

Śrī Bhagavat-Sandarbha

— by —

Śrīla Jīva Gosvāmī

Volume 1: Tattva-Sandarbha Study Guide

— Translated by —

Kuśakratha dās

— Edited by —

Gaurahari Dāsānudās Bābājī

— Published by —

Esoteric Teaching Seminars, Inc.

ISBN 978-0-557-47182-9

<http://esotericteaching.org>

Licensed under a Creative Commons Attribution-Noncommercial-Share Alike 3.0 Unported License. You are free:

- **To Share** — to copy, distribute and transmit the work
- **To Remix** — to adapt the work

Under the following conditions:

- **Attribution:** You must attribute the work (but not in any way that suggests that they endorse you or your use of the work) by providing a link to the above website.
- **Noncommercial:** You may not use this work for commercial purposes.
- **Share Alike:** If you alter, transform, or build upon this work, you may distribute the resulting work only under the same or similar license to this one.

For any reuse or distribution, you must make clear to others the license terms of this work. The best way to do this is with a link to <http://creativecommons.org/licenses/by-nc-sa/3.0/> **Any of the above conditions can be waived if you get permission from the copyright holder. Nothing in this license impairs or restricts the author's moral rights.**

Table of Contents

Maṅgalācaraṇam.....	9
Anuccheda 1.....	9
Anuccheda 2.....	10
Anucchedas 3-10.....	10
Anuccheda 11.....	12
Text 1.....	12
Text 2.....	13
Anuccheda 12.....	14
Text 1.....	14
Text 2.....	14
Texts 3-4.....	15
Anuccheda 13.....	17
Text 1.....	17
Texts 2-3.....	18
Texts 4-5.....	19
Texts 6-8.....	20
Text 9.....	21
Anuccheda 14.....	21
Texts 1-4.....	21
Texts 5-6.....	23
Texts 7-10.....	23
Anuccheda 15.....	25
Texts 1-2.....	25
Text 3.....	26
Text 4.....	26
Text 5.....	27
Text 6.....	27
Text 7.....	28
Anuccheda 16.....	29
Text 1.....	29
Texts 2-5.....	29
Texts 6-9.....	31
Texts 10-12.....	32
Anuccheda 17.....	33
Texts 1-4.....	33

Texts 5-8.....	35
Anuccheda 18.....	37
Anuccheda 19.....	39
Text 1.....	39
Texts 2-5.....	39
Anuccheda 20.....	43
Text 1.....	43
Text 2.....	43
Text 3.....	45
Texts 4-5.....	45
Text 6.....	46
Text 7.....	47
Text 8.....	47
Anuccheda 21.....	48
Texts 1-3.....	48
Text 4.....	49
Text 5.....	50
Anuccheda 22.....	51
Text 1.....	51
Text 2.....	52
Texts 3-6.....	53
Text 7.....	54
Anuccheda 23.....	54
Text 1.....	54
Text 2.....	55
Text 3.....	56
Text 4.....	56
Anuccheda 24.....	58
Texts 1-2.....	58
Text 3.....	59
Text 4.....	60
Text 5.....	60
Anuccheda 25.....	61
Texts 1-4.....	61
Text 5.....	63
Text 6.....	63
Texts 7-8.....	64
Anuccheda 26.....	66
Text 1.....	66

Texts 2-3.....	66
Text 4.....	67
Text 5.....	68
Text 6.....	69
Text 7.....	69
Anuccheda 27.....	69
Anuccheda 28.....	71
Text 1.....	71
Text 2.....	72
Text 3.....	73
Anuccheda 29.....	73
Texts 1-2.....	73
Text 3.....	74
Text 4.....	74
Anuccheda 30.....	76
Texts 1-9.....	76
Text 10.....	80
Text 11.....	81
Text 12.....	81
Text 13.....	82
Anuccheda 31.....	83
Text 1.....	83
Text 2.....	84
Text 3.....	85
Text 4.....	86
Anuccheda 32.....	86
Text 1.....	86
Text 2.....	87
Text 3.....	88
Text 4.....	88
Anuccheda 33.....	89
Text 1.....	89
Text 2.....	89
Text 3.....	90
Text 4.....	91
Anuccheda 34.....	91
Anuccheda 35.....	91
Anuccheda 36.....	92
Anuccheda 37.....	92

Anuccheda 38.....	92
Anuccheda 39.....	92
Anuccheda 40.....	93
Anuccheda 41.....	93
Anuccheda 42.....	94
Sūtra 3.2.19.....	94
Sūtra 3.2.20.....	95
Sūtra 3.2.21.....	97
Anuccheda 43.....	97
Anuccheda 44.....	98
Anuccheda 45.....	98
Anuccheda 46.....	98
Anuccheda 47.....	101
Text 1.....	101
Text 2.....	101
Text 3.....	102
Anuccheda 48.....	103
Text 1.....	103
Text 2.....	103
Anuccheda 49.....	104
Text 1.....	104
Text 2.....	105
Text 3.....	105
Text 4.....	106
Text 5.....	106
Anuccheda 50.....	106
Anuccheda 51.....	108
Text 1.....	108
Text 2.....	108
Text 3.....	108
Text 4.....	109
Text 5.....	110
Text 6.....	110
Text 7.....	111
Text 8.....	111
Text 9.....	111
Text 10.....	112
Text 11.....	112
Anuccheda 52.....	113

Text 1.....	113
Text 2.....	113
Text 3.....	114
Text 4.....	114
Text 5.....	115
Anuccheda 53.....	115
Text 1.....	115
Text 2.....	116
Text 3.....	117
Text 4.....	117
Anuccheda 54.....	118
Text 1.....	118
Text 2.....	119
Text 3.....	120
Anuccheda 55.....	120
Text 1.....	120
Text 2.....	121
Text 3.....	121
Text 4.....	122
Text 5.....	122
Text 6.....	123
Text 7.....	123
Text 8.....	123
Anuccheda 56.....	124
Text 1.....	124
Text 2.....	124
Anuccheda 57.....	124
Text 1.....	124
Text 2.....	125
Text 3.....	125
Text 4.....	126
Anuccheda 58.....	126
Text 1.....	126
Text 2.....	126
Text 3.....	127
Text 4.....	128
Text 5.....	128
Text 6.....	129
Anuccheda 59.....	130

Text 1.....	130
Text 2.....	130
Text 3.....	131
Text 4.....	131
Text 5.....	132
Text 6.....	133
Text 7.....	133
Anuccheda 60.....	134
Text 1.....	134
Text 2.....	135
Text 3.....	135
Text 4.....	136
Text 5.....	136
Text 6.....	136
Text 7.....	137
Text 8.....	137
Text 9.....	138
Text 10.....	138
Text 11.....	139
Anuccheda 61.....	139
Text 1.....	139
Text 2.....	139
Text 3.....	139
Text 4.....	140
Text 5.....	140
Text 6.....	141
Text 7.....	141
Text 8.....	142

Maṅgalācaraṇam

*tau santoṣayatā santau
śrīla-rūpa-sanātanau
dākṣiṇātyena bhāṭṭena
punar etad vivicyate*

*tasyādyam granthanālekham
krāntam utkrānta-khaṇḍitam
paryālocyātha paryāyam
kṛtvā likhati jīvakah*

tau – them; *santoṣayatā* – pleasing; *santau* -saintly devotees; *śrīla-rūpa* – Śrīla Rūpa Gosvāmī; *sanātanau* – and Śrīla Sanātana Gosvāmī; *dākṣiṇātyena* – from South India; *bhāṭṭena* – by Śrīla Gopala Bhāṭṭa Gosvāmī; *punaḥ* – again; *etat* – this; *vivicyate* – is described; *tasya* – his; *adyam* – original; *granthanālekham* – writing book; *krānta-vyutkrānta* – various fallacious arguments; *khaṇḍitam* – refuting; *paryālocya* – considering; *atha* – now; *paryāyam* – systematic arrangement; *kṛtya* – having done; *likhati* – writes; *jīvakah* – Jīva Gosvāmī.

Śrīla Gopala Bhāṭṭa Gosvāmī, the great philosopher from South India who greatly pleased Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, left many valuable notes that defeat various philosophical misconceptions. Systematically arranging those notes and considering their content, Jīva Gosvāmī writes this book.

Anuccheda 1

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—along with associates; *upa-aṅga*—servitors; *astra*—weapons; *pārśadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyair*—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 names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.” [*Śrīmad-Bhāgavatam* 11.5.32]

Anuccheda 2

*antaḥ kṛṣṇam bahir gauram
darśitāṅgādi-vaibhavam
kalau saṅkīrtanādyaiḥ sma
kṛṣṇa-caitanyam āśritāḥ*

antaḥ—internally; *kṛṣṇam*—Lord Kṛṣṇa; *bahīḥ*—externally; *gauram*—fair-colored; *darśita*—displayed; *aṅga*—limbs; *ādi*—beginning with; *vaibhavam*—expansions; *kalau*—in the Age of Kali; *saṅkīrtana-ādyaiḥ*—by congregational chanting, etc.; *sma*—certainly; *kṛṣṇa-caitanyam*—unto Lord Caitanya Mahāprabhu; *āśritāḥ*—sheltered.

“I take shelter of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a fair complexion but is inwardly Kṛṣṇa Himself. In this Age of Kali He displays His expansions [His *aṅgas* and *upāṅgas*] by performing congregational chanting of the holy name of the Lord.” [*Śrī Caitanya-caritāmṛta, Ādi* 3.81]

Anucchedas 3-10

All glories to Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, who reside in the holy abode of Mathurā-maṇḍala. They are my teachers, and they are causing me to write this book, the *Śrī Tattva-sandarbha*.

Another great devotee, named Śrīla Gopāla Bhaṭṭa Gosvāmī, took birth in a family of south India brāhmaṇas and was a close relative

of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī. Carefully considering the writing of the previous Vaiṣṇava authors, Śrīla Gopāla Bhaṭṭa Gosvāmī kept a notebook filled with explanations of the science of devotional service.

Gopāla Bhaṭṭa Gosvāmī's book is full of strong arguments to refute various erroneous conceptions. Considering the contents of his book, and arranging the arguments systematically, Jīva Gosvāmī is now writing this book following in his footsteps.

The reader whose only wish is to serve Śrī Kṛṣṇa's lotus feet will be able to understand the arguments of this book. Others, who are not devotees, are cursed to not understand them.

Now I offer my respectful obeisances to the community of initiating spiritual masters, and to the instructing spiritual masters who teach the message of *Śrīmad-Bhāgavatam*. I yearn to begin the composition of this treatise, the *Śrī Bhagavata-sandarbha*.

Śrī Kṛṣṇa is the Supreme Personality of Godhead. He appears in the spiritual world of Vaikuṅṭha in the form known as Nārāyaṇa, He expands as the *puruṣa-avatāras*, who control the material world, and He is Himself the supreme spiritual truth designated by the word Brahman in the Vedic scriptures. May that Lord Kṛṣṇa grant pure love for Him to those persons who engage in the devotional service of His lotus feet.

In this book, *Śrī Bhagavata-sandarbha*, we shall explain three topics: 1. *sambandha*, the nature of Śrī Kṛṣṇa, and the living entities' relationship with Him; 2. *abhidheya*, devotional service to Śrī Kṛṣṇa; and 3. *prayojana*, pure love for Śrī Kṛṣṇa. Because the conditioned souls have imperfect senses and a tendency to cheat, become bewildered, and make mistakes, they cannot directly perceive (*pratyakṣa*) these spiritual truths, which remain beyond the conceptual ability of the material mind.

Because of these four defects the material senses and mind cannot show us the spiritual reality. The Vedic literatures, on the other hand, give us a very different source of knowledge. Because the Vedic revelation, which descends to us from the spiritual world, gives all knowledge, both material and spiritual, it is our sole reliable evidence for understanding the wonderful spiritual reality, which is

beyond the jurisdiction of matter, which is the shelter of everything, and which cannot be understood by the workings of the material mind.

Anuccheda 11

Text 1

That the Vedic revelation, and not the speculations of the material mind, is the only way to understand spiritual truth is confirmed in the following statements of Vedic literature:

tarkāpratiṣṭhānādapyanyathānumeyamiti cedevamapyanirmoṣca prasaṅgaḥ

tarka – controversial reasoning; *apraṭiṣṭhānāt* – because not having any finality; *api* – also; *anyathā* – otherwise; *anumeyam* – to be inferred; *iti* – thus; *cet* – if; *evam* – thus; *api* – also; *anirmoṣa* – want of release; *prasaṅgaḥ* – consequence.

“[If it be said that there is] no finality about reasoning, for it is always possible to infer the truth of the opposite; we say no, for then the undesirable consequence would follow that that there would be no final liberation.” [*Vedānta-sūtra* 2.1.11]

śāstra-yonitvāt

śāstra—the scriptures; *yonitvāt*—because of being the origin of knowledge.

“[The inferential speculations of the logicians are unable to teach us about the Personality of Brahman] because He may only be known by the revelation of the Vedic scriptures.” [*Vedānta-sūtra* 1.1.3]

*acintyāḥ khalu ye bhāvā
na tām̐s tarkeṇa yojayet
prakṛtibhyaḥ param yac ca
tad acintyasya lakṣaṇam*

acintyāḥ—inconceivable; *khalu*—certainly; *ye*—those; *bhāvāḥ*—subject matters; *na*—not; *tān*—them; *tarkaṇa*—by argument; *yojayet*—one may understand; *prakṛtibhyaḥ*—to material nature; *param*—transcendental; *yat*—that which; *ca*—and; *tat*—that; *acintyaśya*—of the inconceivable; *lakṣaṇam*—a symptom.

“Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments.” [*Mahābhārata, Bhīṣma-pārva* 5.22]

śrutestu śabdāmūlatvāt

śruteḥ – from the scripture; *tu* – but; *śabda* – word; *mūlatvāt* – because of the root.

“But [the above defects do not apply in the case of Brahman,] because the scriptures so declare it, and the revelation of God is the root [by which we learn anything about these transcendental subjects.]” [*Vedānta-sūtra* 2.1.27]

Text 2

pitṛ-deva-manuṣyāṅām
vedaś cakṣus taveśvara
śreyas tv anupalabdhe ’rthe
sādhya-sādhanayor api ity ādau ca

pitṛ—of the forefathers; *deva*—of the demigods; *manuṣyāṅām*—of the human beings; *vedaḥ*—the Vedic knowledge; *cakṣuḥ*—is the eye; *tava*—emanating from You; *īśvara*—O Supreme Lord; *śreyas*—superior; *tu*—indeed; *anupalabdhe*—in that which cannot be directly perceived; *arthe*—in the goals of human life, such as sense gratification, liberation, and attainment of heaven; *sādhya-sādhanayoḥ*—both in the means and the end; *api*—indeed; *ca*—also.

“My dear Lord, in order to understand these things beyond direct experience—such as spiritual liberation or attainment

of heaven or other material enjoyments beyond our present capacity—and in general to understand the means and end of all things, the forefathers, demigods and human beings must consult the Vedic literatures, which are Your own laws, for these constitute the highest evidence and revelation.”

[*Śrīmad-Bhāgavatam* 11.20.4]

Anuccheda 12

Text 1

Because at the present time it is very difficult to either understand or follow the statements of the *Vedas*, and because the *Vedas* even the sages who are supposed to protect the *Vedas* misconstrue the words of the *Vedas* and present improper interpretations of them, in this age the *Itihāsas* and *Purāṇas* are given in order to explain the actual meaning of the *Vedas*.

Text 2

This is described in the following statement of *Mahābhārata*:

itihāsa-purāṇābhyām
vedam samupabṛṁhayet iti

itihāsa—by the histories; *purāṇābhyām*—and the *Purāṇas*; *vedam*—the *Vedas*; *samupabṛṁhayet*—are explained; *iti*—thus.

“The histories and *Purāṇas* explain the meaning of the *Vedas*.” [*Mahābhārata, Ādi-pārva* 1.267]

In another place the scriptures also explain:

pūraṇāt purāṇam iti

purāṇat—because of explanation; *purāṇam*—*Purāṇa*; *iti*—thus.

“The *Purāṇas* comment on the *Vedas*.” [*Manu-saṁhitā*]

Texts 3-4

At this point someone may raise the following objection: “It is not possible for any book that is not a part of the Vedas to properly explain the meaning of the *Vedas*. The *Vedas* are the best of all literatures, and they are just like gold. They cannot be explained by any other literature, just as an unfinished bracelet cannot be properly completed by adding tin. If the histories and *Purāṇas* explain the meaning of the *Vedas*, they must be considered a literature separate from the *Vedas*, and if histories and *Purāṇas* are considered part of the *Vedas* they cannot be considered commentaries explaining them.”

To this objection I reply: Although in one sense the *Vedas*, histories, and *Purāṇas* are different literatures, in one sense they are all part of the same revelation, for they are directly spoken by the Personality of Godhead Himself. This is confirmed in the following statement:

*vyajyate evaṁ vai
are'sya mahataḥ bhūtasya
niḥśvāsitaṁ etad yad
ṛg-vedo yajur-vedaḥ
sāma-vedo 'tharvāṅgirasā
itiḥ āsaḥ purāṇam iti*

vyajyate—is revealed; *evaṁ*—in this way; *vai*—certainly; *are*—Oh!; *asya*—of Him; *mahataḥ bhūtasya*—of the Supreme Personality of Godhead; *niḥśvāsitaṁ*—breathing; *etat*—this; *yad*—which; *ṛg-vedaḥ*—*Rg Veda*; *yajur-vedaḥ*—*Yajur Veda*; *sāma-vedaḥ*—*Sāma Veda*; *atharva-āṅgirasāḥ*—*Atharva Veda*; *itiḥāsaḥ*—histories; *purāṇam*—and *Purāṇas*; *iti*—thus;

“The *Rg Veda*, *Yajur Veda*, *Sāma Veda*, *Atharva Veda*, *Itihāsas* and *Purāṇas* are all manifested from the breathing of the Personality of Godhead.” [*Madhyāndina-śruti*]

“I consider the message of the *Purāṇas* to be more important than that of the *Vedas*. All that is in the *Vedas* is in the *Purāṇas* without a doubt.” [*Nārādīya Purāṇa*]

“I consider the *Purāṇas* equal to the *Vedas*. ... The *Vedas* feared that their purport would be distorted by inattentive listening, but their purport was established long ago by the *Itihāsas* and *Purāṇas*. What is not found in the *Vedas* is found in the *smṛtis*. And what is not found in either is described in the *Purāṇas*. A person who knows the four *Vedas* along with the *Upaniṣads* but who does not know the *Purāṇas* is not very learned.” [*Skanda Purāṇa, Prabhāsa-khaṇḍa*]

“The *R̥g Veda, Yajur Veda, Sāma Veda, Atharva Veda, Itihāsas, Purāṇas, Upaniṣads*, verses and *mantras* chanted by *brāhmaṇas, sūtrās* [compilations of Vedic statements], as well as transcendental knowledge and the explanations of the *sūtras* and *mantras*—all emanate from the breathing of the great Personality of Godhead.” [*Bṛhad-āraṇyaka Upaniṣad* 4.5.11]

artho ‘*yaṁ brahma-sūtrāṇām*
bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo ‘*sau*
vedārtha-paribṛmhitah

purāṇānām sāma-rūpaḥ
sākṣād-bhagavatoditah
dvādaśa-skandha-yukto ‘*yaṁ*
śata-viccheda-saṁyutaḥ

grantho ‘*ṣṭādaśa-sāhasraḥ*
śrīmad-bhāgavatābhidhaḥ

arthaḥ ayam—this is the meaning; *brahma-sūtrāṇām*—of the aphorisms of the *Vedānta-sūtra*; *bhārata-ārtha-vinirṇayaḥ*—the ascertainment of the *Mahābhārata*; *gāyatrī-bhāṣya-rūpaḥ*—the purport of *Brahma-gāyatrī*, the mother of the Vedic literatures; *asau*—that; *veda-ārtha-paribṛmhitah*—expanded by the meanings of all the *Vedas*; *purāṇānām*—of the *Purāṇas*; *sāma-rūpaḥ*—the best (like the *Sāma* among the *Vedas*); *sākṣāt*—directly; *bhagavatā uditah*—spoken by *Vyāsadeva*, an incarnation of the Supreme Personality of Godhead; *dvādaśa-*

skanda-yuktaḥ—having twelve cantos; *ayam*—this; *śata-viccheda-saṁyutaḥ*—having 335 chapters; *granthaḥ*—this great literature; *aṣṭādaśa-sāhasraḥ*—having 18,000 verses; *śrīmad-bhāgavata-abhidhaḥ*—named *Śrīmad-Bhāgavatam*.

“The meaning of the *Vedānta-sūtra* is present in *Śrīmad-Bhāgavatam*. The full purport of the *Mahābhārata* is also there. The commentary of the *Brahma-gāyatrī* is also there and fully expanded with all Vedic knowledge. *Śrīmad-Bhāgavatam* is the supreme *Purāṇa*, and it was compiled by the Supreme Personality of Godhead in His incarnation as Vyāsadeva. There are twelve cantos, 335 chapters and eighteen thousand verses.” [*Garuḍa Purāṇa*]

Anuccheda 13

Text 1

This is also described in the following statement:

*purā tapaś cacāro gram
amarāṇām pitāmahaḥ
āvirbhūtās tato vedāḥ
saśaḍ-aṅga-pada-kramāḥ
tataḥ purāṇam akhilam
sarva-śāstra-mayam dhruvam
nitya-śabda-mayam puṇyam
śata-koṭi-pravistaram
nirgataṁ brahmaṇo vaktrāt
tasya bhedaṁ nibodhata
brāhmyam purāṇam prathamam*

purā—formerly; *tapaḥ*—austerities; *cacāra*—performed; *ugram*—severe; *amarāṇām*—of the demigods; *pitāmahaḥ*—the grandfather; *āvirbhūtāḥ*—manifested; *tataḥ*—for that reason; *vedāḥ*—the *Vedas*; *sa*—along with; *ṣaṭ*—the six; *aṅga*—*Vedaṅgas*; *pada*—of words; *kramāḥ*—the sequence; *tataḥ*—then; *purāṇam*—the *Purāṇas*; *akhilam*—all; *sarva-śāstra-mayam*—all the scriptures; *dhruvam*—certainly; *nityam*—eternal; *śabda*—statements; *mayam*—consisting of;

punyaṃ—pure; *śata-koti*—hundreds of millions; *pravistaram*—in extent; *nirgatam*—manifested; *brahmaṇaḥ*—of Lord Brahmā; *vaktrāt*—from the mouth; *tasya*—of that; *bhedān*—the divisions; *nibodhata*—please understand; *brāhmyam purāṇam*—the *Brahma Purāṇa*; *prathamam*—the first.

“In ancient times Lord Brahmā, the grandsire of all demigods, performed severe austerities, and as a result the Vedas and the six Vedāṅgas became manifest. After that all the pure Purāṇas, which contain the knowledge of all scriptures, which are eternal in nature, and which contain hundreds of millions of verses, became manifested from Brahmā’s mouth. It is for this reason that the first Purāṇa is called Brahma Purāṇa. Please listen and I shall explain the Purāṇas to you.” [Skanda Purāṇa, Prabhāsa-khaṇḍa]

We may note in this connection that the *Purāṇas* extant on this earth planet at the present time are only a fraction of the actual *Purāṇas*, which number hundreds of millions of verses in this planet of Brahmāloka.

Texts 2-3

maitreya uvāca
ṛg-yajuḥ-sāmātharvākhyān
vedān pūrvādibhir mukhaiḥ
śāstram ijjām stuti-stomam
prāyaścittam vyadhāt kramāt

maitreyaḥ uvāca—Maitreya said; *ṛk-yajuḥ-sāma-atharva*—the four Vedas; *ākhyān*—of the name; *vedān*—Vedic literatures; *pūrvā-ādibhiḥ*—beginning with the front; *mukhaiḥ*—by the mouths; *śāstram*—Vedic hymns not pronounced before; *ijjām*—priestly rituals; *stuti-stomam*—the subject matter of the reciters; *prāyaścittam*—transcendental activities; *vyadhāt*—established; *kramāt*—one after another.

Maitreya said: "Beginning from the front face of Brahmā, gradually the four Vedas—*Ṛk*, *Yajur*, *Sāma* and *Atharva*—became manifest. Thereafter, Vedic hymns which had not been pronounced before, priestly rituals, the subject matters of the

recitation, and transcendental activities were all established, one after another."

*āyur-vedam dhanur-vedam
gāndharvam vedam ātmanaḥ
sthāpatyam cāsṛjad vedam
kramāt pūrvādibhir mukhaiḥ*

āyur-vedam—medical science; *dhanur-vedam*—military science; *gāndharvam*—musical art; *vedam*—they are all Vedic knowledge; *ātmanaḥ*—of his own; *sthāpatyam*—architectural; *ca*—also; *asṛjat*—created; *vedam*—knowledge; *kramāt*—respectively; *pūrvā-dibhiḥ*—beginning from the front face; *mukhaiḥ*—by the mouths.

"He also created the medical science, military art, musical art and architectural science, all from the Vedas. They all emanated one after another, beginning from the front face."

*itihāsa-purāṇāni
pañcamam vedam īśvaraḥ
sarvebhya eva vaktrebhyaḥ
sasṛje sarva-darśanaḥ*

itihāsa—histories; *purāṇāni*—the *Purāṇas* (supplementary *Vedas*); *pañcamam*—the fifth; *vedam*—the Vedic literature; *īśvaraḥ*—the Lord; *sarvebhyaḥ*—all together; *eva*—certainly; *vaktrebhyaḥ*—from his mouths; *sasṛje*—created; *sarva*—all around; *darśanaḥ*—one who can see all time.

"Then he created the fifth Veda—the Purāṇas and the histories—from all his mouths, since he could see all the past, present and future." [Śrīmad-Bhāgavatam 3.12.37-39]

Texts 4-5

We may note that in this verse the *Purāṇas* and histories are described as the fifth *Veda*. This is also confirmed in the following statement:

*itihāsaḥ purāṇam ca
pañcamo veda ucyate
vedān adhyāpayāmāsa
maḥ ābhārata-pañcamān*

itihāsa—the histories; *purāṇam*—*Purāṇas*; *ca*—and; *pañcamaha*—the fifth; *vedaḥ*—*Veda*; *ucyate*—is said; *vedān*—the *Vedas*; *adhyāpayāma āsa*—instructed; *mahābhārata*—which has the *Mahābhārata*; *pañcamān*—as the fifth part.

**The histories and *Purāṇas* are said to be the fifth *Veda*.
Vyāsadeva instructed this literature, known as *Veda*, which
has *Mahābhārata* as its fifth part.” [Mokṣa-dharma 340.11]**

Texts 6-8

At this point someone may raise the following objection: “You have clearly misinterpreted this verse, which does not say that the *Mahābhārata* is the fifth *Veda*, but merely says that Vyāsa taught the four *Vedas*, and then after that, also taught a fifth literature, the *Mahābhārata*. There is no need to interpret this to mean that the *Mahābhārata* is included among the *Vedas*.”

To this I reply: There is abundant evidence in Vedic literatures to prove that the *Mahābhārata*, histories and *Purāṇas* are considered the fifth *Veda*. For example the *Bhaviṣya Purāṇa* states:

*kārṣṇam ca pañcamam vedam
yan maḥ ābhārataṁ smṛtam iti*

kārṣṇam—compiled by Vedavyāsa; *ca*—also; *pañcamam*—fifth; *vedam*—*Veda*; *yat*—which; *mahābhārataṁ*—as *Mahabharata*; *smṛtam*—is remembered; *iti*—thus.

“The *Mahābhārata*, compiled by Vyāsadeva, is to be understood as the fifth *Veda*.”

This is also confirmed by the following statement, found in the *Kauthumīya-śākhā* of the *Sāma Veda*:

*ṛg-vedam bhagavo ’dhyemi yajur-vedam sāma-vedam
ātharvaṇam caturtham itihāsam purāṇam pañcamam*

ṛg-vedam—*Rg Veda*; *bhagavaḥ*—O lord; *adhyemi*—I have studied; *yajuḥ-vedam*—the *Yajur Veda*; *sāma-vedam*—the *Sāma Veda*; *atharvanam*—the *Atharva Veda*; *caturtham*—the fourth *Veda*; *itihāsam*—the histories; *purāṇam*—and *Purāṇas*; *pañcamam*—the fifth.

“O Lord, I have studied the *Rg Veda*, *Yajur Veda*, *Sāma Veda*, the fourth *Veda* known as the *Atharva Veda*, and the fifth *Veda*, known as the histories and *Purāṇas*.” [*Chāndogya Upaniṣad* 3.15.7]

Text 9

By quoting these verses, we have established that the *Purāṇas* and histories are the fifth *Veda*, and we have clearly refuted any objections that may be raised to disprove that point.

Anuccheda 14

Texts 1-4

That the *Purāṇas* and histories are the fifth *Veda* is also confirmed by the following statement of Sūta Gosvāmī:

*itihāsa-purāṇānām
vaktāraṁ samyag eva hi
mām caiva pratijagrāha
bhagavān īśvaraḥ prabhuḥ*

itihāsa—of the histories; *purāṇānām*—and *Purāṇas*; *vaktāraṁ*—the speaker; *samyak*—completely; *eva*—certainly; *hi*—indeed; *mām*—me; *ca*—also; *eva*—certainly; *pratijagrāha*—accepted; *bhagavān*—Lord Vyāsa; *īśvaraḥ*—the controller; *prabhuḥ*—and master.

“The incarnation of the Lord Śrīla Vyāsadeva unconditionally accepted me as the ideal speaker of the *Purāṇas* and histories.”

*eka āsīd yajur vedas
tam caturdhā vyakālpayat
cāturhotram abhūt tasmims
tena yajñam akālpayat*

ekaḥ—one; *āsīt*—was; *yajuḥ vedas*—*Yajur Veda*; *tam*—that; *caturdhā*—in four parts; *vyakālpayat*—divided; *cāturhotram*—four priests; *abhūt*—were; *tasmīn*—in that; *tena*—by which; *yajñam*—the Vedic sacrifice; *akālpayat*—was arranged.

