pastimes filled with the nectar of great love."

Text 484

atra kārīkā

yad uttīryety uttarānam
tad āplavānam ucyate
duṣṭam hatvā vraje yānam
snāna-pūrvam ihocitam

atra-of this passage; karika-the explanation is given; yat-which; uttīrya iti-the
word "uttīrya"; uttaranam-crossing; tat-then; aplavanam -bathing; ucyate-is
described; dutam-the demon; hatva-having killed; vraje-in Vraja; yanam-travel;
snana-bath; purvam-previous; iha-here; ucitam-is described.

Explanation

Here "uttīrya" means "bathing". The Lord killed the demon, bathed in the
Yamunā, and went to Vraja.

Text 485

ataḥ prakāṣa-lilāyām

apy ayogo 'lpa eva hi
iti dhāma-traye kṛṣṇo
viharaty eva sarvadā

ataḥ-therefore; prakata-lilayam-in His manifest pastimes; api-although; ayogaḥ-absent; aplaḥ-for a short time; eva-certainly; hi-indeed; iti-thus; dhama-traye-in the three abodes (Vṛndavana, Mathura, and Dvaraka); kṛṣṇaḥ-Śrī Kṛṣṇa; viharati-performs pastimes; eva-certainly; sarvada-eternally.

Although in His prakāṭa pastimes the Lord is sometimes briefly absent, (in His aprakāṭa pastimes) in His three abodes He enjoys pastimes eternally (and is never absent).

Text 486

vrajāgamana-kāle ca
padmokte 'nyac ca vartate

vraja-to Vraja; agamana-of return; kale-at the time; ca-also; padma-by the Padma Purana; ukte-described; anyat-another pastime; ca-also; vartate-occurs.

In the Padma Purāṇa's description of Śrī Kṛṣṇa's return to Vraja, another pastime is also related (Padma Purāṇa, Uttara-khaṇḍa 279.27):

Text 487

yathā

"atha tatrasthā nandādayaḥ sarve janāḥ putra-dāra-sahitāḥ paśu-pakṣi-mṛgādyās ca vasudeva-prasādena divya-rūpa-dharā vimānārūḍhāḥ paramam vaikunṭhalokam āpur" iti

yatha-just as; atha-then ;tatrasthaḥ-staying in Vṛndavana; nanda-adayaḥ-the cowherd residents headed by Nanda Maharaja; sarve-all; janāḥ- the people; putra-children; dara-and wives; sahitaḥ-accompanied by; paśu- cows; pakṣi-birds; mṛga-deer; adayaḥ-and others; ca-also; vasudeva-of Lord Vasudeva; prasadena-by the mercy; divya-rupa-dharaḥ-manifesting spiritual forms; vimana-airplanes; arudhaḥ-aboard; paramam-supreme; vaikunthalokam-spiritual planet; apuḥ-attained.

"Then, by Lord Kṛṣṇa's mercy, the gopas headed by Nanda, their wives and children, and the cows, birds, deer and other living entities there, all in glorious spiritual forms, entered spiritual airplanes and went to the highest Vaikunṭha realm."

Text 488

atra kārīke

vrajeśāder aṁśa-bhūtā
ye droṇādya avatāram
kṛṣṇas tān eva vaikunṭhe
prāhinod iti sāmpratam

atra-of this pasage; karīke-the explanation is given; vraja-isa-king of Vraja; adeḥ-of the group of devotees beginning with; aṁśa-bhutaḥ-patial expansions; ye-who; drone-with Droṇa; adyaḥ-beginning; avataram- incarnation; kṛṣṇaḥ-Kṛṣṇa; tān-them; eva-certainly; vaikunthe-in Vaikunthaloka; prahinot-sent; iti-thus; sampratam-immediately.

Explanation

Lord Kṛṣṇa at once sent to Vaikunṭha the demigods, headed by Droṇa, who were aṁśa-avatāras of the devotees headed by Vraja's king.

Text 489

preṣṭhebhya 'pi priyatamair
janair gokula-vāsibhiḥ
vṛndāraṇye sadaivāsau
vihāram kurute hariḥ

presthebhyaḥ-than the most dear; api-even; priyatamaiḥ-more dear; janaiḥ-people; gokula-of Gokula; vasubhiḥ-with the residents; vrnda-aranye-in Vṛndavana; sada-eternally; asau-He; viharam-pastimes; kurute- performs; hariḥ-Lord Hari.

With the residents of Gokula, who to Him are dearer than the dearest, Lord Kṛṣṇa eternally enjoys pastimes in Vṛndāvana.

Text 490

skandāyodhya-mahimani
saumitreḥ śrūyate yathā

skanda-of the Skanda Purana; ayodhya-mahimani-in the Ayodhya-mahatmya;

samitreḥ-of Lakṣmana, the son of Sumitra-devi; sruyate-is heard; yatha-just as.

In Skanda Purāṇa, Ayodhyā-māhātmya, the following is heard about Lakṣmaṇa:

Text 491

tatha hi

"tataḥ śeṣātmatām yātam
lakṣmaṇam satya-saṅgaram
uvāca madhuram śakruḥ
sarvasya ca sa paśyataḥ

tatha hi-furthermore; tataḥ-then; sesa-of Sesa; atmatam-identity; yatam-attained; lakṣmanam-Lakṣmana; satya-saṅgaram-true to His word; uvaca-spoke; madhuram-in sweet words; śakruḥ-Indra; sarvasya-while everyone; ca-also; saḥ-He; paśyataḥ-was looking on.

"As everyone watched, Indra spoke sweet words to Lakṣmaṇa who, true to His word, had assumed the form of Ananta Śeṣa.

Text 492

"indra uvāca

lakṣmaṇottiṣṭha śighram tvam
ārohasva padaṁ svakam
deva-kāryam kṛtam vira
tvayā ripu-nisūdana

"vaiṣṇavam paramam sthānam
prāpnuhi svam sanātanam
bhavan-mūrṭiḥ samāyātā
śeṣo 'pi vilasat-phaṇaḥ

indraḥ-Indra; uvaca-said; lakṣmana-O Lakṣmana; utthistha-please rise; sikhram-quickly; tvam-You; arohasva-please ascend; padaṁ svakam-to Your own abode; deva-of the demigods; kāryam-the work; kṛtam-has been done; vira-I hero; tvaya-by You; ripu-nisūdana-O destroyer of the enemy; vaiṣṇavam-of Lord Viṣṇu; paramam-supreme; sthānam-position; prāpnuhi-please attain; svam-Your; sanātanam-eternal bhavat-Your; mūrṭiḥ-form; samāyate-has arrived; sesaḥ-Sesa; api-also; vilasat-with glittering; phaṇaḥ-hoods.

"Indra said: `O Lakṣmaṇa, O hero, O destroyer of enemies, You have fulfilled Your mission of assisting the demigods. Please return to Your own transcendental abode. O Lord, Your form of Ananta Śeṣa, who has glittering hoods, has now come. Please return to Your own eternal abode in the realm of Lord Viṣṇu.'

Text 493

tataś ca

"ity uktvā sūra-rājendro
lakṣmaṇam sūra-saṅgataḥ
śeṣam prasthāpya pātāle
bhū-bhāra-dharaṇa-kṣamam
lakṣmaṇam yānam āropya
pratasthe divam ādarāt

tataḥ-then; ca-also; iti-thus; uktva-having spoken; sura-rajakndraḥ-the king of the demigods; laksmanam-to Laksmāna; sura-saṅgataḥ-accompanied by all the demigods; sesam-Sesa; prasthāpya-establishing; pātāle-in the Pātala planets; bhū-of the world; bhāra-the burden; dharaṇa-holding; kṣamam-able; laksmanam-Laksmāna; yānam-vehicle; āropya-causing to ascend; pratasthe-departed; divam-for the heavenly planets; ādarāt-with great reverence.

"After speaking thus, Indra, in the company of the demigods, respectfully placed Lakṣmaṇa on Ananta Śeṣa, who had come from Pātāla and who can carry all the universes, and then he himself went to Devaloka."

Text 494

līlām cāprakaṭām tatra
dvāravatyām cikīrṣuṇā
svayam prakāśyate tena
muni-śāpādi kaitavam

līlam-pastimes; ca-and; parakatam-unmanifested; tatra-there; dvaravatyam-in Dvaraka; cikīrṣuṇā-desiring to perform; svayam-personally; prakāśyate-is manifested; tena-by Him; muni-of the sages; śāpa-the curse; ādi-beginning with; kaitvam-on the pretext.

Desiring to perform His aparakaṭa pastimes, the Lord manifested at Dvārakā the illusions that began with a sage's curse.

Text 495

devādy-amśa-avatāreṇa
ye tu vṛṣṇiṣv avataran
kṣīrābdhi-sāyi-rūpas taiḥ
sārdham sva-padam āpunyāt

deva-demigods; adi-beginning with; amsa-avatarena-by partial incarnations; ye-who; tu-but; vrsnisu-in the Vṛṣṇi dynasty; avatarena-incarnated; ksira-abdhi-sayi-rupah-the Lord, in the form of Kṣiridakasayi Viṣṇu; taiḥ sardham-with them; sva-padam-His own abode; apunyat-attained.

Then, accompanied by they who as amśa-avatāras of the demigods and their followers had incarnated in the Vṛṣṇi dynasty, the Lord, in His form as Kṣīrodakaśāyī Viṣṇu, went to His own abode.

Text 496

nitya-līlā-parikarā
ye syur yadu-varādayaḥ
taiḥ sārdham bhagavān kṛṣṇo
dvārvatyām eva divyati

nitya-in eternal; lila-pastimes; parikarah-associates; ye-who; syuh-are; yadu-of the Yadu dynasty; vara-the leader; adayah-beginning with; taiḥ sardham-with them; bhagavan-the Supreme Personality of Godhead; kṛṣṇah-Śrī Kṛṣṇa; dvarvatyam-in Dvaraka; eva-certainly; divyati- performs pastimes.

With the Yādavas and others who eternally enjoy pastimes with Him, Lord Kṛṣṇa continued to enjoy pastimes at Dvārakā.

