Śrī Krṣṇa-sandarbha

Some Words of Acknowledgement

tau santosayatā santau śrīla-rūpa-sanātanau
daksinātyena bhattena punar etad vivicyate
tasyādyaṃ granthana-lekham kranta-vyutkranta-khanditam
paryālocyṭha paryāyam kṛtvā likhati jivakah

tau-them; santosayatā-pleasing; santau-saintly devotees; śrīla-rūpa-Śrīla Rūpa 
Gosvāmī; sanātanau-and Śrīla Sanātana Gosvāmi; daksinātyena—from south India; 
bhaṭṭena-by Śrīla Gopāla Bhaṭṭa Gosvāmī; punah-again; etat-this; vivicyate-is 
described; tasya-his; ādyam-original; granthana-lekham-writing; kranta-
vyutkranta-various fallacious arguments; khanditam-refuting; paryālocya-
considering; atha-now; paryāyam-systematic arrangement; kṛtvā-having done; 
likhati-writes; jivakah-Jīva Gosvāmī.

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

Anuccheda 1

Text 1

atha pūrvam sandarbha-trayena yasya sarva-paratvam sādhitam, tasya śri-
bhagavato nirdhāranāya sandarbho 'yam ārabhyate.

atha-now; pūrvam-previous; sandarbha-trayena-by the three Sandarbhas; 
yasya-of whom; sarva-paratvam-the position as the ultimate phase of the absolute 
truth superior to everything and any other conception of God; sādhitam-
conclusively demonstrated; tasya-of Him; śrī-bhāgavataḥ-the Personality of 
Godhead, full of all opulences and powers; nirdhāranāya-for the specific 
description; sandarbhah-essay; ayam-this; ārabhyate-is begun.
In the previous three sandarbhas the conception of God as the Supreme Person full of all powers and opulences is proved to be the ultimate phase of the Absolute Truth, superior to every other conception of God. This essay is written to give a specific description of that Supreme Personality of Godhead.

Sarva-samvādinī Comment

atha iti nirdhāranam. bahuṣv ekasya nirnayah

atha iti-beginning with the word atha; nirdhāranam-the word nirdharana; bahuṣu--among many; ekasya-of one; nirnayah- conclusion.

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

Text 2

atha tatra prathamsya dvitiye vadanī tād ekam eva tattvām brahmāditayā sābdyate ity uktam.

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

"Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahma, Paramātma or Bhagavān."

Text 3

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

yatremes sad-asad-rūpe
pratiśiddhe sva-samvidā
avidyayātmani kṛte
iti tat brahma-darśanam

tat-that; eva-certainly; brahma-ādi-beginning with Brahman; trayam-three feature; tasya-of that; tṛtiye-in the Third Canto; vivicyate-is delineated; brahma-Brahman; tu-also; iha-here; yatra-whenever; ime-in all these; sat-asat-gross and
subtle; rūpe-in the forms of pratiśiddhe-on being nullified; sva-samvidā-by self-realization; avidyayā-by ignorance; ātmani-in the self; krte-having been imposed; iti-thus; tat-that is; brahma-darsānam-the process of seeing the Absolute.

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

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

Text 4

ity-ādīnā tatra viviktam apy ekākāravirbhāvatayā
dsamāyābhāvā tat-tan-nirdhāraṇārtham tat-tad-vacanam
niddhriyate.

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

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

Text 5

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

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

However, the Paramātmā and Bhagavān features of the Absolute manifest a great variety of qualitites, and therefore they require an elaborate description.
Text 6

tatréśvaro nirákāro nástiti prán nirñitam

tatra-in this connection; īśvarah-the Supreme Controller; nirákārah-without form or qualities; na-not; asti-is; prak-previously; nirñitam-conclusively demonstrated.

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

Text 7

paramátmā-śabdena ca sarvāntaryāmi-purusah pratipāditas teṣv eva sandarbheṣu. tathā ca sati tasmims trṭiyādhyāyārambhe evam ābhāsyam.

paramátmā-śabdena-by the word Paramātmā; ca-also; sarva-antaryāmi-all-pervading; purusah-Supreme Person; pratipāditah-described; teṣu-in these; eva-certainly; sandarbheṣu-in the Sandarbhas; tathā-in the same way; ca-also; sati-being; tasmim-in this; trṭiyā-adhyāya-of the Third Chapter; ārambhe-in the endeavor; evam-in this way; ābhāsyam-I described.

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

Text 8

nanu pūrvaṁ brahmāditayā tridhaiva tattvam ekam uktam tatra brahmanah kim laksanam bhagavat-paramātmanor vā, tatra tatra viśeṣaḥ kaścid vā kim astiti śri-saunakādi-praśnam āsankya śri-sūta uvāca

nanu-Is it not so?; pūrvar-previiously; brahma-ādi-yaya- beginning with Brahman trdhain-three ways; eva-certainly; tattvam-the Absolute Truth; ekam-single; uktam-is described; tatra-in this connection; brahmanah-of Brahman; kim-what?; laksanam-characteristic; bhagavat-of Bhagavan; paramātmanoh-of Paramātma; vā-or; tatra tatra-in various points; viśeṣaḥ-specific distinction; kaścit-certain; vā-or; kim-what?; asti-is; iti-thus; śri-saunaka-ādi-of Saunaka and the other sages; praśnam-querry; āsankya-guessing; śri-sūtah-Sūta Gosvāmī; uvāca-said.
"Formerly you said that although the Absolute Truth is one, It is manifested in three features. What are the qualities of these three features: Brahman, Paramātmā and Bhagavān?" Thinking that this question might arise in the minds of Śaunaka and the other sages, Śūta Gosvāmi said (Śrīmad-Bhāgavatam 1.3.1):

Text 9

jagrhe pauruṣam rūpam
bhagavān mahat-ādibhih
sambhūtam ṣoḍaṣa-kalam
ādau loka-sirksayā

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

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

Text 10

yah śrī-bhagavan pūrṇa-sad-aśvayatvena pūrvam nirdistah, sa eva pauruṣam rūpam puroṣatvenāṁnāyate yaḥ rūpam tad eva dātu sarvāraṁbhajaghr̄e. prākṛta-pralayeśv asmin līnam sat-prakāṭatayā svi-kṛtavān.

yah-who; śrī-bhagavan-Bhagavan; pūrṇa-full; sat- six; aśvayatvena-by possessing the opulences; pūrvam- previously; nirdiṣṭāḥ-described; sah-he; eva-certainly; pauruṣam-of the Puruṣa incarnation; rūpam-the form; puroṣatvena-as a person; āmnāyate-is considered; yat-which; rūpam-form tat-that; eva-certainly; ādau-in the beginning; sarva-aṁr̄ambhe-at the time of creation; jaghr̄e-accepted; prākṛta-of the material manifestation; pralayeśu-at the times of dissolution; asmin-in Him; līnam-dissappearance; sat-of reality; prakāṭatayā-by manifestation; svi-kṛtavān- accepted.

This verse says that Śrī Bhagavān, who was described in the previous chapter as
the possessor of six opulences in full perfection, accepts the personal form of the puruṣa incarnation at the beginning of the material creation. At the time of annihilation, the material world enters again within the puruṣa incarnation and only the eternal spiritual reality is manifest.

Text 11


kim artham?-why?; tatra-in this connection; āha-he says; loka-the universes; sīrksayā-on the intention of creating; tasmin-in Him; eva-certainly; līnāṇām-of the merged; lokāṇām-universes; samsasti-distinct; vyasti-as one; upādhi-deceptively appearing; jīvāṇām-of living entities; sīrksayā-on the intention of creating; prādurbhāvana-of manifesting; artham-for the purpose; iti-thus; arthah-the meaning.

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

Text 12

kiḍrśaṁ sat tad rūpaṁ līnāṁ asīt tatrāha–mahat-ādibhiḥ sambhūtaṁ militam antar-bhūta-mahat-ādi-tattvam ity arthah.

kiḍrśam-like what?; sat-real; tat-that; rūpam-form; līnām-disappearance; āsīt-was; tatra-in this connection; āha-he says; mahat-ādibhih-with the ingredients of the material world; sambhūtaṁ-thus there was the creation of; militam-assembled together; antah-bhūta-entered within; mahat-ādi-ingredients of material creation; ādi-beginning with; tattvam-principle; iti-thus; arthah-the meaning.

One may ask what form the material universes took when they became merged within the body of the puruṣa-incarnation. To answer this question, Śūta Gosvāmī used the word "mahat-ādibhiḥ" (with the ingredients of the material world). The mahat-tattva and other ingredients of the material world were thus contained within the body of the puruṣa-incarnation.
Text 13

sambhūyāmbhodhim abhyeti mahānadyo nagāpagāh ity ādau hi sambhavatīr milanārthaḥ. tatra hi mahad-ādini ānany āsann iti.

sambhūya—having come into existence; ambhonidhim—the oceans; abhyeti—attains; mahā-nadī-ādyaḥ—the great rivers; nāga—from the mountains; apagāḥ—flowing; iti—thus; ādau—beginning; hi—certainly; sambhavatīḥ—creation; milana—meeting; arthah-purpose; tatra—there; hi—certainly; mahat—the mahat-tattva; ādini—etc.; ānāni—merged; āsana—become; iti—thus.

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

Text 14

tad evam viṣṇos tu trīṇī rūpāṇī ity ādau mahat-sraṣṭṛtvena prathamam purusākhyam rūpaḥ yacchayate, yac ca brahma-samhitādau karaṇārṇavaśāyi-sankarṣanatvena śrūyate, tad eva jagrhe iti pratipāditam.

tat—therefore; evam in this way; viṣṇoh—of Viṣṇu; tu—certainly; trīṇi—three; rūpāṇi-forms; iti—thus; ādau—in the beginning; mahat—of the mahat-tattva; sraṣṭṛtvena—by being the creator; prathamam—first; puruṣa—purusa incarnation; ākhyam—named; rūpaḥ—form; yacchayate—is presented; yat—which; ca—also; brahma—samhitā—in the Brahman—samhitā; ādau—and other Vedic literatures; karana—arnava—sāyi—resting on the causal ocean; sankarṣanatvena—as Lord Saṅkarṣaṇa; śrūyate—is heard form authorized sources; tat—therefore; eva—certainly; jagrhe iti—the verse beginning with the word jagrhe; pratipāditam—is established.

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

"Viṣṇu, has three forms called puruṣas The first, Mahā-Viṣṇu, is the creator of the total material energy (mahat), the second is Garbhodakaśāyi, who is situated within each universe, and the third is Kṣīrodakaśāyi, who lives in the heart of every living being."
That first puruṣa-incarnation, Lord Saṅkarsana, who lies down on the causal ocean is described in the Brahma-samhitā and other Vedic literatures, as well as the verse beginning with the word "jagrhe" which was quoted in Text 9.

Text 15

punah kidrśam tad rūpam. tatrāha śīdaśa-kalāṁ tat-sṛṣṭy-upayogi-pūrna-śaktity arthah.

punah-again; kidṛśam-like what?; tat-that: rūpam- form; tatra-in this connection; āha-he explains; śoḍaśa-kalāṁ-withthe 16 elements of creation; tat-that; sṛṣṭi-for creation; upayogi-suitable; pūrṇa-perfect and complete; śakti-potencies; iti-thus; arthah-the meaning.

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

Text 16

tad evam yas tad rūpam jagṛhe, sa bhagavān. yat tu tena grhitam tat tu sva-sṛjyānāṁ āśrayatvāt paramātmā paryavasitam.

tat-that; evam-in this way; yah-who; tat-that; rūpam- form; jagṛhe-accepted; sah-He; bhagavān-Bhagavān; yat- because; tu-indeed; tena-by Him; grhitam-accepted; tat- therefore; tu-certainly; sva-sṛjyānāṁ-of that created by Him; āśrayatvāt-because of being the shelter; paramā-ātmā- Paramātmā; iti-thus; paryavasitam-determined.

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

Anuccheda 2

Text 1

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

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

Text 2

yasyāṃbhasi śayānasya
   yoga-nidrām vītanvataḥ
nābhi-hradāmbujād āsid
   brahmā vīśva-sṛjām patīḥ

yasyāvayava-samsthānaih
   kalpito loka-vistarah

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

Text 3

yasya puruṣa-rūpasya dvitiyena vyūhena brahmāndam praviṣya ambhasi
garbhadake śayānasyetī ādi yojyam.

yasya-of whom; puruṣa-rūpasya-in the form of the purusa incarnation; dvitiyena in the second; vyūhena-expansion; brahma-andam-the material universe; praviṣya-having entered; ambhasi-on the water; garbhodake-on the Garbhodaka ocean; śayanasya-resting; iti-thus; ādi-beginning; yojyam- suitable.
This verse describes how the second puruṣa-incarnation (Garbhodakaśayī Visnu) enters the universes and lies down (ṣayānasya) on the Garbhodaka ocean (ambhaśi).

Text 4

yasya ca tadrśatvena tatra ṣayānasya avayava-samsthanaiḥ sākṣāc chṛ-ccaṁadī-śanniveśair lokasya vistāro virāḍ-ākāraḥ prapaṇcaḥ kalpitah.

yasya-of whom; ca-also; tadrśatvena-by the state of being like this; tatra-there; ṣayānasya-resting; avayava- bodily expansions; samsthanaiḥ-situated in; sākṣat-direcly; śri-carana-of the lotus feet; ādi-and other parts of the Lord's transcendental form; sanniveśaiḥ-by contact; lokasya- of the material world; vistāraḥ-the expansion; virat-ākāraḥ-the universal form prapaṇcaḥ-the material cosmos; kalpitah-imagined.

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

Text 5

yathā tad-avayava-sanniveśas tathaiva pātālam etasya hi pāda-mūlam ity ādinā navinopāsakān prati mahaṁ-sthaiṛyāya prakhyāpitaḥ, na tu vastutas tad eva yasya rūpaṁ ity arthāḥ.

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

The entrance of the transcendental form of the Lord within the material universe is the cause of the conception of the universe as the Lord's form. This conception of the universal form if the Lord is described in the Śrīmad-Bhāgavatam (2.1.26):
"Persons who have realized it have studied that the planets known as Pātāla constitute the bottoms of the feet of the Universal Lord, and the heels and the toes are the Rasātala planets. The ankles are the Mahātala planets, and His shanks constitute the Talātala planets."*

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

Text 6

yad vā, candramā manaso jātah ity ārābhya padbhyaṁ bhūmiraśtrārthaḥ lokān akalpayat iti śruties tair hetu-bhūtaṁ loka-viṣṭaṁ racita ity arthaḥ.

yad vā-perhaps; candramāh-the moon; manasah-from the mind; jātah-born; iti-thus ārābhya-beginning; padbhyaṁ- with His two feet; bhūmih-the earth; diśah-the directions; śrotāḥ-from the ear; tathā-in the same way; lokān-the varieties of material manifestation; akalpayat-created; iti- thus; śrutey-from the Śruti-sāstra (Rg Veda 10.90.13-14); taḥ-by these; hetu-bhūtaṁ-as the cause; loka-of the material world; viṣṭārṇaḥ-the expanse; racitaḥ-created; iti- thus; arthaḥ-the meaning.

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

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

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

Text 7

tathā ca bhārate mokṣa-dharmae nārāyanīye garbhadake śayānasya rūpāntarena śvetadvīpapater vākyam

tathā-in the same way; ca-also; bhārate-in the Mahābhārata; mokṣa-dharman-in the Mokṣa-dharma; nārāyanīye-in the Nārāyanīya; garbha-udake-in the
Garbhodaka ocean; śayanasya-resting; rūpa-the form; antarena-by being within; śvetadvipa-patch-of Lord Viṣṇu, the master of Śvetadvipa; vākyam-the statement.

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

Text 8

asman-mūrtiś caturthī yā
sāsrjac chesam avayayam

sa hi sankarśanah proktah
pradyumnaḥ so 'py ajījanat
pradyumnād aniruddho 'ham
sargo mama punah punah

aniruddhāt tathā brahmā
tan-nābhi-kamalodbhavah
brahmaṇaḥ sarva-bhūtāṇi
sthāvarāṇi carāṇi ca

asmat-My; mūrtih-form; caturthi-fourth; yā-which; sā-it; asrjat-created;
śesam-Śesa; avyayam- imperishable; sah-He; hi-certainly; sankarśanah-
Saṅkaraṇa; proktah-described; pradyumnam-to Pradyumna; sah-He; api-
certainly; ajījanat-gave birth; pradyumnā- from Pradyumna; aniruddhā-
Aniruddha; aham-I; sargah- creation; mama-My; punah puhah-again and again;
aniruddhāt- from Aniruddha; tathā-in the same way; brahma-Brahmā; tat- from
His; nābhi-from the navel; kamala-from the lotus flower; udbhavah-born;
brahmaṇaḥ-from Brahma; sarva-all; bhūtāṇi-material elements and living entities;
sthāvarāṇi-non-moving; carāṇi-and moving; ca-also.

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

Text 9

tatraiva vedavyāsah
paramātmeti yam prāhuḥ
sāṅkhyā-yoga-vido janāḥ

mahā-purusa-saṁ jñām sa
labhate svena karmanā
tasmāt prasutam avyaktam
pradhānām tad vidur budhāḥ

avyaktād vyaktam āpannam
loka-sṛṣṭi-arthat āśvarāt
aniruddho hi lokeṣu
mahān ātmeti kathyate

yo śau vyaktatvam āpanno
nirmame ca pitāmaham

paramātmā-Paramātmā; iti-thus; yam-whom; prāhuḥ-describe; sāṅkhyā-yoga-vidhah-learned in the sāṅkhyā-yoga philosophy; janāḥ-persons; mahā-purusa-of the Supreme Person; samjñām-name; saḥ-He; labhate-attains; svena-by Hos own; karmanā-transcendental activities; tasmāt-from Him; prasūtam-is born; avyaktam-unmanifest; pradhānām-primordial elements of material creation; tat-that; viduh-understand; budhāh-those who are learned; avyaktāt-from that unmanifested material nature; vyaktam-manifestation; āpannam-attained; loka-of the material world; sṛṣṭi-of the creation; ārthat-for the purpose; āśvarāt-from the Supreme Controller; aniruddhaḥ-Aniruddha; hi-certainly; lokeṣu-within all living entities; mahān ātma-the Supersoul; iti-thus; kathyate-is described; yah asau-He; vyaktatvam-manifestation; āpannaḥ-attained; nirmame-created; ca-also; pitāmaham-Brahmā.

Vedavyāsa also explains:

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

Text 10

tad evam śaṅkaraśānasya vaibhavam uktvāniruddhāsyaḥyāḥ aha aniruddho hitī, lokeṣu pratyekam brahmāndeṣu mahātmā paramātmā. vyaktatvam prakattyam pradyumnaḥ iti śeṣaḥ.
tat-therefore; evam-in this way; sañkarṣanasya-of Lord Sañkarṣana; vaibhavam-the glory; uktvā-having described; aniruddhasya-of Lord Aniruddha; api-also; āha-describes; aniruddhah-Aniruddha; hi-certainly; iti-thus; lokeṣu-in the worlds; pratyekam-in each; brahmāṇdesu-universe mahātmā- the word mahātmā; paramātma-is Paramātma; vyaktatvam-vyaktatvam; prakatyam-manifestation; pradyumnat-from Pradyumna; iti-thus; śeṣaḥ-the remainder of the verse is clear.

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

Text 11

sūtena tv abheda-vivaksayā pradyumnah prthān noktaḥ viṣṇos tu trīṇi rūpāni itivat.

sūtena-by Sūta Gosvāmi; tu-indeed; abheda-the non-difference of the forms of Lord Viṣṇu; vivaksayā-with a desire to explain; pradyumnah-Lord Pradyumna; prthāk-specifically; na-not; uktaḥ-described; viṣṇos tu trīṇi rūpāni-the verse beginning viṣṇos tu trīṇi rūpāni; itivat-just as.

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

Text 12

seyam prākriyā dvitiyasya śaṣṭhe drṣyate, yathā-sa esa ādyah puruṣah.

sā iyam-this same; prākriyā-activity of creation; dvitiyasya-of the Second Canto of Śrimad-Bhāgavatam; śaṣṭhe-in the Sixth Chapter (verse 39); drṣyate-is observed; yathā-just as; sah esaḥ ādyah puruṣah-in the verse sa esa ādyah puruṣah kalpe kalpe srjaty ajāḥ ātmātmāny atmanātmānam sa samyacchati pāti ca.
The same description of the Supreme Personality of Godhead's creation of the material world is found in the following verse of Śrīmad-Bhāgavatam (2.6.39):

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

Text 13

ity ādi-padye ṭīkā sa eṣa ādyo bhagavān yaḥ puruṣāvatāraḥ san srṣṭy-ādikam
karoti ity eṣā.

iti-thus; ādi-padye-in the first line of the verse; ṭīkā-commentary; sah esah
ādyah-the phrase beginning with these words; bhagavān-refer to Bhagavān; yah-
who is; puruṣa-авatārah-the purusa incarnation; san-being so; srṣṭi-ādikam-the
creation, maintenance and anihilation of the material world; karoti-performs; iti-
thus; eṣā-the commentary.

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

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

Text 14

evam ādyo 'vatāraḥ puruṣaḥ parasya.

evam-in the same way; ādyah avatārah puruṣah parasya-the verse ādyo 'vatāraḥ
puruṣah parasya kalah svabhāvah sad-asan-manaś ca dravyam vikāro guṇa
indriyāṇi virāt svarāt sthāsnu cariṇaḥ bhūmnah.

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

"Kāraṇāravāsaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is
the master of eternal time, space, cause and effects, mind, the elements, the
material ego, the modes of nature, the senses, the universal form of the Lord,
Garbhodakāśāyī Viṣṇu, and the sum total of all living beings, both moving and
nonmoving."*
It is atra tikā parasya bhūmnah puruṣah prakṛti-pravārtako yasya sahasra-sīrṣa ity ādy ukto liñā-vigrahaḥ sa ādya 'vatāra ity eṣā.

iti-thus; atra-for this verse; tikā-commentary; parasya-of the word parasya; bhūmnah-means the Supreme Personality of Godhead; puruṣah-the word puruṣa prakṛti-pravārtakah yasya-means the creator of the material manifestation; sahasra-sīrṣah ity-ādi-uktah-the verse sahasra-sīrṣah puruṣah sahasrākṣah sahasrapāt sa bhūmim viśvato vṛtvātyatiṣṭhad dasāṅgulam; līlā-for pastimes; vigrahaḥ-form; sah-He; ādyaḥ avatāraḥ-the word ādyaḥ avatāraḥ; iti-thus; esa-it.

Śrīdhara Svāmī explains in his commentary:

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

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

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

Text 16

tathā trītyasya vimśe daivena ity ādikam.

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

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

Text 17
so 'nu ity antam sa-tīkam eva prakaranam atrānusandheyam.

so 'nu-iti-antam-the verse so snuviṣṭo bhagavatā yah śete salilāśaye loka- samsthām yathā-pūrvam nirmame samsthayā svayā; sa-along with; tīkām-the commentary of Śrīdhara Svāmī: yah salilāśaye garbhodakasyāntah śete tena bhagavatānuvīṣṭo `dhiṣṭhitah san sa svarāt svayā samsthayā nāma-rūpādi-kramaṇa; eva-certainly; ; prakaranam-subject for discussion; atra-in this matter; anusandheyam-should be carefully studied.

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

Note: The verse and commentary are given below.

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

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

Text 18

tasmād virāṭtvena tad-rūpam na vyākhyātam.

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

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

Text 19

tasmāc ca vāsudeva-sthāniyo bhagavān puruṣād anya evety āyātam.

tasmāt-from this study; ca-also; vāsudeva-sthāniyah- the Lord; s appearance as
Vaṣudeva; bhagavān-His Bhagavān feature; puruṣāt-from the puruṣa-incarnation; anyah- different; eva-certainly; iti-thus; āyatam-follows.

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

Anuccheda 3

Text 1

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

tad vai bhagavato rūpam
   viśuddham sattvam ūrjitam iti.

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

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

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

Text 2

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

tat śrī-bhagavataḥ-the phrase tat śrī-bhagavataḥ; pauruṣam-of the puruṣa incarnation; rūpam vai-the phrase rūpam vai; prasiddhau-in perfection; viśuddha-pure; ūrjita-excellence; sattva-existence; abhivyaktatvāt-because of the manifestation; śakti-of the potency; svarūpayoh-and of His own transcendental form; abhedāt-because of non-difference; ca-also; tat-His rūpam-form; eva-certainly; iti-thus; arthah-the meaning.
In this verse the phrase "tad vai bhagavato rūpam" describes the form of the purusa-incarnation. This verse describes the Lord's supremely pure spiritual form, which, in one sense, is not different from His transcendental potency.

Text 3

uktam dvitiyam purusa-vyūham adhikṛtya svarūpatvam tad-rūpasya nataḥ paraṁ paraṁ yad bhavataḥ svarūpam ity atra.

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

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

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

Text 4

viśuddham jādyāmśenāpi rahitam, svarūpa-śakti-vṛttitvāt. ūrjitam sarvato balavat, paramānanda-rūpatvāt.

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

In the Śrīmad-Bhāgavatam verse (1.3.3) quoted in Text 1, the word "viśuddham" (pure) means that because the Supreme Personality of Godhead has all transcendental potencies, He can therefore remain always pure and free from even the slightest trace material contamination. The word "ūrjitam" (powerful and glorious) means that because the Lord's form is full of supreme spiritual bliss, He remains always powerful and glorious and His spiritual prowess never becomes diminished under any circumstance.
Text 5

ko hy evânyät kah prânyâd yad esa âkâsa ânando na syât iti sruteh.

kah-who?; hi-certainly; eva-indeed; anyât-from another (from the material world); kah-who? prânyât-from transcendence; yat-if; esah-He; akâsah-the unlimited Personality of Godhead; ânandah-full of bliss; na-not; syât-is; iti-thus; sruteh-from the Taittirîya Upaniṣad (2.7.1).

The Taittirîya Upaniṣad (2.7.1) says:

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

Anuccheda 4

Text 1

tad evam puruṣasya dvidhâ sthâna-karmani uktvâ svarûpavad-âkâram tv eka-prakâram âha

tat-therefore; evam-in this way; puruṣasya-of the puruṣa incarnation; dvidhâ-in two ways; sthâna-place; karmâni-and activities; uktvâ-having described; svarûpavat-âkâram-the Lord's transcendental form; tu-also; eka-one; prakâram-nature; âha-describes.

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

Text 2

paśyanty ado rûpam adabhra-cakṣusā
sahasra-pâdoru-bhujānâdbhutam
sahasra-mūrdha-śravanākṣi-nāsikām
sahasra-maula-ambara-kundalollasat

paśyanti-see; adah-the form of the puruṣa; rūpam- form; adabhra-perfect; caksuṣā-by the eyes; sahasra-pāda- thousands of legs; ūru-thighs; bhuja-ānana-hands and faces; adhubutam-wonderful; sahasra-thousands of; mūrdha-heads; śravana-ears; aksī-eyes; nāsim-k- noses; sahasra- thousands; mauli-garlands; ambara-dresses; kundala-earrings; ullahat-all glowing.

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

Text 3

adhā pauruṣaṁ rūpam, ahabhra-caksuṣā bhakty-ākhyena, puruṣah sa parah pārtha bhaktyā labhyas tv ananayayā ity ukteḥ, bhaktir evainam nayati bhaktir evainam darśayati ity-ādi-śruteś ca.

adhā-the form of the puruṣa; paurusam-of the purusa incarnation; rūpam-form; adabhra-perfect; caksuṣā-by the eyes; bhakty-ākhyena-known as pure devotional service; puruṣah-the Supreme Personality; sah-He; parah-the Supreme, than whom no one is greater; pārtha-O son of Prthá; bhaktyā-by devotional service; labhyah-can be achieved; tu- but; ananyayā-unalloyed, undeviating devotion; iti- thus; ukteḥ-from the statement; bhaktih-devotional service; eva-certainly; enam-Him; nayati-leads to; bhaktih-devotional service; eva-certainly; enam-Him; darśayati-reveals; iti- thus; ādi-beginning; śruteḥ-from the śruti-śāstra; ca- also.

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

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

"The Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion."*
-Bhagavad-gitā 8.22

"Pure devotional service leads the worshiper to the Supreme Personality of Godhead and makes the Lord visible to His devotee."
-Śruti-śāstra
Text 4

tatra prathamasya sahasrapād-āditvam paramātmā-sandarbhe
vyāñjitam.

tatra-in this connection; prathamasya-of the first purursa incarnation;
sahasrapāt-āditvam-the Universal form with thousands of faces, eyes and feet;
paramātmā-sandarbhe-in the Paramātmā Sandarbha; vyāñjitam-has been
elaborately described.

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

Text 5

trītyāyāśtaṁ tu dvitiya-purūṣasya vyūham upalakṣya śrī-maitreyena

trītyāya-of the Third Canto of Śrīmad-Bhāgavatam; astame-in the Eighth
Chapter; tu-also; dvitiya-puruṣasya- of the second puruṣa incarnation; vyūham-
the form; upalakṣya-with reference to; śrī-maitreyena-by Maitreya Muni.

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

Text 6

preksāṁ kṣipantam haritolalādreh
śandhyābhra-niver uru-rukma-mūrdhnah
ratnodadhārauṣadhi-saumanasya
vana-srajo venu-bhujānghrīpāṅghreh

preksām-the panorama; kṣipantam-deriding; harita- green; upala-coral;
adreh-of the hell; sandhyā-abra-niveh- of the dress of the evening sky; uru-great;
rukma-gold; mūrdhnah-on the summit; ratna-jewels; udadhāra-waterfalls;
ausadhi-herbs; saumanasya-of the scenery; vana-srajah-flower garland; venu-
dress; bhuja-hands; anghripa-trees; anghreh-legs.
"The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening sky, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasi leaves and flower garlands, mocked the scene on the mountain."*

-3.8.24

Text 7

parārdhya-keyūra-mañi-praveka-
parasta-dordanda-sahasra-sākham
avyakta-mūlam bhuvaṅghrikendram
ahinda-bhogair adhivita-valśam

parārdhya-very valuable; keyūra-ornaments; mani-praveka-highly valuable jewels; parasta-disseminating; dordanda-arms; sahasra-sākham-with thousands of branches; avyakta-mūlam-self-situated; bhuva-universal; anghripa- trees; indram-the Lord; ahi-indra-Anantadeva; bogaḥ-by hoods; adhivita-surrounded; valśam-shoulders.

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

-3.8.29

Text 8

carācarauko bhagavan-mahīdhrum
ahinda-bandhum salilopagūḍham
kirita-sahasra-hiranya-śrīgam
āvirbhavat kaustubha-ratna-garbham

cara-moving animals; acara-nonmoving trees; okah-the place or situation; bhagavat-the Personality of Godhead; mahidram-the mountain; ahi-indra-Sri Anantadeva; bandhum- friend; salila-water; upagūḍham-submerged; kirtita- helmets; sāhasra-thousands; hiranya-gold; śrīgam-peaks; āvirbhavat-manifested; kaustubha-the Kaustubha jewel; ratna-garbham-ocean.

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

-3.8.30

Text 9

tathā navamasya caturdaśe śrī-śukena

sahasra-śirasah pumso
   nābhi-hrada-saroruhāt
jātasyāsīt suto dhātūr
   atrīh pitṛ-samo gunaih

tathā-in the same way; navamasya-of the Ninth Canto; catudaśe-in the fourteenth chapter; śrī-śukena-by Sukadeva; sahasra-śirasah-who has thousands of heads; pumṣah-of Lord Viṣṇu (Garbhodakāśāyī Viṣṇu); nābhi-hrada-saroruhāt-from the lotus produced from the lake of the navel; jātasya-who appeared; āsīt-there was; sutah-a son; dhātūḥ-of Lord Brahmā; atrīh-by the name Atri; pitṛ-samah-like his father; gunaiḥ-qualified.

In Śrimad-Bhāgavatam (9.14.2) Śukadeva Gosvāmī says:

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

Text 10

tatra śrī-bhagavantam suṣṭhau spaṣṭi-kartum garbhodakasthasya dvitiyasya
   puruṣasya vyūhasya nānāvatārītvam vivṛṇoti

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

in order to clarify the exact nature of Śrī Bhagavān, Sūta Gosvāmī says that the second puruṣa-incarnation (Garbhodakāśāyī Viṣṇu) is the origin from whom the
other incarnations of Godhead emanate. He says (Śrīmad-Bhāgavatam 1.3.5):

Anuccheda 5

Text 1

etan nānāvatārānām
   nidhānāṁ bijam avyayam
   yasyāṁsāmsena sṛjyante
   deva-tiryaṁ-narādayaḥ

   etat-this (form); nānā-multifarious; āvatārānām-of the incarnations;
   nidhānāṁ-source; bijam-seed; avyayam- indestructible; yasya-whose; āṁśa-
   plenary portion; āṁśena- part of the plenary portion; sṛjyante-create; deva-
   demigods; tiryak-animals; nara-ādayaḥ-human beings and others.

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

Text 2

   etad iti brahmāṇḍa-stham ity arthaḥ. nidhanam sarvarānāṁ samudra iva
   sadaivaśrayaḥ. ata evāvayam anapakṣayaṁ bijam udgama-sthānam. na kevalam
   āvatārānāṁ bijam jīvānāṁ api ćaḥ- yasyāṁsāmseneti.

   etat-this; iti-thus; brahmāṇḍa-stham-situated in the material universe; iti-
   thus; arthah-the meaning; nidhanam- the word nidhanam; sarvarānāṁ-of
   bodies of water; samudrah-the ocean; iva-as; sadā-always; āśrayah-the shelter;
   ata eva-therefore; avayam-the word avayam (this); anapakṣayam-imperishable;
   bijam-the word bijam (seed); udgama-sthānam-place of origin; na-not; kevalam-
   exclusively; āvatārānāṁ-of the incarnations; bijam-the seed; jīvānāṁ- of the
   individual living entities; api-also; iti-thus; aha-he describes. yasya amsa-amsena
   iti-by the phrase yasyāṁsāmsena.

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

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

Sarva-samvādīnī Comment

Text 1

etat iti yasya śaktitvenāṁśau prakṛti-śuddha-samāṣṭi-jīvau. tayor amśena paramparā-samyuktena vr̥tti-samūha-dvayena

na ghatata udbhavah prakṛti-purusayor ajayor
ubhaya-yujā bhavanty āsu-bhrto jala-budbudavat ity uktatvāt.

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

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

Anuccheda 6

Text 1

atha prācuryena tad-avatārān kathayams tad-aikya-vivakṣayā tad-amśāṁśinām apy āvirbhāva-mātraṁ ganāyati viṁsatā
atha-now; pracuryena-elaborately; tat-His; avatārān- incarnations; kathayan-describing; tat-His; aikya-non- difference; vivakṣayā-with a desire to explain; tat-of Him; amśa-of the parts; amśinām-of the parts; api-also; āvīratha/va manifestation; mātram-only; ganayati-enumerates; viṁśatī-by twenty.

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

Text 2

sa eva prathamāṃ devaḥ
dūscaram brahmā
brahmacaryam akhaṇḍitam

sah-that; eva-certainly; prathamāṃ-first; devaḥ- Supreme Lord; dūscaram- named Kumāras (unmarried); brahmā-creation; akhaṇḍitam-undisciplined.

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

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

Text 3

yo 'mbhāyāṃ sayāno yaś ca sahasra-pād-ādi-rūpah sa eva puruṣākhyo devaḥ. ete cāṁśa-kalāḥ pumsah ity upasamhārasyaśpi samvādāt. kaumāram ca tuhsana-rūpam. brahmā brahmano bhūtvā.

yah-who; ambhā- on the Garbhodaka ocean; sayānah- resting; yah-who; ca also; sahasra-pāt-of the Universal Form with thousands of faces and feet; ādi- beginning with; rūpah- with forms; sah eva-He indeed; puruṣa-ākhyah-known as the puruṣa incarnation; devaḥ-the Supreme Personality of Godhead; ete cāṁśa kalāḥ pumsah-the verse beginning with the phrase ete cāṁśa-kalā-pumsah; iti-
thus; upasamhārṣya-of the conclusion; api-also; samvadat-from the statement; kaumāram-the word kaumāram; catuhsana-rūpam- consisting of the Four Kumāras; brahmā-the word brahma; brahmanah-qualified Brahmanas; bhūtvā- having become.

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

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

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

Anuccheda 7

dvitiyam tu bhavāyasya  
rasātala-gatām mahim  
uddharisyann upādatta  
yajñeśah sauakaram vapuh  

asya viśvasyodbhavāya  
   dvitiyam-the second; tu-but; bhavāya-for the welfare; asya-of this earth; 
rasātala-of the lowest region; gatām- having gone; mahim-the earth; 
uddharisyan-lifting; upādatta-established; yajeśah-the proprietor or the supreme 
   enjoier; sauakaram-hoggish; vapuh-incarnation; asya-of this; viśvasyo-universe 
   udbhavāya-for the welfare.

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

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

We may note that the Lord accepted this incarnation for the welfare of the 
earth.
Sarva-samvādini Comment

Text 1

dvitiyam ity anena prthivy-uddharanam dvir api kṛtam. lilā-sājatyena tv ekavad varnyate.

dvitiyam iti-the verse beginning with the word dvitiyam; anena-by this; prthivi-of the earth; uddharanam-lifting; dvih-twice; api-even; kṛtam-done; lilā-of the pastime; sājatyena-because of sameness; tu- although; ekavat-as one; varnyate-is described.

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

Text 2

pūrvam hi svāyambhuva-manvantarādau prthivi-majjane tam uddharisyān paścāc ca saśṭha-manvantara-jāta-pracetasadakṣa-kanyāyā aditer garbhodbhavana hiranyākṣena saha yuddhe 'ṣṭama-manvantara-jāta-prthivi-majjane tam uddharisyān ity arthaḥ.

pūrvam-in the beginning; hi-certainly; svāyambhuva-of Svāyambhuva manvantara-of the Manvantara; ādau-in the beginning; prthivi-of the earth; majjane-in the immersion; tam-the earth; uddharisyān-lifting; pāścāt-afterwards; ca-also; saśṭha-in the sixth; manvantara-manvantara period; jāta-born; pracetasadakṣa-of the progenitor Dakṣa; kanyāyā-of the daughter; diteh-of Diti; garbha-from the womb; udbhavana-born; hiranyākṣena-Hiranyākṣa; saha-with; yuddhe-in the fight; aşṭama-in the eighth; manvantara-manvantara period; jāta-produced; prthivi-of the earth; majjane-in the immersion; tam-the eart; uddharisyān-lifting; iti-thus; arthaḥ-the meaning.

In the beginning of the creation, during the reign of Svāyambhuva Manu, the Lord first assumed the form of a boar to lift the earth, which had fallen into the waters of the Garbhodaka ocean. Later, the progenitor Dakṣa, who was born in the reign of the sixth Manu, gave birth to a daughter named Diti who in turn became the mother of the demon Hiranyākṣa. During the reign of the sixth Manu, the Lord assumed the form of a boar for the second time, fought with Hiranyākṣa, and again lifted the earth from the Garbhodaka ocean.
Text 3

tatrādau vidher ghrāṇād ante nirāt iti purāṇāntaram

ayam kvacic catuspāt syāt
kvacic syān nr-varāhakaḥ
kadācij jalada-śyāmah
kadācic candra-pāndurah

tatra-in this connection; ādau-in the beginning; vidheh-of Brahma; ghrāṇāt-
from the nostril; ante-in the end; nirāt-from the water; iti-thus; purāṇa-antaram-
within the Purāṇas; ayam-He; kvacit-sometimes; catuspat-in theform of a four-
legged animal; syāt-may appear; kvacit-sometimes; syāt-may appear; nr-
varāhakah-as a boar; kadācit- sometimes; jalada-as a rain-cloud; śyāmah-dark;
kadācit- sometimes; candra-as the moon; pāndurah-pale.

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

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

The following explanatiuon also appears in the Purāṇas:

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

Text 4

uktasya ca pralayas cākṣuṣādau devādi-śṛṣṭis ca caturthe

cākṣuṣe tv antare pārpte
prāk-sarge kāla-vidrute
yah sasarja Praja īṣṭāh
sa dakṣo daiva-coditaḥ

uktah-described; ca-also; pralayah-anihilation; cākṣuṣa-ādau-in the beginning
of the reign of Cākṣuṣa Manu; deva-of the demigods; ādi-beginning withy; śṛṣṭih-
creation; ca-also; caturthe-in the Fourth Canto of Śrīmad-Bhāgavatam; cākṣuṣe-
named Cākṣuṣa; tu-but; antare-the manvantara; prāpte-when it happened;
prāk-previous; sarge- creation; kāla-vidrute-destroyed in due course of time; yah-
one who; sasarja-created; praṣāh-living entities; īṣṭāh- desirable; sah-he; dakṣaḥ-
Dakṣa; daiva-a-by the Supreme Personality of Godhead; coditaḥ-inspired.
Although everything had been destroyed at the end of the fifth Manu's reign, in the beginning of Cākṣusa's (the sixth Manu) reign, Dākṣa (the grandfather of Lord Varāha's opponent, Hiranyāksha) helped to re-create the class of living entities known as demigods. This is confirmed in the Śrīmad-Bhāgavatam (4.30.49):

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

**Anuccheda 8**

**Text 1**

trīyam rṣi-sargaṁ vai
devarṣitvam upetya saḥ
tantram sātvatam ācāsta
 naiṣkarmyam karmanāṁ yataḥ

trīyam—the third one; rṣi-sargaṁ—the millennium of the rṣis; vai—certainly; devarṣitvam—incarnation of the rṣi amongst the demigods; upetya—having accepted; saḥ—he; tantram—exposition of the vedas; sātvatam—which is especially meant for devotional service; ācāsta—collected; naiṣkarmyam—nonfruitive; karmanāṁ—of work; yataḥ—from which.

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

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

**Text 2**

rṣi-sargaṁ upetya tatrāpi devarṣitvam śrī-nāradatvam upetya. sātvatam vaiṣṇavam tantram pañcarātragamam. karmanāṁ karmākārenāpi satāṁ śrī-bhagavad-dharmānāṁ yatas tantrān naiṣkarmyāṁ karma-bandha-mocakatvena karmabhyo nirgatavāṁ tebhyo bhinnatvāṁ pratiyata iti śesāh.

rṣi-sargaṁ upetya—these words; tatrāpi—nevertheless; devarṣitvam—this word; śrī-nāradatvam—the state of being Nārada Muni; upetya—in relation to; sātvatam-
this word; vaisñavam-in relation to Lord Viñnu; tantram-Tantra; pàcàtra-
àgamam-the Nàrada-pañcaratra; karmanàm-this word; karma-of karma; àkàrena-
with form; api-although; sátàm-of the transcendental sri-bhagavat-dharmànàm-
activities of devotional service to the Lord; yatah-this word; tantrà-from this 
scripture; nàskaràmyam-this word; karma-of karma; bandha-of the bondage;
mocakatvena-because of releasing; karmabhàyah-from karma; nirgàtavam-the 
state of having left; tebhàyah-of them; bhinnatvam-the state of being different;
pratiyàte-is known; iti-then; sàsàh-the remainder of the verse.

In this verse the word "rsi-sargam" means "the millenium of the ñsis", and the 
word "devaràtvam" refers to Nàrada. The words "tantram satvatam" means the 
Vaisnava scripture Nàrada-pañcaràtra. "karmanàm" means "the transcendental 
activities of devotional service". The words "nàskaràmyam yatah" explain that the 
activities of devotional service release the performer from the bondage of karmic 
reaction, and are therefore very different from ordinary material activities.

Anuccheda 9

Text 1

turye dharmà-kalà-sarge
 nàra-nàràyanàv ràsi
bhùtvàmopàsàmopetam
 akarot dusàram tapàh

turye-in the fourth of the line; dharmà-kalà-wife of Dharmaràja; sarge-being 
born of; nàra-nàràyanàu-named Nàra and Nàràyana; ràsi-sages; bhùtvà-becoming;
átma-upàsaàma-controlling the senses; upetam-for achievement of; akarot-
undertook; dusàram-very strenuous; tapàh-penance.

The Lord's fourth incarnation is described in Írímad-Bhàgavatam (1.3.9):

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

Sarva-sàmvàdini Comment

turye iti dharmàsya bhàgavata-mukhyasya kalàyàh śraddhà-pùṣty-àdi-sàhityena 
pathitáyàh sri-bhagavac-chakti-laksànàya muktes ca sarge pràdurbhàve. anayor
ekāvatāratvam hari-krṣṇābhyaṁ sodarābhyaṁ api saha.

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

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

Anuccheda 10

pañcamah kapilo nāma
siddhesah kāla-viplutam
provācāsuraye sāṅkhyayam
tattva-grāma-vinirñayam

āsuri-nāmne viprāya

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

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

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

Sarva-samvādini Comment

pañcamah iti
kapilo vásudevākhyas
tattvam sānkhyam jagāda ha
brahmādibhyasa ca devebyo
bhṛgy-ādibhyas tathaiva ca

tathaiva sarva-vedārthair upābhrāhitaṁ
sarva-veda-viruddham ca kapilo 'nyo jagāda ha
sānkhyam āsuraye 'nyasmai
kutarka-parābhrāhitaṁ

pañcamaṁ iti-in this verse beginning with the word pañcamaṁ; kapilaḥ-Lord Kapilaḥ; vásudeva-ākhyah-known as Vāsudeva; tattvam-philosophy; sānkhyam-sānkhyam; jagāda ha-spoke brahma-ādibhyah-headed by Brahmā; ca-and; devebyah-to the demigods; bhṛgu-ādibhyah-headed by Bhṛgu; tatha-in same way; eva-certainly; ca-also; tatha-in the same way; eva-certainly; āsuraye-to Āsuri Brāhmaṇa; sarva-veda-of all the Vedas; arthaḥ-by the conclusions; upābhrāhitaṁ-substantiated; sarva-veda-all Vedic instructions; viruddham-opposed; ca-also; kapilah anyah-another Kapila; jagāda ha-spoke; sānkhyam- sānkhyam philosophy; āsuraye anyasmai-to another Āsuri Brāhmaṇa; kutarka-with faulty logic; parābhrāhitaṁ-expanded.

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

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

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

Anuccheda 11

Text 1

śaṣṭham ātrēr apatyaṭvāṁ
vṛtaḥ pṛāpto 'nasūyayā
ānviksikīṃ alarkāya
prahlādādibhya ācivān

saśtham-the sixth one; atreh-of Atrī; apatyavam- sonship; vrṭah-being prayed for; prāptah-obtained; anāṣūyā; ānviksikīṃ-on the subject of transcence; alarkāya-unto Alark; prahlāda-ādibhyah-unto Prahlāda and others; ācivān-spoke.

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

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

Text 2

atrīnā tat-sādṛśa-puṭrotpatti-mātram prakaṭām yācitam iti. caturthā-skandhādy-abhiprāyah.

atrīnā-by Atrī Muni; tat-Him; sādṛśa-like; puṭra-of a son; utpatti-mātram-appearing; prakatam-manifested; yācitam-begged; iti-thus; caturthā-skandha-of the Fourth Canto of Śrīmad-Bhāgavatam; abhiprāyah-meaning.