“Originally there was only one *Veda*: the *Yajur Veda*. Vyāsa divided the single *Veda* into four, and he also divided the sacrificial duties, so the Vedic sacrifices were conducted by not one, but four, priests.

*adhvāryavam yajurbhis tu
rgbhir hotram tathāiva ca
udgātram sāmabhiś caiva
brahmatvam cāpi atharvabhiḥ*

adhvāryavam—the *adhvāryava* priest; *yajurbhiḥ*—with the *Yajur Veda*; *tu*—indeed; *rgbhiḥ*—with the *Ṛg Veda*; *hotram*—as *hotra* priest; *tathā*—in that way; *eva*—indeed; *ca*—also; *udgātram*—the *udgāta* priest; *sāmabhiḥ*—with the *Sama Veda*; *ca*—and; *eva*—indeed; *brahmatvam*—the *brahma* priest; *ca*—and; *api*—indeed; *atharvabhiḥ*—with the *Atharva Veda*.

“Vyāsa assigned the texts of the *Yajur Veda* to be recited by the priest known as *adhvāryu*. In the same way the *hota* priest recited the *Ṛg Veda*, the *udgāta* priest recited the *Sāma Veda*, and the *brahma* priest recited the *Atharva Veda*.”
[*Vayu Purāṇa* 60.16-18]

*ākhyānaiś cāpy upākhyānair
gāthābhir dvija-sattamāḥ
purāṇa-samhitāś cakre
purāṇārtha-viśāradah*

*yac chiṣtam tu yajurveda
iti śāstrārtha-nirṇayah*

ākhyānaiḥ—with historical accounts; *ca*—and; *api*—also; *upākhyānaiḥ*—by conversations within conversations (such as the conversation of Śukadeva Gosvāmī and Mahārāja Parīkṣit in *Śrīmad-Bhāgavatam*); *gāthābhiḥ*—with poetic verses; *dvija*—of *brāhmaṇas*; *sat-tamaḥ*—O best; *purāṇa*—*Purāṇas*; *samhitāḥ*—and histories; *cakre*—compiled; *purāṇa*—of the *Purāṇas*; *artha*—the meaning; *viśāradah*—expert in understanding; *yac*—what; *śiṣtam*—remained; *tu*—indeed; *yajur-vede*—in the *Yajur Veda*; *iti*—thus; *śāstra*—of the scriptures; *artha*—of the meaning; *nirṇayah*—the conclusion; *iti*—thus.

“O best of the *brāhmaṇas*, at that time Vyāsadeva, who perfectly understood the accounts of the *Purāṇas*, took the stories, conversations, and poems of that original *Yajur Veda* and compiled the *Purāṇas* and histories. Therefore the *Purāṇas* and histories are part of the original *Yajur Veda*.”

[*Vayu Purāṇa* 60.21-22]

Texts 5-6

The scriptures known as *Brāhmaṇas*, *Purāṇas*, and histories are meant to be employed in the Vedic sacrifice known as *brahma-yajñā* (scriptural study). For this reason it is not possible to consider them separate from the *Vedas*. The Personality of Godhead Himself describes the *Purāṇas* as eternal Vedic literatures in the following quote:

*kālenāgrahaṇam matvā
purāṇasya dvijottamāḥ
vyāsa-rūpam aham kṛtvā
samharāmi yuge yuge iti*

ataḥ—therefore; *yat*—which; *āha*—said; *bhagavān*—the Lord; *mātsye*—in the *Matsya Purāṇa*; *kālena*—by time; *agrahanam*—removal; *matvā*—understanding; *purāṇasya*—of the *Purāṇas*; *dvija*—of the *brāhmaṇas*; *uttamāḥ*—O best; *vyāsa*—of Vyāsa; *rūpam*—in the form; *aham*—I; *kṛtvā*—having appeared; *samharāmi*—I compile the *Purāṇas*; *yuge yuge*—millennium after millennium; *iti*—thus.

“O best of the *brāhmaṇas*, when I perceive that the influence of time has removed the *Purāṇas* from human society, at that time I appear as Vyāsa to restore the *Purāṇas* to the understanding of men. Indeed, I appear in this way millennium after millennium to repeatedly compile the *Purāṇas*.” [*Matsya Purāṇa*]

Texts 7-10

In this verse the Lord states that the *Purāṇas* are eternal. At various times he reveals these eternal scriptures so that the message of the *Vedas* may be more easily understood by the people. Lord Kṛṣṇa continues this explanation in the following words:

*caturlakṣa-pramāṇena
dvāpare dvāpare sadā
tad-aṣṭādaśadhā kṛtvā kṛtvā
bhūr-loke 'smin prabhāṣyate*

catur-lakṣa—400,000 verses; *pramāṇena*—in length; *dvāpare dvāpare*—in each Dvāpara-yuga; *sadā*—always; *tat*—this; *aṣṭādaśadhā*—in eighteen parts; *kṛtvā*—having divided; *bhūrloke*—in the middle planetary system; *asmin*—in this; *prabhāṣyate*—is spoken.

“In each Dvāpara-yuga I appear as Vyāsa in the middle planetary system. Dividing the Purāṇas into eighteen scriptures, I speak a 400,000 verse condensation of the originally longer Purāṇas.”

*adyāpy amartya-loke tu
śata-koṭi-pravistaram
tad-artha 'tra catur-lakṣaḥ
saṅkṣepeṇa niveśitaḥ iti*

adya—at the present moment; *api*—also; *amartya*—of the demigods; *loke*—in the planets; *tu*—but; *śata-koṭi*—one billion verses; *pravistaram*—in length; *tat*—of that; *arthaḥ*—the meaning; *atra*—here; *catur-lakṣaḥ*—400,000 verses; *saṅkṣepeṇa*—as a condensed version; *niveśitaḥ*—compiled; *iti*—thus.

“At the present time a billion-verse version of the *Purāṇas* is extant on the planets of the demigods. The 400,000 verse version of the *Purāṇas* current on this planet is only condensed version of this longer work.” [*Matsya Purāṇa* 53.9-10]

In these verses the words *yac chiṣṭam* mean “In the *Yajur Veda*,” *catur-lakṣaḥ* explains the length of the *Purāṇas*, *atra* means “human society,” and *saṅkṣepeṇa niveśitaḥ* means “presenting the essence.” It is not possible to interpret these words in any other way.

Anuccheda 15

Texts 1-2

That the *Purāṇas* are part of the original single *Veda* is confirmed in the following statement:

*saṅkṣipyā caturo vedāṁś
caturdhā vyabhajat prabhuḥ
vyasta-vedatayā khyāto
veda-vyāsa iti smṛtaḥ*

tathā—in the same way; *eva*—certainly; *darśitam*—revealed; *veda*—with the *Vedas*; *saha-bhāvena*—natural identity; *śiva-purāṇasya*—of the *Śiva Purāṇa*; *vāyavīya-saṁhitāyām*—in the *Vāyu-saṁhitā*; *saṅkṣipyā*—after condensing; *caturaḥ*—the four; *vedān*—*Vedas*; *caturdhā*—in four parts; *vyabhajat*—divided; *prabhuḥ*—the Lord; *vyasta*—divided; *vedatayā*—by the *Vedas*; *khyātaḥ*—celebrated; *veda-vyāsaḥ*—as Vedavyāsa; *iti*—thus; *smṛtaḥ*—remembered.

“The Lord Himself condensed the original *Veda* and divided (*vi-as*) it into four parts. For this reason this incarnation of the Lord is known as Veda-vyāsa (the divider of the *Veda*).”

*purāṇam api saṅkṣiptam
caturlakṣa-pramāṇataḥ
adyāpy amartya-loke tu
śata-koṭi-pravistaram iti*

purāṇam—the *Purāṇas*; *api*—also; *saṅkṣiptam*—condensed; *catuḥ-lakṣa*—400,000 (verses); *pramāṇataḥ*—in length; *adya*—now; *api*—and; *amartya-loke*—in human society; *tu*—also; *śata-koṭi*—a billion (verses); *pravistaram*—in length; *iti*—thus; *saṅkṣiptam*—condensed; *iti*—thus; *atra*—here; *tene*—by; *iti*—thus; *śeṣaḥ*—finished.

“Vyāsa also condensed the *Purāṇas* and presented a shortened form of only 400,000 verses on the earthly planets. Even to this day, the *Purāṇas* exist in the planets of the demigods in a longer form of one billion verses.” [*Vāyu-saṁhitā* of the *Śiva Purāṇa* 1.33-34]

In this way the *Purāṇas* were condensed.

Text 3

These quotations from Vedic literature confirm that the *Skanda*, *Agni*, and other *Purāṇas* were not written at a particular time in history, but are eternal and always existing, just as the *Katha Upaniṣad* and the other *Upaniṣads* are eternal.

Someone may argue: “Why is it, then, that there is a record in the sequence in which the *Purāṇas* were composed, one written after another, and why is it that in some Vedic literatures the *Purāṇas* are described as not being eternal and ever-existing?”

To this objection I reply: “Although the *Purāṇas* are eternal, they are manifested, and also disappear from the view of human society, at certain times in history. This is why they are sometimes described as not being eternal, and this is why there is a sequence in which they are manifested, first one, and then another, being presented to the human society. The previous quotations from the Vedic literature answer all objections and establish the *Purāṇas* and histories as part of the eternal, single, original *Veda*.

Text 4

According to the opinion of Sūta Gosvāmī and other great sages, the holy name of Śrī Kṛṣṇa is the ultimate transcendental fruit grown from the desire creeper of all Vedic literature. This is described in following statement:

*madhura-madhuram etan maṅgalaṁ maṅgalānām
sakala-nigama-vallī-sat-phalaṁ cit-svarūpam
sakṛd api pariḡitam śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma*

madhura—of all sweet things; *madhuram*—the most sweet; *etat*—this; *maṅgalaṁ*—the most auspicious; *maṅgalānām*—of all auspicious things; *sakala*—of all; *nigama*—Vedic literature; *vallī*—of the creeper; *sat*—the transcendental; *phalaṁ*—fruit; *cit*—spiritual; *svarūpam*—form; *sakṛt*—once; *api*—even; *pariḡitam*—chanted; *śraddhayā*—with faith; *helayā*—with mockery; *va*—or; *bhṛgu*—of the Bhṛgus; *vara*—O best; *nara*

—a human being; *mātram*—even; *tārayet*—delivers; *kṛṣṇa*—of Śrī Kṛṣṇa; *nāma*—the holy name.

“The holy name of Lord Kṛṣṇa is the sweetest of all sweetnesses and the most auspicious of all auspiciousness. It is completely spiritual, and it is the transcendental fruit of the creeper of all Vedic literature. If an ordinary human being chants the holy name of Lord Kṛṣṇa even only once, with faith, or even in the spirit of mocking Him, the holy name will deliver the chanter from the bondage of repeated birth and death.” [*Skanda Purāṇa, Prabhāsa-khaṇḍa*]

Text 5

This is also confirmed in the following statement :

rg-vedo 'tha yajur-vedaḥ
sāma-vedo 'py atharvaṇaḥ
adhītās tena yenoktam
hair ity akṣara-dvayam iti

rg-vedaḥ—Rg Veda; *atha*—then; *yajuḥ*—Yajur Veda; *sāma-vedaḥ*—Sāma Veda; *api*—also; *atharvaṇaḥ*—Atharva Veda; *adhītāḥ*—studied; *tena*—by him; *yena*—by whom; *uktam*—spoken; *hariḥ*—Hari; *iti*—thus; *akṣara*—of syllables; *dvayam*—pair; *iti*—thus.

“A person who chants the two syllables *ha-ri* has already studied the four Vedas: Sāma, Rg, Yajur, and Atharva.”
[*Viṣṇu-dharma Purāṇa*]

Text 6

That the *Purāṇas* and histories present the same message as the four *Vedas* is confirmed in the following statement:

bhārata-vyapadeśena
hy āmnāyārthaḥ pradarśitaḥ
vedāḥ pratiṣṭhitāḥ sarve
purāṇe nātra samśayaḥ ity ādau

atha—now; *veda*—of the Vedas; *artha*—of the meaning; *nirṇāyakatvam*—the definitive explanation; *ca*—also; *vaiṣṇave*—in the *Viṣnu Purāṇa*; *bhārata*—of the

Mahabharata; *vyapadeśena*—by the explanation; *hi*—indeed; *āmnāya*—of the *Vedas*; *arthah*—the meaning; *pradarśitah*—is revealed; *vedāḥ*—the *Vedas*; *pratiṣṭhitāḥ*—established; *sarve*—all; *purāṇe*—in the *Purāṇas*; *na*—not; *atra*—here; *saṁśayaḥ*—doubt; *iti*—thus; *ādau*—in the passage beginning.

“The actual message of the four *Vedas* is perfectly presented in the teachings of the *Mahābhārata*. The purports of all the *Vedas* are contained within the *Purāṇas* and histories. Of this there is no doubt.” [*Viṣṇu Purāṇa*]

Text 7

The *Vedas* were revealed by Lord Brahmā, and the *Purāṇas* and histories were revealed by Vyāsa. Because Vyāsa is superior in understanding to Brahmā and all the demigods and sages as well, the literatures directly revealed by Him (the *Purāṇas* and histories) are superior to all other literatures, including the four *Vedas*. This is confirmed by the following statement:

*dvaipāyanena yat buddham
brahmādyais tan na budhyate
sarva-buddham sa vai veda
tat buddham nānya-gocaraḥ*

dvaipāyanena—by Kṛṣṇa Dvaipāyana Vyāsa; *yat*—what; *buddham*—was understood; *brahma-ādayaḥ*—by Brahmā and the demigods; *tat*—that; *na*—not; *budhyate*—is understood; *sarva*—everything; *buddham*—understood; *saḥ*—He; *vai*—indeed; *veda*—knew; *tat*—that; *buddham*—understood; *na*—not; *anya*—by others; *gocaraḥ*—known.

“The confidential secrets understood by Vyāsadeva remain unknown to Brahmā, the demigods, and the great sages. Vyāsa understood many things unknown to everyone else.”
[*Padma Purāṇa*]

Anuccheda 16

Text 1

The extraordinary position of Vyāsadeva is also described in the following statement:

*vyāsa-citta-sthitākāśād
avacchinnāni kānicit
anye vyavaharanty etāny
urīkr̥tya gṛhād iva iti*

vyāsa—of Vyāsadeva; *citta*—in the consciousness; *sthita*—situated; *ākāśāt*—from the sky; *avacchinnāni*—distinguished from others; *kānicit*—certain truths; *anye*—others; *vyavaharanti*—distinguish; *etāni*—these; *urīkr̥tya*—having accepted; *gṛhāt*—from a great house; *iva*—like; *iti*—thus.

“Just as many wonderful things are taken from a treasure house, in the same way many extraordinary secret truths, which had never been revealed by anyone else, have come from the great sky that is the consciousness of Śrīla Vyāsadeva.” [*Skanda Purāṇa*]

Texts 2-5

The exalted position of Śrīla Vyāsadeva is described in the following passage:

*tato 'tra mat-suto vyāsa
aṣṭāvimśatime 'ntare
vedam ekam catuspādam
caturdhā vyabhajat prabhuḥ*

tataḥ—then; *atra*—here; *mat*—my; *sutaḥ*—son; *vyāsaḥ*—Vyāsa; *aṣṭā-vimśatime antare*—during the period of the eighteenth Manu; *vedam*—*Veda*; *ekam*—one; *catuḥ*—four; *pādam*—parts; *caturthā*—in four parts; *vyabhajat*—divided; *prabhuḥ*—the Lord.

“During the reign of the 28th Manu, my son, Lord Vyāsadeva divided the single Veda into four parts.”

*yathātra tena vai vyastā
veda-vyāsena dhīmatā
vedas tathā samastais tair
vyāsair anyais tathā mayā*

yathā—just as; *atra*—here; *tena*—by Him; *vai*—indeed; *vyastā*—divided; *veda-vyāsena*—by Vedavyāsa; *dhīmatā*—intelligent; *vedaḥ*—the *Veda*; *tathā*—in that way; *samastaiḥ*—by all; *taiḥ*—them; *vyāsaiḥ*—dividers of the *Veda*; *anyaiḥ*—others; *tathā*—in that way; *mayā*—by me.

“The method of dividing the *Veda* propounded by intelligent Vyāsadeva has since been accepted by myself and all other Vedic scholars.”

*tad anenaiva vyāsānām
śākhābhedaṅ dvijottama
caturyugeṣu racitān
samasteṣv avadhāraya*

tat—that; *anena*—by Him; *eva*—indeed; *vyāsānām*—division; *śākhā*—branches; *bhedan*—different; *dvija*—of the *brāhmaṇas*; *uttama*—O best; *catuḥ*—in the four; *yugeṣu*—*yugas*; *racitan*—created; *samateṣu*—in all; *avadhāraya*—please consider.

“O best of *brāhmaṇas*, you should know that the system of dividing the *Vedas* taught by Vyāsadeva is now followed in each cycle of four *yugas* as the standard method of dividing the *Veda*.

*kṛṣṇa-dvaipāyanam vyāsam
viddhi nārāyaṇam prabhum
ko ’nyo hi bhūvi maitreya
mahābhārata-kṛd bhavet iti*

kṛṣṇa-dvaipāyanam vyāsam—Kṛṣṇa Dvaipāyana Vyāsa; *viddhi*—please know; *nārāyaṇam*—Nārāyaṇa; *prabhum*—Lord; *kaḥ*—who?; *anyaḥ*—else; *bhūvi*—in this world; *maitreya*—O Maitreya; *mahābhārata*—of the *Mahābhārata*; *kṛt*—the author; *bhavet*—may be; *iti*—thus.

“O Maitreya, please know that Kṛṣṇa Dvāipayana Vyāsa is an incarnation of the Supreme Personality of Godhead Nārāyaṇa, for within this world who other than Lord Nārāyaṇa could write the *Mahābhārata*.” [*Viṣṇu Purāṇa* 3.4.2-5]

Texts 6-9

The exalted position of Śrīla Vyāsadeva is also described in the following passage:

*nārāyaṇād viniṣpannam
jñānam kṛta-yuge sthitam
kiñcit tad anyathā jātam
tretāyām dvāpare ’khilam*

nārāyaṇāt—from Lord Nārāyaṇa; *viniṣpannam*—manifested; *jñānam*—knowledge; *kṛta-yuge*—in the Satya-yuga; *sthitam*—situated; *kiñcit*—something; *tad*—that; *anyathā*—differently; *jātam*—manifested; *tretāyām*—in Tretā-yuga; *dvāpare*—in Dvāpara-yuga; *akhilam*—all.

“Lord Nārāyaṇa appeared during the Satya-yuga to teach transcendental knowledge. He also appeared in different forms during the Tretā and Dvāpara yugas to teach the same truths in different ways according to the understanding of His audience.

*gautamasya ṛṣeḥ śāpā
jñāne tv ajñānatām gate
saṅkīrṇa-buddhayo devā
brahma-rudra-puraḥsarāḥ*

gautamasya—Gautama; *ṛṣeḥ*—of the sage; *śāpā*—from the curse; *jñāne*—in knowledge; *tu*—indeed; *ajñānatām*—ignorance; *gate*—attained; *saṅkīrṇa*—bewildered; *buddhayaḥ*—intelligence; *devāḥ*—the demigods; *brahma*—by Brahmā; *rudra*—and Śiva; *purāḥ-sarāḥ*—headed.

“Once the sage Gautama cursed the demigods, and at that time Brahmā, Śiva, and all their associates became bewildered in intelligence and could no longer distinguish truth from untruth.”

*śaraṇyam śaraṇam jagmur
nārāyaṇam anāmayam
tair vijñāpita-kāryas tu
bhagavān puruṣottamaḥ*

śaraṇyam—the supreme shelter; *śaraṇam*—shelter; *jagmuḥ*—attained; *nārāyaṇam*—Lord Nārāyaṇa; *anāmayam*—most auspicious; *taiḥ*—by them; *vijñāpita*—informed; *kāryaḥ*—in this matter; *tu*—certainly; *bhagavān*—the Lord; *puruṣa-uttamaḥ*—the Supreme Person.

“The demigods then took shelter of the Supreme Personality of Godhead, Nārāyaṇa, the supremely auspicious shelter of everyone, and informed Him of their difficulty.”

*avatīrṇo mahāyogī
satyavatyām parāśarāt
utsannān bhagavān vedān
ujjhāra hariḥ svayam iti.*

avatīrṇaḥ—descended; *mahā-yogī*—the great *yogī*; *satyavatyām*—in Satyavatī; *parāśarāt*—from Parāśara; *utsannān*—lost; *bhagavān*—the Lord; *vedān*—the Vedas; *ujjhāra*—delivered; *hariḥ*—Hari; *svayam*—personally; *iti*—thus.

“In order to help them, the Personality of Godhead appeared as the great transcendentalist Vyāsadeva, the son of Parāśara Muni and Satyavatī. In this incarnation the Lord again revealed the Vedic literatures, which had become lost by the curse of Gautama Muni.” [*Skanda Purāṇa*]

Texts 10-12

We may note that in this verse the word *veda* should, in the light of the previous discussion, be understood to include the histories and *Purāṇas*. We may also remember the explanation that among all Vedic literature the histories and *Purāṇas* are best, and among these two, the *Purāṇas* are superior to the histories. The superiority of the *Purāṇas* is described in the following passage from the *Nārada Purāṇa*, where Lord Śiva says:

*vedārthād adhikaṁ manye
purāṇārthaṁ varānane
vedāḥ pratiṣṭhitāḥ sarve
purāṇe nātra saṁśayaḥ*

uktam—described; *hi*—indeed; *nāradīye*—in the *Nārada Purāṇa*; *veda*—of the *Vedas*; *arthāt*—than the meaning; *adhikam*—superior; *manye*—I think; *purāṇa*—of the *Purāṇas*; *artham*—the meaning; *varānane*—O beautiful-faced Pārvatī; *vedāḥ*—the *Vedas*; *pratiṣṭhitāḥ*—are established; *sarve*—all; *purāṇe*—within the *Purāṇas*; *na*—not; *atra*—in this; *saṁśayaḥ*—doubt.

“O beautiful Pārvatī, I consider that the *Purāṇas* are superior to the *Vedas*, for whatever truths are present in the *Vedas* are also explained in the *Purāṇas*. Of this there is no doubt.”

*purāṇam anyathā kṛtvā
tiryag-yonim avāpnuyāt
sudānto 'pi suśānto 'pi
na gatiṁ kvacid āpnuyāt iti.*

purāṇam—the *Purāṇas*; *anyathā*—in another way; *kṛtvā*—considering; *tiryak*—as an animal; *yonim*—birth; *avāpnuyāt*—may attain; *su-dāntaḥ*—self-controlled; *api*—even; *su-śantaḥ*—peaceful; *api*—even; *na*—not; *gatiṁ*—transcendental situation; *kvacit*—at all; *āpnuyāt*—may attain; *iti*—thus.

“Anyone who has a different conception of the *Purāṇas* and does not consider them superior to the *Vedas* is cursed to be born as an animal. Even though he may be very peaceful and very much in control of his senses, he will not attain the supreme destination.”

Anuccheda 17

Texts 1-4

The superiority of the *Purāṇas* is also described in the following verses:

*vedavān niścalam manye
purāṇārtham dvijottamāḥ
vedāḥ pratiṣṭhitāḥ sarve
purāṇe nātra saṁśayaḥ*

vedavān—situated in Vedic knowledge; *niścalam*—undeniably true; *manye*—I consider; *purāṇa*—of the *Purāṇas*; *artham*—the meaning; *dvija*—of the *brāhmaṇas*; *uttamaḥ*—O best; *vedāḥ*—the *Vedas*; *pratiṣṭhitāḥ*—are situated; *sarve*—all; *purāṇe*—in the *Purāṇas*; *na*—not; *atra*—here; *saṁśayaḥ*—doubt.

“O best of *brāhmaṇas*, I am perfectly aware of all the conclusions of the *Vedas*, and therefore I consider the statements of the *Purāṇas* to be pure and flawless. There is no untruth in them. Furthermore, whatever knowledge is found in the four *Vedas* is also found in the *Purāṇas*. The *Vedas* do not contain anything that is not also in the *Purāṇas*. Of this there is no doubt.”

*bibhety alpa-śrutād vedī
mām ayam cālayiṣyati
itihāsa-purāṇais tu
niścalo 'yam kṛtaḥ purā*

bibhety—fears; *alpa-śrutāt*—because of small knowledge; *vedī*—the *Veda*; *mām*—me; *ayam*—this; *cālayiṣyati*—will cause to deviate; *itihāsa*—by the histories; *purāṇaiḥ*—and *Purāṇas*; *tu*—indeed; *niścalaḥ*—firmly established; *ayam*—this; *kṛtaḥ*—done; *purā*—in ancient times.

“The Lord feared that without a proper commentary, the *Vedas* would be misunderstood, even by me, and the reader of the *Vedas* would be led on the wrong path. For this reason the Lord compiled the histories and *Purāṇas* so the proper meaning of the *Vedas* would be established.”

*yan na dṛṣṭam hi vedeṣu
tad dṛṣṭam smṛtiṣu dvijāḥ
ubhayor yan na dṛṣṭam hi
tat purāṇaiḥ pragīyate*

yat—what; na—not; dṛṣṭam—seen; hi—indeed; vedeṣu—in the Vedas; tat—that; dṛṣṭam—seen; smṛtiṣu—in the smṛti-śāstras; dvijaḥ—O brāhmaṇas; ubhayaḥ—in both; yat—what; na—not; dṛṣṭam—seen; hi—indeed; tat—that; purāṇaiḥ—by the Purāṇas; pragīyate—is described.

“O brāhmaṇas, what is not understood by studying the four Vedas may be learned by studying the smṛti-śāstra. The confidential truths not revealed in either Veda or smṛti are described in the Purāṇas.”

yo veda caturo vedān
sāṅgopaniṣado dvijāḥ
purāṇam naiva jānāti
na ca sa syād vicakṣanaḥ iti

yaḥ—one who; veda—knows; caturaḥ—the four; vedān—Vedas; sa—with; aṅga—the six Vedāṅgas; Upaniṣadaḥ—and the Upaniṣads; dvijaḥ—O brāhmaṇas; purāṇam—the Purāṇas; na—not; eva—indeed; jānāti—knows; na—not; ca—and; syāt—may be; vicakṣanaḥ—wise and learned; iti—thus.

“O brāhmaṇas, one who is fully conversant with the four Vedas, the six Vedāṅgas, and the Upaniṣads, but who has not also studied the Purāṇas, is not actually learned in Vedic knowledge.” [Skanda Purāṇa, Prabhāsa-khaṇḍa 2.90-93]

Texts 5-8

Even after hearing all the evidence describing the exalted position of the Purāṇas, foolish and contentious persons may still not understand the actual nature of the Purāṇas and may criticize the Purāṇas for glorifying many different demigods. The reason a variety of demigods are described in the Purāṇas is explained in the following passage:

pañcāṅgam ca purāṇam syād
ākhyānam itarat smṛtam
sāttvikeṣu ca kalpeṣu
māhātmyam adhikam hareḥ

*rājaseṣu ca māhātmyam
adhikam brahmaṇo viduḥ*

*tavad agneś ca māhātmyam
tāmaseṣu śivasya ca.
saṅkīrṇeṣu sarasvatyāḥ
pitṛṇām ca nigadyate iti*

pañca—in five; *aṅgam*—parts; *ca*—also; *purāṇam*—the *Purāṇas*; *syāt*—are; *ākhyānam*—historical accounts; *itarat*—others; *smṛtam*—remembered; *sāttvikeṣu*—in the mode of goodness; *ca*—also; *kalpeṣu*—scriptural injunctions; *māhātmyam*—glorification; *adhikam*—is greater; *hareḥ*—of Lord Hari; *rājaseṣu*—in the mode of passion; *ca*—also; *māhātmyam*—glorification; *adhikam*—is greater; *brahmanaḥ*—of Lord Brahmā; *viduḥ*—they know; *tavat*—in the same way; *agneḥ*—of the demigod Agni; *ca*—also; *māhātmyam*—glorification; *tāmaseṣu*—in the mode of ignorance; *śivasya*—of Lord Śiva; *ca*—also; *saṅkīrṇeṣu*—among all of them; *sarasvatyāḥ*—of the goddess Sarasvatī; *pitṛṇām*—of the Pitās; *ca*—also; *nigadyate*—is said; *iti*—thus.

“The *Purāṇas* are divided into five parts, and they contain the narration of various historical events. Those *Purāṇas* intended for people in the mode of goodness contain mostly the glorification of Lord Hari. Those *Purāṇas* intended for people in the mode of passion generally contain the glorification of Lord Brahmā, and *Purāṇas* intended for people in the mode of ignorance contain the glorification of the demigod Agni, as well as the glorification of Lord Śiva and the goddess Durgā. In addition to this, the glorification of the Pitās, as well as Sarasvatī and other demigoddesses may be found scattered throughout all the *Purāṇas*.”

[*Matsya Purāṇa* 53.64, 67-68]

In this passage the word *agni* refers not only to the demigod Agni but also to all the demigods who receive sacrificial offerings in the fire. The word *ca* (and) placed after Lord Śiva’s name in this passage implies that the goddess Durgā is also to be mentioned here. The word *saṅkīrṇeṣu* refers to all the *Purāṇas*: those in goodness,

passion, or ignorance. *Sarasvatyā* refers not only to the goddess Sarasvatī, the controller of eloquent speech, but to numerous other demigoddesses also. The word *pitṛñām* refers to the various pious deeds by which one obtains residence in Pitṛloka and other heavenly planets. In this regard the *śruti-śāstra* states: “By pious deeds one is able to reside in Pitṛloka.”