Text 497

dhāmāsya dvi-vidham proktaṁ
mathurām dvārvatī tathā
mathurām ca dvidhā prāhur
gokulam puram eva ca

dhama-the abode; asya-of the Lord; dvi-vidham-in two divisions; proktaṁ-is described; mathuram-Mathura; dvarvati-Dvaraka; tatha-in that way; mathuram-Mathura; ca-also; dvidha-in two parts; prahuḥ-they say; gokulam-Gokula; puram-

Mathura-puri; eva-certainly; ca-and.

The Lord's abode is said to be in two parts: Mathurā and Dvārakā. They say Mathurā is also in the two parts: Gokula and Mathurā City.

Text 498

yat tu goloka-nāma syāt
tac ca gokula-vaibhavam
sa goloka yathā brahma-
sāṁhitāyām iha śrutaḥ

yat-which; tu-but; goloka-Goloka; nama-named; syat-is; tat-that; ca-also; gokula-of Gokula; vaibhavam-opulence; saḥ-that; golokaḥ-Goloka; yatha-just as; brahma-samhitayam-in the Brahma-samhita; iha-here; srutaḥ-is heard.

The abode named Goloka manifests its opulence as the abode Gokula. Goloka is described in Brahma-sāṁhitā (5.43 and 56):

Text 499

"goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam aham bhajāmi" iti

goloka-namni nija-dhamni-in the planet known as Goloka Vrndavana, the personal abode of the Supreme Personality of Godhead; tale-in the part underneath; ca-also; tasya-of that; devi-of the goddess Durga/ mahesa-of Lord Siva; hari-of Narayana; dhamasu-in the planets; tesu tesu-in each of them; te te-those respective; prabhava-nicayaḥ-opulences; vihitāḥ-established; ca-also; yena-by whom; govindam-unto the Govinda; adi-purusam-the original Supreme Personality of Godhead; tam-unto Him; aham-I; bhajami-offer my obeisances; iti-thus.

"Below the planet named Goloka Vṛndāvana are the planets known as Devī-dhāma, Maheśa-dhāma and Hari-dhāma. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him."*

Texts 500 and 501

"śriyaḥ kāntāḥ kāntāḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca

"sa yatra kṣītrābdhiḥ sravati surabhihyaś ca sumahān
nimesārdhākhyo vā vrajati na hi yatrāpi samahaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārā katipaye"

evam-in the same way; brahma-samhitayam-inthe Brahma-samhita; api-also; adi-purusa-the original Person; govinda-to Lord Govinda; stotre-in the prayers; eva-certainly; sriyah -the goddess of fortune; kantah-the damsels; kantah-the enjoyer; paramapurusah-the Supreme Personality of Godhead; kalpa-taravah-desire trees; drumah-all the trees; bhumih-the land; cintamani-gana-mayi-made of the transcendental touchstone jewel; toyan-the water; amrtam-nectar-katha-talking; ganam-song; natyam-dancing; gamanam-walking; api-also; vamsi-the flute; priya-sakhi-constant companion; cit-anandam-transcendental bliss; jyotih-effulgence; param-the supreme; api-also; tat-that; asvadyam-everywhere percieved; api ca-also; sah-that; yatra-where; ksira-of milk; abdhih-ocean; sravati-flows; surabhibhyah-from the surabhi cows; ca-also; sumahan-great; nimesa-ardha-akhyah-the space of half a moment; va-or; vrajati-passes; na-not; hi-certainly; yatra-where; api-also; samayah-occasion; bhaje-worship; svetadvipam-Svetadvipa; tam-that; aham-I; iha-here; goloka-Goloka Vrndavana; iti-thus; yam-which; vidantah-know; te-they; santah-self-realized souls; ksiti-virala-carah-in this world; katipaye-a very few.

"I worship the transcendental seat known as Śvetadvīpa, where as loving consorts the Lakmīs in their unalloyed spiritual essence practice the amorous service of the Supreme Lord Kṛṣṇa as their only lover; where every tree is a transcendental purpose tree; where the soil is a purpose gem, all water is nectar, every word is a song, every gait is a dance, the flute is the favorite attendant, effulgence is full of transcendental bliss, and the supreme spiritual entities are all enjoyable and tasty, where numberless milk-cows always emit transcendental oceans of milk, and where there is eternal existance of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realised souls in this world."**

Text 502

tad ātma-vaibhavatvaṁ ca
tasya tan-mahimonnateḥ

tat-therefore; atma-of the identity; vaibhavatvam-because of being the potency; ca-and; tasya-of that; tat-of it; mahima-of the glory; unnateh-because of superiority.

Because (Gokula) is the potency of (Goloka, Goloka) is more glorious.

Text 503

yathā pātāla-khaṇḍe

"aho madhu-purī dhanyā
vaikuṅṭhāc ca garīyasī
dinam ekām nivāsena
karau bhaktiḥ prajāyate"

yatha-just as; patala-khande-in the Patala-khanda of the Padma Purana; aho-Oh; madhu-puri-Mathura; dhanya-auspicious; vaikunthat-than Vaikunthaloka; gariyasi-more important; dinam-day; ekam-for one; nivasena-by residing there; harau-for Lord Hari; bhaktih-devotional service; prajayate-is manifested.

In Padma Purāṇa, Pātāla-khaṇḍa:

"Glorious Mathurā is greater than Vaikuṅṭha. Living there for single day creates devotion for Lord Hari.

Text 504

"ayodhyā mathurā māyā
kāśī kāñcī avantikā
purī dvāravatī caiva
saptaitā mokṣa-dāyikāḥ"

ayodhya-Ayodhya; mathura-Mathura; maya-Mayapura; kasi-Varanasi-kanci-Kanci; avantika-Avantika; puri-Jagannatha Puri; dvaravati-Dvaraka; ca-also; eva-certainly; sapta-seven; etah-these; moksa-dayikah-grant liberation.

"The seven holy cities of Ayodhyā, Mathurā, Māyāpura, Vārāṇasī, Kāñcī, Avantikā, Jagannātha Purī, and Dvārakā grant liberation.

Text 505

"evaṁ sapta-purīnām tu
sarvotkr̥ṣṭam ca māthuram
śrūyatām mahimā devī
vaikuṅṭha-bhuvanottamaḥ" iti

yatha-just as; patala-khande-in the Patala-khanda of the Padma Purana; evam-in this way; sapta-purīnam-of the seven holy cities of India; tu-but; sarva-of all; utkr̥ṣṭam-the best; ca-and; mathuram-the region of Mathura; sruyatam-let it be heard; mahima-the glory; devī-O goddess; vaikunthah-the spiritual world; bhuvana-the material sphere; uttamah-above; iti-thus.

"Mathurā is the best of these seven holy cities. O goddess, please hear of its glories. It is the most exalted part of the Vaikuṅṭha world."

Text 506

nitya-līlāspadatvam ca
pūrvam eva pradarśitam
ata evāsyā pādme ca
śrūyate nitya-rūpatā

nitya-lila-of eternal pastimes; aspadatvam-status as the abode; ca-also; purvam-previously; eva-certainly; pradarśitam-was demonstrated; atah eva-therefore; asya-of that; padme-in the Padma Purana; ca-also; sruyate-is heard; nitya-eternal; rupata-nature.

It has already been shown that (Goloka) is the abode of the Lord's eternal pastimes. In Padma Purāṇa (Lord Kṛṣṇa) explains that (Goloka) is eternal.

Text 507

"nityam me mathurām viddhi
vanam vṛndāvanam tathā
yamunām gopa-kanyāś ca
tathā gopāla-bālakān"

nityam-eternal; me-My; mathuram-Mathura; viddhi-please know; vanam-the forest; vṛndavanam-of Vṛndavana; tatha-in the same way; yamunam-the Yamuna river; gopa-kanyah-the gopis; ca-also; tatha-in the same way; gopala-balakan-the cowherd boys.

"Know that My Mathurā, Vṛndāvana forest, Yamunā, cowherd boys, and gopīs are all eternal."

Text 508

sa tu māthura-bhū-rūpaḥ
paricchinno 'py athādbhutaḥ
sphāraḥ saṅkucitaś ca syāt
kṛṣṇa-lilānusārataḥ

sah-that; tu-but; mathura-the district of Mathura; bhū-on the earth planet; rupah-with the form; paricchinnah-limited; api-although; atha-thus; adbhuta-wonderful; spharah-expanded; sankucitah-contracted; ca- also; syat-is; krsna-lila-the pastimes of Śrī Kṛṣṇa; anusaratah- according to.

Although small, earthly Mathurā is very wonderful. It expands or contracts according to Lord Kṛṣṇa's pastimes.

Text 509

atraivājāṇḍa-mālāpi
paryāptim upagacchati
vṛndāvana-pratīke 'pi
yānubhūtaiva vedhasā

atra-in this connection; eva-certainly; aja-anda-of universes; mala-series; api-even; paryaptim-conclusion; upagacchati-attains; vrndavana-of Vrndavana-dhama; pratike-in the parts; api-although; ya-which; anubhuta-percieved; eva-certainly; vedhasa-by the demigod Brahma.

The demigod Brahmā directly saw that many many material universes are situated within earthly Vṛndāvana.

Text 510

ity ato rāsa-līlāyām
puline tatra yāmune
pramadā-śata-koṭyo 'pi
māmur yat tat kim adbhutam

iti-thus; atah-therefore; rasa-lilayam-in the pastime of the rasa-dance; puline-on the shore; tatra-there; yamune-of the Yamuna river; pramada-gopis; sata-hundreds; kotyah-ten millions; api-even; mamuh- remained; yat-which; tat-that; kim-what?; adbhutam-wonderful.

During the rāsa-dance pastime billions of gopīs were on the Yamunā's shore. How could this wonder happen?

Texts 511-513

svaiḥ svair līlā-parikarair
janair dṛśyāni nāparaih
tat-tal-līlādy-avasare
prādurbhāvocitāni hi

āścaryam ekadaikātra
vartamānāny api dhruvam
parasparam asamprkta-
svarūpāny eva sarvathā

kṛṣṇa-bālyādi-līlabhir
bhūṣitāni samantataḥ
śaila-goṣṭha-vanādīnām
santi rūpāni anekaśaḥ

svaih svaih-by the Lord's own; lila-in pastimes; parikaraih- associates; janaih-by those persons; drsyani-visible; na-not; paraih-by others; tat-tat-various; lila-pastimes; adi-beginning with; avasare-at the time; pradurbhava-manifestation; ucitani-appropriate; hi-certainly; ascaryam-wonderful; ekada-at on time; ekatra-in a certain place; vartamanani-at present; api-even; dhruvam-certainly; parasparam-mutually; asamprkta-district; svarupani-with forms; eva-certainly; sarvatha-in all respects; krsna-of Lord Kṛṣṇa; balya-with childhood; adi-beginning; lilabhih-by pastimes; bhusitani-decoratd; samantatah-in all respects; saila-of Govardhana Hill; gostha-the village of Vraja; vana- the forests of Vrndavana; adinam-beginning with; santi-are; rupani- various places; anekasah-many.