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

Text 3

etad-vākyenaṇāṣūyāyā tu dadācit sāksād eva śrīmad-iṣvarasyaiva putra-bhāvo vrṭo 'stīti labhyate.

etad-this; vākyena-by the words; anāṣūyāyā-by Anāṣūyā; tu-also; kadācit-at some time; sāksāt-directly; eva-certainly; śrīmat-iṣvarasya-of the Supreme Personality of Godhead; eva-certainly; putra-bhāvah-the status as a son; vrṭah-begged; asti-it is; iti-thus; labhyate-is attained.

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

Text 4
uktam ca brahmāṇḍa-purāṇe pati-vratopakhyena

anasūyābravīṇ natvā
devān brahmaṇa-keśavan
yūyam yadi prasannā me
varāhā yadi vāpy aham
prasādābhimukhaḥ sarve
mama putratvam esyatha iti.

uktam-spoken; ca-also; brahmāṇḍa-purāṇe-in the Brahmāṇḍa Purāṇa; pati-vratā-of the devoted wife; upākhyaṇa-in the story; anasūyā-Anasūyā; abravīti-spoke; natvā-offering obeisances; devān-to the lords; brahma- Brahmā; iṣa-Śiva;
keśavan-and Keśava; yūyam-You; yadi-if; prasannah-pleased; me-with me; vara-arhāḥ-grantes of benedictions; yadi-of; va-or; api-also; aham-1; prasādā-
abhimukhaḥ-favored by you; sarve-all of You; mama--my; putravam-the status of son; esyatha-please accept; iti- thus.

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

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

Text 5

anvikṣikīḥ ātma-vidyām. śri-visnoḥ evāvatāro `yam dattaḥ.

anvikṣikīḥ-the word anvikṣikīḥ; ātma-vidyām-on the subject of transcendence; śri-visnoḥ-of Śri Viṣṇu; eva-certainly; ; avatārah-incarnation; ayam-this; dattaḥ- Dattātreya.

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

Anuccheda 12

tatah saptama ākūtyāṁ
rucer yajñō `bhyaśāyata
sa yāmādyaih sura-ganair
apāt svāyambhuvaṁtaram

sa yajñas tadā svayam indor `bhūd ity arthah

tatah-after that; saptame-the seventh in the line; ākūtyām-in the womb of Ākūti; ruceh-by Prajāpati Ruci; yajñah-the Lordś incarnation as Yaja; abhyājāyata- advented; sah-He; yāma-ādyaihj-with Yama and others; sura-gannaih-with demigods; apāt-ruled; svāyambhuva-antaram-the change of the period of Svāyambhuva Manu; sah yajñah-the words sah yajña; tadā-then; svayam-personally; indrayy-King Indra; abhūt-become; iti-thus; arthah-the meaning.

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

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

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

Sarva-samvādini Comment

tatah ity ayam eva matāmahena manunā harir ity anuktah.

tatah iti-the verse beginning with the word tatah; ayzam-He; eva-certainly; matāmahena-by His maternal Grandfather; manunā-Mantu; harih-Lord Hari; iti-thus; anuktah-repeated.

This verse, beginning with the word "tatah", narrates Lord Hariś appearance as Lord Yajña, at the end of His maternal grandfather Svāyambhuva Manuś reign.

Anuccheda 13

aṣṭame merudevyāṁ tu
nābher jāta urukramah
darśayan vartma dhīrāṇām
sarvāśrama-namaskrtam
uрукrama ṛṣabho jātah

aṣṭame-the eighth of the incarnations; merudevyāṁ tu-in the womb of Merudevi, the wife of; nābhēh-King Nābhi; jātah-took birth; uрукramah-the all-powerful Lord; darsāyan-by showing; vartma-the way; dhīrānām-of the perfect beings; sarva-all; āśrama-orders of life; namaskrtam-honored by; uрукramah-the word urukrama; ṛṣabhah-as Lord Rṣabhadeva; jātah-appeared.

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

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

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

Sarva-samvādini Comment

aṣṭame ity ayam evāveśa ity eke.

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

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

Anuccheda 14

ṛṣibhir yācito bheje
navamam pārthivam vapuḥ
dugdhemāṁ ośadhīr viprās
tenāyaṁ sa usattamah

pārthivam vapu rāja-deham prthu-rūpam dugdha adugdha. usattamah kamanīyatamah.

ṛṣibhiḥ-by the sages; yācitah-being prayed for; bheje-accepted; navamam-the ninth one; pārthivam-the ruler of the earth; vapuḥ-body; dugdha-milking; imāṁ-all these; ośadhīḥ-products of the earth; viprāḥ-O brāhmaṇas; tena-by;
ayam-this; sah-he; usattamah-beautifully attractive; pārthivam vapuh-these words; rāja-of the kings; rūpam-in the form; prthu-rūpam-as King Prthu; dugdha-the word dugdha; adugdha-milked; usattamah-the word usattamah; kamanīyah tama-beautifully attractive.

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

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

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

Anuccheda 15

Text 1

rūpam sa jagrhe mātsyam
  cāksusodadhi-samplave
nāvy āropya mahī-mayyām
  apād vaivasvataṁ manum

rūpam-form; sah-He; jagrhe-accepted; mātsyam-of a fish; cāksusā-Cāksusā; udadhi-water; samplave- inundation; nāvi-on the boat; āropya-keeping on; mahī-the earth; mayyām-drowned in; apāt-protected; vaivasvatam- Vaivasvata; manum-Manu, the father of man.

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

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

Text 2

cāksusa-manvantare tad-ante ya udādhi-samplavas tasmin. vaivasvatam iti bhāvinī samjñā satyavrataṣya. prati-manvantarāvasāne 'pi pralayah śrūyate.
cākṣuṣa-of Cākṣusa Manu; manvantare-in the reign; tat-of that; ante-at the end; yah-which; udadhī-of the oceans; samplavah-inundation; tasmin-in which; vaivasvatam- the word "vaivasvata"; iti-thus; bhāvini-considered; samjñā-a name; satyavrata-sa of Satyavrata; prati-of each; manvantara-Manu's reign; avasāne-at the conclusion; api-also; pralayah-partial devastation; śṛūyate-is heard in the revealed scriptures.

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

Text 3

śrī-visṇu-dharmottare prathama-kānde manvantare parikṣine kidrśī dvija jāyate ity ādi, śrī-vajra-praśnasya manvantare parikṣinē ity ādi śrī-mārkaṇḍeya-dattottare

urmi-mālī mahā-vegah
sarvam āvṛtya tiṣṭhāti
bhūrolokam āśrītam sarvam
tadā naṣyati yādava

na vinaśyanti rājendra
viśrutāḥ kula-parvataḥ
naur bhūtvā tu mahī-devi ity ādi

śrī-visṇu-dharmottare-in the Viṣṇu-dharmottara Purāṇa; prathama-kānde-in the First Canto; manvantare-when Manu's reign; parikṣiṇē-is over; kidrśī-what?; dvija-O Brāhmaṇa' jāyate-happens; iti-thus; ādi-beginning with; śrī-vajra-of Mahārāja; praśnasya-of the question; manvantare parikṣine-when Manu's reign is ended; iti-thus; ādi-beginning with; śrī-mārkaṇḍeya-by Mārkandeya Muni; datta-given; uttare-in the reply; urmi-mālī-the wave-filled ocean; mahā-vegah-very powerful and violent; sarvam-everything; āvṛtya-covering; tiṣṭhāti-is situated; bhūrolokam-the middle planetary system; āśrītam-taking shelter; sarvam-everything; tadā-then; naṣyati-becomes destroyed; yādava-O descendent of Mahārāja Yadu; na-not; vinaśyanti-become destroyed; rāja-indra- O best of kings; viśrutah-celebrated; kula-parvatah-the seven great sages; nauḥ-a boat; bhūtvā-constructiong; tu-also; mahī-devi-the earth; iti-thus; ādi-beginning.

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

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

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

Text 4

-evam eva manvantareṣu samhārah ity ādi prakaranam śrī-hari-vamśe tadiya-tikāsu ca spaṣṭam eva. tataḥ cāksuṣety upalaksanam eva jñeyam.

-evam-in this way; eva-certainly; manvantareṣu-in the periods of manvantara; samhārah-the end; iti-thus; ādi- beginning; prakaranam-subject; śrī-hari-vamśe-in the Hari-vamśa; tadiya-if it; tikāsu-in the commentaries; ca-also; spaṣṭam-clear; eva-certainly; tataḥ-from this; cāksuṣa- Cāksuṣa Manu; iti-thus; upalaksanam-characteristic; eva- certainly; jeyam-may be known.

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

Sarva-samvādini Comment

Text 1

-rūpam ity ayam api varāhavat prathama-saṣṭha-manvantarayot avatārāt. tadvad eva ca dvitiya ekatayaiva varṇitah.

-rūpam ity ayam-in this verse beginning with word "rūpam"; api-also; varāhavat-just as Varāha; prathama-in the first; saṣṭha-and sixth; manvantarayoh-manvanatara period; avatārāt-descended-two; ekataya-as one; eva-certainly; varṇitah-described.

We may note that, just as Lord Varāha does, Lord Matsya appears first at the end of the first Manu's reign, and secondly He appears at the end of the sixth Manu's reign. The description in the scriptures often combines the accounts of both incarnations into one narrative.
Text 2

matsyo yugānta-samaye manunopaladhaḥ
ksonīmayo nikhila-jiva-nikāya-īetāh
visramsītān uru-bhaye salile mukhān me
ādāya tatra vijahāra ha veda-mārgān

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

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

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

Anuccheda 16

surāsurānām udadhim
mathnātām mandarācalam
dadhre kamatha-rūpena
prśtha ekādāse vibhūḥ
spaṣṭam

sura-the theist; asurānām-of the atheists; udadhim-in the ocean; mathnātām-
churning; mandarācalam-the Mandarācala Hill; dadhre-sustained; kamatha-
tortoise; rūpena-in the form of; prśthe-shell; ekādāse-the eleventh in the line;
vibhūḥ-the great; spaṣṭam-the meaning is clear.

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

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

Sarva-samvādini Comment

sura ity ayam eva sura-prārthanāt kṣaunīm dadhre iti pādme. anyatra tu tat-
artham kalpādau ca prādurabhāvād iti.

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

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

Anuccheda 17

Text 1

dhānvantaram dvādaśamam
   trayodaśamam eva ca
   apāyayt surān anyān
   mohinyā mohayan striyā

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

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

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

Text 2
bibhrad ity uttarenâvayah. dvâdaśamam dhanvataram rûpam bibhrat, 
trayodaśamam ca mohini-rûpam bibhrat. surân apâyayat sudham iti śesah. kena 
rûpena. mohinyâ striyâ tad-rûpenety arthah. kim kurvan anyân mohayan. 
dhanvantari-rûpena sudham copaharanânti iti śesah. ajitasyâvatâras ete trayah.

bibhrat-assumed the form; iti-thus; uttareṇa anvayah- should be understood; 
dvâdaśamam dhanvataram-Lord Dhanvantari, the twelfth incarnation; rûpam-the 
form; bibhrat- assumed; surân-the demigods; apâyat-gave to drink; sudham-
nectar; iti śesah-should be added to complete the sentence; kena-with what? 
rûpena-form; mohinyâ-by charming beauty; striyâ-in the form of a woman; tad-
rûpena-by this form; iti-thus; arthah-the meaning; kim-what; kurvan-activities 
did the Lord perform?: anyân-others; asurân-the demons; mohayan-attrouning; 
dhanvantari-of Lord Dhanvantari; rûpena-with the form; sudham-the nectar; ca-
also; upaharah-brought; iti- thus; śesah-the remainder of the verses; ajitasya-of 
the inconquerable Supreme Personality of Godhead; avatârah- incarnations; ete-
these; trayah-three.

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

Sarva-samvādini comment

dhanvantaram ity ayam samudra-mathanât śaṣṭhe kāśi-rājât saptame iti jñeyam.

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

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

Anuccheda 18
caturdaśam nārasimham  
    bibhrad daityendram ūrjitaṁ  
dadāra karajair īrāv  
    erakām kaṭa-kṛd yathā  

narasimham rūpam bibhrat  

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

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

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

Anuccheda 19

pañcadaśam vāmanakām  
    kṛtvāgād adhvaram baleḥ  
pada-trayam yācamānāh  
    pratyāditsus-tri-piṣtapam  

kṛtvā prakatayya.  

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

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

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

Sarva-samvādī Comment

pañca ity ayaṁ kalpe 'sminn ādau vāskaler adhvaram agāt, tato dhundhos tato baler iti jñeyam. tathaiva triṣu trivikramatvam ca.

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

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

Anuccheda 20

avatāre śoḍaśame
paśyan brahma-druho nrpān
trih-sapta-krtvah supito
niḥ-kṣatram akaron mahim

avatāre śṛi-paraśurāmābhidhe.

avatāre-in the incarnation of the Lord; śoḍaśame-the sixteenth; paśyan-seeing; brahma-druhah-disobedient to the orders of the brāhmaṇas; nrpān-the kingly order; trih-sapta-thrice seven times; krtvah-had done; kupitah-being engaged; niḥ-negation; kṣatram-the administrative class; akarot-did perform; mahim-the earth; avatāre-in the incarnation of the Lord; śṛi-paraśurama-abhidhe-known as Lord Paraśurama.

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

"In the sixteenth incarnation of the Godhead, the Lord [as Bhṛgupati] annihilated the administrative class [kṣatriyas] twenty-one times, being angry with them because of their rebellion against the brāhmaṇas [the intelligent class].
We may note in this connection that the sixteenth incarnation is known as Lord Paraśurāma.

Sarva-samvādīnī Comment

avatāre ity ayam saptadaśe catur-yuge dvāvimse tv iti kecit. āveṣa evāyam.

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

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

Anuccheda 21

tatah saptadaśe jātah
satyavatyaṁ parāśarāt
cakre ṛga-taroha śākhā
dṛṣṭvā punso 'lpa-medhasah

tatah-thereafter; saptadaśe-in the seventeenth incarnation; jātah-advented;
satyavatyaṁ-in the womb of Satyavatī; parāśarāt-by Parāśara Muni; cakre-
prepared; ṛga-taroha-of the desire tree of the Vedas; śākhāh- branches; dṛṣṭvā-be
seeing; punsaḥ-the people in general; alpa-medhasah-less-intelligent. spaṣṭam-the
meaning is clear.

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

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

Sarva-samvādīnī Comment

tatah ity asya pūrva-janmany apāntaratamatva-śravanād āveṣa iti kecit. tat-
samyujyād ayam sāksād anśa evety anye.

tatāh iti asya-in this verse beginning with the word "tatah"; pūrva-janmanī-in his previous birth; ap-antaratamatva-within the water; śravanāt-from the scriptures; āveśah-empowered incarnation; iti-thus; kecit-some; tat-samyujyāt-from being one with the Lord; ayam-he; sāksāt-directly; anśah-a part; eva-certainly; iti-thus; anye-others.

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

**Anuccheda 22**

Text 1

nara-devatvam āpannaḥ
 sūra-kārya-cikīrṣayā
 samudra-nigrāhādīnī
 cakre vīryāṇy atāḥ param

nara-human being; devatvam-divinity; āpannaḥ-having assumed the form of; sūra-the demigods; kārya-activities; cikīrṣayā-for the purpose of performing; samudra-the Indian Ocean; nigrāhā-ādīnī-controlling, etc.; cakre-did perform; vīryāṇi-superhuman provers; atāḥ param-thereafter.

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

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

Text 2

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

Sarva-samvādīni Comment

naradeva ity ayam caturvimśe catur-yuge tretāyām.

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

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

Anuccheda 23

Text 1

ekonavimśe vimśatime
vrṣniṣu prāpya janmanī
rāma-krṣṇāv itī bhuvo
bhagavān aharad bharam

ekonavimśe-in the nineteenth; vimśatime-in the twentieth also; vrṣniṣu-in the Vṛṣṇi dynasty; prāpya- having obtained; janmanī-births; rāma-Balarāma; krṣṇau-Śrī Krṣṇa; itī-thus; bhuvaḥ-of the world; bhagavān-the Personality of Godhead; aharat-removed; bharam-burden.
The next verse (Śrīmad-Bhāgavatam 1.3.23) describes the nineteenth and twentieth incarnations:

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

Text 2

bhagavān iti sāksāt śrī-bhagavata evāvirbhāvo 'yam, na tu puruṣa-samjñāsyaśāntiruddhasyeti viśeṣa-pratipatty-artham.

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

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

Text 3

tatra tasya sāksād rūpatvāt śrī-kṛṣṇa-rūpena, nijāmsa-rūpatvād rāma-rūpenāpi bhara-harivam bhagavata evety ubhayatrapī bhagavān aharad bharam iti śiśṭam eva.

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

Lord Kṛṣṇa is directly the original form of the Supreme Personality of Godhead, and Lord Balarāma is His immediate plenary expansion. Both Kṛṣṇa and Balarāma removed the burden of the earth, so the phrase "bhagavān aharad bharam" may refer to either of Them.
ato rāmasyāpy aniruddhāvatāratvam pratyākhyātam. śrī-krṣṇasya vāsudevatvāt śrī-rāmasya ca sankarṣanatvād yuktam eva ca tād iti.

atah-from this; rāmasya-of Lord Balarāma; aniruddha-of Lord Aniruddha; avatāratvam-the state of being an incarnation; pratyākhyātam-is rejected; śrī-krṣṇasya-of Lord Krṣṇa; vāsudevatvāt-from the state of being Lord Vāsudeva; śrī-rāmasya-of Lord Balarāma; ca-also; sankarṣanatvāt- from the state of being Lord Sankarṣana; yuktam-proper; eva- certainly; ca-also; tat-therefore; iti-thus.

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

**Anuccheda 24**

tataḥ kalau sampravṛtte
  sammohāya sura-dviśām
  buddho nāmnāñjana-sutah
  kikateṣu bhaviṣyati

kikateṣu gayā-prādeśe.

tatah-thereafter; kalau-the age of Kali; sampravṛtte- having ensued; sammohāya-for the purpose of deluding; sura- theists; dviśām-those who are envious; buddhah-Lord Buddha; nāmnā-of the name; aṅjana-sutah-whose mother Aṅjana; kikateṣu-in the province of Gayā (Bihar); bhaviṣyati-will take place; kikatesu-the word "kikatesu"; gaya-pradesē-means in the province of Gayā.

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

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

**Sarva-samvādinī Comment**

tataḥ ity ayām kaler abda-sahasra-dvitiye gate vyaktah. mundita-munditāh
pātala-varno dvi-bhujah.

tatḥa ityam-in the verse beginning with the word tatḥa; kāleḥ-of the age of Kāli; abdā-years; sahasrā-thousand; dvitiye-in the second; gate-passed; vyaktah-manifested; mūndita-with shaved; mūndah-head; pātala-varnah-with a ruddy complexion; dvi-bhujah-with two arms.

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

Anuccheda 25

athāsau yuga-sandhyāyāṁ
dasyu-prāyeṣu rājasu
janitā viṣṇu-yaśasā
nāṃnā kalkir jagat-patih
tyagyū-sandhyāyāṁ kaler ante.

atha-thereafter; asau-the same Lord; yuga-sandhyāyāṁ-at the conjunction of the yugas; dasyu-plunderers; prāyeṣu-almost all; rājasu-the governing personalities; janitā-will take His birth; viṣṇu-named Viṣṇu; yaśasah-surnamed Yaśā; nāṃnā-in the name of; kalkih-the incarnation of the Lord; jagat-patih-the Lord of the creation; yuga-sandhyāyāṁ-the words yuga-sandhyāyāṁ; kāleḥ ante-mean at the end of the age of Kāli.

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

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

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

Sarva-samvādinī Comment

Text 1

atha ity ayāṁ kalkir buddhaḥ ca pratī-kali-yuga evety eke. etau cāveśāv iti viṣṇu-
dharma-matam. thāh hi-

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

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

Text 2

pratyākṣa-rūpa-drīg devo
dṛṣyate na kalau hariḥ
kṛtādiṣy eva tenaisa
triyugaḥ paripathyate

pratyakṣa-visible to the eyes; rūpa-form; drīg-manifesting; devah-the Supreme Personality of Godhead; dṛṣyate-is seen; na-not; kalau-in the Kali-yuga; hariḥ-Lord Hari; kṛtādiṣu-in the Satya, Tretā and Dvāpara-yugas; eva-certainly; tena-by that; esah-He; triyugaḥ-who appears in three yugas; paripathyate-is described in the scriptures.

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

Text 3

kaler ante ca samprāpte
kalkinam brahma-vādinam
anupraśīṣya kurute
vāsudevo jagat-sthitim

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

At the end of Kali-yuga, the Supreme Personality of Godhead, Vāsudeva, enters the body of the learned brāhmaṇa Kalki and gives him extraordinary powers. Through the agency of Kalki, the Supreme Lord restores the universe to an auspicious condition.
pūrvotpannesu bhūtesu
tetu tesu kalau prabhuḥ
kṛtvā praveśam kurute
yat abhipretam ātmanah iti.

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

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

Anuccheda 26

atha śṛṇ-anīyā-Hayagriva-Hari-Hamsa-prṣīgarbha-vibhu-satyasena-vaikunthājīta-
sārvabhūma-visvakṣena-dharmasetu-sudhāma-yogeśvara-brhadbhānu-ādinām
śuklādinām cāṇuktānām sangrahārtham āha

atha-now; śṛṇ-anīyā-Hayagriva-Hari-Hamsa-Hamsa-prṣīgarbha-
Prṣīgarbha-vibhu-Vibhu-satyasena-Satyasena-vaikuṇṭha-vaikuṇṭha-ajita-
Ajita-sārvabhūma-Sārvabhūma-visvakṣena-Visvakṣena-dharmasetu-
Dharmasetu-sudhāma-Sudhāma-yogeśvara-Yogeśvara-brhadbhānu-Brhadbhānu;
ādinām-beginning with; śukla-Śukla; ādinām-beginning with; ca-also;
anuktānām-not described; sangraha-multitude; artham-for the purpose; āha-
spoke.

Wishing to indicate the Lord's other innumerable other incarnations not
described in this passage, such as Hayagrīva, Hari, Hamsa, Prṣīgarbha, Vibhu,
Satyasena, Vaikuṇṭha, Ajīta, Sārvabhūma, Viṣvakṣena, Dharmasetu, Sudhāma,
Yogeśvara, Brhadbhānu, Śukla, and many others, Śūta Gosvāmī spoke the
following verse (Śrīmad-Bhāgavatam 1.3.26):

Text 2

avatāra hy asaṅkhṛetā
hareḥ sattva-nidhār dvijāh
yathāvidāsinaḥ kulyāḥ
sarasah syuh sahasraśah

avatarāḥ-incarnations; hi-certainly; asankhyeyāḥ-innumerable; hareḥ-of Hari, the Lord; sattva-nidheḥ-of the ocean of goodness; dvijāḥ-the brāhmanas; yathā-as it is; avidāśināḥ-inexhaustible; kulyāḥ-rivulets; sarasah-of vast lakes; syuh-are; sahasraśah-thousands of.

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

Text 3

herer avatarā asankhyeyāḥ sahasraśah sambhavanti, hi prasiddhau.
asankhyeyatve hetuḥ-sattva-nidheḥ sattvasya sva-prādurbhāva-sakteḥ sevadhi-rūpasya.

hareḥ avatarāḥ asankhyeyāḥ sahasraśah-these words; sambhavanti-are manifested; prasiddhau-in fame; asankhyeyatve-in the matter of being innumerable; hetuḥ-the reason; sattva-nidheḥ-the words "sattva-nidheḥ"; sattvasya-of transcendental existence; sva-own; prādurbhāva-manifestation; sakteḥ-potency; sevadhi-of a great tresure; rūpasya-in the form.

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

Text 4

atraiva drṣṭāntah-yatheti; avidāśino 'pekṣaya-sūnyat sarasah sakāsāt kulyās tat-
svabhāva-kṛtā nirjarā avidāśinyah sahasraśah sambhavanti.

atra-in this connection; eva-certainly; drṣṭāntah-an example; yathā iti-in the phrase beginning with the word "yatha"; avidāśināḥ-inexhaustible; apekṣaya-sūnyat-because they never dwindle; sarasah-of vast lakes; sāksāt-directly; kulyah-rivulets; tat-svabhāva-kṛtā-by their own nature; nirjarāḥ-rivulets; avidāśinyah-inexhaustable; sahasraśah-thousands of; sambhavanti-come into existence.

In this verse a appropriate example is given: the incarnations of the Personality of Godhead are compared to innumerable (sahasraśah) rivulets (kulyāḥ) flowing from inexhaustible (avidāśināḥ) sources of water (sarasah).
atra ye 'imśāvatāras teṣu caīṣa viṣeṣo jñeyah. śrī-kumāra-nāradādiśv adhikārikesu jñāna-bhakti-śakti-amśāveṣah, śrī-prthu-ādisu kriyā-śakty-āmsāveṣah, kecit tu svayam āveṣah. teṣām bhagavān avahām iti vacanāt.

atra-in this connection; ye-those who; amśa-partial; avatārāh-incarnations; teṣu-among them; ca-also; esah-one; viṣeṣah-specific group; jñeyah-should be known; śrī-kumāra-the four Kumāras; nārada-Nārada Muni; ādisu-and others; adhikārikēsuv-devotees; jñāna-with transcendental knowledge; bhakti-and devotional service; śakty-with the potencies; amśa-āveṣah-empowered incarnations; śrī-prthu-King Prthu; ādisu-and others; kriyā-śakty-with the potency to perform remarkable deeds; āveṣah-invested; kecit-others; tu-also; svayam-personally; āveṣah-entrance; teṣām-of them; bhagavān-the Personality of Godhead endowed with all powers and opulences; eva-certainly; aham-I am; iti-thus; vacanāt-the words of scripture.

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

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

Text 6

atha śrī-matsya-devādiśu sākṣād amśatvam eva. tatra cāmsatvam nāma sākṣād-bhagavattve 'py avyabhicāri-tādrśa-tad-icchā-vāśāt sarva-daivaikadēsataiyāvābhivyakta-śakty-ādikatvam iti jeyam. tathaivodahariśyate-rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan iti.

atha-now; śrī-matsya-deva-of Lord Matsya; ādisu-and others; sākṣāt-directly; amśatvam-incarnations; eva-certainly; tatra-where; ca-also; amśatvam-the state of being an incarnation; nāma-certainly; sākṣāt-directly; bhagavattve-the state of being the Personality of Godhead; api-also; avyabhicāri-without diminution; tādrśa-like this; tat-His; icchā-by the desire; vaśāt-because of the control; sarvān; daiva-the demigods; ekadesatayā-by being in one place; iva-as it were; abhivyakta-manifested; śakti-potency; ādikatvam-beginning with; iti-thus; jeyam-should be understood; tathā-in the same way; eva-certainly; udahariśyate-may be quoted; rāma-ādi-the incarnation of Lord Rāma etc.; mūrtiṣu-in different
forms; kalā-niyamena-by the order of plenary portions; tiṣṭhan-existing; iti-thus.

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

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

Sarva-samvādīnī Comment

Text 1

avatārāḥ iti-tatra caisa viśesa ity atraitad uktam bhavati-bhavān khalu tridhā prakāśate- 1. svayam-rūpeḥ; 2. tad-ekāṭma-rūpaḥ; 3. āveśa-rūpaḥ ceti. tatra 1. ananyāpeksa-rūpaḥ svayam-rūpaḥ; 2. svarūpabhede 'pi tat-sāpeksa-rūpādiḥ tad-ekāṭma-rūpaḥ; 3. jīva-viśesāviṣṭa āveśa-rūpaḥ. 2. tad-ekāṭma-rūpo 'pi dvi-vidhā- 2a. tat-samah 2b. tad-amśaś ca. 3. āveśo 'pi tridhāḥ 3a. bhakti- 3b. -jāna- 3c. kriyā- sakti-pradhānyena.

avatārāḥ iti-in the verse beginning with the word "avatārah"; tatra-there; ca-also; esah-He; viśesah-specific; iti-thus; atra-gere; etat-this; uktam-is described; bhavati-is; bhagavān-the Supreme Personality of Godhead; khalu-certainly; tridhā-in three features; prakāśate-is manifest; svayam-rūpah-personal form; tat-ekāṭma-rūpah-a form almost like His original form; āveśa-rūpah-an empowered living entity; tatra-in this connection; ananya-apekṣa-rūpah-not at all different from His original form; svayam-rūpah-is known as "svayam-rupa"; svarūpa-abhede api-although not different from His original form; tat-sāpekṣa-rūpā-dadh-forms emanated from His original form; tat-eka-āṭma-rūpah-known as "tad-ekāṭma-rūpa"; jīva-viśesā-avīśṭah-an empowered living entity; āveśa-rūpah-known as "āveśa-rūpa"; tat-eka-āṭma-rūpah-the tadekāṭma-rūpā forms; api-also; dvi-vidhā-in two features; tat-samah-equal to the original form; tat-amśaś-an expansion of the original form; ca-also; āveśah-empowered incarnations; api-also; ; tridhāh-three varieties; bhakti-devotional service; jñāna-knowledge; kriya-activities; sakti-with the potencies; pradhānyena-principally.

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

The tad-ekāṭma-rūpa incarnations are of two kinds: 1. tat-sama, or those directly like the Lord's original form; and 2. tad-amśa, or incarnations expanded from the Lord's form and manifesting only part of His qualities.
The āveśa-rūpa empowered living entities are divided into three categories, those empowered with: 1. pure devotional service, 2. transcendental knowledge, and 3. extraordinary prowess to perform remarkable deeds.

Text 2

tatra svayam-rūpo yathā śrī-brahma-samhitāyām
īśvarah paramah krśnah
   sac-cid-ānanda-vigrahaḥ
anādir ādir govindah
   sarva-kārana-kāranam

tatra-in this connection; svayam-rūpa-the svayam-rūpa incarnation; yathā-just as; brahma-samhitāyām-in the Brahma-samhitā; īśvarah-the controller; paramah-supreme; krśnah-Lord Krṣṇa; sat-eternal existence; cit-absolute knowledge; ānanda-absolute bliss; vigrahaḥ-whose form; anādiḥ-without beginning; ādih-the origin; govindah-Lord Govinda; sarva-kārana-kāranam-the cause of all causes.

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

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

Text 3

tat-samo yathā tasyaiva paravyoma-nāthah iti pratipatsyate; yathā paravyomāvarana-sthas tasya vāsudevah. tad-amśo yathā-tadā paramavyomāvarana-sthaḥ sankarṣaṇādīḥ matsyādiṣ ca. āveśas ca tat-sthaḥ-nārada-catuḥsana-śeṣa-prthvādayah.

tat-samah̄-"tat-sama"; yathā-just as; tasya-of Him; eva-certainly; paravyoma-nāthah-the Lord of Vaikuṇṭha; iti-thus; pratipatsyate-is understood; yathā-just as; paravyoma-āvarana-sthāh-remaining away from the Vaikuṇṭha world; tasya-of Him; vāsudevah-Vāsudeva; tat-amśah-the tad-amśa āvarana-sthaḥ-remaining away from Vaikuṇṭha; sankarṣaṇa-ādīḥ-beginning with Lord Saṅkarṣaṇa; mātya-ādīḥ-beginning with Lord Matsya; ca-also; āveśah-empowered incarnations; ca-and; tat-sthaḥ-remaining in the material world; nārada-Nārada Muni; catuḥsana-the Four Kumāras; śeṣa-Śeṣa; prthu-Mahārāja Prthu; ādayah-and others.

Examples of the Lord’s tat-sama incarnation are: 1. Nārāyana, the Lord of Vaikuṇṭha, and 2. Lord Vāsudeva, who appears within the material world.
Examples of the Lord's tad-amśa incarnations are: 1. Lord Sāṅkaraṇa, and the many forms of the Lord expanded from Him, and 2. Lord Mātsya, and many similar other incarnations.

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

Text 4

sa ete svayam-rūpādayo yadi viśva-kāryārtham apūrvā iva prakāṣṭi-bhavanti, tadā avatāra ucyante. te ca kadācit svayam eva prakāṣṭi-bhavanti; dvārāntarena ca; dvāram ca kadācit svarūpaṁ bhaktādi-rūpaṁ ca bhavati. tatra ca svayam-rūpa-tatsama-parāvasthau; anśāntaratamya-kṛmaṇa prābhavaḥ

Text 5


tatra-there; svayam-rūpah-"svayam-rūpa"; kṛṣṇa-Kṛṣṇa; tat-sama-prāyaau-"tatsama"; śrī-nṛṣimha-rāmau-Lord Nṛṣimha and Lord Rāmacandra; vaibhavaraūpau-"vaibhava-rūpa"; kroda-hayagrivaau-Varaha and Hayagriva; anye-others; prābhava-prāyaḥ-principally prābhava-rūpa forms.

The Lord's original form (svayam-rūpa) is Śrī Kṛṣṇa. Examples of the Lord's tata-sama incarnations are Lord Nṛṣimha and Lord Rāmacandra. Examples of the Lord's vaibhava-rūpa are Lord Varāha and Lord Hayagriva. Most of the other incarnations are considered to be prābhava-rūpa forms of the Lord.

Text 6


te-they; ca also; avatārāḥ-incarnations; kārya-of activities; bheda-by differences; tri-viḍhāḥ-three types; puruṣa-avatārāḥ-puruṣa-incarnations; guna-avatārāḥ-incarnations of the modes of material nature; lilā-avatārāḥ-pastime
incarnations; ca-and; iti-thus; tatra-there; ādyah-the first; ubhayé-both; śrī-
paramātmā-sandarbhē-in the Paramātmā-sandarbhā; darśitah-described; atyantah-
limitless; ca-also; sah eva prathamam devah-iti ādinā-in the Śrīmad-Bhāgavatam,
1.3.6, quoted in Anuccheda 6; prakrantaḥ-powerful; ete-the y; punah-again;
pañca-vidhāḥ-of five types; dvaiparārthā-avatārāḥ-incarnations remaining for the
lifetime of Brahmā; kalpa-avatārāḥ-incarnations remaining for a kalpa;
manvantara-avatārāḥ-incarnations remaining for the lifetime of Manu; yuga-
avatārāḥ-incarnations appearing in each yuga; sva-icchāmaya-samaya-avatārāḥ-
incarnations who appear whenever They wish; ca-also; iti-thus; tat-tat-adhikāri-
liṅgavāt-because of various pastimes; te-they; ca-also; kramena-one after another;
puruṣa-ādayah-the puruṣa-incarnations and similar forms of the Supreme Lord;
kīrtodaśāyī-ādayah-Kīrtodaśāyī-Viṣṇu and similar forms; yajña-ādayah-Lord
Yajña and others; śukla-ādayah-Lord Śukla and others; śrī-krṣṇa-rāma-ādayah-ca-
Rāma, Krṣṇa, and other forms.

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

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

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

Text 7

esu manvantarātavārāś ca- yajña-vibhu-satyasena-hari-vaiṅkuṇṭhājīva-vāmana-
sārvabhauma-rśabha-viṣvaksena-dharmasetu-sudhāma-yogeśvara-brhadbhānavah
kramena caturāṣṭha. rśabho 'yam āyuṣmat-putraḥ, nābhi-putraś tv anyāḥ. esu
yajñaḥ prāya avesah- tasya prthu-pada-graha-śravanāt. hari-vaiṅkuṭha-vāmanāś tu
parāvasthapatam vaibhavasthah; tadṛṣṭvena varanāt. anye prāyaḥ
prābhavavasthah, nāti-varanāt.

esu-among them; manvanata-avatārāḥ-the manvantara incarnations; ca-also;
yajña-Yaja; vibhu-Vibhu; satyasena-Satyasena; hari-Hari; vaiṅkuṭha-Vaiṅkuṭha;
ajita-Ajita; vāmana-Vāmana; sārvabhauma-Sārvabhauma; rśabha-Rśabha;
viṣvaksena-Viṣvaksena; dharmasetu-Dharmasetu; sudhāma-Sudhāma; yogeśvara-
Yogeśvara; brhadbhānavah-and Brhadbhānu; kramena-caturdāśa-fourteen; rśabha-Rśabha; ayam-this; ayuṣmat-putraḥ-the son of Ayuṣmat; nābhi-putraḥ-the son of Nābhi; tu-but; anyah-another; esu-among them; yajñah-Yajñā; prāyah-principally; avereśa-an empowered living entity; tasya-of him; prthu-many; pada-words; śrāvaṇa—from hearing; hari-Hari; vaikuṇṭha-Vaikuṇṭha; vāmanah-Vāmana; tu-but; parāvasthā-upamah-almost like the most powerful incarnations; vaibhavasthā-vaibhava-rūpa forms of the Lord; tadrśatvena-like Them; varṇa-t-because of the description; anye-others; prāyah-principally; prābhavasthā-vaibhava-rūpa forms of the Lord; na-not; ati-from the elaborate; varnaṇāt-description.


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

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

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

Text 8

atha yogāvatārāḥ śukla-rakta-syāma-krṣṇāḥ.

atha-now; yogāvatārāh-the yogāvatāras; śukla-Lord Śukla; rakta-Lord Rakta; syama-Syama; krṣṇā-and Kṛṣṇa.

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

Text 9


atra-in this connection; purusa-bhedānāṁ-of the purusa-incarnations; brahma-of Brahmā; ādīnām-and others; ca-and; āvirbhāv-of appearance; samayah-time;
brāhma-kalpa-of the Brahma-kalpa; pravṛtteh-the beginning; pūrvam-before; eva-certainly; cauhsana-the Four Kumāras; nārada-Nārada; varāha-Varāha; matsya-Matsya; yajña-Yajña; nara-nārāyaṇa-Nara-Nārāyaṇa/Rṣis; kapila-Kapila; datta-Dattātreya; hayaśīrsā-Hayagrīva; hamsa-Hamṣa; prśnigarba-Prśnigarba; ṛṣabhadeva-Rṣabhadeva; prthūnāṁ-Prthū; svāyambhuva-in the reign of Svāyambhuva Manu; varāha-matsayoh-of Varāha and Matsya; punah-again; cākṣusīye-in the reign of Cākṣus Manu; ca-also; nṛsimha-Nṛsimha; kūrma-Kūrma; dhanvantari-Dhanvantari; mohiniṁ-and Mohini-devi; cākṣuśe-in the reign of Cākṣus Manu; kūrmaḥ-Kurma; kalpa-of the kalpa; ādau-in the beginning; api-also; dhanvantarih-Dhanvantari; vaivasvate-in the reign of Vaivasvata Manu; api-also; vāmana-Vāmana; bhārgava-Paraśurāma; rāghava-indra-Lord Rāmacandra; dvaipāyana-Vyāsadeva; rāma-Balarāma; krṣṇa-Kṛṣṇa; buddha-Buddha; kalkināṁ-and Kalki; vaivasvate-in the reign of Vaivasvata Manu; manvantara-yuga-avatārāṁ-of the manvantara and yugāvatāras; tadā tadā-at these time periods; eva-certainly; jñeyāḥ-may be known.


**Anuccheda 27**

**Text 1**

atha vibhūtir āha

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

atha-now; vibhūtih-the potencies; aha-he describes; ṛṣayah-all the sages; manavah-all the Manus; devāh-all the demigods; manu-putrāh-all the descendants of Manu; mahā-ojasah-very powerful; kalāḥ-portion of the plenary portion; sarve-all collectively; harēh-of the Lord; eva-certainly; sa-prajāpatayah-along with the Prajāpatis; smṛtāḥ-are known.
Sūta Gosvāmī now describes the potencies of the Lord (Śrīmad-Bhāgavatam 1.3.27):

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

Text 2

kalā vibhūtayah. alpa-ṣakteḥ prakāśād vibhūtitvam. mahā-ṣaktas tv āveśatvam iti bhedah.

kalāh-the word "kalā"; vibhūtayah-means "potencies"; alpa-little; ṣakteḥ-because of potency; prakāśāt-because of manifestation; vibhūtitvam-the state of being vibhūti; mahā-ṣakteh-because of great potency; tu-but; āveśatvam-the status of āveṣa; iti-thus; bhedah-the distinction.

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

Anuccheda 28

tad evam paramātmānam sāngam eva nirdhārya proktānuvāda-pūrvakaṁ śrī-bhagvantam api ākāreṇa nirdhārayati
ete cāṁśa-kalāh puṁsah
   krṣnas tu bhagavān svayam iti.

tat-therefore; evam-in this way; paramātmānam-Lord Paramātmā; sa-along with; āṅgama-His expansions; eva-certainly; nirdhārya-having specifically described; prokta-spoken; anuvāda-repeatedly said; pūrvakaṁ-previously; śrī-bhagvantam-Lord Bhagavān; api-also; ākāreṇa-with His form; nirdhārayati-specifically describes; ete-all these; ca-and; aṁśa-plenary portions; kalāḥ-portions of the plenary portions; puṁsah-of the Suprme; krṣnah-Lord Krṣna; tu-but; bhagavān-the Personality of Godhead; svayam-in person; iti-thus.

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

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

Text 2

ete pūrvoktaḥ. ca-sabdānuktaś ca, prathamam uddiṣṭasya pumsah puruṣasya amśa-kalāḥ.

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

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

Text 3

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

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

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

Text 4

iha ye viṃśatitamāvatāratvena kathitāḥ, sa krṣnas tu bhagavān, puruṣasyāpy avatārī yo bhagavān sa eṣa evety arthaḥ.
ihā-in this connection; ye-those who; vimśatitama-twenty; avatāratvena-by manifesting as incarnations; kathitāḥ-described; saḥ-He; krṣṇah tu bhagavān sva-yam-but Lord Śrī Krṣṇa is the original Personality of Godhead; puruṣasya-of the puruṣa incarnation; api-even; avatāri-the source of incarnation; yah-who; bhagavān-Lord Bhagavān; saḥ esah-that person; eva-certainly; iti-thus; arthah-the meaning.

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

Text 5

atra anuvādam anuktavaṇa na vidheyaṁ udiṇayaḥ iti vacanat krṣṇasyaiva bhagavattava-laksanō dharmaḥ sādhyate, na tu bhagavataḥ krṣṇatvam ity āyātam.

atra-in this connection; anuvādam-the subject; anuktavā-not stating; eva-certainly; na-not; vidheyaṁ-the predicate; udiṇayaḥ-one should speak; iti-thus; vacanat-from the scriptures; krṣṇasya-of Krṣṇa; eva-certainly; bhagavattava-status of the original Personality of Godhead; laksanō-characteristic; dharmaḥ-nature; sādhyate-is conclusively demonstrated; na-not; tu-but; bhagavataḥ-of Bhagavān; krṣṇatvam-the state of being Krṣṇa; iti-thus; āyātam-is attained.

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

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

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

Text 6

tataḥ ca śrī-krṣṇasyaiva bhagavattava-laksanō-dharmitve siddhe mūlavatāritvam eva sidhyati, na tu tataḥ prādurbhūtatvam. etad eva vyantei- svayam iti. tatra ca svayam eva bhagavān, na tu bhagavataḥ prādurbhūtatayā, na tu vā bhagavottādhyasenety arthah.

tataḥ-therefore; ca-also; śrī-krṣṇaya-of Lord Krṣṇa; eva-certainly; bhagavattava-
the status of the original form of the Personality of Godhead; lakṣana-
characteristic; dharmive-nature; siddhe-perfect; mūla-avatāritvam-the status as
the origin of all incarnations; eva-certainly; sidhyati-is conclusively
demonstrated; na-not; tu-but; tatah-from Him; prādurbhūtatvam-expansion;
etat-this; eva-certainly; vyanakti-is manifested; svayam-by the word "svayam";
itī-thus; tatra-in this connection; ca-also; svayam-in person; eva-certainly;
bhagavān-the Personality of Godhead; na-not; tu-but; bhagavatah-from the
original Personality of Godhead; prādurbhūtatayā-as an expansion; na-not; tu-
but; va-or; bhagavatta-the status of the original Personality of Godhead;
adhyāsena-by false attribution; iti-thus; arthah-the meaning.

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

Text 7

na căvatāra-prakarane 'pi pathita iti samsayah; paurvāparye pūrva-daurbalyam
prakṛtvat iti nyāyena.

na-not; ca-also; avatāra-of incarnations; prakarane-in the description; api-
even; paṭḥitah-mentioned; iti-thus; samsayah-doubt; pūrva-in the beginning;
aparye-and in the end; pūrva-the beginning; daurbalyam-weakness; prakṛtvāt-by
nature; iti-thus; nyāyena-by the example.

Someone may object: Has not Kṛṣṇa already been mentioned in the list of
incarnations of Godhead?
To this I reply: The rules of literary composition state:

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

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

Text 8

yathāgniṣṭome- yady udgātā vicchidyād akāsīnena yajate, yadi pratihartā
sarvasva-dakṣiṇena iti śruteḥ.
yathā-just as; agniṣṭome-in the prayers for the agniṣṭoma sacrifice; yadi-if; udgātā-the Udgātā priest; vicchidyāt-may interrupt; adakṣinena-without remuneration; yajate-performs the sacrifice; yadi-if; prataḥartā-his assistant, the Pratiḥartā priest; sarvasv-everything; dakṣinena-in remuneration; iti-thus; śrutēh-from the Śruti.

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

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

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

Text 9

tayoṣ ca kadācid dvayor api vicchede prāpte viruddhayoh práyaścittayoh samuccayāsambhave ca param eva práyaścittam siddhāntitam tādvad ihāpti.

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

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

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

Text 10

athavā kṛṣṇas tu iti śrutā prakaranasya bādhāt, yathā śaṅkara-śārīraka-bhāsyे śrutā-ādibaliyastvāc ca na bādhah iti sūtre, te haite vidyācta eva iti śrutāh, manas-cid-ādīnām agnīnām prakaranā-prāptam kriyānupraveya-laksanam avaitantryam badhitvā vidyā-cittvenaiva svātantryam sthāpayati tadvad ihāpti.

athavā-or; kṛṣnah tu-the phrase "Kṛṣṇas tu"; iti-thus; śrutā-by the Śruti-
śāstra; prakaranasya-of the description; bādhât-because of contradiction; yathā-just as; śankara-of Śankarācārya; śārīraka-bhāṣye-in the commentary on the Vedānta-sūtra; śruti-of the Śruti-śāstra; ādi-baliystvāt-because of superiority of evidence; ca-also; na-no; bādhah-contradiction; iti-thus; sūtre-in the sūtra; te-they; ha-certainly; ete-they; vidyā-citah-full of transcendental knowledge; eva-certainly; iti-thus; śrutiḥ-the Śruti-śāstra; manah-cit-ādnām-beginning with the words "manāscid"; agnīnām-of Agnideva; prakarana-prāptam-the description; kriyā-anupravesa-laksanam-in the description of the activities; avātantryam-lack of independence; badhītvā-having refuted; vidyā-cittvena-because of transcendental knowledge; eva-certainly; svātantryam-independence; sthāpayati-establishes; tadvat-to that extent; iha-here; api-also; iti-thus.