Anuccheda 18

After hearing the *Matsya Purāṇa*’s description of the other celebrated *Purāṇas*, some readers may raise the following objection: “It may be that certain deities are recommended for persons influenced by different modes of nature, but why should one mode be considered superior to another? If the modes of nature are then equal, why should the worship of one deity be stressed over the worship of another?”

The mode of goodness is the best of the modes of material nature, and it enables one to understand transcendental knowledge. This is confirmed in the following statements of Vedic literature:

sattvāt sañjāyate jñānam
rajaso lobha eva ca
pramāda-mohau tamaso
bhavato 'jñānam eva ca

sattvāt—from the mode of goodness; *sañjāyate*—develops; *jñānam*—knowledge; *rajasah*—from the mode of passion; *lobhah*—greed; *eva*—certainly; *ca*—also; *pramāda*—madness; *mohau*—illusion; *tamasah*—from the mode of ignorance; *bhavatah*—develops; *ajñānam*—nonsense; *eva*—certainly; *ca*—also.

“From the mode of goodness, real knowledge develops; from the mode of passion, grief develops; and from the mode of ignorance, foolishness, madness and illusion develop.”

[*Bhagavad-gītā* 14.17]

pārthivād dāruṇo dhūmas
tasmād agnis trayīmayah
tamasas tu rajas tasmāt
sattvaṁ yad brahma-darśanam

pārthivāt—from earth; *dāruṇaḥ*—firewood; *dhūmaḥ*—smoke; *tasmāt*—from that; *agniḥ*—fire; *trayī*—Vedic sacrifices; *mayah*—made of; *tamaśaḥ*—in the mode of ignorance; *tu*—but; *rajaḥ*—the mode of passion; *tasmāt*—from that; *sattvam*—the mode of goodness; *yat*—which; *brahma*—the Absolute Truth; *darśanam*—realization.

“Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge [through Vedic sacrifices]. Similarly, passion [*rajas*] is better than ignorance [*tamas*], but goodness [*sattva*] is best because by goodness one can come to realize the Absolute Truth.” [*Śrīmad-Bhāgavatam* 1.2.24]

Because the mode of goodness helps one understand the transcendental reality, the *Purāṇas* intended for persons in the mode of goodness should be understood to give the clearest conception of the actual goal of life.

Someone may object: “Different scriptures and different philosophers present conflicting descriptions of the goal of life and the nature of reality. How are we to decide which is the truth?”

To this objection I reply: Śrīla Vyāsadeva, the incarnation of the personality of Godhead, compiled the *Vedānta-sūtra* in order to clearly define the actual meaning of the *Vedas* and *Purāṇas*. By understanding the *Vedānta-sūtra* one is able to understand the actual import of the *Vedas*. The *Vedānta-sūtra* is the actual guide to the *Vedas*, and not Jaimini’s *Mīmāṃsā-sūtra* or the speculations of any other philosopher.

Someone may ask the following question: “The *Vedānta-sūtras* are very brief, and their actual meaning is the subject of much debate. How are we to understand what they actually mean?”

To this question I reply: In order to solve this problem the Personality of Godhead personally compiled *Śrīmad-Bhāgavatm*, the perfect commentary of the *Vedānta-sūtras*. The *Bhāgavatam* explains the actual meaning of *Vedānta*. It explains the essential meaning of all the *Vedas*, histories and *Purāṇas*. It is perfect and

complete, and it is the supreme monarch of all Vedic literatures. This is my opinion.

Anuccheda 19

Text 1

After compiling all the *Purāṇas* and the *Vedānta-sūtra*, Śrīla Vyāsadeva, the incarnation of the Supreme Personality of Godhead, was still unsatisfied at heart. At this time He wrote the *Śrīmad-Bhāgavatam* to explain the actual meaning of *Vedānta-sūtra*. *Śrīmad-Bhāgavatam* contains the information of all Vedic literatures, and it enables the reader to attain the platform of self-realization. Because chanting of the Gāyatrī *mantra* is very helpful for attaining the platform of spiritual realization, Vyāsa begins the *Śrīmad-Bhāgavatam* by invoking the Gāyatrī *mantra* (*dhīmahī*).

Texts 2-5

The *Śrīmad-Bhāgavatam* is described in the following passage:

*yatrādhikṛtya gāyatrīm
varṇyate dharmā-vistaraḥ
vṛtrāsura-vadhupetaṁ
tat-bhāgavatam iṣyate*

*likhitvā tac ca yo dadyād
hema-siṁha-samanvitam
prauṣṭha-padyām paurṇamāsyām
sa yāti paramṇṁ gatim*

*aṣṭādaśa-sahasrāṇi
purāṇām tat prakīrtitam*

yatra—where; *adhikṛtya*—having invoked; *gāyatrīm*—the Gāyatrī *mantra*; *varṇyate*—is described; *dharmā-vistaram*—the real nature of religion; *vṛtrāsura*—of Vṛtrāsura; *vadha*—the death; *upetaṁ*—attained; *tat*—that; *bhāgavatam*—*Śrīmad-Bhāgavatam*; *iṣyate*—is regarded; *likhitvā*—having written; *tat*—that; *ca*—and; *yaḥ*—one who; *dadyāt*—may give; *hema*

—a golden; *simha*—lion; *samanvitam*—with; *prauṣṭha-padyām*—during the month of Bhadra; *paurṇamāsyaām*—on the full moon day; *saḥ*—he; *yāti*—attains; *paramam*—the supreme; *gatim*—destination; *aṣṭādaśa-sahasrāṇi*—18,000 verses; *purāṇām*—*Purāṇa*; *tat*—that; *prakīrtitam*—is described.

“The *Śrīmad-Bhāgavatam* contains a full description of the real path of religion, and it also contains an account of the death of Vṛtrāsura. In the very beginning of the *Bhāgavatam* the Gāyatrī mantra is invoked. One who personally copies the *Bhāgavatam* in his own hand, and gives it along with a golden pedestal, as a gift on a full moon day of the month of Bhadra, is sure to attain liberation and return to the eternal spiritual world. This *Śrīmad-Bhāgavatam Purāṇa* is 18,000 verses in length.” [*Matsya Purāṇa* 53.20, 22 and 23]

The word *gāyatrī* in this passage from the *Matsya Purāṇa* refers to the word *dhīmaḥi* (a word from the Gāyatrī mantra), which is used in the first verse of *Śrīmad-Bhāgavatam*, and which invokes the famous Gāyatrī mantra. Because the famous Gāyatrī mantra is the origin of all Vedic mantras, it need not be quoted in full in this first verse of the *Bhāgavatam*, where we find the following explanation: “Śrī Kṛṣṇa is the Absolute Truth, the primeval cause of all causes of the creation, sustenance, and destruction of the manifested universes. . . It is He only who first imparted the Vedic knowledge unto the heart of Brahmā, the original living being.”

In both the Gāyatrī mantra and the first verse of *Śrīmad-Bhāgavatam*, the Personality of Godhead is addressed as the shelter of all planetary systems and the origin of all knowledge and intelligence.

The word *dharma-vistara* (*Śrīmad-Bhāgavatam* contains a full description of the real path of religion) in this passage from *Matsya Purāṇa* is explained in the second verse of the *Bhāgavatam* in the following words: “Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth.”

In the first verse of the *Bhāgavatam*, the path of devotional service, which begins with meditation on the Supreme Personality of Godhead, is described in the words “I meditate upon Śrī Kṛṣṇa, for He is the Absolute Truth.”

*om namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahi*

om—O my Lord; *namah*—offering my obeisances; *bhagavate*—unto the Personality of Godhead; *vāsudevāya*—unto Vāsudeva (the son of Vasudeva), or Lord Śrī Kṛṣṇa, the primeval Lord; *janma-ādi*—creation, sustenance and destruction; *asya*—of the manifested universes; *yataḥ*—from whom; *anvayāt*—directly; *itarataḥ*—indirectly; *ca*—and; *artheṣu*—purposes; *abhijñāḥ*—fully cognizant; *sva-rāt*—fully independent; *tene*—imparted; *brahma*—the Vedic knowledge; *hṛdā*—consciousness of the heart; *yaḥ*—one who; *ādi-kavaye*—unto the original created being; *muhyanti*—are illusioned; *yat*—about whom; *sūrayaḥ*—great sages and demigods; *tejaḥ*—fire; *vāri*—water; *mṛdām*—earth; *yathā*—as much as; *vinimayaḥ*—action and reaction; *yatra*—whereupon; *tri-sargaḥ*—three modes of creation, creative faculties; *amṛṣā*—almost factual; *dhāmnā*—along with all transcendental paraphernalia; *svena*—self-sufficiently; *sadā*—always; *nirasta*—negation by absence; *kuhakaṁ*—illusion; *satyaṁ*—truth; *param*—absolute; *dhīmahi*—I do meditate upon.

“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and

demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”
[Śrīmad-Bhāgavatam 1.1.1]

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

dharmah—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—covered by fruitive intention; *atra*—herein; *paramah*—the highest; *nirmatsarāṇām*—of the one-hundred-percent pure in heart; *satām*—devotees; *vedyam*—understandable; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śivadam*—well-being; *tāpa-traya*—threefold miseries; *unmūlanam*—causing uprooting of; *śrīmat*—beautiful; *bhāgavate*—the *Bhāgavata Purāṇa*; *mahā-muni*—the great sage (Vyāsadeva); *kṛte*—having compiled; *kim*—what is; *vā*—the need; *paraiḥ*—others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—become compact; *atra*—herein; *kṛtibhiḥ*—by the pious men; *śuśrūṣubhiḥ*—by culture; *tat-kṣaṇāt*—without delay.

“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this

culture of knowledge the Supreme Lord is established
within his heart.” [Śrīmad-Bhāgavatam 1.1.2]

Anuccheda 20

Text 1

Śrīmad-Bhāgavatam is also described in the *Skanda Purāṇa* in the following words:

*grantho 'ṣṭādaśa-sahasro
dvādaśa-skandha-sammitaḥ
hayagrīva-brahma-vidyā
yatra vṛtra-vadhas tathā
gāyatrī ca samārambhas
tad vai bhāgavatam viduḥ iti*

skānda—in the *Skanda Purāṇa*; *eva*—certainly; *granthaḥ*—book; *aṣṭādaśa-sahasraḥ*—containing 18,000 verses; *dvādaśa-skandha-sammitaḥ*—containing twelve cantos; *hayagrīva*—presented by Hayagrīva; *brahma*—spiritual; *vidyā*—knowledge; *yatra*—where; *vṛtra*—of Vṛtrāsura; *vadhaḥ*—the killing; *tathā*—then; *gāyatrī*—with the Gāyatrī mantra; *ca*—also; *samārambhaḥ*—beginning; *tat*—that; *vai*—indeed; *bhāgavatam*—Śrīmad-Bhāgavatam; *viduḥ*—they know; *iti*—thus.

“Śrīmad-Bhāgavatam contains 18,000 verses and is divided into twelve cantos. It begins by invoking the Gāyatrī mantra, it contains the history of the death of Vṛtrāsura, and it relates the spiritual knowledge presented by a sage who had a horse’s head. The sages know Śrīmad-Bhāgavatam in this way.”

Text 2

We may note that the description of the death of Vṛtrāsura and the teaching of spiritual knowledge by Hayagrīva mentioned in this verse are both found in the Sixth Canto of Śrīmad-Bhāgavatam in connection with the *Nārāyaṇa-kavaca* prayers. The word *hayagrīva* (“he who has a horse’s head.”) mentioned in this connection refers to

Dadhīci Muni, who accepted the head of a horse when he taught the spiritual knowledge contained in the Nārāyaṇa-kavaca prayers. This is confirmed in the following statement:

*maghavan yāta bhadraṁ vo
dadhyañcam ṛṣi-sattamam
vidyā-vrata-tapaḥ-sāraṁ
gātraṁ yācata mā ciram*

maghavan—O Indra; *yāta*—go; *bhadraṁ*—good fortune; *vaḥ*—to all of you; *dadhyañcam*—to Dadhyañca; *ṛṣi-sat-tamam*—the most exalted saintly person; *vidyā*—of education; *vrata*—vow; *tapaḥ*—and austerities; *sāraṁ*—the essence; *gātraṁ*—his body; *yācata*—ask for; *mā ciram*—without delay.

“O Maghavan [Indra], all good fortune unto you. I advise you to approach the exalted saint Dadhyañca [Dadhīci]. He has become very accomplished in knowledge, vows and austerities, and his body is very strong. Go ask him for his body without delay.”

*sa vā adhigato dadhyañ
aśvibhyāṁ brahma niṣkalam
yat vā aśvaśiro nāma
tayor amaratām vyadhāt*

saḥ—he; *vā*—certainly; *adhigataḥ*—having obtained; *dadhyañ*—Dadhyañca; *aśvibhyāṁ*—to the two Aśvinī-kumāras; *brahma*—spiritual knowledge; *niṣkalam*—pure; *yat vā*—by which; *aśvaśiraḥ*—Aśvaśira; *nāma*—named; *tayor*—of the two; *amaratām*—liberation in one's life; *vyadhāt*—awarded.

“That saintly Dadhyañca, who is also known as Dadhīci, personally assimilated the spiritual science and then delivered it to the Aśvinī-kumāras. It is said that Dadhyañca gave them *mantras* through the head of a horse. Therefore the *mantras* are called Aśvaśira. After obtaining the mantras of spiritual science from Dadhīci, the Aśvinī-kumāras became *jīvan-mukta*, liberated even in this life.” [Śrīmad-Bhāgavatam 6.9.51-52]

Text 3

This is also described in the commentary on this passage, where Śrīdhara Svāmī says:

*etac chrutvā tathovāca
dadhyañ ātharvaṇas tayoh
pravargyam brahma-vidyām ca
sat-kṛto śatya-śaṅkitaḥ iti*

etat—this; *śrutvā*—having heard; *tathā*—then; *uvāca*—spoke; *dadhyak*—Dadhīci Muni; *ātharvaṇaḥ*—the knowledge of the *Atharva Veda*; *tayoh*—to them; *pravargyam*—the knowledge of how to perform the *soma* sacrifice; *brahma*—spiritual; *vidyām*—knowledge; *ca*—and; *sat-kṛtaḥ*—worshiped by them; *asatya*—to speak what is not true; *śaṅkitaḥ*—fearful; *iti*—thus.

“Hearing this request, Dadhīci Muni spoke both spiritual knowledge and the knowledge of how to perform a *Soma* sacrifice from the *Atharva Veda*. Dadhīci was very careful to speak with great accuracy, and not say anything untruthful to his students. After hearing his words, the two Aśvini-kumāras respectfully worshiped Dadhīci.”

Texts 4-5

Because *Śrīmad-Bhāgavatam* is very dear to both the Supreme Personality of Godhead and His devotees, the instructions in the *Bhāgavatam* are purely in the mode of transcendental goodness, without any touch of the lower modes of nature.

This is described in *Padma Purāṇa*, *Uttara-khaṇḍa* (22.115), where Gautama Muni inquires of Mahārāja Ambarīṣa:

*purāṇam tvam bhāgavatam
paṭhase purato hareḥ
caritraṁ daitya-rājasya
praḥ lādasya ca bhū-pate*

yathā—as; *pādme*—in *Padma Purāṇa*; *ambarīṣam*—Mahārāja Ambarīṣa; *prati*—to; *gautama*—of Gautama Muni; *praśnaḥ*—the question; *purāṇam*—*Purāṇa*; *tvam*—you; *bhāgavatam*—

Bhāgavatam; *paṭhase*—read; *purataḥ*—in the presence; *hareḥ*—of Lord Hari; *caritam*—the pastimes; *daitya*—of the demons; *rājasya*—of the king; *prahlādasya*—Prahāda; *ca*—also; *bhū-pate*—O King.

“My dear king, have you read the *Śrīmad-Bhāgavatam Purāṇa*, which describes the pastimes of the Supreme Lord Hari and his devotee Prahāda, the king of the demons?”

Text 6

Śrīmad-Bhāgavatam is also mentioned in the following passage of the *Padma Purāṇa*, *Vyañjulī-māhātmya*:

rātrau tu jāgaraḥ kāryaḥ
śrotavyā vaiṣṇavī kathā
gītā nāma-sahasraṁ ca
purāṇaṁ śuka-bhāṣitam
paṭhitavyaṁ prayatnena
hareḥ santoṣa-kāraṇam

tatra—there; *eva*—indeed; *vañjulī-māhātmye*—in the *Vyañjulī-māhātmya*; *tasya*—of *Śrīmad-Bhāgavatam*; *tasmin*—in this matter; *upadeśaḥ*—instruction; *rātrau*—at night; *jāgaraḥ*—wakefulness; *kāryaḥ*—should be done; *śrotavyā*—should be heard; *vaiṣṇavī*—of Lord Viṣṇu; *kathā*—topics; *gītā*—*Bhagavad-gītā*; *nāma-sahasraṁ*—*Visnu-sahasra-nāma-stotra*; *ca*—and; *purāṇam*—the *Purāṇa*; *śuka*—Śrīla Śukadeva Gosvāmī; *bhāṣitam*—spoken; *paṭhitavyaṁ*—should be read; *prayatnena*—very carefully; *hareḥ*—of Lord Hari; *santoṣa*—of satisfaction; *kāraṇam*—the cause.

“In the evening one should remain awake and hear the topics of Lord Viṣṇu. One should carefully read *Bhagavad-gītā*, *Visnu-sahasra-nāma-stotra*, and *Śrīmad-Bhāgavatam*, which was spoken by Śukadeva Gosvāmī. In this way one may satisfy the Supreme Personality of Godhead, Lord Hari.”

Text 7

In another verse from the *Padma Purāṇa* we find the following request:

*ambarīṣa śuka-proktam
nityam bhāgavatam śṛṇu
paṭhasva sva-mukhenāpi
yadīcchasi bhāva-kṣayam*

tatra—there; *eva*—indeed; *anyatra*—in another place; *ambarīṣa*—O Mahārāja Ambarīṣa; *śuka*—by Śukadeva Gosvāmī; *proktam*—spoken; *nityam*—regularly; *bhāgavatam*—*Śrīmad-Bhāgavatam*; *śṛṇu*—please hear; *paṭhasva*—please read; *sva*—own; *mukhena*—with the mouth; *api*—also; *yadi*—if; *icchasi*—you desire; *bhāva*—of the cycle of repeated birth and death; *kṣayam*—cessation.

“O Mahārāja Ambarīṣa, if you desire to gain freedom from the cycle of repeated birth and death, then please regularly hear, and with your own voice read aloud, the *Śrīmad-Bhāgavatam*, which was spoken by Śrīla Śukadeva Gosvāmī.”

Text 8

The *Bhāgavatam* is also mentioned in the following verse of the *Dvārakā-māhātmya* found in the *Prahlāda-saṁhitā* of the *Skanda Purāṇa*:

*śrīmad-bhāgavatam bhaktyā
paṭhate hari-sannidhau
jāgare tat-padam yāti
kula-vṛnda-samanvitaḥ*

śrīmad-bhāgavatam—*Śrīmad-Bhāgavatam*; *bhaktyā*—with devotion; *paṭhate*—reads; *hari*—Lord Hari; *sannidhau*—in the presence; *jāgare*—in wakefulness; *tat*—of Him; *padam*—to the abode; *yāti*—goes; *kula-vṛnda*—his relatives; *samanvitaḥ*—with.

“One who remains awake in the evening and reads aloud the *Śrīmad-Bhāgavatam* before the Deity of Lord Hari with great devotion, attains, with all his friends and relatives, the supreme spiritual abode of the Lord.”

Anuccheda 21

Texts 1-3

Śrīmad-Bhāgavatam is also glorified in the following statement of the *Garuḍa Purāṇa*:

*pūrṇaḥ so 'yam atiśayaḥ
artho 'yam brahma-sūtrāṇām
bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau
vedārtha-paribṛmhitāḥ*

*purāṇānām sāma-rūpaḥ
sākṣād bhagavatoditāḥ
dvādaśa-skandha-yukto 'yam
śata-viccheda-saṁyutaḥ
grantho 'ṣṭādaśa-sahasraṁ
śrīmad-bhāgavatābhidhaḥ*

pūrṇaḥ—complete; *saḥ ayam*—this; *atiśayaḥ*—great; *arthaḥ ayam*—this is the meaning; *brahma-sūtrāṇām*—of the codes of *Vedānta-sūtra*; *bhāratārtha-vinirṇayaḥ*—the ascertainment of the *Mahābhārata*; *gāyatrī-bhāṣya-rūpaḥ*—the purport of Brahma-gāyatrī, the mother of the Vedic literatures; *asau*—that; *vedārtha-paribṛmhitāḥ*—expanded by the meanings of all the *Vedas*; *purāṇānām*—of the *Purāṇas*; *sāma-rūpaḥ*—the best (like the *Sāma* among the *Vedas*); *sākṣāt*—directly; *bhagavata-uditāḥ*—spoken by Vyāsadeva, an incarnation of the Supreme Personality of Godhead; *dvādaśa-skandha-yuktaḥ*—having twelve cantos; *ayam*—this; *śata-viccheda-saṁyutaḥ*—having 355 chapters; *granthaḥ*—this great literature; *aṣṭādaśa-sahasraṁ*—having 18,000 verses; *śrīmad-bhāgavatābhidhaḥ*—named *Śrīmad-Bhāgavatam*.

“The meaning of the *Vedānta-sūtra* is present in *Śrīmad-Bhāgavatam*. The full purport of the *Mahābhārata* is also there. The commentary on the *Brahma-gāyatrī* is also there and fully expanded with all Vedic knowledge. *Śrīmad-Bhāgavatam* is the supreme *Purāṇa*, and it was compiled by the Supreme Personality of Godhead in His incarnation as *Vyāsadeva*. There are twelve cantos, 355 chapters, and eighteen thousand verses.”

Here the words *brahma-sūtrāṇam arthaḥ* mean that *Śrīmad-Bhāgavatam* is the natural commentary on *Vedānta-sūtra*. Śrīla Vyāsadeva first conceived *Śrīmad-Bhāgavatam* within his mind and then summarized it in *Vedānta-sūtra*. Later, he expanded it as *Śrīmad-Bhāgavatam* in the form in which we now know it. Because *Śrīmad-Bhāgavatam* is the natural commentary on *Vedānta-sūtra*, whatever commentaries have been made more recently by men with their fertile imaginations can only be accepted as far as they are faithful to the actual purport of *Śrīmad-Bhāgavatam*.

Text 4

The phrase *bhāratārtha-vinirṇayaḥ* (the full purport of the *Mahābhārata* is present in *Śrīmad-Bhāgavatam*) is explained in the following verses of Vedic literature:

*nirṇayaḥ sarva-śāstrāṇām bhāratam parikīrtitam
bhāratam sarva-vedās ca tulām āropitāḥ purā
devair brahmādibhiḥ sarvair ṛṣibhiḥ ca samanvitaiḥ*

*vyāsasyaivājñāyā tatra tv atiricyate bhāratam
mahattvād bhāra-vattvāc ca mahābhāratam ucyate*

bhāratārtha-vinirṇayaḥ—the purport of *Mahābhārata*;
nirṇayaḥ—conclusion; *sarva-śāstrāṇām*—of all scriptures;
bhāratam—*Mahābhārata*; *parikīrtitam*—elaborately explained; *bhāratam*—*Mahābhārata*; *sarva-vedāḥ*—of all the *Vedas*; *ca*—and; *tulam*—equal; *āropitāḥ*—elevated; *purā*—formerly; *devair*—by the demigods; *brahmādibhiḥ*—headed by *Brahmā*; *sarvair*—all; *ṛṣibhiḥ*—by the great sages; *ca*—also; *samanvitaiḥ*—along with; *vyāsa*—Vyāsa; *eva*—

certainly; *ājñāyā*—by the order; *tatra*—there; *tu*—but; *atiricyate*—was heavier; *bharatam*—*Mahābhārata*; *mahattvat*—because of greatness; *bharavattvat*—because of heaviness; *ca*—and; *mahābhāratam*—*Mahābhārata*; *ucyate*—is called.

“*Mahābhārata* is a most perfect scripture, presenting the final conclusions of all the Vedas. This is explained in the following story: Once Śrīla Vyāsadeva asked Brahmā and all the demigods and sages to weigh the respective merits of the four *Vedas* and the *Mahābhārata*. When the scriptures were placed on the scale, it was determined that the *Mahābhārata* was heavier than the four *Vedas* combined. Because of its greatness (*mahā*) and heaviness (*bhārata*), this book became known as *Mahābhārata*.”

Because *Śrīmad-Bhāgavatam* gives the most perfect description of Śrī Kṛṣṇa, the Supreme Personality of Godhead, it perfectly gives the full purport of the *Mahābhārata* (*bhāratārtha-vinirṇayah*).

Text 5

That *Śrīmad-Bhāgavatam* presents the essential meaning of the *Mahābhārata* is described in the following passage of the *Narada Purāṇa*, *Mokṣa-dharma* (170.11-14), where Mahārāja Janamejaya says to Śrīla Vyāsadeva:

*idaṁ śatasahasrābdhi
bhāratākhyāna vistarāt
āmathyā atimanthena
jñānodadhim anuttamam*

*nava nītaṁ yathā dadhno
malayāc candanaṁ yathā
āraṇyakam sarva vedebhya
oṣadhibhyo 'mṛtam yathā*

*samuddhṛtam idaṁ brahman
kathāmṛtam anuttamam
tapo nidhe tvayoktam hi
nārāyaṇa kathāśrayamv iti*

idam—this; *śata-sahasra*—in 100,000 verses; *abdhi*—like a great ocean; *bhārata*—of *Mahābhārata*; *ākyaṇa*—history; *vistarāt*—expansion; *āmathyam*—churned; *ati-manthena*—with a great churning rod; *jñāna*—of transcendental knowledge; *udadhim*—the ocean; *anuttamam*—incomparable; *navanītam*—fresh butter; *yathā*—just as; *dadhnaḥ*—from curd; *malayāt*—from the Malaya Hills; *candanam*—sandalwood; *yathā*—just as; *āranyam*—the *Upaniṣads*; *sarva*—from all; *vedebhyaḥ*—the *Vedas*; *oṣadibhyaḥ*—from plants and herbs; *amṛtam*—nectar; *yathā*—just as; *samuddhṛtam*—extracted; *idam*—this; *brahman*—O *brāhmaṇa*; *katha*—history; *amṛtam*—nectar; *idam*—this; *tathā*—in the same way; *tapah*—of austerity; *nidhe*—O treasure house; *tvaya*—to you; *uktam*—spoken; *hi*—certainly; *nārāyaṇa*—of Lord Nārāyaṇa; *kathā*—topics; *āśrayam*—shelter; *iti*—thus.

“O *brāhmaṇa*, O treasure-house of austerities, by churning the 100,000 verses of *Mahābhārata*, you have extracted an incomparable ocean of transcendental knowledge, which has become known as *Śrīmad-Bhāgavatam*. This *Bhāgavatam* is full of nectarean descriptions of the Personality of Godhead, Lord Nārāyaṇa. It is the best of scriptures, and it is extracted from the *Mahābhārata* just as butter is extracted from curd, sandalwood from the Malaya Hills, the *Upaniṣads* from the four *Vedas*, or nectar from plants and herbs.”

Anuccheda 22

Text 1

That *Śrīmad-Bhāgavatam* presents the essential meaning of the *Mahābhārata* because both scriptures are intended to glorify Lord Kṛṣṇa is confirmed in the following statement of the *Bhāgavatam* itself (3.5.12):

*munir vivakṣur bhagavad-guṇānām
sakhāpi te bhāratam āha kṛṣṇaḥ
yasmin nṛṇām grāmya-kathānuvādair*

matir grhītā nu hareḥ kathāyām iti

tathā—in the same way; *ca*—also; *muniḥ*—the sage; *vivakṣuḥ*—described; *bhagavat*—of the Personality of Godhead; *guṇānām*—transcendental qualities; *sakhā*—friend; *api*—also; *te*—your; *bhāratam*—the *Mahābhārata*; *āha*—has described; *kṛṣṇaḥ*—Kṛṣṇa-Dvaipāyana Vyāsa; *yasmin*—in which; *nṛṇām*—of the people; *grāmya*—worldly; *sukha-anuvādaiḥ*—pleasure derived from mundane topics; *matih*—attention; *grhītā nu*—just to draw towards; *hareḥ*—of the Lord; *kathāyām*—speeches of (*Bhagavad-gītā*); *iti*—thus.

“Your friend, the great sage Kṛṣṇa-Dvaipāyana Vyāsa, has already described the transcendental qualities of the Lord in his great work, the *Mahābhārata*. But the whole idea is to draw the attention of the mass of people to *kṛṣṇa-kathā* (*Bhagavad-gītā*) through their strong affinity for hearing mundane topics.”

Text 2

That *Śrīmad-Bhāgavatam* is the perfect commentary on the Gāyatrī *mantra* (*gāyatrī-bhāṣya-rūpo 'sau*) is confirmed by the statements of *Viṣṇu-dharmottara Purāṇa* and other Vedic literatures. Because the *Bhāgavatam* describes the Supreme Personality of Godhead in great detail, it should be considered the perfect commentary on the Gāyatrī *mantra*. By examining the first verse of the First Canto of the *Bhāgavatam* (*janmādy asya*), we may also see that the *Bhāgavatam* describes itself as a commentary on the Gāyatrī *mantra*.

That the *Bhāgavatam* is the perfect commentary on the four *Vedas* (*vedārtha-paribr̥mhitah*) is confirmed in the following statement of Vedic literature: “The *Purāṇas* and histories explain the meaning of the four *Vedas*.” The phrase *purāṇānām sāma-rūpaḥ* means that just as the *Sāma Veda* is the best of the four *Vedas*, in the same way *Śrīmad-Bhāgavatam* is the best of the *Purāṇas*.