At the time of the Lord's prakāṣa appearance the places of His pastimes could be seen only by the His personal associates. Others could not see them. At present, however, the many hills, forests, villages and other places (in Vṛndāvana) that had been decorated with Lord Kṛṣṇa's childhood and other pastimes still wonderfully remain (and can be seen by all).

Text 514

lilāḍhyo 'pi pradeśo 'sya
kadācit kila kaiścana
śūnya evekṣyate drṣṭi-
yogyair apy aparair api

lila-with Śrī Kṛṣṇa's pastimes; adhyah-enriched; api-although; pradesah-area; asya-of this place; kadacit-at a certain time; kila-certainly; kaiscana-by some persons; sunyah-vacant; eva-certainly; iksyate-is seen; drsti-sight; yogyaih-appropriate; api-even; aparaih-by others; api-even.

The place that was once rich with His pastimes is now empty for both they who are qualified to see them and also for others.

Text 515

ataḥ prabhoḥ priyānām ca
dhāmnāś ca samayasya ca
avicintya-prabhāvatvād
atra kiṁ ca na durghaṭam

atah-therefore; prabhoh-of the Lord; priyanam-of His dear devotees; ca-and; dhamnah-of His abode; ca-and; samayasya-of His pastimes; ca-and; avicintya-inconceivable; prabhavatvat-because of the potency; atra-here; kim ca-furthermore; na-not; durghatam-is difficult.

However, because He has inconceivable powers, for the Lord, His dear devotees, His abode, and His pastimes, what is not possible?

Text 516

evam eva dvārakāyām
jñeyam sarvam vicakṣaṇaiḥ

evam-in this way; eva-certainly; dvarakayam-in Dvaraka; jneyam-may be understood; saram-everything; vicaksanaih-by the learned.

The wise know that this is true about Dvārakā.

Text 517 (a)

yathaikādaśānte

"dvārakām hariṇā tyaktām
samudro 'plāvayat kṣaṇāt
varjayitvā mahā-rāja
śrīmad-bhagavad-ālayam

dvarakam-Dvaraka; harina-by Lord Hari; tyaktam-abandoned; samudrah- the ocean; aplavayat-inundated; ksanat-in a moment; varjayitva-having left; maha-rajā-O king;l srimt-full of all beauty and opulence; bhagavat- of the Supreme Personality of Godhead; alayam-the abode.

In Śrīmad-Bhāgavatam (11.31.23-24):

"O king, when Lord Hari left Dvārakā, the ocean at once flooded the Lord's abode.

Text 517 (b)

"nityam sannihitas tatra
bhagavān madhusūdanaḥ
smṛtyāśeṣāsubha-haram
sarva-maṅgala-maṅgalam"

nityam-eternally; sannihitah-remains; tatra-there; bhagavan-the Supreme Personality of Godhead; madhusudanah-Lord Kṛṣṇa; smṛtya-by remembrance; asesā-all; asubha-inauspicious things; haram-removing; sarva-mangala-mangalam-the most auspicious.

"Lord Kṛṣṇa eternally stays there. Remembrance of it brings all-auspiciousness and removes all inauspiciousness."

Text 518

athānyad vaibhavam tasya
vyaktam śrī-nāradekṣayā
yatraikātraikadā nānā-
rūpāvasara-citratā

atha-now; anyat-another; vaibhavam-potency; tasya-of the Lord; vyaktam-is

manifested; sri-narada-of Narada; iksaya-by the observation; yatra-where; ekatra-in one place; ekada-at one time; nana-various; rupa-forms; avasara-times; citrata-wonder.

Another transcendental opulence of Lord is the wonder of His ability, displayed before the eyes of Nārada Muni, to manifest many forms simultaneously.

Text 519

prākṛtebhyo grahebhya 'nye
candra-sūryādayas tu te
lilā-sthair anubhūyante
tathāpi prākṛtā iva

prakṛtebhyah-than the material; grahebhya-planet; anye-other; candra-moon; surya-sun; adayah-beginning with; tu-but; te-they; lila-sthaih-by those participating in Śrī Kṛṣṇa's pastimes; anubhuyante-are perceived; tathapi-nevertheless; prakṛtah-material planets; iva-just like.

Although the sun, moon, and planets then were not the ordinary material planets of the world, the devotees in the Lord's pastimes saw them as material.

Text 520

iti dhāma-traye kṛṣṇo
viharaty eva sarvadā
tatrāpi gokule tasya
mādhurī sarvato 'dhikā

iti-thus; dhama-in abodes; traye-three; kṛṣṇa-Śrī Kṛṣṇa; viharati-performs pastimes; eva-certainly; sarvada-eternally; tathapi-nevertheless; gokule-in Gokula; tasya-of Him; madhuri-the sweetness; sarvatah-than others; adhika-is greater.

Although Śrī Kṛṣṇa eternally performs pastimes in Gokula, Mathurā, and Dvārakā, His pastimes in Gokula are sweeter than the others.

Text 521

tathā ca sammohana-tantre

"santi tasya mahā-bhāgā
avatārāḥ sahasraśaḥ
teṣāṁ madhye 'vatārāṇāṁ
bālatvam ati-durlabham" iti

tatha-in that way; ca-also; sammohana-tantre-in the Sammohana Tantra; santi-
there are; tasya-of the Supreme Lord; maha-bhagah-full of all opulences; avatarah-
incarnations; sahasrasah-thousands; tesam-of them; madhye-in the midst;
avataranam-of the incarnations; balatvam -the childhood pastimes of Śrī Kṛṣṇa; ati-
durlabham-rare and extraordinary.

In Sammohana Tantra:

"The Personality of Godhead has many thousands of avatāras. Of them the
childhood form of Śrī Kṛṣṇa is the most extraordinary."

Text 522

atra kārīkā

tridhā bhaved vayo bālyam
yauvanam vṛddhatety api
varṣād ā-ṣoḍaśād bālyam
iti loke mahāntaram

atra-of this statement; karika-the expansion; tridha-in three parts; bhavet; is;
vayah-the span of life; balyam-childhood; yauvanam-youth; vṛddhata-old-age; iti-
thus; api-also; varcat-to the years; asodasat-16; balyam-childhood; iti-thus; loke-in
the world; maha-great; antaram-interval.

Explanation

The span of life is divided in three parts: childhood, youth, and old-age.
Childhood extends from birth to the age of 16 years.

Text 523

tathā ca brahmāṇḍe

"santi bhūrīṇi rūpāṇi
mama pūrṇāni ṣaḍ-guṇaiḥ
bhaveyus tāni tulyāni
na mayā gopa-rūpiṇā" iti

tatha-in the same way; ca-also; brahmande-in the Brahmānda Purana; santi-there are; bhurini-many; rupani-forms; mama-of Myself; purnani-full; sat-gunaih-with all six opulences; bhavyuh-may be; tani-they; tulyani-equal; na-not; maya-with Me; gopa-of a cowherd boy; rupina-in the form.

In Brahmāṇḍa Purāṇa:

"Although I appear in many different forms, all full in six opulences, none of these forms is equal to My form as the cowherd boy Kṛṣṇa."

Text 524

ity atraiva mahā-mantrā
mahā-māhātmya-maṇḍitāḥ
daśārṇāṣṭadaśārṇādyā
bahu-tantreṣu kīrtitāḥ

iti-thus; atra-in this connection; maha-great; mantrah-mantras; maha-with great; mahatmya-glory; manditah-decorated; dasa-arna-with ten syllables; astadasa-arna-with 18 syllables; adyah-mantras beginning with; bahu-in many; tantresu-Tantras; kirtitah-described.

In the great Tantras are spoken many great mantras, headed by the famous 10-syllable and 18-syllable mantras, decorated with Lord Kṛṣṇa's glories."

Text 525

sarva-pramānataḥ śreṣṭhā
tathā gopāla-tāpanī
svayam ādau vidhātre ya
proktā gopāla-rūpiṇā

sarva-all; pramanatah-evidence; srestha-best; tatha-in that way; gopala-tapani-Sri Gopala-tapani Upanisad; svayam-Personally; adau-in the beginning of creation; vidhatre-to Brahma; ya-which; proka-was spoken; gopala-rupina-by Śrī Kṛṣṇa in the form of a cowherd boy.

The best of all evidence is Gopāla-tāpanī Upaniṣad, which Lord Kṛṣṇa spoke to Brahmā in the beginning.

Text 526

caturdhā mādhuri tasya
vraja eva virājate
aiśvarya-kriḍayor veṇos
tathā śrī-vigrahasya ca

caturdha-in four parts; madhuri-sweetness; tasya-of Śrī Kṛṣṇa; craje-in Vraja; eva-certainly; virajate-is manifested; aisvarya-of His opulence; kridayoh-pastimes; venoh-and flute; tatha-in the same way; sri-vigrahasya-of His beautiful form; ca-also.

Lord Kṛṣṇa's sweetness in Vraja is of four kinds, the sweetness of His: 1. opulence, 2. pastimes, 3. flute, and 4. handsome form.

Text 527

tatraiśvaryasya

kuṭrāpy aśruta-pūrveṇa
madhuryaiśvarya-rāśinā
sevyamāno haris tatra
vihāram kurute vraje

tatra-in this connection; aisvaryasya-of Śrī Kṛṣṇa's opulence; kutrapi-somewhere; asruta-unheard; purvena-previously; madhurya-of sweetness; aisvarya-of opulences; rasina-with a great abundance; sevyamanah-served; harih-Lord Hari; tatra-there; viharam-pastimes; kurute-performs; vraje-in Vraja.

The Sweetness of His Opulence

Served by the nectar of opulence and sweetness, nectar never heard of before, Lord Kṛṣṇa enjoys pastimes in Vraja.