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

śruti-ādibaliyastvāc ca na bādhah

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

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

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

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

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

Text 11

ata etat prakarane 'py anyatra kvacid api bhagavac-chabdam akṛtvā tatraivabhagavān aharad bharam/ ity anena kṛtvāh. tatas cāṣyāvatāreṣu gananā tu svayam bhagavān apy asau svarūpastha eva nija-parijana-vṛndānām ānanda-viśeṣa-cāmatkārāya kim api mādhuryam nija-janmādi-lilāyā puṣnan kadācit sakala-loka-dṛṣyo bhavatīty apeekṣayaivety āyātam.
atah—therefore; etat-this; prakarane-in the description; api—although; anyatra—in another place; kvacit-sometimes; api—although; bhagavat-sabdham—the word "bhagavan"; akrtvā—not saying; tatra—there; eva—certainly; bhagavān—the Personality of Godhead; aharat-removed; bharam-burden; iti—thus; anena—by this; krtavān—He did; tatah—from this; ca—also; asya—of Him; avatāreśu—among the incarnations; ganana-counting; tu—but; svayam—in person; bhagavān—the original Personality of Godhead; api—also; asau—He; svarūpasthah—in His original form; eva—certainly; nija—own; parijane-vrndānām—of associates; ânanda—transcendental bliss; viśesa—specific; cāmatkāraya—for the wonder; kim api—indescribable; mādhuryam—sweetness; nija—own; janma-ādi—beginning with His appearance; lilayā—by His pastimes; puṣnan—increasing; kadācit—sometimes; sakala—all; loka—by the residents of the earth; drṣyāh—visible; bhavati—became; iti—thus; apekṣayā—for this purpose; eva—certainly; iti—thus; âyātam—arrived.

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

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

Text 12

yathoktaṁ brahma-samhitāyāṁ

rāmadī-muṛṭiṣu kalā-niyamena tiṣṭhan
    nānāvatāram akarod bhuvanēṣu kintu
krṣṇah svayam samabhavat paramah pumān yo
govindam ādi-puruṣam tam aham bhajāmi

    yathā—as; uktam—described; brahma-samhitāyāṁ-in the Brahma-samhitā; rāma-
    ādi—the incarnation of Lord Rāma, etc.; muṛtiṣu—in different forms; kalā-
    niyamena—by the order of plenary portions; tiṣṭhan—existing; nānā—various;
    avatāra—incarnations; akarot—executed; bhuvanesu—within the worlds; kintu-
    but; krṣṇah—Lord Kṛṣṇa; svayam—personally; samabhavat—appeared; paramah—the
    supreme; pumān—person; yah—who; govindam—unto Lord Govinda; ādi-puruṣam-
    the original person; tam—unto Him; aham—I; bhajāmi—offer obeisances.

This is confirmed in Brahma-samhitā (5.50):

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

*
Text 13

  avatāraś ca prākṛta-vaibhāve 'vataranam iti jñeyam. śrī-krṣṇa-sāhacaryena śrī-rāmasyāpi puruṣāṁśatvātayo jeyah. atra tu-śabdo 'ṁśa-kalābhyah pumśaś ca sakāśād bhagavato vailakṣanyam bodhayati.

  avatāraḥ-incarnations; ca-and; prākṛta-vaibhave-in the material world; avatāram-descent; iti-thus; jñeyam-known; śrī-krṣṇa-of Śrī Kṛṣṇa; sāhacaryena-by the state of being the intimate companion; śrī-rāmasyā-of Lord Balarāma; api-also; puruṣa-of the Puruṣa incarnation; amśatva-the state of being a partial expansion; atayah-negation; jeyah-known; atra-gere; tu-śabdah-the word "tu"; amśa-kalābhyah-to the parts and parts of the parts; pumśah-of the puruṣa incarnation; ca-and; sakāśāt-in the presence; bhagavataḥ-of the Supreme Personality of Godhead (Bhagavān); vailakṣanyam-difference; bodhayati-teaches.

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

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

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

Text 14

  yad vā, anena tu-śabdena sāvadhārānā śrutir iyam pratiyate. tataḥ sāvadhārānā śrutir balavatī iti nyāyena śrutyeva śrutam apy anyeṣām mahā-nārāyaṇādīnāṁ svayam-bhagavattvam gunī-bhūtam āpadyate.

  yad vā-furthermore; anena-by this; tu-śabdena-word "tu"; sa-avadhārānā-with emphasis; śrutih-text; iyam-this; pratiyate-is established; tataḥ-from that; sa-avadhārānā-with emphasis; śrutih-the text; balavatī-is strengthened; iti-thus; hyāyena-by the statement; śrutyaḥ-by the text; iva-as it were; śrutam-heard; api-even; anyeṣām-of others; mahā-nārāyaṇa-ādīnāṁ-of Lord Nārāyaṇa and other expansions of the Personality of Godhead; svayam-bhagavattvam-the state of being the original Personality of Godhead; gunī-bhūtam-made unimportant; āpadyate-is.

  The word "tu" may also be used simply to emphasize a statement, and may mean "certainly" or "indeed". (This is confirmed in the statement "sāvadhārānā śrutir balavatī" (The word tu is used for emphasis). Taken in this way, the word "Tu" emphasizes that only Kṛṣṇa is the Original form of the Personality of
Godhead, Nārāyaṇa or any of the other secondary expansions of the Lord, are not the original form of the Lord.

Text 15

evam pumśa iti bhagavān iti ca prathamam upakramoddiṣṭasya tasya śabda-dvayasya tat-sahodarena tenaiva śabdena ca pratinirdeśattāv eva khalv etāv iti smarayati. udeśa-pratinirdeśayoh pratīṭhāgītāt-nirāsanāya vidvadbhir eka eva śabdah prayujyate tat-sama-varno vā; yathā jyotiṣomādhikarane vasante vasante ca jyotiṣā yajeta ity atra jyotiḥ-sabdo jyotiṣoma-viṣaye bhavati.

evam-in this way; pumsah-of the puruṣa incarnation; iti-thus; bhagavān-the Original Personality of Godhead; iti-thus; ca-also; prathamam-in the beginning; upakrama-uddiṣṭasya-of the statement; tasya-that; śabda-of the words; dvayasya-of the pair; tat-His; sahodarena-with the brother (Lord Balarāma); tena-with Him; eva-certainly; śabdena-by the word; ca-also; pratinirdeśattau-the two repetitions; eva-certainly; khalu-indeed; etau-the two; iti-thus; smarayeti-causes to remember; udeśa-of the first statement; pratinirdeśayoh-and of the repetition; pratiti-of the conclusion; sthagītā-hidden meaning; nirāsanāya-for refuting; vidvadbhiḥ-by the learned; ekah-one; eva-certainly; śabdah-word; prayujyate-is uded; tat-sama-varnah-speilled in the same way; vā-also; yathā-just as; jyotiṣoma-adhikarane-in the connection with the Jyotiṣoma sacrifice; vasante vasante-every spring; ca-also; jyotiṣa-with the Jyotiṣoma ceremony; yajeta-one should offer sacrifice; iti-thus; atra-here; jyotih-śabdah-the word "jyotih"; jyotiṣoma-viṣaye-in connection with the Jyotiṣoma sacrifice; bhavati-is.

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

Text 16


atra-in this connection; tattvāvāda-the followers of Śrīpada Madhvācārya; guravah-the spiritual masters; tu-but; ca-also; śabda-sthāne-in place of the word;
sva-"sva" (own); śabdam-the word; paṭhitvā-reading; evam-in the following way; ācakṣaṭe-declare; ēте-these; proktāḥ-mentioned; avatārah-incarnations; mula-rūpi-the origin; svayam-in person; eva-certainly; kim-what are; svarūpah-His own forms; sva-own; amśa-plenary portions; kalāḥ-and portions of the plenary portions; na-not; tu-but; jīvavat-as the individual living entities; vibhinnamśah-eternally distinct parts.

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

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

Text 17

yathā varāhe

svāṁśaḥ cātha vibhinnāṁśa
    iti dvedhāṁśa isyate
    amśino yat tu sāmārthyaṁ
    yat svarūpam yathā sthitiḥ

svāṁśah-Personal expansions; ca-also; atha-now; vibhinnāṁśah-separate expansions; iti-thus; dvedha-two; amśah-expansions; isyate-are distinguished; amśinaṁ-of the source of all expansions; yat-which; tu-also; sāmārthyaṁ-ability; yat-which; svarūpam-own from; yathā-just as; sthitiḥ-status.

This is confirmed in the Varāha Purāṇa:

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

Text 18

tad eva nānumātro 'pi
    bhedah svāṁśāṁśinaṁ kvacit
    vibhinnāṁśo 'ipa-saktīṁ syāt
    kiṁcit sāmārthyaṁ-mātra-yuk
tat-therefore; eva-certainly; na-not; anumātrah-comparison; api-although; bhedah-difference; svāmśa-of the personal expansions; amśinah-and the Original Personality of Godhead; kvacit-at all; vibhinnāmśah-the separate expansions; alpa-small; śaktih-power; syāt-is; kincit-somewhat; sāmarthya-mātra-yuk-with power.

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

Text 19

atra-in this connection; ucycye-it is said; amśānām-of the expansions; amśi-of the source of the incarnations; sāmarthya-power; ādikam-etc.; tat-with Him; aikyena-with equality; eva-certainly; mantavyam-should be considered; tat-therefore; ca-also; yathāvidāśina iti ādau-in the verse beginning "yathāvidāśina"; tasya-of Him; aksayatvena-with eternity; tāsām-of them; aksayatvatm-ecternity; yathā-just as; tadvat-in the same way; amśa-amśītva-of the stt of the incarnations or the source of the incarnations; anupatthe-of the state of being inapplicable; eva-certainly; tathā-in the same way; ca-also; śrī-vāsudeva-of Lord Vāsudeva; aniruddhayoh-and Lord Aniruddha; sarvathā-always; sāmye-in equality; prasakte-devoted; kadācid-sometimes; aniruddhena-by Lord Aniruddha; api-also; śrī-vāsudevasya-of Lord Vāsudeva; āvibhāvana-the appearance; prasajjeyta-is aspired for; tat-that; ca-also; śrūta-viparita-contradicting the Vedic literatures; iti-thus; asat-false; eva-certainly; tasmā-therefore; asti-there is; eva-certainly; avatāri-of the source of the incarnation; avatārayah-and of the incarnation; tāratamyam-gradations of higher and lower.

Here it is said that both the Original Personality of Godhead and His expansions (amśas) are equally powerful. In the phrase "yathāvidāśinaḥ kulyāḥ sarasah syuh sahasraśaḥ" (The incarnations of the Lord are innumerable like rivulets flowing from inexhaustible sources of water) (1.3.26) it may be understood that, because the Lord and His expansions share the same nature, as the original Supreme Personality of Godhead is eternal, so His expansions are also eternal. Although Lord Vāsudeva and Lord Aniruddha are equal in all respects, Lord Aniruddha sometimes devotedly meditates on Lord Vāsudeva. To argue that this is contradicted by the Śruti-sāstra is wrong. For the Supreme Lord, who is the source of all incarnations, and for all His expansions, there are gradations of higher and lower.
Text 20

ata eva tṛtiyasyaśtame
āśinam urvyāṁ bhagavantam ādyam	sankṛṣanāṁ devam akuṇṭha-sattvam
vivitsavā tattvam atah parasya
kumāra-mukhyā munayo 'nvaprčchān

svam eva dhiṣnyam bahu mānayantam
yad vāsudevābhidham āmananti

atah eva—therefore; tṛtiyasya—of the Third Canto; aṣṭame—in the Eighth Chapter;
āśinam—seated; urvyāṁ—in the bottom of the universe; bhagavantam—unto the
Lord; ādyam—the original; sankṛṣanāṁ—sankṛṣana; devam—the Personality of
Godhead; akuṇṭha-sattvam—undeterred knowledge; vivitsavā—being inquisitive to
know; tattvam atah-truth like this; parasya—regarding the Supreme Personality of
Godhead; kumāra—the boy-saint; mukhyā—headed by; munayah—great sages;
ānva-pṛcchān—inquired like this; svam—Himself; eva—thus; dhiṣnyam—situated;
bahu—greatly; mānayantam—esteemed; yat—that which; vāsudeva—Lord Vāsudeva;
ābhidham—by the name; āmananti—acknowledge.

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

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

Text 21

ity ādau vāsudevasya saṅkṛṣanād api paratvaṁ śrūyate. yat tu teṣāṁ tathā
vyākhyānam tatra kṛṣnas tu ity anarthakam syāt, bhagavān svayam ity
annaiavābhipreta-siddheḥ.

iti-thus; ādau—beginning; vāsudevasya—of Lord Vāsudeva; saṅkṛṣanāt—from
Lord Saṅkṛṣana; api—even; paratva—superiority; śrūyate—is heard; yat—which;
tu—also; teṣaṁ—of them; tathā—in that way; vyākhyānam—explanation; tatra—in that
connection; kṛṣṇah—Lord Śrī Kṛṣṇa; tu—but; iti—thus; anarthakam—without
meaning; syāt—is; bhagavān—the Original Personality of Godhead; svayam—in
person; iti—thus; anna—by this; eva—certainly; abhipreta—intended meaning;
siddheḥ—because of the perfection.
This verse clearly states that Lord Vāsudeva is superior to Lord Sankarśana. These gradations of higher and lower do not refer to Kṛṣṇa. The phrase kṛṣṇas tu (but Kṛṣṇa) separates Him from them. Kṛṣṇa is then declared to be "bhagavān svayam" (the original Supreme Personality of Godhead).

Text 22

kim ca, taīh svayam eva prakāśādivān naivam parah itī sūtre sphuṭam anśāmśi-bheda dārsitah.

kim ca-furthermore; taīh-by them; svayam-in person; eva-certainly; prakāśa-of manifestations; ādi-original source; vat-like; na-not; evam-in this way; parah-superior; itī-thus; sūtre-in the Vedānta-sūtra; sphuṭam-clearly; anśa-of the expansions; anśi-of the Original Personality of Godhead, the source of all expansions; bhedah-the difference; dārsitah-is observed.

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

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

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

Text 23

amśatve 'pi na matsyādi-rūpi para evam-vidho jīva-sādṛśaḥ.-yathā
tejo-śāsasyaiva sūryasya khadyotasya ca naika-prakāratety-ādinā. tasmāt sthite
bhedā sādhy eva vyākhyātām kṛṣṇas tu bhagavān svayam iti.

amśatve-in the matter of being an expansion; api-even; na-not; matsya-ādi-
rūpi-manifest in many transcendental forms such as the forms of Lord Matsya, Lord Varāha, etc.; parah-superior; evam-vidhah-in this way; jīva-the individual
living entities (vibhinnāmśa expansions); sādṛśa-like; yathā-just as; tejah-of
effulgence; amśasya-of a small particle; eva-certainly; sūryasya-of the sun;
khadyotasya-of a
glowworm; ca-and; na-not; eka-one; prakāratā-type; itī-thus; ādinā-beginning;
tasmāt-therefore; sthite bhede-in considering the distinction; sādhu-nicely;
vyākhyātām-described; kṛṣṇah tu bhagavān svayam iti."Kṛṣṇa is the Original
Personality of Godhead".

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

Text 24

indrāri iti padyārdham tv atra nanv eti, tu-śabdena vākyasya bhedanāt, tac ca tāvataivākāṅkṣa-paripūrteḥ. eka-vākyatve tu ca-śabda ekākāriśyata. tataḥ ca indrāri ity atrārthaṁ ta eva pūrvokta eva mrdayanti ity āyāti. śrī-śūtah.

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

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

Anuccheda 29

Text 1

tad evaṁ śrī-krṣno bhagavān, puruṣas tu sarvāntaryāmitvāt paramātmeti nirdhāritam.

tat-therefore; eva-in this way; śrī-krṣṇaḥ-Śrī Kṛṣṇa; bhagavān-the Original Personality of Godhead; puruṣah-the Puruṣa incarnations; tu-but; sarvāntaryāmitvāt-because they are all-pervading; paramātmā-are known as the Supersoul; nirdhāritam-concluded.

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

Text 2
tatrasankyate, nanv idam ekam amsitva-pratipadakam vakyam amsatv-
pratipadaka-bahuvakya-virodhe guna-vadh syat.

tatra-in this connection; aasankyate-it may be doubted; nanu-is it not so; idam-
this; ekam-one; amsitva-the source of all incarnations; pratipadakam-
demonstrating; vakyam-statement; amsatva-as an expanded incarnation; bahu-
many; vakyam-statements; virodhe-contradicting; guna-vadhah-description; syat-is.

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

Text 3

atraicyate, tani kim sri-bhagavatyani parakiyani va.

atra-in this connection; ucyate-it may be said; tani-them; kim-what?; sri-
bhagavatyani-supporting that Krshna is the original source of all incarnations;
parakiyani-the opposite view; va-or.

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

Texts 4 and 5

advye janma-guhyaadhyayo hy ayam sarva-bhagavad-avatara-vakyanaam sutram
sucakatvath prathamika-pathath tair uttaratra tasyaiva vivaranaca ca tatra ca "ete
cama-kalah pumsah iti paribhasha-sutram.

advye-in the First Canto of SrImad-Bhagavatam; janma-guhya-adhyayah-the
chapter describing the mystery of the Lord's appearance in this material world
(Chapter Three); hi-certainly; ayam-this; sarva-of all; bhagavat-of the
Personality of Godhead; avatara-of the incarnations; vakyanaam-of the description;
sutra-concise explanation; sucakatvath-because of delineating; prathamika-first; eka-
pathath-from the first reading; tatha-by them; uttaratra-later; tasya-of that; eva-
certainly; vivaranath-because of describing; ca-also; tatra-there; ca-also; ete
cama-kalah pumsah iti-the verse beginning "ete camasa-kalah pumsah";
paribhasha-sutram-explanatory aphorism.

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

Text 6

avatāra-vākyesu anyān purusāṁsatvena jāniyāt, kṛṣnas tu svayam-bhagavattveneti pratijñā-+kāraṇe granthārtha-nirṇayakatvāt.

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

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

Text 7

tad uktam, aniyame niyama-kārini paribhāṣā iti.

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

A paribhāṣā-sūtra is defined in the following quote:

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

Text 8

atha paribhāṣā ca sakṛd eva pathyate śāstre, na tv abhyāsena; yathā vipratisedhe param kāryam iti, tataś ca vākyānām kotir apy ekenaivamunā śāsaniyā bhaved iti
nāsa gunānvādatvam.

atha-now; paribhāṣā-the paribhāṣā-sūtra; ca-and; sakrt-once; eva-certainly;
paryate-is read; śāstre-in a book; na-not; tu-but; abhyāsa-repeatedly; yathā-
just as; viprāṭisdehe-in the situation where two grammatical rules are mutually
contradictory; param-the second; kāryam-should be done; iti-thus; tatāha-from
this; ca-also; vākyānām-of statements; koṭih-millions; api-even; ekena-by one;
evā-certainly; amunā-by this; sāsaniya-governed; bhavet-may be; iti-thus; na-
not; asya-of that; guna-of the qualities; anuvādatvam-repetition.

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

Text 9

praty utaitad viruddhayamānānām etat anugunārtham eva vaidūṣi, na ca
paribhāṣikatvāt tac-chāstra eva sa vyavahāro jñeyo na sarvatreti gaunatvam
āšankyaṁ.

prati uta-on the contrary; etat-this; viruddhayamānānām-of those statements
which contradict this; etat-this; anuguna-artham-non-conflicting meaning; eva-
certainly; vaidūṣi-knowledge; na-not; ca-also; paribhāṣikatvāt-because of being a
paribhāṣā-sūtra; tat-that; śāstre-in the book; eva-certainly; sah-that; vyavahārah-
procedure; jneyah-known; na-not; sarvatra-everywhere; iti-thus; gaunatvam-the
condition of being a secondary meaning; āšankyaṁ-doubtful.

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

Text 10

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

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

To this objection I reply: Śrīmad-Bhāgavatam describes the ultimate phase of the
Absolute Truth and the supreme goal of life. It is not a loose collection of nice stories for casual reading. The weightiness of the subject matter of the Bhāgavatam demands that it be prefaced by a paribhāṣā-sūtra to explain the subject matter to follow.

Text 11

kim ca pratiṣṭh-vaṣya-mātrasya ca drṣyate paratrāpi nānā-vākyān'topamarākatvam.

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

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

Text 12

yathākāśasya-anūtpatti-śrutih prāṇāṁ ca tat-chrutiḥ sva-virodhini nānyā śrutis ca; "ātmani vijñāte sarvam idam vijñātam bhavati, idam sarvam yad ayam ātmā ityādinopamardyate.

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

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

Text 13
ata eva śri-svāmi-prabhrtibhir apy etad eva vākyam tat-tad-virodha-nirāśaya bhūyo bhūya eva darśitam.

atah eva-for this very reason; śri-svāmi-prabhrtibhiḥ-by the actual Vedic authorities, who accept Śrīdhara Svāmī as their leader; api-even; etat-this; eva-certainly; vākyam-statement; tat-tat-these; virodha-contradictions; nirāśaya-for rejection; bhūyah bhūyah-repeatedly; eva-certainly; darśitam-explained.

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

Text 14

tad evaṁ śri-bhāgavata-mate siddhe ca tasya vākyasya balavattamāte śrī-bhāgavatasya sarva-sātropamardakatvena prathame sandarbhe pratipannatvāt, asminn eva pratipatsyamānatvāc ca paraklyānām apy etad anugunyam eva vidvajjana-dṛṣṭam-yathā rājñāḥ sāsanam tathaiva hi tad-anucarāṇām apiṁī.

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

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

Text 15

tatra śrī-bhāgavatīyāni vākyāni tad-anugatārthatayā darśyante.
tatrāmśenāvatīrṇasya iti annesa śrī-baladevena sahety arthaḥ. kalābhyaṁ nītaram
hareth iti hareth kalä pṛthvī, abhyām śrī-rāma-krṣṇābhīyām iti.

tatra-there; śrī-bhāgavatiyāni-of Śrīmad-Bhāgavatam; vākyāṇi-statements; tatthis; anugata-following; arthatayā-the meaning; dārśyante-are explained; tatra-there; amśena-with a plenary portion; avatīrṇasya-descended; iti-thus; amśena-with a plenary portion; śrī-baladevena-with Lord Baladeva; saha-accompanied; iti-thus; arthah-the meaning; kalā-of Hari; iti-thus; hareth-of Hari; kalā-part; pṛthvī-the earth; abhyām-by the two of them; śrī-rāma-krṣṇābhīyām-by Krṣṇa and Balarāma; iti-thus.

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

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

Text 16

diṣṭāmāṃ te kuśi-gataḥ parah pumān
amśena sāksād bhagavān bhavāya nah

iḍyatra yo matsyādi-rūpeṇa "amśena" eva pūrvam "nah" asmākam bhavāya
abhūt; he amba sa tu sāksāt svayam eva kuśi-gataḥ asitī.

diṣṭys-by fortune; ambas-O mother; te-your; kuśi-gataḥ-in the womb; parah-the Supreme; pumān-Personality of Godhead; amśena-with all His energies, His parts and parcels; sāksāt-directly; bhagavān-the Supreme Personality of Godhead; bhavāya-for the auspiciousness; nah-of all of us; iti-thus; atra-in this verse; yah-who; matsyā-adi-rūpeṇa-in the form of Lord Matsya, and the Lord's other plenary portions; eva-certainly; pūrvam-formerly; nah-asākam-the word "nah" means "of all of us"; bhavāya-for the auspiciousness; abhūt-appeared; he ambas-O
mother; sah-He; tu-indeed; sāksāt svayam-the word "sāksāt" means "personally";
eva-certainly; kuksi-gatah-in the womb; asti-is; iti-thus.

Someone may claim that the verse "diṣṭyāmba te kuksi-gatah parah pumān
amśena sāksād bhagavān bhavāya nah" from Śrimad-Bhāgavatam (10.2.41)
contradicts the view presented in our paribhāṣā-sūtra ("krṣnas tu bhagavān
savyam"). Such a person may interpret this verse from Śrimad-Bhāgavatam to
mean "O mother Devaki, for your good fortune and ours, the Supreme Personality
of Godhead Himself has expanded into His plenary portion known as Krṣṇa. In
His Krṣṇa-expansion, He is now within your womb."

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

Text 17

tato jagan-maṅgalam acyutāṃśam iti tu saptamy anya-paḍārtho bahuvrīhih;
tasmīn amśīny avataratī teṣām amśānām apy atra praveśasya vyākhyāyamāṇatvāt.

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

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

The word "acyutāṃśam" in this verse is actually an anyapadārtha-bahuvṛiḥi-
samāsa, and it means "He in whom all the incarnations of Godhead are present."
The actual meaning of these words of Śrimad-Bhāgavatam is: "Thereafter, the
Original Personality of Godhead, Lord Krṣṇa, from whom the various forms of the
Personality of Godhead have expanded, and who is auspicious for the entire
universe, appeared in this material world, accompanied by all His plenary
expansions."
pūnātvenaiva tatra "sarvātmakam ātma-bhūtam ity uktam.

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

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

Text 19

tathā nātividvajjana-vākye
etau bhagavatah sāksād
dharer nārāyanasya hi
avatīrṇāv ihāṁśena
vasudevasya veśmanī

ity atrāpi sarasvatī-preritatayā "amśena" sarvāṁśena sahaivety arthah.

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

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

etau bhagavatah sāksād
dharer nārāyanasya hi
avatīrṇāv ihāṁśena
vasudevasya veśmanī.

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

In this verse the word "amśena" does not mean "as an expansion of Lord
Nārāyana", but rather it means “accompanied by all His plenary portions. In this way the actual meaning of the verse is established: "The Original Personality of Godhead, Kṛṣṇa and Balarāma, have descended to this material world accompanied by all Their plenary expansions. They have appeared in the home of King Vasudeva."

tāv imau vai bhagavato
hārer amśāv ihāgatau
bhara-vyāyāya ca bhuvah
kṛṣṇau yadu-kurūdvahau.

ity tra āgatau iti kartari niṣṭhā, kṛṣṇau iti karmani dvitiyā, tataḥ ca bhagavataḥ
nānāvatāra-bījasya hareḥ puruṣasya tāv imau nara-nārāyanakhyau amśau karrt-
bhūtāu kṛṣṇau kṛṣṇārjunau karma-bhūtāv āgatavantau tayoh praviṣṭavantāv ity
arthah. kṛṣṇau kidrśau? bhuvoh bharasya vyāyāya cākaraḥ bhakat-sukhāda-nānā-
lilāntarāya ca yadu-kurūdvahau yadu-kuru-vamśayor avatīrṇāv ity arthaḥ. arjune
tu nārāvesaḥ kṛṣṇo nārāyanah svayam ity āgama-vākyam tu śrīmad-arjune nara-
praveśośpeksayā. yas tu svayam ananya-siddho nārāyaṇaḥ. nārāyaṇas tvam na hi
sarva-dehinām ity ādau darśitah.

evam-in this way; eva-certainly; tau-both; imau-these; vai-certainly;
bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-of Hari; amśau-part
and parcel expansion; iha-here (in this universal); āgatau-has appeared; bhara-
vyāyāya-for mitigation of the burden; ca-and; bhuvah-of the world; kṛṣṇau-the
two Kṛṣṇas (Kṛṣṇa and Arjuna); yadu-kuru-udvahau-who are the best of the Yadu
and Kuru dynasties respectively; iti-thus; atra-in this verse; āgatau-the word
"āgatau"; iti-thus; kartari-performer of the activity; niṣṭhā-the past participle;
kṛṣṇau-the word "kṛṣṇau"; iti-thus; karmani-the receiver of the activity; dvitiya-
in the accusative case; tataḥ-therefore; ca-also; bhagavataḥ-the word
"bhagavataḥ"; nānā-of various; avatāra-incarnations; bijasya-of the origin; hareḥ-
of the word "hareh"; puruṣasya-of the puruṣa-incarnation; tau imau-the words
"tau imau"; nara-nārāyanā-ākhyau-named Nara-Nārāyana Rṣis; amśau-plenary
expansions; kartr-bhūtāu-performers of the activity; kṛṣṇau-the word "kṛṣṇau";
kṛṣṇa-arjuna-Kṛṣṇa and Arjuna; karma-bhūtāu-receiving the action;
āgatavantau-appeared; tayoh-of the two; praviṣṭavantau-entered; iti-thus; arthaḥ-
the meaning; kṛṣṇau-the two Kṛṣṇas; kidrśau-what were they like?; bhuvah
bharasya vyāyāya-in order to mitigate the burden of the world; ca-kārāt-from
the word "ca" (also); bhakta-the devotees; sukha-delighting; nānā-śilā-antarāya-for
performing various pastimes; ca-also; yadu-kuru-udvahau-the word "yadu-
kurudvahau"; yadu-kuru-vamśayoh-in the Yadu and Kuru dynasties; avatīrṇau-
appeared; iti-thus; arthaḥ-the meaning; arjune-in Arjuna; tu-indeed; nara-of
Nara Rṣi; āveśa-entrance; kṛṣṇaḥ-Kṛṣṇa; nārāyanah-Lord Nārāyaṇa; svayam-
personally; *iti-thus; āgama-vākyam-the statement of the Vedic literatures; tu-
also; śrīmad-arjuna-in Arjuna; nara-of Nara Rṣi; praveṣa-the empowerment;
upekṣaya-in regard to; yah-who; tu-but; svayam-directly; ananya-siddhah-
perfect and supremely independent; nārāyaṇah-Lord Nārāyaṇa; nārāyaṇah-
Nārāyaṇa; tvam-You; na-not; hi-indeed; sarva-dehinām-residing in all living
entities; *iti-thus; ādau-in the beginning; ārśitah-revealed.

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

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

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

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

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

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

arjune tu narāvēṣah
kṛṣṇo nārāyaṇah svayam

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

That Lord Kṛṣṇa is the original Lord Nārāyaṇa is confirmed in the prayers of
nārāyaṇas tvam na hi sarva-dehinām

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

Text 21

sa punah kṛṣṇa ity arthāntarāpeksayā ca mantavyam, yayor eva samaṁ víryam ity-ädi-nyāyāt. tathā viṣṇu-dharme

yas tvāṁ vetti sa māṁ vetti
yas tvāṁ anu sa māṁ anu
abhedenātmano vedmi
tvāṁ aham pāṇḍu-nandana iti.

sah-He; punah-again; kṛṣṇah-Kṛṣṇa; iti-thus; artha-meaning; antara-another; apeksayā-with reference; ca-also; mantavyam-may be considered; yayoh-of the two of whom; eva-certainly; samam-equal; víryam-prowess; iti-ādi-nyāyāt-from the verse beginning; tathā-in the same way; viṣṇu-dharme-in the Viṣṇu-dharma Purāṇa; yah-who; tvam-you; vetti-understands; sah-he; māṁ-Me; vetti-understands; yah-who; tvam-follows; sah-he; māṁ-Me; anu-follows; abhedena-without distinction; ātmanah-of self; vedmi-I understand; tvāṁ-you; aham-I; pāṇḍu-nandana-O son of Pāṇḍu.

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

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

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

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

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

Text 22
tam prati śrī-bhagavad-vākyāc cārjunasyāpi śrī-krṣṇa-sakhatvena nārāyana-sakhān narāt pūrṇatvāt tatra pravesah samucita eva.

tam prati-to him; śrī-bhagavat-of the Supreme Personality of Godhead; vākyāt-from these words; ca-also; arjunasya; api-also; śrī-krṣṇa-with Śrī Kṛṣṇa; sakhatvena-by the friendship; nārāyana-of Lord Nārāyana; sakhaṁ-the friend; narāt-from Nara Ṛṣi; pūrṇatvāt-because of the fullness; tatra-there; praveśah-entrance; samucitah-is known; eva-certainly.

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

Text 23

kutrātic cāṁsādi-śabda-prayodah

nāhaṁ prakāśaṁ sarvasya
yogamāyā-samāvṛtaḥ

iti śrī-gītāpuniṣad-diśa pūrṇasyāpi sādhāraṇa-janeṣv asamyak prakāśaṁ tat-pratītīveśāṁsa ivāṁśa iti jñeyam.

kutrātic-it on some occasion; ca-also; aṁśa-partial expansion; ādi-beginning with; śabda-of the word; prayogah-usage; na-not; aham-I; prakāśah-manifest; sarvasya-to everyone; yogamāyā-by yogamāyā; samāvṛtaḥ-covered; iti-thus; śrī-gītā-upaniṣat-of the Bhagavad-gītā; diśa-by the instruction; pūrṇasya-of the complete; api-also; sādhāraṇa-janeṣu-among the ordinary people; asamyak-incomplete; prakāśaṁ-because of manifestation; tāt-of them; pratīta-believed; āveṣa-aṁṣaḥ-part; iva-just as; aṁsaḥ-partial incarnation; iti-thus; jñeyam-should be understood.

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

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

Śrī Kṛṣṇa only partially reveals Himself to the ordinary living entities. Because of this partial revelation, ordinary people believe that Kṛṣṇa is merely an expansion of the Original Godhead.
Text 24

nāraẏana-samo gunaṁ ity atrāpi nāraẏanah paravyomādhipa eva, gunaṁ samah yasyety eva śrī-gargābhirāyaḥ.

nāraẏana-Nāraẏana; samah-equal; gunaṁ-with qualities; iti-thus; atra api-nevertheless; nāraẏanah-Nāraẏana; paravyoma-adhipah-the monarch of Vaikunthaloka; eva-certainly; gunaṁ-with qualities; samah-equal; yasya-of whom; iti-thus; eva-certainly; śrī-garga-of Gargācārya; abhirāyaḥ-intention.

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

nāraẏana-samo gunaṁ

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

Text 25

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

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

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

Text 26

kim ca śāstram hi śāsanātmakam śasanam copadesāh. sa ca dvidhā-sāksat, arthānatardvārā ca.
kim ca-furthermore; śāstram-scripture; hi-certainly; śāsana-orders; ātmakam-consisting of; śāsana-orders; ca-and; upadeśah-instructions; sah-this; ca-also; dvidhā-or two kinds; sāksāt-direct; artha-antara-dvara-indirect, with an obscure or allegorical meaning; ca-and.

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

Text 27

sāksād upadeśas tu śrutih iti paribhāsyate.

sāksāt-directly; upadeśah-instruction; tu-and; śrutih-śruti-śāstra; iti-thus; pribhāsyate-spoken in the rules for interpretation.

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

sāksād upadeśas tu śrutih

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

Text 28

sāksattvam cātra nirapeksatvam ucyate. tad uktam nirapekṣa-ravā śrutih iti.

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

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

nirapekṣa-ravā śrutih

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

Text 29
tathā ca satī "śruti-linga-vākya-prakaraṇa-sthāna-samākhyaṇām samavāye pāra-
daurbalyam artha-viprakārṣat" ity uktānuṣārena caramasya pūrvāpeksayā dūra-
prātity-arthatve kṛṣṇas tu bhagavān svayam iti śri-śaunakam prati śrī-śūtasya
sāksād-upadesenetihāsastha-tad-viparīta-linga-dvāroped eso badhyeta, na ca me
kalāv avatīrnau iti mahā-kāla-purādhipa eva śrī-kṛṣṇam sāksād evopaddistavān iti
vācyam.

tathā-furthermore; ca-also; satī-being; śruti-the Śruti-śāstra; linga-vākya-
prakaraṇa-sthāna-the stages of logical argument; samākhyaṇām-the Smṛti-śāstra;
samavaye-in the group; para-following; daurbalyam-weakness of authority;
artha-from the actual truth; viprakārṣat-because of distance; iti-thus; ukte-
spoken; anusārena-in conformance; caramasya-of the last; pūrva-the previous
statements; apeksayā-in regard to; dūra-great; pratīti-confidence; arthatve-in the
matter of correctness of meaning; kṛṣṇah tu bhagavān svayam-the assertion in
 Bhāgavatam 1.3.28 that Śrī Kṛṣṇa is the Original Personality of Godhead; iti-thus;
śri-śaunakam-Śaunaka Rṣi; prati-to; śrī-sūtasya-of Śūta Gosvāmī; sāksāt-direct;
upadesena-by instruction; itihāsa-sthā-in the Purāṇas; tat-that; viparīta-
contradicting; linga-dvara-by various evidences; upadesah-instruction; badhyeta-
is to be rejected; na-not; ca-and; me-My; kalau-plenary portions; avatīrnau-
descended; iti-thus; mahā-kāla-pūra-adhipah-the Bhūma-puruṣa; eva-certainly;
śrī-kṛṣṇam-to Śrī Kṛṣṇa; sāksāt-directly; eva-certainly; upadīstavān-instructed;
iti-thus; vācyam-statement.

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

Text 30

śrī-kṛṣṇasya sarvajñāvyabhicāreṇa vaktr-śrotr-bhāva-pūrvaka-
sangamapraṣṭavena dvijātmajā me yuvayor didrksunā iti kāryāntara-tātparya-
darśanena ca tasyaitan mahā-pūrāṇasya ca tattvopadeśtr-śrī-sūtādīvat-tad-upadeśe
tātparyābhāvāt vakṣyamāṇārthāntara eva naikatyena pada-sambandhāca ca.

śrī-kṛṣṇasya-of Śrī Kṛṣṇa; sarvajñā-avyabhicāreṇa-because of omniscence;
vaktr-of the speaker; śrotr-of the hearer; pūrvaka-at the beginning; sangama-of
their association; aprastavena-without respectful prayers; dvija-of the brāhmaṇa;
ātmajah-the sons; me-by Me; yuvayoh-of the two of you; didrksunā-with a desire
to see; iti-thus; kārya-activity; antara-opposite; tāṭparyā-meaning; darśanena-by the revelation; ca-also; tasya-of that; etat-this; mahā-purāṇasya-of the Śrīmad-Bhāgavatam; ca-also; tattva-of the truth; upadeśa-teacher; śrī-sūta-Śrī Śūta Gosvāmī; ādi-beginning with; vat-possessing; tat-that; upadeśe-in the instruction; tāṭparya-explanation; abhāvāt-because of the lack; vākṣyamāna-about to be spoken; artha-meaning; antarah-contrary; eva-certainly; naikatyena-nearby; pada-of words; sambandhāt-because of contact; ca-also.

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

Text 31

kim ca bhavatu va tuṣyatū iti nyāyena śrī-krṣṇasya tam apeekṣyāpūrṇatvatvam, tathāpi sarvesām apy avatārānām nityam eva sva-sthatvena ċarśayisyaṃānāvatvāt, keśāñcin mate tu svayam-puruṣatve ’pi svatantra-sthitiτvāt yuvām nara-nāraṇyaṃav rṣi dharmam ācaratām iti tvarayetam anti me iti ca tat-tad-arthatve virudhyate.

kim ca-furthermore; bhavatu-it may be; va-or; tuṣyatū-as you please; iti-thus; nyāyena-by the example; śrī-krṣṇasya-of Śrī Kṛṣṇa; tam-that; apeekṣya-in reference to; āpurṇatvatvam-completeness; tathā api-neithertheless; sarvesām-of all; api-even; avatārānām-incarnations; nityam-eternally; eva-certainly; svā- sthatvena-by His own position; ċarśayisyaṃānāvatvāt-because of being about to reveal; keśāñcit-of some philosophers; mate-in the opinion; tu-but; svayam- puruṣatve-directly the puruṣa-incarnation; api-although; svatantra-independent; sthititvāt-because of the status; yuvām-you two; nara-nāraṇyanau rṣi-Nara- Nārāyaṇa Rṣis; dharmam-pious activities; ācaratam-performed; iti-thus; tvarayā- with speed; etam-this; anti-near; me-Me; iti-thus; ca-also; tat-tat-various; arthatve-in the matter of interpretations; virudhyate-is refuted.

Even though Śrī Kṛṣṇa is the Original Personality of Godhead, He indulgently accepts the Bhūma-puruṣa's indentification of Him as an incarnation of Nārāyaṇa Rṣi, Śrī Kṛṣṇa will soon reveal that He is actually the Original Godhead, the origin and resting place of the innumerable incarnations of Godhead. The followers of Śrīpāda Rāmānujacārya accept that the Original Personality of Godhead is Nārāyaṇa, and Śrī Kṛṣṇa is an incarnation of the puruṣa-avatāra Kārana-navasāya Viṣṇu. They quote the verse "yuvām nara-nāraṇyaṃav rṣi dharmam ācaratām" (My
Text 32

astu tāvad asmākam anya-vārtā, na ca kutrapi mahā-kālo ‘yam amśena tat-tad-rūpenāvatīrṇa ity upākhāyate vā. tataś cāprasiddha-kalpanā prasajjate.

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

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

Text 33

tatraiva ca tvarayetam anti me iti, yuvāṁ nara-nārāyaṇāv rṣī dharmam ācāratām ity ādeśa-dvayasya pāramparika-virodhaḥ sphaṭa eva.

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

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

Text 34

kim ca, yadi tasya tav aṁśāv abhaviṣyatām, tarhi karatāla-manivat sadā sarvam
eva paśyann asau tāv api dūrato 'pi paśyann evābhavisyat. tac ca yuvayor didrksunā iti tad-vākyena vyabhcāritam. yadi svayam eva śri-krśnas tat-tad-rūpāv ātmānau darśayati, tadaiv tena taur drṣyeyatām ity āhītām ca, tathā ca sati drṣyatābhāvād amśatvam nopapadyate. tasmād apy adhika-sāktitvena, praty uta pūrṇatvam evopapadyate.

kim ca-furthermore; yadi-if; tasya-of Him; taur amśau-the two expansions; abhavisyatām-had been; tarhi-then; kara-tala-in the palm of the hand; maṇi-a jewel; vat-just like; sadā-always; sarvam-completely; eva-certainly; paśyan-seeing; asau-He; tau-Them; api-also; dūratah-from a great distance; api-even; paśyan-seeing; eva-certainly; abhavisyat-would have been; tat-therefore; ca-also; yuvayoh-of the two of You; didrksunā-with a desire to see; iti-thus; tat-vākyena-by this speech of the Bhūma-puruṣa; vyabhcāritam-refuted; yadi-if; svayam-personally; eva-certainly; śri-krśnah-Śrī Krśna; tat-tat-rūpau-in these two forms; ātmānau-His own; darśayati-reveals; tada-then; tena-by that; taur-the two forms; drṣyeyatām-may become visible; iti-thus; ānītam-brought; ca-also; tathā-in the same way; ca-also; sati-being so; drṣyatā-visibility; abhāvāt-because of the non-existence; amśatvam-the state of being a plenary portion; na-not; upapadyate-impossible; tasmāt-therefore; api-also; adhika-sāktitvana-because of possessing inconceivable potencies; prati uta-furthermore; pūrṇatvam-the state of being the Original Personality of Godhead; eva-certainly; upapadyate-is confirmed.

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

Text 35

evam api yat tv arjunasya taj-żyotih-pratādītañksatvam tad-darśana-jāta-sādhvasam ca jātam, tatra svayam eva bhagavatā tat-tal-lilā-rasaupayika-mātra-śakteḥ prakāśanād anyasyah sthitāya api kunṭhanān na viruddham.
evam-in the same way; api-also; yat-because; tu-also; arjunasya-of Arjuna; tat-of the Bhūma-puruṣa; jyothi-effulgence; pratādita-afflicted; aksatvam-the condition of the eyes; tat-of that; darśana-from seeing; jāta-produced; sādhvasam-fear; ca-also; jātam-born; tatra-there; svayam-directly; eva-certainly; bhagavatā-by the Original Personality of Godhead; tat-tat-various; lilā-of transcendental pastimes; aupayika-remedies; mātra-only; śaktē-because of the potency; prakāśanāt-from the manifestation; anasyāḥ-of another; sētāyāḥ-situated; api-even; kunṭhanāt-because of being weaker; na-not; viruddham-contradicted.

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

Text 36

dṛṣyate ca svasāpi kvacid yuddha prakṛtād api parābhavādikam.

dṛṣyate-is seen; ca-also; svasa-His; api-even; yuddhe-in battle; prakṛtāt-from powerful materialistic demons; api-even; parābhava-ādikam-indefeatable.

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

Text 37

yathātraiva tāvat svayam eva vaikunṭhād āgatānām apy aśvānāṃ prākṛta-tamasā bhraṣṭa-gatitvam.

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

Another example of Śrī Kṛṣṇa's supreme prowess may be seen in this account of His visit to the Bhūma-puruṣa. When Kṛṣṇa and Arjuna approached the many-layered covering of the material universe, the transcendental horses (who had
originally descended into the material world from Vaikunthaloka) stopped
drawing Their chariot, unable to proceed because of the great darkness of the
coverings of material universe. Kṛṣṇa enabled the horses to proceed, and revealed
His great power by illuminating the path with His sudarśana-cakra.

Text 38

tad evam eva śrī-krṣṇasya tasmin bhakti-bhara-darśanenāpy anyathā na
mantavyam, śrī-rudrādau śrī-nāradādau ca tathā darśanāt. evam atra paratra va
tadiya-līlāyām tu pūrva-pakṣo nāsti, tasya svairācaraṇatvāt.

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

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

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

Text 39

atas tadiya-tātparya-sabdottāv arthāv evam eva drśyete. tatra tātparyottho
yathā-asau krṣṇah svayam bhagavān api yathā govardhana-makha-līlāyāṁ śrī-gopa-
gana-vismāpana-kautukāya kācin nijām divya-mūrtim pradarśayan taṁ samam
ātmanaivātmānam namaś cakre, tathāivārjuna-vismāpana-kautukāya śrī-mahā-
kāla-rūpenaivātmānā dvija-bālakān harayītvā pathi ca taṁ taṁ ca atkāram
anubhayāva mahā-kāla-pūre ca taṁ kāṁ api nijāṁ mahā-kālākhyaṁ divya-mūrtim
darśayītvā tena samam tad-rūpam ātmānam namaś cakre, tad-rūpenaiva sārjunam
ātmānam tathā babhāse ca.
atah-from this; tadiya-His; tātparya-interpretation; śabda-explanation; utthau-two have arisen; arthau-meanings; evam-in the same way; eva-certainly; drṣyete-may be seen; tatra-in this matter; tātparya-utthau-the two interpretations; yathā-as follows; asau-This; krṣṇa-Kṛṣṇa; svayam-personally; bhagavān-the Original Personality of Godhead; api-although; yathā-just as; govardhana-makha-lilāyām-in the pastime of offering Vedic rituals for the satisfaction of Govardhana Hill; śrī-gopa-gana-of the cowherd men; vismāpana-trickling; kautukāya-eagerness; kāṅcim-a certain; niṣṇām-own; divya-transcendental; mūrtim-form;
pradārṣyaan-displaying; tāih-with them; samam-together; ātmanā-with Himself; eva-certainly; ātmānam-to Himself; namah cakre-offered respectful obeisances; tathā-in the same way; eva-certainly; arjuna-of Arjuna; vismāpana-for the be使者mernt; kautukāya-eager; śrī-mahā-Śāla-rūpāna-with the form of the Bhūma-puruṣa; eva-certainly; ātmānā-by Himself; divya-of the brāhmaṇa; bālakān-the infants; harayitvā-stealing; pathi-on the path; ca-also; tam tam camatkāram-great astonishment; anubhāvya-experiencing; mahā-Śāla-pūre-in the Bhūma-puruṣa's palace; ca-also; tām-that; kām api-a certain; niṣṇām-own; mahā-Śāla-ākhyām-known as the Mahā-Śāla-puruṣa; divya-transcendental; mūrtim-form; darsayitvā-revealing; tena-by Him; samam-accompanied; tat-that; ru/pena-by the form; ātmānam-to Himself; namah cakre-offered respectful obeisances; tat-rūpāna-by His transcendental form; eva-certainly; sa-arjunam-with Arjuna; ātmānam-Himself; tathā-in the same way; babhāse-spoke; ca-also.