Texts 3-6

Śrīmad-Bhāgavatam is also glorified in the following verses of the *Skanda Purāṇa* (*Mārgaśīrṣa-māsa-māhātmya* 16.40,42,44,43):

*śataśo 'tha sahasraiś ca
kim anyaiḥ śāstra-saṅgrahaiḥ
na yasya tiṣṭhate gehe
śāstram bhāgavatam kalau*

ataḥ eva—therefore; *skānde*—in the *Skanda Purāṇa*; *śataśaḥ*—hundreds; *atha*—then; *sahasraiḥ*—thousands; *ca*—and; *kim*—what is the use?; *anyaiḥ*—of others; *śāstra-saṅgrahaiḥ*—scriptures; *na*—not; *yasya*—of whom; *tiṣṭhate*—stays; *gehe*—in the home; *śāstram*—the scripture; *bhāgavatam*—*Śrīmad-Bhāgavatam*; *kalau*—in the age of Kali.

“During the Kali-yuga, what is the use of hundreds and thousands of scriptures for one who does not have *Śrīmad-Bhāgavatam* in his home?

*katham sa vaiṣṇavo jñeyah
śāstram bhāgavatam kalau
grhe na tiṣṭhate yasya
sa viprah śvapacādhamaḥ*

katham—how is it possible?; *sah*—he; *vaiṣṇavaḥ*—as a devotee of Lord Viṣṇu; *jñeyah*—may be known; *śāstram*—the scripture; *bhāgavatam*—*Śrīmad-Bhāgavatam*; *kalau*—in the age of Kali; *grhe*—in the home; *na*—not?; *tiṣṭhate*—stays; *yasya*—of whom; *sah*—he; *viprah*—*brāhmaṇa*; *śvapaca*—of dog-eaters; *adhamaḥ*—the lowest.

“How is it possible to be a devotee of Lord Viṣnu in the Kali-yuga and not have the *Śrīmad-Bhāgavatam* in his home? Such a person, even if born in an exalted *brāhmaṇa* family, is actually the lowest of outcastes.”

*yatra yatra bhaved vipra
śāstram bhāgavatam kalau
tatra tatra harir yāti*

tridaśaiḥ saha nārada

yatra yatra—wherever; *bhavet*—may be; *vipra*—O *brāhmaṇa*; *śāstram*—the scripture; *bhāgavatam*—*Śrīmad-Bhāgavatam*; *kalau*—in the age of Kali; *tatra tatra*—there; *hariḥ*—Lord Hari; *yāti*—goes; *tridaśaiḥ*—the demigods; *saha*—with; *nārada*—O Nārada.

“O Nārada, O best of the *brāhmaṇas*, during the Kali-yuga Lord Hari, accompanied by the demigods, appears wherever *Śrīmad-Bhāgavatam* is found.

yaḥ paṭhet prayato nityam
ślokaṁ bhāgavataṁ mune
aṣṭādaśa-purāṇānām
phalaṁ prāpnoti mānavaḥ iti

yaḥ—one who; *paṭhet*—reads; *prayataḥ*—attentively; *nityam*—regularly; *ślokaṁ*—the verses; *bhāgavatam*—of the *Bhāgavatam*; *mune*—O sage; *aṣṭādaśa*—of the eighteen; *purāṇānām*—*Purāṇas*; *phalam*—the result; *prāpnoti*—attains; *mānavaḥ*—a man; *iti*—thus.

“O sage, one who attentively and regularly reads *Śrīmad-Bhāgavatam* obtains the result of reading all eighteen *Purāṇas*.”

Text 7

The phrase *śata-viccheda-samyutaḥ* means “with 335 chapters.” The remainder of this passage is clear and requires no further explanation. From all these statements of Vedic literature we may conclude that those who desire to understand the ultimate goal of life should carefully study *Śrīmad-Bhāgavatam*.

Anuccheda 23

Text 1

The *Śrīmad-Bhāgavatam* is glorified in many transcendental Vedic literatures. The *Bhāgavatam* itself says:

*kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa
purāṇārko 'dhunoditaḥ*

kṛṣṇe—in Kṛṣṇa's; *sva-dhāma*—own abode; *upagate*—having returned; *dharma*—religion; *jñāna*—knowledge; *ādibhiḥ*—combined together; *saha*—along with; *kalau*—in the Kali-yuga; *naṣṭa-dṛśām*—of persons who have lost their sight; *eṣaḥ*—all these; *purāṇa-arkaḥ*—the *Purāṇa* which is brilliant like the sun; *adhunā*—just now; *uditaḥ*—has arisen.

“This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*.” [*Śrīmad-Bhāgavatam* 1.3.43]

Text 2

In this verse the *Śrīmad-Bhāgavatam* is compared to the sun, for just as the sun illuminates everything, in the same way the *Bhāgavatam* illuminates the subject matter of the Absolute Truth. Without the *Bhāgavatam*, other Vedic literature cannot give a very complete description of the actual truth.

In the *Hayaśīrṣa-pañcarātra*, in the section describing various Vedic literatures, the *Tantra-bhagavata* is described as a commentary on *Śrīmad-Bhāgavatam*. Also, in the same scripture, the following list of some commentaries on *Śrīmad-Bhāgavatam* is given: 1. *Hanumat-bhāṣya*, 2. *Vāsanā-bhāṣya*, 3. *Sambandhokti*, 4. *Vidvat-kāmadhenu*, 5. *Tattva-dīpikā*, 6. *Bhāvartha-dīpikā* (by Śrīdāhar Svāmī), 7. *Paramahansa-priya*, 8. *Śuka-hṛdaya*, 9. *Mukta-phala*, 10. *Hari-līlā*, and 11. *Bhakti-ratnāvali*. In this way many devotee scholars have written their different famous explanations of *Śrīmad-Bhāgavatam*.

Text 3

In the *Hemādri-grantha*, *Dāna-khaṇḍa*, *Purāṇa-dāna-prastāva*, the *Śrīmad-Bhāgavatam* is also described, and the *Matsya Purāṇa* is quoted to glorify it. In the description of the various *yugas* found in the *Pariśeṣa-khaṇḍa* of the same book, the *kṛṣṇa-saṅkīrtana-yajña* is described as the proper spiritual duty for the Kali-yuga, and in this connection the following verse from *Śrīmad-Bhāgavatam* is quoted:

*kalim sabhājayanty āryā
guṇa jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva
sarva-svārtho 'bhilabhyate*

kalim—the age of Kali; *sabhājayanti*—they praise; *āryāḥ*—progressive souls; *guṇa-jñāḥ*—who know the true value (of the age); *sāra-bhāginaḥ*—who are able to pick out the essence; *yatra*—in which; *saṅkīrtanena*—by the congregational chanting of the holy names of the Supreme Lord; *eva*—merely; *sarva*—all; *sva-arthaḥ*—desired goals; *abhilabhyate*—are attained.

“Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*.” [*Śrīmad-Bhāgavatam* 11.5.36]

Text 4

The following objection may be raised: If *Śrīmad-Bhāgavatam* is so important, why did *Śaṅkarācārya* not mention it in his writings?

To this objection I reply: *Śaṅkarācārya* was an incarnation of Lord Śiva who descended to the earth to fulfill a specific mission according to the direct order of the Supreme Personality of Godhead. Although Śaṅkara was perfectly aware that the happiness of devotional service far surpasses the happiness of impersonal liberation (*kaivalya*), and although he understood that *Śrīmad-Bhāgavatam* is the topmost Vedic literature and the perfect commentary on *Vedānta-sūtra*, he did not reveal these things, but concealed the actual truth, and because of the direct order of the Supreme Personality of Godhead, preached the philosophy of

impersonalism (*advaita-vāda*). Although he was ordered to speak a false philosophy and not describe the truth contained in *Śrīmad-Bhāgavatam*, he nevertheless hankered to speak the truth and quote from the *Bhāgavatam*, and from time to time he hinted at both the *Bhāgavatam* and the Vaiṣṇava philosophy in his writings. He indirectly referred to Lord Kṛṣṇa's pastimes as described in the *Bhāgavatam* in his poem *Śrī Govindāṣṭaka*, where the first verse describes mother Yaśodā's astonishment at seeing child Kṛṣṇa's revelation of the Universal Form, and verse six describes Lord Kṛṣṇa's theft of the *gopīs*' garments.

From *Padma Purāṇa* in the words of Lord Śiva:

*māyāvādam asac chāstram
pracchannaṁ bauddham ucyate
mayaiva kalpitam devi
kalau brāhmaṇa-rūpiṇā*

*brahmaṇas cāparam rūpam
nirguṇam vakṣyate mayā
sarva-svaṁ jagato'py asya
mohanārthaṁ kalau yuge*

*vedānte tu mahā-śāstre
māyāvādam avaidikam
mayaiva vakṣyate devi
jagatām nāśa-kāraṇāt*

“The Māyāvāda philosophy is impious [*asac chāstra*]. It is covered Buddhism. My dear Pārvatī, in the form of a *brāhmaṇa* in the Kali-yuga I teach this imagined Māyāvāda philosophy. In order to cheat the atheists, I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining *Vedānta* I describe the same Māyāvāda philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord.”

In the *Śiva Purāṇa* the Supreme Personality of Godhead told Lord Śiva:

*dvāparādau yuge bhūtvā
kalayā mānuṣādiṣu*

*svāgamaiḥ kalpitais tvaṁ ca
janān mad-vimukhān kuru*

“In the Kali-yuga, mislead the people in general by propounding imaginary meanings for the *Vedas* to bewilder them.”

In *Padma Purāṇa*, Lord Śiva tells Pārvatī:

*śṛṇu devi pravakṣyāmi
tāmasāni yathā-kramam
yeṣāṁ śravaṇa-mātreṇa
pātityaṁ jñāninām api
apārtham śruti-vākyānām
darśayaḥ loka-garhitam
karma-svarūpa-tyājyatvam
atra ca pratipādyate
sarva-karma-paribhraṁśān
naiṣkarmyaṁ tatra cocyate
parātma-jīvayor aikyaṁ
mayātra pratipādyate*

“My dear wife, hear my explanations of how I have spread ignorance through Māyāvāda philosophy. Simply by hearing it, even an advanced scholar will fall down. In this philosophy, which is certainly very inauspicious for people in general, I have misrepresented the real meaning of the *Vedas* and recommended that one give up all activities in order to achieve freedom from *karma*. In this Māyāvāda philosophy I have described the *jīvātmā* and *Paramātmā* to be one and the same.”

Anuccheda 24

Texts 1-2

When Puṇyāranya Muni and other followers of Śaṅkarācārya began to write commentaries on the *Bhāgavatam*, the Vaiṣṇavas became alarmed. In order to counter the impersonalists’ misinterpretation of the *Bhāgavatam* and present the proper interpretation, Madhvācārya

wrote a commentary on the *Bhāgavatam*. His commentary is accepted by the Vaiṣṇavas as the proper explanation of the meaning of the *Bhāgavatam*.

The *Śrīmad-Bhāgavatam* is described in the following verses of the *Bhāgavatam* itself:

*tad idam grāhayāmāsa
sutam ātmavatām varam
sarva-vedetihāsānām
sāram sāram sumuddhṛtam*

tat—that; *idam*—this; *grāhayām āsa*—made to accept; *sutam*—unto his son; *ātmavatām*—of the self-realized; *varam*—most respectful; *sarva*—all; *veda*—Vedic literatures (books of knowledge); *itihāsānām*—of all the histories; *sāram*—cream; *sāram*—cream; *sumuddhṛtam*—taken out.

“Śrī Vyāsadeva delivered it (*Śrīmad-Bhāgavatam*) to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.” [*Śrīmad-Bhāgavatam* 1.3.41]

Text 3

*sarva-vedānta-sāram hi
śrīmad-bhāgavatam iṣyate
tad-rasāmṛta-ṭṛptasya
nānyatra syād ratiḥ kvacit*

sarva-vedānta—of all *Vedānta* philosophy; *sāram*—the essence; *hi*—indeed; *śrī-bhāgavatam*—*Śrīmad-Bhāgavatam*; *iṣyate*—is said to be; *tat*—of it; *rasa-amṛta*—by the nectarean taste; *ṭṛptasya*—for one who is satisfied; *na*—not; *anyatra*—elsewhere; *syāt*—there is; *ratiḥ*—attraction; *kvacit*—ever.

“*Śrīmad-Bhāgavatam* is declared to be the essence of all *Vedānta* philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.” [*Śrīmad-Bhāgavatam* 12.13.15]

Text 4

*nigama-kalpa-taror galitam phalam
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatam rasam ālayam
muhur aho rasikā bhūvi bhāvukāḥ*

nigama—the Vedic literatures; *kalpa-taror*—the desire tree; *galitam*—fully matured; *phalam*—fruit; *śuka*—Śrīla Śukadeva Gosvāmī, the original speaker of *Śrīmad-Bhāgavatam*; *mukhāt*—from the lips of; *amṛta*—nectar; *drava*—semisolid and soft and therefore easily swallowable; *saṁyutam*—perfect in all respects; *pibata*—do relish it; *bhāgavatam*—the book dealing in the science of the eternal relation with the Lord; *rasam*—juice (that which is relishable); *ālayam*—until liberation, or even in a liberated condition; *muhur*—always; *aho*—O; *rasikāḥ*—those who are full in the knowledge of mellows; *bhūvi*—on the earth; *bhāvukāḥ*—expert and thoughtful.

“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.” [*Śrīmad-Bhāgavatam* 1.1.3]

Text 5

*yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīṛṣatām tamo 'ndham
saṁsāriṇām karuṇayāha purāṇa-guḥ yaḥ
tam vyāsa-sūnum upayāmi guruṁ munīnām*

yaḥ—he who; *sva-anubhāvam*—self-assimilated (experienced); *akhila*—all around; *śruti*—the *Vedas*; *sāram*—cream; *ekam*—the only one; *adhyātma*—transcendental; *dīpam*—torchlight; *atititīṛṣatām*—desiring to overcome; *tamaḥ andham*—deeply dark material existence; *saṁsāriṇām*—of the materialistic men; *karuṇayā*—out of causeless mercy; *āha*—said; *purāṇa*—supplement to the *Vedas*; *guḥyam*—very confidential; *tam*—unto him; *vyāsa-sūnum*—the son of Vyāsadeva; *upayāmi*—let

me offer my obeisances; *gurum*—the spiritual master; *munīnām*—of the great sages.

“Let me offer my respectful obeisances unto him (Śuka), the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.” [*Śrīmad-Bhāgavatam* 1.2.3]

Anuccheda 25

Texts 1-4

Śrīla Śukadeva Gosvāmī’s recitation of *Śrīmad-Bhāgavatam* to Mahārāja Parīkṣit is described in the following verses:

*tatropajagmur bhūvanam punānā
mahānubhāvā munayaḥ sa-śiṣyāḥ
prāyeṇa tīrthābhigamāpadeśaiḥ
svayam hi tīrthāni punanti santaḥ*

yataḥ—from which; *tatra*—there; *upajagmuḥ*—arrived; *bhūvanam*—the universe; *punānāḥ*—those who can sanctify; *mahā-anubhāvāḥ*—great minds; *munayaḥ*—thinkers; *sa-śiṣyāḥ*—along with their disciples; *prāyeṇa*—almost; *tīrtha*—place of pilgrimage; *abhigama*—journey; *apadeśaiḥ*—on the plea of; *svayam*—personally; *hi*—certainly; *tīrthāni*—all the places of pilgrimage; *punanti*—sanctify; *santaḥ*—sages.

“At that time all the great minds and thinkers, accompanied by their disciples, and sages who could verily sanctify a place of pilgrimage just by their presence, arrived there on the plea of making a pilgrim’s journey.”

*atrir vasiṣṭhaś cyavanaḥ śaradvān
ariṣṭanemir bhṛgur aṅgirās ca.
parāśaro gādhi-suto ’tha rāma
utathya indrapramadedhmavāhau*

*medhātithir devala ārṣiṣeṇo
bhāradvājo gautamaḥ pippalādaḥ.
maitreya aurvaḥ kavaṣaḥ kumbhayonir
dvaipāyano bhagavān nāradaś ca*

atri to *nārada*—names of the different saintly personalities who arrived there from different parts of the universe.

“From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.

*anye ca devarṣi-brahmarṣi-varyā
rājarṣi-varyā aruṇādayaś ca.
nānārṣeya-pravarān sametān
abhyarcya rājā śirasā vavande*

anye—many others; *ca*—also; *devarṣi*—saintly demigods; *brahmarṣi*—saintly *brāhmaṇas*; *varyāḥ*—topmost; *rājarṣi-varyāḥ*—topmost saintly kings; *aruṇa-ādayaḥ*—a special rank of *rājarṣis*; *ca*—and; *nānā*—many others; *ārṣeya-pravarān*—chief amongst the dynasties of the sages; *sametān*—assembled together; *abhyarcya*—by worshipping; *rājā*—the Emperor; *śirasā*—bowed his head to the ground; *vavande*—welcomed.

“There were also many other saintly demigods, kings and special royal orders called *aruṇādayas* [a special rank of *rājarṣis*] from different dynasties of sages. When they all assembled together to meet the Emperor (Parikṣit), he received them properly and bowed his head to the ground.”

*sukhopaviṣṭeṣv atha teṣu bhūyaḥ
kṛta-praṇāmaḥ sva-cikīrṣitaṁ yat.
vijñāpayām āsa vivikta-cetā
upasthito 'gre' bhigrhīta-pāṇiḥ*

sukha—happily; *upaviṣṭeṣu*—all sitting down; *atha*—thereupon; *teṣu*—unto them (the visitors); *bhūyah*—again; *kṛta-praṇāmaḥ*—having offered obeisances; *sva*—his own; *cikīrṣitam*—decision of fasting; *yat*—who; *vijñāpayām āsa*—submitted; *vivikta-cetāḥ*—one whose mind is detached from worldly affairs; *upasthitaḥ*—being present; *agre*—before them; *abhiḡrḥīta-pāṇiḥ*—humbly with folded hands; *iti*—thus; *ādi*—beginning with; *anantaram*—after.

“After all the ṛṣis and others had seated themselves comfortably, the King, humbly standing before them with folded hands, told them of his decision to fast until death.”
[*Śrīmad-Bhāgavatam* 1.19.8-12]

Text 5

Then Mahārāja Parīkṣit spoke the following wonderful question:

*tataś ca vaḥ praḥchyaṃ imaṃ vipraḥche
viśrabhya viprā iti kṛtyatāyām
sarvātmanā mriyamāṇaiś ca kṛtyam
śuddham ca tatrāmṛśatābhiyuktāḥ*

tataḥ—as such; *ca*—and; *vaḥ*—unto you; *praḥchyaṃ*—that which is to be asked; *imaṃ*—this; *vipraḥche*—beg to ask you; *viśrabhya*—trustworthy; *viprāḥ*—*brāhmaṇas*; *iti*—thus; *kṛtyatāyām*—out of all different duties; *sarva-ātmanā*—by everyone; *mriyamāṇaiḥ*—especially those who are just about to die; *ca*—and; *kṛtyam*—dutiful; *śuddham*—perfectly correct; *ca*—and; *tatra*—therein; *āmṛśata*—by complete deliberation; *abhiyuktāḥ*—just befitting; *iti*—thus; *praḥchati*—questioned; *rājñi*—the king.

“O trustworthy *brāhmaṇas*, I now ask you about my immediate duty. Please, after proper deliberation, tell me of the unalloyed duty of everyone in all circumstances, and specifically of those who are just about to die.” [*Śrīmad-Bhāgavatam* 1.19.24]

Text 6

At that moment Śrīla Śukadeva Gosvāmī appeared:

*tatrābhāvad bhagavān vyāsa-putro
yadṛcchayā gām aṭamāno 'napekṣaḥ
alakṣya-liṅgo nija-lābha-tuṣṭo
vṛtaś ca bālair avadhūta-veśaḥ*

tatra—there; *abhāvat*—appeared; *bhagavān*—powerful; *vyāsa-putraḥ*—son of Vyāsadeva; *yadṛcchayā*—as one desires; *gām*—the earth; *aṭamānaḥ*—while traveling; *anapekṣaḥ*—disinterested; *alakṣya*—unmanifested; *liṅgaḥ*—symptoms; *nija-lābha*—self-realized; *tuṣṭaḥ*—satisfied; *vṛtaḥ*—surrounded; *ca*—and; *bālaiḥ*—by children; *avadhūta*—neglected by others; *veśaḥ*—dressed.

“At that moment there appeared the powerful son of Vyāsadeva, who traveled over the earth disinterested and satisfied with himself. He did not manifest any symptoms of belonging to any social order or status of life. He was surrounded with women and children, and he dressed as if others had neglected him.” [*Śrīmad-Bhāgavatam* 1.19.25]

Texts 7-8

*śyāmam sadāpīvyā-vayo-'ṅga-lakṣmyā
strīṅām mano-jñam rucira-smitena
pratyutthitās te munayaḥ svāsanebhyas
tal-lakṣaṇa-jñā api gūḍha-varcasam*

śyāmam—blackish; *sadā*—always; *apīvyā*—excessively; *vayaḥ*—age; *aṅga*—symptoms; *lakṣmyā*—by the opulence of; *strīṅām*—of the fair sex; *manaḥ-jñam*—attractive; *rucira*—beautiful; *smitena*—smiling; *pratyutthitāḥ*—stood up; *te*—all of them; *munayaḥ*—the great sages; *sva*—own; *āsanebhyaḥ*—from the seats; *tat*—those; *lakṣaṇa-jñāḥ*—expert in the art of physiognomy; *api*—even; *gūḍha-varcasam*—covered glories.

“He was blackish and very beautiful due to his youth. Because of the glamor of his body and his attractive smiles, he was pleasing to women. Though he tried to cover his natural glories, the great sages present there were all expert in the art of physiognomy, and so they honored him by rising from their seats.”

*sa viṣṇu-rāto 'tithaya āgatāya
tasmai saparyām śirasājahāra
tato nivṛttā hy abudhāḥ striyo 'rbhakā
mahāsane sopaviveśa pūjitaḥ*

saḥ—he; *viṣṇu-rātaḥ*—Mahārāja Parīkṣit (who is always protected by Lord Viṣṇu); *atithaye*—to become a guest; *āgatāya*—one who arrived there; *tasmai*—unto him; *saparyām*—with the whole body; *śirasā*—with bowed head; *ajahāra*—offered obeisances; *tataḥ*—thereafter; *nivṛttāḥ*—ceased; *hi*—certainly; *abudhāḥ*—less intelligent; *striyaḥ*—women; *arbhakāḥ*—boys; *mahā-āsane*—exalted seat; *sa*—he; *upaviveśa*—sat down; *pūjitaḥ*—being respected.

“Mahārāja Parīkṣit, who is also known as Viṣṇurāta [one who is always protected by Viṣṇu], bowed his head to receive the chief guest, Śukadeva Gosvāmī. At that time all the ignorant women and boys ceased following Śrīla Śukadeva. Receiving respect from all, Śukadeva Gosvāmī took his exalted seat.”

*sa saṁvṛtas tatra mahān mahīyasām
brahmarṣi-rājarṣi-devarṣi-saṅghaiḥ
vyarocatālam bhagavān yathendur
graharkṣa-tārā-nikaraiḥ parītaḥ*

saḥ—Śrī Śukadeva Gosvāmī; *saṁvṛtaḥ*—surrounded by; *tatra*—there; *mahān*—great; *mahīyasām*—of the greatest; *brahmarṣi*—saint among the *brāhmaṇas*; *rājarṣi*—saint among the kings; *devarṣi*—saint among the demigods; *saṅghaiḥ*—by the assembly of; *vyarocata*—well deserved; *alam*—able; *bhagavān*—powerful; *yathā*—as; *induh*—the moon; *graha*—planets; *rkṣa*—heavenly bodies; *tārā*—stars; *nikaraiḥ*—by the assembly of; *parītaḥ*—surrounded by.

“Śukadeva Gosvāmī was then surrounded by saintly sages and demigods just as the moon is surrounded by stars, planets and other heavenly bodies. His presence was gorgeous, and he was respected by all.” [*Śrīmad-Bhāgavatam* 1.19.28-30]

Anuccheda 26

Text 1

When Śrīla Śukadeva Gosvāmī spoke the *Bhāgavatam* to the sages, Śrīla Vyāsadeva and Śrīla Nārada Muni, Śukadeva's *guru* and grand *guru*, were present, and by hearing from Śukadeva Gosvāmī they both learned many things formerly unknown to them. In this way Śukadeva Gosvāmī became their teacher. Śukadeva Gosvāmī is glorified as the speaker of the *Bhāgavatam* in the following verse:

*nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ*

nigama—the Vedic literatures; *kalpa-taroḥ*—the desire tree; *galitaṁ*—fully matured; *phalam*—fruit; *śuka*—Śrīla Śukadeva Gosvāmī, the original speaker of *Śrīmad-Bhāgavatam*; *mukhāt*—from the lips of; *amṛta*—nectar; *drava*—semisolid and soft and therefore easily swallowable; *saṁyutam*—perfect in all respects; *pibata*—do relish it; *bhāgavatam*—the book dealing in the science of the eternal relation with the Lord; *rasam*—juice (that which is relishable); *ālayam*—until liberation, or even in a liberated condition; *muhur*—always; *aho*—O; *rasikāḥ*—those who are full in the knowledge of mellows; *bhuvi*—on the earth; *bhāvukāḥ*—expert and thoughtful.

“O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.” [*Śrīmad-Bhāgavatam* 1.1.3]

Texts 2-3

From this glorification of *Śrīmad-Bhāgavatam* and its speaker, we may understand that the *Bhāgavatam* is the best of all the *Purāṇas* and all other Vedic literatures. This is confirmed by the statements of *Matsya Purāṇa* and many other scriptures. What need is there for

any scripture other than *Śrīmad-Bhāgavatam*? *Śrīmad-Bhāgavatam* is the direct substitute sent to this world to replace Lord Kṛṣṇa now that He has left. This is confirmed in the following verse:

*kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ saḥ a
kalau naṣṭa-dṛśām eṣa
purāṇārko 'dhunoditaḥ iti*

kṛṣṇe—in Kṛṣṇa’s; *sva-dhāma*—own abode; *upagate*—having returned; *dharma*—religion; *jñāna*—knowledge; *ādibhiḥ*—combined together; *saḥ a*—along with; *kalau*—in the Kali-yuga; *naṣṭa-dṛśām*—of persons who have lost their sight; *eṣaḥ*—all these; *purāṇa-arkaḥ*—the *Purāṇa* which is brilliant like the sun; *adhunā*—just now; *uditaḥ*—has arisen.

“This *Bhāgavata Purāṇa* is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this *Purāṇa*.” [*Śrīmad-Bhāgavatam* 1.3.43]

Text 4

That *Śrīmad-Bhāgavatam* is filled with all transcendental good qualities may be seen in the following verse:

*dharmāḥ projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

dharmāḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—covered by fruitive intention; *atra*—herein; *paramāḥ*—the highest; *nirmatsarāṇām*—of the one-hundred-percent pure in heart; *satām*—devotees; *vedyam*—understandable; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śivadam*—well-being; *tāpa-traya*—threefold miseries; *unmūlanam*—causing uprooting of; *śrīmat*—beautiful; *bhāgavate*—the *Bhāgavata Purāṇa*; *mahā-muni*—the great sage (Vyāsadeva); *kṛte*—having

compiled; *kim*—what is; *vā*—the need; *paraiḥ*—others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—become compact; *atra*—herein; *kṛtibhiḥ*—by the pious men; *śuśrūṣubhiḥ*—by culture; *tat-kṣaṇāt*—without delay.

“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.” [*Śrīmad-Bhāgavatam* 1.1.2]

Text 5

Śrīmad-Bhāgavatam is also glorified in the following verse of Hemādri Muni’s *Mukta-phala* commentary:

*vedāḥ purāṇaṁ kāvyam ca
prabhur mitraṁ priyeva ca
bodhayantīti hi prāhuḥ
trivṛd bhāgavatam punaḥ*

vedāḥ—the four *Vedas*; *purāṇaṁ*—the *Purāṇas*; *kāvyam*—poetry; *ca*—and; *prabhuḥ*—the Supreme Lord; *mitraṁ*—a friend; *priya*—beloved; *iva*—like; *ca*—and; *bodhayanti*—instruct; *iti*—thus; *hi*—indeed; *prāhuḥ*—say; *trivṛd*—three times; *bhāgavatam*—*Śrīmad-Bhāgavatam*; *punaḥ*—again.

“The four *Vedas* instruct us as if they were the Supreme Lord speaking, the *Purāṇas* advise us as if they were our dear friend, and the poems of the great devotees speak to us as if they were our dear lovers. The *Vedas*, *Purāṇas*, and poems tell us to carefully study the sacred *Bhāgavatam*.”

Text 6

It is sometimes said that the *Purāṇas* are subordinate to the four *Vedas*, which are the primary scriptures. Some will have it that this should also apply to the *Bhāgavatam*, which they consider inferior to the four *Vedas*. The Vedic literatures repeatedly reject this idea, for the *Bhāgavatam* is superior to all other literature, including the four *Vedas*.

Text 7

The *Bhāgavatam* is also glorified in the following verse:

*katham vā pāṇḍaveyasya
rājarṣer muninā saha
samvādaḥ samabhūt tāta
yatraiṣā sātvatī śrutiḥ iti*

katham—how is it; *vā*—also; *pāṇḍaveyasya*—of the descendant of Pāṇḍu (Parīkṣit); *rājarṣeḥ*—of the king who was a sage; *muninā*—with the muni; *saha*—with; *samvādaḥ*—discussion; *samabhūt*—took place; *tāta*—O darling; *yatra*—whereupon; *eṣā*—like this; *sātvatī*—transcendental; *śrutiḥ*—essence of the *Vedas*; *iti*—thus.