Text 528

yatra padmaja-rudrādyaih
stuyamāno 'pi sādhasāt
dṛg-anta-pātam apy eṣu
kurute na tu kekṣavaḥ

yatra-where; padmaja-Brahma; rudra-Siva; adyaih-by the devotees headed by;

stuyamanah-offered prayers; api-although; sadhvasat-with great awe and reverence; drk-anta-patam-sidelong glance; api-even; esu-upon them; kurute-does; na-not; tu-but; kesavah-Lord Śrī Kṛṣṇa.

When the demigods headed by Brahmā and Śiva reverentially offer prayers, Lord Kṛṣṇa does not even glance at them from the corner of His eye.

Text 529

yathā śrī-brahmaṇḍe śrī-nārada-vākyam

"ye daityā duḥśakā hantum
cakra-pāṇi-rathāṅginā
te tvayā nihataḥ kṛṣṇa
navyayā bālya-līlayā

"sārdham mitrair hare kṛīḍan
bhrū-bhaṅgam kuruse yadi
sa-śaṅka brahma-rudrādhā
kampate kha-sthitās tadā" iti

yatha-just as; sri-brahmande-in the Brahmanda Purana; sri-narada-of Narada Muni; vakyam-the statement; ye-who; daityah-demons; duhsakah-powerless; hantum-to kill; cakra-with the cakra; pani-in hand; ratha-angina-by Dvarakadhisa; te-they; tvaya-by You; nihatah-killed; krsna-O Krsna; navyaya-ever-fresh; balya-lilaya-by Your childhood pastimes; sardham-with; mitraih-Your friends; hare-O Krsna; kridan-playing; bhru-of the eyebrows; bhangam-knitting; kuruse-You manifest; yadi-if; sasankah-with fear; brahma-Brahma; rudra-and Siva; adyah-the demigods headed by; kampate-tremble; kha-in the sky; sthitah-situated; tada-then; iti-thus.

Śrī Nārada's words in Brahmaṇḍa Purāṇa:

"O Kṛṣṇa, in Your childhood pastimes You killed many demons You could not have killed when You were an adult holding the cakra in Your hand. O Lord Hari, when, as a child playing with friends, You knitted Your eyebrows, the demigods headed by Brahmā and Śiva trembled in fear."

Text 530

kṛīḍāyāḥ yathā pādme

"caritaṁ kṛṣṇadevasya

sarvam evādbhutaṁ bhavet
gopāla-līlā tatrāpi
sarvato 'ti-manoharā

kridayah-of His pastimes; yatha-just as; padme-in the Padma Purana; caritam-the pastimes; krsnadevasya-of Śrī Kṛṣṇa; sarvam-all; eva-certainly; adbhutam-wonderful; bhavet-are; gopala-as a cowherd boy; lila-pastimes; tatrapi-nevertheless; sarvatah-of all; ati-manohara-the most charming.

(Lord Kṛṣṇa's childhood) pastimes (are described) in Padma Purāṇa:

"All Lord Kṛṣṇa's pastimes are wonderful. Still, His pastimes as a cowherd boy are more charming than all others."

Text 531

śrībrhad-vāmane

"santi yadyāpi me prājyā
līlās tās tā manoharāḥ
na hi jāne smṛte rāse
mano me kīdrśam bhavet" iti

sri-brhat-vamane-in the Brhad-Vamana Purana; santi-there are; yadyapi-although; me-of Me; prajyah-many; lilah-pastimes; tah tah-they; manoharah-enchanting; na-not; hi-certainly; jane-I know; smete-when remembered; rase-the rasa-dance; manah-heart; me-My; kidrsam-like what?; bhavet-may become; iti-thus.

In Brhad-Vāmana Purāṇa, (Lord Kṛṣṇa says):

"Although I have many enchanting pastimes, when I remember the rāsa dance, I do not know what happens to My heart."

Text 532

veṇor yathā

yāvati nikhile loke
nādānām asti mādhuri
tāvati vaṁśikā-nāda-
paramāṇau nimajjati

venoh-of the flute; yatha-just as; yavati-as much as; nikhile-in the entire; loke-material world; nadanam-of sounds; asti-there is; madhuri- sweetness; tavati-to that extent; vamsika-of Śrī Kṛṣṇa's flute; nada- of the sound; parama-anau-when there is the atomic fraction; nimajjati- becomes immersed.

(The Sweetness) of (Lord Kṛṣṇa's) Flute:

All sweetness of sound in all the world drowns in a single atom of the sound of (Lord Kṛṣṇa's) flute.

Text 533

cara-sthavarayoḥ sāndra-
paramānanda-magnayoḥ
bhaved dharma-viparyāso
yasmin dhvanati mohane

cara-of the moving; sthavarayoḥ-and unmoving living entities; sandra-intense; parama-transcendental; ananda-in bliss; magnayoḥ-drowning; bhavet-is; dharma-of natures; viparyasah-opposite; yasmin-which; dhvanati-when sounding; mohane-enchanting.

Plunged in deep bliss, the moving and inert change natures when (Lord Kṛṣṇa's) enchanting (flute) sounds.

Text 534

mohanaḥ ko 'pi mantrō vā
padārtho vādbhutaḥ paraḥ
śruti-peyo 'yam ity uktvā
yatrāmuhyān śivādayaḥ

mohanaḥ-enchanting; kah api-a certain; mantrah-mantra; va-or; pada-of the word; arthah-the meaning; va-or; adbhutaḥ-wonderful; paraḥ-transcendental; sruti-for the ears; peyah-nectar; ayam-this; iti-thus; uktva-saying; yatra-in which; amuhyān-enchanting; siva-adayah-the demigods, headed by Siva.

Saying, "Is this a mystic mantra that charms (it's hearers), or is it wonderful nectar drunk by our ears?" the demigods headed by Śiva become bewildered.

Texts 535 and 536

yathā śrī-daśame

"vividha-gopa-caraneṣu vidagdho
venu-vādya urudhā nija-śikṣaḥ
tava sutah sati yad-ādhara-bimbe
datta-veṇur anayat svara-jātiḥ

"savanaśas tad upadhārya sureśaḥ
śakra-śarva-parameṣṭhi-purogāḥ
kavaya ānata-kandhara-cittāḥ
kaśmalaṁ yayur aniścita-tattvāḥ" iti

yatha-just as; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; vividha-various; gopa-caranesu-among the cowherd boys; vidagdhah-expert; venu-the flute; vadyah-playing; urudhah-greatly; nija-own; siksah- teaching; tava-your; sutah-son; sati-O saintly Yasoda-devi; yat-of whom adhara-on the lips; bimbe-on the bimba frutis; datta-placed; venuh-the flute; anayat-brought; svara-from the sound; jatih-produced; tat-that; upadharya-hearing; sura-of the demigods; isah-the leaders; sakra-Indra; sarva-Siva; paramesthi-Brahma; purogah-headed by; kavayah-philosophers and poets; anata-bowed; kandhara- with shoulders; cittah-and heads; kasmalam-bewilderment; yayuh-attain; aniscita-without understanding; tattvah-the actual nature of the sound.

In Śrīmad-Bhāgavatam 10.35.14-15 (a gopī says to Mother Yaśodā):

"My dear mother, your son is very expert among the cowherd boys. He knows all the different arts, how to tend the cows and how to play the flute. He composes His own songs, and to sing them He puts His flute to His mouth. When He plays, either in the morning or in the evening, all the demigods, like Lord Śiva, Brahmā, Indra, and Candā, bow their heads and listen with great attention. Although they are very learned and expert, they cannot understand the musical arrangements of Kṛṣṇa's flute. They simply listen attentively and try to understand, but they become bewildered and nothing more."*

Text 537

eka-vimśe tathā pañca-
trimśe cādhyaya Iḍita
mādhurī vraja devībhir
veṇor eva mahādbhutā

eka-vimse-in the 21 st; tatha-in the same way; panca-trimse-in the 35th; ca-also; adhyaye-chapter; idita-described; madhuri-the sweetness; vraja-devibhih-by the Vraja-gopis; venoh-of the flute; eva-certainly; maha-very; adbhuta-wonderful.

In the 21st and 35th Chapters of the Tenth Canto of Śrīmad-Bhāgavatam, the goddesses of Vraja describe the very wonderful sweetness of (Lord Kṛṣṇa's flute).

Text 538

śrī-vigrahasya yathā

asamānordva-mādhura-
tarāṅgāmṛta-vāridhiḥ
jaṅgama-sthāvarollāsi-
rūpo gopendra-nandanah

sri-vigrahasya-of the beautiful form of Śrī Kṛṣṇa; yatha-just as; asamana-without equal; urdhva-or superior; madhurya-of the sweetness; taranga-the waves; amrta-nectar; varidhih-the ocean; jangama-moving living entities; sthavara-non-moving living entities; ullasi-delighting; rupah-the form; gopa-of the cowherd men; indra-of the king; nandanah-the son.

(The Sweetness of Lord Kṛṣṇa's) Form

The beauty of the son of Mahārāja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects.*

Text 539

yathā tantre

"kandarpa-koty-arbuda-rūpa-śobha-
nīrajya-pādājya-nakhāñcalasya
kutrāpy adṛṣṭa-śruta-ramya-kānter
dhyānam param nanda-sutasya vakṣye"

yatha-just as; tantre-in the Tantras; kandarpa-cupids; koti-ten million; arbuda-a hundred million; rupa-of the forms; sobha-beauty; nirajya-worshippable; pada-feet; abja-lotus flower; nakha-nails; ancalasya-edges; kutrapi-in a certain place; adṛṣṭa-neither seen; sruta-nor heard; ramya-charming; kanteh-of the beauty; dhyanam-meditation; param-transcendental nanda-of Maharaja Nanda; sutasya-of the son; vakṣye-I shall describe.

In the Tantras:

"I will now describe the process of meditation on Nanda's son, Kṛṣṇa, whose charming handsomeness has never been seen or heard of before, and whose lotus toenails are worshiped by the personified handsomeness of many billions of Kāmadevas."

Text 540

śrī-daśame ca

kā sry aṅga te kala-padāmṛta-veṇu-gīta-
sammohitārya-varitān na calet trilokyām
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran

sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; ca-and; ka stri-who is that woman; anga-O Kṛṣṇa; te-of You; kala-pada-by the rhythms; amṛta-veṇu-gīta-and sweet songs of Your flute; sammohita being captivated; arya-caritat-from the path of chastity according to Vedic civilization; na-not; calet-would wander; tri-lokyam-within the three worlds; trailokya-saubhagam-= which is the fortune of the three worlds; idam-this; ca-and; nirīkṣya-by observing; rupam-the beauty; yat-which; go-the cows; dvija-the birds; druma-the trees; mṛgah-forest animals like the deer; pulakani-transcendental jubilation; abibhran-manifested.