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

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

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

Text 40

tad uktam. tasmai namo vraja-janaiḥ saya cakra ātmānātmane itivat. tatrāpi vavanda ātmānam anantam acyutah iti.

tat-that; uktam-spoken; tasmai-to Him; namah-obeisances; vraja-janaiḥ-by the residents of Vraja-bhūmi; saya-accompanied; cakre-I offer; ātmānā-by the self;
âtmane-to the self; itivat-in this way; tatra-there; api-also; vavande-offered respectful obeisances; âtmânam-to Himself; anantam-unlimited; acyuta-the infallible Personality of Godhead; iti-thus.

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

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

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

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

Text 41

ata eva śrī-hari-vamśe tat-samīpa-jyotiḥ uddiśya cārjunam prati śrī-krṣnenaivoktam mat-tejas tat sanātanaṁ iti.

atah eva-therefore; śrī-hari-vamśe-in the Hari-vamśa; tat-samīpa-jyotih-to the effulgence of the Bhūma-puruṣa; uddiśya-in relation; ca-also; arjunam-Arjuna; prati-to; śrī-krṣnena-by Śrī Kṛṣṇa; uktam-spoken; mat-My; tejah-splendor; tat-that; sanātanaṁ-eternal; iti-thus.

We may also note the following words spoken by Śrī Kṛṣṇa and recorded in the scripture Hari-vamśa. When Kṛṣṇa and Arjuna had penetrated the coverings of the material universe, they saw the dazzling Brahman effulgence emanating from the spiritual body of the Bhūma-puruṣa. At that time Kṛṣṇa informed Arjuna (Viṣṇu-parva 11.4.9):

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

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

Text 42

atha śabdottōtho 'py artho yathā tatra śrī-mahā-kālam uddiśya purusottamottamam iti viśeṇasyārthah-puruṣo jīvas tasmād apy ttamas tad-antaryāṁ tasmād apy uttamaṁ bhagavat-prabhāva-rūpa-mahā-kāla-saktimayam tam iti.
atha-now; śabda-uttah-the word in this connection; api-although; arthah-meaning; yathā-just as; tatra-there; śrī-mahā-kālam-the Bhūma-puruṣa; uddiśya-referring to; puruṣa-uttama-uttamam-the best of best persons; iti-thus; viśeṣanasya-of the adjectiv; arthah-the meaning; puruṣah-the word "puruṣah" (-persons); jīvah-individual living entities; tasmāt-than whom; api-even; uttamaḥ-superior; tat-antaryāmi-the all-pervading Supersoul; tasmāt-than whom; api-even; uttamam-superior; bhagavat-of the Original Personality of Godhead; prābhava-rūpa-Prābhava expansion; mahā-kāla-śaktimāyām-the Bhūma-puruṣa, who is the controller of mahā-kāla-śakti potency; tam-Him; iti-thus.

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

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

Text 43

atha śrī-mahā-kāla-vākyasya
dvijātmajā me yuvayor didrksunā
amayopanitā bhvī dharma-guptaye
kālāvatirnāv avaner bhārasurān
hatveha bhūyas tvarayetam anti me

atha-now; śrī-mahā-kāla-of the Bhūma-puruṣa; vākyasya-of the statement; dvija-of the brāhmaṇa; ātmajāh-the sons; dvija-ātmajāh-the sons of the brāhmaṇa; me-by Me; yuvayoh-of both of you; didrksunā-desiring the sight; mayā-by Me; upanitāh-brought; bhvī-in the abode; dharma-guptaye-for the protection of religious principles; kālā-with all potencies and expansions, or in the material world, which is one of Your potencies; avatirnau-who descended; avaneh-of the world; bhara-āsurān-the heavy load of demons; hatvā-having killed; iha-here in the spiritual world; bhūyāḥ-again; tvarayetam-please quickly bring bakc; anti-near; me-Me.

Now let us consider the statement of the Bhūma-puruṣa (Śrīmad-Bhāgavatam 10.89.58) that some critics think opposes the premise of our paribhāṣā-sūtra (krṣnas tu bhagavān svayam). The verse is:
dvijātmajā me yuvayor didṛksunā
mayopanitā bhūvi dharma-guptaye
kalavatirnāv avañer bhārāsurānān
hatveha bhūyas tvarayetam anti me

The proper interpretation of this verse is:

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

Text 44

ity asya vyākhyā yuvayoh yuvām didṛksunā mayā dvija-putrā me mama bhūvi dhāmni upanītā ānīta ity ekam vākyam.

iti-thus; asya-of the statement; vyākhyā-the explanation; yuvayoh-the word "yuvayoh"; didṛksunā mayā-by Me who was desiring to see; dvija-putrāh-the Brāhmaṇa's sons; me-the word "me"; mama-means "My"; bhūvi-the word "bhūvi"; dhāmni-means "abode"; upanītah-the word "upaniṣṭah"; ānītah-means "taken away"; iti-thus; ekam-one; vākyam-statement.

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

Text 45

vākyāntaram āha he dharma-guptaye kalavatirnau kalā amśās tad-yuktāv avatirnau, madhya-pada-lopi-samāsah. kim vā kalayām amśā-laksane māyika-prapañcē 'vatirnau vā pada 'sya viśva-bhūtānī iti śruteḥ. bhūyah punar api avaśiṣṭān avaneḥ asurān hatvā me mama anti samipāya samipam āgamayitum yuvāṁ tvarayetam atra prasthāpya tan mocayatām ity arthat tad-dhatānām mukti-prasiddheḥ mahā-kāla-pūra-jyoti eva muktāh praviṃsanti.

vākyam-statement; antaram-another; āha-said; he-O; dharma-guptaye-for the protector of religion; kalavatirnau-the word "kalavatirnau"; kalā-the word "kalā"; amśāh-means part and parcels; tat-yuktāv-along with them; avatirnau-descended; madhya-pada-lopi-samāsah-a compound where the middle word is understood; kim vā-or; kalayām-the word "kalā" understood in the locative case; amśa-
lakṣane-as the expansion; māyikā-prapañce-meaning "the material world"; avatīrṇau-descended; vā-or; padah-step; asya-of Him; viśva-bhūtāni-the material world; iti-thus; śruteh-from the Śruti-sāstra; bhūyah-the word "bhūyah"; punah api-meanś "again"; avaśītān-remaining; avanah-of the earth; asurān-demons; hatvā-having killed; me-the word "me"; mama-meanś "My"; anti-the word "anti"; samīpāya-meanś "to the vicinity"; samīpam-to the vicinity; āgama-yitum-causing to arrive; yuvām-You two; tvarayetām-please hasten; atra-in this context; praśṭāpya-having established; tān-them; mocayatām-please liberate; iti-thus; arthah-the meaning; tat-by the Lord; hatānām-of those who are killed; mukti-of liberation; prasiddheh-celebrated; mahā-kāla-pūra-of the Bhūmi-puruṣa; jyotiḥ-brhamajyoti effulgence; eva-certainly; muktaḥ-liberated; praviśanti-enter.

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

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

Text 46

brahma-tejomayaṁ divyam
ahāṁ sa bharata-śreṣṭha
mat-tejas tat sanātanam
prakṛtiḥ sā mama parā
vyaktāvyaktā sanātanā
tam praviśya bhavanīta
muktā yogavid-uttamāḥ.
itī śri-hari-vamśe 'ṛjunāṁ pratri śri-bhagavad-uktā ca.

brahma-tejāh-mayaṁ-the Brahman effulgence; divyam-transcendental; mahat-great; yat-which; drśṭavān asi-You have seen; aham-I am; saḥ-that; bhārata-śreṣṭha-O best of the descendents of Bharata; mat-My; tejas-plendor; tat-that; sanātana- eternal; prakṛtih-energy; sā-that; mama-My; parā-superior; vyakta-
manifested; avyaktā-and unmanifested; sanātani-eternal; tām-that; praviṣya-entering; bhavanti-become; iha-here; muktaḥ-liberated; yogavid-uttamāḥ-the best of yogis; iti-thus; śrī-hari-vamśe-in the Hari-vamśa; arjunanam prati-to Arjuna; śrī-bhagavat-of the Lord; uktah-spoken; ca-and.

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

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

Text 47

tvarayetam iti prārthanāyām hetu nij-antasya līn-rūpam anti ity avyayāc caturthyā luk, caturthi ca edhobbyo vrajatītivat kriyārthopadasya ca karmani sthāninaḥ iti smaranāt. kaṭam kṛtvā prasthāpayattīvad ubhayor ekanaiva karmanānvayaḥ prasiddha eva. tasmād eṣa evārthah spaṣṭam akaśto bhavati arthāntare tu sambhavaty eka-padatve pada-chchedā kaśṭāya kalpyate.

tvarayetam-please hasten; iti-thus; prārthanāyām-as a request; hetu-purpose; nij-antasya-of the causative; līn-rūpam-in the potential mood; anti-the word "anti"; iti-thus; avyayāt-as an indeclinable; caturthyā-with the dative; luk-case ending; caturthi-dative case; ca-and; edhobbya-for increasing; vrajati-goes; iti-thus; vat-like; kriyā-action; artha-for the purpose; upapadasya-of a prefix; ca-and; karmani-in action; sthāninaḥ-in the place; iti-thus; smaranāt-from the sūtras of Pāṇini; katam-glorification; kṛtvā-having done; prasthāpayati-establishes; itivat-in this way; ubhayoh-of the two of them; ekena-by one; eva-just as; karmanā-by action; anvayāh-series; prasiddah-celebrated; eva-certainly; artha-antare-in an alternate meaning; bu-but; sambhavati-arises; eka-padatve-in the state of being one line of a verse; pada-chedah-division of the word; kaśṭāya-for difficulty; kalpyate-is considered; tasmāt-therefore; esaḥ-this; eva-certainly; arthaḥ-interpretation; spaṭam-clearly; akaśṭaḥ-without difficulty; bhavati-is.

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

The Bhūma-purusa glorified Kṛṣṇa and Arjuna, saying “You appear with Your transcendental potencies and various incarnations and expansions (kalāvatīrṇau)."
This interpretation of the word "kalāvatīrṇau" may be accepted if the word is understood as a tṛtiya-tatpurusa-samāsa. This interpretation is very logical and easy to accept. If one wants to interpret "kalāvatīrṇau" as two words in the nominative case, and interpret the two words to mean "Krṣṇa and Arjuna are My expansions", this interpretation will be difficult for the learned reader to accept.

Text 48

tathā

pūrṇa-kāmāv api yuvām
nara-nārāyaṇāv rṣī
dharmam ācaratām sthityai
rṣabhau loka-sangraham

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

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

pūrṇa-kāmāv api yuvām
nara-nārāyaṇāv rṣī
dharmam ācaratām sthityai
rṣabhau loka-sangraham

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

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

Text 49

ity asya na kevalam etad-rūpenāiva yuvām loka-hitāya pravṛtttau, api tu vaibhavāntarenāpitī stauti pūrneti. svayam-bhagavattvena tat-sakhatvena ca rṣabhau sarvāvatāravatāri-śreṣṭhāv api pūrṇa-kāmāv api sthityai loka-rakṣanāya loka-sangraham lokeshu tat-tad-dharm-pracāra-hetukam dharmam ācaratām kurvatām madhye yuvām nara-nārāyaṇāv rṣī ity anayor alpāṁśatvena vibhūtivan-
nirdeśah. utkām caikādaśe śrī-bhagavatā vibhūti-kathana eva nārāyano muninām ca iti. dharmika-maulītvād dvija-putra-rtham avaśyam eṣyathā ity ata eva mayā tathā vyavasītam iti bhāvah.

iti-thus; asya-of this; na-not; kevalam-only; etat-rūpena-in this way; eva-certainly; yuvām-the two of you; loka-of the living entities; hitāya-for the benefit; pravrtau-engaged; api-although; tu-also; vaibhava-antarana-with transcendental opulences; api-also; iti-thus; stauti-offers prayers; pūrṇa-iti-beginning with the word "pūrṇa"; svayam-bhagavatvena-with the position of the Original Personality of Godhead; tat-of Him; sakhatvena-with the position of friend; ca-also; rśabhau-best; sarva-avatāra-avatāri-of the origins of all incarnations; śresthua-best; api-also; pūrṇa-kāmāu api sthitai-the phrase "pūrṇa-kāmāv api sthitai"; loka-raśanāya-for the protection of all living entities; loka-of living entities and planets; sangraham-multitude; loksu-among the living entities; tat-tat-dharma-of the principles of religion; pracāra-preaching; hetukam-for the purpose; dharmam-ācaram-the phrase "dharmam ācaraṁ"; kurvatam-performing; madhye-in the midst; yuvām-you two; nara-nārāyanau rṣi-Nara-Nārāyaṇa Rṣis; iti-thus; anayoh-of the two; alpa-small; amśatvena-by an expansion; vibhutivat-full of transcendental opulences; nirdeśah-indication; utkām-spoken; ekādaśe-in the Eleventh Canto of Śrīmad-Bhāgavatam; śrī-bhagavatā-by the Supreme Personality of Godhead; vibhūti-of opulences; kathane-in the description; eva-certainly; nārāyanah-Nārāyaṇa; muninm-of the munis; ca-also; iti-thus; dharmika-of saintly persons; maulītvāt-because of the status of being the crown; dvija-of the Brāhmaṇa; putra-of the sons; artham-for the benefit; avaśyam-inevitably; eṣyathāh-you two will come; iti-thus; atah eva-therefore; mayā-by Me; tathā-in that way; vyavasitam-considered; iti-thus; bhāvah-the meaning.

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

Text 50

tathā ca śrī-hari-vanše śrī-krṣṇa-väkyam
mad-darśanārthaṁ te bālā
hṛtās tena mahātmanā
viprārthaṁ esyathe kṛṣṇo
nāgacchad anyathā tv iha iti

tathā-in the same way; ca-also; śri-hari-vamśe-in the Hari-vamśa; śri-kṛṣṇa-of Śrī Kṛṣṇa; vākyam-the statement; mat-My; darśana-audience; artham-for the purpose of attaining; te-these; bālāh-boys; hṛtāh-were taken; tena-by Him; mahā-ātmanā-the great soul; vipra-of the Brāhmaṇa; artham-for the sake; esyate-arrived; kṛṣṇah-Kṛṣṇa; na-not; agacchat-arrived; anyathā-otherwise; tu-but; iha-here.

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

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

Text 51

atrācaratām ity arthe ācaratām iti na prasiddham ity ataś ca tathā na vyākhyaṁ. tasmān mahā-kālaṭo 'pi śri-kṛṣṇasyādhiṅkyaṁ siddham. darśayiṣyate cedāṁ mṛtyuṅjaya-tantra-prakaraṇena, tad etan mahimānurūpam evoktam

ata-in this connection; ācaratāṁ-the word ācaratām"; iti-thus; arthe-in the meaning; ācaratām-the word "ācaratām"; iti-thus; na-not; prasiddham-perfect; iti-thus; atāh-from this; ca-also; tathā-in the same way; na-not; vyākhyaṁ-described; tasmāt-therefore; mahā-kālaṭaḥ-than the Bhūma-puruṣa; api-even; śri-kṛṣṇasya-of Śrī Kṛṣṇa; ādhiṅkyaṁ-superiority; siddham-established; darśayiṣyate-will be revealed; ca-also; idam-this; mṛtyuṅjaya-tantra-prakaraṇena-in a passage of the Mṛtyuṅjaya Tantra; tat-that; etat-this; mahima-glory; anurūpam-in connection with this; eva-certainly; uktam-it is said.

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

Text 52
niśāmya vaiśṇavam dhāma
pārthah parama-vismitah
yat kiṁcit paurusam pumsam
mene kṛṣṇanubhāvītam iti

niśāmya-after seeing; vaiśṇavam-of Lord Viṣṇu; dhāma-the abode; pārthah-
Arjuna; parama-vismitah-because greatly astonished; yat-which; kiṁcit-
something; paurusam-glory and opulence; pumsām-of the all the viṣṇu-tattva
forms of the Personality of Godhead; mene-considered; kṛṣṇa-by Śrī Kṛṣṇa;
anubhāvītam-established.

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

Text 53

atra mahā-kālānubhāvītam iti tu noktām. evam eva sacokta-lakṣāno bhagavān
śrī-kṛṣṇa eveti dārsayitum ākhyaṁtaram āha ekadā iti. śrī-svāmi-liṅhitatatt-
prakaraṇa-cūrṇikāpi susaṅgatā bhavati.

atra-in this passage; mahā-kāla-by the Bhūma-puruṣa; anubhāvītam-
established; iti-thus; tu-but; na-not; uktam-said; evam-in this way; eva-
certainly; sah-He; ca-and; uktā-described; lakṣānā-qualities; bhagavān-the
original Personality of Godhead; śrī-kṛṣṇah-Śrī Kṛṣṇa; eva-certainly; iti-thus;
dārsayitum-to reveal; ākhya-antaram-in this account; āha-speaks; ekadā-the word
"ekadā"; iti-thus; śrī-svāmi-by Śrīdha Śvāmī; liṅhita-written; etat-this;
prakaraṇa-chapter; cūrṇika-explanation; susaṅgatā-nicely connected; bhavati-is.

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

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

Text 54

atha parakīyāṇy api viruddhāyamānāni vākyāṇi tad-anugatārthatayā drṣyante.
atha-now; parakīyāṇi-in other Vedic literatures; api-also; viruddhāyamānāni-
refuting; vākyāni-statements; tat-to them; anugata-arthatayā—with the proper explanation; drṣyante—are seen.

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

Text 55

tatra śrī-viśnu-purāne

ujjahārātmanah keśau
sita-kṛṣṇau mahā-mune iti

atra-there; śrī-visṇupurāne—in the Viśnu Purāṇa; ujjahāra-taking up; ātmanah— from Himself; keśau—two hairs; sita-white; kṛṣṇau—and black; mahā-mune—O great sage; iti—thus.

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

ujjahārātmanah keśau
sita-kṛṣṇau mahā-mune

Our critic may interpret this verse to mean:

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

Text 56

mahābhārate

sa cāpi keśau harir uccakarta
śuklam ekam aparam cāpi kṛṣṇam
tau cāpi keśav āviśatāṁ yadūnāṁ
kule striyau rohiniṁ devakīṁ ca

tayor eko balabhadro babhūva
yo 'sau śvetas tasya devasya keśah
kṛṣṇo dvitiyaḥ keśavah sambabhūva
keśo yo 'sau varnataḥ kṛṣṇa uktah iti
mahâbhârate-in the Mahâbhârata; sah-He; ca-also; api-even; keśau-two hairs; harih-Lord Hari; uccakarta-snatched; suklam-white; ekam-one; aparâm-the other; ca api-also; krṣnam-black; tau-these two; ca api-also; keśau-hairs; āviśatām-entered; yadunām-of the Yadu dynasty; kule-in the family; striyau-two pious ladies; rohinīm-Rohini; devakīm-Devaki; ca-and; tayoh-of the two; eka-one; balabhadrâ-Balârâma; babhūva-became; yah asau-who; āvartah-white; tasya-of Him; devasya-of the Supreme Personality of Godhead; keśah-hair; krṣṇah-black; dvitīyah-second; keśavah-Keśava; sambabhûva-became; keśah-hair; yah asau-which; varnatah-because of color; krṣṇah-as Krṣṇa; uktah-is known.

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

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

Text 57

atra tâtparyam śri-svâmibhir ittham vivrātam-"bhûmeḥ suretara-varuṇaḥ ity adi padye. sita-kṛṣṇa-keśa ity atra sita-kṛṣṇa-keśatvam śobhaiva, na tu vayah-parināma-kṛtam, avikārītvāt. yac ca ujjhāhāratmanah keśau ity ādi. tat tu na keśa-mātrāvatārābhīprāyam, kintu bhū-bhāravataraṇa-rūpam kāray kiyyad etat? mat-keśāv eva tat kartum sāktāv iti dyotonārtham rāma-krṣṇayor varṇa-sūcanārtham ca keśoddhaṛanam iti gamyate. anyathā tatraiva pūrvāpara-virodhāpatteḥ. krṣnas tu bhagavān svayam ity etad-virodhāc ca.

atra-in this connection; tâtparyam-explanation; śri-svâmibhiḥ-by Śrīdhara Svāmī; ittham-thus; vivrātam-presented; bhûmeḥ suretara-varuṇaḥ-in the verse from Śrīmad-Bhāgavatam (2.7.26) which begins "bhûmeḥ suretara-varuṇaḥ"; iti-ādi-padvye-in the verse beginning; sita-kṛṣṇa-keśah-the description of Krṣṇa and Balarâma as black and white hairs of Lord Visṇu; iti-thus; atra-in this connection; sita-white; kṛṣṇa-and black; keśatvam-the state of being hairs; śobhā-bodily splendor; eva-certainly; na-not; tu-but; vayah-of a certain age; parināma-kṛtām-produced by a transformation; avikārītvāt-because the Supreme is without transformation; yat-which; ca-also; ijjahara ātmanah keśau-the quote "ujjhāhāratmanah keśau" from the Visṇu Purāṇa; iti-thus; ādi-beginning; tat-that; tu-but; keśa-hair; mātra-only; avatāra-incarnation; abhiprāyam-intention; kintu-but; bhū-of the world; bhāra-the burden; avatāraṇa-rūpam-the relief; kāryam-activity; kiyyat etat-how is this?; mat-My; keśau-"kesas"; eva-certainly; tat-that; kartum-to do; śaktau-able; iti-thus; dyotana-splendor; artham-meaning; rāma-krṣṇayoh-of Krṣṇa and Balarâma; varṇa-complexion; sūcana-description; artham-meaning; ca-also; keśu-uddharanam-description of the emenation ofthe "keśa"; iti-thus; gamyate-is explained; anyathā-another interpretation; tatra-there; eva-
certainly; pūrva-apara-with other passages in the Vedic literatures; virodha-
apatteh-because of contradicting; kṛṣṇah tu bhagavān svayam-the quote "kṛṣṇas tu
bhagavān svayam" (Bhāg. 1.3.28); iti-thus; etat-virodhāt-contradicting; ca-also.

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

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

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

Text 58

idam apy atra tātparyāṃ sambhavati nanu devāh kim artham mām
evāvatārayitum bhavadbhir āgrhyate, aniruddhākhya-puruṣa-prakāśa-viśeṣasya
ksirōḍa-svētādviḍa-dhāmno mama yau keśāv iva sva-sīra-dhārya-bhūtāv tāv eva
śrī-vāsudeva-saṅkarṣaṇau svayam evāvatarisyaṭaḥ. tataś ca bhū-bhāra-haraṇam
ṭābhyaṃ iṣṭ-karam eveti.

idam-this; api-also; atra-in this connection; tātparyāṃ-explanation;
sambhavati-arises; nanu-is it not so?; devāh-O demigods; kim artham-whi is it?;
mām-Me; eva-certainly; avatārayitum-to incarnate; bhavadbhiḥ-by you;
āgrhyate-is appealed; aniruddhā-ākhya-unknown as Aniruddha; puruṣa-prakāśa-
viśeṣasya-of the specific puruṣa-incarnations; ksira-uda-on the ocean of milk;
śvētādviḍa-dhāmnaḥ-residing in the abode of Śvētādviḍa; mama-My; yau-two;
keśau-two hairs; iva-like; sv-sīra-dhārya-bhūtāv-growing on My head; tau-They;
evā-certainly; śrī-vāsudeva-Vāsudeva; saṅkarṣaṇau-and Saṅkarṣaṇa; svayam-
personally; eva-certainly; avatārisyaṭaḥ-will incarnate; tataḥ-from this; ca-and;
bhū-of the earth; bhāra-burden; haraṇam-removing; ṭābhyaṃ-by Them; iṣṭa-
karam-reduced; eva-certainly; iti-thus.

Even if one insists that the word "keśa" must mean "hair" and cannot mean
anything else, it is not at all necessary that one interpret that Balarāma and Kṛṣṇa
are incarnations of Viṣṇu. One may also interpret that Vāsudeva and Saṅkarṣaṇa
are incarnations of a black and white hair from the head of Lord Kṛṣṇa. Understood in this way, we may conceive of the following conversation between Lord Kṛṣṇa and the demigods, in order to properly understand these two quotes from the Viṣṇu Purāṇa and Mahābhārata. Lord Kṛṣṇa may have said to the demigods:

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

Text 59

atha ujjahārtmanah keśau ity asyaiva śabdārtho 'pi muktāphala-tīkāyām keśau sukha-svāminau, sito rāma ātmanaḥ sakāsād ujjahāra uddhrtavān. hari-vamśe hi kasyaṇcid gīri-guhāyām bhagavān sva-mūrtim niṃśipya garudam ca tatrāvasthāpya svayam atrāgata ity uktam. tad uktam, sa devān abhyanujñāya ity ādi.

atha-now; ujjahārtmanah keśau-the phrase ujjahārtmanah keśau" from the Viṣṇu Purāṇa; iti-thus; asya-of that; eva-certainly; śabda-artha-the definitions of each word; api-also; muktāphala-tīkāyām-in the "Muktāphala-tīkā" commentary by Bopadeva Bosvāmi; keśau-the word "keśau"; sukha-the blissful; svāminau-Personalities of Godhead; sitah-white; rāmah-Balarāma; ātmanaḥ-the word "ujjahāra"; uddhṛtavān-manifested; hari-vamśe-in the Hari-vamśa; hi-certainly; kasyaṇcit-in a certain; gīri-guhāyām-mountain cave; bhagavān-the Original Personality of Godhead; sva-mūrtim-own form; niṃśipya-having manifested; garudam-Garuda; ca-also; tatra-there; avasthāpya-causing to remain; svayam-personally; atra-here; āgatam-arrived; iti-thus; uktam-described; tat-that; uktam-said; sa devān abhyanujñāya iti adi-in the verse beginning "sa devān abhyanujñāya".

The statement "ujjahārtmanah keśau" is explained by Bopadeva Gosvāmi in his commentary “muktāphala-tīkā:

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

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

"After thus instructing the demigods, the Supreme Personality of Godhead travelled on Garuḍa to a concealed mountain cave. In that cave the Lord assumed
His Original form as Lord Krṣṇa. Ordering Garuda to wait for Him in that cave, the Lord then descended to earth in His original form."

Text 60

yais tu yathā-śrutam evedam vyākhyātam, te tu na samyak parāmṛṣṭavantah,
yataḥ sura-mātrasyāpi nirjaratva-prasiddhiḥ. akāla-kalite bhagavati jarānudayena
keśa-sauklyāṇupapattih. na casya keśesu naisargika-sita-krṣnateti pramānam asti.
yaih-by whom; tu-but; yathā-as; śrutam-heard; eva-certainly; idam-this;
yvākyātāṃ-explained; te-they; tu-but; na-not; samyak-completely; parama-
amṛṣṭavantah-pure; yatah-because; sura-mātrasya-of only a demigod; api-even;
nirjaratva-of freedom from old-age; prasiddhih-perfection; akāla-kalite-beyond
the bondage of time; bhagavati-in the Original Personality of Godhead; jarā-of
old-age; anudayena-because of the non-appearance; keśa-of hairs; saukslyā-
whiteness; anupapattih-non-appearance; na-not; ca-also; asya-of Him; keśesu-
among the hairs; naisargika-by nature; sita-whiteness; krṣṇatā-and blackness; iti-
thus; pramānam-transformation; asti-is.

What to speak of the Personality of Godhead, even the inferior demigods are
free from the defects of old-age. Because the Personality of Godhead is always free
from the symptoms of age, His hairs do not turn gray or white with age, as those of
a conditioned human being. The Vedic literatures always describe the hairs of the
Supreme Lord as black; there is no description of white hairs, hairs either naturally
white, or turned white with age in the spiritual body of the Personality of
Godhead. For this reason the story of white and black hairs from the head of Lord
Viṣṇu is not very plausible. The learned will not accept it.

Text 61

ata eva nṛsimha-purāṇe krṣṇāvatāra-prasānge śakti-sābda eva prayujyate, na tu
keśa-sabdah. tathā hi
vāsudevaḥ ca devakyāṁ
avatīrya yadōḥ kule
sita-krṣṇe ca tac-chaktī
ekamsādyān ghatayiṣyataḥ ity ādhānā
tat eva therefore; nṛsimha-purāṇe-in the Nṛsimha Purāṇa; krṣṇa-avatāra-
prasānge-in the connection with the account of Lord Krṣṇa’s incarnations; śakti-
sabdah-the word "śakti"; eva-certainly; prayuṣyate-is employed; na-not; tu-but;
keśa-sabdah-the word "keśa"; tathā hi-as it is said; vasudevaḥ-from Vasudeva; ca-
and; devakyāṁ-in Devaki; avatīrya-having descended; yadōḥ kule-in the family
of the Yadu dynasty; sita-krṣṇe-Balarāma and Krṣṇa; ca-and; tat-śakti-full of all
transcendental potencies; kamsa-ādyān-Kaṁsa and many other demons; ghatayisyatah-will kill; iti ādinā-in the passage beginning with these words.

In the descriptions of Kṛṣṇa and Balarāma's descent to this material world, we generally do not find any mention of the word "keśa" to describe them. In the following quote from the Nṛsimha Purāṇa, They are described as "sīta-kṛṣṇa" (white and black), without any use of the word "keśa" which our critics are so eager to interpret as "hair":

"Lord Kṛṣṇa and Balarāma, the original black and white forms of the Supreme Personality of Godhead, who is full of all transcendental potencies, appeared in the Yadu dynasty as the two sons of Vasudeva and Devaki. In the future these two transcendental personalities will kill King Kamsa and many other demons."

Text 62

astu tarhi amśopalaksanah 'keśa'-śabdah; no, avilupta-sarva-saktitvena sākṣād ādi-puruṣatvasyaiva niścetum śakyatvāt kṛṣṇa-visṇu-ādi-śabdānām aviśeṣatah paryāyatva-pratīteś ca. naivam avatārāntarasya kasya vānyasya janma-dīnaṁ jayanty-ākhyayāti-prasiddham.

astu-there may be; tarhi-then; amśa-as an expansion; upalakṣanah-description; keśa-śabdah-the word "keśa"; na-not; u-certainly; avilupta-sarva-saktītvena-because of being full of all transcendental potencies; sākṣāt-directly; ādi-puruṣatvasya-the Original Personality of Godhead, the source of all incarnations; eva-certainly; niścetum-to establish; śakyatvāt-because of the possibility; kṛṣṇa-Kṛṣṇa; visṇu-Viṣṇu; śabdānām-of the words; aviśeṣatah-without distinction; paryāyatva-definition; pratītē-because of faith; ca-also; na-not; evam-in this way; avatāra-antarasya-of the other incarnations; kasya-of which; vā-or; anyasya-of another; janma-of birth; dinam-day; jayanti-"jayanti"; ākhyāyā-by the name; ati-prasiddham-very celebrated.

Someone may object: Very well then, we shall accept that the word "keśa" means "expansion," and the keśāvatāra simply is an explanation of how Kṛṣṇa is an expansion of Lord Viṣṇu.

To this I reply: No. This should not be concluded. Kṛṣṇa is the Original Personality of Godhead (ādi-puruṣa), full of all transcendental potencies.

Another objection may be raised: Kṛṣṇa, Viṣṇu, and other words are used to indicate the Personality of Godhead and no distinction is made between them in the Vedic literatures. Why are you so eager to say that Kṛṣṇa is the original form and Viṣṇu is the expansion. All the forms of the Lord should be considered equal, without any distinction.

To this I reply: Actually Kṛṣṇa is specifically described as the Original Personality of Godhead, and the day when He appeared in this world is especially famous, more famous than the appearance-day of any other form of the Lord.
ata evoktam mahābhārate
bhagavān vāsudevaś ca
kīrtate 'tra sanātanaḥ
śāsvatam brahma paramam
yogi-dhyeyam nirañjanam.

atah eva-therefore; uktam-explained; mahābhārate-in the Mahābhārata;
bhagavān-the Original Personality of Godhead; vāsudevah-Kṛṣṇa, the son of
Vasudeva; ca-and; kīrtate-is glorified; atra-in this connection; sanātanaḥ-
eternal; śāsvatam-eternal; brahma-Brahman; paramam-supreme; yogi-of the
yogis; dhyeyam-the object of meditation; nirañjanam-free from all material
contamination.

This is confirmed in the following verse from the Mahābhārata:

"Kṛṣṇa, the son of Vasudeva, is the eternal Original Personality of Godhead
(Bhagavān). He is the supreme Brahman, free from all material contamination, and
He is the object of the yogis' meditation. He is glorified in the pages of this book."

Text 64

tasyākāla-kalitatvam
yo 'yam kālas tasya te 'vyakta-bandho
cēṣām āhuḥ

ity ādau devakī-devī-vākye.

tasya-of Him; akāla-kalitatvam-the state of being beyond the influence of time;
yah ayam kālah tasya te 'vyakta-bandho cēṣām āhuḥ iti dau-the verse from
Śrīmad-Bhāgavatam 10.3.26 ("yo 'yam kālas tasya te 'vyakta-bandho cēṣām āhuḥ
cēṣate yena viśvam nimeśādīr vatsarānto mahīyāṁs tam tveśānam kṣema-dhāma
prapadye"); devakī-devī-by Devakī; vākye-in the statement.

That Kṛṣṇa is beyond the influence of time is confirmed in the following verse
spoken by Devakī-devī (Śrīmad-Bhāgavatam 10.3.26):

"O Kṛṣṇa, O inaugurator of the material energy, this wonderful creation works
under the control of powerful time, which is divided into seconds, minutes, hours
and years. This element of time, which extends for many millions of years, is but
another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time,
but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship."*

Text 65

natāh sma te nātha sadāṅghri-pankajam
viriṇīca-vairiṇcya-surendra-vanditam
parāyanam ksemam ihecchatām param
na yatra kālahprabhavet parah prabhuḥ

ity ādau śri-dvārakā-vāsi-vākye ca prasiddham

natāḥ-bowed down; sma-we had done so; te-unto You; nātha-O Lord; sadā-always; anghri-pankajam-the lotus feet; viriṇīca-Brahmā, the first living being; vairiṇcya-sons of Brahmā like Sanaka and Sanātana; sura-indra-the King of heaven; vanditam-worshiped by; parāyanam-the supreme; ksemam-welfare; iha-in this life; icchatām-one who so desires; param-the highest; na-never; yatra-wherein; kālah-inevitable time; prabhavet-can exert its influence; parah-transcendental; prabhuḥ-the Supreme Lord; iti-thus; ādau-in the passage beginning; śri dvārakā-of Dvārakā; vāsi-of the residents; vākye-in the statement; ca-also; prasiddham-celebrated.

That Kṛṣṇa is beyond the influence of time is confirmed in the following statement by the residents of Dvārakā-puri (Śrimad-Bhāgavatam 1.11.6)

"O Lord, You are worshiped by all demigods like Brahmā, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You."*

Text 66


atah therefore; yat-because; prabhāsa-khande-in the Prabhāsa-khanda; keśasya-of hair; balatvam-youthfulness; eva-certainly; ca-also; tat-that; sitimnah-whiteness; kāla-by time; krta-produced; palita-white hair of old-age; lakṣanatvam-characteristic; eva-certainly; ca-and; ċarasatam-is revealed; tasya-of Him; śārīrinām-of the embodied living entities; śuṣka-dry; vairāgya-renunciation; pratipādana-prakaranā-explanation; patītvanena-by the fallen status; su-rā-of the demigods; mātra-even; nirjaratā-the state of freedom from old-age;
prasiddhatvena-by the fame; ca-also; amukhya-arhatvāt-because of accepting the secondary meaning; na-not; sva-arthe-in the connection; prāmānyam-evidence.

The false notion that Kṛṣṇa and Balarāma are incarnations of a black and white hair of Lord Viṣṇu is dispelled in the Prabhāsa-khaṇḍa, which explains that whiteness of hair is produced in old age, and because even the subordinate demigods, what to speak of Lord Viṣṇu, the controller of the demigods, remain always free from old-age, their hair never turns white with age. It is not possible that Lord Viṣṇu have white hairs, because He is beyond the influence of time, and therefore this conception of Lord Viṣṇu's white hair pushed forward by the dry renunciants is not acceptable.

Text 67

brahmā yena ity ārābhyā
viṣṇur yena daśāvatārā-gahane kṣipto mahā-saṅkate
rudro yena kapāla-pānir abhito bhikṣātanaṁ kārītaḥ ity ādau.

tasmāi namah karmane iti garuḍa-vacanat. kim ca tat-pratipādanāya matsyādy-
avatārāṇām matsyādi-sābda-samyena chalokitīr evayam.

... brahmā yena ity ārābhyā-in the passage beginning "brahmā yena"; viṣṇuh-
viṣṇu; yena-because of which; daśa-ten; avatāra-of incarnations; gahane-in the dark abyss; kṣiptah-thrown; mahā-great; saṅkate-difficulty; rudrah-Siva; yena-
by which; kapāla-carrying a skull; pāṇih-in His hand; abhitah bhikṣa-ātanaṁ kārītaḥ-begging alms; iti-thus; ādau-in the passage beginning; tasmaī-to that;
namah-I offer my respectful obeisances; karmane-unto karma; iti-thus; garuḍa-of the Garuḍa Purāṇa; vacanat-from the statement; kim-ca-furthermore; tat-that;
pratipādanāya-to establish; mātṣya-Lord Mātṣya; ādi-beginning with; avatārānām-
of the incarnations of Godhead; mātṣya-ādī-sābda-of the words "mātṣya-ādī";
samyena-the same; chala-false; utkīṭh-statement; eva-certainly; iyam-this.

Similar other faulty statements may also be found in some portions of the scriptures. For example, the Garuḍa Purāṇa explains:

"I offer my respectful obeisances unto the law of karma, because of which Śiva carries a skull in his hand and wanders about as a beggar, and because of which Viṣṇu was hurled into the painful abyss of having to assume ten incarnations within the material world."

The author's intention in this passage was to emphasize the uncheckable power of karma, although in order to do this he had spoken some things that are not actually true. The description of Kṛṣṇa and Balarāma as Lord Viṣṇu's hairs is a similar untrue story.
yathā

ahā kanaka-daurāmyam
   nirvāktaṁ kena sākyate
nāma-sāmyād asau yasya
dhusturo 'pi mada-pradah.

   yathā-just as; aho-Oh; kanaka-of gold; daurāmyam-the wickedness;
nirvāktaṁ-to be described; kena-by whom; sākyate-is possible; nāma-by name;
samyāt-because of equality; asau-this; yasya-of which; dhusturah-dhustura
   poison; api-even; mada-pradah-intoxicating.

   The following metaphorical statement in the scriptures may also be quoted to
   illustrate how an author may speak something untrue in order to emphasize a
   point:

   "Alas, who is able to describe the evils of gold? Gold is certainly as intoxicating
   as the poisonous drink dhutura."

Text 69

   iti siva-sāstrīyatvāc ca nātra vaiṣṇava-siddhānta-viruddhasya tasyopayogah. yata
   uktaṁ skanda eva sānmukham prati śri-śivena

   siva-sāstre 'pi tad grāhyam
   bhagavac-chāstra-yogi yat iti

   anya-tātparyakatvena svatas tatrāpramānayād yuktam caitat yathā pankena
   pankāmbhaḥ itivat.

   iti-thus; siva-sāstrīyatvāt-the status of being confirmed in the Śaivite scriptures;
   ca-and; na-not; atra-here; vaiṣṇava-in relation to Lord Viṣṇu; siddhānta-the
   conclusion; viruddhasya-opposing; tasya-of that; upayogah-suitability; yataḥ-
   because; uktam-spoken; skānde-in the Skanda Purāṇa; eva-certainly;
   sānmukham-to Kārttikeya; prati-to; śri-śivena-by Lord Śiva; siva-sāstre-in the
   Śaivite scriptures; api-although; tat-that; grāhyam-acceptable; bhagavat-sāstra-in
   the Vaiṣṇava scriptures; yogi-found; yat-which; iti-thus; anya-another;
   tātparyakatvena-by interpretation; svataḥ-in their own scripture; tatra-there;
   apramāṇyāt-because of not being established; yuktam-suitable; ca-and; etat-this;
   yathā-just as; pankena-by mud; pāṅka-ambhah-muddy water; iti-thus; yat-just
   as.
Statements in the Śaivite Purāṇas should not be accepted unless they are corroborated by the Vaiṣṇava Purāṇas. This is confirmed in the Śaivite Purāṇas (Skanda Purāṇa) where Lord Śiva says to Kārttikeya:

"Statements in the Śaivite Purāṇas should be accepted only if they are confirmed in the Vaiṣṇava Purāṇas."

The followers of Lord Śiva may try to present a different conclusion, but they are simply contradicting the words of their own master, recorded in their own scripture. From this statement of Lord Śiva we may understand that the Śaivite Purāṇas are not a very reliable source of spiritual information. They are not actually able to purify the conditioned souls, and their position is described in the following statement of Śrīmad-Bhāgavatam (1.8.52):

"It is not possible to filter muddy water through mud or purify a wine-stained pot with wine."

On should not therefore rely on the impure statements of the Śaivite Purāṇas.

Text 70

pāḍmottara-khaṇḍe ca śiva-pratipāḍakāṇāṁ purāṇānāṁ api tāmasatvam eva
darśitam. mātṣye 'pi tāmasa-kalpa-kathāmayatvam iti.

pāḍma-uttara-khaṇḍe-in the Uttara Khaṇḍa of the Padma Purāṇa; ca-also; śiva-
pratipāḍakāṇāṁ-of the followers of Lord Śiva; purāṇānāṁ-of the Purāṇas; api-
also; tamasatvam-ignorance; eva-certainly; darśitam-is delineated; mātṣye-in the
Matsya Purāṇa; api-also; tāmasa-ignorance; kalpa-conception; kathā-
descriptions; mayatvam-consisting of; iti-thus.

The inferiority of the Śaivite Purāṇas is confirmed in the Uttara Khaṇḍa of the Padma Purāṇa, which explains that the Śaivite Purāṇas are intended for those in the mode of ignorance. The Matsya Purāṇa also confirms that the Śaivite Purāṇas are full of faulty and ignorant conclusions.

Text 71

yuktam ca tasya vrddha-sūtasya śrī-bhāgavatam apathitavataḥ śrī-
baladevavajñātuh śrī-bhagavat-tattvāsamyag-jānajam vacam

evam vadanti rājarse
ṛsayah kecānāvītāḥ. itivat.

yuktam-suitable; ca-also; tasya-of him; vrddha-sūtasya-of Romaharsana Sūta, the father of Sūta Gosvāmi; śrī-bhāgavatam-the message of Śrīmad-Bhāgavatam; apathitavatah-without having properly studied; śrī-baladeva-Śrī Baladeva; avajātuh-offending; śrī-bhāgavat-of the Supreme Personality of Godhead; tattva-the truth; asamyak-incomplete; jñāna-from knowledge; jam-produced; vacanam-speech; evam-in this way; vadanti-speak; rāja-rse-O saintly king; rsayah-sages; kecana-some; anvātāh-endowed; itivat-in this way; etādṛśa-like these; bhāgavata-of Śrīmad-Bhāgavatam; vākyena-by the statement; sva-self; viruddha-contradicting; purāṇa-Purāṇas; antara-within; vacana-of statements; bādhanam-refutation; ca-also.

Without understanding the Śrīmad-Bhāgavatam, one cannot properly understand the philosophy of spiritual life. An example of this is Romaharsana Sūta. Because of not studying the Bhāgavatam, Romaharsana had not properly understood the exalted position of Lord Balarāma. Because of an offense to Lord Balarāma, Romaharsaṇa was killed by the Lord. From this we may understand the importance of Śrīmad-Bhāgavatam. Without reference to the Bhāgavatam, one cannot conclusively understand the nature of the Absolute Truth.

That certain sages may sometimes present false conclusions, which may sometimes even become recorded in the Purāṇas, is confirmed in the following statement of Śrīmad-Bhāgavatam (10.77.30):

"O King, some sages have said that Lord Kṛṣṇa became bewildered by the mystic jugglery of Śālva. Such conclusions should not be accepted, for the contradict the conclusion of all Vedic literatures, Lord Kṛṣṇa never becomes bewildered."

From this we may understand supreme authority of Śrīmad-Bhāgavatam. Any scriptural explanation that contradicts the version of the Bhāgavatam should be rejected.

Text 72

yatheha karma-jito lokah kṣiyate ity-ādi-vākyena.
apāma somam amṛtā abhuma ity-ādi-vacana-bādhanavāj jeyam.

atrāpi yat svavāco virudhyeta nūnam te na smaranty uta iti yukti-sad-bhāvo drṣyate.

yatāh-just as; iha-here in the earthly planetary system; karma-jitah-performing the karma-kānda regulations; lokah-persons; kṣiyate-become destroyed; iti-ādi-beginning with these words; vākyena-by the statement; apāma-drinking; somam-soma; amṛtā-immortal; abhuma-we become; iti-ādi-beginning with these words; vacana-statement; bādhanavāt-contradicting; jñeyam-should be understood; atra-here; api-also; yat-what; sva-own; vacah-statement; virudhyate-is contradicted;
nūnām-certainly; te-they; na-do not; smaranti-remember; uta-indeed; iti-thus; yuktī-of logic; sat-bhāva-good condition; drṣyate-is seen.

We may sometimes notice contradictions in the instructions of the Śruti. The two quotes which follow may serve as an example of such a contradiction within the texts of the Śruti.

"By performing the karma-kānda rituals of the Vedas one becomes ruined."
- Chāndogya Upaniṣad 8.1.6

"By performing the karma-kānda rituals of the Vedas we have become demigods eligible to drink soma-rasa."
- Rg-mantra 8.48.3

If a speaker contradicts himself, then his words are not very much appreciated by the speaker of Śrīmad-Bhāgavatam:

"They who are learned are not inclined to accept the statements of one who contradicts himself."
- Śrīmad-Bhāgavatam 10.77.30

Text 73

tatraivaṭmanah sandigdhatvam eva tena sūtena vyāṇjītam
acintyāḥ khalu ye bhāvā
na tāṁs tarkena yojayet ity ādinā

tatra-there; eva-certainly; ātmanah-of the Supreme; sandigdhatvam-doubt; eva-certainly; tena-by him; sūtena-by Sūta Gosvāmī; vyajitam-expressed; acintyāḥ-inconceivable; khalu-indeed; ye-which; bhāvāḥ-truths of spiritual reality; na-not; tan-them; tarkena-by logic; yojayet-may properly know; iti-ādinā-by the statement beginning with these words.