“How did it so happen that King Parīkṣit met this great sage, making it possible for this great transcendental essence of the *Vedas* (*Bhāgavatam*) to be sung to him?” [*Śrīmad-Bhāgavatam* 1.4.7]

This description (*Anucchedas* 19-26) of the glories of *Śrīmad-Bhāgavatam* is also confirmed by the conversations of Śrī Nārada and Śrī Vyāsa in the First Canto (chapters four to six).

Anuccheda 27

That *Śrīmad-Bhāgavatam* is the best Vedic literature, and that it leads those who follow it to the ultimate goal of life, is confirmed by the previous quotations from Vedic literature and by many other quotes as well. In this *Sandarbha* we will repeatedly quote as evidence the statements of this *Śrīmad-Bhāgavatam*, the perfect commentary on *Vedānta-sūtra*. In recent times the great Vaiṣṇava

author Śrīdhara Svāmī has written a commentary on *Śrīmad-Bhāgavatam* in order to attract the impersonalists to accept the supremacy of the Lord's glories. At the present time in the north of India many other Vaiṣṇavas, following the pure Vaiṣṇava conclusion taught by Śrīdhara Svāmī, have also written many books describing the actual nature of the Supreme Personality of Godhead, and many have also written commentaries on the *Bhāgavatam* following the opinions of Śrīdhara Svāmī. South India is justly famous as the home of many Vaiṣṇava devotees of the Lord. This is described in the following statement

*kṛtādiṣu prajā rājan
kalāv icchanti sambhavam
kalau khalu bhaviṣyanti
nārāyaṇa-parāyaṇāḥ*

*kvacit kvacin mahā-rāja
draviḍeṣu ca bhūriśaḥ
tāmraparṇī nadī yatra
kṛtamālā payasvinī*

*kāverī ca mahā-puṇyā
praticī ca mahā-nadī
ye pibanti jalaṁ tāsāṁ
manujā manujeśvara
prāyo bhaktā bhagavati
vāsudeve 'malāśayāḥ*

kṛta-ādiṣu—of Satya and the other earlier ages; *prajāḥ*—the inhabitants; *rājan*—O King; *kalau*—in Kali-yuga; *icchanti*—they want; *sambhavam*—birth; *kalau*—in Kali; *khalu*—certainly; *bhaviṣyanti*—there will be; *nārāyaṇa-parāyaṇāḥ*—devotees who dedicate their lives to the service of Lord Nārāyaṇa; *kvacit kvacit*—here and there; *mahā-rāja*—O great monarch; *draviḍeṣu*—in the provinces of South India; *ca*—but; *bhūriśaḥ*—especially plentifully; *tāmraparṇī*—named Tāmraparṇī; *nadī*—the river; *yatra*—where; *kṛtamālā*—Kṛtamālā; *payasvinī*—Payasvinī; *kāverī*—Kāverī; *ca*—and; *mahā-puṇyā*—extremely pious; *praticī*—named Praticī; *ca*—

and; *mahā-nadī*—the Mahānadī; *ye*—those who; *pibanti*—drink; *jalam*—the water; *tāsām*—of these; *manujāḥ*—humans; *manuja-īśvara*—O lord of men (Nimi); *prāyaḥ*—for the most part; *bhaktāḥ*—devotees; *bhagavati*—of the Personality of Godhead; *vāsudeve*—Lord Vāsudeva; *amala-āśayāḥ*—having spotless hearts.

“My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Pratiḥ Mahānadī, will almost all be purehearted devotees of the Supreme Personality of Godhead, Vāsudeva.” [*Śrīmad-Bhāgavatam* 1.5.38-40]

These South Indian Vaiṣṇavas vigorously preach the Lord’s glories, and because their disciplic succession begins with Śrīmatī Lakṣmī-devī, they are known as the Śrī *sampradāya*. Among them the great *ācārya* Śrī Rāmānuja, who was intently devoted to the service of the Lord’s lotus feet, wrote the *Śrī-bhāṣya* and many other books establishing the Vaiṣṇava philosophy and the supremacy of *Śrīmad-Bhāgavatam*. Because of his powerful preaching, the impersonalist philosophy was not able to prevail in the south.

Anuccheda 28

Text 1

We have described the exalted position of *Śrīmad-Bhāgavatam*, quoting from the *Bhāgavatam* itself, and for those reluctant to accept the *Bhāgavatam*’s description of itself, we have also quoted from the other *Purāṇas* and from the four *Vedas*. Now we shall quote from the previous *ācārya*, Śrī Madhva, who very eloquently preached the Vaiṣṇava philosophy. He is the famous *guru* of the Tattvavāda-*sampradāya*, and his disciples, headed by Vyāsatīrtha, are famous throughout India, and not only in the south. Śrī Madhva was a

scholar vastly learned in the various branches of Vedic literature, and he wrote many books, such as his commentaries on *Śrīmad-Bhāgavatam*, *Mahābhārata* and *Vedānta-sūtra*.

Text 2

Śrī Madhva says in his *Bhārata-tātparya* (commentary on *Mahābhārata*):

*śāstrāntarāṇi saṁjānan
vedāntasya prasādataḥ
deśe deśe tathā granthān
dṛṣṭvā caiva pṛthag-vidhān*

*yathā sa bhagavān vyāsaḥ
sākṣān nārāyaṇaḥ prabhuḥ
jagāda bhāratādyeṣu
tathā vakṣye tad-īkṣayā iti*

śāstra—scriptures; *antarāṇi*—other; *saṁjānan*—knowing; *vedāntasya*—of *Vedānta*; *prasādataḥ*—because of a clear understanding; *deśe deśe*—in each country; *tathā*—in that way; *granthān*—scriptures; *dṛṣṭvā*—seeing; *ca*—also; *eva*—indeed; *pṛthag-vidhān*—varieties; *yathā*—just as; *saḥ*—he; *bhagavān*—the incarnation of the Supreme Lord; *vyāsaḥ*—Vyāsa; *sākṣāt*—directly; *nārāyaṇaḥ*—Nārāyaṇa; *prabhuḥ*—Lord; *jagāda*—spoke; *bhārata-ādyeṣu*—in the *Mahābhārata* and other scriptures; *tathā*—in that way; *vakṣye*—I will speak; *tad-īkṣayā*—seeing that; *iti*—thus.

“I have studied many different Vedic literatures, and I have very carefully understood the meaning of *Vedānta-sūtra*. I have traveled to many different places in Bhārata-varṣa, and I have seen many different books and many philosophies there. Considering all I have learned, I have concluded that the works directly composed by Lord Vyāsa, who is a direct incarnation of the Supreme Lord, Nārāyaṇa, are the most important of all Vedic literatures. It is to present this information, which is contained in the *Mahābhārata*, *Śrīmad-Bhāgavatam*, and other books directly written by Lord Vyāsa, that I am now writing this book.”

Text 3

The varieties of Vedic literature referred to in these verses include the four *Vedas*, the *Garuḍa Purāṇa* and other *Purāṇas*, the *Māha-samhitā* and other *samhitās*, the *Tantra-bhāgavata* and other *tantras*, and the *Brahma-tarka* and other similar scriptures.

Anuccheda 29

Texts 1-2

In the following verse, Sūta Gosvāmī briefly describes the real meaning of *Śrīmad-Bhāgavatam* and offers his respectful obeisances to Śrīla Śukadeva Gosvāmī, whose heart is filled with great faith in Lord Kṛṣṇa and who is the original speaker of *Śrīmad-Bhāgavatam*.

*sva-sukha-nibhṛta-cetās tad-vyudastāny abhāvo
apy ajita-rucir alīlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ
tam akhila-vrjina-ghnaṁ vyāsa-sūnum nato 'smi*

sva-sukha—in the happiness of the self; *nibhṛta*—solitary; *cetāḥ*—whose consciousness; *tat*—because of that; *vyudasta*—given up; *anya-bhāvaḥ*—any other type of consciousness; *api*—although; *ajita*—of Śrī Kṛṣṇa, the unconquerable Lord; *rucira*—pleasing; *līlā*—by the pastimes; *ākṛṣṭa*—attracted; *sāraḥ*—whose heart; *tadīyam*—consisting of the activities of the Lord; *vyatanuta*—spread, manifested; *kṛpayā*—mercifully; *yaḥ*—who; *tattva-dīpaṁ*—the bright light of the Absolute Truth; *purāṇaṁ*—the *Purāṇa* (*Śrīmad-Bhāgavatam*); *tam*—unto Him; *akhila-vrjina-ghnaṁ*—defeating everything inauspicious; *vyāsa-sūnum*—son of Vyāsadeva; *nataḥ asmi*—I offer my obeisances.

“Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord

Śrī Kṛṣṇa. He therefore mercifully spoke this supreme Purāṇa, Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa.” [Śrīmad-Bhāgavatam 12.12.69]

Text 3

Śrīla Śrīdhara Svāmī comments on this verse in the following words:

“In this verse the author says, ‘Let me offer my respectful obeisances (*nato-smi*) unto my spiritual master. Although in the beginning he was absorbed in the happiness of Brahman realization (*svasukha-nibhr̥ta-cetaḥ*) and was living in a secluded place giving up all other types of consciousness (*vyudastānya-bhāvaḥ*), he became attracted by the most melodious pastimes of Lord Śrī Kṛṣṇa (*apy ajita-rucira-līlākṛṣṭa-sāraḥ*). He therefore mercifully spoke (*vyatanuta*) the supreme Purāṇa, known as Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth (*tattva-dīpam*). Let me offer my respectful obeisances unto him (*nato'smi*).”

In this verse (12.12.69) the word *akhila-vṛjinam* indicates that Śukadeva was attracted to Kṛṣṇa and aloof from *māyā*. Śukadeva was attracted to Kṛṣṇa’s charming pastimes, which are more pleasing than Brahman. The word *ajita* refers to Lord Kṛṣṇa. Filled with happiness, Śukadeva meditated on Kṛṣṇa’s holy name, heard about Him, worshiped Him, became attached to Him, and attained pure love for Him. *Brahma-vaivarta Purāṇa* explains that because of a benediction from Lord Kṛṣṇa, Śukadeva was always untouched by *māyā*. This verse was spoken by Sūta Gosvāmī to Śaunaka Ṛṣi.

Text 4

The glories of Śrīmad-Bhāgavatam and of Śrīla Śukadeva Gosvāmī are also described in Śrīmad-Bhāgavatam 2.1.7-10:

*prāyeṇa munayo rājan
nivr̥ttā vidhi-śedhataḥ
nairguṇya-sthā ramante sma
guṇānukathane hareḥ*

prāyeṇa—mainly; *munayaḥ*—all sages; *rājan*—O King; *nivṛttāḥ*—above; *vidhi*—regulative principles; *śedhataḥ*—from restrictions; *nairguṇya-sthāḥ*—transcendentally situated; *ramante*—take pleasure in; *sma*—distinctly; *guṇa-anukathane*—describing the glories; *hareḥ*—of the Lord.

“O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.”

*idaṁ bhāgavatam nāma
purāṇam brahma-sammitam
adhītavān dvāparāḍau
pītur dvaipāyanād aham*

idaṁ—this; *bhāgavatam*—*Śrīmad-Bhāgavatam*; *nāma*—of the name; *purāṇam*—Vedic supplement; *brahma-sammitam*—approved as the essence of the *Vedas*; *adhītavān*—studied; *dvāpara-āḍau*—at the end of the Dvāpara-yuga; *pītuḥ*—from my father; *dvaipāyanāt*—Dvaipāyana Vyāsadeva; *aham*—myself.

“At the end of the Dvāpara-yuga, I studied this great supplement of Vedic literature named *Śrīmad-Bhāgavatam*, which is equal to all the *Vedas*, from my father, Śrīla Dvaipāyana Vyāsadeva.”

*pariniṣṭhito 'pi nairguṇya
uttama-śloka-līlayā
grhīta-cetā rājarṣe
ākhyānam yat adhītavān*

pariniṣṭhitaḥ—fully realized; *api*—in spite of; *nairguṇye*—in transcendence; *uttama*—enlightened; *śloka*—verse; *līlayā*—by the pastimes; *grhīta*—being attracted; *cetāḥ*—attention; *rājarṣe*—O saintly King; *ākhyānam*—delineation; *yat*—that; *adhītavān*—I have studied.

“O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.”

*tad aham te 'bhidhāsyāmi
mahā-pauruṣiko bhavān
yasya śraddadhatām āśu
syān mukunde matiḥ satī*

tat—that; *aham*—I; *te*—unto you; *abhidhāsyāmi*—shall recite; *mahā-pauruṣikaḥ*—the most sincere devotee of Lord Kṛṣṇa; *bhavān*—your good self; *yasya*—of which; *śraddadhatām*—of one who gives full respect and attention; *āśu*—very soon; *syāt*—it so becomes; *mukunde*—unto the Lord, who awards salvation; *matiḥ*—faith; *satī*—unflinching.

“That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation.”

Anuccheda 30

Texts 1-9

The meaning of *Śrīmad-Bhāgavatam* is summarized in the following verses, where Śrīla Vyāsadeva’s perception of the spiritual truth in the trance of self-realization is described.

*bhakti-yogena manasi
samyak praṇiḥ ite'male
apaśyat puruṣam pūrṇam
māyām ca tad-apāśrayam*

bhakti—devotional service; *yogena*—by the process of linking up; *manasi*—upon the mind; *samyak*—perfectly; *praṇiḥite*—engaged in and fixed upon; *amale*—without any matter; *apaśyat*—saw; *puruṣam*—the Personality of Godhead; *pūrṇam*—absolute; *māyām*—energy; *ca*—also; *tat*—His; *apāśrayam*—under full control.

“Thus he fixed his mind, perfectly engaging it by linking it in devotional service (*bhakti-yoga*) without any tinge of materialism, and thus he saw the Absolute Personality of

Godhead along with His external energy, which was under full control.”

*yayā sammoh̥ ito jīva
ātmānam tri-guṇātmakam
paro 'pi manute 'nartham
tat-kṛtam cābhipadyate*

yayā—by whom; *sammoh̥itaḥ*—illusioned; *jīvaḥ*—the living entities; *ātmānam*—self; *tri-guṇa-ātmakam*—conditioned by the three modes of nature, or a product of matter; *paraḥ*—transcendental; *api*—in spite of; *manute*—takes it for granted; *anartham*—things not wanted; *tat*—by that; *kṛtam ca*—reaction; *abhipadyate*—undergoes thereof.

“Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.”

*anarthopasamam sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāms̄
cakre sātvata-saṁhitām*

anartha—things which are superfluous; *upasamam*—mitigation; *sākṣāt*—directly; *bhakti-yogam*—the linking process of devotional service; *adhokṣaje*—unto the Transcendence; *lokasya*—of the general mass of men; *ajānataḥ*—those who are unaware of; *vidvān*—the supremely learned; *cakre*—compiled; *sātvata*—in relation with the Supreme Truth; *saṁhitām*—Vedic literature.

“The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.”

*yasyām vai śrūyamāṇāyām
kṛṣṇe parama-pūruṣe*

bhaktir utpadyate puṁsah
śoka-moḥ a-bhayāpaḥ ā

yasyām—this Vedic literature; *vai*—certainly; *śrūyamāṇāyām*—simply by giving aural reception; *kṛṣṇe*—unto Lord Kṛṣṇa; *parama*—supreme; *pūruṣe*—unto the Personality of Godhead; *bhaktiḥ*—feelings of devotional service; *utpadyate*—sprout up; *puṁsah*—of the living being; *śoka*—lamentation; *moḥa*—illusion; *bhaya*—fearfulness; *apaḥā*—that which extinguishes.

“Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.”

sa saṁhitām bhāgavatīm
kṛtvānukramya cātma-jam
śukam adhyāpayām āsa
nivṛtti-nirataṁ muniḥ

saḥ—that; *saṁhitām*—Vedic literature; *bhāgavatīm*—in relation with the Personality of Godhead; *kṛtvā*—having done; *anukramya*—by correction and repetition; *ca*—and; *ātma-jam*—his own son; *śukam*—Śukadeva Gosvāmī; *adhyāpayām āsa*—taught; *nivṛtti*—path of self realization; *nirataṁ*—engaged; *muniḥ*—the sage.

“The great sage Vyāsadeva, after compiling the *Śrīmad-Bhāgavatam* and revising it, taught it to his own son, Śrī Śukadeva Gosvāmī, who was already engaged in self-realization.”

sa vai nivṛtti-nirataḥ
sarvatropekṣako muniḥ
kasya vā bṛhatīm etām
ātmārāmaḥ samabhyasat

saḥ—he; *vai*—of course; *nivṛtti*—on the path of self-realization; *nirataḥ*—always engaged; *sarvatra*—in every respect; *upekṣakaḥ*—indifferent; *muniḥ*—sage; *kasya*—for what reason; *vā*—or; *bṛhatīm*—vast; *etām*—this; *ātma-*

ārāmaḥ—one who is pleased in himself; *samabhyasat*—undergo the studies.

Śrī Śaunaka asked Sūta Gosvāmī: “Śrī Śukadeva Gosvāmī was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?”

*iti śaunaka-praśnānantaram ca
ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanti aḥ aitukīm bhaktim
ittham-bhūta-guṇo hariḥ*

iti—thus; *śaunaka*—of Śaunaka Muni; *praśna*—the question; *antaram*—after; *ca*—and; *ātmārāmāḥ*—those who take pleasure in *ātmā* (generally, spirit self); *ca*—also; *munayah*—sages; *nirgranthāḥ*—freed from all bondage; *api*—in spite of; *urukrame*—unto the great adventurer; *kurvanti*—do; *āhaitukīm*—unalloyed; *bhaktim*—devotional service; *ittham-bhūta*—such wonderful; *guṇaḥ*—qualities; *hariḥ*—of the Lord.

Sūta Gosvāmī answered Śaunaka’s question in the following words: “All different varieties of *ātmārāmas* (those who take pleasure in *ātmā*, or spirit self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.”

*harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad ākhyānaṁ
nityaṁ viṣṇu-jana-priyaḥ*

hareḥ—of Hari, the Personality of Godhead; *guṇa*—transcendental attribute; *ākṣipta*—being absorbed in; *matih*—mind; *bhagavān*—powerful; *bādarāyaṇiḥ*—the son of Vyāsadeva; *adhyagāt*—underwent studies; *maha*—great;

ākhyānam—narration; *nityam*—regularly; *viṣṇu-jana*—devotees of the Lord; *priyaḥ*—beloved.

“Śrīla Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration (Śrīmad-Bhāgavatam).” [*Śrīmad-Bhāgavatam* 1.7.4-11]

Text 10

The word *bhakti-yoga* used in the first of these verses (*Anuccheda* 30, Text 2) actually means “pure love of Kṛṣṇa, which is more valuable even than liberation.” This is explained in the following verse:

*rājan patir gurur alam bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatām mukundo
muktim dadāti karhicit sma na bhakti-yogam*

rājan—O my dear King; *patiḥ*—maintainer; *guruḥ*—spiritual master; *alam*—certainly; *bhavatām*—of you; *yadūnām*—the Yadu dynasty; *daivam*—the worshipable Deity; *priyaḥ*—very dear friend; *kula-patiḥ*—the master of the dynasty; *kva ca*—sometimes even; *kiṅkaraḥ*—servant; *vaḥ*—of you (the Pāṇḍavas); *astu*—to be sure; *evam*—thus; *aṅga*—O King; *bhagavān*—the Supreme Personality of Godhead; *bhajatām*—of those devotees engaged in service; *mukundaḥ*—the Lord, the Supreme Personality of Godhead; *muktim*—liberation; *dadāti*—delivers; *karhicit*—at any time; *sma*—indeed; *na*—not; *bhakti-yogam*—loving devotional service.

Śukadeva Gosvāmī continued: “My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favor attain liberation from the Lord very

easily, but He does not very easily give the opportunity to render direct service unto Him.” [Śrīmad-Bhāgavatam 5.6.18]

Text 11

The word *pranīhite* used in this verse (*Anuccheda* 30 Text 2) means that Vyāsa fixed his mind on the Absolute Personality of Godhead. This is also described in the following verse:

atho mahā-bhāga bhavān amogha-dṛk
śuci-śravāḥ satya-rato dhṛta-vrataḥ
urukramasyākhila-bandha-muktaye
samādhinānusmara tad-viçeṣṭitam

atho—therefore; *mahā-bhāga*—highly fortunate; *bhavān*—yourself; *amogha-dṛk*—the perfect seer; *śuci*—spotless; *śravāḥ*—famous; *satya-rataḥ*—having taken the vow of truthfulness; *dhṛta-vrataḥ*—fixed in spiritual qualities; *urukramasya*—of the one who performs supernatural activities (God); *akhila*—universal; *bandha*—bondage; *muktaye*—for liberation from; *samādhinā*—by trance; *anusmara*—think repeatedly and then describe them; *tad-viçeṣṭitam*—various pastimes of the Lord.

Nārada said to Vyāsadeva: “O Vyāsadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage.” [Śrīmad-Bhāgavatam 1.5.13]

Text 12

The words *puruṣam pūrṇam* in this verse refer to the Absolute Personality of Godhead, who is free from all designations and limitations imposed by the material energy. This transcendental nature of the Personality of Godhead is described in the following statement of the *Padma Purāṇa*, *Uttara-khaṇḍa*:

bhagavān iti śabdo ’yaṁ
tathā puruṣa ity api
vartate nirupādhiś ca
vāsudeve ’khilātmani

bhagavān—bhagavān; *iti*—thus; *śabdah*—the word; *ayam*—this; *tathā*—in this way; *puruṣaḥ*—puruṣaḥ; *iti*—thus; *api*—also; *vartate*—is; *nirupādhiḥ*—without material limitations; *ca*—also; *vāsudevaḥ*—Vāsudeva; *akhila-ātmani*—in the hearts of all living beings.

“The words *bhagavān* and *puruṣa* refer to the Supreme Personality of Godhead, who is beyond all material designations and limitations, and who is situated in the hearts of all living beings as the Supersoul.”

Text 13

In his commentary on *Śrīmad-Bhāgavatam* 2.3.9-10, Śrīdhara Svāmī gives the same definitions for these words:

*rājya-kāmo manūn devān
nirṛtim tv abhicaran yajet
kāma-kāmo yajet somam
akāmaḥ puruṣam param*

rājya-kāmaḥ—anyone desiring an empire or kingdom; *manūn*—the Manus, semi-incarnations of God; *devān*—demigods; *nirṛtim*—demons; *tu*—but; *abhicaran*—desiring victory over the enemy; *yajet*—should worship; *kāma-kāmaḥ*—one who desires sense gratification; *yajet*—should worship; *somam*—the demigod named Candra; *akāmaḥ*—one who has no material desires to be fulfilled; *puruṣam*—the Supreme Personality of Godhead; *param*—the Supreme.

“One who desires domination over a kingdom or an empire should worship the Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead.”

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣam param*

akāmaḥ—one who has transcended all material desires; *sarva-kāmaḥ*—one who has the sum total of material desires; *vā*—either; *mokṣa-kāmaḥ*—one who desires liberation; *udāra-dhīḥ*—with broader intelligence; *tīvreṇa*—with great force; *bhakti-yogena*—by devotional service to the Lord; *yajeta*—should worship; *puruṣam*—the Lord; *param*—the supreme whole.

“A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.” [*Śrīmad-Bhāgavatam* 2.3.9-10]

Śrīdhara Svāmī comments: “In the first of these verses, the phrase *puruṣam param* refers to the Supersoul, who is beyond the touch of material energy. In the second verse the phrase *puruṣam pūrṇam* refers to the Supreme Personality of Godhead, who is beyond all material designations or limitations.”

Therefore, following the explanation of Śrīla Śrīdhara Svāmī, we may understand the phrase *pūrṇaḥ puruṣaḥ* to refer to the original Supreme Personality of Godhead.

Anuccheda 31

Text 1

In some versions of this text, the word *pūrṇam* is replaced by *pūrvam* (ancient). If this reading is accepted, the phrase means “the ancient Supreme Personality of Godhead.” This is confirmed in the following statements of *śruti-śāstra*:

pūrvam evāham iḥ āsam

“The Supreme Lord said, ‘I existed before there was anything or anyone else.’”

tat puruṣasya puruṣatvam

“The Supreme Lord is the oldest, the original person.”

This verse states that Vyāsadeva “saw the Absolute Personality of Godhead, along with His external energy.” Because Vyāsa saw both the Lord and His energy, it should be understood that Vyāsa saw the Lord in His own spiritual form, for the Lord and His energy are clearly distinguished in this statement. This confirms that Vyāsa saw the Lord directly in His own non-material form, or else there would be no reason to distinguish the Lord from His energy. The conclusions follow, just as if I were to say, “He saw the full moon,” we may conclude from that statement that “He saw something splendid and brilliant.” The second statement naturally follows from the first.

Text 2

That the Supreme Personality of Godhead is the oldest, the original person, and that His transcendental form is different from the material energy is also confirmed in the following statement:

*tvam ādyaḥ puruṣaḥ sāksād
 īśvaraḥ prakṛteḥ paraḥ
 māyām vyudasya cic-chaktyā
 kaivalye sthita ātmani ity uktam.*

ata eva—therefore; *tvam ādyaḥ*—You are the original; *puruṣaḥ*—the enjoying personality; *sāksāt*—directly; *īśvaraḥ*—the controller; *prakṛteḥ*—of material nature; *paraḥ*—transcendental; *māyām*—the material energy; *vyudasya*—one who has thrown aside; *cic-chaktyā*—by dint of internal potency; *kaivalye*—in pure eternal knowledge and bliss; *sthitaḥ*—placed; *ātmani*—own self; *iti*—thus; *uktam*—said.

“You are the original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge.” [Śrīmad-Bhāgavatam 1.7.23]

Text 3

In the phrase *māyām ca tad-apāśrayam* (*Anuccheda* 30, Text 2) the prefix *apa* indicates that this potency is not able to completely take shelter of the Supreme Lord. From this we may understand that the energy mentioned here is not the superior, transcendental potency of the Lord, but the inferior, material energy. The material energy cannot directly take shelter of the Lord, as the *Bhāgavatam* explains:

*śaśvat praśāntam abhayam pratibodha-mātram
śuddham samam sad-asataḥ paramātma-tattvam
śabda na yatra puru-kāraḥ kriyārtho
māyā paraity abhimukhe ca vilajjamānā
tad vai padaṁ bhagavataḥ paramasya puṁso
brahmeti yad vidur ajasra-sukham viśokam*

śaśvat—eternal; *praśāntam*—without disturbance; *abhayam*—without fear; *pratibodha-mātram*—a consciousness opposed to the material counterpart; *śuddham*—uncontaminated; *samam*—without distinction; *sat-asataḥ*—of the cause and effect; *paramātma-tattvam*—the principle of primeval cause; *śabdaḥ*—speculative sound; *na*—not; *yatra*—where there is; *puru-kāraḥ*—resulting in fruitive action; *kriyā-arthah*—for the matter of sacrifice; *māyā*—illusion; *paraiti*—flies away; *abhimukhe*—in front of; *ca*—also; *vilajjamānā*—being ashamed of; *tat*—that; *vai*—is certainly; *padam*—ultimate phase; *bhagavataḥ*—of the Personality of Godhead; *paramasya*—of the Supreme; *puṁsaḥ*—of the person; *brahma*—the Absolute; *iti*—thus; *yad*—which; *viduḥ*—known as; *ajasra*—unlimited; *sukham*—happiness; *viśokam*—without grief.

“What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and fearless. He is complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the principal primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand. The illusory energy *māyā* is

ashamed to directly approach the Supreme Lord.” [Śrīmad-Bhāgavatam 2.7.47]

Text 4

The Lord’s superior spiritual potency is described in Śrīmad-Bhāgavatam 1.7.6 and 1.7.10 (*Anuccheda* 30, Texts 4 and 8), where it is mentioned that the superior, spiritual energy of devotional service is always victorious over the inferior illusory energy of matter. It is also mentioned there that the varieties of spiritual potencies are superior to the homogeneous Brahman effulgence. The Personality of Godhead manifests the illusory potency *māyā* by a partial expansion of Himself, and He also manifests the Brahman effulgence by His impersonal feature. In this way Śrī Kṛṣṇa manifests His *māyā*, Brahman, and other potencies.

Anuccheda 32

Text 1

When the difference between the Personality of Godhead and the individual living entities is established, then the three stages *sambandha* (the relationship between the Personality of Godhead and the individual living entities—which we have already explained to a certain extent in this essay), *abhidheya* (devotional service), and *prayojana* (pure love of God) are also established. The difference between the Supreme Lord and the living entities is described in Śrīmad-Bhāgavatam 1.7.5 (quoted in *Anuccheda* 2, Text 3), where it is said that due to the external energy *māyā* (*yayā*), the individual living entity (*jīvaḥ*) is bewildered (*sammohitaḥ*). Even though the individual living entity is transcendental to matter, he still thinks himself a product of the modes of nature (*tri-guṇātmakām manute*), and thus undergoes (*abhipadyate*) the reactions of material miseries (*anartham*). The individual living entity is thus bewildered by the illusory potency of the Supreme Lord, but he may again become enlightened by the influence of the Lord’s spiritual potency. In this way we see the difference between the Supreme Lord and the individual living entity; the individual living entity is subject to become bewildered by the Lord’s illusory potency (*māyā*), but the Lord Himself cannot be bewildered by His illusory potency (*māyā*),

for He is the independent controller of the illusory potency (*māyā*), who always faithfully executes His order.

Text 2

That the individual living entities are subject to the influence of the illusory energy *māyā* is described in this verse of *Śrīmad-Bhāgavatam* (1.7.5), and also in *Bhagavad-gītā*, where Lord Kṛṣṇa says:

*na kartṛtvam na karmāṇi
lokasya sṛjati prabhuh
na karma-phala-saṁyogam
svabhāvas tu pravartate*

na—never; *kartṛtvam*—proprietorship; *na*—nor; *karmāṇi*—activities; *lokasya*—of the people; *sṛjati*—creates; *prabhuh*—the master of the city of the body; *na*—nor; *karma-phala*—results of activities; *saṁyogam*—connection; *svabhāvaḥ*—modes of material nature; *tu*—but; *pravartate*—acts.