In Śrīmad-Bhāgavatam (10.29.40):

"My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation."*

Part Two

Śrī Bhaktāmṛta - The Nectar of Śrī Kṛṣṇa's Devotees

Text 1

om namaḥ śrī-kṛṣṇa-rasa-rasikebhyaḥ

ārādhānām mukundasya
bhaved avaśyakaṁ yathā
tathā tadya-bhaktānām
no ced doṣo 'sti dustaraḥ

aradhanam-the worship; mukundasya-of Lord Mukunda; bhavet-may be;
avasyakam-neccesary-yatha-just as; tatha-in the same way; tadya-of Him;
bhaktanam-of the devotees; na-not; u-certainly; cet-if; dosah- fault; asti-there is;
dustarah-very serious.

Lord Kṛṣṇa's devotees must be worshiped. If His devotees are not (worshiped) a grave offense is committed.

Text 2

tathā hi pādme

"mārkaṇḍeyo 'ambarīśāś ca
vasur vyāso vibhīśaṇāḥ
puṇḍarīko baliḥ śambhuh
prahlādo viduro dhruvaḥ

"dalbhyaḥ parāśaro bhīśmo
nāradādyāś ca vaiṣṇavaiḥ
sevyā hariṁ niṣevyāmi
no ced agaḥ param bhavet"

tatha hi-furthermore;| padme-in the Padma Purana; markandeyah-Markandeya;
ambarisah-Ambarisa; ca-and; vasuh-Uparicara Vasu; vyasah-Vyasadeva;
vibhisanah-Vibhisana; pundarikah-Pundarika; baliḥ-Bali; sambhuh-Siva;
prahladah-Prahlada; vidurah-Vidura; dhruva-Dhruva; dalbhyah-Dalbhya;
parasarah-Parasara; bhismah-Bhisma; narada-adyah-the great devotees headed by
Narada; ca-also; vaisnavaih-with the devotees; sevyah-are worshipping; harim-
Hari; nisevya-having served and worshipped; ami-they; na-not; u-indeed; cet-if;
agah-offence; param-great; bhavet-is.

In Padma Purāṇa:

"Vaiṣṇavas should serve the great devotees headed by Mārkaṇḍeya Muni,
Mahārāja Ambarīśa, Uparicāra Vasu, Śrīla Vyāsadeva, Vibhīśaṇa Mahārāja,
Puṇḍarīka, Mahārāja Bali, Lord Śiva, Mahārāja Prahlāda, Śrī Vidura, Dhruva
Mahārāja, Śrī Dalbya, Parāśara Muni, Bhīśmadeva, and Nārada Muni. If one serves
Lord Kṛṣṇa but does not serve them, he commits a great sin."

Text 3

tathā ca hari-bhakti-sudhodaye

"arcayitvā tu govindam
tadīyān nārcayanti ye
na te viṣṇoḥ prasādasya
bhajanam dambhikā janāḥ"

tatha-in the same way; ca-also; hari-bhakti-sudha-udaye-in the Hari-bhakti-sudhodaya; arcayitva-worshipping; tu-although; govindam-Govinda; tadiyan-His devotees; na-do not; arcayanti-worship; ye-those who; na- not; te-they; visnoh-of Lord Visnu; prasadasya-of the mercy; bhajanam- the object; sambhikah-proud hypocrites; janah-such persons.

In Hari-bhakti-sudhodaya:

"They who worship Lord Govinda but do not worship His devotees are proud hypocrites who do not attain Lord Viṣṇu's mercy."

Text 4

pādmottara-khaṇḍe

"ārādhanaṁ sarvśāṁ
viṣṇor ārādhanaṁ param
tasmāt parataram devī
tadīyānām samarcanam"

padma-of the Padma Purana; utara-khande-in the Uttara-khanda; aradhananam-of varieties of worship; sarvesam-all; visnoh-of Lord Visnu; aradhanam-worship; param-the most exalted; tasmāt-and above such worship of Lord Viṣṇu; parataram-of greater value; devī-O goddess; tadiyanam-of persons in relationship with Lord Viṣṇu; samarcanam-rigid and firm worship.

In Padma Purāṇa, Uttara-khaṇḍa:

"My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu."*

Text 5

tatraiva

"arcayitvā tu govindam
tadīyān nārcayet tu yaḥ
na sa bhāgavato jñeyah
kevalam dambhikaḥ smṛtaḥ"

tatra-there; eva-certainly; arcayitva-worshipping; tu-although; govindam-Govinda; tadiyan-His devotees; na-does not-arcayet-worship; tu-but-yah-one who; na-not; sah-he; bhagavatah-as a devotee; jneyah- should be known; kevalam-simply; dambhikah-a proud hypocrite; smrtah- should be considered.

There also (Padma Purāṇa, Uttara-khaṇḍa):

"They who worship Lord Govinda but do not worship His devotees should not be known as devotees. They should be known to be only proud hypocrites."

Text 6

ādi-purāṇe

"ye me bhakta-janāḥ pārtha
na me bhaktāś ca te janāḥ
mad-bhaktānām ca ye bhaktās
te me bhaktatamā matāḥ"

adi-purane-in the Adi Purana; ye-those who; me-My; bhakta-janah- devotees; partha-O Partha; na-not; me-My; bhaktah-devotees; ca-and; te- those; janah-persons; mat-bhaktanam-of My devotees; ca-certainly; ye- those who; bhaktah-devotees; te-such persons; me-My; bhaktaramah-most advanced devotees; matah-that is My opinion.

In Adi-purāṇa, (where Lord Kṛṣṇa told Arjuna):

"Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees."*

Text 7

śrī-bhāgavate ca

"mad-bhakta-pūjābhyādhikā" iti

sri-bhagavate-in the Śrīmad-Bhāgavatam; ca-also; mat-of My; bhakta-devotees; puja-the worship; abhyadhika-is more important; iti-thus.

In Śrīmad-Bhāgavatam 11.19.21 (Lord Kṛṣṇa says):

"The worship of My devotees is more important than worshipping Me."

Text 8

eteṣām api sarveṣām
prahlādaḥ pravaro mataḥ
yat proktaṁ tasya mātmyam
skānda-bhāgavatādiṣu

etesam-of them; api-even; sarvesam-all; prahladah-Prahlada; pravarah-the best; matah-is considered; yat-what; proktam-was said; tasya-of him; mahatmyam-glorification; skanda-in the Skanda Purana; bhagavata-Śrīmad-Bhāgavatam; adisu-and other Vedic literatures.

Among all the devotees of the Lord, Prahlāda Mahārāja is the best. His glories are described in Skanda Purāṇa, Śrīmad-Bhāgavatam, and other Vedic literatures.

Text 9

yathā skande śrī-rudra-vākyam

"bhakta eva hi tattvena
kṛṣṇam jānāti na tv aham
sarveṣu hari-bhakteṣu
prahlādo 'ti-mahattamaḥ"

yatha-just as; skande-in the Skanda Purana; sri-rudra-of Lord Siva; vakyam-the statement; bhaktah-devotee; eva-certainly; hi-indeed; tattvena-in truth; krsnam-Krsna; janati-knows; na-not; tu-but; aham-I; sarvesu-among all; hari-of Lord Hari's; bhaktesu-devotes; prahladah- Prahlada; ati-mahat-tamah-is the greatest.

In Skanda Purāṇa Lord Śiva says:

"A devotee is one who understands Lord Kṛṣṇa in truth. I am not among them. Among all Lord Kṛṣṇa's devotees Prahlāda Mahārāja is the best."

Text 10

śrī-saptama-skandhe śrī-prahlādasyaiva vākyam

kvāham̐ rajaḥ-prabhava īśa tamo'dhike'smin
jātaḥ suretara-kule kva tavānukampā
na brahmaṇo na tu bhavasya na vai ramāyā
yan me 'rpitaḥ śirasi padma-karaḥ prasādah

sri-saptama-skandhe-in the Seventh Canto of Śrīmad-Bhāgavatam; sri-prahladasya-of Prahlada Maharaja; eva-certainly; vakyam-the statement; kva-where; aham-I (am); rajaḥ-prabhavaḥ-being born in a body full of passion; īśa-O my Lord; tamaḥ-the mode of ignorance; adhike-surpassing in; asmin-in this; jātaḥ-born; sura-itarā-kule-in a family of atheists or demons (who are subordinate to the devotees); kva-where; tava-Your; anukampā-causeless mercy; na-not; brahmaṇaḥ-of Lord Brahmā; na-not; tu-but; bhavasya-of Lord Siva; na-nor; vai- even; ramāyāḥ-of the goddess of fortune; yat-which; me-of me; arpitaḥ-offered; śirasi-on the head; padma-karaḥ- lotus hand; prasādaḥ-the symbol of mercy.

Prahlāda Mahārāja's words in Śrīmad-Bhāgavatam (7.9.26):

"O my Lord, O Supreme, because I was born in a family full of the hellish material qualities of passion and ignorance, what is my position? And what is to be said of Your causeless mercy, which was never offered even to Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine."*

Text 11

tatraiva śrī-nṛsimha-vākyam

bhavanti puruṣā loke
mad-bhaktāḥ tvām anuvratāḥ
bhavān me khalu bhaktānām
sarveṣām pratirūpa-dhrk

tatra-there; eva-certainly; sri-nrsimha-of Lord Nrsimha; vakyam-the statement; bhavanti-become; puruṣāḥ-persons; loke-in this world; mat- bhaktāḥ-My pure devotees; tvām-you; anuvratāḥ- following in your footsteps; bhavān-you; me-My; khalu- indeed; bhaktānām-of all devotees; sarvesām-in different mellows; pratirūpa-dhrk-tangible example.