Śūta Gosvāmī speaks the following verse to reconcile this apparent contradiction in the statements of the scriptures (Mahābhārata, Udyoga-parva):

"The truths of spiritual life are inconceivable to the crippled materialistic brain. Simply by logic and philosophy one cannot expect to properly understand them."

Text 74

kim ca, tatraivottara-granthe candrasya kalankāpatti-kārana-kathane śrī-krṣṇāvatāra-prasange svayam viṣnur evety uktatvāt svenaiva virodhaś ca.
kim ca-furthermore; tatra-there; uttara-granthi-in the Prabhāsa Khaṇḍa of the Skānda Purāṇa; candrasya-of the moon-god; kalānka-of the spots; āpatti-misfortune; kārana-cause; kathane-in the description; śrī-kṛṣṇa-of Śrī Kṛṣṇa; avatāra-appearance; prasange-in that connection; svayam-personally; viṣṇu-Lord Viṣṇu; eva-certainly; iti-thus; uktatvāt-from the statement; svena-by using the word "sva"; virodhaḥ-contradiction; ca-also.

Also, in the story of Candra-kalāṅkāpatti-kārana in the Prabhāsa-khaṇḍa of the Skānda Purāṇa, in the description of Lord Kṛṣṇa's appearance, Kṛṣṇa is described as Lord Viṣṇu Himself. By using the words "svayam viṣṇu (Viṣṇu Himself)", the concocted idea that Kṛṣṇa is an incarnation of Lord Viṣṇu's hair is refuted by Vyāsadeva.

Text 75

tasmān na keśāvatārante 'pi tātparyam, keṣa-śabdasya bālatva-vacanam ca.

tasmāt-for this reason; na-not; keṣa-of a hair; avatārante-as an incarnation; api-and; tātparyam-the proper understanding; keṣa-śabdasya-of the word "keṣa"; bālatva-of foolish and childish persons; vacanam-the statement; ca-also.

The idea that Kṛṣṇa is an incarnation of Lord Viṣṇu's hair should not be accepted, for it is thus refuted by Vyāsa. Only foolish persons with a childlike mentality will insist that the word "keṣa" in the phrase "keśāvatāra" from the Viṣṇu Purāṇa should be interpreted to mean "a hair".

Text 76

chalato bhagavat-tattvājñānato vetti sthitam.

chalataḥ-as a trick; bhagavat-of the Supreme Personality of Godhead; tattva-the truth; ajñānataḥ-from ignorance; va-or; iti-thus; sthitam-situated.

Because it is contradicted by so many descriptions in the Vedic literatures, the statement that Lord Kṛṣṇa is an incarnation of Lord Viṣṇu's hair must be either a trick to bewilder the atheists, an outlandish playful metaphor, or a falsity spoken in ignorance of the actual nature of the Supreme Personality of Godhead.

Text 77

ato vaisnavādi-padyāṇāṁ śabdotttham artham eva paśyāmāh
amśavo ye prakāśante
mama te keśa-samjñītāh
sarvajñāh keśavam tasmān
nāmāhur muni-sattama

iti sahasra-nāma-bhāsyottāpita-bhārata-vacanāt keśa-sabdenāṁsūr ucyate.

atah—therefore; vaiṣṇava—of the Viṣṇu Purāṇa; ādi— and other Vedic literatures;
padyānām—of the verses; sabda—the word; uttham—appearing; eva—certainly;
paśyāmah—we see; amśavah—rays of light; ye—which; prakāśante—are manifest;
mama—My; te—they; keśa-samjñītāh—known as "keśa"; sarvajñāh—omniscient;
keśavam—Keśava; tasmā—that; nāma—the name; āhuh—speak; muni—sattama—
O best of the sages; iti—thus; sahasra-nāma—of the Viṣṇu-sahasra-nāma-stotra;
bhāṣya—in the explanation; utthāpita—spoken; bhārata—of the Mahābhārata;
vacanāt—from the statement; keśa-sabdena—by the word "keśa"; amśuh—ray of light;
ucyate—is spoken.

The actual meaning of the word "keśa" when used in a name of the Supreme
Personality of Godhead is explained by the Lord in the Mahābhārata in the
description of the thousand names of Lord Viṣṇu. There the Lord Himself says:

"The effulgence of My transcendental body is known by the word 'keśa'. O best
of the sages, because I am the source of the Brahman effulgence, the learned
devotees, who know everything, call Me by the name 'Keśava'."

Text 78

tatra ca sarvatra keśetara-sabda-prayogän nānā-varnāmsūnāṁ śrī-nārada-
dṛṣṭatayā mokṣa-dharma-prasiddheś ca. tathā cāṁṣutve labdhē tau cāṁsū
vāṣudeva-sankarsana-vatāra—sūcakatayā nirūṣāv iti tayor eva syātām iti gamyate.
tadiyayor api tayor aniruddhe 'bhiyaktiś ca yujyata eva.

tatra—in this place; ca—and; sarvatra—throughout the Vedic literatures; keśa-
itara—sabda—prayogat—because of the use of other words; nānā—various; varna-
colors; amśūnām—of effulgences; śrī—nārada—of Nārada Muni; dṛṣṭatayā—by the
observation; mokṣa-dharma—in the scripture known as Mokṣa-dharma;
prasiddheḥ—from the conclusion; ca—also; tathā—in the same way; ca—and;
amśūtve—in the effulgence; labdhē—attained; tau—two; ca—also; amśu—splendors;
vāṣudeva—Vāṣudeva; sāṅkarsana—Sāṅkarsana; avatāra—incarnations; sūcakatayā—by
indicating; nirūṣāv—indicated; iti—thus; tayoh—of Them; eva—certainly; syātām—
may be; iti—thus; gamyate—is approached; tadiyayoh—of Their expansions; api—
also; tayoh—of Them; aniruddhe—in Lord Aniruddha; abhivyaktih—manifestation;
yujyate—is suitable; eva—certainly.

We may also note in this connection that although the word "keśa" is used in
the Viṣṇu Purāṇa, it is not used in the many other descriptions of Lord Kṛṣṇa's appearance found in the Vedic literaturs. That the word "keśa" should mean "effulgence" is supported by Nārada Muni's explanation in the Mokṣa-dharma that the Lord appears in a variety of forms and colors. The explanation of the Viṣṇu Purāṇa that the Lord appears as "śukla-kṛṣṇa-keśau" or "white and black keśas" may be understood to mean that the Lord appears in white and black forms. This may be understood to refer to Lord Vāsudeva and Lord Sankarṣaṇa, or it may also refer to Lord Aniruddha.

Text 79

avoṭi-tejo-ntarbhūṭatvād avatārasya. evam eva sattvam rajas tamah ity ādi pratham-skandha-padya-prāptam aniruddhākhya-puruṣāvatāratvam

avoṭi-of the Original Source of all Incarnations; tejah-the effulgence; antarbhūṭatvat-because of being situated within; avatārasya-of the incarnation; evam-in this way; eva-certainly; sattvam rajah tamah iti ādi-in the verse beginning "sattvam rajas tamah"; pratham-skāndha-of the First Canto of Śrīmad-Bhāgavatam; padya-prāptam-in the verse; aniruddhā-ākhya-known as Aniruddha; puruṣa-avatāratvam-as a puruṣa-incarnation.

Viṣṇu-tattva expansions of the Personality of Godhead are manifested from the bodily rays of the Lord. (The complexion of Lord Kṛṣṇa is blackish, and therefore the direct expansion of Lord Kṛṣṇa, which is manifested from His bodily rays, is also blackish: Lord Vāsudeva. Because Lord Sankarṣaṇa is manifested from Lord Balarāma, His complexion is also the same as Lord Balarāma's: white.)

The Puruṣa-avatāra Lord Aniruddha is described in the Śrīmad-Bhāgavatam (1.2.23):

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

Text 80

bhavāni-nāthaḥ ity ādi paṅcama-skandha-gadya-prāptam sankarṣaṇāvatāratvam ca bhavasya sangacchate.

bhavāni-nāthaḥ iti ādi-in the verse beginning "bhavāni-nāthaḥ" "bhavāni-nāthaḥ stri-ganārūpa-sahasrāvaravurdhyamāno bhagavatās catur-mūrter mahā-puruṣasya turiyām tāmasim mūrtim prakrtim ātmānaḥ sankarṣaṇa-saṁjñām ātmā-
samādhi-rūpena sannidhāpyaitad abhīgnan bhava upadhāvati"; pacama-skāndha-
of the Fifth Canto of Śrīmad-Bhāgavatam; gadya-prāptam-in the prose passage;
sankarsana-of Lord Sankarsana; avatāratvam-the status of an incarnation; ca-and;
bhavasya-of Śiva; sangacchate-is manifested.

That Lord Śiva is an expansion of Lord Sankarsana is confirmed in the following
prose statement of Śrīmad-Bhāgavatam (5.17.16):

"In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of
goddess Durgā, who minister to him. The quadruple expansion of the Supreme
Lord is composed of Vāsudeva, Pradyumna, Aniruddha and Sankarsana.
Śāṅkaraṇa, the fourth expansion, is certainly transcendental, but because His
activities of destruction in the material world are in the mode of ignorance, He is
known as tāmasi, the Lord's form in the mode of ignorance. Lord Śiva knows that
Sankarsana is the original cause of his own existence, and thus he always meditates
upon Him in trance by chanting the following mantra."

Text 81

tatā ca ujjahāra ity asyāyam arthaḥ. ātmanah sakāśat śri-vāsudeva-
sankarsanaṁśa-bhūtau keśau amisū ujjahāra uddhrtavān prakaṭi-kṛtya darśitavān
ity arthaḥ.

tatāh—therefore; ca-also; ujjahāra iti-of the word "ujjahāra"; asya-of it; ayam-
this; arthaḥ—the meaning; ātmanah—the word "ātmanah"; sakāśat-understood in
the sense of "from Himself; śri-vāsudeva-Vāsudeva; saṅkarsana-and Saṅkarsana;
amśa-bhūtau-plenary expansions; keśau-by the word "keśau"; amisū-two splendid
appearances; ujjahāra—the word "ujjahāra"; uddhrtavān prakaṭi-kṛtya darśitavān-
manifested; iti-thus; arthaḥ—the meaning.

Therefore the statement of the Viṣṇu Purāṇa (ujjahārātmanah keśau sita-kṛṣṇau
maḥa-mune) should be understood in the following way: The word "ātmanah"
means "from Himself", the word "keśau" means the two incarnations Vāsudeva
and Saṅkarsana, who have black and white complexities, and the word "ujjahāra"
means "manifested." The entire statement means "The Lord then appeared as
Vāsudeva and Saṅkarsana, who have black and white complexes."

Text 82

atra-yam sumerur ity eka-deśa-darśanenaivākhandā-sumeru-nirdeśavyat tad-
darśanenaipa pūnasyaiivāvirbhāva-nirdeśo jeyah.

atra-here; ayam-this; sumeruh-Mount Sumeru; iti-thus; eka-deśa-one side;
darśanena-by seeing; eva-certainly; akhaṇḍa-the entire; sumeru-Mount Sumeru;
nirdeśavat-like the revelation; tat-of that; darśanena-by the sight; api-also; pūrnasya-of the whole; eva-certainly; āvirbhāva-appearance; nirdeśah-indication; jeyah-should be known.

Just as by seeing one face of the Mountain Sumeru, one can understand the nature of the entire mountain, in the same way, by properly understanding this verse from Viṣṇu Purāṇa, one will be able to know the actual nature of Lord Kṛṣṇa's appearance in the material world.

Text 83

atha sa cāpi keśau ity ādikā-vyākhyā.

udvavarhe yoga-balenātmanah sakāśād vicchidya darśayām āsa. sa cāpi iti ca-sabdah pūrvam utkānta deva-kartṛkam nivedana-rūpam artham samuccinoti.

atha-now; sa cāpi keśau iti ādika-on the verse beginning "sa cāpi keśau"; vyākhyā-commentary; udvavarhe-the word "udvavarhe"; yoga-balena-by mystic potency; sakāśāt-near; ātmanah-from Himself; sakāśāt-near; vicchidya-separating; darśayām āsa-revealed; sah ca api iti-the words "sa cāpi"; ca-sabdah-the word "ca"; pūrvam-formerly; utkānta-spoken; deva-by the demigods; kartṛkam-done; nivedana-of an appeal; rūpam-in the form; artham-meaning; samuccinoti-refers.

An explanation of the verses from Mahābhārata quoted in Text 56 follows:

In these verses the word "udvavarhe" means that the Lord appears by His own mystic potency. The word "ca" (also) refers the reader to the demigods' prayers recorded in the previous verses.

Text 84

api-śabdas tad-udvarhane śrī-bhagavat-saṅkarsanayor api hetu-kartṛtvam sūcayati.

api-śabdah-the word "api"; tat-udvarhane-in connection with the word "udvarhane"; śrī-bhagavat-of Lord Vāsudeva; saṅkarsanayoh-and Lord Saṅkarsana; api-also; hetu-kartṛtvam-the condition of being the cause; sūcayati-indicates.

The word "api" (even) in connection with the word "udvarhane" (manifested) ("Even if Kṛṣṇa and Balarāma had appeared from Lord Viṣṇu") indicate that in reality Vāsudeva and Saṅkarsana are emanations of Kṛṣṇa and Balarāma.
tau cāpi iti ca-sābdo 'nukta-samuccayārthatvena bhagavat-sankarsanau svayam āviviśatuḥ. paścāt tau ca tat tadātmyenāviviśatur iti bodhayati. api-sābdo yatānusūyātāv amū, so 'pi tad-amśa apiṭī gamayati. tayor eko balabhadrō babhūva ity adikam tu nara-nārāyaṇo bhavet. harir eva bhaven naraḥ ity ādivat tad-aikyāvāpy-apeksayā.

tau cāpi iti-the words tau cāpi"; ca-sābdah-the word "ca"; anukta-unspoken; samuccayā-arthatvena-with additional meanings; bhagavat-Vāsudeva; sankarṣanau-and Sankarṣana; svayam-personally; āviviśatuḥ-entered; paścāt-afterwards; tau-the two; ca-also; tat-therefore; tad-ātmyena-in Their original forms; āviviśatuḥ-entered; iti-thus; bodhayati-teaches; api-sābdah-the word "api"; yatra-where; anusūyatāu-joined; amū-the two; sah api-the same person; tat-His; amśah-expansions; api-also; iti-thus; gamayati-causes to go; tayoh-from the two; ekah-one; balabhadrāḥ-Balarāma; babhūva-became; iti adikam-etc.; tu-also; nara-nārāyanaḥ-Nara and Nārāyana Rṣis; bhavet-became; harī-Hari; eva-certainly; bhavet-became; naraḥ-Nara; iti ādivat-as in the passage beginning; tat-of Them; aikya-oneness; avāpti-attainment; apekṣayā-with reference to.

An intricate sequence of events is hinted by the use of the phrase "tau cāpi (the two of them, also, also)" in this passage from the Mahābhārata. First: Vāsudeva and Sankarṣana (the puruṣa-incarnations) entered the wombs of Devaki and Rohini. Then: Kṛṣṇa and Balarāma (the original forms of Vāsudeva and Sankarṣana) entered the wombs of Devaki and Rohini "also". Then, within the womb of Devaki, Vāsudeva and Kṛṣṇa joined to become a single Kṛṣṇa, and within Rohini's womb Sankarṣana and Balarāma joined to become a single Balarāma. In this way the word "api" (also) refers to the joining of Kṛṣṇa-Vāsudeva and Balarāma-Sankarṣana. In other words, Lord Kṛṣṇa sent His immediate viṣṇu-tattva expansions into the material world before He personally came, and when He personally came, He and His viṣṇu-tattva forms became united into a single form. This is confirmed in the following statements:

1. "tayor eko balabhadro babhūva" (the two of Them then became one Balarāma).
2. "nara-nārāyaṇo bhavet. harir eva bhaven narah" (Nara-Nārāyaṇa Rṣis joined to become a single Lord Hari).

Text 86

keśavah śrī-mathurāyāṁ keśava-sthānākhya-mahā-yoga-piṭhādhipatvena prasiddhah, sa eva krṣṇa iti.

keśavah-Kesava; śrī-mathurāyāṁ-in Mathurā; keśava-of Lord Keśava; sthāna-the abode; ākhya-known as; mahā-great; yoga-piṭha-sacred place; adhipatvena-as
the ruler; prasiddhah-famous; sah-He; eva-certainly; krṣṇah-Kṛṣṇa; iti-thus.

Another meaning of this passage from the Mahābhārata which explains that Kṛṣṇa appears as a "keśa" is that "Keśava" is specifically the name of Lord Kṛṣṇa when He appears as the monarch of Mathurā. In this way, the passage from the Mahābhārata may be paraphrased: "The original Kṛṣṇa then appeared in His feature as Keśava (the monarch of Mathurā)."

Text 87

ata evodāharisyate bhūmeḥ suretara ity ādi. śrī-nrsimha-purāne tu sita-krṣne ca mac-chaktī iti tat-tad-varna-nirdeṣenāṁśu-vācaka eva śakti-sabdha iti tat-tulya-tātparyopēksyāyā.

atah eva-therefore; udaharisyate-it may be said; bhūmeḥ suretara ity ādi-the verse beginning "bhūmeḥ suretara"; śrī-nrsimha-purāne-in the Nṛśimha Purāṇa; tu-but; sita-white; krṣne-and black; ca-and; mat-my; śakti-potencies; tat-tat-various; varna-colors; nirdeṣena-by describing; āṁśu-the effulgence; vācakah-describing; eva-certainly; śakti-sabdha-by the word "śakti", iti-thus; tat-with that; tulya-equal; tātparya-understanding; upēksyā-with reference to this.

In the Śrīmad-Bhāgavatam (2.7.26) Lord Kṛṣṇa is described as "sita-krṣṇa-keśa". This does not mean that Kṛṣṇa is an incarnation of a black hair from Lord Viṣṇu. The actual explanation of this word is found in the Nṛśimha Purāṇa, where the Lord explains: "sita-krṣne ca mac-chaktī" (I appear in many viṣṇu-tattva forms, which have complexities of white, black, and many other colors).

Text 88

śrīmad-bhāgavatasya tu naisā prakriyāvakalitā. tasmāt evam vadanti rājāre ity ādivad eva sābhimatā. kadācid ātma-gopānaya bhagavān yad anyathā darśayati, tad eva ṛṣayo yathā-mati prastuvantīti. tad etad anuvādakasya bhūmeḥ suretara-varūtha-ītī ādau kalāyā sita-krṣna-keśaḥ ity asya ca yojanā.

śrīmad-bhāgavatasya-of the Śrīmad-Bhāgavatam; tu-but; na-not; eṣa-this; prakriyā-avakalitā-fault; tasmāt-therefore; evam vadanti rājāre iti ādivat-just as the verse beginning with "evam vadanti rājāre"; eva-certainly; sa-it; abhimatā-may be considered; kadācit-sometimes; ātma-Himself; gopānaya-for concealing; bhagavān-the Original Personality of Godhead; yat-because; anyathā-otherwise; darśayati-displays Himself; tat-for this reason; eva-certainly; ṛṣayah-the sages; yatha-mati-as far as their realization permits; prastuvanti-offer prayers; iti-thus; tat-therefore; etat-this; anuvādakasya-of the speaker; bhūmeḥ suretara-varūthā-ītī ādau-the verse beginning with the words "bhūmeḥ suretara-varūthā"; kalāyā sita-krṣna-keśaḥ iti-the phrase "kalāyā sita-krṣna-keśaḥ"; asya-of this; ca-also; yojanā-
suitable.

Because this phrase from the Bhāgavatam (sita-krṣṇa-keśah) is somewhat ambiguous, the Bhāgavatam should not be considered faulty. The phrase from the Bhāgavatam describing Krṣṇa's bewilderment when Śālva tricked Him (evaṁ vadvanti rājarse) is described as an explanation given by some sages. In other words, although Krṣṇa is never actually bewildered, some sages said that He was bewildered on that occasion. Therefore the statements of the Bhāgavatam sometimes contain the opinions of certain sages according to their partial understanding. Sometimes the Original Personality of Godhead chooses to conceal Himself and He appears to be something that He actually is not. Because the Lord sometimes does not reveal His actual nature, therefore it is said that the sages describe Him according to their realization. In other words, the opinions of the sages sometimes present an incomplete view of the Supreme Lord. It is possible to interpret this Bhāgavatam verse (2.7.26) (which describes the "sita-krṣṇa-keśah") as such a partial understanding, even though it is recorded in the Bhāgavatam.

Text 89

kalayā amśena yah sita-krṣṇa-keśah, sita-krṣṇau keśau yatra tathā-vidhah, sa eva sākṣād bhagavān jāta ity evam kartavyeti.

kalayā-the word "kalayā"; amśena-means "with His expansions; yah-who; sita-krṣṇa-keśah-the phrase "sita-krṣṇa-keśah"; sita-krṣṇa keśau yatra tathā-vidhah-who expands as the white and black puruṣa incarnations (Sankarṣana and Vāsudeva); sah eva-that very same person; sākṣāt-directly; bhagavān-the Original Personality of Godhead; jātah-appeared; iti-thus; evam kartavya iti-in this way it should be understood.

Lord Krṣṇa is therefore the Original Personality of Godhead, and the phrase "kalayā sita-krṣṇa-keśah" means "The Supreme Personality of Godhead, who expands as the white and black purusa-incarnations (Lord Sankarṣana and Lord Vāsudeva)."

Text 90

ata eva puruṣa-nārāyanaṁ tathāgamanā-pratipāda-kṣri-hari-varṇi-vākyam api tat-tejasām ākarsana-vivaksayaivoktam. sarveśāṁ praveśaṁ ca tasmin sayuktikam evodāharaṇīyāṁ.

atah eva-therefore; puruṣa-nārāyanaṁ-of Lord Nārāyaṇa; tathā-in the same way; āgama-Kṛṣṇa's arrival; pratipāda-describing; śrī-hari-potency; ākarsana-taking; vivakṣayā-with an intention to describe; uktam-spoken; sarveśām-of all;
praveśah-entrance; ca-also; tasmin-within Him; sa-yuktikam-with good reason;
eva-certainly; udāharanīyah-should be described.

According to the description of Lord Kṛṣṇa's advent found in the Hari-vamśa
(and quoted in Text 59 of this anuccheda), all the potencies of Lord Nārāyana are
present within the form of Lord Kṛṣṇa. Actually, all the forms of the Personality of
Godhead are present within the original form of Kṛṣṇa.

Text 91

ataḥ pādottara-khaṇḍe nṛṣimha-rāma-kṛṣṇeṣu śaḍ-gunya-paripūraṇam ity
avatārāntara-sādhārānyam api mantavyam. kintu avatārānāṃ prasāṅge tēṣu śrēṣṭhe
vividisete sāmānyatas tāvat sarva-śrēṣṭhas traya uktāḥ. tēsv apy
uttarottarātrādhiyaka-kramābhīprāyena śrī-kṛṣṇe śrāiṣṭhyam vivakṣitam. ata eva śrī-
viṣṇu-pūrāṇe maitreyaṇā Sirīhṇyakāśiṣṭupādīṣu jaya-vijayastos tayor amukti-muki-
kārane pṛṣṭe śrī-parāsaro 'pi śrī-kṛṣṇasyaivāty-udbhātāśvīṣvya-prakāśam āha.

ataḥ—therefore; padma-uttara-khaṇḍe-in the Uttara Khaṇḍa of the Padma
Purāṇa; nṛṣimha-in Lord Nṛṣimha; rāma-in Lord Rāma; kṛṣṇeṣu—and in Lord
Kṛṣṇa; śaḍ-gunya-of the six opulences; paripūraṇam-fullness; iti-thus; avatāra-
antara-for all the incarnations of Godhead; sādhārānyam-universal feature; api-
although; mantavyam-should be considered; kintu-however; avatārānām
prasāṅge-among all the incarnations of Godhead; tēṣu-among them; śrēṣṭhe-best;
vividisite-desired to be known; sāmānyatah-generally; tāvat-to that extent; sarva-
of all; śrēṣṭhah-best; traya-three; uktāḥ-are described; tēsu-among them; api-
even; uttara-uttarakāra-ādhiyaka-krama-of each one superior to the preceding one;
abhīprāyena-with the intention; śrī-kṛṣṇe-for Lord Kṛṣṇa; śrāiṣṭhyam-superiority;
vivakṣitam-is desired to be spoken; ataḥ eva-therefore; śrī-viṣṇu-pūrāṇe-in the
Viṣṇu Purāṇa; maitreyaṇa-by Maitreya; hiranyakaṣiputva-ādisu-in the condition
of accepting the forms of Hiranyakaṣipu and other demons; jaya-of Jaya; vijayoḥ-
and Viṣṇu; tayoh-of them; amukti-without liberation; mukti-of liberation;
kārane-when the cause; pṛṣṭe-was asked; śrī-parāśarah-Parāśara Muni; api-also;
śrī-kṛṣṇasya-of Lord Kṛṣṇa; eva-certainly; ati-great; udbhata-extraordinary;
aiśvarya-opulence and prowess; prakāśam-manifestation; āha-described.

The Padma Purāṇa Uttara-khaṇḍa explains:

nṛṣimha-rāma-kṛṣṇeṣu
śaḍ-gunya-paripūraṇam

"The six opulences of wealth, strength, fame, beauty, knowledge and
renunciation are fully present in the forms of Lord Nṛṣimha, Rāma, and Kṛṣṇa."

Although all the forms of the Personality of Godhead fully display these six
opulences, these three forms are singled out as especially displaying them. Because
the most significant word "nṛṣimha-rāma-kṛṣṇeṣu" is a dvandva-compound, and
because the most important word is generally placed at the end of a compound-word, we may conclude that because Kṛṣṇa is placed at the end of this compound, He is the most important of all the forms of the Lord.

This is confirmed in the Viṣṇu Purāṇa, where Maitreya Muni asks Parāśara Muni why Jaya and Vijaya, although killed by the hands of Lord Nṛsimha, Lord Varāha, and other forms of the Lord, did not attain liberation, although they both became liberated when killed by the hand of Lord Kṛṣṇa. To answer this question, Parāśara Muni described Lord Kṛṣṇa's supreme position among all the forms of the Personality of Godhead, and His supreme opulence and power.

Text 92

kim ca śrī-krṣṇam aprāpyānyatra tv asurāṇāṁ muktir na sambhavati.

kim ca-furthermore; ca-also; śrī-krṣṇa-Lord Kṛṣṇa; aprāpya-without attaining; anyatra-otherwise; tu-but; asurāṇāṁ-of demons; muktiḥ-liberation; na-not; sambhavati-is possible.

Generally speaking, demons cannot attain liberation unless they attain the personal association of Lord Kṛṣṇa.

Text 93

eva-kāra-dvayena svayam eva śrī-gitāsu tathā sūcanāt

eva-kāra-the word "eva"; dvayena-by twice repeating; svayam-personally; eva-certainly; śrī-gitāsu-in the Bhagavad-gitā; tathā-in this way; sūcanāt-from the indication.

This is described in the following verses of Bhagavad-gitā (16.19-20), where Lord Kṛṣṇa repeats the word "eva" (certainly) twice to emphasize the point:

Text 94

tān aham dviṣataḥ krūrān
samsāresu narādhamān
kṣipāmy ajasram aśubhān
āsuriṣv eva yoniṣu

tān-those; aham-I; dviṣataḥ-envious; krūrān-mischivous; samsāresu-into the ocean of material existence; narādhamān-the lowest of mankind; kṣipāmi-put; ajasram-innumerable; aśubhān-inauspicious; āsuriṣu-demoniac; eva-certainly;
yonisu-in the wombs.

"Those who are envious and mischievous, who are lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

Text 95

āsurīṃ yonim āpannā
mūdhā janmani janmai
mām aprāpyaiva kaunteya
tato yānti adhamām gatim

āsurim-demoniac; yonim-species; āpannā-gaining; mūdhā-the foolish; janmai janmani-in birth after birth; mām-unto Me; aprāpya-without achieving; eva-certainly; kaunteya-O son of Kunti; tatah-thereafter; yānti-goes; adhamām-condemned; gatim-destination.

"Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence."

Text 96

kutracid bhagavad-dvesinām tat-smaranādi-prabhāvena śruyatām vā muktiḥ.
sarveśām api tad-dvesinām tu mukti-pradatvam anyatravatāre 'vatārini vā na kaccic ca śruyate. tasmāt teśām api mukti-dātṛtvāya śrī-krṣṇa evaiśvarya-prakāśādhikyam darśayati. yuktam eva varṇayām āsa sa śrī-parāśaraḥ.

kutracit-sometimes; bhagavat-of the Lord; dvesinām-of the enemies; tat-of the Lord; smaranādi-by remembrance, or by otherwise rendering service; prabhāvena-by the strength; śruyatām-is heard; vā-or; mukti-liberation; sarveśām-of all; api-however; tat-dvesinām-of the Lord's enemies; tu-but; mukti-liberation; pradatvam-the status of granting; anya-other; avatāre-during the incarnation; avatārini-the source of incarnations; vā-or; na-not; kaccit-some; ca-and; śruyate-is heard; tasmāt-for this reason; teśām-of them; api-even; mukti-dātṛtvāya-for granting liberation; śrī-krṣṇah-Śrī Krṣṇa; eva-certainly; aiśvarya-opulence; prakāśa-manifestation; adhikyam-superiority; darśayati-reveals; yuktam-properly; eva-certainly; varṇayām āsa-described; sah-he; śrī-parāśaraḥ-Parāśara Muni.

According to the descriptions of the Vedic literatures, although the enemies of the Supreme Lord attain liberation by constantly thinking of the Lord or by inadvertently serving Him in some capacity, generally they do not all become liberated simply by associating with the Lord or being killed by Him. By killing
and liberating these demons, Lord Kṛṣṇa reveals His transcendental opulence, greater than the opulences of any other form of the Personality of Godhead. These statements are all confirmed by the explanations spoken by Parāśara Muni and recorded in the Viṣṇu Purāṇa.

Text 97

ata eva sarvam aiśvarya-sāksāt-kārasya mukti-hetu tvam uktvā punaḥ ca pūtanādi-mokṣam vicintya kālanemy-ādihām ca tad-abhāvam āsānkyā tad api asahamānas tasya tu sṛi-kṛṣṇākhyasya bhagavataḥ paramābhuta-svabhāva evāyam ity uvāca sarvāntima-gadyena

atah eva—therefore; sarvam—completely; aiśvarya—opulence; sāksāt-kārasya—manifesting; mukti—liberation; hetu—having described; punah—again; ca—also; pūtanā—of Pūtana; ādi—and others; mokṣam—the liberation; vicintya—considering; kālanemi—of Kālāmeni; ādīnām—and others; ca—also; tat-abhāvam—the position of not being liberated; āsānkyā—suspecting; tat—that; api—also; asahamānah—not tolerating; tasya—of Him; tu—but; sṛi-kṛṣṇā—ākhyasya—named Śrī Kṛṣṇa; bhagavataḥ—of the Original Personality of Godhead; parama—supreme; adbhuta—astonishing; svabhāva—nature; eva—certainly; ayam—this; iti—thus; uvāca—said; sarva—all; antima—at the end; gadyena—by the prose statement.

When Lord Kṛṣṇa considered how Pūtana and other demons had already become liberated, He began to suspect that perhaps Kālāmeni and the other remaining demons would not attain liberation. This possibility became completely intolerable for the Lord. This astonishing transcendental nature of the Supreme Personality of Godhead, Lord Kṛṣṇa, is described by Parāśara Muni at the end of his prose description of the Lord’s opulence. Parāśara said (Viṣṇu Purāṇa 4.15.9):

Text 98

ayam hi bhagavān kīrtitah samāmṛtaḥ ca dveśanubhandhenaḥ akhila-surāsurādi-durlabhām phalam prayacchati, kim uta samyag-bhaktimatām ity anena.

ayam—He; hi—certainly; bhagavān—the Supreme Personality of Godhead; kīrtitah—glorified; samāmṛtah—remembered; ca—and; dveśa-anubhandhena—with hatred; api—even; akhila—by all; sura—the demigods; asura—demons; ādi—and others; durlabhām—difficult to attain; phalam—result; prayacchati—grants; kim uta—what to speak?; samyak—bhaktimatām—of the pure devotees.

"The Supreme Personality of Godhead, Lord Kṛṣṇa, freely gave liberation to the demons who, although full of hatred for Him, somehow became immersed in remembering Him or talking about Him. If the Lord gave to these demons
liberation, which is ordinarily very difficult for them, or even for the demigods or anyone else to achieve, then how shall we be able to describe the benediction He gave to the pure devotees full of love for Him?"

Text 99

atah śrī-bhāgavata-mate tayor janma-traya-niyamaś ca śrī-krṣṇād eva tana-moksah sambhaved ity apekṣayaiveti jñeyam.

atah-therefore; śrī-bhāgavata-of the Śrīmad-Bhāgavatam; mate-in the opinion; tayoh-of Jaya and Vijaya; janma-traya-niyamah-punishment of taking three births as demons; ca-and; śrī-krṣṇāt-from Śrī Krṣṇa; eva-certainly; tat-their; moksah-liberation; sambhavet-became possible; iti-thus; apekṣayā-in this regard; eva-certainly; iti-thus; jñeyam-it should be understood.

The Śrīmad-Bhāgavatam explains that Jaya and Vijaya were cursed to take three births as demons. We may note in this connection that they were ultimately liberated by Krṣṇa. Their liberation was possible only from the hand of Krṣṇa and not from any other form of the Lord.

Text 100

ata eva śrī-nāradaṇāpi tam uddīśayaivoktam vaiřena yam nrpatayah ity ādinā, śrī-brahmanā ca ye ca pralamba-khara-durdara ity ādinā sarvēsāṁ muktidatvam ca tasya śrī-krṣṇasya nija-prabhāvātiśayena yathā kathaṣcīyam smartr-cittākarsanātiśayasa-svabhāvāt. anyatra tu tathā svabhāvo nāstī nāstī muktidatvam. at eva venasyāpi viṣṇu-dveṣinā tadā vāsābhāvān mukty-abhāva iti.

atah eva-therefore; śrī-nāradena-by Nārada Muni; api-also; tam uddiśya-in this connection; eva-certainly; uktam-is explained; vaiřena yam nrpatayah ity ādinā by the verse (Bhāg. 11.5.48) "vaiṛena yam nrpatayah śiṣupāla-paunḍra-sālvādayo gati-vilāsa-vilokānādyaih dhyāyaṁa ākṛta-dhiyāṁ śayanāsānādau tat-sāmyam āpur anurakta-dhiyāṁ punah kim"; śrī-brahmanā-by Lord Brahmā; ca-also; ye ca pralamba-khara-durdara ity ādinā by the verse (Bhāg. 2.7.34-35) "ye ca pralambā-khara-dardura-keṣy-ariṣṭa-mallebha-kamsa-yavanāḥ kapi-paunḍrakādyāḥ anye ca śālva-kuja-balvala-dvantakra-saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ/"ye vā mrde samiti-sālina ātta-cāpāṁ kāmboja-matsya-kuru-sṛjā-sīti-sālā-kaikayādyāḥ yasyanty adarśanam alam bala-pārtha-bhima-vyājayayena harinā nilayam tādiyam"; sarvēsāṁ-of all; muktidatvam-the position of granting liberation; ca-and; tasya-of Him; śrī-krṣṇasya-Śrī Krṣṇa; nija-prabhava-atīśayena-by His great potency; yathā-just as; kathaṣcīt-in every way; smartr-of the meditator; citta-the mind; ākarsana-attracting; atīśaya-great; svabhāvāt-because of nature; anyatra-otherwise; tu-but; tathā-in that way; sva-own; bhāvah-nature; na-not; asti-is; na-not; asti-is; muktidatvam-the position of granting liberation; atah eva-for this
reason; venasya-of King Vena; api-also; viṣṇu-for Lord Viṣṇu; dveṣinah-full of hatred; tādvat-in that way; āveśa-entrance; abhāvāt-because of the non-existence; mukti-of liberation; abhāvāt-non-existence; iti-thus.

Even demons who are killed by Lord Kṛṣṇa, or who think of Him at the time of death in a spirit of enmity, attain liberation. This is confirmed by Nārada Muni in the following verse of Śrimad-Bhāgavatam (11.5.48):

"Kings like Śīşupāla, Paundraka and Śalva mediated in envy upon the movements, playful gestures, glances and other attractions displayed by Lord Kṛṣṇa. Thus fixing their minds while engaged in lying down, sitting, and in all activities, they attained a status equal to His. How then to compare with those whose minds are naturally attached to Him in a favorable mood?"*

It is also confirmed by Lord Brahmā in these words (Śrimad-Bhāgavatam 2.7.34):

"All demonic personalities like Pralamba, Dhenuka, Baka, Keśi, Ariṣṭa, Cānūra, Muṣṭika, Kuvalayāpīda elephant, Kamsa, Yavana, Narakaśura and Paundraka, great marshals like Śalva, Dvīda monkey and Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmi, as also great warriors like Kāmboja, Matsya, Kuru, Śrījaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuntha planets."*

By His own transcendental potency, Lord Kṛṣṇa can grant liberation to anyone, regardless of how they think of Him. It is only Lord Kṛṣṇa who will always grant liberation to the demons killed by Him. If one is thinking of Lord Kṛṣṇa, even adversely, at the time of death, he will certainly become liberated. If one hatefully thinks of any other form of the Lord at the time of death, he may not necessarily become liberated. For example, the demon Vena was unable to think of the form of Śrī Kṛṣṇa at the time of his death, and therefore the demon did not attain liberation. One who, at the time of his death meditates on the Personality of Godhead in a spirit of animosity is only assured of liberation if the object of his meditation is specifically the form of Śrī Kṛṣṇa.

Text 101

ata evoktam tasmāt kenāpy upāyena manah kṛṣṇe niveśayet iti.

ataḥ eva therefore; tasmāt therefore; kenāpy by any; upāyena means; manah the mind; kṛṣṇe in Kṛṣṇa; niveśayet one should fix.

Because liberation is attainable even for one who remembers the form of Śrī Kṛṣṇa even in a spirit of animosity, it is said in the Śrimad-Bhāgavatam (7.1.33):
"Therefore one must somehow think of Krṣṇa, whether in a friendly way, or inimically."

Text 102

tasmād āsty eva sarvato 'py āścaryatamā śaktīḥ śrī-krṣṇasyeti siddham.

tasmāt—from this evidence; āsti—there is; eva—certainly; sarvatah—completely; api—also; āścaryatama—most astonishing; śaktīḥ—potency; śrī-krṣṇasya—of Śrī Krṣṇa; iti—thus; siddham—the conclusion.

From these statements we may conclude that Lord Krṣṇa is the master of the most wonderful transcendental potency.

Text 103

tad evam virodha-parihāreṇa viruddhāṛthānām apy arthānukūlyena śrī-krṣṇasya svayam-bhagavattvam eva dṛḍhi-kṛtam.

tat—therefore; evam—in this way; virodha—objections; parihāreṇa—by removing; viruddha-arthānām—of the improperly interpreted scriptural passages; artha-ānukūlyena—by the proper interpretation; śrī-krṣṇa—of Śrī Krṣṇa; svayam-bhagavattvam—the status of the Original Personality of Godhead; eva—certainly; dṛḍhi-kṛtam—is conclusively proven.

By answering all objections and by giving the proper interpretation of those scriptural passages, which when misinterpreted cover the actual meaning of the Vedic literatures, I have firmly established the fact that Lord Krṣṇa is the Original Form of the Personality of Godhead.

Text 104

tatra ca vedānta-sūtrādāv apy ekasya mahā-vākyasya nānā-vākya-virodha-parihāreṇaiva sthāpanāyā darśāya nāpy atraivedrśām ity aṣṭāvadhṛtyam. vākyānāṁ durbala-balitvam eva vicaraniyam, na tu bahv-alpatā. dṛṣyate ca loke-ekenaḥ yuddhe sahasra-parājaya iti. evam ca bahu-virodha-parihāreṇaiva svasmin śrī-krṣṇākhye para-brahmanī sarva-vedābhidheyam āha

tatra—in this connection; ca—also; vedānta-sūtra—in the Vedānta-sūtra; ādau—and other Vedic literatures; api—also; ekasya—of one; mahā-vākyasya—great statement; nānā—various; vākya—statements; virodha—opposition; parihāreṇa—by removing;
eva-certainly; sthāpanāya-of establishing; darśayan-showing; na-not; api-but; atra-here; eva-certainly; idrśam-in this way; iti-thus; aśraddhā-lack of faith; iyam-this; vākyāṇām-of statements; durbala-of the weak; balitvam-strength; eva-certainly; vicaraniyam-to be established; na-not; tu-but; bahu-of many statements; alpatā-weakness; dṛṣyate-is observed; ca-also; loke-in the world; ekena-by one; api-even; yuddhe-in battle; sahasra-of thousands; parajayavictor; iti-thus; evam-in the same way; ; ca-also; bahu-many; virodha-objections; parihārena-by removing; eva-certainly; svasmin-in Himself; krṣṇaa-khyye-named Krṣṇa; para-brahmani-the Supreme Personality of Godhead; sarvall; veda-of the Vedas; abhidheyam-name-āha-says.

Someone may object: By speaking only a few arguments, you have attempted to refute the great mass of evidence against your theory. I cannot believe your conclusion.

To this I reply: In the Vedaṇḍa-sūtra and other Vedic literatures many lengthy arguments are refuted in a few words. The length of an argument is not the criterion of whether it is true or not. Even in the material world we may see an example of this, for sometimes a single strong fighter may defeat a thousand soldiers in the battle. In the same way a single strong argument may defeat thousands of illogical words. All of your arguments are defeated by Lord Krṣṇa Himself, for He describes Himself as the ultimate meaning of all the Vedic literatures in the following words (Śrīmad-Bhāgavatam 11.21.42-43):

Text 105

kim vidhatte kim ācaśe
kim anūḍya vikalpayet
ity asyā hṛdayam loke
nānyo mad veda kaścana

māṁ vidhatte 'bhidhatte māṁ
vikalpyāpohyate hy aham

kim-what; vidhatte-direct; kim-what; ācaṣṭe-declare; kim-what; anūdyata-taking as the object; vikalpayat-may conjecture; iti-thus; asyāh-of the Vedic literature; hṛdayam-intention; loke-in this world; na-not; anyah-other; mat-than Me; veda-knows; kaścana-anyone; mām-Me; vidhatte-they ordain; abhidhatte-set forth; mām-Me; vikalpya-speculating; aphyate-am fixed; hi-certainly; aham-l.

"What is the direction of all Vedic literatures? On whom do they set locus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me."
Sarva-samvadini Comment

kim vidhatte iti; asya cūrṇika-praghaṭṭake keśa"-śabda-vyākhyāne śrī-hari-vamśa-vākyāni
tatra sā pārvaṭī nāma
guhā devaiḥ sudurgamā
tribhis tasyaiva vikrantair
nityam parvasu pūjitā

purāṇam tatra vinyasya
deham harir udāra-dhiḥ
ātmānam yojayām āsa
vasudeva-grhe prabhuḥ iti.

kim vidhatte iti-Śrīmad-Bhāgavatam 11.21.42-43 quoted on @ page 234; asya-of this verse; cūrṇika-praghaṭṭake-in the style of composition known as "cūrṇika";
keśa-śabda-of the word "keśa"; vyākhyāṇe-in the explanation; śrī-hari-vamśa-of the Hari-vamśa; vākyāṇi-the statements; tatra-there; sā-that; pārvaṭi-of the mountain; nāma-indeed; guhā-the cave; devaiḥ-by the demigods; sudurgamā-very difficult to be approached; tribhiḥ-by three; tasya-of Him; eva-certainly; vikrantaiḥ-powerful; nityam-eternally; parvasu-in that place; pūjitā-worshipped; purāṇam-existing from time immemorial; tatra-there; vinyasya-placing; deham-form; hariḥ-Lord Hari; udāra-dhiḥ-magnanimous; ātmānam-Himself; yojayām āsa-manifested; vasudeva-of Mahārāja Vasudeva; grhe-in the home; prabhuḥ-the Supreme Master.

That Lord Kṛṣṇa is not an incarnation of one of Lord Viṣṇu's hairs, but is directly the Original Supreme Personality of Godhead is also confirmed in the following statement of the Hari-vamśa:

"The Supreme Personality of Godhead, Lord Hari, Whom even the demigods cannot approach, then appeared in that mountain cave in His primeval original transcendental form. After being worshipped by Brahmā, Śiva, and Viṣṇu, the magnanimous Supreme Lord appeared within the home of Mahārāja Vasudeva."

Anuccheda 30

Text 1

tad evam, kṛṣnas tu bhagavān svayam ity etat-pratijā-vākyāya mahā-vira-
rājāyevātmanaiva nirjityātmāsat-kṛta-virodhi-śatārthāyāpi śobhā-viśeṣena
preksāvatām ānandanārtham caturanginim senām ivānyām api vacana-śreṇim
upaharāmī. tatra tasya lilāvatāra-kartrtvam āha

tat-therefore; evam-in this way; krṣṇaḥ tu bhagavān svayam iti-the statement
"krṣnas tu bhagavān svayam (Bhāg. 1.3.28); etat-of this; pratijā-assertion;
vākyāya-for statement; mahā-great; vīra-of heros; rājāya-for the ruler; iva-just as;
ātmān-personally; iva-just as; nirjitya-having defeated; ātmasat-kṛta-brought
under subjugation; virodhi-of those attempting to refute the arguments; śata-of
hundreds; arthāya-meanings; api-even; śobhā-with a beauty; viśeṣena-specific;
preksāvatām-of the observers; ānandana-artham-for the delight; caturanginim-
consisting of four parts (footsoldiers, cavalry, chariot warriors, and warriors riding
elephants); senām-army; iva-just like; anyām-the other; api-even; vacana-of
words; śreṇim-multitude; upharāmī-I bring; tatra-in this connection; tasya-of
Lord Krṣṇa; lilā-avatāra-of pastime incarnations; kartrtvam-the status as the
original source.