“The embodied spirit, master of the city of his body, does not create activities, nor does he induce people to act, nor does he create the fruits of action. All this is enacted by the modes of material nature.”

*nādatte kasyacit pāpam
na caiva sukṛtam vibhuḥ
ajñānenāvṛtam jñānam
tena muhyanti jantavaḥ*

na—never; *ādatte*—accepts; *kasyacit*—anyone's; *pāpam*—sin; *na*—nor; *ca*—also; *eva*—certainly; *sukṛtam*—pious activities; *vibhuḥ*—the Supreme Lord; *ajñānena*—by ignorance; *āvṛtam*—covered; *jñānam*—knowledge; *tena*—by that; *muhyanti*—bewildered; *jantavaḥ*—the living entities.

“Nor does the Supreme Spirit assume anyone's sinful or pious activities. Embodied beings, however, are bewildered because of the ignorance which covers their real knowledge.” [*Bhagavad-gītā* 5.14-15]

If the individual living entity can become free from the illusions presented by the *māyā* potency, he becomes liberated. Although the individual living entities may be either influenced by, or free from, the illusory energy, *māyā*, the Supreme Personality of Godhead remains eternally untouched by *māyā*. This is described in the following statement:

Text 3

*vilajjamānayā yasya
sthātum īkṣā-pathe'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ iti*

vilajjamānayā—by one who is ashamed; *yasya*—whose; *sthātum*—to stay; *īkṣā-pathe*—in front; *amuyā*—by the bewildering energy; *vimohitāḥ*—those who are bewildered; *vikatthante*—talk nonsense; *mama*—it is mine; *aham*—I am everything; *iti*—thus vituperating; *durdhiyaḥ*—thus ill-conceived; *iti*—thus.

“The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of ‘It is I’ and ‘It is mine.’” [Śrīmad-Bhāgavatam 2.5.13]

Text 4

Māyā-devī is ashamed to come directly before the Personality of Godhead because she understands that her duty of bewildering the living entities is not very pleasing to Him. Nevertheless, because the conditioned souls are averse to the Personality of Godhead, she continues to bewilder them, veiling their awareness of their original spiritual forms and causing them to enter and identify with various false forms (material bodies). This is described in the following statement:

*bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā*

bhayam—fear; *dvitīya*—in something seeming to be other than the Lord; *abhiniveśataḥ*—because of absorption; *syāt*—it will arise; *īśāt*—from the Supreme Lord; *apetasya*—for one who has turned away; *viparyayaḥ*—misidentification; *asmṛtiḥ*—forgetfulness; *tat*—of the Lord; *māyayā*—by the illusory energy; *ataḥ*—therefore; *budhaḥ*—an intelligent person; *ābhajet*—should worship fully; *tam*—Him; *bhaktyā*—with devotion; *ekayā*—unalloyed; *īśam*—the Lord; *guru-devatā-ātmā*—one who sees his own spiritual master as his lord and very soul.

“Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul.” [*Śrīmad-Bhāgavatam* 11.2.37]

Anuccheda 33

Text 1

Because the illusory potency *Māyā-devī* is a great devotee of the Lord entrusted with the administration of the material universes, the Lord is reluctant to thwart her task of bewildering the rebellious conditioned souls. Nevertheless, desiring to give mercy to the conditioned souls and free them from her fearful grip, He gives them the following instructions.

Text 2

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante*

māyām etām taranti te iti.

daivī—transcendental; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—consisting of the three modes of material nature; *mama*—My; *māyā*—energy; *duratyayā*—very difficult to overcome; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender; *māyām etām*—this illusory energy; *taranti*—overcome; *te*—they.

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.”

[*Bhagavad-gītā* 7.14]

Text 3

*satām prasāṅgān mama vīrya-samvido
bhāvanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

satām—of pure devotees; *prasāṅgāt*—through the association; *mama*—My; *vīrya*—wonderful activities; *samvidah*—by discussion of; *bhāvanti*—become; *hṛt*—to the heart; *karṇa*—to the ear; *rasa-ayanāḥ*—pleasing; *kathāḥ*—the stories; *tat*—of that; *joṣaṇāt*—by cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—firm faith; *ratih*—attraction; *bhaktih*—devotion; *anukramiṣyati*—will follow in order.

“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.” [*Śrīmad-Bhāgavatam* 3.25.25]

Text 4

The Personality of Godhead descends to this material world in the form of His pastime incarnation Vyāsadeva and teaches the conditioned souls how they may rectify themselves and become free from the illusions of *māyā* (*Śrīmad-Bhāgavatam* 1.7.6). One may raise the following question: If the illusory potency Māyā-devī is a servant of the Supreme Personality of Godhead and simply carries out His order to bewilder the rebellious conditioned souls, then why is she ashamed to come before the Lord? This question may be answered in the following way: As described in the conversation between Mahārāja Indra and Māyā-devī (*Kena Upaniṣad, Third Khaṇḍa*), the Supreme Lord has innumerable potencies, which are presided over by innumerable demigoddesses. Māyā-devī feels very insignificant in their midst, and so she is ashamed to come directly before the Lord.

Anuccheda 34

Although the individual living entities originally have spiritual forms just like that of the Supreme Lord, they are nevertheless distinct persons, different from the Lord Himself. That the individual living entity is different from the Personality of Godhead is confirmed in *Śrīmad-Bhāgavatam* 1.7.4-5, where it is said that the individual living entities are bewildered by *māyā* (*yayā sammohitaḥ*), and that the illusory potency *māyā* is dependent on the Supreme Lord (*tad-apāśrayam*). If the Supreme Lord is the controller of *māyā*, then He cannot be bewildered by her. Therefore the omnipotent Supreme Lord is different from the individual living entities under the grip of *māyā*'s illusion.

Anuccheda 35

If the Absolute Truth, whose form is spiritual, and who is described as the only shelter of the illusory potency *māyā*, is full of all transcendental knowledge; then it is illogical to conclude that He may become bewildered by His own *māyā* potency. This is the difference between the individual spirit souls and the Supreme Lord;

the individual spirit souls may become bewildered by *māyā*, but the Supreme Lord is never bewildered by her.

Anuccheda 36

Someone may raise the following objection: “The individual living entities are described in Vedic literature as reflections of the Supreme. If this is so, then they are certainly identical with the Supreme. For this reason it cannot be maintained that the individual living entities are different from the Godhead.”

Anuccheda 37

To this objection I reply as follows. The Supreme Absolute has no material qualities. It is one and indivisible, and it is all-pervading. Because it has no material qualities, a reflection of it would not be material, and therefore it is not possible that anything material be a reflection of it. Because it is all-pervading, there is no place outside itself in which it may be reflected, and because it is one and indivisible, it is not possible that a part of it may become separated as a reflection. The sun or moon may become reflected on a body of water, but because the sun and moon are situated in a small part of the vast sky they cannot be compared to the all-pervading Supreme Absolute. The Supreme Absolute would better be compared to the sky, which itself remains invisible to the material senses, just as the Lord Himself is, and which cannot be reflected anywhere.

Anuccheda 38

The impersonalists may insist that they are identical with the Supreme, but all their wishful thinking does not change the fact that they are eternally different from Him.

Anuccheda 39

The impersonalists use many examples to demonstrate their view that any distinction between the Supreme Lord and the individual living entity is ultimately an illusion. They say that the individual living entities are fragments cut off from the Supreme, reflections of

the Supreme, or simply dreaming that they are different from the Supreme. In fact, however, these examples describe differences that are not illusory, but very real. A part cut off from the whole is different from the whole, the portion of sky contained within a jar is different from the vast sky, and the forms seen in a dream are different from the waking reality. Whether these examples are accepted or not, the conclusion of the impersonalists remains undemonstrated. These examples do not at all prove the impersonalists' theory, but rather they point to the eternal difference between the Supreme and the individual living entities. The impersonalists' idea that the Supreme Lord and the individual living entities are identical is a great illusion. The individual living entity never loses his distinct identity and becomes identical with the Supreme.

Anuccheda 40

Because the Supreme Lord is always situated on the transcendental platform, and is never touched by material illusion, he remains always pure. The individual living entity, on the other hand, may come under the influence of the illusory energy *māyā*, and in that condition he becomes impure. To assume that the Supreme Lord, who is the shelter upon which the illusory energy rests, is identical with the individual living entity, who is under the illusory energy's influence, is a contradictory assumption. To think that the conception that the individual living entity is different from the Supreme is an illusion imposed upon the Supreme Lord is an improper way to think of the Supreme. The conception that illusion can overcome the omniscient Supreme Lord is improper and unacceptable.

Anuccheda 41

If the distinction between the Supreme and the individual living entity were an illusion, which, when dispelled, would free the living entity from all sufferings, then Vyāsa would have clearly seen this, and he would have described it in *Śrīmad-Bhāgavatam*, where instead (1.7.4-10) he affirmed the eternal distinction between the Supreme Lord and the individual living entities. In the same way, if

the form, qualities, and pastimes of the Personality of Godhead are unreal and the Supreme is only an amorphous blob, then Śukadeva Gosvāmī was certainly in illusion for describing the Supreme Lord's pastimes. In this way the impersonalists' theory is refuted by the *Śrīmad-Bhāgavatam* and also by the *Bhāgavatam* commentary named *Śrī Suka-hṛdaya*.

Anuccheda 42

The analogy of the sun reflected on the water should be understood in an indirect and not a direct way. This is confirmed by the following objection and reply given in the *Vedānta-sūtra* 3.2.19-20:

Adhikaraṇa 10:

The Jīva is not a Reflection of God

Viśaya [thesis or statement]: The *jīva* is not a reflection of God.

Samśaya [arisaal of doubt]: Admitted that, on account of the above simile, the *jīva* is different from the Supreme. But the very same simile, however, shows the *jīva* to be a reflection, at least, of the Lord's consciousness.

Pūrvapakṣa [antithesis]: As the reflection of the sun in water is called *sūryaka*, so the reflection of the Supreme in *avidyā* [nescience] is called *jīva*. What is the harm of this understanding?

Siddhānta [Vedic conclusion]: This doubt is also set aside by the next *sūtra*.

Sūtra 3.2.19

ambuvadagrahaṇāttu na tathāttvam

ambuvat – like the reflection of the sun on water; *agrahaṇāt* – in the absence of perception; *tu* – but; *na* – not; *tathāttvam* – that state.

The *jīva* is not a reflection of the Supreme, like the sun reflected in water, because it is not so perceived.

The similarity of the sun and water does not hold here. The sun is at a distance from the water, and so it is possible for its

reflection to exist in the water; but the Supreme Self is all-pervading, so so no object can be at a distance from Him. Thus the term ‘reflection’ is meaningless when applied to the Supreme. So the similarity of the sun reflected in water does not apply to the Self and the *jīva*. Therefore the *jīva* cannot be a reflection of the Supreme Self.

The *Śruti* also says, “He is colorless, reflectionless.” [*Praśna Upaniṣad* 4.10] On the other hand, the *jīva* is an intelligent entity like the Supreme Self. The *Śruti* says, *nityo nityānām cetanaś cetanānām*: “He is the chief eternal among the eternal; the chief conscious entity among all conscious entities.” [*Kaṭha Upaniṣad* 2.2.13]

This refutes the illustration taken from the reflection of space found in some commentaries. Space has no reflection; the so-called reflection of space seen in water is actually a reflection caused by the rays of the sun in particular limited portions of the sky. The ‘reflection of space’ is a wrong notion of the ignorant, otherwise one would also see the reflections of the directions, such as north, east, etc. Nor are the sound and its echo a proper illustration, because an echo is simply the reflection of the original sound, and that the Lord and the *jīva* are different was already proved above.

Sūtra 3.2.20

vṛddhihrāsabhāktvamantarbhāvādubhayaśāmañjasyādevam

vṛddhi – increase; *hrāsa* – decrease; *bhāktvam* – being admitted of the difference; *antarbhāvāt* – because of being included in that; *ubhaya* – towards both; *śāmañjasyāt* – because of the appropriateness; *evam* – thus.

[The comparison is not appropriate in its primary sense, but in its secondary sense] of participating in increase and decrease; because [the purport of the scripture] is fulfilled thereby, and thus both comparisons become appropriate.

The comparison of the sun and its reflection does not hold in its primary sense, but it is a good illustration in its secondary sense of showing the increase of one—the greatness of the Supreme

Lord— and the decrease of the other—the smallness of the *jīva*. The sun is great and powerful and so is the Supreme Lord, and the reflection is small and weak, and so is the *jīva*. Taking the illustration in this light, it holds good. Why do we say so? Because *antarbhāvāt*: the sense of the scriptures is fully satisfied by this mode of interpreting the simile. By explaining it thus, reconciliation between both the illustration and the object of illustration, and the standard of comparison and the subject of comparison, takes place.

The sense is this: In the preceding *sūtra*, the comparison of the sun and its reflection was set aside in its ordinary sense, but that same comparison was accepted in its secondary sense, namely, having regard to the attributes found in the sun and its reflection. Therefore it is to be understood in this way: the sun participates in increase; it is a large luminary, untouched by the limitations of the water in which it is reflected. It is independent and unvarying. Its reflections, the *sūryaka* [smaller suns] participate in decrease, for they are smaller than the original, and they vary in size according to the surface on which the reflection is made. They are also limited by the size and reflectivity, etc. of the reflecting surface, therefore they are not independent like the sun, but depend on the conditions of the reflecting surface.

Thus the Supreme Self is all-pervading, untouched by the attributes of *prakṛti* [matter], and independent. The *jīvas*, which are His *aṁsas* [parts], are not all-pervading but atomic, and because they

are affected by the material environment in which they exist, they are joined with the attributes of *prakṛti*, and are therefore not independent. Thus the comparison of the sun and its reflections to the Lord and the *jīvas* holds in that it illustrates the differences between the Lord and the *jīvas*, the subordination of the *jīvas* to the Lord, and also the similarity between them, inasmuch as both are conscious. However the simile fails if it is taken in the sense that the *jīvas* are identical with Brahman in the same way as the reflection is identical with the source.

Therefore the *Pañgalopaniṣad* says that the *jīva* is a reflection, but without any *upādhi* [designation or medium]:

“The reflection is of two kinds: limited by *upādhi* and not so limited. The *jīva* is a reflection of the Lord, but not in any *upādhi*; just as the rainbow is a reflection of the sun, but not in any *upādhi* [like water, oil etc.]”

Sūtra 3.2.21

darśanācca

darśanāt – because it is seen; *ca* – and.

Moreover, it is thus seen [in the world that comparisons are taken in the secondary sense.]

In similes like “Devadatta is a lion,” we find that the ordinary worldly usage is in favor of taking the comparison to apply only as far as it applies or is relevant. In other words, we accept the simile “Devadatta is a lion” only in terms of Devadatta’s courage; we do not accept it to indicate that he has claws, fur, etc. Therefore, the scriptural texts of comparison between the Lord and the *jīva* should be taken in the sense of a simile, only as far as they apply appropriately to the actual characteristics of of both.

Anuccheda 43

When the Vedic literatures state that the individual living entities are one with the Supreme, the statement should be understood in the following way. Just as the particles of sunlight are in some ways identical with the sun, and in some ways different from it, and just as an atomic fragment of a certain thing is in some ways one with the entire object, and in some ways different, in the same way, the individual living entities are in some ways one with the Supreme, and then again they are also different from Him. This simultaneous oneness and difference of the Supreme Lord and the individual living entities is possible by the power of the Lord’s inconceivable potency. In this way, what appears to be a contradiction is actually not so, and both statements reside very happily together without denying the truth of the other. The simultaneous oneness and difference of the Lord and the living entities was continually

perceived by Śrīla Vyāsadeva in a trance of spiritual realization, and it is described by him in *Śrīmad-Bhāgavatam* (1.7.4-10).

Anuccheda 44

The difference between the Supreme Lord and the individual living entities is that the Lord is always the shelter upon whom the illusory potency *Māyā* depends, and the individual living entities are always subject to the bewilderment presented by the illusory potency. For this reason the individual living entities are by nature meant to worship and serve the Supreme Lord. This devotional service to the Lord is known as *abhidheya*.

Anuccheda 45

Because He is the supreme teacher who gives lessons for the benefit of all living entities, because He rescues the devotees from a host of material sufferings, because He is the transcendent Supreme from whom everything has emanated as particles of light emanate from the sun, and because He surpasses everyone else in the possession of a multitude of transcendental good qualities, the Supreme Personality of Godhead is the ultimate object of everyone's undivided love. This love for the Supreme Lord is known as *prayojana*.

Anuccheda 46

These verses from *Śrīmad-Bhāgavatam* (1.7.4-10) describe Śrīla Vyāsadeva's vision, in trance, of devotional service to Lord Kṛṣṇa, which rescues the living entities from the clutches of the illusory potency *māyā*. Understanding the nature of devotional service, Śrīla Vyāsadeva then wrote the transcendental literature (*sāttvata-saṁhitā*) known as *Śrīmad-Bhāgavatam* to instruct the conditioned souls about the real nature of that devotion, which delivers one from the unwanted torments of material existence.

Devotional service is divided into two stages: 1. *sādhana-bhakti* and 2. *prema-bhakti*. In the stage of *sādhana-bhakti* the devotee engages in the Lord's service, hearing and chanting His glories and

performing many other activities of devotional service. At this stage the devotee serves the Lord out of duty, for pure love for the Lord has not yet become manifested within him. In the stage of *prema-bhakti* the devotee spontaneously engages in the Lord's service impelled by love. By engaging in *sādhana-bhakti*, one earns the Lord's mercy, and thus becomes eligible to rise to the advanced stage of *prema-bhakti*.

Only by this process of devotional service is one able to become free from the miseries of material existence. This is confirmed by the following statement of :

*yat karmabhir yat tapasā
jñāna-vairāgyataś ca yat
yogena dāna-dharmaṇa
śreyobhir itarair api
sarvaṁ mad-bhakti-yogena
mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma
kathañcid yadi vāñchati*

yat—that which is obtained; *karmabhiḥ*—by fruitive activities; *yat*—that which; *tapasā*—by penance; *jñāna*—by cultivation of knowledge; *vairāgyataḥ*—by detachment; *ca*—also; *yat*—that which is achieved; *yogena*—by the mystic *yoga* system; *dāna*—by charity; *dharmaṇa*—by religious duties; *śreyobhiḥ*—by processes for making life auspicious; *itaraiḥ*—by others; *api*—indeed; *sarvaṁ*—all; *mat-bhakti-yogena*—by loving service unto Me; *mat-bhaktaḥ*—My devotee; *labhate*—achieves; *añjasā*—easily; *svarga*—promotion to heaven; *apavargam*—liberation from all misery; *mat-dhāma*—residence in My abode; *kathañcit*—somehow or other; *yadi*—if; *vāñchati*—he desires.

“Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic *yoga*, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.” [*Śrīmad-Bhāgavatam* 11.20.32-33]

Jñāna-yoga and all other processes of spiritual realization are all dependent on *bhakti-yoga*. They cannot give any result without the touch of *bhakti*. This is confirmed in the following verse:

*śreyah-sṛtim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām*

śreyah—of supreme benefit; *sṛtim*—the path; *bhaktim*—devotional service; *udasya*—rejecting; *te*—they; *vibho*—O almighty Lord; *kliśyanti*—struggle; *ye*—who; *kevala*—exclusive; *bodha*—of knowledge; *labdhaye*—for the achievement; *teṣām*—for them; *asau*—this; *kleśalaḥ*—botheration; *eva*—merely; *śiṣyate*—remains; *na*—nothing; *anyat*—other; *yathā*—just as; *sthūla-tuṣa*—empty husks; *avaghātinām*—for those who are beating.

“My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.” [*Śrīmad-Bhāgavatam* 10.14.4]

The phrase *anarthopaśamam sākṣāt* may be interpreted in two ways. In one interpretation it means that by engaging in *sādhana-bhakti* one becomes immediately free from all that is inauspicious in this material world. In another interpretation it means that by engaging in *prema-bhakti* one becomes immediately freed from the misconception of identifying the body as the self. In this way the devotional service of the Supreme Personality of Godhead is described in this passage of *Śrīmad-Bhāgavatam* (1.7.4-10).

Anuccheda 47

Text 1

As devotional service was previously explained in *Śrīmad-Bhāgavatam* (1.7.4-6), in the next verse (1.7.7), on order to clearly describe pure love of God (*prajoyana*), as well as to reveal the truth that Śrī Kṛṣṇa is the original form of the Supreme Personality of Godhead, Śrīla Vyāsadeva describes both the result of reading *Śrīmad-Bhāgavatam* and the spiritual reality seen by him in the trance of self-realization.

*yasyām vai śrūyamāṇāyām
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā*

yasyām—this Vedic literature; *vai*—certainly; *śrūyamāṇāyām*—simply by giving aural reception; *kṛṣṇe*—unto Lord Kṛṣṇa; *parama*—supreme; *pūruṣe*—unto the Personality of Godhead; *bhaktiḥ*—feelings of devotional service; *utpadyate*—sprout up; *puṁsaḥ*—of the living being; *śoka*—lamentation; *moha*—illusion; *bhaya*—fearfulness; *apahā*—that which extinguishes.

“Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness.”
[*Śrīmad-Bhāgavatam* 1.7.7]

Text 2

In this verse (1.7.7), the word *bhakti* means “pure love of God, which may be obtained by practice of *sādhana-bhakti*, consisting of various activities, beginning with hearing and chanting the glories of the Supreme Personality of Godhead.” The word *utpadyate* means “becomes manifested.” When one attains pure love of Kṛṣṇa, then all lamentation, illusion, and fear become vanquished (*śoka-moha-bhayāpahā*). This is described in the following verse, where Lord Rṣabhadeva says:

evam manaḥ karma-vaśam prayunkte

*avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat*

evam—thus; *manah*—the mind; *karma-vaśam*—subjugated by fruitive activities; *prayuñkte*—acts; *avidyayā*—by ignorance; *ātmani*—when the living entity; *upadhīyamāne*—is covered; *prītiḥ*—love; *na*—not; *yāvat*—as long as; *mayi*—unto Me; *vāsudeve*—Vāsudeva, Kṛṣṇa; *na*—not; *mucyate*—is delivered; *deha-yogena*—from contact with the material body; *tāvat*—so long.

“When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being, and his mind is subjugated to fruitive activity. Therefore, until one has love for Lord Vāsudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again.”
[Śrīmad-Bhāgavatam 5.5.6]

Text 3

The word *parama-puruṣe* in this verse (1.7.7) refers to the Supreme Personality of Godhead, just as the word *puruṣam-pūrṇam* did previously (1.7.4). One may ask, “What is the form of the Supreme Personality of Godhead?” In order to answer this question, Śrīla Vyāsadeva says, *kṛṣṇe parama-puruṣe* (Lord Kṛṣṇa is the Supreme Personality of Godhead). The disciplic succession of numberless Vaiṣṇava *ācāryas*, all learned in thousands of Vedic scriptures, and counting many famous teachers in their midst, all have full faith that Lord Śrī Kṛṣṇa is the original Supreme Personality of Godhead, that His holy names are the most important of all sacred *mantras*, and that by chanting His holy name one will eventually meet Him face to face. That Śrī Kṛṣṇa is the original Supreme Personality of Godhead is also confirmed by the author of the book *Nāma-kaumudī*, who says, “The word *kṛṣṇa* means the Supreme Personality of Godhead, whose splendid complexion is blackish like a *tamāla* tree and who is the little son of Yaśodā-devī.”

Anuccheda 48

Text 1

Śrīla Vyāsadeva directly saw that the bliss of pure love of Kṛṣṇa far exceeds any other kind of happiness, including even the happiness attained by realization of impersonal Brahman. In order to teach Śukadeva Gosvāmī, who was already fully aware of the impersonal Brahman happiness, how to taste the bliss of pure love of Kṛṣṇa, Śrīla Vyāsadeva spoke to him the Śrīmad-Bhāgavatam. This is described in the next verse:

*sa saṁhitām bhāgavatīm
kṛtvānukramya cātma-jam
śukam adhyāpayām āsa
nivr̥tti-nirataṁ munīḥ*

saḥ—that; *saṁhitām*—Vedic literature; *bhāgavatīm*—in relation with the Personality of Godhead; *kṛtvā*—having done; *anukramya*—by correction and repetition; *ca*—and; *ātma-jam*—his own son; *śukam*—Śukadeva Gosvāmī; *adhyāpayām āsa*—taught; *nivr̥tti*—path of self realization; *nirataṁ*—engaged; *munīḥ*—the sage.

“The great sage Vyāsadeva, after compiling the *Śrīmad-Bhāgavatam* and revising it, taught it to his own son, Śrī Śukadeva Gosvāmī, who was already engaged in self-realization.” [*Śrīmad-Bhāgavatam* 1.7.8]

At first Vyāsadeva taught the message of the *Bhāgavatam* in a condensed form by writing the *Purāṇas* and other Vedic literatures, but when he received explicit instructions from Nārada Muni to directly glorify Śrī Kṛṣṇa, the Supreme Personality of Godhead, what he had previously presented only in a summary form, Śrīla Vyāsadeva wrote in great detail in the verses of *Śrīmad-Bhāgavatam*.

Text 2

We may note that the *Bhāgavatam* itself explains that it was compiled after the *Mahābhārata* was already written. Then again, in the *Matsya Purāṇa* we find the explanation that the *Mahābhārata*

was written after the eighteen *Purāṇas*. These two statements are not contradictory.

In this verse (1.7.8), the phrase *nivṛtti-niratam* means “perfectly renounced.” Because Śrīla Śukadeva Gosvāmī was continually experiencing the happiness of impersonal Brahman realization, he became completely disinterested in temporary material sense pleasures. He was firmly situated on the platform of complete renunciation.

Anuccheda 49

Text 1

In answer to a question posed by Śaunaka Muni, Śrīla Sūta Gosvāmī explained the vision of Śrīla Vyāsadeva (*Śrīmad-Bhāgavatam* 1.7.4-6) and the direct spiritual experience of all self-realized souls in the *ātmārāmā* verse:

sūta uvāca
ātmārāmās ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ

sūtaḥ uvāca—Sūta Gosvāmī said; *ātmārāmāḥ*—those who take pleasure in *ātmā* (generally, spirit self); *ca*—also; *munayaḥ*—sages; *nirgranthāḥ*—freed from all bondage; *api*—in spite of; *urukrame*—unto the great adventurer; *kurvanti*—do; *ahaitukīm*—unalloyed; *bhaktim*—devotional service; *ittham-bhūta*—such wonderful; *guṇaḥ*—qualities; *hariḥ*—of the Lord.

“All different varieties of *ātmārāmas* [those who take pleasure in *ātmā*, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.” [*Śrīmad-Bhāgavatam* 1.7.10]

Text 2

In this verse the word *nirgranthā* may be interpreted to mean “those transcendentalists who are beyond the injunctions or prohibitions of the *Vedas*,” or it may also be interpreted to mean “those who have untied the knot of false ego within the heart.” *Ahaitukim* means “without any desire for fruitive gain.” In order to dispel any lingering doubts, Sūta Gosvāmī says *ittham-bhūta-gunaḥ* (Śrī Kṛṣṇa’s transcendental qualities are so great that they attract even the liberated souls who are not attracted to anything material).

Text 3

The next verse explains:

*harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ
adhyagān mahad ākhyānam
nityam viṣṇu-jana-priyaḥ*

hareḥ—of Hari, the Personality of Godhead; *guṇa*—transcendental attribute; *ākṣipta*—being absorbed in; *matih*—mind; *bhagavān*—powerful; *bādarāyaṇiḥ*—the son of Vyāsadeva; *adhyagāt*—underwent studies; *mahat*—great; *ākhyānam*—narration; *nityam*—regularly; *viṣṇu-jana*—devotees of the Lord; *priyaḥ*—beloved.

“Śrīla Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration.” [*Śrīmad-Bhāgavatam* 1.7.11]

At first, by hearing a little of Lord Kṛṣṇa’s glories, Śrīla Śukadeva Gosvāmī became attracted to the Lord (*ākṣipta-matih*), and after that initial attraction, he studied the *Śrīmad-Bhāgavatam* in great detail (*adhyagān mahad*). The phrase *nityam viṣṇu-janāḥ priyā* may be interpreted in two ways. It may mean that Śukadeva Gosvāmī felt great love for the Vaiṣṇavas because they spoke to him the glories of Lord Kṛṣṇa, or it may mean that Śukadeva Gosvāmī himself was very dear to the devotees of the Lord.

Text 4

The birth of Śrīla Śukadeva Gosvāmī, as it is described in the *Brahma-vaivarta Purāṇa*, may be briefly recounted in the following words. When still in his mother's womb, Śukadeva Gosvāmī could understand that only Lord Kṛṣṇa could protect the living entities from the illusory potency, *māyā*. He therefore refused to leave the womb unless Lord Kṛṣṇa would personally guarantee his immunity from *māyā*. Vyāsadeva brought Lord Kṛṣṇa to his home, and the Lord promised Śukadeva that he would remain always free from *māyā*'s influence. Hearing this, Śukadeva considered that he had become successful, and leaving the womb, was born. The newly born son was very restless and intent on remaining alone. Vyāsadeva knew that the only way to subdue him was to teach him the *Śrīmad-Bhāgavatam*. At first he taught the child a few verses from the *Bhāgavatam*, where Lord Kṛṣṇa's glories are described, and upon hearing these verses, Śukadeva became very attracted. Seeing this, Vyāsadeva proceeded to teach him the entire book. From this narration we may understand the great glory of *Śrīmad-Bhāgavatam*: that it attracts even liberated souls such as Śrīla Śukadeva Gosvāmī.