Lord Nṛsimha's words there (Śrīmad-Bhāgavatam 7.10.21):

"Those who follow your example will naturally become My pure devotees. You are the best example of My devotee, and others should follow in your footsteps."*

Text 12

pāṇḍavāḥ sarvataḥ śreṣṭhāḥ
prahlādādīdṛśād api
śrī-bhāgavatam evātra
pramāṇam sphuṭam īkṣyate

pandavah-the Five Pandavas; sarvatah-is all respects; sresthah-the greatest devotees; prahlada-adi-beginning with Prahlada Maharaja; idrsat-than the devotees of that stature; api-even; sri-bhagasvatam-Śrīmad-Bhāgavatam; eva-certainly; atra-in this regard; pramanam-evidence; sphutam-clearly; ikṣyate-is seen.

The Pāṇḍavas are even greater than Prahlāda Mahārāja and the devotees like him. Śrīmad-Bhāgavatam may be seen as the clear evidence for this.

Text 13

tathā hi śrī-saptama-skandhe śrī-nārada-vākyam

yūyam nṛ-loke bata bhūri-bhāgā
lokam punānā munayo 'bhiyanti
yeṣām gṛhān āvasatīti sāksād
gūḍham param brahma manusya-liṅgam

tatha hi-furthermore; sri-saptama-skandhe-in the Seventh Canto of Śrīmad-Bhāgavatam; sri-narada-of Narada Muni; vakyam-the statement; yūyam-all of you (the Pāṇḍavas); nṛ-loke-within this material world; bata-however; bhūri-bhāgā-extremely fortunate; lokam-all the planets; punānāḥ-who can purify; munayaḥ-great saintly per-sons; abhiyanti-almost always come to visit; yeṣām-of whom; gṛhān-the house; āvasati- resides in; iti-thus; sāksāt-directly; gūḍham-very confidential; param brahma-the Supreme Personality of Godhead; manusya-liṅgam-appearing just like a human being.

Śrī Nārada's words in Śrīmad-Bhāgavatam (7.10.48-50, and 7.15.75-77):

"My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.*

Text 14

sa vā ayam brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyaḥ suhr̥d vaḥ khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca

sah-that (Supreme Personality of Godhead, Kṛṣṇa); vā- also; ayam-this; brahma-the impersonal Brahman (which is an emanation from Kṛṣṇa); mahat-by great personalities; vimṛgya-searched for; kaivalya-oneness; nirvāṇa-sukha-of transcendental happiness; anubhūtiḥ-the source of practical experience; priyaḥ-very, very dear; suhr̥t-well-wisher; vaḥ-of you; khalu-indeed; mātuleyah-the son of a maternal uncle; ātmā-exactly like body and soul together; arhaṇīyaḥ-worshipable (because He is the Supreme Personality of Godhead); vidhi-kṛt-(yet He serves you as) an order carrier; guruḥ-your supreme advisor; ca-as well.

"The impersonal Brahman is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.*

Text 15

na yasya sāksād bhava-padmajādibhī
rūpaṁ dhiyā vastutayopavarṇitam
maunena bhaktyopāśamena pūjitah
prasīdatām eṣa sa sātvatām patih

na-not; yasya-of whom; sāksāt-directly; bhava-Lord Siva; padma ja-Lord Brahmā (born from the lotus); ādibhiḥ-by them and others also; rūpaṁ-the form; dhiyā-even by meditation; vastutayā-fundamentally; upavarṇitam-described and perceived; maunena-by samādhi, deep meditation; bhaktyā-by devotional service; upāśamena-by renunciation; pūjitaḥ-worshiped; prasīdatām-may He be pleased; eṣaḥ- this; saḥ-He; sātvatām-of the great devotees; patih-the master.

"Exalted persons like Lord Śiva and Lord Brahmā could not properly describe the truth of the Supreme Personality of Godhead, Kṛṣṇa. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us."*

Text 16

vyākhyātām ca śrī-svāmi-padaih

"aho prahlādasya bhāgyam yena devo dr̥ṣṭaḥ, vayam tu manda-bhāgyāḥ" iti viṣīdantam rājānam praty āha, yūyam iti tribhiḥ".

vyakhyatam-commented upon; ca-also; sri-svami-padaih-by Srila Sridhara Svami; aho-Oh; prahladasya-of Prahlada; bhagyam-the good fortune; yena-by whom;l devah-the Personality of Godhead; drstah-was seen; vayam-we; tu-however; manda-bhagyah-are very unfortunate; iti-thus; visidantam-who was lamenting; rajanam prati-to the king; aha-he said; yuyam iti- beginning with the word "yuyam"; tribhih-with the three verses.

Śrīla Śrīdhara Svāmī comments:

"To the king who lamented, 'Ah, Prahlāda, who saw the Lord, was fortunate', Nārada Muni spoke the three verses beginning with 7.10.48."

Text 17

asya padya-trayasya tāparyārthas tair eva likhitah

"na tu prahlādasya gr̥he param brahma vasati, na ca tad-darśanārtham munayas tad-gr̥hān abhiyānti, na ca tasya brahma mātuleyādi-rūpeṇa vartate, na ca svayam eva prasannam, ato yūyam eva tato 'py asmatto 'pi bhūri-bhāgāḥ iti bhāvah"

asya-of this; padya-trayasya-three verses; tatparya-arthah-the meaning; tair-by Srīdhara Svami-eva-certainly; likhitah-is described in writing; na-not; tu-but; prahladasya-of Prahlada Maharaja; grhe-in the home; param-the Supreme; brahma-Lord; vasati-resides; na-not; ca-and; tat-of Him; darsana-the sight; artham-for the purpose; munayah-the great sages; tat-grhan-to His home; abhiyanti-travel; na-not; ca-and; tasya- of him; brahma-the Supreme Lord; matuleya-adi-rupena-as the maternal cousin and in other intimate relationship also; vartate-remains; na-nor; ca-and; svayam-personally; prasannam-pleased; atah-therefore; yuyam- you; eva-certainly; tatah-than Prahlada; api-even; asmatah-than Me; api-also; bhuri-bhagah-more fortunate; iti-thus; bhavah-the meaning.

Śrīdhara Svāmī further comments on these three verses:

"The Supreme Personality of Godhead did not personally stay in Prahlāda Mahārāja's home (although He stayed in the Pāṇḍavas' home). The great sages did not travel to Prahlāda's home in order to see the Supreme Lord (although they did visit the Pāṇḍavas' home for this purpose). The Supreme Lord did not become the

intimate relative of Prahlāda Mahārāja (as He became the maternal cousin of the Pāṇḍavas). The Supreme Lord also did not personally express great pleasure in the daily activities of Prahlāda Mahārāja (as He did with the Pāṇḍavas). For all these reasons Narada said that the Pāṇḍavas were more fortunate than either himself (Nārada) or Prahlāda."

Text 18

sadāti-sannikṛṣṭatvān
mamatādhikyato hareḥ
pāṇḍavebhyo 'pi yādavāḥ
kecit śreṣṭhatamā mataḥ

sada-constant; ati-sannikṛstavan-closeness; mamata-adhikyatah-because of intimate family relationship; hareh-of Lord Hari; pandavebhyah-than the Pandavas; api-even; yadavah-members of the Yadu dynasty; kecit-some; sresthatamah-more exalted; matah-are considered.

Because of their constant intimate association with Kṛṣṇa and close family ties with Him, some members of the Yadu dynasty are more exalted than the Pāṇḍavas.

Text 19

tathā hi śrī-daśame

"aho bhoka-pate yūyam
janma-bhājo nṛṇām iha
yat paśyathāsakṛt kṛṣṇam
durdarśam api yoginām"

tatha hi-furthermore; hi-certainly; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; aho-Oh; bhoja-of the Bhoja dynasty; pate-O king; yuyam-you; janma-bhajah-have taken a fortunate birth; nṛnam-You; janma-bhajah-have taken a fortunate birth; nṛnam-among human beings; iha-here in the material world; yat-because; pasyatha-you see; asakṛt-constantly; kṛsnam-Śrī Kṛṣṇa; durdarsam-who is difficult to see; api-even; yoginam-for the yogis.

In Śrīmad-Bhāgavatam (10.82.28 and 30):

"Your majesty Ugrasena, king of the Bhojas, factually the Yadus are the only persons within this world who are perfect in all respects. All glories unto you! All glories unto you! The specific condition of your perfection is that you are always seeing Lord Kṛṣṇa, who is sought after by many mystic yogis undergoing severe

austerities and penances for great numbers of years. All of you are in direct touch with Lord Kṛṣṇa at every moment."*

Text 20

"tad-darśana-sparśanānupatha-prajalpa-
śayyāsanāśana-sayauna-sapiṇḍa-bandhaḥ
yeṣāṁ gr̥he niraya-vartmani vartatām vaḥ
svargāpavarga-viramaḥ svayam āsa viṣṇuḥ"

atah eva-therefore; aha-He says; tat-of Lord Kṛṣṇa; darsana-sight; sparsana-touch; anupatha-travelling on the same path; prajalpa-talking; sayya-on the bed; asana-on the sitting place; asana-taking meals; sayauna-by matrimonial relationship; sapinda-and by blood relationship; bandhah-relation; yesam-of whom; gr̥he-in the home; niraya-to hell; vartmani-on the road; vah-you; svarga-elevation to the upper planetary system; apavarga-and liberation; viramah-stopping; svayam-personally; asa-is; visnuh-Lord Viṣṇu.

"Your majesty, King of the Bhojas, you are related with the Yadu dynasty by matrimonial relationship and by blood relationship also. As a result you are constantly in touch with Lord Kṛṣṇa, and you have no difficulty in seeing Him at any time. Lord Kṛṣṇa moves with you, talks with you, sits with you, rests with you, and dines with you. The Yadus appear to be always engaged in worldly affairs which are considered to lead to the royal road to hell. But due to the presence of Lord Kṛṣṇa, the Original Personality of Godhead in the Viṣṇu category, who is omniscient, omnipresent, and omnipotent, all of you are factually relieved from all material contamination and are situated in the transcendental position of liberation and Brahman existence."*

Text 21

"śayāsanātanālāpa-
krīḍā-snānādi-karmasu
na viduḥ santam ātmānam
vṛṣṇayaḥ kṛṣṇa-cetasah"

saya-sleeping; asana-sitting; atana-walking; alapa-talking; krida-recreation; snana-bathing; adi-beginning with; karmasu-in activities; na-did not; vidhu-know; santam-being; atmanam-themselves; vrsnayah-the Yadavas; krsna-cetasah-thinking of Kṛṣṇa; iti adau-in the passage beginning; ca-also; parama-supreme; sadhutva-of piety; prasiddheh- because of fame.