Our paribhāsā-sūtra (krṣṇa tu bhagavān svayam) now appears as a great heroic
king who has just defeated hundreds of enemies in the form of opposing
arguments and completely brought them under his submission to the great delight
of all onlookers. I shall now bring into view the multitude of arguments that forms
the footsoldiers, cavalry, chariot warriors and elephant-riding warriors of his army.
The first division of that army consists of the arguments to prove that Śrī Krṣṇa is
the origin of all lilā-avatāras (pastime incarnations). At the beginning of this
division is the following verse spoken by the demigods to Lord Krṣṇa (Śrīmad-
Bhāgavatam 10.2.40):

Text 2

matsyāśva-kacchapa-nṛsimha-varāha-hamsa-
rājanya-vipra-vibudhesu kṛtāvatārāh
tvam pāśi nas tri-bhuvanām ca yathādhiveśa
bhrām bhuvah hara yudāttama vandanām te
ity ādi spāṣṭam devāḥ śrī-bhagavantam.

matsya-the fish incarnation; aśva-the horse incarnation; kacchapa-the tortoise
incarnation; nṛsimha-the Narasimha incarnation; varāha-the Varāha incarnation;
hamsa-the swan incarnation; rājanya-incarnations as Lord Rāmacandra and other
kṣatriyas; vipra-incarnations as brāhmaṇas like Vāmanadeva; vibudhesu-among
the demigods; kṛta-avatārah-appeared as incarnations; tvam-Your Lordship;
pāśi-please save; nah-us; tri-bhuvanam ca-and the three worlds; yathā-as well as;
adhunā-now; śa-O Supreme Lord; bhārām-burden; bhuvah-of the earth; hara-
please diminish; yadu-uttama-O Lord Krṣṇa, best of the Yadus; vandanām te-we
offer our prayers unto You; ādi-thus; ādi-beginning; spāṣṭam-the meaning is clear;
devāḥ-the demigods; śrī-bhagavantam-to Lord Krṣṇa.
"O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Rāmacandra, Parasurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You."*

Anuccheda 31

tathā, sureṣv ṛṣīṣv iṣa tathaiva ity ādi. spaṣṭam, brahmā tam.

tathā-in the same way; sureṣu ṛṣīṣu iṣa tathā eva iti ādi-the Śrīmad-Bhāgavatam 10.14.20 ("sureṣv ṛṣīṣv iṣa tathaiva nrṣv api, tiryakṣu yadaḥsv api te 'janasya, janmāsatām curmada-nigrāhāya, prabho vidhātāḥ sad-anugrāhāya"); spaṣṭam-clear; brahma-Brahmā; tam-to Lord Kṛṣṇa.

This is confirmed in the following verse spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.20):

"O Original Personality of Godhead, O creator of the entire cosmic manifestation, although You never take birth You nevertheless appear among the demigods, sages, human beings, animals, and aquatics, in order to crush the false pride of the demons, and bestow Your mercy to the saintly devotees."*

Anuccheda 32

tathā, bahūni santi nāmāni rūpāṇi ca sutasya te ity ādi. spaṣṭam. gargaḥ śrī-vraja-rājam.

tathā-in the same way; bahūni santi nāmāni rūpāṇi ca sutasya te iti ādi-the Śrīmad-Bhāgavatam (10.8.15) ("bahuṇi saṁti nāmāni rūpāṇi ca sutasya te, guṇakarmāṇurūpāṇi tāny aham veda no janah"); spaṣṭam-clear; gargaḥ-Gargācārya; śrī-vraja-rājam-to the king of Vrajabhūmi.

This is also confirmed in the following verse (Śrīmad-Bhāgavatam 10.8.15) spoken by Gargācārya to Nanda Mahārāja:

"For this son of yours (Kṛṣṇa) there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them."*
Anuccheda 33

Text 1

evam yasyāvatāra jñāyante śarīreṣv asaririnah ity ādi. śarīriṣv asaririna ity api jñāne hetu-garbha-viśeṣanam. śarīriṣu madhye 'py avatīrṇasya sataḥ svayam aśarirināḥ.

evam-in the same way; yasya avatārah jñāyante śarīreṣu aśaririnah iti ādi-in the Śrīmad-Bhāgavatam 10.10.34 ("yasyāvatārā jñāyante śarīrśve aśarīrinah, tais tair atulyātiśayair viryair dehisv asangataiḥ"); śarīreṣu-among the conditioned souls who have material bodies; aśarīrināḥ-without a material body; iti-thus; api-although; jñāne-in knowledge; hetu-of causes; garbha-the origin; viśeṣanam-distinguishing characteristic; śarīriṣu-among embodied beings; madhye-in the midst; api-although; avatīrṇasya-incarnated; sataḥ-of the Absolute Truth; svayam-personally; aśarīrināḥ-without a material body.

This is also confirmed in the following verse spoken by Nalakūvāra and Maṇḍigrīva to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.10.34):

"Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform: extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality."*

This statement explains that the forms of Lord Kṛṣṇa are always spiritual.

Text 2

nātaḥ parama parama yad bhavataḥ svarūpam ity ādi dvitiya-sandarbhadhārana-praghaṭṭaka-drṣṭyā jivavat deha-dehi-pārthākyābhāvena mukhyamatvārthayogāt. kuverātmajau śṛi-bhagavantam.

nātaḥ parama parama yad bhavataḥ svarūpam ity ādi-Śrīmad-Bhāgavatam 3.9.3; dvitiya-sandrabha-in the second Sandarbhā; udāharana-prabhaṭṭaka-drṣṭyā-by the description; jivavat-like an ordinary conditioned soul; deha-of the body; dehi-and the possessor of the body; pārthākya-of separateness; abhāvena-because of non-existence; mukhyamatvārtha-ayogāt-because of the inappropriateness; kuvera-ātmajau-the two sons of Kuvera; śṛi-bhagavantam-to the Supreme Lord.

This is also confirmed in the following verse spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 3.9.3):
"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge."

In the verse beginning "yasyāvatārah" (Śrīmad-Bhāgavatam 10.10.34) we should not interpret the word "aśāririnah" to mean "formless". The actual meaning is that because the Supreme Lord does not manifest an external material body different from Himself, He is therefore called "aśāririnah". This has already been explained in the second (Bhagavat) sandarbha. Someone may argue that the word "aśāririnah" should be interpreted as "formless" because that is the direct meaning of the word. To this objection I reply: Because this interpretation ("formless") is contradicted in many Vedic literatures, and the Supreme Lord is affirmed to possess an eternal transcendental form, therefore the primary meaning ("formless") should be rejected, and the secondary meaning of the word ("without an external material body") should be accepted.

**Anuccheda 34**

aparam

yat-pāda-pañkaja-rajah śirasā bibharti
srīr abjajah saγiriśah saha loka-pāliah
līlā-tanuḥ sva-krta-setu-paripsayā yah
kālo 'dadhāt sa bhagavān mama kena tuṣyet.

spaṣṭam. nagnajit śrī-bhagavantam.

aparam-further, yat-whose; pāda-feet; pañkaja-lotus; rajah-dust; śirasā-on the head; bibharti-carries; srīr-Lakṣmī; abjajah-Brahmā; saγiriśah-with Śīva; saha-with; loka-pāliah-the protectors of the planets; līlā-for pastimes; tanuḥ-form; sva-krta-accepted; setu-principles of religion; paripsayā-with a desire; yah-who; kālah-time; adadhāt-placet; saḥ-He; bhagavān-the Supreme Lord; mama-my; kena-by what?; tuṣyet-may please; spaṣṭam-clear; nagnajit-Nagnajit; śrī-bhagavantam-to the Supreme Personality of Godhead.

This is also confirmed in the following verse (Śrīmad-Bhāgavatam 10.58.37) spoken by King Nagnajit to Lord Kṛṣṇa:

"O Lord who accepts the form of the various pastime-incarnations in order to protect the principles of religion, O Lord, the dust of whose lotus feet is reverentially placed by Lakṣmī, Brahmā, Śīva, and all the demigods upon their heads, O Supreme Personality of Godhead, what may I do to please You?"
Anuccheda 35

Text 1

pararî ca

namas tasmai bhagavate
    kr̥ṣṇ̄yakunṭha-medhaṣe
yo dhatte sarva-bhūtānām
    abhavāyosatīḥ kalāḥ

    param-in another place (Bhāg. 10.87.46); ca-also; namah-I offer my respectful
obeisances; tasmai-to Him; bhagavate-the Original Personality of Godhead;
kr̥ṣṇ̄yā-Lord Kr̥ṣṇa; akunṭha-medhaṣe-omniscient; yah-who; dhatte-accepts;
sarva-of all; bhutānām-living entities; abhavāya-for the liberation; uṣatiḥ-
auspicious; kalāḥ-forms of His plenary expansions.

    This is also confirmed in the Śrīmad-Bhāgavatam (10.87.46), where Nārada
Muni offers the following prayer:

    "I offer my respectful obeisances to Lord Kr̥ṣṇa, the all-knowing Original
Personality of Godhead who, in order to liberate the conditioned souls, accepts the
auspicious forms of His many incarnations."

Text 2

    tikā namah iti śr̥ī-kr̥ṣṇ̄avatāratayā nārāyaṇaṁ stauti, ete cāṁṣa-kalāḥ puṁsaḥ
kr̥ṣṇas tu bhagavān svayam, ity ukteḥ ity esā. ata eva śruti-stava-śravanānantaram
tasmā eva namaskārāt śruti-stutāv api śr̥ī-kr̥ṣṇa eva stutya ity āyātam.

    tikā-commentary; ca-also; namah iti-this verse, which begins with the word
"namah"; śr̥ī-kr̥ṣṇa-avatāratayā-the appearance of Lord Kr̥ṣṇa; nārāyaṇam-
Nārāyaṇa Śrī; stauti-glorifies; ete cāṁsa-kalāḥ puṁsaḥ kr̥ṣṇas tu bhagavān
svayam iti ukteḥ-from the statement "Kr̥ṣṇas tu bhagavān svayam"; iti esā-the
same; atah eva-therefore; śruti-of the personified Vedas; stava-of the prayers;
śravanā-hearing; anantaram-after; tasmai-to Him; eva-certainly; namaskārāt-
because of obeisances; śruti-of the personified Vedas; stutau-in the prayers; api-
also; śr̥ī-kr̥ṣṇaḥ-Śrī Kr̥ṣṇa; eva-certainly; stutyaḥ-glorified; iti-thus; āyātam-
concluded.

Śrīdha Ṣvāmī explains in his commentary on this verse:

    "Speaking to Nārāyaṇa Śrī, Nārada glorified the appearance of Lord Kr̥ṣṇa by
speaking this verse, which confirms the truth of the statement "ete cāṁśa-kalāh pumṣah krṣnas tu bhagavān svayam". In this way, at the end of the Prayers of the Personified Vedas, Nārada Muni affirmed that Lord Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations.

Text 3


tathā-in the same way; eva-certainly; śrutibhīḥ-by the Personified Vedas; api-also; nibhṛta-marun-mano-‘kṣa-dṛḍha-yoga-yujah iti ādi padye-in the Śrīmad-Bhāgavatam 10.87.23 "nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hṛdi yan munaya upāsat tad arayo 'pi yayuh smaranāḥ striya uragendra-bhoga-bhuja-danda-visakta-dhiyo vayam api te samāḥ samadrśo 'nghri-saroja-sudhāḥ"; nija-own; ari-enemies; mokṣa-liberation; pradatva-giving; asādhārana-extraordinary; lingena-by the quality; saḥ-He; eva-certainly; vyañjītah-characterized; spaṣṭam-the rest of the verse is clear; śrī nāradaḥ-Nārada Muni.

Because Lord Kṛṣṇa grants liberation even to the enemies killed by Him, He is unique among all the forms of the Personality of Godhead. This is confirmed by the following statement spoken by the Personified Vedas and repeated by Nārada Muni in Śrīmad-Bhāgavatam (10.87.23):

"By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahmaṇ. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord.

Anuccheda 36

Text 1

tathā guṇāvatāra-kartṛtvam āha

ity uddhāvenāty-anurakta-cetasā
prasṭo jagat-kridanakah sva-saktibhih
gṛhitā-mūrti-traya iśvareśvaro
jagāda saprema-manohara-smītah
tathā-in the same way; guna-of the modes of material nature; avatāra-incarnations; kartrtvam-the state of accepting; āha-describes; iti-thus;
uddhavana-by Uddhava; ati-anurakra-cetasā-in a spirit of unalloyed devotional
service; prṣṭah-inquired; jagat-for whom the universe; kridanakah-is just like a
toy; sva-with His own; saktibhī-potencies; grhīta-accepted; mūrti-trayah-the
three forms of the guna-avatāras; īśvara-īśvarah-the supreme controller of all
controllers; jagāda-spoke; sa-prema-affectionate; manohara-enchanting; smitaḥ-
with a smile; spaṣṭam-the meaning of the verse is clear.

That Lord Kṛṣṇa is the source of all the guṇa-avatāras (Viṣṇu who controls the
mode of goodness, Brahmā who controls the mode of passion, and Śiva who
controls the mode of ignorance) is confirmed in the following verse from Śrīmad-
Bhāgavatam (11.29.7):

"When the great pure devotee Uddhava had asked this question, Lord Kṛṣṇa,
who accepts the forms of the three guṇa-avatāras (Viṣṇu, Brahmā and Śiva), who
controls the universe with His various potencies just as a child controls a toy, and
who is the supreme controller of all the demigods, smiled in a charming and
affectionate way and replied to His devotee's question in the following words."

Text 2

atra ajñatāṁ tvat-pavadāṁ ity udāhṛtaṁ vacanam apy anusandheyam. śrī-
sukah.

atra-in this connection; ajñatāṁ tvat-pavadāṁ-Śrīmad-Bhāgavatam 10.14.19
("ajñatāṁ tvat-pavadāṁ anātmany ātmāṁ bhāsi vitatya māyāṁ srṣṭāṁ ivāhaṁ
jagato vidhāna iva tvam eso 'nta iva tri-netraṁ."); iti-thus; udāhṛtaṁ-said;
vacanam-statement; api-also; anusandheyam-should be considered; śrī-sukah-Śrī
Sukadeva Gosvāmī.

In this connection we may note the following statement spoken by Brahmā to

"O Lord Kṛṣṇa, persons who are unaware of Your inconceivable energy cannot
understand that You alone expand Yourself as the creator Brahmā, maintainer
Viṣṇu, and annihilator Śiva. Persons who are not in awareness of things as they are
contemplate that I, Brahmā, am the creator, Viṣṇu is the maintainer, and Lord Śiva
is the annihilator. Actually You are alone everything: creator, maintainer and
annihilator."*

Anuccheda 37
atha puruṣāvatāra-kartrtvam apy āha

iti matir upakalpitā vitṛṣṇā
bhagavati sātvata-pungave vibhūmnī
sva-sukham upagate kvacit vihartum
prakṛtim upeyuṣī yad-bhava-pravāhah

śrī-bhismah uvāca-Śrī Bhismadeva said; iti-thus; matiḥ-thinking, feeling and willing; upakalpitā-invested; vitṛṣṇā-freed from all sense desires; bhagavati-unto the Personality of Godhead; sātvata-pungave-unto the leader of the devotees; vibhūmnī-unto the great; sva-sukham-self-satisfaction; upagate-unto He who has attained it; kvacit-sometimes; vihartum-out of transcendental pleasure; prakṛtim-in the material world; upeyuṣī-do accept it; yat-bhava-from whom the creation; pravāhah-is made and annihilated.

That Lord Kṛṣṇa is the origin of the purusa-avatāras, who are the creators of the material universes, is confirmed in the following prayer spoken by Bhīṣmadeva to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 1.9.32):

"Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created."*

Text 2

tīkā ca parama-phāla-rūpaṁ śrī-krṣṇa-ratiṁ prārthayitum prathamaṁ svakṛtam arpayati iti iti vigato bhūma yasmāt tasmin. yam apleṣyānyatra mahattvam nāstīty arthah. tad eva paramaiśvaryam āha sva-sukham svarūpa-bhūtam paramāṇandam upagate prāptavaty eva. kvacit kadācid vihartum kriḍitum prakṛtim upeyuṣī svikṛtavati, na tu svarūpa-tirodhanena jīvat pāratantryam ity arthah. vihartum ity uktam prapaṇçayati yad yato bhava-pravāhah śṛṣṭi-paramāṇaṁ bhavati ity esā.

tīkā-commentary; ca-and; parama-ultimate; phala-result; rūpa-form; śrī-krṣṇa-for Lord Kṛṣṇa; ratiṁ-attraction; prārthayitum-to pray; prathamaṁ-first; svakṛtam-accepted; arpayati-offers; iti-thus; iti-thus; vigato-gone; bhūma-the Lord; yasmāt-from whom; tasmin-in Him; yam-whom; apleṣya-in relation; anyatra-in someone else; mahattvam-greatness; na-not; asti-is; iti-thus; arthah-meaning; tad-this; eva-certainly; parama-supreme; aśvāryam-opulence; āha-said; sva-sukham-own happiness; svarūpa-own form; bhūtam-manifested; parama-supreme; āṇandam-bliss; upagate-attained; prāptavati-gives; eva-indeed; kvacit-somewhere; kadācid-sometime; vihartum-to play; kriḍitum-to play;
prakrtim-nature; upeyusi-attains; svikrtavati-accepted; na-not; tu-indeed; svartupa-own form; tirodhanena-by disappearance; jiva-a jiva; vat-like; pARTantryam-independence; iti-thus; arthah-the meaning; vihartum-to enjoy pastimes; iti-thus; uktam-said; prapañcayati-creates; yad-which; yatah-from which; bhava-pravahah-material world; srst-paramparâ-creation; bhavati-is; iti-thus; esâ-this.

The following explanation of this verse is found in Śrīdhara Svāmī's commentary:

"In this verse Bhīṣmadeva prays for attraction to Lord Kṛṣṇa, which he considers the supreme goal of life, and aside from which there is nothing worth praising. Bhīṣma also describes the transcendental opulences of the Lord by using the words 'sva-sukham upagate' (full of all transcendental bliss). Bhīṣma says 'kvacid vihartum prakrtim upeyusi' (The Lord sometimes descends to this material sphere to display His transcendental pastimes). The Lord appears in this world and again disappears from it according to His own desire. He is completely independent, and He is not forced to enter the material sphere, as the conditioned souls are. Indeed, Lord Kṛṣṇa is actually the creator of the cosmic manifestation ('yad-bhava-pravahah')."

Text 3

evam eva tam prayuktam devair apy ekādaše tvattah pumān samādhigatya yayāsyā viryam, dhatte mahantam iva garbham amogha-viryaḥ. iti.

evam-in this way; eva-certainly; tam-He; prayuktam-answered; devaih-by the demigods; api-also; ekādaše-in the Eleventh Canto (Bhāg. 11.6.16); tvattah-from You; pumān-the puruṣa-avatāra; samādhigatya-having attained; yayā-by the material potency; asya-of the universe; viryam-potency; dhatte-places; mahantam-the mahat-tattva; iva-like; garbham-the womb; amogha-infallible; viryah-power.

This is also confirmed in the following prayer spoken by the demigods and recorded in Śrīmad-Bhāgavatam (11.6.16):

"O Lord Kṛṣṇa, You are the origin of the puruṣa-incarnation who is like the father who impregnates the womb of material nature."

Text 4

tikā ca tvattah puruṣah viryam śaktim samādhigatya pāpya yayā māyāyā saha mahantam dhatte. kam iva asya viśvasya garbham iva ity esā. bhīṣmah śrī-bhagavatam.
tīkā-Śrīdhara Svāmī's commentary; ca-also; tvattah-the word "from You"; purusah-the puruṣa-incarnation; vīryam-the word vīryam; sākthi-means "potency"; samadhipatyayavīm-samadhipatyay; prāpya-means "having attained"; yayā-by which; māyāyameans "by maya"; saha-with; mahatman dhatte-creates the material world; kam iva-to what may it be compared?; asya-of this; viśvasya-universe; garbham iva-like the womb; iti-thus; esa-the commentary; bhīṣma-Bhīṣma; śrī-bhagavantam-to the Supreme Personality of Godhead.

This verse is explained by Śrīdhara Svāmī in the following way:

"In this verse the word `tvattah' means `the puruṣa-avatāra is manifested from You', and the word `vīryam' means `potency'. `Samadhipatyayavīm' means `having attained' and `yayā' means 'by the material creative potency māyā'. In this way the Lord manifests the material creation (`mahatman dhatte'). To what may this material world be compared? It may be compared to `asya garbham iva' (like a womb impregnated by the Supreme Lord)."

Anuccheda 38

ata eva bhava-bhayam apahantum ity ādau tasyādi-puruṣatvam śreṣṭhatvam apy āha, puruṣam rśabham ādyam kṛṣṇa-saṁjña nato 'smi iti. krṣneti saṁjña tan-nāmatvenāś-prasiddhir yasyeti mūrty-antaram nisidhyate. tan-mūrter namaskriyamānatvena ca nitya-siddhatvam darśyate. tatraiva tīkā-kṛdbhir api tam vande paramānandam nandanandana-rūpinam ity uktam. śrī-śukāh.

atah eva-therefore; bhava-of material existence; bhayam-the fear; apahantum-to remove; iti-thus; ādau-beginning; tasya-of Him; ādi-puruṣatvam-the position of being the Original Personality of Godhead; śreṣṭhatvam-the position of being the best; api-also; āha-describes; puruṣam-person; rśabham-best; ādyam-original; kṛṣṇa-saṁjñām-named Kṛṣṇa; nataḥ asmi-I offer my respectful obeisances to Him; iti-thus; kṛṣṇa-Kṛṣṇa; iti-thus; saṁja-name; tat-nāmatvena-by this name; ati-great; prasiddhih-fame; yasya-of whom; iti-thus; mūrti-forms; antaram-other; nisidhyate-are eclipsed; tat-mūrteh-of that form; namaskriyamānatvena-by offering obeisances; ca-also; nitya-siddhatvam- eternal perfection; darśyate-is revealed; tatra-there; eva-certainly; tīkā-kṛdbhīh-by the author of the commentary; api-also; tam-to Him; vande-l offer my respectful obeisances; paramānandam-full of transcendental bliss; nanda-of Nanda Mahārāja; nandana-the son; rūpiṇam-with the form; iti-thus; uktam-described; śrī-śukah Śrī Śukadeva Gosvāmī.

Śukadeva Gosvāmī clearly explains that Lord Kṛṣṇa is the Supreme Original Personality of Godhead in the Śrīmad-Bhāgavatam (11.29.49), where he says:

"I offer my respectful obeisances to Lord Kṛṣṇa, the Original form of the
Personality of Godhead."

From this it may be observed that Kṛṣṇa is the most important name of the Lord, and His two armed form as Kṛṣṇa is His most important form. This eternal supreme status of Lord Kṛṣṇa is revealed in this verse where Śukadeva Gosvāmī offers His respects to the Lord. This is also confirmed by Śrīdāra Svāmī, the foremost commentator on Śrīmad-Bhāgavatam in the following words:

"I offer my respectful obeisances unto the supremely blissful Original Personality of Godhead, who is known as the son of Mahārāja Nanda."

Anuccheda 39

Text 1

tad evam jagrhe ity ādi-prakarane yat svayam utpreksitaṁ tac ca śrī-svāmi-sammatyāpi dṛḍhi-kṛtam.

tat-therefore; evam-in this way; jagrhe iti adi prakarane-in the chapter beginning jagrhe" (Bhāgavatam, Canto One, Chapter Three); yat-which; svayam-directly; utpreksitam-indicated; tat-that; ca-also; śrī-svāmi-of Śrīdāra Svāmī; sammatya-by the opinion; api-also; dṛḍhi-kṛtam-confirmed.

In this way Śrīdāra Svāmī has confirmed the statement of Śrīmad-Bhāgavatam (Canto One, Chapter Three) that Śrī Kṛṣṇa is the Original Personality of Godhead.

Text 2

punar api tat-sammatir abhyasyate yathā

śrutvājītam jarāsandham
nrpat dhyāyato hariḥ
ahopāyam tam evādyā
uddhavo yam uvāca ha.

ṭīkā ca ādyāḥ hariḥ śrī-kṛṣṇaḥ ity eṣā. śrī-śukāḥ.

punah-again; api-also; tat-that; sammatih-opinion; abhyasyate-is repeated; yathā-for example; śrutva-having heard; ājitam-undefeated; jarāsandam-Jarāsandha; nrpateh-of King Yudhiṣṭhīra; dhyāyataḥ-meditating; hariḥ-Hari; aha-spoke; upāyam-plan; tam-that; eva-certainly; ādyah-the Original Personality of Godhead; uddhavah-Uddhava; yam-which; uvāca-spoke; ha-certainly; tikā-
Śrīdhara Svāmī's commentary; ca-also; ādyah-the Original Personality of Godhead; harih-Hari; śrī-krṣṇah-Śrī Kṛṣṇa; iti-thus; eṣā-the commentary; śrī-sukah-spoken by Śukadeva Gosvāmī.

That Śrī Kṛṣṇa is the Original Personality of Godhead is also confirmed in the following verse of Śrīmad-Bhāgavatam (10.72.15):

"When Śrī Kṛṣṇa, the Original Personality of Godhead, heard from King Yudhiṣṭhira that the enemy Jarāsandha was almost impossible to defeat, Lord Kṛṣṇa proposed the following plan, which had already been suggested by Uddhava."

Śrīdhara Svāmī explains in his commentary that the word “ādyah” (Original Personality of Godhead) clearly refers to Lord Kṛṣṇa.

Anuccheda 40

Text 1

kim ca

athāham amśa-bhāgena
devakyāḥ putratam śubhe
prāpsyāmi iti.

kim ca-furthermore; athā-therefore; aham-I; amśa-bhāgena-by My plenary expansion; devakyāḥ-of Devakī; putratam-the son; śubhe-O all-auspicious Yogamāyā; prāpsyāmi-I shall become; iti-thus.

This is also confirmed by the following statement spoken by Lord Kṛṣṇa to His internal potency Yogamāyā (Śrīmad-Bhāgavatam 10.2.9):

"O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī."*

Text 2

ammasa-bhāgena ity atra pūrṇatocitam evārtham bahudhā yojayadbhir madhye
amśena puruṣa-rūpena māyayā bhāgo bhajanam īksanam yasya teneti ca
vyācaksānair ante sarvathā paripūrṇa-rūpeneti vivakṣitam, krṣṇas tu bhagavān
svayam ity uktatvāt, ity evam hi tair vyākhyātām. śrī-bhagavān yogamāyām.
anśa-bhāgena-by the phrase "anśa-bhāgena"; iti-thus; atra-in this connection; pūrnata-fullness; ucitam-is described; eva-certainly; ārtham-the meaning; bahudhā-in many ways; yojayadbhih-explaining the meaning of this verse; madhye-in the midst; amśena-by the word "amśena-"; puruṣa-rūpena-in the form of a person; māyayā-of material energy; bhāgah-opulence; bhajananam-possession; īksanam-appearance; yasya-of whom; tena-by this; iti-thus; ca-also; vyācaksāñaih-by various explanations; ante-at the conclusion; sarvathā-in all respects; paripūrṇa-perfect and complete; rūpena-with a form; iti-thus; vivakṣitam-intended to be described; krṣṇah tu bhagavān svayam iti uktatvat-because of the statement "Kṛṣṇas tu bhagavān svayam"; iti-thus; evam-in this way; hi-certainly; tāih-by them; vyākhyātam-explained; śri-bhagavān-the Supreme Personality of Godhead; yogamāyām-to Yogamāyā.

Śrīdhara Svāmī explains that in this verse the word "anśa-bhāgena" means "accompanyed by His expansions, the puruṣa-incarnations". This description confirms the statement of Śrīmad-Bhāgavatam (1.3.38): "Kṛṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead).

Anuccheda 41

Text 1

evam

yasyāṁsāṁśa-bhāgena
visvotpattī-layoḍayāḥ
bhavanti kila viśvātmams
tam tvādyāham gatim gatā

evam-in the same way; yasya-of whom; aṁśa-of a portion; aṁśa-of a portion; aṁśa-of a portion; bhāgena-by a tiny fragment; viśva-of the universe; utpatti-creation; laya-annihilation; udayāḥ-mannifestation; bhavanti-comes into being; kila-certainly; viśvā-ātman-O all-pervading Supersoul; tam-to Him; tva-unto You; ādyā-O Original Personality of Godhead; āham-I; gatim gatā-take shelter.

This is also confirmed in the following statement spoken by Devakī to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.85.31):

"O Lord Kṛṣṇa, O all-pervading Supersoul, You are the Original Personality of Godhead. By a tiny fragment of a part of a part of a portion of Your potency the material universes are created and again annihilated. I surrender unto You and take shelter of You."

Text 2

tikā ca yasyāṁśaḥ puruṣaḥ tasyāṁśo mayā tasyā aṁśa guṇās teśām bhāgena paramānu-mātra-leśena visvotpatty-ādayo bhavanti tam tvā tvam gatīṁ saranaṁ gateśmi ity esā. śrī-devaki-devī śrī-bhagavantam.

tikā-the commentary; ca-also; yasya-of whom; āṁśa-the portion; purusah-puruṣa-āvatara; tasya-of Him; āṁśaḥ-the portion; māyā-the māyā potency; tasyāḥ-of that; āṁśaḥ-the parts; guṇāḥ-the three modes of nature; teśām-of them; bhāgena-by a part; paramānu-mātra-leśena-by an atomic fraction; viśva-utpatti-ādayah bhavanti-the creation, maintenance and destruction of the universes is manifested; tam-to Him; tvā-to You; tvam-to You; gatīṁ-the word "gatim"; saranaṁ gata āsmi-I shall take shelter; iti-thus; eṣa-the commentary; śrī-devaki-devī-spoken by Devaki-devī; śrī-bhagavantam-to the Supreme Personality of Godhead.

Śrīdhara Svāmī explains in his commentary:

"In this verse the first "aṁśa" (portion) referred to is the puruṣa-āvatāra. The portion of the puruṣa-āvatāra is the illusory potency māyā, and the portion of māyā is the three modes of material nature. By an atomic fragment of the modes of nature, the material universes are created, maintained and destroyed. In this way, by a portion of a portion of a portion of the Lord's potency the material world is created. In this verse the word 'tva' means 'unto You' and the phrase 'gatīṁ gateśmi' means 'I take shelter'".

The proper interpretation of this verse is:

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

Text 44

ity asya vyākhyaḥ yuvah yuvāṁ didhrksunā mayā dvija-putrā me mama bhuvi dhāmnī upanītā anītā ity ekam vākyam.

iti-thus; asya-of the statement; vyākhyaḥ-the explanation; yuvah-yuvāṁ-the word "yuvah"; yuvāṁ-meaans "of You two"; didhrksunā mayā-by Me who was desiring to see; dvija-putrāḥ-the Brāhmaṇa's sons; me-the word "me"; mama-meaans "My"; bhuvi-the word "bhuvi"; dhāmnī-meaans "abode"; upanītāh-the word "upanītah";
ánitah-means "taken away"; iti-thus; ekam-one; vākyam-statement.

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

Text 45

vākyāntaram āha he dharma-guptaye kalāvatirnau kalā amśās tad-yuktāv avariṇau, madhya-pada-lopi-samāsah. kim vā kalāyām amśa-laksane māyika-prapaṇe 'variṇau vå padda 'syā viśva-bhūtāni iti śruteh. bhūyah punar api avaśistān avaneḥ asurāṁ hatvā me mama anti samipāya samipam āgamayitum yuvāṁ tvarayetam atra prasthāpya tan mocayatām ity arthaḥ tad-dhatānāṁ mukti-prasiddheḥ mahā-kāla-pūra-jyotiḥ eva muktāḥ praviśanti.

vākyam-statement; antaram-another; āha-said; he-O; dharma-guptaye-for the protector of religion; kalāvariṇau-the word "kalāvariṇau"; kalā-the word "kalā"; amśah-means part and parcels; tat-yuktau-along with them; avariṇau-descended; madhya-pada-lopi-samāsah-a compound where the middle word is understood; kim vā-or; kalāyām-the word "kalā" understood in the locative case; amśa-laksane-as the expansion; māyikā-prapaṇe-meaning "the material world"; avariṇau-descended; vā-or; padh-step; asya-of Him; viśva-bhūtāni-the material world; iti-thus; śruteh-from the Śruti-sāstra; bhūyah-the word "bhūyah"; punaḥ api-means "again"; avaśistān-remaining; avaṇaḥ-of the earth; asurān-demons; hatvā-having killed; me-the word "me"; mama-means "My"; anti-the word "anti"; samipāya-means "to the vicinity"; samipam-to the vicinity; āgamayitum-causing to arrive; yuvāṁ-You two; tvarayetam-please hasten; atra-in this context; prasthāpy-having established; tān-them; mocayatām-please liberate; iti-thus; arthaḥ-the meaning; tat-by the Lord; hatānām-of those who are killed; mukti-of liberation; prasiddhe-celebrated; mahā-kāla-pūra-of the Bhūmi-puruṣa; jyotiḥbrahmajyoti effulgence; eva-certainly; muktāḥ-liberated; praviśanti-enter.

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

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

Text 46

brahma-tejomayaṁ divyaṁ
mahad yad drśtvāṁ asi
aham sa bharata-śreṣṭha
mat-tejas tat sanātanaṁ

prakṛtiḥ sā mama parā
vyaktāvyaktā sanātani
tam praviśya bhavantiha
muktā yogavid-uttamāḥ.
iti śri-hari-vamśe 'ṛjunāṁ prati śri-bhagavad-uktaś ca.

brahma-tejah-mayam-the Brahman effulgence; divyam-transcendental; mahat-great; yat-which; drśtvāṁ asi-You have seen; aham-I am; saḥ-that; bhārata-śreṣṭha-O best of the descendents of Bharata; mat-My; tejas-splendor; tat-that; sanātanaṁ-eternal; prakṛtiḥ-energy; sā-that; mama-My; parā-superior; vyakta-manifested; avyaktā-and unmanifested; sanātani-eternal; tām-that; praviśya-entering; bhavanti-become; iha-here; muktāh-liberated; yogavid-uttamāḥ-the best of yogis; iti-thus; śri-hari-vamśe-in the Hari-vamśa; arjunam prati-to Arjuna; śri-bhagavat-of the Lord; uktaḥ-spoken; ca-and.

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

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

Text 47

tva rṣayetam iti prārthanāyāṁ hetu niṣ-antasya liṅ-rūpam anti ity avyayāc
caturthāyā lok, caturthi ca edhobyho vrajātitivat kriyārthopapadasya ca karmani
stāninaḥ iti smaranāt. kātam kṛtvā prasthāpayātītivad ubhayor ekanaiva
karmanānvayah prasiddha eva. tasmād eṣa evārthah spaṭam aksaṭo bhavati
arthântare tu sambhavaty eka-padatve pada-cchedah kaśṭāya kalpyate.

tvarayetam-please hasten; iti-thus; prārthanāyām-as a request; hetu-purpose; nij-antasya-of the causative; lin-rūpam-in the potential mood; anti-the word "anti"; iti-thus; avyayāt-as an indeclinable; caturthyā-with the dative; luk-case ending; caturthi-dative case; ca-and; edhobhyah-for increasing; vrajati-goes; iti-thus; vat-like; kriyā-action; artha-for the purpose; upapadasya-of a prefix; ca-and; karmani-in action; sthāninaḥ-in the place; iti-thus; smaranāt-from the sūtras of Pāṇini; katam-glorification; kṛtvā-having done; prasthāpayati-establishes; itivat-in this way; ubhayoh-of the two of them; ekena-by one; eva-just as; karmanā-by action; anvayah-series; prasiddha-celebrated; eva-certainly; artha-antare-in an alternate meaning; bu-but; sambhavati-arises; eka-padatve-in the state of being one line of a verse; pada-chedah-division of the word; kaśṭāya-for difficulty; kalpyate-is considered; tasmāt-therefore; esah-this; eva-certainly; arthāh-interpretation; spaṭṭam-clearly; aksatāh-without difficulty; bhavati-is.

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

The Bhūma-purusa glorified Kṛṣṇa and Arjuna, saying “You appear with Your transcendental potencies and various incarnations and expansions (kalāvatīrṇau). This interpretation of the word "kalāvatīrṇau" may be accepted if the word is understood as a trītya-tatpurusa-samāsā. This interpretation is very logical and easy to accept. If one wants to interpret "kalāvatīrṇau" as two words in the nominative case, and interpret the two words to mean “Kṛṣṇa and Arjuna are My expansions”, this interpretation will be difficult for the learned reader to accept.

Text 48

tathā

pūrṇa-kāmāv api yuvāṁ
nara-nārāyaṇāv rṣi
dharmam ācaratām sthityai
ṛṣabhau loka-saṅgraham

tathā-in the same way; pūrṇa-fulfilled; kāmāv-all desires; api-although; yuvāṁ-the two of you; nara-nārāyaṇāv rṣi-Nara-Nārāyaṇa Rṣī; dharmam-principles of religion; ācaratām-practiced; sthityai-for the well-being; ṛṣabhau-the best of persons; loka-of living entities; saṅgraham-of the multitude.

Someone may quote the following verse (Śrīmad-Bhāgavatam 10.89.59):
pūrṇa-kāmāv api yuvāṁ
nara-nārāyanāv rṣi
dharmam ācāratam sthityai
ṛśabhau loka-sangraham

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

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

Text 49

iti asya na kevalam etad-rūpenaiva yuvām loka-hitāya pravrttas, api tu vaibhāvāntarenaṇaṁpuṣṭau puṇerī. svayam-bhagavattvena tat-sakhavena ca ṛśabhau sarvavatāravatāriśreṣṭhāv api pūrṇa-kāmāv api sthityai loka-rakṣanāya loka-sangraham lokesu tat-tad-dharma-pracāra-hetukam dharmam ācāratam kurvatām madhye yuvāṁ nara-nārāyanāv rṣi ity anayor alpāṁsātvena vibhūtivannirdeśah. uktaṁ caikādaśe śrī-bhagavatā vibhūti-kathana eva nārāyano muninām ca iti. dharmika-maṇlivād dvija-putrārtham avaśyam esyatha ity ata eva mayā tathā vyavasitam iti bhāvaḥ.

iti-thus; asya-of this; na-not; kevalam-only; etat-rūpena-in this way; eva-certainly; yuvāṁ-the two of you; loka-of the living entities; hitāya-for the benefit; pravrttas-engaged; api-although; tu-also; vaibhava-antarena-with transcendental opulences; api-also; iti-thus; stauti-offers prayers; pūrṇa-it-beginning with the word "pūrṇa"; svayam-bhagavattvena-with the position of the Original Personality of Godhead; tat-of Him; sakhatvena-with the position of friend; ca-also; ṛśabhau-best; sarva-avatāra-avatāri-of the origins of all incarnations; śreṣṭhau-best; api-also; pūrṇa-kāmāv api sthityai-the phrase "pūrṇa-kāmāv api sthityai"; loka-rakṣanāya-for the protection of all living entities; loka-of living entities and planets; sangraham-multitude; lokeshu-among the living entities; tat-tat-dharma-of the principles of religion; pracāra-preaching; hetukam-for the purpose; dharmam ācāratam-the phrase "dharmam ācāratam"; kurvatam-performing; madhye-in the midst; yuvāṁ-you two; nara-nārāyanau rṣi-Nara-Nārāyana Rṣis; iti-thus; anayoh-of the two; alpa-small; amśatvena-by an expansion; vibhūttvit-full of transcendental opulences; nīrdeśah-indication; uktaṁ-spoken; ekādaśe-in the Eleventh Canto of Śrimad-Bhāgavatam; śrī-bhagavatā-by the Supreme Personality of Godhead; vibhūti-of opulences; kathane-in the description; eva-certainly; nārāyanah-Nārāyana; muninm-of the munis; ca-also; iti-thus; dharmika-of saintly persons; maṇlivāt-because of the status of being the crown; dvija-of the Brāhmaṇa; putra-of the sons; artham-for the benefit; avaśyam-
necessarily; eṣyathah-you two will come; iti-thus; atah eva-therefore; mayā-by Me; tathā-in that way; vyavasitam-considered; iti-thus; bhāvah-the meaning.

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

Text 50

tathā ca śrī-hari-vamśe śrī-kṛṣṇa-vākyam

mad-dārśanārtham te bālā
dṛṣṭāḥ tena mahātmanā
viṣṭārtham eṣyathē kṛṣṇo
nāgacchad anyathā tv iha iti

tathā-in the same way; ca-also; śrī-hari-vamśe-in the Hari-vamśa; śrī-kṛṣṇa-of Śrī Kṛṣṇa; vākyam-the statement; mat-My; dārṣana-audience; artha-for the purpose of attaining; te-these; bālāh-boys; dṛṣṭāh-were taken; tena-by Him; mahā-ātmanā-the great soul; viṣṭa-of the Brāhmaṇa; artha-for the sake; eṣyate-arrived; kṛṣṇaḥ-Kṛṣṇa; na-not; agacchat-arrived; anyathā-otherwise; tu-but; iha-here.

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

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

Text 51
atrācaratāṃ ity arthe ācaratāṃ iti na prasiddham ity ataś ca tathā na vyākhyātam. tasmān mahā-kālato 'pi śrī-krṣṇasyādhikyam Siddham. darśayisyate cedam mṛtyuñjaya-tantra-prakaranena, tad etan mahimānurūpam evoktam

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

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

Text 52

niśāmya vaiśnavaṁ dhāma
pārthah para-ma-vismitah
yat kiṁcit pauruṣaṁ puṁsaṁ
mene kṛṣṇānubhāvitam iti

niśāmya-after seeing; vaiśnavaṁ-of Lord Viṣṇu; dhāma-the abode; pārthah-Arjuna; para-ma-vismitah-because greatly astonished; yat-which; kiṁcit-something; pauruṣam-glory and opulence; puṁsaṁ-of the all the viṣṇu-tattva forms of the Personality of Godhead; mene-considered; kṛṣṇa-by Śrī Kṛṣṇa; anubhāvitam-established.

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

Text 53

atra mahā-kālānubhāvitam iti tu naktam. evam eva sacokta-lakṣaṇo bhagavān śrī-krṣṇa eveti darśayitum ākhyāntaram āha ekadhā iti. śrī-svāmi-lihhitaitat-prakaraṇa-cūrṇikāpi susāṅgatā bhavati.
atra-in this passage; mahā-kāla-by the Bhūma-puruṣa; anubhāvitam-established; iti-thus; tu-but; na-not; ukta-described; evam-in this way; eva-certainly; saḥ-He; ca-and; ukta-described; laksanah-qualities; bhagavān-the original Personality of Godhead; śrī-kṛṣṇah-Śrī Kṛṣṇa; eva-certainly; iti-thus; darśayitum-to reveal; ākhya-antaram-in this account; āha-speaks; ekadā-the word "ekadā"; iti-thus; śrī-svāmī-by Śrīdhar Svāmī; liṅkita-written; etat-this; prakaraṇa-chapter; cūrṇika-explanation; susāntā-nicely connected; bhavati-is.

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

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

Text 54

atha parakīyāṇī api viruddhāyamāṇāṁ vākyāni tad-anugatārthatayā drṣyante.

atha-now; parakīyāṇī-in other Vedic literatures; api-also; viruddhāyamāṇāṁi-refuting; vākyāni-statements; tat-to them; anugata-arthatayā-with the proper explanation; drṣyante-are seen.

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

Text 55

tatra śrī-viṣṇu-purāṇe

ujjāhārātmanah keṣau
sita-kṛṣṇau mahā-mune iti

utra-there; śrī-visnupurāṇe-in the Viṣṇu Purāṇa; ujjāhāra-taking up; ātmanah-from Himself; keṣau-two hairs; sita-white; kṛṣṇau-and black; mahā-mune-O great sage; iti-thus.

For example, our critic may quote the following verse from Viṣṇu Purāṇa (5.1.59):
ujjahārtmanah keśau
sita-krṣṇau mahā-mune

Our critic may interpret this verse to mean:

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

Text 56

mahābhārate

sa cāpi keśau harir uccakarta
    śuklam ekam aparam cāpi krṣṇam
tau cāpi keśav āviśatām yadunām
    kule striyau rohiṇīṁ devakīṁ ca
tayor eko balabhadro babhūva
    yo 'saṅ śvetas tasya devasya keśah
krṣṇo dvitiyāḥ keśavah sambabhūva
    keśo yo 'saṅ varnataḥ krṣṇa uktaḥ iti

mahābhārate-in the Mahābhārata; sah-He; ca-also; api-even; keśau-two hairs; harih-Lord Hari; uccakarta-snatched; śuklam-white; ekam-one; aparam-the other; ca api-also; krṣṇam-black; tau-these two; ca api-also; keśau-hairs; āviśatām-entered; yadunām-of the Yadu dynasty; kule-in the family; striyau-two pious ladies; rohiṇīṁ-Rohini; devakīṁ-Devakī; ca-and; tayoh-of the two; ekah-one; balabhadrah-Balarāma; babhūva-became; yah asau-who; śvetah-white; tasya-of Him; devasya-of the Supreme Personality of Godhead; keśah-hair; krṣṇah-black; dvitiyāḥ-second; keśavah-Keśava; sambabhūva-became; keśah-hair; yah asau-which; varnataḥ-because of color; krṣṇah-as Krṣṇa; uktaḥ-is known.

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

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

Text 57

atra tātparyam śrī-svāmibhir ittham vivṛtam-"bhūmeḥ suretara-varūtha ity adi
padye. sita-krṣṇa-keśa ity atra sita-krṣṇa-keṣatvam śobhaiva, na tu vayah-parināma-kṛtam, avikāritvāt. yac ca ujjahārātmanah keśau ity ādi. tat tu na keśa-mātrāvatārābhīprāyam, kintu bhū-bhārāvataraṇa-rūpaṁ kāryam kiyad etat? mat-keśāv eva tat kartum śaktaṁ iti dyotanārthan rāma-krṣṇayor varna-sūcārthanam ca keśoddharanam iti gamyate. anyathā tatraiva pūrvāpara-virodhāpatteh. krṣṇas tu bhagavān svayam ity etad-virodhāc ca.

atra-in this connection; tātptyam-explanation; śrī-svāmibhiḥ-by Śrīdhara Svāmī; ittham-thus; vivṛtam-presented; bhūmeḥ suretāra-varūthā-in the verse from Śrīmad-Bhāgavatam (2.7.26) which begins "bhūmeḥ suretāra-varūthā"; iti-ādi-padye-in the verse beginning; sita-krṣṇa-keśah-the description of Krṣṇa and Balarāma as black and white hairs of Lord Viṣṇu; iti-thus; atra-in this connection; sita-white; krṣṇa-and black; keśatvam-the state of being hairs; śobhā-bodied splendor; eva-certainly; na-not; tu-but; vayah-of a certain age; parināma-kṛtam-produced by a transformation; avikāritvāt-because the Supreme is without transformation; yat-which; ca-also; ījjahara ātmanah keśau-the quote "ujjahārātmanah keśau" from the Viṣṇu Purāṇa; iti-thus; ādi-beginning; tat-that; tu-but; keśa-hair; mātra-only; avatāra-incarnation; abhirāyam-intention; kintu-but; bhū-of the world; bhāra-the burden; avatāraṇa-rūpaṁ-the relief; kāryam-activity; kiyaṁ etat-how is this?; mat-My; keśau"kesas"; eva-certainly; tat-that; kartum-to do; śaktau-able; iti-thus; dyotana-splendor; artham-meaning; rāma-krṣṇayoh-of Krṣṇa and Balarāma; varna-complexion; sūcana-description; artham-meaning; ca-also; keśu-uddharanam-description of the emanation of the keśa; iti-thus; gamyate-is explained; anyathā-another interpretation; tatra-there; eva-certainly; pūrva-apara-with other passages in the Vedic literatures; virodhāpatteh-because of contradicting; krṣṇah tu bhagavān svayam-the quote "krṣṇas tu bhagavān svayam" (Bhāg. 1.3.28); iti-thus; etat-virodhāt-contradicting; ca-also.