Text 5

The two speakers of *Śrīmad-Bhāgavatam*, Śrīla Śukadeva Gosvāmī and Śrīla Vyāsadeva, were both great devotees of the Lord, and their hearts were filled with love for Him. For this reason they were both able to understand the real meaning of the *Bhāgavatam* in all respects. Those who are not like them, that is, those who are not devotees of the Lord, cannot understand the real meaning of the *Bhāgavatam*. Such non-devotees are compared to persons who have taken the wrong path and who therefore will not reach the right destination.

Anuccheda 50

Having briefly described 1. *sambandha* (the relationship between the Supreme Personality of Godhead and the individual spirit souls), 2. *abhidheya* (devotional service to the Supreme Lord), and 3. *prayojana* (love of God), we shall now proceed in these six

sandarbhas to describe these three subjects very methodically and elaborately. Before we begin, we will first explain that *Śrīmad-Bhāgavatam* is the best of all scriptures, and gives the perfect explanation of all these subjects. That the *Bhāgavatam* gives the most accurate description of the spiritual reality is explained in a general way in the following verse:

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

dharmah—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—covered by fruitive intention; *atra*—herein; *paramah*—the highest; *nirmatsarāṇām*—of the one-hundred-percent pure in heart; *satām*—devotees; *vedyam*—understandable; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śivadam*—well-being; *tāpa-traya*—threefold miseries; *unmūlanam*—causing uprooting of; *śrīmat*—beautiful; *bhāgavate*—the *Bhāgavata Purāṇa*; *mahā-muni*—the great sage (Vyāsadeva); *kṛte*—having compiled; *kim*—what is; *vā*—the need; *paraiḥ*—others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—become compact; *atra*—herein; *kṛtibhiḥ*—by the pious men; *śuśrūṣubhiḥ*—by culture; *tat-kṣaṇāt*—without delay.

“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.” [*Śrīmad-Bhāgavatam* 1.1.2]

Commenting on these words, Śrīla Śrīdhara Svāmī says: “In this beautiful *Bhāgavatam* the spiritual reality, which is the supreme goal of life, may be understood. This description of the *Bhāgavatam* is

the actual reality, different from the fanciful speculations of Vaiṣeṣika and other philosophies.”

Anuccheda 51

Text 1

One may ask: “What is the nature of this spiritual reality?” To answer this question, Sūta Gosvāmī says:

*vadanti tat tattva-vidas
tattvaṁ yat jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

vadanti—they say; *tat*—that; *tattva-vidas*—the learned souls; *tattvaṁ*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma iti*—known as Brahman; *paramātmēti*—known as Paramātmā; *bhagavān iti*—known as Bhagavān; *śabdyate*—it so sounded.

“Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā and Bhagavān.” [*Śrīmad-Bhāgavatam* 1.2.11]

Text 2

In this verse the word *tattvaṁ* means “the supremely conscious spiritual reality.” The word *advayam* indicates that the Supreme Truth is perfect and independent. There is no truth other than Him. He is the supreme shelter upon which everything rests, and He is the master of innumerable potencies who are exclusively dependent on Him and who faithfully execute all His orders. The word *tattvaṁ* also indicates that the Lord reveals His blissful transcendental form in order to show the real goal of life to the conditioned souls. All this clearly demonstrates the eternity of the Supreme Lord.

Text 3

At this point someone may raise the following objection. “The Supreme Truth is sometimes described as having a bluish form, sometimes a yellow form, and sometimes a form of another color. If

the form of the Supreme is always changing, then how is it the Supreme Truth? If it is always changing in this way, then how is it eternal? How is it non-dual and one without a second? How is this the proper conception of the Supreme? This certainly contradicts the *Upaniṣads*, which describe a non-dual and changeless Supreme. How can you have faith in a scripture (*Śrīmad-Bhāgavatam*) that teaches such an illogical and self-contradictory conception of the Supreme?”

In order to answer these objections and establish the supremacy of *Śrīmad-Bhāgavatam*, Śrīla Sūta Gosvāmī gives the following explanation.

Text 4

*ādi-madhyāvasāneṣu
vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā-
mṛtānandita-sat-suram*

*sarva-vedānta-sāram yad
brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭham
kaivalyaika-prayojanam*

ādi—in the beginning; *madhya*—the middle; *avasāneṣu*—and the end; *vairāgya*—concerning renunciation of material things; *ākhyāna*—with narrations; *saṁyutam*—full; *hari-līlā*—of the pastimes of Lord Hari; *kathā-vrāta*—of the many discussions; *amṛta*—by the nectar; *ānandita*—in which are made ecstatic; *sat-suram*—the saintly devotees and demigods; *sarva-vedānta*—of all the *Vedānta*; *sāram*—the essence; *yad*—which; *brahma*—the Absolute Truth; *ātma-ekatva*—in terms of nondifference from the spirit soul; *lakṣaṇam*—characterized; *vastu*—the reality; *advitīyam*—one without a second; *tan-niṣṭham*—having that as its prime subject matter; *kaivalya*—exclusive devotional service; *eka*—the only; *prayojanam*—ultimate goal.

“From beginning to end, the *Śrīmad-Bhāgavatam* is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental

pastimes, which give ecstasy to the saintly devotees and demigods. This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.” [*Śrīmad-Bhāgavatam* 12.13.11-12]

Text 5

The impersonalists present many arguments and scriptural quotes to prove their theory that the Supreme Lord and the individual living entities are identical. We shall now review some of the scriptural statements quoted by them and explain their proper interpretation.

satyaṁ jñānam anantaṁ brahma

“Brahman is the eternal, omniscient, limitless reality.”
[*Taittirīya Upaniṣad* 2.1.1]

This statement describes the spiritual form of the Supreme Lord, which is eternal and real.

Text 6

yenāśrutam śrutam bhāvati

“By knowing Him, everything unknown becomes known”
[*Chāndogya Upaniṣad* 6.1.3]

yad-vijñānena sarva-vijñānam pratijñātam

“By knowing Him, everything knowable become known.”
[*Chāndogya Upaniṣad* 6.2.1]

sad eva saumyadam agra āsīt

“O gentle student, the eternal Supreme existed in the very beginning of the creation.” [*Chāndogya Upaniṣad* 6.2.1]

These three statements clearly describe the Supreme Lord as the original cause of creation of all material universes.

Text 7

tad aikṣata bahusyām

“In the beginning of creation, the Supreme thought, ‘Let Me become many.’” [*Chāndogya Upaniṣad* 6.2.3]

This statement shows that whatever the Supreme wishes becomes immediately manifested as a reality. This statement also shows that the Supreme is not alone. He is always accompanied by His various *viṣṇu-tattva* forms, His Brahman effulgence, and His various potencies.

Text 8

anena jīvenāt-manupraviśya nāma-rūpe vyakaravāni

“Accompanied by the individual living entities, the Supreme enters the material world, where He manifests His various names and form.” [*Chāndogya Upaniṣad* 3.3.2]

This statement clearly describes the difference between the individual living entity and the Supreme. The individual living entity is one of the many potencies of the Lord. This was clearly seen by Śrīla Vyāsadeva in a trance of spiritual realization (described in *Śrīmad-Bhāgavatam* 1.7.4-10). When the scriptures, therefore, explain that the Supreme Lord and the individual living entities are one, it is not intended that they are completely identical in all respects, but rather that they simply share some common features.

Text 9

tat tvam asi

“You are that Supreme.” [*Chāndogya Upaniṣad* 6.8.7]

This does not mean that the individual living entities and the Supreme are one in all respects. The Supreme is the source of everything, and the individual living entities are fragments of His

spiritual potencies. Because the individual living entities are part and parcel of the omniscient Lord, they may, in one sense, be considered identical with Him, although differences still remain between the whole and the part. This is the *Vedānta* philosophy so expertly (*sarva-vedānta-sāram advitīyaṁ vastu*) explained in *Śrīmad-Bhāgavatam*. In the previously quoted verse from *Śrīmad-Bhāgavatam* (12.13.12), we may note that the word *tan-niṣṭham* indicates that the *Śrīmad-Bhāgavatam* has this *Vedānta* philosophy as its sole topic.

Text 10

To describe the simultaneous oneness and difference of the individual living entities and the Supreme, the following example may be given.

A person may have remained since the time of his birth in a windowless dark room and not have ever seen the sun, although he may desire to see it. Someone may bring such a person to a small window and show him a small quantity of sunlight coming through the window. The teacher may say, “This is the sun.” Such a statement is perfectly legitimate, because the sunlight, which is the sun’s potency, is, in one sense, one with the sun globe, although the particle of sunlight is certainly not identical with the entire sun planet. In the same way, the individual living entities are particles of the Supreme’s potency, and in the same way they are simultaneously one and different from their place of origin. We shall explain this more elaborately later in the *Paramātmā-sandarbhā*. The *Upaniṣads* also, in many places, describe the Supreme as different from His various potencies (among which the *jīva-śakti*, or individual living entities, are included). Sometimes, when not discussing the Supreme’s potencies, the *śruti-śāstras* describe the spiritual situation in terms of oneness. This oneness is, of course, not untrue, but it is a partial description of a more complicated reality.

Text 11

The fourth line of the *Bhāgavatam* verse (12.13.12) quoted in the previous text is *kaivalyaika-prayojanam*. The word *kaivalya* in this phrase means “pure,” and the entire phrase means “This *Śrīmad-Bhāgavatam* describes pure devotional love for the Supreme

Personality of Godhead. That love is the supreme goal of life.” This pure love of God will be described in great detail in the *Prīti-sandarbha*.

Anuccheda 52

Text 1

The *Chāndogya Upaniṣad*'s (6.8.7) statement *tat tvam asi*: “You are the Supreme,” identifies the individual living entity with the Supreme. This means that both have the same spiritual nature, which is eternal and full of knowledge. This is also confirmed in the following statement of *Vedānta-sūtra* 1.3.30: “By understanding the nature of the individual spirit soul, we may understand the nature of the all-pervading Personality of Godhead, known as Paramātmā, for both have the same nature.”

That the individual spirit soul has the same nature as the Supreme is confirmed by Pippalāyana Muni in the following words:

Text 2

*nātmā jajāna na mariṣyati naidhate'sau
na kṣīyate savanavid-vyabhicāriṇām hi
sarvatra śaśvad anapāyy upalabdhi-mātram
prāṇo yathendriya-balena vikalpitam sat*

na—never; *ātmā*—the soul; *jajāna*—was born; *na*—never; *mariṣyati*—will die; *na*—does not; *edhate*—grow; *asau*—this; *na*—does not; *kṣīyate*—become diminished; *savana-vit*—the knower of these phases of time; *vyabhicāriṇām*—as they occur in other, changing beings; *hi*—indeed; *sarvatra*—everywhere; *śaśvat*—constantly; *anapāyi*—never disappearing; *upalabdhi-mātram*—pure consciousness; *prāṇaḥ yathā*—just like the life air within the body; *indriya-balena*—by the force of the senses; *vikalpitam*—imagined as divided; *sat*—becoming.

“Brahman, the eternal soul, was never born and will never die, nor does it grow or decay. That spiritual soul is actually the knower of the youth, middle age and death of the material body. Thus the soul can be understood to be pure

consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes manifest as many in contact with the various material senses, the one soul appears to assume various material designations in contact with the material body.” [Śrīmad-Bhāgavatam 11.3.38]

Text 3

In this verse the word *ātmā* means “the pure spirit soul,” *na jājāya* means “was never born,” and *na edhate* means “does not grow.” Because the spirit soul is neither born nor grows, we may understand that it does not undergo any of the various transformations we see as an integral part of material existence. The word *vyabhicāriṇām* means “of the temporary material bodies.” The material bodies are in a state of constant flux, changing from childhood to youth to old age, and changing from one lifetime to another, so the conditioned soul sometimes has the body of a demigod, human, or other species. The spirit soul is simply the observer of these changing bodies. He does not undergo the various changes to which the material bodies are subject.

Text 4

Someone may ask, “What is the spirit soul, that it is not subject to the various transformations of material existence?” Pippalāyana Muni answers this question with the word *upalabdhi-mātram* (the spirit soul is pure consciousness).

The question may be asked, “What is the nature of the spirit soul?” The answer is given in the words *śāśvat* (the spirit soul is eternal), and *sarvatra* (the spirit soul is all-pervading within the boundaries of the material body).

At this point someone may raise the following objection:

“Consciousness is not eternal, for it also undergoes various changes. At one moment the consciousness is aware of a blue object, and then it is no longer aware of it, that perception becoming destroyed, and instead becomes aware of a yellow object. In this way the consciousness is constantly changing. It is subject to material changes, and therefore it is not eternal.”

Pippalāyana Muni answers this question by saying: “Pure consciousness is actually eternal (*sat*), although because of the material senses (*indriya-balena*) it becomes aware of different things one after another, and it also identifies itself with different material bodies one after another. The different thoughts and ideas that are born and later perish within the thinking process are different from the pure consciousness that perceives them.”

Text 5

The difference between the spirit soul, or pure consciousness, and the material body may be summarized in the following way. First, the material body is born and perishes, but the spirit soul is ever-existing and eternal. Second, the spirit soul is the seer, and the changing material energy is the object of its perception. Third, the eternal and unchanging spirit soul resides within temporary and changing material bodies. The soul’s residence within various material bodies, one after another, is described by Pippalāyana Muni in the following words: “Just as the life air within the body, although one, becomes manifest as many when in contact with the various material senses, in the same way the single soul appears to assume various material designations when in contact with material bodies.”

Anuccheda 53

Text 1

After giving this example of the life air and the senses, Pippalāyana Muni explains that the pure consciousness that is the eternal spirit soul remains always free from the various transformations of material nature. He says:

*aṅdeṣu peśiṣu taruṣv aviniściteṣu
prāṇo hi jīvam upadhāvati tatra tatra
sanne yad indriya-gaṇe ’hami ca prasupte
kūṭastha āśayam ṛte tad anusmṛtir naḥ*

dr̥ṣṭāntam—example; *vivr̥ṇvann*—teaching; *indriyādi*—of the various senses; *balena*—by the force; *nirvikāra*—free from

material transformations; *ātma*—of the spirit soul; *upalabdhim*—consciousness; *darśayat*—reveals; *aṅdeṣu*—in (species of life born from) eggs; *peśiṣu*—in embryos; *taruṣu*—in plants; *aviniściteṣu*—in species of indeterminate origin (born from perspiration); *prāṇaḥ*—the vital air; *hi*—indeed; *jīvam*—the soul; *upadhāvati*—follows; *tatra tatra*—from one species to another; *sanne*—they are merged; *yat*—when; *indriya-gaṇe*—all the senses; *āhami*—the false ego; *ca*—also; *prasupte*—in deep sleep; *kūṭa-sthaḥ*—unchanging; *āśayam*—the subtle covering of contaminated consciousness, the *liṅga-śarīra*; *ṛte*—without; *tat*—of that; *anusmṛtiḥ*—(there is) subsequent remembrance; *naḥ*—our.

“The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the prāṇa, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping.” [*Śrīmad-Bhāgavatam* 11.3.39]

Text 2

In this verse the word *aṅdeṣu* means “in the species of life born from eggs,” *peśiṣu* means “in the species of life born from embryos,” *taruṣu* means “in plants,” *aviniściteṣu* means “in the species of life born from perspiration,” and *upadhāvati* means “follows.”

The example given in this verse demonstrates that the pure consciousness, or spirit soul, is free from all material transformations. How is this so? When the conditioned soul is awake, the information garnered by his senses causes him to identify with the external material body, which is subject to material transformations, and when he is asleep, although the gross senses

are inactive, the false ego continues this changing identification in the form of dreams. When the living entity enters the state of deep, or dreamless, sleep (*prasupte*), then the senses (*indriya-gane*) and false ego (*ahami*) become inactive (*sane*), and only the unchanging spirit soul (*kūṭastha*) remains.

Text 3

At this point someone may object: “When the senses and false ego become unmanifest, then everything becomes void. Why do you say that the unchanging spirit soul remains?”

Pippalāyana Muni answers this objection by saying, *smṛtir naḥ* (One remembers, upon waking, that he, the soul, was peacefully sleeping). The soul is, therefore, even the witness of this dreamless sleep. One often thinks, “I slept very peacefully. I was not aware of anything.” One cannot remember anything of which he has no experience. Therefore, since one remembers dreamless sleep, even though there was no sensory or mental experience, such a memory should be understood to be a direct perception of the spirit soul. When a person sees the spirit self shining like a self-effulgent sun, he sees only the self and nothing else. This is described in the *Brhad-āranyaka Upaniṣad* (4.3.23) in the following words: “He sees, but he does not see objects of his vision. For him there is no difference between the seer and the seen.”

In this way we have explained the third consideration: that the spirit soul is the witness of the transformations of material existence, and there is invariably a difference between the seer and the seen, and therefore the spirit soul is different from ever-changing matter.

Text 4

A fourth difference between the spirit soul and the changing material energy is that the material energy is by nature inert and unconscious, whereas the spirit soul, or pure consciousness, is able to experience love, grief, and other emotions. This is described in the following statement of Śrī Pippalāyana to Mahārāja Nimi:

*anvaya-vyatirekākhyas
tarkaḥ syāc caturātmakaḥ
āgamāpāyitadāvadhi-*

bhedena prathamo mataḥ

*draṣṭṛ-drśya-vibhāgena
dvitīyo 'pi matas tathā
sākṣi-sākṣya-vibhāgena
tṛtīyaḥ sammataḥ satām*

*duḥkhi-premāspadatvena
caturthaḥ sukha-bodhakaḥ*

anvaya-vyatirekākhyāḥ—known as similarity and difference; *tarkaḥ*—argument; *syāt*—is; *caturātmakaḥ*—in four parts; *āgama-apāyi*—with beginning and end; *tat-avadhi*—without beginning and end; *bhedena*—by division; *prathamāḥ*—the first; *mataḥ*—is considered; *draṣṭṛ*—of the seer; *drśya*—and the seen; *vibhāgena*—by the distinction; *dvitīyaḥ*—the second; *api*—also; *mataḥ*—considered; *tathā*—in that way; *sākṣi*—of the witness; *sākṣya*—and the object of perception; *vibhāgena*—by the distinction; *tṛtīyaḥ*—the third; *sammataḥ*—considered; *satām*—of the saintly devotees; *duḥkhi-premāspadatvena*—able to feel sorrow, love, and other emotions; *caturthaḥ*—the fourth; *sukha*—of happiness; *bodhakaḥ*—aware.

“The difference between the spirit soul and the changing material energy may be considered in the following four points. First, the material body is born and perishes, but the spirit soul is eternal and ever-existing. Second, the spirit soul is the seer, and the changing material energy is the seen. Third, the spirit soul resides as a witness within the changing material body. Fourth, the spirit soul is able to experience love, grief, and other emotions, but the material energy is unconscious and inert.”

Anuccheda 54

Text 1

That the individual living entities have the same spiritual nature as the Supreme, are part and parcel of the Supreme, and are therefore

not different from Him, although they remain separate individuals, is confirmed in *Śrīmad-Bhāgavatam*. In the following two verses from the *Bhāgavatam* where the ten subjects treated in a *mahā-purāṇa* are described, the Supreme is described as *āśraya* (the summum bonum, or shelter upon whom all living entities are dependent).

Text 2

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

*daśamasya viśuddhy-artham
navānām iha lakṣaṇam
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā*

atra—in this *Śrīmad-Bhāgavatam*; *sargaḥ*—statement of the creation of the universe; *visargaḥ*—statement of sub-creation; *ca*—also; *sthānam*—the planetary systems; *poṣaṇam*—protection; *ūtayaḥ*—the creative impetus; *manvantara*—changes of Manus; *īśa-anukathāḥ*—the science of God; *nirodhaḥ*—going back home, back to Godhead; *muktiḥ*—liberation; *āśrayaḥ*—the summum bonum; *daśamasya*—of the summum bonum; *viśuddhi*—isolation; *artham*—purpose; *navānām*—of the other nine; *iha*—in this *Śrīmad-Bhāgavatam*; *lakṣaṇam*—symptoms; *varṇayanti*—they describe; *mahā-ātmānaḥ*—the great sages; *śrutena*—by Vedic evidences; *arthena*—by direct explanation; *ca*—and; *añjasā*—summarily.

“In the *Śrīmad-Bhāgavatam* there are ten divisions of statements regarding the following: the creation of the universe, sub-creation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum. To isolate the transcendence of the summum bonum, the symptoms of the rest are described sometimes by Vedic inference, sometimes by direct

explanation, and sometimes by summary explanations given by the great sages.” [Śrīmad-Bhāgavatam 2.10.1-2]

Text 3

In these verses the word *manvantareśānukathāḥ* means “prescribed duties given by the Manus, and also the description of the incarnations of the Lord.” These verses describe ten subjects, beginning with the creation of the ingredients of the cosmos, that are described in *Śrīmad-Bhāgavatam*. In order to properly understand the tenth subject of the *Bhāgavatam*, the *mahājanas* have explained the other nine subjects (*daśamasya viśuddhy-arthaṁ navānām lakṣaṇaṁ varṇayanti*).

At this point someone may protest, “I do not accept the explanations of *Śrīmad-Bhāgavatam*.” To answer this objection, this explanation is given: “The explanations of *Śrīmad-Bhāgavatam* are corroborated by the four *Vedas* (*śrutena*) and other Vedic literatures filled with prayers glorifying the Supreme Lord, and it is also corroborated by the learned commentaries of the *ācāryas* (*arthena*). The *mahājanas* have directly (*añjasā*) explained (*varṇayanti*) the subject matter of *Śrīmad-Bhāgavatam* in this way, and because it is described in this way by the Vedic literatures and the *mahājanas*, it should be accepted.”

Anuccheda 55

Text 1

In order to clearly explain these ten subjects of *Śrīmad-Bhāgavatam*, Śrīla Śukadeva Gosvāmī spoke the next seven verses. In the first of these verses he said:

*bhūta-mātrendriya-dhiyām
janma sarga udāhṛtaḥ
brahmaṇo guṇa-vaiṣamyād
visargaḥ pauraṣaḥ smṛtaḥ*

bhūta—the five gross elements (the sky, etc.); *mātrā*—objects perceived by the senses; *indriya*—the senses; *dhiyām*—of the mind; *janma*—creation; *sargaḥ*—manifestation; *udāhṛtaḥ*—is

called the creation; *brahmaṇaḥ*—of Brahmā, the first *puruṣa*; *guṇa-vaiṣamyāt*—by interaction of the three modes of nature; *visargaḥ-re*—creation; *pauruṣaḥ*—resultant activities; *smṛtaḥ*—it is so known.

“The elementary creation of sixteen items of matter—namely the five elements (fire, water, land, air and sky), sound, form, taste, smell, touch, and the eyes, ears, nose, tongue, skin and mind—is known as sarga, whereas subsequent resultant interaction of the modes of material nature is called visarga.” [*Śrīmad-Bhāgavatam* 2.10.3]

Text 2

In this verse the word *bhūta* means “the five gross material elements, beginning with the sky,” *mātrā* means “sound and the other objects perceived by the senses,” *indriya* means “the senses,” *dhī* means “the *mahat-tattva*,” or also “the false ego, mind, and intelligence,” *guṇānām vaiṣamyāt* means “the interaction of the modes of material nature,” *brahmaṇaḥ* means “from the first *puruṣa-avatāra*, the Supreme Personality of Godhead, who is the controller and creator of the material elements,” *janma* means “creation,” *sarga* means “manifestation,” *pauruṣa* means “that which was created by the first *puruṣa-avatāra*, who was known as Vairāja Brahmā, and *visarga* means “the creation of moving and non-moving living entities.”

Text 3

In the next verse he said:

sthitir vaikuṅṭha-vijayaḥ
poṣaṇam tad-anugrahaḥ
manvantarāṇi sat-dharma
ūtayaḥ karma-vāsanāḥ

sthitiḥ—the right situation; *vaikuṅṭha-vijayaḥ*—the victory of the Lord of Vaikuṅṭha; *poṣaṇam*—maintenance; *tad-anugrahaḥ*—His causeless mercy; *manvantarāṇi*—the reign of the Manus; *sat-dharmaḥ*—perfect occupational duty; *ūtayaḥ*—impetus to work; *karma-vāsanāḥ*—desire for fruitive work.

“The right situation for the living entities is to obey the laws of the Lord and thus be in perfect peace of mind under the protection of the Supreme Personality of Godhead. The Manus and their laws are meant to give right direction in life. The impetus for activity is the desire for fruitive work.”
[*Śrīmad-Bhāgavatam* 2.10.4]

Text 4

In this verse the word *vaikuṅṭha-vijayaḥ* means “the victory of the Supreme Personality of Godhead,” *sthiti* means “the right situation where the living entities follow the laws of the Supreme Lord,” *anugraha* means “the Lord’s causeless mercy to His pure devotees,” *poṣaṇam* means “the Lord’s protection of His devotees,” *manvantarāṇi* means “the activities of the Manus and other saintly persons who have obtained the mercy of the Supreme Personality of Godhead,” *sad-dharma* means “devotional service to the Supreme Lord,” and *ūtayaḥ karma-vāsanā* means “the impetus for activity is the desire for fruitive work.”

Text 5

In the next verse he said:

avatārānucaritam
hareś cāsyānuvartinām
puṁsām īśa-kathāḥ proktā
nānākhyānopabṛmhitāḥ

avatāra—incarnation of Godhead; *anucaritam*—activities; *hareḥ*—of the Personality of Godhead; *ca*—also; *asya*—of His; *anuvartinām*—followers; *puṁsām*—of the persons; *īśa-athāḥ*—the science of God; *proktāḥ*—is said; *nānā*—various; *ākhyāna*—narrations; *upabṛmhitāḥ*—described.

“The science of God describes the incarnations of the Personality of Godhead and His different activities together with the activities of His great devotees.” [*Śrīmad-Bhāgavatam* 2.10.5]

Text 6

This verse mentions the activities of the incarnations of the Personality of Godhead (*harer avatārānucartitam*), the activities of His great devotees (*asyānuvartināṃ ca*), and the science of God (*īśa-kathā*).

Text 7

In the next verse he explains:

*nirodho 'syānuśayanam
ātmanaḥ saḥ a śaktibhiḥ
muktir hitvānyathā rūpam
sva-rūpeṇa vyavasthitiḥ*

nirodhaḥ—the winding up of the cosmic manifestation; *asya*—of His; *anuśayanam*—the lying down of the *puruṣa* incarnation Maḥā-Viṣṇu in mystic slumber; *ātmanaḥ*—of the living entities; *sāha*—along with; *śaktibhiḥ*—with the energies; *muktiḥ*—liberation; *hitvā*—giving up; *anyathā*—otherwise; *rūpam*—form; *sva-rūpeṇa*—in constitutional form; *vyavasthitiḥ*—permanent situation.

“The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Maḥā-Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.” [*Śrīmad-Bhāgavatam* 2.10.6]

Text 8

In this verse the word *ātmanaḥ* means “of the living entities,” *śaktibhiḥ* means “with His energies,” *anuśayanam* means “the lying down of Lord Hari,” and *nirodha* means “the winding up of the cosmic manifestation.” At that time Lord Hari lies down with the living entities and closes His eyes to the material cosmos. The word *anyathā-rūpam* means “ignorance,” and the phrase *hitvā svarūpeṇa vyavasthitiḥ* describes liberation from the material world.

Anuccheda 56

Text 1

In the next verse he says:

*ābhāsaś ca nirodhaś ca
yato 'sty adhyavasīyate
sa āśrayaḥ param brahma
paramātmēti śabdyate*

ābhāsaḥ—the cosmic manifestation; *ca*—and; *nirodhaḥ*—and its winding up; *ca*—also; *yataḥ*—from the source; *asti*—is; *adhyavasīyate*—become manifested; *saḥ*—He; *āśrayaḥ*—reservoir; *param*—the Supreme; *brahma*—Being; *paramātmā*—the Supersoul; *iti*—thus; *śabdyate*—called.

“The supreme one who is celebrated as the Supreme Being or the Supreme Soul is the supreme source of the cosmic manifestation as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absolute Truth.”

[*Śrīmad-Bhāgavatam* 2.10.7]

Text 2

In this verse the word *ābhāsa* means “the cosmic manifestation,” *nirodha* means “the winding up of the cosmic manifestation,” *yataḥ* means “is manifested from the source,” *adhyavasīyate* means “becomes manifested,” or “becomes manifested on the knowledge-acquiring senses of the living entities,” *brahma* means “Brahman,” *paramātmā* means “the Supersoul,” and *āśraya* means “the Supreme Personality of Godhead.” The words in this verse should be understood in this way.

Anuccheda 57

Text 1

Intending to ultimately describe the Supreme Personality of Godhead, the ultimate shelter of everything, Śrīla Śukadeva Gosvāmī describes the *ādhyātma*, *ādhidaivaka*, and *ādhibhautika*

groups of the directly perceivable individual living entities in the following words:

Text 2

*yo 'dhyātmiko 'yam puruṣaḥ
so 'sāv evādhidaivikaḥ
yas tatrobhaya-vicchedaḥ
puruṣo hy ādhibhautikaḥ*

yaḥ—one who; *ādhyātmikaḥ*—is possessed of the sense organs; *ayam*—this; *puruṣaḥ*—personality; *saḥ*—he; *asau*—that; *eva*—also; *ādhidaivikaḥ*—controlling deity; *yaḥ*—that which; *tatra*—there; *ubhaya*—of both; *vicchedaḥ*—separation; *puruṣaḥ*—person; *hi*—for; *ādhibhautikaḥ*—the visible body or the embodied living entity.

“The individual person possessing different instruments of senses is called the ādhyātmic person, and the individual controlling deity of the senses is called ādhidaivic. The embodiment seen on the eyeballs is called the ādhibhautic person.” [*Śrīmad-Bhāgavatam* 2.10.8]

Text 3

*ekam ekatarābhāve
yadā nopalabhāmahe
tritayaṁ tatra yo veda
sa ātmā svāśrayāśrayaḥ*

ekam—one; *ekatara*—another; *abhāve*—in the absence of; *yadā*—because; *na*—does not; *upalabhāmahe*—perceptible; *tritayam*—in three stages; *tatra*—there; *yaḥ*—the one; *veda*—who knows; *saḥ*—he; *ātmā*—the Supersoul; *sva*—own; *āśraya*—shelter; *āśrayaḥ*—of the shelter.