In Śrīmad-Bhāgavatam 10.90.46):

"The Yādavas loved Kṛṣṇa so intensely that in their regular activities: in sleeping, sitting, traveling, talking, sporting, cleansing, and bathing, they were simply absorbed in thoughts of Kṛṣṇa, and paid no attention to bodily necessities."*

Text 22

yadubhyo 'pi varīṣṭho 'sau
sarvebhyaḥ śrīmad-uddhavaḥ
śrīmad-bhāgavate yasya
śrūyate mahimādbhutaḥ

yadubhyah-of the Yadus; api-even; varisthah-best; asau-he; sarvebhyaḥ-all; srimat-uddhavaḥ-Uddhava; srimat-bhagavate-in the Śrīmad-Bhāgavatam; yasya-of whom; sruyate-is heard; mahima-the glory; adbhutaḥ-wonderful.

Uddhava, whose wonderful glories are described in Śrīmad-Bhāgavatam, is the best of all the Yādavas.

Text 23

tathā hi ekādaśe śrīmad-bhagavad-vākyaṃ

"na tathā me priyatama
ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr
naivātmā ca yathā bhavān"

tatha hi-furthermore; ekadase-in the Eleventh Canto of Śrīmad-Bhāgavatam; srimat-bhagavat-of the Supreme Personality of Godhead; vakyam- in the statement; na-not; tatha-in the same way; me-to Me; priyatamah- dear; atma-yonih-Brahma; na-nor; sankarah-Siva; na-nor; ca-and; sankarsanah-Sankarsana; na-nor; srih-Laksmi-devi; na-nor; eva- certainly; atma-Myself; ca-also; yatha-as; bhavan-you are.

Lord Kṛṣṇa's words in Śrīmad-Bhāgavatam (11.14.15):

"O Uddhava, neither Brahmā, Śiva, Saṅkarṣaṇa, Lakṣmī, nor I Myself am dear to Me as you."

Text 24

tathā

"tvam tu bhāgavateṣv aham" iti

tatha-in the same way; tvam-you; tu-indeed; bhagavatesu-among the devotees; aham-I am; iti-thus.

(Lord Kṛṣṇa also said to Uddhava in Śrīmad-Bhāgavatam 11.16.29): "(O Uddhava,) among the devotees you are my representative."

Text 25

ābālyād eva govinde
bhaktir asyākhilottamā

abalyat-from childhood; eva-certainly; govinde-to Lord Govinda; bhaktih-devotion; asya-of him; akhila-uttama-superexcellent.

Even from his own childhood, Uddhava was a great devotee of Lord Kṛṣṇa.

Text 26

tathā ca śrī-trīṭīye

yaḥ pañca-hāyano mātṛā
prātar-āśāya yācitaḥ
tan naicchad racayan yasya
saparyām bāla-līlayā

tatha-in the same way; ca-also; sri-trīṭīye-in the Third Canto of Śrīmad-Bhāgavatam; yaḥ-one who; pañca-five; hāyanaḥ-years old; mātṛā-by his mother; prātaḥ-āśāya-for breakfast; yācitaḥ-called for; tat-that; na-not; aicchat-liked; racayan-playing; yasya-whose; sapar- yām-service; bāla-līlayā-childhood.

In Śrīmad-Bhāgavatam (3.2.2):

"Uddhava was one who even in his childhood, at the age of five years, was so absorbed in the service of Lord Kṛṣṇa that when he was called by his mother for morning breakfast, he did not wish to have it."*

Text 27

ata eva tatraiva śrī-bhagavad-vacanam

noddhavo 'ṅv api man-nyūno
yad guṇair nārditaḥ prabhuḥ

atah eva-therefore; tatra-in the Śrīmad-Bhāgavatam; eva-certainly; sri-bhagavat-of the Supreme Personality of Godhead; vacanam-the statement; na-not; uddhavaḥ-Uddhava; aṅu-slightly; api-also; mat-to Myself; nyūnaḥ-inferior; yat-because; guṇaiḥ-by the modes of ma-terial nature; na-nor; arditāḥ-affected; prabhuḥ-master.

There also (Śrīmad-Bhāgavatam 3.4.31)

"Uddhava is not inferior to Me in any way because he is never affected by the modes of material nature."*

Text 28

asyārthaḥ. yad-guṇaiḥ yasya uddhavasya guṇaiḥ, prabhur apy aham, na arditāḥ na yācitaḥ. yad vā, yat yasmāt, uddhavaḥ guṇaiḥ sattvādibhiḥ, na arditāḥ na pīditāḥ, guṇātīta ity arthaḥ. tatra hetuḥ, prabhuḥ bhaskti-rasasvade prabhaviṣṇuḥ.

asya-of this verse; arthah-the meaning; yat-of whom; gunaih-with the qualities; yasya-of whom; uddhavasya-of Uddhava; gunaih-by the qualities; prabhuh-lord; api-although; aham-I am; na-not; arditah-"ardita"; na- which means nat; yacitah-begged; yat va-or; yat-"yat"; yasmāt-means "because"; uddhavaḥ-Uddhava; gunaih-"guna"; sattva-adibhiḥ-means "by goodness, passion, and ignorance, the three modes of material nature; na arditah-"na arditah"; na piditah-means "not troubled"; guna-the modes of material nature; atitah-beyond; iti-thus; arthah-the meaning; tatra-in this connection; hetuh-the reason; prabhuh-the Lord; bhakti-of devotional service; rasa-the mellows; asvade-in the taste; prabhavisnyh-all-powerful.

Here is the meaning of this verse. "Yad-guṇaiḥ" means "with Uddhava's qualities", "prabhuḥ" means "I, the Lord", and "na arditāḥ" means "na requested". Or, the meaning may be: "yat" means {sy 168}because", "guṇaiḥ" means "by the modes of nature beginning with the mode of goodness", and "na arditāḥ" means "not troubled". This means that Uddhava is beyond the modes of material nature. The reason is given in the word "prabhuḥ", which means "able to taste the nectar of devotional service.

Text 29

vraja-devyo varīasya
īdṛśād uddhavād api
yad āsām prema-mādhuryam
sa eṣo 'py abhiyācate

vraja-devyah-the gopis of Vrajabhumi; variyasyah-superior; idarsat-like this; uddhavat-to Uddhava; api-even; yat-became; asam-of them; prema-of pure love of Kṛṣṇa; madhuryam-the sweetness; saḥ esah-he (Uddhava); api-even; abhiyācate-begs for.

The gopīs of Vraja are more exalted even than Uddhava. Uddhava begs to attain the same sweetness of love (they bear for Lord Kṛṣṇa).

Text 30

tathā hi śrī-daśame

"etāḥ param tanu-bhṛto bhuvī gopa-vādhvo
govinda evam akhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo varam ca
kim brahma-janmabhir ananta kathārasasya"

tatha hi-furthermore; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; etah-they; param; superior; tanu-bhrtah-with forms; bhuvī-on the earth; gopa-vadhvah-the gopis; govinde-for Govinda; evam-in this way; akhila-atmani-the Supersoul present in all living entities; rudha-fully developed; bhava-ecstatic love; vanchanti-desire; yat-which; bhava-of material existence; bhayah-afraid; munyah-sages; vayam-we; ca-also; kim- what is the use; brahma-as Brahma; janmabhih-with births; ananta- unlimited; katha-topics; rasasya-of the nectar.

In Śrīmad-Bhāgavatam 10.47.58 (Uddhava said):

"Among all the living entities who have accepted the human form of life, the gopīs are superexcellently successful in their mission. Their thought is thoroughly absorbed in the lotus feet of Kṛṣṇa. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Kṛṣṇa, who is Mukunda Himself, the giver of liberation, but the gopīs, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any yogic practice. The conclusion is that one who has attained the gopīs' condition of life does not have to take birth as Lord Brahmā or be born in a brāhmaṇa family or be initiated as a brāhmaṇa."*

Text 31

śrī-bṛhad-vāmane ca bhṛgv-ādīn prati śrī-brahma-vākyaṃ

"śaṣṭi-varṣa-sahasrāṇi
mayā tapataṃ tapaḥ purā
nanda-gopa-vraja-strīṇāṃ
pada-reṇūpalabdhaye
tathāpi na mayā prāptās
tāsāṃ vai pada-reṇavaḥ"

sri-brhat-vamane-in the Brhad-Vamana Purana; ca-also; bhṛgu-adin prati-to the sages headed by Bhṛgu; śrī-brahma-of Brahma; vākyaṃ-the statement; śaṣṭi-varṣa-sahasraṇi-for six thousand years; maya-by me; tapataṃ-were performed; tapaḥ-austerities; pura-formerly; nanda-gopa-vraja; in Vṛndavana; strīṇāṃ-of the gopis; pada-of the feet; reṇu-the dust; upalabdhaye-for attaining; tathā api-nevertheless; na-was not; maya-by me; prāptaḥ-attained; tāsāṃ-of them; vai-certainly; pada-of the feet; reṇavaḥ-the dust.

In Bṛhad-Vāmana Purāṇa, speaking to the sages headed by Bhṛgu, Brahmā said

"Although I performed severe austerities for six thousand years to attain the dust from the Vraja-gopīs' lotus feet, I was unable to attain it."

Text 32

bhṛgv-ādī-vākyaṃ

"vaiṣṇavānāṃ pada-rajo
gr̥hyate tvad-vidhair api
santi te bahavo loke
vaiṣṇavā nāradādayaḥ

"teṣāṃ vihāya gopīnāṃ
pada-reṇus tvayāpi yat
gr̥hyate saṃśayo me 'tra
ko hetus tad vada prabho"

bhṛgu-adi-of the sages headed by Bhṛgu; vākyaṃ-the statement; vaiṣṇavanam-of the devotees of the Lord; pada-of the feet; rajah-the dust; gr̥hyate-is attained; tvat-vidhair-by those like you; api-also; santi-there are; te-they; bahavaḥ-many; loke-in this world; vaiṣṇavaḥ-devotees; narada-adayah-headed by Narada Muni; teṣāṃ-of them; vihaya-abandoning; gopinam-of the gopis; pada-of the feet; reṇuh-the dust; tvaya-by you; api-although; yat-what; gr̥hyate-is attained; saṃśayah-doubt; me-of

me; atra-in this regard; kah-what?; hetuh-is the reason; tat-that; vada-please explain; prabho-O Lord.