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

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

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

idam-this; api-also; atra-in this connection; tātparya-explanation; sambhavati-arises; nanu-is it not so?; devāh-O demigods; kim artham-whi is it?; mām-Me; eva-certainly; avatarayītum-to incarnate; bhavadbhīḥ-by you; āgrhyate-is appealed; aniruddha-ākhyā-unknown as Aniruddha; puruṣa-prakāśa-viśesasya-of the specific puruṣa-incarnations; kṣīra-uda-on the ocean of milk; svētadvīpa-dhāmnah-residing in the abode of Svētadvīpa; mama-My; yau-two; keśau-two hairs; iva-like; sv-sīraḥ-dhārya-bhūtau-growing on My head; tau-They; eva-certainly; śrī-vāsudeva-Vāsudeva; saṅkarsanau-and Saṅkaraṇa; svayam-personally; eva-certainly; avatariṣyataḥ-will incarnate; tataḥ-from this; ca-and; bhū-of the earth; bhāra-burden; harana-removing; tābhyaṁ-by Them; ḫṣat-karam-reduced; eva-certainly; iti-thus.

Even if one insists that the word "keśa" must mean "hair" and cannot mean anything else, it is not at all necessary that one interpret that Balarāma and Krṣṇa are incarnations of Viṣṇu. One may also interpret that Vāsudeva and Saṅkaraṇa are incarnations of a black and white hair from the head of Lord Krṣṇa. Understood in this way, we may conceive of the following conversation between Lord Krṣṇa and the demigods, in order to properly understand these two quotes from the Viṣṇu Purāṇa and Mahābhārata. Lord Krṣṇa may have said to the demigods:

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

Text 59

atha ujjhārātmmanah keśau ity asyaiva śabdārtho 'pi muktāphala-tīkāyāṁ keśau sukha-svāminau, sito rāma ātmanah sakāśād ujjhāra uddhāraya. hari-vamāse hi kasyāṇcid giri-guhāyāṁ bhagavāṁ sva-mūrtim niṅṣipya garuḍam ca tatrāvasthāpya svayam aṭṛāgata ity uktam. tad uktam, sa devān abhyanujñāya ity ādi.

atha-now; ujjhārātmmanah keśau-the phrase ujjhārātmmanah keśau" from the Viṣṇu Purāṇa; iti-thus; asya-of that; eva-certainly; śabda-artha-the definitions of each word; api-also; muktāphala-tīkāyāṁ-in the "Muktāphala-tīka"
commentary by Bopadeva Bosvami; keśau-the word "keśau"; sukha-the blissful; svāminau-Personalities of Godhead; sitah-white; rāmah-Balarāma; ātmanah-the word "ujjahāra"; uddhrtavān-manifested; hari-vamśe-in the Hari-vamśa; hi-certainly; kasyaṅcit-in a certain; giri-guhāyām-mountain cave; bhagavān-the Original Personality of Godhead; sva-mūrtim-own form; nikśiya-having manifested; garudam-Garuda; ca-also; tatra-there; avasthāpya-causing to remain; svayam-personally; atra-here; āgatam-arrived; iti-thus; uktam-described; tat-that; uktam-said; sa devān abhyanuṣṇāya iti adī-in the verse beginning "sa devān abhyanuṣṇāya".

The statement "ujjahārātmanah keśau" is explained by Bopadeva Gosvami in his commentary "muktaḥphala-ṭikā:

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

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

"After thus instructing the demigods, the Supreme Personality of Godhead travelled on Garuḍa to a concealed mountain cave. In that cave the Lord assumed His Original form as Lord Krṣṇa. Ordering Garuḍa to wait for Him in that cave, the Lord then descended to earth in His original form."

Text 60

yais tu yathā-srutam evedam vyākhyātam, te tu na samyak parāmṛṣṭavantah, yatah sura-mātrasyāpi nirjaratva-prasiddhiḥ. akāla-kalite bhagavatī jārānudayena keśa-sauklyāṇupapatīḥ. na casya keśesu naisargika-sita-krṣnateti pramāṇam asti.

yaiḥ-by whom; tu-but; yathā-as; śrutam-heard; eva-certainly; idam-this; vyākhyātam-explained; te-they; tu-but; na-not; samyak-completely; paramāṁṣṭavantah-pure; yataḥ-because; sura-mātrasya-of only a demigod; api-even; nirjaratva-of freedom from old-age; prasiddhiḥ-perfection; akāla-kalite-beyond the bondage of time; bhagavati-in the Original Personality of Godhead; jārā-of old-age; anudayena-because of the non-appearance; keśa-of hairs; sauklya-whiteness; anupapattih-non-appearance; na-not; ca-also; aṣṭa-of Him; keśesu-among the hairs; naisargika-by nature; sita-whiteness; krṣṇatā-and blackness; iti-thus; pramāṇam-transformation; asti-is.

What to speak of the Personality of Godhead, even the inferior demigods are free from the defects of old-age. Because the Personality of Godhead is always free from the symptoms of age, His hairs do not turn gray or white with age, as those of
a conditioned human being. The Vedic literatures always describe the hairs of the Supreme Lord as black; there is no description of white hairs, hairs either naturally white, or turned white with age in the spiritual body of the Personality of Godhead. For this reason the story of white and black hairs from the head of Lord Visnu is not very plausible. The learned will not accept it.

Text 61

ata eva nrsimha-purâne krṣṇavatâra-prasange sakti-sâbda eva prayujyate, na tu keśa-sabdah. tathā hi
vâsudevâc ca devakyâm
âvatîrya yadok kule
sita-krṣne ca tac-chakti
kamsâdyân ghatayîṣyatah ity âdînâ

atah eva-therefore; nrsimha-purâne-in the Nrsimha Purâna; krṣṇa-avatâra-
prasange-in the connection with the account of Lord Krṣṇa's incarnations; sakti-
sabdah-the word "sakti"; eva-certainly; prayujyate-is employed; na-not; tu-but;
keśa-sabdah-the word "keśa"; tathâ hi-as it is said; vasudevât-from Vasudeva; ca-
and; devakyâm-in Devaki; âvatîrya-having descended; yadok kule-in the family
of the Yadu dynasty; sita-krṣne-Balarâma and Krṣṇa; ca-and; tat-sakti-full of all
transcendental potencies; kamsa-âdyân-Kamsa and many other demons;
ghatayîṣyatah-will kill; iti âdînâ-in the passage beginning with these words.

In the descriptions of Krṣṇa and Balarâma's descent to this material world, we
generally do not find any mention of the word "keśa" to describe them. In the
following quote from the Nrsimha Purâna, They are described as "sita-krṣṇa"
(white and black), without any use of the word "keśa" which our critics are so
eager to interpret as "hair":

"Lord Krṣṇa and Balarâma, the original black and white forms of the Supreme
Personality of Godhead, who is full of all transcendental potencies, appeared in the
Yadu dynasty as the two sons of Vasudeva and Devaki. In the future these two
transcendental personalities will kill King Kamsa and many other demons."

Text 62

astu tarhi amśopalakṣanâh 'keśa'-sabdah; no, avilupta-sarva-saktitvena sâkśad
âdi-puruṣatvasyai vibhram surya-svātikâ krṣṇa-visnu-âdi-sabdânâm avîsėṣatabh
dityâya-pratîcâ ca. naivam avatârântarasya kasya vânyasya janaṁ-dinaṁ
jayantya-âkhyâyâti-prasiddham.

astu-there may be; tarhi-then; amśa-as an expansion; upalakṣanâh-description;
keśa-śabdah the word "keśa"; na-not; u-certainly; avilupta-sarva-śaktitvena-because of being full of all transcendental potencies; sāksat-directly; ādi-purusatvasya-the Original Personality of Godhead, the source of all incarnations; eva-certainly; niścetum-to establish; śakyatvāt-because of the possibility; krṣṇa-Krṣṇa; viṣṇu-Viṣṇu; śabdānām-of the words; aviśeṣatah-without distinction; paryāyatva-definition; pratītah-because of faith; ca-also; na-not; evam-in this way; avatāra-antarasya-of the other incarnations; kasya-of which; vā-or; anyasya-of another; janma-of birth; dinam-day; jayanti-"jayanti"; ākhyayā-by the name; ati-prasiddham-very celebrated.

Someone may object: Very well then, we shall accept that the word "keśa" means "expansion," and the keśavatāra simply is an explanation of how Krṣṇa is an expansion of Lord Viṣṇu.

To this I reply: No. This should not be concluded. Krṣṇa is the Original Personality of Godhead (ādi-purusa), full of all transcendental potencies.

Another objection may be raised: Krṣṇa, Viṣṇu, and other words are used to indicate the Personality of Godhead and no distinction is made between them in the Vedic literatures. Why are you so eager to say that Krṣṇa is the original form and Viṣṇu is the expansion. All the forms of the Lord should be considered equal, without any distinction.

To this I reply: Actually Krṣṇa is specifically described as the Original Personality of Godhead, and the day when He appeared in this world is especially famous, more famous than the appearance-day of any other form of the Lord.

Text 63

ata evoktaṁ mahābhārate
bhagavān vāsudevaś ca
kīrtyate 'tra sanātanaḥ
śāsvataṁ brahma paramaṁ
yogi-dhyeyam niraṅjanam.

atah eva-therefore; uktam-explained; mahābhārate-in the Mahābhārata; bhagavān-the Original Personality of Godhead; vāsudevaḥ-Krṣṇa, the son of Vasudeva; ca-and; kīrtyate-is glorified; atra-in this connection; sanātanaḥ-eternal; śāsvatam-eternal; brahma-Brahman; paramam-supreme; yogi-of the yogīs; dhyeyam-the object of meditation; niraṅjanam-free from all material contamination.

This is confirmed in the following verse from the Mahābhārata:

"Krṣṇa, the son of Vasudeva, is the eternal Original Personality of Godhead (Bhagavān). He is the supreme Brahman, free from all material contamination, and He is the object of the yogīs' meditation. He is glorified in the pages of this book."
tasyākāla-kalitatvatvam

yo 'yam kālas tasya te 'vyakta-bandho
cestām āhuḥ

ity ādau devakī-devī-vākye.

tasya-of Him; akāla-kalitatvam-the state of being beyond the influence of time;
yah ayam kālah tasya te 'vyakta-bandho cestām āhuḥ iti dau-the verse from Šrīmad-Bhāgavatam 10.3.26 ("yo 'yam kālas tasya te 'vyakta-bandho cestām āhuḥ cestate yena viśvam nimesādir vatsarānto mahiyāms tam tveśānam kṣema-dhāma prapadye"); devakī-devī-by Devakī; vākye-in the statement.

That Kṛṣṇa is beyond the influence of time is confirmed in the following verse spoken by Devakī-devī (Šrīmad-Bhāgavatam 10.3.26):

"O Kṛṣṇa, O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship."*

Text 65

natāḥ sma te nātha sadāṅghri-pankajam
   viriñcā-vairiñcya-surendra-vanditam
parāyanam kṣemam ihecatatām param
   na yatra kālah-prabhatv param prabhuḥ

ity ādau śrī-dvārakā-vāsī-vākye ca prasiddham

   natāḥ-bowed down; sma-we had done so; te-unto You; nātha-O Lord; sadā-
always; anghri-pankajam-the lotus feet; viriñcā-Brahmā, the first living being;
vairiñcya-sons of Brahmā like Sanaka and Sanātana; sura-indra-the King of
heaven; vanditam-worshiped by; parāyanam-the supreme; kṣemam-welfare; iha-
in this life; icchatām-one who so desires; param-the highest; na-never; yatra-
wherein; kālah-inevitable time; prabha-vet-can exert its influence; parah-
transcendental; prabhuḥ-the Supreme Lord; iti-thus; ādau-in the passage
beginning; śrī dvārakā-of Dvārakā; vāsi-of the residents; vākye-in the statement;
ca-also; prasiddham-celebrated.
That Kṛṣṇa is beyond the influence of time is confirmed in the following statement by the residents of Dvārakā-pūrī (Śrimad-Bhāgavatam 1.11.6)

"O Lord, You are worshiped by all demigods like Brahmā, the four Sanas and even the King of heaven. You are the ultimate rest for those who are really aspiring to achieve the highest benefit of life. You are the supreme transcendental Lord, and inevitable time cannot exert its influence upon You."

Text 66


ah-therefore; yat-because; prabhāsa-khāde-in the Prabhāsa-khanda; keśasya-of hair; balatvam-youthfulness; eva-certainly; ca-also; tat-that; sitimah-whiteness; kāla-by time; krta-produced; palita-white hair of old-age; lakṣanatvam-characteristic; eva-certainly; ca-and; darśitam-is revealed; tasya-of Him; śaṭirināṁ-of the embodied living entities; śuṣka-dry; vairāgya-renunciation; pratipādana-prakarana-explanation; patitavena-by the fallen status; sura-of the demigods; mātra-even; nirjaratā-the state of freedom from old-age; prasiddhatvena-by the fame; ca-also; amukhya-arthatvāt-because of accepting the secondary meaning; na-not; sva-arthe-in the connection; prāmāṇyam-evidence.

The false notion that Kṛṣṇa and Balarāma are incarnations of a black and white hair of Lord Viṣṇu is dispelled in the Prabhāsa-khanda, which explains that whiteness of hair is produced in old age, and because even the subordinate demigods, what to speak of Lord Viṣṇu, the controller of the demigods, remain always free from old-age, their hair never turns white with age. It is not possible that Lord Viṣṇu have white hairs, because He is beyond the influence of time, and therefore this conception of Lord Viṣṇu's white hair pushed forward by the dry renunciants is not acceptable.

Text 67

brahmā yena ity ārabhya

viṣṇur yena daśāvatāra-gahane kṣipto mahā-sankāte
    rudro yena kapāla-pānir abhito bhiksātanaṁ kāritaḥ ity ādau.

tasmai namah karmane iti garuda-vacanāt. kim ca tat-pratipādanāya matsyādy-avatārānāṁ matsyādi-sabda-samyena chalokitir eveyam.
brahmā yena iti ārāhaya-in the passage beginning "brahmā yena"; visṇuh-
Visṇu; yena-because of which; daśa-ten; avatāra-of incarnations; gahane-in the
dark abyss; kṣiptah-thrown; mahā-great; saṅkata-difficulty; rudraḥ-Siva; yena-
by which; kapāla-carrying a skull; pāṇih-in His hand; abhitah bhikṣa-atanam
kāritaḥ-begging alms; iti-thus; ādau-in the passage beginning; tasmai-to that;
namah-I offer my respectful obeisances; karmane-unto karma; iti-thus; garuda-of
the Garuda Purāṇa; vacanāt-from the statement; kim ca-furthermore; tat-that;
pratipādanāya-to establish; matsya-Lord Matsya; ādi-beginning with; avatārānām-
of the incarnations of Godhead; matsya-ādi-śabda-of the words "matsya-ādi";
samyena-the same; chala-false; uktih-statement; eva-certainly; iyam-this.

Similar other faulty statements may also be found in some portions of the
scriptures. For example, the Garuda Purāṇa explains:

"I offer my respectful obeisances unto the law of karma, because of which Śiva
carries a skull in his hand and wanders about as a beggar, and because of which
Visṇu was hurled into the painful abyss of having to assume ten incarnations
within the material world."

The author's intention in this passage was to emphasize the uncheckable power
of karma, although in order to do this he had spoken some things that are not
actually true. The description of Kṛṣṇa and Balarāma as Lord Viṣṇu's hairs is a
similar untrue story.

Text 68

yathā

aho kanaka-daurātmyam
   nirvāktum kena śakyate
nāma-sāmyād asau yasya
dhursturo 'pi mada-pradah.

yathā-just as; aho-Oh; kanaka-of gold; daurātmyam-the wickedness;
nirvākto be described; kena-by whom; śakyate-is possible; nāma-by name;
samyāt-because of equality; asau-this; yasya-of which; dhusturah-dhustura
poison; api-even; mada-pradaḥ-intoxicating.

The following metaphorical statement in the scriptures may also be quoted to
illustrate how an author may speak something untrue in order to emphasize a
point:

"Alas, who is able to describe the evils of gold? Gold is certainly as intoxicating
as the poisonous drink dhutura."
iti śiva-sāstriyatvāc ca nātra vaisnava-siddhānta-viruddhasya tasyopayogah. yata uktam skānda eva śanmukham prati śrī-śivena

śiva-sāstre 'pi tad grāhyam
bhaṅgavac-chāstra-yogi yat iti

anya-tātparyakatvena svatas tatrāpramāṇyād yuktam caitant yathā pankena pankāmbhah itivat.

iti-thus; śiva-sāstriyatvāt-the status of being confirmed in the Śaivite scriptures; ca-and; na-not; atra-here; vaisnava-in relation to Lord Viṣṇu; siddhānta-the conclusion; viruddhasya-opposing; tasya-of that; upayogah-suitability; yatah-because; uktam-spoken; skānde-in the Skānda Purāṇa; eva-certainly; śanmukham-to Kārttikeya; prati-to; śrī-śivena-by Lord Śiva; śiva-sāstre-in the Śaivite scriptures; api-although; tat-that; grāhyam-acceptable; bhaṅgavat-śāstra-in the Vaiṣṇava scriptures; yogi-found; yat-which; iti-thus; anya-another; tātparyakatvena-by interpretation; svatah-in their own scripture; tatra-there; apramāṇyāt-because of not being established; yuktam-suitable; ca-and; etat-this; yathā-just as; pankena-by mud; panka-ambhah-muddy water; iti-thus; vat-just as.

Statements in the Śaivite Purāṇas should not be accepted unless they are corroborated by the Vaiṣṇava Purāṇas. This is confirmed in the Śaivite Purāṇas (Skānda Purāṇa) where Lord Śiva says to Kārttikeya:

"Statements in the Śaivite Purāṇas should be accepted only if they are confirmed in the Vaiṣṇava Purāṇas."

The followers of Lord Śiva may try to present a different conclusion, but they are simply contradicting the words of their own master, recorded in their own scripture. From this statement of Lord Śiva we may understand that the Śaivite Purāṇas are not a very reliable source of spiritual information. They are not actually able to purify the conditioned souls, and their position is described in the following statement of Śrīmad-Bhāgavatam (1.8.52):

"It is not possible to filter muddy water through mud or purify a wine-stained pot with wine."

On should not therefore rely on the impure statements of the Śaivite Purāṇas.

Text 70

pādmottara-khaṇḍe ca śiva-pratipāḍakānāṁ purānānāṁ api tāmasatvam eva
The inferiority of the Śaivite Purāṇas is confirmed in the Uttara Khanda of the Padma Purāṇa, which explains that the Śaivite Purāṇas are intended for those in the mode of ignorance. The Matsya Purāṇa also confirms that the Śaivite Purāṇas are full of faulty and ignorant conclusions.

Text 71

yuktaṁ ca tasya vrddha-sūtasya sṛi-bhāgavatam apiḥitavataḥ sṛi-baladevavajñātuh sṛi-bhagavat-tattvāsamyag-jānajam vacanam
evam vadanti rājarṣe
ṛṣayah kecanānviṭāḥ. itivat.
etādrṣa-sṛi-bhāgavata-vākyena sva-viruddha-purānāntara-vacana-bādhanam ca

yuktaṁ-suitable; ca-also; tasya-of him; vrddha-sūtasya-of Romaharsana Sūta, the father of Sūta Gosvāmi; sṛi-bhāgavatam-the message of Śrīmad-Bhāgavatam; apiḥitavataḥ-without having properly studied; sṛi-baladeva-Śrī Baladeva; avajñātaḥ-offending; sṛi-bhagavat-of the Supreme Personality of Godhead; tattva-the truth; asamāyak-incomplete; jñāna-from knowledge; jam-produced; vacanam-speech; evam-in this way; vadanti-speak; rāja-rṣe-O saintly king; rṣayah-sages; kecana-some; anvītāḥ-endowed; itivat-in this way; etādrṣa-like these; bhāgavata-of Śrīmad-Bhāgavatam; vakṣyena-by the statement; sva-self; viruddha-contradicting; purāṇa-Purāṇas; antara-within; vacana-of statements; bādhanam-refutation; ca-also.

Without understanding the Śrīmad-Bhāgavatam, one cannot properly understand the philosophy of spiritual life. An example of this is Romaharsana Sūta. Because of not studying the Bhāgavatam, Romaharṣana had not properly understood the exalted position of Lord Baladrāma. Because of an offense to Lord Baladrāma, Romaharṣana was killed by the Lord. From this we may understand the importance of Śrīmad-Bhāgavatam. Without reference to the Bhāgvatam, one cannot conclusively understand the nature of the Absolute Truth.

That certain sages may sometimes present false conclusions, which may sometimes even become recorded in the Purāṇas, is confirmed in the following statement of Śrīmad-Bhāgavatam (10.77.30):

"O King, some sages have said that Lord Kṛṣna became bewildered by the mystic
jugglery of Śālva. Such conclusions should not be accepted, for the contradict the conclusion of all Vedic literatures, Lord Kṛṣṇa never becomes bewildered."

From this we may understand supreme authority of Śrīmad-Bhāgavatam. Any scriptural explanation that contradicts the version of the Bhāgavatam should be rejected.

Text 72

yathāha karma-jīto lokah kṣīyate ity-ādi-vākyena.
apāma somam amṛtā abhuma ity-ādi-vacana-bādhanavāj jeyam.

atrāpi yat svavāco virudhyeta nūnām te na smaranty uta iti yukti-saḍ-bhāvo drṣyate.

yathā-just as; iha-here in the earthly planetary system; karma-jītaḥ-performing the karma-kāṇḍa regulations; lokah-persons; kṣīyate-become destroyed; ity-ādi-beginning with these words; vākyena-by the statement; apāma-drinking; somam-soma; amṛtā-immutable; abhūma-we become; ity-ādi-beginning with these words; vacana-statement; bādhanavāt-contradicting; jñeyam-should be understood; atrahere; api-also; yat-what; sva-own; vaca-statement; virudhyate-is contradicted; nūnām-certainly; te-they; na-do not; smaranti-remember; uta-indeed; iti-thus; yukti-of logic; sat-bhāvah-good condition; drṣyate-is seen.

We may sometimes notice contradictions in the instructions of the Śruti. The two quotes which follow may serve as an example of such a contradiction within the texts of the Śruti.

"By performing the karma-kāṇḍa rituals of the Vedas one becomes ruined."
-Chāndogya Upaniṣad 8.1.6

"By performing the karma-kāṇḍa rituals of the Vedas we have become demigods eligible to drink soma-rasa."
-Rg-mantra 8.48.3

If a speaker contradicts himself, then his words are not very much appreciated by the speaker of Śrīmad-Bhāgavatam:

"They who are learned are not inclined to accept the statements of one who contradicts himself."
-Śrīmad-Bhāgavatam 10.77.30

Text 73
tatraivâtmanah sandigdhatvam eva tena sûtena vyañjitam

acintyâh khalu ye bhâvâ
na tâms tarkena yojaya ity âdinâ

tatra-there; eva-certainly; âtmanah-of the Supreme; sandigdhatvam-doubt;
eva-certainly; tena-by him; sûtena-by Sûta Gosvâmi; vyajitam-expressed;
acintyah-inconceivable; khalu-indeed; ye-which; bhâvâh-truths of spiritual
reality; na-not; tan-them; tarkena-by logic; yojayet-may properly know; iti-
âdinâ-by the statement beginning with these words.

Sûta Gosvâmi speaks the following verse to reconcile this apparent
contradiction in the statements of the scriptures (Mahâbhârata, Udyoga-parva):

"The truths of spiritual life are inconceivable to the crippled materialistic brain.
Simply by logic and philosophy one cannot expect to properly understand them."

Text 74

kim ca, tatraivottara-granthe candrasya kalânkapatti-kâraṇa-kathane śrî-
kşnâvatâra-prasange svayam viññur evety uktavât svenaiva virodhaḥ ca.

kim ca-furthermore; tatra-there; uttara-granthe-in the Prabhâsa Khaṇḍa of the
Skânda Purâṇa; candrasya-of the moon-god; kalânka-of the spots; âpatti-
misfortune; kâraṇa-cause; kathane-in the description; śrî-kṛṣṇa-of Śrî Kṛṣṇa;
avatâra-appearance; prasange-in that connection; svayam-personally; viññuh-
Lord Viññu; eva-certainly; iti-thus; uktavât-from the statement; svena-by using
the word "sva"; virodha-h-contradiction; ca-also.

Also, in the story of Candra-kalanâpatti-kâraṇa in the Prabhâsa-khaṇḍa of the
Skânda Purâṇa, in the description of Lord Kṛṣṇa's appearance, Kṛṣṇa is described
as Lord Viññu Himself. By using the words "svayam viññuh (Viññu Himself)", the
concocted idea that Kṛṣṇa is an incarnation of Lord Viññu's hair is refuted by
Vyâsadeva.

Text 75

tasmān na keśavatâratve 'pi tâtparyam, keśa-sabdasya bâlatva-vacanam ca.

tasmāt-for this reason; na-not; keśa-of a hair; avatâratve-as an incarnation;
api-and; tâtparyam-the proper understanding; keśa-sabdasya-of the word "keśa";
bâlatva-of foolish and childish persons;[.fn
2] vacanam-the statement; ca-also.
The idea that Kṛṣṇa is an incarnation of Lord Viṣṇu's hair should not be accepted, for it is thus refuted byVyāsa. Only foolish persons with a childlike mentality will insist that the word "keśa" in the phrase "keśāvatāra" from the Viṣṇu Purāṇa should be interpreted to mean "a hair".

Text 76

chalato bhagavat-tattvājñānato veti sthitam.

chalataḥ-as a trick; bhagavat-of the Supreme Personality of Godhead; tattva-the truth; ajānatah-from ignorance; va-or; iti-thus; sthitam-situated.

Because it is contradicted by so many descriptions in the Vedic literatures, the statement that Lord Kṛṣṇa is an incarnation of Lord Viṣṇu's hair must be either a trick to bewilder the atheists, an outlandish playful metaphor, or a falsity spoken in ignorance of the actual nature of the Supreme Personality of Godhead.

Text 77

ato vaisnavādi-padyānāṁ śabdottatham artham eva paśyāmah

amśavo ye prakāśante
   mama te keśa-samjñitāḥ
sarvajñāḥ keśavāṁ tasmān
nāmāhur muni-sattama

iti sahasra-nāma-bhāsyottthāpita-bhārata-vacanāḥ keśa-sabdenāṁsūr ucyate.

atah—therefore; vaisnava—of the Viṣṇu Purāṇa; ādi—and other Vedic literatures; padyānāṁ—of the verses; śābda—the word; uttham—appearing; eva—certainly; paśyāmah—we see; amśavah—rays of light; ye—which; prakāśante—are manifest; mama—My; te—they; keśa-samjñitāḥ—known as "keśa"; sarvajñāḥ—omniscient; keśavam—Keśava; tasmāt—therefore; nāma—the name; āhuh—speak; muni-sattama-O best of the sages; iti—thus; sahasra-nāma—of the Viṣṇu-sahasra-nāma-stotra; bhāṣya—in the explanation; utthāpita—spoken; bhārata—of the Mahābhārata; vacanāt—from the statement; keśa-sabdena—by the word "keśa"; amśuh—ray of light; ucyate—is spoken.

The actual meaning of the word "keśa" when used in a name of the Supreme Personality of Godhead is explained by the Lord in the Mahābhārata in the description of the thousand names of Lord Viṣṇu. There the Lord Himself says:

"The effulgence of My transcendental body is known by the word 'keśa'. O best
of the sages, because I am the source of the Brahman effulgence, the learned devotees, who know everything, call Me by the name 'Keśava'."

Text 78

tatra ca sarvatra keṣetara-śabda-prayogān nānā-varṇāṁśūnāṁ śrī-nārada-dṛṣṭaṁ mokṣa-dharma-prasiddheḥ ca. tathā cāṁśūte labdhe tau cāṁśū vāṣudeva-sankarsana-vatāra-sūcakatayā nirdiṣṭāv iti tayor eva syātām iti gamyate. tadiyayor api tayor aniruddhe 'bhavyaktiś ca yuṣyata eva.

tatra-in this place; ca-and; sarvatra-throughout the Vedic literatures; keṣa-
tara-śabda-prayogāt-because of the use of other words; nānā-various; varṇa-
colors; amisūnām-of effulgences; śrī-nārada-of Nārada Muni; dṛṣṭaṁ-by the observation; mokṣa-dharma-in the scripture known as Mokṣa-dharma; prasiddheḥ-from the conclusion; ca-also; tathā-in the same way; ca-and; amisūte-in the effulgence; labdhe-attained; tau-two; ca-also; amisū-splendors; vāṣudeva-Vāṣudeva; sankarsana-Sankarsana; avatāra-incarnations; sūcakatayā-by indicating; nirdiṣṭau-indicated; iti-thus; tayoh-of Them; eva-certainly; syātām-
may be; iti-thus; gamyate-is approached; tadiyoh-of Their expansions; api-
also; tayoh-of Them; aniruddhe-in Lord Aniruddha; abhivyaktiḥ-manifestation; yuṣyate-is suitable; eva-certainly.

We may also note in this connection that although the word "keśa" is used in 
the Viṣṇu Purāṇa, it is not used in the many other descriptions of Lord Krṣṇa's 
appearance found in the Vedic literatures. That the word "keśa" should mean 
"effulgence" is supported by Nārada Muni's explanation in the Mokṣa-dharma that 
the Lord appears in a variety of forms and colors. The explanation of the Viṣṇu 
Purāṇa that the Lord appears as "sukla-krṣṇa-kesau" or "white and black keśas" 
may be understood to mean that the Lord appears in white and black forms. This 
may be understood to refer to Lord Vāṣudeva and Lord Sankarṣaṇa, or it may also 
refer to Lord Aniruddha.

Text 79

avatārī-tejo-ntarbhūtātvād avatārasya. evam eva sattvam rajas tamaḥ ity ādi 
prathama-skandha-padya-prāptam aniruddha-khya-puruṣāvatāratvam

avatārī-of the Original Source of all Incarnations; tejah-the effulgence; 
antarbhūtātvāt-because of being situated within; avatārasya-of the incarnation; 
evan-in this way; eva-certainly; sattvaṁ rajah tamaḥ iti ādi-in the verse beginning 
"sattvaṁ rajas tamaḥ"; prathama-skandha-of the First Canto of Śrīmad-
Bhāgavatam; padya-prāptam-in the verse; aniruddha-aḵhya-known as Aniruddha; 
puruṣa-avatāratvam-as a puruṣa-incarnation.
Viṣṇu-tattva expansions of the Personality of Godhead are manifested from the bodily rays of the Lord. (The complexion of Lord Kṛṣṇa is blackish, and therefore the direct expansion of Lord Kṛṣṇa, which is manifested from His bodily rays, is also blackish: Lord Vāsudeva. Because Lord Sankarsana is manifested from Lord Balarāma, His complexion is also the same as Lord Balarāma's: white.)

The Puruṣa-avatāra Lord Aniruddha is described in the Śrīmad-Bhāgavatam (1.2.23):

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

Text 80

bhavānī-nāthaś ity ādi pañcama-skandha-gadya-praśptam sankarsanātārāvatvam ca bhavasya sangacchate.

bhavānī-nāthaś ity ādi-in the verse beginning "bhavānī-nāthaś" "bhavānī-nāthaś stī-ganārbuda-sahasrār vārūdyamāno bhagavatas catur-mūrter mahā-puruṣasya turijām tāmasīṁ mūrtim prakṛtim ātmānāṁ sankṣarṣaṇa-samjñāṁ ātma-samādhi-rūpena sannīdhāpyaitad abhīgnān bhava upadāvati"; pacama-skandha-of the Fifth Canto of Śrīmad-Bhāgavatam; gadya-praśptam-in the prose passage; sankṣarṣaṇa-of Lord Sankṣarṣaṇa; ātārāvatvam-the status of an incarnation; ca-and; bhavasya-of Śiva; sangacchate-is manifested.

That Lord Śiva is an expansion of Lord Sankṣarṣaṇa is confirmed in the following prose statement of Śrīmad-Bhāgavatam (5.17.16):

"In Ilāvṛtā-varṣa, Lord Śiva is always encircled by ten billion maidservants of goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradāyumna, Aniruddha and Sankarṣaṇa. Sankarṣaṇa, the fourth expansion, is certainly transcendental, but because His activities of destruction in the material world are in the mode of ignorance, He is known as tāmasi, the Lord's form in the mode of ignorance. Lord Śiva knows that Sankarṣaṇa is the original cause of His own existence, and thus He always meditates upon Him in trance by chanting the following mantra."

Text 81

tataś ca ujjahāra ity asayam arthah. ātmanah sakāśat śrī-vāsudeva-sankarṣanāmśa-bhūtāk keśau anśu ujjahāra uddhārtavān prakaṭi-krtya darṣitavān
ity arthah.

tatath-therefore; ca-also; ujjahāra iti-of the word "ujjahāra"; asya-of it; ayam-
this; arthah-the meaning; ātmanah-the word "ātmanah"; sakāsāt-understood in
the sense of "from Himself; śri-vāsudeva-Vāsudeva; sankarṣana-and Saṅkarṣana;
amśa-bhūtāu-plenary expansions; keṣau-by the word "keṣau"; amśu-two splendid
appearances; ujjahāra-the word "ujjahāra"; uddhātavān prakāti-kṛtya darśitavān-
manifested; iti-thus; arthah-the meaning.

Therefore the statement of the Vīṣṇu Purāṇa (ujjahārātmanah keṣau sita-krṣnau
mahā-mune) should be understood in the following way: The word "ātmanah"
means "from Himself", the word "keṣau" means the two incarnations Vāsudeva
and Saṅkarṣana, who have black and white complexions, and the word "ujjahāra"
means "manifested." The entire statement means "The Lord then appeared as
Vāsudeva and Saṅkarṣaṇa, who have black and white complexions."

Text 82

atra-yam sumerur ity eka-deśa-darśanenaivākhandha-sumeru-nirdeśavat tad-
darśanena-pi pūrṇasyaivāvirbhāva-nirdeśo jeyah.

atra-here; ayam-this; sumeruh-Mount Sumeru; iti-thus; eka-deśa-one side;
darśanena-by seeing; eva-certainly; akhandha-the entire; sumeru-Mount Sumeru;
nirdeśavat-like the revelation; tat-of that; darśanena-by the sight; api-also;
pūrṇasya-of the whole; eva-certainly; āvirbhāva-appearance; nirdeśah-indication;
jeyah-should be known.

Just as by seeing one face of the Mountain Sumeru, one can understand the
nature of the entire mountain, in the same way, by properly understanding this
verse from Viṣṇu Purāṇa, one will be able to know the actual nature of Lord
Krṣṇa's appearance in the material world.

Text 83

atha sa cāpi keṣau ity ādikā-vyākhyaā.

udvavahre yoga-balenātmanah sakāśād vicchidya darśayām āsa. sa cāpi iti ca-
sabdah pūrvam uktaṁ deva-kartrkam nivedana-rūpam artham samuccinoti.

atha-now; sa cāpi keṣau iti ādika-on the verse beginning "sa cāpi keṣau";
vyākhyaā-commentary; udvavahre-the word "udvavhare"; yoga-balena-by mystic
potency; sakāśāt-near; ātmanah-from Himself; sakāsāt-near; vicchidya-separating;
darśayām āsa-revealed; sah ca api iti-the words "sa cāpi"; ca-sabdah-the word
"ca"; pūrvam-formerly; uktaṁ-spoken; deva-by the demigods; kartrkam-done;
nivedana-of an appeal; rūpam-in the form; artham-meaning; samuccinoti-refers.

An explanation of the verses from Mahābhārata quoted in Text 56 follows:

In these verses the word "udvavarhe" means that the Lord appears by His own mystic potency. The word "ca" (also) refers the reader to the demigods' prayers recorded in the previous verses.

Text 84

api-śabdas tad-udvarhane śrī-bhagavat-sāṅkaraśanayor api hetu-kartrtvam sūcayati.

api-śabdah-the word "api"; tat-udvarhane-in connection with the word "udvavarhe"; śrī-bhagavat-of Lord Vāsudeva; sāṅkaraśanayoh-and Lord Sāṅkaraśana; api-also; hetu-kartrtvam-the condition of being the cause; sūcayati-indicates.

The word "api" (even) in connection with the word "udvavarhe" (manifested) ("Even if Kṛṣṇa and Balarāma had appeared from Lord Viśṇu") indicate that in reality Vāsudeva and Sāṅkaraśana are emanations of Kṛṣṇa and Balarāma.

Text 85

tau cápi iti ca-sabdah 'nukta-samuccayārthatvena bhagavat-sāṅkaraśanau svayam āvīśātuh. paścāt tau ca tat tadātmyenāvīśātur iti bodhayati. api-sabdo yatrānusyūtāv amū, so 'pi tad-amśa apiḥi gamayati. tayor eko balabhadrā babhūva ity adikam tu nara-nārāyano bhavet. harir eva bhaven narah ity ādīvat tadb-aikyāvāpty-apēksayā.

tau cápi iti-the words tau cápi"; ca-sabdah-the word "ca"; anukta-unspoken; samuccaya-arthatvena-with additional meanings; bhagavat-Vāsudeva; sāṅkaraśanau-and Sāṅkaraśana; svayam-personally; āvīśātuh-entered; paścāt-afterwards; tau-the two; ca-also; tat-therefore; tad-ātmyena-in Their original forms; āvīśātuh-entered; iti-thus; bodhayati-teaches; api-sabdah-the word "api"; yatra-where; anusyūtau-joined; amū-the two; saḥ api-the same person; tat-His; amśah-expansions; api-also; iti-thus; gamayati-causes to go; tayoh-from the two; ekaḥ-one; balabhadrā-Balarāma; babhūva-became; iti adikam-etc.; tu-also; nara-nārāyaṇah-Nara and Nārāyana Rṣis; bhavet-became; harih-Hari; eva-certainly; bhavet-became; narah-Nara; iti ādīvat-as in the passage beginning; tat-of Them; aikyonaeness; avāpti-attainment; apēksayā-with reference to.

An intricate sequence of events is hinted by the use of the phrase "tau cápi (the
two of them, also, also)" in this passage from the Mahābhārata. First: Vāsudeva and Sankarśana (the puruṣa-incarnations) entered the wombs of Devaki and Rohini. Then: Kṛṣṇa and Balarāma (the original forms of Vāsudeva and Sankarśana) entered the wombs of Devaki and Rohini "also". Then, within the womb of Devaki, Vāsudeva and Kṛṣṇa joined to become a single Kṛṣṇa, and within Rohini's womb Sankarśana and Balarāma joined to become a single Balarāma. In this way the word "api" (also) refers to the joining of Kṛṣṇa-Vāsudeva and Balarāma-Sankarśana. In other words, Lord Kṛṣṇa sent His immediate viṣṇu-tattva expansions into the material world before He personally came, and when He personally came, He and His viṣṇu-tattva forms became united into a single form. This is confirmed in the following statements:

1. "tayor eko balabhadro babhūva" (the two of Them then became one Balarāma).
2. "nara-nārayano bhavet. harir eva bhaven naraḥ" (Nara-Nārāyaṇa Rṣis joined to become a single Lord Hari).

Text 86

keśavah śrī-mathurāyāṁ keśava-sthānākhyā-mahā-yoga-pīthādhipatvena prasiddhaḥ, sa eva kṛṣṇa iti.

keśavah-Kesava; śrī-mathurāyāṁ-in Mathurā; keśava-of Lord Keśava; sthāna-the abode; ākhyā-known as; mahā-great; yoga-pītha-sacred place; adhipatvena-as the ruler; prasiddhaḥ-famous; saḥ-He; eva-certainly; kṛṣṇaḥ-Kṛṣṇa; iti-thus.

Another meaning of this passage from the Mahābhārata which explains that Kṛṣṇa appears as a "keśa" is that "Keśava" is specifically the name of Lord Kṛṣṇa when He appears as the monarch of Mathurā. In this way, the passage from the Mahābhārata may be paraphrased: "The original Kṛṣṇa then appeared in His feature as Keśava (the monarch of Mathurā)."

Text 87

ata evodāhariṣyate bhūmeḥ suretara ity ādi. śrī-nrśimha-purāne tu sita-kṛṣṇe ca mac-chakti iti tat-tad-varna-nirdeṣenāṁśu-vācaka eva śakti-sabdā iti tat-tulya-tātparyopektayā.

ataḥ eva-therefore; udahariṣyate-it may be said; bhūmeḥ suretara ity ādi-the verse beginning "bhūmeḥ suretara"; śrī-nrśimha-purāne-in the Nrśimha Purāṇa; tu-but; sita-white; kṛṣṇe-and black; ca-and; mat-my; śakti-potencies; tat-tatt- various; varna-colors; nirdeśena-by describing; amśu-the effulgence; vācakah-describing; eva-certainly; śakti-sabdah-by the word "śakti"; iti-thus; tat-with that; tulya-equal; tātparya-understanding; upekṣayā-with reference to this.
In the Śrīmad-Bhāgavatam (2.7.26) Lord Kṛṣṇa is described as "sita-kṛṣṇa-keśa". This does not mean that Kṛṣṇa is an incarnation of a black hair from Lord Viṣṇu. The actual explanation of this word is found in the Nṛṣimha Purāṇa, where the Lord explains: "sita-kṛṣṇe ca mac-chakti" (I appear in many viṣṇu-tattva forms, which have complexions of white, black, and many other colors).

Text 88

śrīmad-bhāgavatasya tu naśā prakriyāvakalitā. tasmāt evam vadanti rājaṁse ity ādīvad eva sābhimagā. kadācid ātma-gopāya bhagavān yad anyathā darsayati, tad eva rṣayo yathā-mati prastuvantiti. tad etad anuvādakasya bhūmeḥ suretara-varūtha-ity ādau kalayā sita-kṛṣṇa-keśaḥ ity asya ca yojanā.

śrīmad-bhāgavatasya-of the Śrīmad-Bhāgavatam; tu-but; na-not; eṣa-this; prakriyā-avakalitā-fault; tasmāt-therefore; evam vadanti rājaṁse iti ādīvat-just as the verse beginning with "evam vadanti rājaṁse"; eva-certainly; sa-it; abhimatā-may be considered; kadācit-sometimes; ātma-Himself; gopāya-for concealing; bhagavān-the Original Personality of Godhead; yat-because; anyathā-otherwise; darsayati-displays Himself; tat-for this reason; eva-certainly; rṣayah-the sages; yathā-mati-as far as their realization permits; prastuvanti-offer prayers; iti-thus; tat-therefore; etat-this; anuvādakasya-of the speaker; bhūmeḥ suretara-varūtha-iti ādau-the verse beginning with the words "bhūmeḥ suretara-varūtha"; kalayā sita-kṛṣṇa-keśaḥ iti-the phrase "kalayā sita-kṛṣṇa-keśaḥ"; asya-of this; ca-also; yojanā-suitable.

Because this phrase from the Bhāgavatam (sita-kṛṣṇa-keśaḥ) is somewhat ambiguous, the Bhāgavatam should not be considered faulty. The phrase from the Bhāgavatam describing Kṛṣṇa's bewildermment when Śālva tricked Him (evam vadanti rājaṁse) is described as an explanation given by some sages. In other words, although Kṛṣṇa is never actually bewildered, some sages said that He was bewildered on that occasion. Therefore the statements of the Bhāgavatam sometimes contain the opinions of certain sages according to their partial understanding. Sometimes the Original Personality of Godhead chooses to conceal Himself and He appears to be something that He actually is not. Because the Lord sometimes does not reveal His actual nature, therefore it is said that the sages describe Him according to their realization. In other words, the opinions of the sages sometimes present an incomplete view of the Supreme Lord. It is possible to interpret this Bhāgavatam verse (2.7.26) (which describes the "sita-kṛṣṇa-keśaḥ") as such a partial understanding, even though it is recorded in the Bhāgavatam.

Text 89

kalayā anśena yah sita-kṛṣṇa-keśaḥ, sita-kṛṣṇau keśau yatra tathā-vidhah, sa eva
sāksād bhagavān jāta ity evam kartavyeti.

kalayā-the word "kalayā"; amśena-means "with His expansions; yah-who; sita-krṣṇa-keśah-the phrase "sita-krṣṇa-keśah"; sita-krṣṇa keśau yatra tathā-vidhah-who expands as the white and black puruṣa incarnations (Saṅkaraśaṇa and Vāsudeva); sah eva-that the very same person; sāksāt-directly; bhagavān-the Original Personality of Godhead; jātaḥ-appeared; iti-thus; evam kartavya iti-in this way it should be understood.

Lord Krṣṇa is therefore the Original Personality of Godhead, and the phrase "kalayā sita-krṣṇa-keśah" means "The Supreme Personality of Godhead, who expands as the white and black puruṣa-incarnations (Lord Saṅkaraśaṇa and Lord Vāsudeva)."

Text 90

ata eva purusa-nārāyaṇasya tathāgamana-pratipādaka-śrī-hari-vamśi-vākyam api tat-tejasāṁ ākāraṇa-vivakṣayaivoktām. sarveśām praveśaḥ ca tasmin sayuktikām evodāharaniyāḥ.

atah eva—therefore; purusa-nārāyaṇasya-of Lord Nārāyaṇa; tathā—in the same way; āgama-Krṣṇa's arrival; pratipāda-describing; śrī-hari-vamśa-vākyam-statement of the Hari-vamśa; api-and; tat-His; tejasam-potency; ākāraṇa-taking; vivakṣaya—with an intention to describe; uktam-spoken; sarveśām-of all; praveśah-entrance; ca-also; tasmin-within Him; sa-yuktikām-with good reason; eva-certainly; udāharaniyāḥ—should be described.

According to the description of Lord Krṣṇa's advent found in the Hari-vamśa (and quoted in Text 59 of this anuśceda), all the potencies of Lord Nārāyaṇa are present within the form of Lord Krṣṇa. Actually, all the forms of the Personality of Godhead are present within the original form of Krṣṇa.

Text 91


atah—therefore; padma-uttara-khaṇḍe-in the Uttara Khand of the Padma Purāṇa; nṛsimha—in Lord Nṛsimha; rāma—in Lord Rāma; krṣṇeṣu-and in Lord Krṣṇa; śaḍ-gunya—of the six opulences; paripūrṇam-fullness; iti-thus; avatāra-
antara-for all the incarnations of Godhead; sādhāranyam-universal feature; api-
although; mantavyam-should be considered; kintu-however; avatārānām
prasāṅgē-among all the incarnations of Godhead; teṣu-among them; śresthe-best;
vividisite-desired to be known; sāmāṇyatah-generally; tāvat-to that extent; sarva-
of all; śreṣṭhah-best; trayah-three; uktāh-are described; teṣu-among them; api-
even; uttara-uttaratratra-adhikya-krama-of each one superior to the preceding one;
abhijñayena-with the intention; śrī-krṣne-for Lord Krṣna; śrāṣṭhyam-superiority;
vivakṣitam-is desired to be spoken; atah eva-therefore; śrī-vaṁśu-pūrāne-in the
Viṣṇu Purāṇa; maitreyena-by Maitreyā; hiranyakaśiputra-ādisu-in the condition
of accepting the forms of Hiranyakakaśipu and other demons; jaya-of Jaya; vijayo-
and Vijaya; tayoh-of them; amukti-without liberation; mukti-of liberation;
 kartane-when the cause; prṣṭe-was asked; śrī-parāśara-Parāśara Muni; api-also;
śrī-krṣṇasya-of Lord Krṣṇa; eva-certainly; ati-great; udbhata-extraordinary;
aिःवर्या-opulence and prowess; prakāṣam-manifestation; āha-described.