“All three of the above-mentioned stages of different living entities are interdependent. In the absence of one, another is not understood. But the Supreme Being who sees every one of them as the shelter of the shelter is independent of all, and

therefore He is the supreme shelter.” [Śrīmad-Bhāgavatam 2.10.9]

Text 4

In this verse the word *ādhyātmikaḥ puruṣaḥ* refers to the individual spiritual living entity, who perceives the material world and the material body through the agency of the eyes and the other senses. The word *ādhidāivikaḥ puruṣaḥ* refers to the sun-god and the other demigods who are controlling deities of the various senses. It is understood that before the material bodies of the living entities were manifested, the senses also existed. At that time, as well as after the manifestation of the various material bodies, the senses are under the jurisdiction of various demigods. The word *ādhibhautikaḥ puruṣaḥ* refers to the external material body of the spiritual living entities. It is this external body that is seen by the eyes and other material senses. This is described in the following statement of the *Taittirīya Upaniṣad* 2.1.3: “The external material body nourished by food grains is known as the *ādhibhautikaḥ puruṣaḥ*.”

Anuccheda 58

Text 1

In the next verse (2.10.9) the phrase *ekatarābhāve yadā nopalabhāmahe* means “All three of the abovementioned stages of different living entities are interdependent. In the absence of one, another is not understood.” The phrase *tritayam tatra yo veda sa ātmā svāśrayāśrayaḥ* means “But the Supreme Being who sees every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter.” The individual living entities are parts and parcels of the Supreme Lord, and therefore they are simultaneously one and different from Him. He is their ultimate shelter.

Text 2

The different status of the Supreme Personality of Godhead and the individual living entities is described in the following statement:

yayā sammohito jīva

*ātmānam tri-guṇātmakam
paro 'pi manute 'nartham
tat-kṛtam cābhipadyate*

yayā—by whom; *sammohitaḥ*—illusioned; *jīvaḥ*—the living entities; *ātmānam*—self; *tri-guṇa-ātmakam*—conditioned by the three modes of nature, or a product of matter; *paraḥ*—transcendental; *api*—in spite of; *manute*—takes it for granted; *anartham*—things not wanted; *tat*—by that; *kṛtam ca*—reaction; *abhipadyate*—undergoes thereof.

“Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.” [*Śrīmad-Bhāgavatam* 1.7.5]

Text 3

The individual living entities are described in the following statement:

*jāgrat-svapna-suṣuptam ca
guṇato buddhi-vṛttayaḥ
tāsām vilakṣaṇo jīvaḥ
sākṣitvena viniścitaḥ*

jāgrat—being awake; *svapnaḥ*—dreaming; *su-suptam*—deep sleep; *ca*—also; *guṇataḥ*—caused by the modes of nature; *buddhi*—of intelligence; *vṛttayaḥ*—the functions; *tāsām*—from such functions; *vilakṣaṇaḥ*—possessing different characteristics; *jīvaḥ*—the living entity; *sākṣitvena*—with the characteristic of being a witness; *viniścitaḥ*—is ascertained.

“Waking, sleeping and deep sleep are the three functions of the intelligence and are caused by the modes of material nature. The living entity within the body is ascertained to possess characteristics different from these three states and thus remains as a witness to them.” [*Śrīmad-Bhāgavatam* 11.13.27]

Text 4

That the Supreme Personality of Godhead is the ultimate shelter of the pure spirit soul who is the witness observing the condition of the gross and subtle material bodies but remaining different from them should not be doubted. The spirit soul's status as witness is described in the following statement:

*kṣetrajña etā manaso vibhūtīr
jīvasya māyā-racitasya nityāḥ
āvirhitāḥ kvāpi tirohitāś ca
śuddho vicaṣṭe hy aviśuddha-kartuḥ*

kṣetra-jñāḥ—the individual soul; *etāḥ*—all these; *manasaḥ*—of the mind; *vibhūtīḥ*—different activities; *jīvasya*—of the living entity; *māyā-racitasya*—created by the external, material energy; *nityāḥ*—from time immemorial; *āvirhitāḥ*—sometimes manifested; *kvāpi*—somewhere; *tirohitāḥ ca*—and not manifested; *śuddhaḥ*—purified; *vicaṣṭe*—sees this; *hi*—certainly; *aviśuddha*—unpurified; *kartuḥ*—of the doer.

“The individual soul bereft of Kṛṣṇa consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the waking state and in the dream state, but during deep sleep (unconsciousness) or trance, they disappear. A person who is liberated in this life (*jīvan-mukta*) can see all these things vividly.” [*Śrīmad-Bhāgavatam* 5.11.12]

Text 5

At this point someone may ask: “Is it true that the Personality of Godhead is the ultimate shelter of the *ādhyātmika*, *ādhidaivika* and *ādhibhautika* persons?”

The following reply may be given: Yes, it is true. Because the Personality of Godhead is the shelter of everything, he is supremely independent and has no need to take shelter of anyone. This is confirmed in *Śrīmad-Bhāgavatam* 2.10.9 (quoted in *Anuccheda* 57, Text 3), where, even though the word *ekam* does not directly precede the word *āśraya*, the word *tritayam* makes it very clear that

the Personality of Godhead is the ultimate shelter of the individual spirit souls who are the witnesses of the changing material energy. The word *svāśrayaḥ* in this verse establishes that the Supreme Personality of Godhead is the ultimate shelter of even His own expansion as the Supersoul (*paramātmā*).

Text 6

That the Personality of Godhead is the ultimate shelter of everything is confirmed in the following statement of the *Hamsa-guhyā-stava* prayers, where Prajāpati Dakṣa says:

*deho 'savo 'kṣā manavo bhūta-mātrām
ātmānam anyam ca viduḥ param yat
sarvam pumān veda guṇāms' ca taj-jñō
na veda sarva-jñam anantam īde*

dehaḥ—this body; *asavaḥ*—the life airs; *akṣāḥ*—the different senses; *manavaḥ*—the mind, understanding, intellect and ego; *bhūta-mātrām*—the five gross material elements and the sense objects (form, taste, sound and so on); *ātmānam*—themselves; *anyam*—any other; *ca*—and; *viduḥ*—know; *param*—beyond; *yat*—that which; *sarvam*—everything; *pumān*—the living being; *veda*—knows; *guṇān*—the qualities of the material nature; *ca*—and; *taj-jñāḥ*—knowing those things; *na*—not; *veda*—knows; *sarva-jñam*—unto the omniscient; *anantam*—the unlimited; *īde*—I offer my respectful obeisances.

“Because they are only matter, the body, the life airs, the external and internal senses, the five gross elements and the subtle sense objects (form, taste, smell, sound and touch) cannot know their own nature, the nature of the other senses or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him.” [*Śrīmad-Bhāgavatam* 6.4.25]

By all these arguments, the impersonalists' idea that because the individual living entities are described in the Vedic scriptures as reflections of the Supreme, therefore the individual living entities and the Supreme are identical is clearly refuted. The fact is that the individual living entities are part and parcel of the Supreme and dependent upon Him. He is their ultimate shelter.

Anuccheda 59

Text 1

The ten subjects of *Śrīmad-Bhāgavatam*, which characterize it as a *Mahā-purāṇa*, are described in a slightly different way in the following two verses:

Text 2

*sargo 'syātha visargaś ca
vṛtī rakṣāntarāṇi ca
vaṁśo vaṁśānucaritam
saṁsthā hetur apāśrayaḥ*

*daśabhir lakṣaṇair yuktaṁ
purāṇaṁ tad-vido viduḥ
kecit pañca-vidham brahman
mahad-alpa-vyavasthayā*

sargaḥ—the creation; *asya*—of this universe; *atha*—then; *visargaḥ*—the secondary creation; *ca*—and; *vṛtī*—maintenance; *rakṣā*—protection by sustenance; *antarāṇi*—the reigns of the Manus; *ca*—and; *vaṁśaḥ*—the dynasties of great kings; *vaṁśa-anucaritam*—the narrations of their activities; *saṁsthā*—the annihilation; *hetuḥ*—the motivation (for the living entities' involvement in material activities); *apāśrayaḥ*—the supreme shelter; *daśabhiḥ*—with the ten; *lakṣaṇaiḥ*—characteristics; *yuktaṁ*—endowed; *purāṇam*—a *Purāṇa*; *tat*—of this matter; *viduḥ*—those who know; *viduḥ*—they know; *kecit*—some authorities; *pañca-vidham*—fivefold; *brahman*—O *brāhmaṇa*; *mahat*—of great; *alpa*—and lesser; *vyavasthayā*—according to the distinction.

“O *brāhmaṇa*, authorities on the matter understand a *Purāṇa* to contain ten characteristic topics: the creation of this universe, the subsequent creation of worlds and beings, the maintenance of all living beings, their sustenance, the rule of various Manus, the dynasties of great kings, the activities of such kings, annihilation, motivation, and the supreme shelter. Other scholars state that the great *Purāṇas* deal with these ten topics, while lesser *Purāṇas* may deal with five.” [*Śrīmad-Bhāgavatam* 12.7.9-10]

Text 3

The five subjects of a lesser *Purāṇa* (*upa-purāṇa*) are described in the following verse:

*sargaś ca pratisargaś ca
vaṁśo manvantarāṇi ca
vaṁśānucaritaṁ ceti
purāṇaṁ pañca-lakṣaṇam*

sargaḥ—the creation of the ingredients of the cosmos; *ca*—also; *pratisargaḥ*—the creations of Brahmā; *ca*—and; *vaṁśaḥ*—genealogies of the great kings; *manvantarāṇi*—duties prescribed by the Manus for law-abiding kings; *ca*—and; *vaṁśānucaritaṁ*—narration of the heroic activities of the great kings; *ca*—and; *iti*—thus; *purāṇam*—a *Purāṇa*; *pañca-lakṣaṇam*—with five characteristics.

“The five topics of a *Purāṇa* are: 1. The creation of the ingredients of the cosmos, 2. The creations of Brahmā, 3. genealogies of the great kings, 4. duties prescribed by the Manus for law-abiding men, 5. Narration of the heroic activities of the great kings.”

Text 4

The list of ten subjects describes the contents of the great *Mahā-purāṇas* (such as the *Viṣṇu Purāṇa* and others), whereas the five subjects are described in the shorter *upa-purāṇas* (*mahad-alpa-vayavasthayā*). Someone may argue that because there are twelve cantos in the *Bhāgavatam* and because the ten topics are listed at the

end of the Second Canto, therefore the first topic will be found in the Third Canto, the second topic in the next, and finally the tenth topic of the *Bhāgavatam* will be described in the Twelfth Canto. If this were the actual arrangement of the *Bhāgavatam*, then the eighth topic, the winding up of the cosmos, would be the subject of the Tenth Canto, but in fact we see the Tenth Canto contains the description of Lord Kṛṣṇa’s transcendental pastimes, and does not at all describe the winding up of the cosmos. The fact is that the first topic is treated in the First Canto, the second topic in the Second Canto, and so on, until finally the tenth topic is explained in the Tenth Canto. This is corroborated by the following statement of Śrīla Śrīdhara Svāmī:

Text 5

*daśame kṛṣṇa-sat-kīrtir
vitānāyopavarṇyate
dharma-glāni-nimittas tu
nirodho duṣṭa-bhūbhūjām
prākṛtādi-caturdhā yo
nirodhaḥ sa tu varṇitaḥ*

daśame—in the Tenth Canto; *kṛṣṇa*—of Lord Kṛṣṇa; *sat*—the transcendental; *kīrtiḥ*—glory; *vitānāya*—for expanding; *upavarṇyate*—is described; *dharma*—of religion; *glāni*—of the decline; *nimittaḥ*—the cause; *tu*—indeed; *nirodhaḥ*—destruction; *duṣṭa*—of demoniac; *bhūbhūjām*—kings; *prākṛtādi*—beginning with the material energy; *caturdhā*—in four ways; *yaḥ*—which; *nirodhaḥ*—destruction; *saḥ*—that; *tu*—indeed; *varṇitaḥ*—is described.

“In the Tenth Canto of *Śrīmad-Bhāgavatam* the glories of Śrī Kṛṣṇa, the decline of religion, and the destruction of demoniac kings (which is effected in four ways, the first of which is the hand of material nature) are described.”

[*Bhāvārtha-dīpikā* 10.1.1]

Text 6

The primary topic of the Tenth Canto is the transcendental form of Lord Kṛṣṇa, the ultimate shelter (*āśraya*) of all living entities. This is also confirmed by the following statement of Śrīdhara Svāmī :

*daśame daśamaṁ lakṣyam
āśritāśraya-vigraham*

daśame—in the Tenth Canto; *daśamaṁ*—the tenth subject matter; *lakṣyam*—to be seen; *āśrita*—of the sheltered; *āśraya*—of the shelter; *vigraham*—who is the form.

“The Tenth Canto of *Śrīmad-Bhāgavatam* reveals the tenth subject, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my respectful obeisances unto Him.” [*Bhāvārtha-dīpikā* 1.1.1]

Text 7

In this way the ten topics are explained in the first ten cantos of *Śrīmad-Bhāgavatam*. In addition to this, all the topics are described throughout the *Bhāgavatam*, explained in either a direct or indirect way. This is confirmed in the following statement of the *Bhāgavatam* itself:

*daśamasya viśuddhy-artham
navānām iha lakṣaṇam
varṇayanti mahātmānaḥ
śrutenārthena cāñjasā*

daśamasya—of the summum bonum; *viśuddhi*—isolation; *artham*—purpose; *navānām*—of the other nine; *iha*—in this *Śrīmad-Bhāgavatam*; *lakṣaṇam*—symptoms; *varṇayanti*—they describe; *mahā-ātmānaḥ*—the great sages; *śrutenā*—by Vedic evidences; *arthena*—by direct explanation; *ca*—and; *añjasā*—summarily.

“To distinguish this ultimate shelter from the other nine subjects, the *mahājanas* have described these nine, directly

and indirectly, through prayers or direct explanations.”
[*Śrīmad-Bhāgavatam* 2.10.2]

In conclusion, all ten topics are described throughout the *Bhāgavatam*, and, because the First and Second Cantos display all the characteristics of a *Mahā-purāṇa*, the opinion that the description of the ten subjects begins with the Third Canto cannot be accepted.

Anuccheda 60

Text 1

The ten subjects of *Śrīmad-Bhāgavatam* are described in the following verses, where the creation of the ingredients of the cosmos is described in the following words:

avyākṛta-guṇa-kṣobhān
mahatas trivṛto 'hamah
bhūta-sūkṣmendriyārthānām
sambhāvaḥ sarga ucyate

avyākṛta—of the unmanifest stage of nature; *guṇa-kṣobhāt*—by the agitation of the modes; *mahataḥ*—from the basic *mahat-tattva*; *tri-vṛtaḥ*—threefold; *ahamaḥ*—from the false ego; *bhūta-sūkṣma*—of the subtle forms of perception; *indriya*—of the senses; *arthānām*—and the objects of sense perception; *sambhāvaḥ*—the generation; *sargaḥ*—creation; *ucyate*—is called.

“By agitation of the unmanifested modes of material nature, the mahat-tattva becomes manifested. From the mahat-tattva the false ego, which appears in three ways, according to the three modes of nature, becomes manifested. From false ego the five gross material elements (ether, air, fire, water, and earth), the five objects of the senses (form, touch, taste, smell, and sound), the five senses, and the various demigods who preside over these variegated material creations all become manifest. The generation of all these is called sarga, or ‘the creation of the ingredients of the cosmos.” [*Śrīmad-Bhāgavatam* 12.7.11]

In this verse the word *guṇa* refers to the unmanifested modes of nature. From the unmanifested three modes of nature the *mahat-tattva* becomes manifested. From that comes the manifested three modes of nature, from that comes the false ego, from false ego comes the creation of the gross material elements and the objects of the senses. This is the process of creation.

Text 2

The second topic, “the creation by Brahmā” is described in the following verse:

*puruṣānugrhītānām
eteṣām vāsanāmayāḥ
visargo 'yaṁ samāhāro
bījād bījaṁ carācaram*

puruṣa—of the Supreme Personality of Godhead in His pastime role of creation; *anugrhītānām*—which have received the mercy; *eteṣām*—of these elements; *vāsanā-mayaḥ*—consisting predominantly of the remnants of past desires of the living entities; *visargaḥ*—the secondary creation; *ayaṁ*—this; *samāhāraḥ*—manifest amalgamation; *bījāt*—from a seed; *bījaṁ*—another seed; *cara*—moving beings; *acaram*—and nonmoving beings.

“After all these material elements are manifested form the Personality of Godhead, the individual living entities, impelled by the various material desires within their hearts, take birth in various species of life. According to their desires, they transmigrate from one species to another. These various species are created by Brahmā, and that creation is known as *visarga*.” [*Śrīmad-Bhāgavatam* 12.7.12]

Text 3

In this verse the word *puruṣaḥ* means “the Supersoul,” *eteṣām* means “of those things which begin with the *mahat-tattva*,” *vāsana* means “the previous material desires of the living entities,” *mahā-hāraḥ* means “the activities of the living entities,” *carācara* means “the living entities,” and *bījād bījaṁ* means that the living entities

travel from one species to another as a floating object is carried downstream by a swiftly moving current.

Text 4

The third topic, *ṛtti*, or maintenance, is described in the following verse:

*ṛttir bhūtāni bhūtānām
carāṇām acarāṇi ca
kṛtā svena nṛṇām tatra
kāmāc codanayāpi vā*

ṛttiḥ—the sustenance; *bhūtāni*—living beings; *bhūtānām*—of living beings; *carāṇām*—of those that move; *acarāṇi*—those that do not move; *ca*—and; *kṛtā*—executed; *svena*—by one’s own conditioned nature; *nṛṇām*—for human beings; *tatra*—therein; *kāmāt*—out of lust; *codanayā*—in pursuit of Vedic injunction; *api*—indeed; *vā*—or.

“The activities that moving and nonmoving living beings adopt, each according to his own nature, for his own maintenance, is called *ṛtti*. In human society these activities for bodily maintenance may be divided into two kinds: those inspired by the whim of the individual living entity, and those ordained by Vedic injunction.” [Śrīmad-Bhāgavatam 12.7.13]

Text 5

In this verse the word *ca* [and] connects the words *carāṇām bhūtānām*, *acarāṇi* and *kāmād ṛttiḥ*. The phrase *nṛṇām svena* means “by the natures of the human beings,” and the phrase *kāmāc codanayāpi vā* refers to the *kṛta ṛttaḥ*, or the activities performed by the living entities for their bodily maintenance.

Text 6

The fourth item, *rakṣā*, or protection of the faithful, is described in the following verse:

*rakṣācyutāvatārehā
viśvāyānuyuge yuge.*

tiryāṅ-martyarṣideveṣu
hanyante yais trayī-dviṣaḥ

rakṣā—protection; *acyuta-avatāra*—of the incarnations of Lord Acyuta; *īhā*—the activities; *viśvasya*—of this universe; *anu yuge yuge*—in each age; *tiryak*—among the animals; *martya*—human beings; *ṛṣi*—sages; *deveṣu*—and demigods; *hanyante*—are killed; *yaiḥ*—by which incarnations; *trayī-dviṣaḥ*—the Daityas, who are enemies of Vedic culture.

“Millennium after millennium the infallible Supreme Personality of Godhead incarnates among the demigods, sages, human beings, and lower creatures, and in these incarnations He kills the demons, who oppose Vedic civilization. This is the fourth item, *rakṣā*, or protection of the faithful.” [*Śrīmad-Bhāgavatam* 12.7.14]

Text 7

In this verse the word *yaiḥ* refers to the incarnations of the Lord. This item (*rakṣā*) includes within it the three items *īśa-kathā* (description of the pastimes of the Personality of Godhead), *sthānam* (maintenance of the creation), and *poṣaṇam* (special favor given to the faithful).

Text 8

The next item, *manvantara*, or “prescribed duties given by the Manus for law-abiding men,” is described in the following verse:

manvantaram manur devā
manu-putrāḥ sureśvarāḥ
ṛṣayo 'mśāvatārāś ca
hareḥ ṣaḍ-vidham ucyate

manu-antaram—the reign of each Manu; *manuḥ*—the Manu; *devāḥ*—the demigods; *manu-putrāḥ*—the sons of Manu; *sura-īśvarāḥ*—the different Indras; *ṛṣayaḥ*—the chief sages; *mśa-avatārāḥ*—the incarnations of portions of the Supreme Lord; *ca*—and; *hareḥ*—of Lord Hari; *ṣaḍ-vidham*—six-fold; *ucyate*—is said.

“The word *manvantara* means the narration of the activities and instructions given by the following six groups: 1. the Manus, 2. the demigods, 3. Manu’s sons, 4. the leaders of the demigods, 5. the great sages, and 6. the *amśa* incarnations of the Lord. These six groups of persons are empowered incarnations of Lord Hari.” [*Śrīmad-Bhāgavatam* 12.7.15]

Text 9

This verse refers to the descriptions of the activities of the Manus and other great souls. This interpretation is confirmed by many ancient scriptures.

Text 10

The next topics, *vaṁśa* (“the genealogies of the great kings”) and *vaṁśyānucaritam* (“narration of the heroic activities of the great kings”) are described in the following verse:

*rājñām brahma-prasūtānām
vaṁśas traikāliko ’nvayaḥ
vaṁśyānucaritam teṣām
vṛttam vaṁśadharāś ca ye*

rājñām—of the kings; *brahma-prasūtānām*—born originally from Brahmā; *vaṁśaḥ*—dynasty; *trai-kālikaḥ*—extending into the three phases of time (past, present and future); *anvayaḥ*—the series; *vaṁśa-anucaritam*—histories of the dynasties; *teṣām*—of these dynasties; *vṛttam*—the activities; *vaṁśa dharāḥ*—the prominent members of the dynasties; *ca*—and; *ye*—which.

“The word *vaṁśa* refers to the genealogies of the great kings descended from Lord Brahmā, and the word *vaṁśyānucaritam* refers to the narrations of the heroic actions performed by those kings.” [*Śrīmad-Bhāgavatam* 12.7.16]

Text 11

The phrases *ye ca* and *teṣām rājñām* are a pair of relative and co-relative clauses. The passage *teṣām vṛttam dharās ca ye* is also a pair of relative and co-relative clauses.

Anuccheda 61

Text 1

naimittikaḥ prākṛtika
nitya ātyantiko layaḥ
saṁstheti kavibhiḥ proktaś
caturdhāsyā svabhāvataḥ

naimittikaḥ—occasional; *prākṛtikaḥ*—elemental; *nityaḥ*—continuous; *ātyantikaḥ*—ultimate; *layaḥ*—annihilation; *saṁsthā*—the dissolution; *iti*—thus; *kavibhiḥ*—by learned scholars; *proktaḥ*—described; *caturdhā*—in four aspects; *asya*—of this universe; *svabhāvataḥ*—by the inherent energy of the Supreme Personality of Godhead.

“In ancient times learned philosophers explained that there are four kinds of winding up of the cosmos (*saṁsthā*). They are: 1. *naimittika* (unusual), 2. *prākṛtika* (natural), 3. *nitya* (regular), and 4. *ātyantika* (complete).” [*Śrīmad-Bhāgavatam* 12.7.17]

Text 2

In this verse the word *asya* (“of Him”) refers to the Supreme Personality of Godhead. *Sva-bhāvataḥ* means “by His transcendental potencies,” and *ātyantika* refers to the winding up of the cosmos that results in the final liberation.

Text 3

The next item *hetu* (“the cause of creation”) is described in the following words:

hetur jīvo 'sya sargāder
avidyā-karma-kāraḥ

*yam cānuśayinam prāhur
avyākṛtam utāpare*

hetuḥ—the cause; *jīvaḥ*—the living being; *asya*—of this universe; *sarga-ādeḥ*—of the creation, maintenance and destruction; *avidyā*—out of ignorance; *karma-kāraḥ*—the performer of material activities; *yam*—whom; *ca*—and; *anuśayinam*—the underlying personality; *prāhuḥ*—they call; *avyākṛtam*—the unmanifest; *uta*—indeed; *apare*—others.

“Out of ignorance the living being performs material activities and thereby becomes in one sense the cause of the creation, maintenance and destruction of the universe. Some authorities call the living being the personality underlying the material creation, while others say he is the unmanifest self.” [*Śrīmad-Bhāgavatam* 12.7.18]

Text 4

In this verse the word *hetuḥ* means “cause” and *asya* means “of the universe.” This cause engages in activities of ignorance (*avidyayā karma-kāraḥ*). Some say this cause is conscious (*anuśayinam prāhuḥ*), and others say the cause is simply a material transformation of the unmanifest (*avyākṛtam utāpare*).

Text 5

The tenth subject of *Śrīmad-Bhāgavatam*, the *āśraya*, or the Supreme Personality of Godhead, is described in the following verse:

*vyatirekānvayo yasya
jāgrat-svapna-susuptiṣu
māyāmayeṣu tad brahma
jīva-vṛttiṣv apāśrayaḥ*

vyatireka—the presence as separate; *anvayaḥ*—and as conjoint; *yasya*—of which; *jāgrat*—within waking consciousness; *svapna*—sleep; *susuptiṣu*—and deep sleep; *māyā-mayeṣu*—within the products of the illusory energy; *tad*—that; *brahma*—

the Absolute Truth; *jīva-vṛttiṣu*—within the functions of the living entities; *apāśrayaḥ*—the unique shelter.

“The Supreme Absolute Truth is present throughout all the stages of awareness—waking consciousness, sleep and deep sleep—throughout all the phenomena manifested by the illusory energy, and within the functions of all living entities, and He also exists separate from all these. Thus situated in His own transcendence, He is the ultimate and unique shelter.” [*Śrīmad-Bhāgavatam* 12.7.19]

Text 6

It is not possible to interpret this verse to mean that the individual living entities in their pure original spiritual forms are the ultimate shelter of everything, for such an interpretation would contradict the description of the spiritual reality seen by Śrīla Vyāsadeva himself in mystic trance (*Śrīmad-Bhāgavatam* 1.7.4-10). The proper interpretation of this verse follows. The words *jāgrat-svapna-susuptiṣu* refer to the different conditions of the living entities, *māyā-mayeṣu* means “the material elements, beginning with the *mahat-tattva*, which are fashioned by the illusory potency,” the words *vyatirekānvayo yasya* refer to the spiritual form of the Supreme present as the ultimate witness of everything, the words *tad brahma jīva-vṛttiṣu apāśrayaḥ* describe the presence of the Supreme in all living entities’ spiritual and material conditions of life, and the word *apāśrayaḥ* means “the ultimate shelter.” *Apa* means “away.” Because the Supreme is the greatest shelter, above all others, He is described as the *apa-āśrayaḥ*. The pure form of the individual living entities, who were described as the cause of the material cosmos in the previous quote, is now described in the following two verses:

Text 7

*padārtheṣu yathā dravyam
tan-mātram rūpa-nāmasu
bījādi-pañcatām tāsu
hy avasthāsu yutāyutam*

vīrameta yadā cittam

*hitvā vṛtti-trayaṃ svayam
yogena vā tad-ātmānaṃ
vedehāyā nivartate*

pada-artheṣu—within material objects; *yathā*—just as; *dravyam*—the basic substance; *sat-mātram*—the sheer existence of things; *rūpa-nāmasu*—among their forms and names; *bīja-ādi*—beginning from the seed (i.e., from the time of conception); *pañcatā-antāsu*—ending with death; *hi*—indeed; *avasthāsu*—throughout the various phases of bodily existence; *yuta-ayutam*—both conjoined and separate; *virameta*—desists; *yadā*—when; *cittam*—the mind; *hitvā*—giving up; *vṛtti-trayaṃ*—the functions of material life in the three phases of waking, sleep and deep sleep; *svayam*—automatically; *yogena*—by regulated spiritual practice; *vā*—or; *tadā*—then; *ātmānam*—the Supreme Soul; *veda*—he knows; *īhāyāḥ*—from material endeavor; *nivartate*—he ceases.

“Although a material object may assume various forms and names, its essential ingredient is always present as the basis of it. In the same way the spiritual living entity is always present within the created material body throughout its phases of existence, beginning with conception and ending with death. Either spontaneously or by practice of yoga, one should abandon the three stages of material consciousness (wakefulness, dreaming, and deep sleep). Then one will become able to abandon all material activities and come to understand the Supreme Personality of Godhead.” [*Śrīmad-Bhāgavatam* 12.7.20-21]

Text 8

In these verses the words *padārtheṣu rūpa-nāmasu* mean “objects such as clay pots,” *dravyam yutāyutam* means “even without having seen the fashioning of these objects, we may know simply by glancing at them that they are made of earth or some other material elements,” *tan-mātram* means “the pure individual spirit soul,” *bījādi-pañcatantāsu* means “in the nine stages of life,” *yuta* refers to the conditioned soul covered by ignorance, and *ayutam* refers to the pure spirit soul untouched by ignorance, who, understanding the

nature of the spirit self, becomes aloof from material desire and becomes eager to find the supreme shelter. The position of this soul is described by the word *vīrameta*. The word *vṛtti-trayam* means “wakefulness, dreaming, and deep sleep,” *ātmānam* means “the Supersoul,” *svayam* refers to the process of analyzing the nature of matter employed by Vāmanadeva Muni and other sages, *yogena* refers to the process of *bhakti-yoga* practiced by Devaḥūti-devī and other great devotees, and *īhāyāḥ* means “activities not meant to please the Supreme Personality of Godhead.”

In this way we have concluded the first part of our explanations of *sambandha* (the eternal relationship between the individual spirit souls and the Supreme Personality of Godhead).

—Here ends *Śrī Tattva-Sandarbha*—