The sages headed by Bṛgu said:

"In this world are many devotees, among whom Nārada is the first, the dust of whose feet persons like you may take. Still, you neglect them for the dust of the gopīs' feet. This fills me with doubt. What is the reason. O lord, please tell."

Text 33

śrī-brahma-vākyaṃ

"na striyo vraja-sundaryāḥ
putrā śreṣṭhāḥ striyo 'pi tāḥ
nāhaṃ śivaś ca śeṣaś ca
śrīś ca tābhiḥ samāḥ kvacit"

sri-brahma-of Brahma; vakyam-the statement; na-not; striyah-ordinary women; vraja-of Vraja; sundaryah-the beautiful gopis; putra-my son; sresthah-the best; striyah-women; api-even; tah-they; na-not; aham-I; sivaḥ-Siva; ca-and; sesah-Ananta Sesa; ca-and; srih-Laksmi-devi; ca-and; tabhih-with them; samah-are equal; kvacit-at any time.

Brahmā said:

"My sons, the beautiful girls of Vraja are the best of women. Neither I, Lord Śiva, Ananta Śeṣa, nor Lakṣmī-devī, are equal to them in any way."

Text 34

ādi-purāṇe ca śrīmad-arjuna-vākyaṃ

trailokye bhagavad-bhaktāḥ
ke tvāṃ jānanti marmaṇi
keṣu vā tvāṃ sadā tuṣṭāḥ
keṣu prema tavātulam"

adi-purane-in the Adi Purana; ca-also; srimat-arjuna-of Arjuna; vakyam-the statement; trailokye-in the three planetary systems; bhagavat-of the Personality of Godhead; bhaktah-devotes; ke-which?; tvam-You; jananti-are able to understand; marmani-in an intimate way; kesu-with whom; va-or; tvam-You; sada-always; tustah-are pleased; kesu-for whom; prema-love; tava-Your; atulam-without equal.

In Adi Purāṇa, Arjuna said (to Lord Kṛṣṇa):

"In the three worlds, which devotees know You most intimately? With whom are You always pleased? To whom do You bear love without equal?"

Text 35

śrī-bhagavad-vākyaṃ

"na tathā me priyatamo
brhmā rudraś ca pārthiva
na ca lakṣmīr na cātmā ca
yathā gopījano mama

sri-bhagavat-of the Supreme Personality of Godhead; vakyam-the statement; na-not; tatha-in that way; me-to Me; priyatamah-most dear; brahma-Brahma; rudrah-Siva; ca-and; parthiva-O king; na-not; ca-and; laksmih-Laksmi; na-nor; ca-and; atma-My own self; ca-and; yatha-as; gopijanah-the gopis; mama-are to Me.

The Personality of Godhead replied:

"O king, neither Brahmā, Śiva, Lakṣmī, nor My own self are as dear to Me as the gopīs.

Text 36

"bhaktā mamānuraktās ca
kāti santi na bhū-tale
kintu gopījanaḥ prāṇā-
dhika-priyatamo mama

bhaktah-devotees; mama-to Me; anuraktah-dear; ca-also; kati-many; santi-are; na-not; bhu-tale-in this world; kintu-however; gopijanah-the gopis; prana-than My own life-breath; adhika-more; priyatamah-dear; mama-to Me.

"How many devotees do I love in this world? Still, the gopīs are more dear to Me than My own life-breath.

Text 37

"na mām jānanti munayo
yoginaś ca parantapa
na ca rudrādayo devā
yathā gopyo vidanti mām

na-do not; mam-Me; janati-understand; munayah-the great sages; yoginah-the yogis; ca-and; parantapa-O mighty Arjuna; na-not; ca-and; rudra-adayah-headed by Lord Siva; devah-the demigods; yatha-as; gopyah-the gopis; vidanti-understand; mam-Me.

"O mighty Arjuna, neither the great sages, yogis, nor demigods headed by Śiva understand Me as well as do the gopis of Vraja.

Text 38

"na tapobhir na vedaiś ca
nācārair na ca vidyayā
vaśo 'smi kevalam premṇā
pramāṇam tatra gopikāḥ

na-not; tapobhih-by austerities; na-not; vedaih-by Vedic studies; ca-and; na-not; acaraih-by saintly conduct; na-not; ca-and; vidyaya-by cultivation of knowledge; vasah-controlled; asmi-I am; kevalam-only; prema-by pure love; pramanam-evidence; tatra-in this connection; gopikah-the gopis.

"Neither by austerities, Vedic study, saintly conduct, nor knowledge am I conquered. I am conquered only by love. The gopis are proof of that.

Text 39

"man-māhātmyam mat-sāparyam
mac-chraddhām man-manogatam
jānanti gopikāḥ pārtha
nānye jānanti marmaṇi

mat-My; mahatmyam-glory; mat-My; saparyam-worship and service; mat-in Me; sraddham-faith; mat-upon Me; manah-gatam-meditation; jananti-understand; gopikah-the gopis; partha-O son of Prtha; na-not; anye-others; jananti-understand; marmani-in the most confidential meaning.

"The gopis understand My glories, service to Me, faith in Me, and meditation

upon Me. O son of Pṛthā, others do not understand these things intimately.

Text 40

"nijāṅgam api yā gopyo
mameṭi samupāsate
tābhyaḥ paraṁ na me pārtha
nigūḍha-prema-bhājanam" iti

nija-own; angam-transcendental form; api-even; yah-who; gopyah-gopis; mama-My; iti-thus; sam upasate-worship; tabhyah-than them; param-greater; na-not; me-of Me; partha-O son of Prtha; nigudha-confidential; prema-of love; bhajanam-object; iti-thus.

"The gopīs worship My body. O son of Pṛthā, no one else worships Me with more intimate love."

Text 41

na citraṁ prema-mādhuryam
āsāṁ vañched yad uddhavaḥ
pada-reṇūkṣitaṁ yena
ṭṛṇa-janmāpi yācyate

na-not; citram-a source of wonder; prema-of pure love; madhuryam-the sweetness; asam-of the gopis; vanchet-desired; yat-which; uddhavaḥ-Uddhava; pada-of the lotus feet; renu-by the dust; uksitam-sprinkled; yena-by which; trna-as a blade of grass; janma-birth; api-even; yacyate-prayed for.

It is not surprising that Uddhava, who begged to take birth as a blade of grass sprinkled with the dust of their feet, yearned to attain the same sweetness of love they (bore for Lord Kṛṣṇa).

Text 42

tathā hi śrī-daśame

"āsāṁ aho caraṇa-reṇu-juśāṁ ahaṁ syāṁ
vṛndāvane kem api gulma-latauśadhīnām
yā dustyajāṁ svajanam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām"

tatha hi-furthermore; sri-dasame-in the Tenth Canto of Śrīmad-Bhāgavatam; asam-of the gopis; aho-Oh; carana-renu-the dust of the lotus feet; jusam-devoted to; aham syam-let me become; vrndavane-in Vrndavana; kim api-anyone; gulam-lata-ausadhinam-among bushes, creepers and herbs; ya-they who; dustyajam-very difficult to give up; sva-janam-family members; arya-patham-the path of chastity; ca-and; hitva-giving up; bhejuh-worshipped; mukunda-padavim-the lotus feet of Mukunda, Kṛṣṇa; srutibhih-by the Vedas; vimrgyam-to be searched for.

(He says) in Śrīmad-Bhāgavatam (10.47.61):

"The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana because the gopīs trample them and bless them with the dust of their lotus feet."*

Text 43

iti kṛṣṇaṁ niṣevyāgre
kṛṣṇasyopāsakair janaiḥ
sevyāḥ prasāda-puṣpādyair
avaśyaṁ vraja-subhruvaḥ

iti-thus; kṛṣṇam-Kṛṣṇa; niṣevya-having served; agre-in the beginning; kṛṣṇasya; of Sri Kṛṣṇa; upasakaih-by the worshipped; janaih-persons; sevyah-worthy of being served; prasada-offered to Kṛṣṇa; puspa-adyaih- with flowers and other articles; avasyam-inevitably; vraja-of Vraja; subhruvah-the gopis who have beautiful eyebrows.

After serving Lord Kṛṣṇa, the devotees of Kṛṣṇa should serve the beautiful-eyebrowed girls of Vraja with offerings of prasādam-flowers and other things.

Text 44

tatrāpi sarva-gopīnām
rādhikāti-variyaṁ
sarvādhikyena kathitā
yat purāṇāgacādiṣu

tatrapi-nevertheless; sarva-of all; gopinam-the gopis; radhika-Srimati Radharani; ati-variyaṁ-is the best; sarva-to all the other gopis; adhikyena-as superior; kathita-is described; yat-which; purana-agama-adisu-in the Puranas, Agamas, and other

Vedic literatures.

Śrīmatī Rādhārāṇī is the best of all the gopīs. Her superiority is described in the Purāṇas, Agamas, and other Vedic literatures.

Text 45

yathā pādme

"yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

yatha-just as; padme-in the Padma Purana; yatha-just as; radha- Srimati Radharani; priya-very dear; visnoh-to Lord Kṛṣṇa; tasyah-Her; kundam-bathing place; priyam-very dear; tatha-so also; sarva-gopisu- among all the gopis; sa-She; eva-certainly; eka-alone; visnoh-of Lord Kṛṣṇa; atyanta-vallabha-very dear.

In Padma Purāṇa:

"Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place known as Rādhā-kuṇḍa is also dear to Him. Among all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa."*

Text 46

ādi-purāṇe ca

"trailokye pṛthivī dhanyā
yatra vṛndāvanam purī
tatrāpi gopikāḥ pārtha
tatra rādhābhīdhā mama"

adi-purane-in the Adi Purana; ca-also; railokye-in the three planetary systems; pṛthivī-the earth; dhanya-is very fortunate; yatra-where; vṛndavanam puri-the village of Vrindavana; tatra-there; api-also; gopikah- the gopis; partha-O son of Prtha; tatra-there; radha-Srimati Radharani; abhidha-named; mama-very dear to Me.

Also, in Adi Purāṇa:

"O son of Pṛthā, in the three worlds the earth planet, where the town of Vṛndāvana is situated, is most fortunate. There the gopīs stay. There My (beloved), who is named Rādhā, stays."