The Padma Purāṇa Uttara-khaṇḍa explains:

nṛṣimha-rāma-krṣnesu
sād-gunya-paripūranaṁ

"The six opulences of wealth, strength, fame,
beauty, knowledge and renunciation are fully present in the forms of Lord
Nṛṣimha, Rāma, and Krṣṇa."

Although all the forms of the Personality of Godhead fully display these six
opulences, these three forms are singled out as especially displaying them. Because
the most significant word "nṛṣimha-rāma-krṣnesu" is a dvandva-compound, and
because the most important word is generally placed at the end of a compound-
word, we may conclude that because Krṣṇa is placed at the end of this compound,
He is the most important of all the forms of the Lord.

This is confirmed in the Viṣṇu Purāṇa, where Maitreya Muni asks Parāśara
Muni why Jaya and Vijaya, although killed by the hands of Lord Nṛṣimha, Lord
Varāha, and other forms of the Lord, did not attain liberation, although they both
became liberated when killed by the hand of Lord Krṣṇa. To answer this question,
Parāśara Muni described Lord Krṣṇa's supreme position among all the forms of the
Personality of Godhead, and His supreme opulence and power.

Text 92

kim ca śrī-krṣṇam aprāpyānyatra tv asurānām muktiḥ na sambhavati.

kim ca-furthermore; ca-also; śrī-krṣṇam-Lord Krṣṇa; aprāpya-without
attaining; anyatra-otherwise; tu-but; asurānām-of demons; mukthi-liberation;
na-not; sambhavati-is possible.

Generally speaking, demons cannot attain liberation unless they attain the
personal association of Lord Krṣṇa.

Text 93

eva-kāra-dvayena svayam eva śrī-gitāsu tathā sūcanāt

eva-kāra-the word "eva"; dvayena-by twice repeating; svayam-personally; eva-certainly; śrī-gitāsu-in the Bhagavad-gitā; tathā-in this way; sūcanāt-from the indication.

This is described in the following verses of Bhagavad-gitā (16.19-20), where Lord Krṣṇa repeats the word "eva" (certainly) twice to emphasize the point:

Text 94

tān aham dviṣataḥ krūrān
samsāreṣu narādhamān
ksipāmy ajasram asubhān
āṣuriṣv eva yoniṣu

tān-those; aham-I; dviṣataḥ-envious; krūrān-mischiefous; samsāreṣu-into the ocean of material existence; narādhamān-the lowest of mankind; ksipāmi-put; ajasram-innumerable; asubhān-inauspicious; āṣuriṣu-demonic; eva-certainly; yoniṣu-in the wombs.

"Those who are envious and mischievous, who are lowest among men, are cast by Me into the ocean of material existence, into various demonic species of life.

Text 95

āṣuriṁ yonim āpannā
mūḍhā janmanī janmanī
mām aprāpyaiva kaunteya
tato yānti adhamāṁ gatim

āṣuriṁ-demonic; yonim-species; āpannāh-gaining; mūḍhāh-the foolish; janmanī janmanī-in birth after birth; mām-unto Me; aprāpya-without achieving; eva-certainly; kaunteya-O son of Kuntī; tatah-thereafter; yānti-goes; adhamāṁ-condemned; gatim-destination.

"Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of
existence."

Text 96


kutracid-sometimes; bhagavat-of the Lord; dvesinām-of the enemies; tat-of the Lord; smarana-ādi-by remembrance, or by otherwise rendering service; prabhāvena-by the strength; śrūyatām-is heard; vā-or; mukti-liberation; sarvesām-of all; api-however; tat-dvesinām-of the Lord's enemies; tu-but; mukti-liberation; pradatvatm-the status of granting; anya-other; avatāre-during the incarnation; avatārini-the source of incarnations; vā-or; na-not; kacita-some; ca-and; śrūyate-is heard; tasmāt-for this reason; teśām-of them; api-even; mukti-datrtya-for granting liberation; śrī-krṣṇah-Śrī Kṛṣṇa; eva-certainly; aiśvarya-opulence; prakāśa-manifestation; adhikyam-superiority; darśayati-reveals; yuktam-properly; eva-certainly; varnayām āsa-described; saḥ-he; śrī-parāśarah-Parāśara Muni.

According to the descriptions of the Vedic literatures, although the enemies of the Supreme Lord attain liberation by constantly thinking of the Lord or by inadvertently serving Him in some capacity, generally they do not all become liberated simply by associating with the Lord or being killed by Him. By killing and liberating these demons, Lord Kṛṣṇa reveals His transcendental opulence, greater than the opulences of any other form of the Personality of Godhead. These statements are all confirmed by the explanations spoken by Parāśara Muni and recorded in the Viṣṇu Purāṇa.

Text 97

ata eva sarvam aiśvarya-sāksāt-kārasya mukti-hetuvam uktvā punaḥ ca pūtanādi-mokṣam vicintya kālanemy-ādhām ca tad-abhāvam āśānkyā tad apy asahāmanas tasya tu śrī-krṣṇākhyasya bhagavataḥ paramādbhuta-svabhāva evāyam ity uvāca sarvāntima-gadyena

atah eva-therefore; sarvam-completely; aiśvarya-opulence; sāksāt-kārasya-manifesting; mukti-liberation; hetutvam-the condition of being the cause; uktvā-having described; punah-again; ca-also; pūtanā-of Pūtanā; ādi-and others; mokṣam-the liberation; vicintya-considering; kālanem-of Kālāmeṇi; ādīnām-and others; ca-also; tat-abhāvam-the position of not being liberated; āśānka-suspecting; tat-that; api-also; asahāmanah-not tolerating; tasya-of Him; tu-but; śrī-krṣṇa-ākhyasya-named Śrī Kṛṣṇa; bhagavataḥ-of the Original Personality of
Godhead; parama-supreme; adbhuta-astonishing; svabhavah-nature; eva- 
certainly; ayam-this; iti-thus; uvāca-said; sarva-all; antima-at the end; gadyena- 
by the prose statement.

When Lord Kṛṣṇa considered how Pūtanā and other demons had already 
become liberated, He began to suspect that perhaps Kālanemi and the other 
remaining demons would not attain liberation. This possibility became completely 
intolerable for the Lord. This astonishing transcendental nature of the Supreme 
Personality of Godhead, Lord Kṛṣṇa, is described by Parāśara Muni at the end of 
his prose description of the Lord's opulence. Parāśara said (Viśnu Purāṇa 4.15.9):

Text 98

ayam hi bhagavān kīrtitah samsmrtaḥ ca dveṣānubandhenāpy akhila-surāsūrādi- 
durlabhām phalam prayacchati, kim uta samyag-bhaktimatām ity anena.

ayam-He; hi-certainly; bhagavān-the Supreme Personality of Godhead; 
kīrtitah-glorified; samsmrtaḥ-remembered; ca-and; dveṣā-anubandhena-with 
hatred; api-even; akhila-by all; sura-the demigods; asura-demons; âdi-and 
others; durlabhām-difficult to attain; phalam-result; prayacchati-grants; kim uta- 
what to speak?; samyag-bhaktimatām-of the pure devotees.

"The Supreme Personality of Godhead, Lord Kṛṣṇa, freely gave liberation to the 
demons who, although full of hatred for Him, somehow became immersed in 
remembering Him or talking about Him. If the Lord gave to these demons 
liberation, which is ordinarily very difficult for them, or even for the demigods or 
anyone else to achieve, then how shall we be able to describe the benediction He 
gave to the pure devotees full of love for Him?"

Text 99

atah śrī-bhāgavata-mate tayor janma-traya-niṣayamaś ca śrī-kṛṣṇād eva tan- 
moksah sambhaved ity apekṣaya-īvītī jñeyam.

atah-therefore; śrī-bhāgavata-of the Śrīmad-Bhāgavatam; mate-in the opinion; 
tayoh-of Jaya and Vijaya; janma-traya-niṣayamāḥ-punishment of taking three births 
as demons; ca-and; śrī-kṛṣṇāt-from Śrī Kṛṣṇa; eva-certainly; tat-their; mokṣah- 
liberation; sambhavet-became possible; iti-thus; apekṣayā-in this regard; eva- 
certainly; iti-thus; jñeyam-it should be understood.

The Śrīmad-Bhāgavatam explains that Jaya and Vijaya were cursed to take three 
births as demons. We may note in this connection that they were ultimately 
liberated by Kṛṣṇa. Their liberation was possible only from the hand of Kṛṣṇa and 
not from any other form of the Lord.
ata eva śrī-nāradēpi tam uddēśyaivoktam vairena yaṁ nṛpatayāḥ ity ādinā, śrī-
brahmanā ca ye ca pralambha-khara-durdara ity ādinā sarvesāṁ muktidattvam ca
tasya śrī-krṣṇasya nija-prabhāvatiśayena yathā kathańcit smartr-cittākarṣanātisaya-
svabhāvāt. anyatra tu tathā svabhāvo nāstīti nāstī muktidattvam. ata eva venasyāpi
viṣnu-dveśinas tadvad āvesābhāvān mukty-abhāva iti.

atah eva-therefore; śrī-nāradēnaya Nārāda Muni; api-also; tam uddēśya-in this
connection; eva-certainly; uktam-is explained; vairena yaṁ nṛpatayāḥ iti ādinā-
by the verse (Bhāg. 11.5.48) "vairena yaṁ nṛpatayāḥ śiśupāla-pauṇḍra-sālvādayo
gati-vilāsa-vilokanādāyaḥ dhyāyanta ākṛta-dhiyāḥ śayānaśānādau tat-sāmyam āpur
anurakta-dhiyāṁ punah kim"; śrī-brahmanā-by Lord Brahmā; ca-also; ye ca
pralambha-khara-durdara iti ādinā-by the verse (Bhāg. 2.7.34-35) "ye ca pralambha-
khara-dardura-keśy-ariṣṭa-mallebha-kamsa-yavanāḥ kapi-pauṇḍrākādyāḥ anye ca
śaḷvā-kuja-balvala-dantavakra-saptokṣa-śambara-viḍūratha-ruṃki-mukhyāḥ" ye vama
mṛdhe samiti-sālīna āṭta-cāpāḥ kāṃboja-matsya-kuru-sṛjaya-kaikayādyāḥ yāsyanty
adarśanaṁ alam bala-pārtha-bhiṣma-vyājāhavyena harinā nilayam tadiyam",
sarvesām-of all; muktidattvam-the position of granting liberation; ca-and; tasya-of
Him; śrī-krṣṇasya-Śrī Kṛṣṇa; nija-prabhava-atīśayena-by His great potency; yathā-
just as; kathańcit-in every way; smartr-of the meditator; citta-the mind;
ākāṛṣana-attracting; atīśaya-great; svabhāvāt-because of nature; anyatra-
otherwise; tu-but; tathā-in that way; sva-own; bhāvāh-nature; na-not; āsti-is;
na-not; āsti-is; muktidattvam-the position of granting liberation; atah eva-for this
reason; venasya-of King Vēṇa; api-also; viṣṇu-for Lord Viṣṇu; dveśinaḥ-full of
hatred; tādvat-in that way; āvēśa-entrance; abhāvāt-because of the non-existence;
mukti-of liberation; abhāvāh-non-existence; iti-thus.

Even demons who are killed by Lord Kṛṣṇa, or who think of Him at the time of
death in a spirit of enmity, attain liberation. This is confirmed by Nārāda Muni in
the following verse of Śrīmad-Bhāgavatam (11.5.48):

"Kings like Śiśupāla, Pauṇḍraka and Śaḷvā meditated in envy upon the
movements, playful gestures, glances and other attractions displayed by Lord
Kṛṣṇa. Thus fixing their minds while engaged in lying down, sitting, and in all
activities, they attained a status equal to His. How then to compare with those
whose minds are naturally attached to Him in a favorable mood?"*

It is also confirmed by Lord Brahmā in these words (Śrīmad-Bhāgavatam
2.7.34):

"All demonic personalities like Pralamba, Dhenuka, Baka, Keśi, Ariṣṭa, Ćāṇūra,
Muṣṭika, Kuvalayāpīda elephant, Kamsa, Yavana, Narakaśūra and Pauṇḍraka, great
marshals like Śaḷvā, Dvīvida monkey and Balvala, Dantavakra, the seven bulls,
Śambara, Viḍūratha and Rukmi, as also great warriors like Kāṃboja, Matsya, Kuru,
Srñjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhima, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuñtha planets.*

By His own transcendental potency, Lord Krñna can grant liberation to anyone, regardless of how they think of Him. It is only Lord Krñna who will always grant liberation to the demons killed by Him. If one is thinking of Lord Krñna, even adversely, at the time of death, he will certainly become liberated. If one hatefully thinks of any other form of the Lord at the time of death, he may not necessarily become liberated. For example, the demon Vena was unable to think of the form of Śrī Krñna at the time of his death, and therefore the demon did not attain liberation. One who, at the time of his death meditates on the Personality of Godhead in a spirit of animosity is only assured of liberation if the object of his meditation is specifically the form of Śrī Krñna.

Text 101

ata evoktam tasmāt kenāpy upāyena manah krṣṇe niveśayet iti.

atah eva-therefore; tasmāt-therefore; kenāpi-by any; upāyena-means; manah-the mind; krṣṇe-in Krṣna; niveśayet-one should fix.

Because liberation is attainable even for one who remembers the form of Śrī Krṣna even in a spirit of animosity, it is said in the Śrīmad-Bhāgavatam (7.1.33):

"Therefore one must somehow think of Krṣna, whether in a friendly way, or inimically."

Text 102

tasmād asty eva sarvato 'py āścaryatamā śaktih śrī-krṣṇasyeti siddham.

tasmāt-from this evidence; asti-there is; eva-certainly; sarvatah-completely; api-also; āścaryatama-most astonishing; śaktih-potency; śrī-krṣṇasya-of Śrī Krṣṇa; iti-thus; siddham-the conclusion.

From these statements we may conclude that Lord Krṣna is the master of the most wonderful transcendental potency.

Text 103
tad evam virodha-parihārena viruddhārthānām apy arthaṅkūtyena śrī-krṣṇasya svayam-bhagavattvam eva drḍhī-kṛtam.

tat-therefore; evam-in this way; virodha-objections; parihārena-by removing; viruddha-arthaṅnām-of the improperly interpreted scriptural passages; arthaṅkūtyena-by the proper interpretation; śrī-krṣṇa-of Śrī Krṣṇa; svayambhagavattvam-the status of the Original Personality of Godhead; eva-certainly; drḍhī-kṛtam-is conclusively proven.

By answering all objections and by giving the proper interpretation of those scriptural passages, which when misinterpreted cover the actual meaning of the Vedic literatures, I have firmly established the fact that Lord Krṣṇa is the Original Form of the Personality of Godhead.

Text 104

tatra ca vedānta-sūtrādāv apy ekasya mahā-vākyasya nānā-vāky-virodha-parihāreṇaiva sthāpanāya darśayan nāpy atraivedṛśam ity aśraddheyam. vākyānāṁ durbala-balitvam eva vicarāṇīyam, na tu bahu-alpata. drṣyate ca loke-ekenāpi yuddhe sahasra-parājaya iti. evam ca bahu-virodha-parihārenaiva svasmin śrī-krṣṇākhyē para-brahmaṇi sarva-vedābhidheyam āha

tatra-in this connection; ca-also; vedānta-sūtra-in the Vedānta-sūtra; ādau-and other Vedic literatures; api-also; ekasya-of one; mahā-vākyasya-great statement; nānā-various; vākya-statements; virodha-opposition; parihārena-by removing; eva-certainly; sthāpanāya-of establishing; darśayan-showing; na-not; api-but; atra-here; eva-certainly; idrṣam-in this way; iti-thus; aśraddhā-lack of faith; iyam-this; vākyānāṁ-of statements; durbala-of the weak; balitvam-strength; eva-certainly; vicarāṇīyam-to be established; na-not; tu-but; bahu-of many statements; alpata-weakness; drṣyate-is observed; ca-also; loke-in the world; ekenā-by one; api-even; yuddhe-in battle; sahasra-of thousands; parajayah-victor; iti-thus; evam-in the same way; ; ca-also; bahu-many; virodha-objections; parihārena-by removing; eva-certainly; svasmin-in Himself; krṣna-ākhyē-named Krṣṇa; para-brahmaṇi-the Supreme Personality of Godhead; sarvāll; veda-of the Vedas; abhidheyam-name-āha-says.

Someone may object: By speaking only a few arguments, you have attempted to refute the great mass of evidence against your theory. I cannot believe your conclusion.

To this I reply: In the Vedānta-sūtra and other Vedic literatures many lengthy arguments are refuted in a few words. The length of an argument is not the criterion of whether it is true or not. Even in the material world we may see an example of this, for sometimes a single strong fighter may defeat a thousand soldiers in the battle. In the same way a single strong argument may defeat thousands of illogical words. All of your arguments are defeated by Lord Krṣṇa Himself, for He describes Himself as the ultimate meaning of all the Vedic
literatures in the following words (Śrīmad-Bhāgavatam 11.21.42-43):

Text 105

kim vidhatte kim ācāste
kim anūdyā vikalpayet
ity asyā hṛdayam loke
nānyo mad veda kaścana

mām vidhatte 'bhidhatte mām
vikalpyāpohyate hy aham

kim-what; vidhatte-direct; kim-what; ācāste-declare; kim-what; anūdya-taking as the object; vikalpayet-may conjecture; iti-thus; asyā-of the Vedic literature; hṛdayam-intention; loke-in this world; na-not; anyah-other; mat-than Me; veda-knows; kaścana-anyone; mām-Me; vidhatte-they ordain; abhidhatte-set forth; mām-Me; vikalpya-speculating; aphyate-am fixed; hi-certainly; aham-I.

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me."

Sarva-samvadini Comment

kim vidhatte iti; asya cūrnikā-praghaṭtake keśa"-śabda-vyākhyāne śrī-hari-vamśa-vākyāni
tatra sā pārvatī nāma
guhā devaiva sudurgamā
tribhis tasyaiva vikrantair
nityam parvasu pūjitā

purāṇam tatra vinyasa
deham harir udāra-dhīḥ
ātmānam yojaẏāṁ āsa
vasudeva-grhe prabhuh iti.

kim vidhatte iti-Śrīmad-Bhāgavatam 11.21.42-43 quoted on @ page 234; asya-of this verse; cūrnikā-praghaṭtake-in the style of composition known as "cūrnikā"; keśa-śabda-of the word "keśa"; vyākhyāne-in the explanation; śrī-hari-vamśa-of
the Hari-varṣa; vākyāni-the statements; tatra-there; sā-that; pārvatī-of the mountain; nāma-indeed; guhā-the cave; devaṁ-by the demigods; sudurgamā-very difficult to be approached; tribhīh-by three; tasya-of Him; eva-certainly; vikrantaṁ-powerful; nityam-eternally; parvasu-in that place; pūjita-worshipped; purāṇam-existing from time immemorial; tatra-there; vinyasya-placing; deham-form; hariḥ-Lord Hari; udāra-dhīh-magnanimous; ātmānam-Himself; yojayaṁ āsa-manifested; vasudeva-of Mahārāja Vasudeva; grhe-in the home; prabhuh-the Supreme Master.

That Lord Kṛṣṇa is not an incarnation of one of Lord Viṣṇu's hairs, but is directly the Original Supreme Personality of Godhead is also confirmed in the following statement of the Hari-varṣa:

"The Supreme Personality of Godhead, Lord Hari, Whom even the demigods cannot approach, then appeared in that mountain cave in His primeval original transcendental form. After being worshipped by Brahmā, Śiva, and Viṣṇu, the magnanimous Supreme Lord appeared within the home of Mahārāja Vasudeva."

Anuccheda 30

Text 1

tad evam, kṛṣṇas tu bhagavān svayam ity etat-pratijā-vākyāya mahā-vīra-
rājāyevātmamaiva nirjityātmasāt-kṛta-virodhi-ṣatārthāyāpi śobhā-visēṣa
preksāvatām ānanānārtham caturāṅginiṁ senāṁ ivāṁ=yām api vacana-śrenīṁ
upaharāṁ. tatra tasya lilāvatāra-kartṛtvam āha
tat-therefore; evam-in this way; krṣnah tu bhagavān svayam iti-the statement
"kṛṣṇas tu bhagavān svayam (Bhāg. 1.3.28); etat-of this; pratijā-assertion;
vākyāna-for statement; mahā-great; vīra-of heros; rājāya-for the ruler; iva-just as;
ātmānam-personally; iva-just as; nirjītya-having defeated; ātmasat-kṛta-brought
under subjugation; virodhi-of those attempting to refute the arguments; śata-of
hundreds; arthāya-meanings; api-even; śobhā-with a beauty; višeṣa-specific;
preksāvatām-of the observers; ānanāna-artham-for the delight; caturāṅginim-
consisting of four parts (footsoldiers, cavalry, chariot warriors, and warriors riding
elephants); senāṁ-army; iva-just like; anyāṁ-the other; api-even; vacana-of
words; śrenīṁ-multitude; upaharāṁ-I bring; tatra-in this connection; tasya-of
Lord Kṛṣṇa; lilā-avatāra-of pastime incarnations; kartṛtvam-the status as the
original source.

Our paribhāṣā-sūtra (kṛṣṇa tu bhagavān svayam) now appears as a great heroic
king who has just defeated hundreds of enemies in the form of opposing
arguments and completely brought them under his submission to the great delight
of all onlookers. I shall now bring into view the multitude of arguments that forms
the footsoldiers, cavalry, chariot warriors and elephant-riding warriors of his army. The first division of that army consists of the arguments to prove that Śrī Kṛṣṇa is the origin of all līlā-avatāras (pastime incarnations). At the beginning of this division is the following verse spoken by the demigods to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.2.40):

Text 2

matsyāśva-kacchapa-nṛsimha-varāha-hamsa-
 rājanya-vipra-vibudheṣu kṛtāvatārah
tvam pāsī nas tri-bhuvanam ca yathādhuneṣa
bhāram bhuvaha yadhuttama vandanam te
ity ādi spāṭam devah śrī-bhagavantam.

matsya-the fish incarnation; aśva-the horse incarnation; kacchapa-the tortoise incarnation; nṛsimha-the Narasimha incarnation; varāha-the Varāha incarnation; hamsa-the swan incarnation; rājanya-incarnations as Lord Rāmacandra and other ksatriyas; vipra-incarnations as brāhmanas like Vāmanadeva; vibudheṣu-among the demigods; kṛta-avatārah-appeared as incarnations; tvam-Your Lordship; pāsī-please save; nah-us; tri-bhuvanam ca-and the three worlds; yathā-as well as; adhunā-now; iśa-O Supreme Lord; bhāram-burden; bhuvah-of the earth; pāsī-please diminish; yadu-uttama-O Lord Kṛṣṇa, best of the Yadus; vandanam te-we offer our prayers unto You; ādi-Thus; ādi-beginning; spāṭam-the meaning is clear; devah-the demigods; śrī-bhagavantam-to Lord Kṛṣṇa.

"O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Rāmacandra, Parasurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You."

Anuccheda 31

tathā, sureṣv rṣīṣv iśa tathaiva ity ādi. spāṭam, brahmā tam.

tathā-in the same way; sureṣu rṣīṣu iśa tathā eva iti ādi-the Śrīmad-Bhāgavatam 10.14.20 ("suresv rṣīṣv iśa tathaiva nrṣv api, tiryakṣu yadaḥśv api te 'janasya, janmāsatāṁ curmada-nigrahāya, prabhō vidhātah sad-anugrahāya"); spāṭam-clear; brahma-Brahmā; tam-to Lord Kṛṣṇa.

This is confirmed in the following verse spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.20):
"O Original Personality of Godhead, O creator of the entire cosmic manifestation, although You never take birth You nevertheless appear among the demigods, sages, human beings, animals, and aquatics, in order to crush the false pride of the demons, and bestow Your mercy to the saintly devotees."*

Anuccheda 32

tathā, bahūni santi nāmāni rūpāni ca sutasya te ity ādi. spaṣṭam. gargah śrī-vraja-rājam.

tathā-in the same way; bahūni santi nāmāni rūpāni ca sutasya te iti ādi-the Śrimad-Bhāgavatam (10.8.15) ("bahūni santi nāmāni rūpāni ca sutasya te, guna-karmānurūpāni tānḥ ahau veda no janah"); spaṣṭam-clear; gargah-Gargacārya; śrī-vraja-rājam-to the king of Vrajabhūmi.

This is also confirmed in the following verse (Śrimad-Bhāgavatam 10.8.15) spoken by Gargacārya to Nanda Mahārāja:

"For this son of yours (Krṣṇa) there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them."*

Anuccheda 33

Text 1

evam yasyāvatārā jñāyante śarīreṣv aṣaṛirinah ity ādi. śarīreṣv aṣaṛirinaḥ ity api jñāne hetu-garbha-viśeṣanam. śaṭirisu madhye 'py avatirnasya satah svayam aṣaṛirināḥ.

evam-in the same way; yasya avatāraḥ jñāyante śarīreseṣu aṣaṛirinah iti ādi-in the Śrimad-Bhāgavatam 10.10.34 ("yasyāvatārā jñāyante śarīrseṣve aṣaṛirinah, tais tair atulyātisayair viryair dehiṣv asangataih"); śarīreseṣu-among the conditioned souls who have material bodies; aṣaṛirināḥ-without a material body; iti-thus; api-although; jñāne-in knowledge; hetu-of causes; garbha-the origin; viśeṣanam-distinguishing characteristic; śaṭirisu-among embodied beings; madhye-in the midst; api-although; avatirnasya-incarnated; satah-of the Absolute Truth; svayam-personally; aṣaṛirināḥ-without a material body.

This is also confirmed in the following verse spoken by Nalakūvara and
Manigrīva to Lord Krṣṇa (Śrīmad-Bhāgavatam 10.10.34):

"Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform: extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality."*

This statement explains that the forms of Lord Krṣṇa are always spiritual.

Text 2

nātah param parama yad bhavataḥ svarūpam ity ādi dvitiya-sandrabhodāhārana-praghaṭṭaka-drṣṭyā jīvavad deha-dehi-pārthākyabhāvena mukhyamatvārthhayogāt. kuverātmajau śrī-bhagavantam.

nataḥ param parama yad bhavataḥ svarūpam iti Ādi-Śrīmad-Bhāgavatam 3.9.3; dvitiya-sandrabha-in the second Sandarbha; udāharana-prabhāṭaka-drṣṭyā-by the description; jīvavat-like an ordinary conditioned soul; deha-of the body; dehi-and the possessor of the body; pārthākya-of separateness; abhāvena-because of non-existence; mukhyamatvārtha-ayogā-because of the inappropriateness; kuverā-ātmajau-the two sons of Kuvera; śrī-bhagavantam-to the Supreme Lord.

This is also confirmed in the following verse spoken by Brahmā to Lord Krṣṇa (Śrīmad-Bhāgavatam 3.9.3):

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

In the verse beginning "yasyāvatārah" (Śrīmad-Bhāgavatam 10.10.34) we should not interpret the word "aśārīrinah" to mean "formless". The actual meaning is that because the Supreme Lord does not manifest an external material body different from Himself, He is therefore called “aśārīrinah”. This has already been explained in the second (Bhagavat) sandarbha. Someone may argue that the word “aśārīrinah" should be interpreted as "formless" because that is the direct meaning of the word. To this objection I reply: Because this interpretation ("formless") is contradicted in many Vedic literatures, and the Supreme Lord is affirmed to possess an eternal transcendental form, therefore the primary meaning ("formless") should be rejected, and the secondary meaning of the word ("without an external material body") should be accepted.

Anuccheda 34
aparam

yat-pāda-pānka-jāra-śirasā bibharti
śrīr abjajah sagiriṣah saha loka-pālaīh
līlā-tanah sva-kṛta-setu-paripṣayā yah
kālo ‘dadhāt sa bhagavān mama kena tuṣye.

spaṣṭam. nagnajit śrī-bhagavantam.

aparam-further; yat-whose; pāda-feet; pānka-jāra-lotus; rajah-dust; śirasā-on the head; bibharti-carries; śrīr-Lakṣmī; abjajah-Brahmā; sagiriṣah-with Siva; saha-with; loka-pālaīh-the protectors of the planets; līlā-for pastimes; tanuḥ-form; sva-kṛta-accepted; setu-principles of religion; paripṣayā-with a desire; yah-who; kālah-time; adadhāt-placet; sah-He; bhagavān-the Supreme Lord; mama-my; kena-by what?; tuṣye-may please; spaṣṭam-clear; nagnajit-Nagnajit; śrī-bhagavantam-to the Supreme Personality of Godhead.

This is also confirmed in the following verse (Śrīmad-Bhāgavatam 10.58.37) spoken by King Nagnajit to Lord Kṛṣṇa:

"O Lord who accepts the form of the various pastime-incarnations in order to protect the principles of religion, O Lord, the dust of whose lotus feet is reverentially placed by Lakṣmī, Brahmā, Śiva, and all the demigods upon their heads, O Supreme Personality of Godhead, what may I do to please You?"

Anuccheda 35

Text 1

param ca

namas tasmāi bhagavate
kṛṣṇāya kunṭhā-medhase
yo dhatte sarva-bhūtānām
abhavāyoṣatiḥ kalāḥ

param-in another place (Bhāg. 10.87.46); ca-also; namah-I offer my respectful obeisances; tasmāi-to Him; bhagavate-the Original Personality of Godhead; kṛṣṇāya-Lord Kṛṣṇa; akunṭha-medhase-omniscient; yah-who; dhatte-accepts; sarva-of all; bhūtānām-living entities; abhavāya-for the liberation; usatiḥ-auspicious; kalāḥ-forms of His plenary expansions.

This is also confirmed in the Śrīmad-Bhāgavatam (10.87.46), where Nārada Muni offers the following prayer:
"I offer my respectful obeisances to Lord Kṛṣṇa, the all-knowing Original Personality of Godhead who, in order to liberate the conditioned souls, accepts the auspicious forms of His many incarnations."

Text 2

tīkā namah iti śrī-krṣṇāvatāratayā nārāyaṇam stauti, ete cāṁsa-kalāḥ puṁsah krṣnas tu bhagavān svayam, ity ukteḥ ity esā. ata eva śrutī-stava-śravanānantaram tasmā eva namaskārāt śrutī-stutāv api śrī-krṣṇa eva stutya ity āyātam.

tīkā-commentary; ca-also; namah iti-this verse, which begins with the word "namah"; śrī-krṣṇa-avatāratayā-the appearance of Lord Kṛṣṇa; nārāyaṇam-Nārāyaṇa Rśi; stauti-glorifies; ete cāṁsa-kalāḥ puṁsah krṣnas tu bhagavān svayam iti ukteḥ-from the statement "Krṣnas tu bhagavān svayam"; iti esā-the same; atah eva-therefore; śruti-of the personified Vedas; stava-of the prayers; sravanā-hearing; anataram-after; tasmāi-to Him; eva-certainly; namaskārāt-because of obeisances; śrutī-of the personified Vedas; stutau-in the prayers; api-also; śrī-krṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; stutyaḥ-glorified; iti-thus; āyātam-concluded.

Śrīdhara Svāmī explains in his commentary on this verse:

"Speaking to Nārāyaṇa Rśi, Nārada glorified the appearance of Lord Kṛṣṇa by speaking this verse, which confirms the truth of the statement "ete cāṁsa-kalāḥ puṁsah krṣnas tu bhagavān svayam". In this way, at the end of the Prayers of the Personified Vedas, Nārada Muni affirmed that Lord Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations.

Text 3

tathaiva śrutibhir api nibṛtta-marun-mano-'kṣa-drḍha-yoga-yujah ity ādi padye nijāri-mokṣa-pradatvādy-asādhārana-lingena sa eva vyaṇjitah. spaṭam. śrī- nāradah.

tathā-in the same way; eva-certainly; śrutibih-by the Personified Vedas; api-also; nibṛtta-marun-mano-'kṣa-drḍha-yoga-yujah iti ādi padye-in the Śrīmad-Bhāgavatam 10.87.23 "nibhrta-marun-mano 'kṣa-drḍha-yoga-yujo hrdi yan munaya upāsate tad arayo 'pi yayuḥ smaraṇāt striya uragendra-bhoga-bhuja-danda-viṣakā-dhiyo vayam api te samāḥ samadṛśo 'ṅghri-saroja-sudhāḥ"; nija-own; ari-enemies; mokṣa-liberation; pradatva-giving; asādhārana-extraordinary; lingena-by the quality; saḥ-He; eva-certainly; vyajitah-characterized; spaṭam-the rest of the verse is clear; śrī nāradah-Śrīnārada Muni.
Because Lord Kṛṣṇa grants liberation even to the enemies killed by Him, He is unique among all the forms of the Personality of Godhead. This is confirmed by the following statement spoken by the Personified Vedas and repeated by Nārada Muni in Śrīmad-Bhāgavatam (10.87.23):

"By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord."*

Anuccheda 36

Text 1

tathā gunāvatāra-kartṛtvam āha

ity uddhakenāty-anurakta-cetasā
  prṣṭo jagat-kridanakah sva-saktibhiḥ
grhīta-mūrti-traya Iśvareśvaro
  jagāda saprema-manohara-smitah

  tathā-in the same way; guṇa-of the modes of material nature; avatāra-
incarnations; kartṛtvam-the state of accepting; āha-describes; iti-this;
uddhavena-by Uddhava; ati-anurakta-cetasā-in a spirit of unalloyed devotional
service; prṣṭah-inquired; jagat-for whom the universe; kridanakah-is just like a
toy; sva-with His own; saktibhiḥ-potencies; grhīta-accepted; mūrti-trayah-the
three forms of the guṇa-avatāras; Iśvara-Iśvarah-the supreme controller of all
controllers; jagāda-spoke; sa-prema-affectionate; manohara-enchanting; smitah-
with a smile; spaṣṭam-the meaning of the verse is clear.

That Lord Kṛṣṇa is the source of all the guṇa-avatāras (Viṣṇu who controls the
mode of goodness, Brahmā who controls the mode of passion, and Śiva who
controls the mode of ignorance) is confirmed in the following verse from Śrīmad-
Bhāgavatam (11.29.7):

"When the great pure devotee Uddhava had asked this question, Lord Kṛṣṇa,
who accepts the forms of the three guṇa-avatāras (Viṣṇu, Brahmā and Śiva), who
controls the universe with His various potencies just as a child controls a toy, and
who is the supreme controller of all the demigods, smiled in a charming and
affectionate way and replied to His devotee's question in the following words."**
atra ajñatām tvat-pada-vim ity udāhrtam vacanam apy anusandheyam. śrī-śukhā.

atra-in this connection; ajñatām tvat-pada-vim-Śrīmad-Bhāgavatam 10.14.19
("ajñatām tvat-pada-vim anātmany ātmātma bhāsi vitatya māyām srṣṭav ivāham jagato vidhāna iva tvaṃ eso 'nta iva tri-netraḥ."); iti-thus; udāhrtam-said;
vacanam-statement; api-also; anusandheyam-should be considered; śrī-śukhā-Śrī Śukadeva Gosvāmī.

In this connection we may note the following statement spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.19):

"O Lord Kṛṣṇa, persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahmā, maintainer Viṣṇu, and annihilator Śiva. Persons who are not in awareness of things as they are contemplate that I, Brahmā, am the creator, Viṣṇu is the maintainer, and Lord Śiva is the annihilator. Actually You are alone everything: creator, maintainer and annihilator."*

Anuccheda 37

Text 1

atha puruṣāvatāra-kartṛtvam apy āha

iti matir upakalpitā vitṛṣṇā
bhagavati sātvata-pungave vibhūmni
sva-sukham upagate kvacid vihartum
prakṛtim upeyuṣi yad-bhava-pravāhah

śrī-bhismaḥ uvāca-Śrī Bhīṣmadeva said; iti-thus; matih-thinking, feeling and willing; upakalpitā-invested; vitṛṣṇā-freed from all sense desires; bhagavati-unto the Personality of Godhead; sātvata-pungave-unto the leader of the devotees; vibhūmni-unto the great; sva-sukham-self-satisfaction; upagate-unto He who has attained it; kvacit-sometimes; vihartum-out of transcendental pleasure; prakṛtim-in the material world; upeyuṣi-do accept it; yat-bhava-from whom the creation; pravāhah-is made and annihilated.

That Lord Kṛṣṇa is the origin of the puruṣa-avatāras, who are the creators of the material universes, is confirmed in the following prayer spoken by Bhīṣmadeva to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 1.9.32):
"Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created."*

Text 2

tīkā ca parama-phala-rūpam śrī-kṛṣṇa-ratim prārthayitum prathamam svakṛtām arpayati iti iti vigato bhūma yasmāt tasmin. yam apekṣyāṇyaatra mahattvam nāstity arthah. tad eva paramaiśvayam āha sva-sukham svarūpa-bhūtam paramāṇandam upagate prāptavat eva. kvacit kadācid vihartum krihitum prakṛtim upeyuśi svikrtavati, na tu svarūpa-tirodhanena jīvat pārtaṇtryam ity arthah. vihartum ity uktam prapaṇcayati yad yato bhava-pravāhāḥ sṛṣṭi-paramparā bhavati ity eṣā.

tīkā-commentary; ca-and; parama-ultimate; phala-result; rūpam-form; śrī- kṛṣṇa-for Lord Kṛṣṇa; ratim-attraction; prārthayitum-to pray; prathamam-first; svakṛtām-accepted; arpayati-offers; iti-thus; iti-thus; vigato-gone; bhūma-the Lord; yasmāt-from whom; tasmin-in Him; yam-whom; apekṣya-in relation; anyatra-in someone else; mahattvam-greatness; na-not; asti-is; iti-thus; arthah-meaning; tad-this; eva-certainly; paraṇa-supreme; aiśvayam-opulence; āha-said; sva-sukham-own happiness; svarūpa-own form; bhūtām-manifested; paraṇa-supreme; ānandam-bliss; upagate-attained; prāptavati-gives; eva-indeed; kvacit-somewhere; kadācid-sometime; vihartum-to play; krihitum-to play; prakṛtim-nature; upeyuśi-attains; svikrtavati-accepted; na-not; tu-indeed; svarūpa-own form; tirodhanena-by disappearance; jīv-a jīva; vat-like; pārtaṇtryam-independence; iti-thus; arthah-the meaning; vihartum-to enjoy pastimes; iti-thus; uktam-said; prapaṇcayati-creates; yad-which; yataḥ-from which; bhava-pravāhah-material world; sṛṣṭi-paramparā-creation; bhavati-is; iti-thus; eṣā-this.

The following explanation of this verse is found in Śrīdhara Svāmī's commentary:

"In this verse Bhīṣmadeva prays for attraction to Lord Kṛṣṇa, which he considers the supreme goal of life, and aside from which there is nothing worth praising. Bhīṣma also describes the transcendental opulences of the Lord by using the words 'sva-sukham upagate' (full of all transcendental bliss). Bhīṣma says 'kvacid vihartum prakṛtim upeyuśi' (The Lord sometimes descends to this material sphere to display His transcendental pastimes). The Lord appears in this world and again disappears from it according to His own desire. He is completely independent, and He is not forced to enter the material sphere, as the conditioned souls are. Indeed, Lord Kṛṣṇa is actually the creator of the cosmic manifestation ('yad-bhava- pravāhah')."
Text 3

evam eva tam pratyuktam devair apy ekādaśe tvattah pumān samādhigatyā
yayāśya viryam, dhatte mahantam iva garbham amogha-viryah. iti.

evam-in this way; eva-certainly; tam-He; pratyuktam-answered; devaiḥ-by the
demigods; api-also; ekādaśe-in the Eleventh Canto (Bhāg. 11.6.16); tvattah-from
You; pumān-the puruṣa-avatāra; samadhiṃgatyā-having attained; yayā-by the
material potency; asya-of the universe; viryam-potency; dhatte-places;
mahantam-the mahat-tattva; iva-like; garbham-the womb; amogha-infallible;
viryah-power.

This is also confirmed in the following prayer spoken by the demigods and
recorded in Śrimad-Bhāgavatam (11.6.16):

"O Lord Kṛṣṇa, You are the origin of the puruṣa-incarnation who is like the
father who impregnates the womb of material nature."

Text 4

tākā ca tvattah puruṣah viryam śaktim samādhigatyā prāpya yayā māyayā saha
mahantam dhatte. kam iva asya viśvasya garbham iva ity esā. bhīṣmah śrī-
bhagavantam.

tākā-Śrīdhara Svāmī's commentary; ca-also; tvattah-the word "from You";
puruṣah-the puruṣa-incarnation; viryam-the word viryam; śaktiḥ-means
"potency"; samadhiṃgatyā-"samadhiṃgatyā"; prāpya-means "having attained";
yayā-"by which"; māyayā-means "by maya"; saha-with; mahantam dhatte-creates
the material world; kam iva-to what may it be compared?; asya-of this; viśvasya-
universe; garbham iva-like the womb; iti-thus; esa-the commentary; bhīṣmah-
Bhīṣma; śrī-bhagavantam-to the Supreme Personality of Godhead.

This verse is explained by Śrīdhara Svāmī in the following way:

"In this verse the word `tvattah' means `the puruṣa-avatāra is manifested from
You', and the word `viryam' means `potency'. `Samadhiṃgatyā' means `having
attained' and `yayā' means `by the material creative potency māyā'. In this way the
Lord manifests the material creation (`mahantam dhatte'). To what may this
material world be compared? It may be compared to `asya garbham iva' (like a
womb impregnated by the Supreme Lord)."

Anuccheda 38
ata eva bhava-bhayam apahantum ity ådau tasyādi-puruṣatvam śreṣṭhatvam apy āha, puruṣam rśabham ādyam krṣṇa-saṃjñām nato 'smi iti. krṣneti saṃjñā tan-
naṃatvenāi-prasiddhīr yasyeti mūṛty-antaram niśidhyate. tan-mūrter
namaskriyamānaṇatvena ca nitya-siddhatvam darśyate. tatraiva tīkā-kṛdbhir api tam
vande paramāṇandam nandanandana-rūpīnām ity uktam. śrī-śukah.

atah eva-therefore; bhava-of material existence; bhayam-the fear; apahantum-
to remove; iti-thus; ådau-beginning, tasya-of Him; ādi-puruṣatvam-the position
of being the Original Personality of Godhead; śreṣṭhatvam-the position of being
the best; api-also; aha-describes; puruṣam-person; rśabham-best; ādyam-
original; krṣṇa-saṃjñām-named Krṣṇa; natah asmi-l offer my respectful
obeisances to Him; iti-thus; krṣṇa-Krṣṇa; iti-thus; saṃja-name; tat-naṃatvena-
by this name; ati-great; prasiddhīh-fame; yasya-of whom; iti-thus; mūrti-forms;
antaram-other; niśidhyate-are eclipsed; tat-mūṛteḥ-of that form;
namaskriyamānaṇatvena-by offering obeisances; ca-also; nitya-siddhatvam-eternal
perfection; darśyate-is revealed; tatra-there; eva-certainly; tīkā-kṛdbhīḥ-by the
author of the commentary; api-also; tam-to Him; vande-l offer my respectful
obeisances; paramāṇandam-full of transcendental bliss; nanda-of Nanda
Mahārāja; nandana-the son; rūpīnām-with the form; iti-thus; uktam-described;
śrī-śukah-Śrī Śukadeva Gosvāmī.

Śukadeva Gosvāmī clearly explains that Lord Krṣṇa is the Supreme Original
Personality of Godhead in the Śrīmad-Bhāgavatam (11.29.49), where he says:

"I offer my respectful obeisances to Lord Krṣṇa, the Original form of the
Personality of Godhead."

From this it may be observed that Krṣṇa is the most important name of the
Lord, and His two armed form as Krṣṇa is His most important form. This eternal
supreme status of Lord Krṣṇa is revealed in this verse where Śukadeva Gosvāmī
offers His respects to the Lord. This is also confirmed by Śrīdhara Svāmī, the
foremost commentator on Śrīmad-Bhāgavatam in the following words:

"I offer my respectful obeisances unto the supremely blissful Original
Personality of Godhead, who is known as the son of Mahārāja Nanda."

Anuccheda 39

Text 1

tad evam jagrhe ity ādi-prakaraṇe yat svayam utprekṣitam tac ca śrī-svāmi-
sammatyāpi dṛḍhī-kṛtam.
tat-therefore; evam-in this way; jagrhe iti adi prakarane-in the chapter
beginning jagrhe" (Bhāgavatam, Canto One, Chapter Three); yat-which; svayam-
directly; utpreksitam-indicated; tat-that; ca-also; śri-svāmi-of Śrīdhara Svāmī;
sammatya-by the opinion; api-also; dṛḍhi-kṛtam-confirmed.

In this way Śrīdhara Svāmī has confirmed the statement of Śrimad-Bhāgavatam
(Canto One, Chapter Three) that Śrī Kṛṣṇa is the Original Personality of Godhead.

Text 2

punar api tat-sammatir abhyasyate yathā

śrutvājitam jarāsandham
nrpater dhyāyato hariḥ
ahopāyam tam evādyā
uddhavo yam uvāca ha.

tīkā ca ādyah hariḥ sṛi-kṛṣṇah ity eṣā. sṛi-śukah.

punah-again; api-also; tat-that; sammatih-opinion; abhyasyate-is repeated;
yatha-for example; śrutva-having heard; ājitam-undefeated; jarāsandam-
Jarāsandha; nrpath-of King Yudhīṣṭhira; dhyāyatah-meditating; hariḥ-Hari; aha-
spoke; upāyam-plan; tam-that; eva-certainly; ādyah-the Original Personality of
Godhead; uddhavah-Uddhava; yam-which; uvāca-speak; ha-certainly; tīkā-
Śrīdhara Svāmī’s commentary; ca-also; ādyah-the Original Personality of
Godhead; hariḥ-Hari; sṛi-kṛṣṇah-Śrī Kṛṣṇa; iti-thus; eṣā-the commentary; sṛi-
śukah-spoken by Śukadeva Gosvāmī.

That Śrī Kṛṣṇa is the Original Personality of Godhead is also confirmed in the
following verse of Śrimad-Bhāgavatam (10.72.15):

"When Śrī Kṛṣṇa, the Original Personality of Godhead, heard from King
Yudhīṣṭhira that the enemy Jarāsandha was almost impossible to defeat, Lord
Kṛṣṇa proposed the following plan, which had already been suggested by
Uddhava."

Śrīdhara Svāmī explains in his commentary that the word “ādyah” (Original
Personality of Godhead) clearly refers to Lord Kṛṣṇa.

Anuccheda 40

Text 1
kim ca

athāham amśa-bhāgena
devakyāh putratam śubhe
prāpsyāmi iti.

kim ca-furthermore; athā-therefore; aham-I; amśa-bhāgena-by My plenary expansion; devakyāh-of Devaki; putratam-the son; śubhe-O all-auspicious Yogamāyā; prāpsyāmi-I shall become; iti-thus.

This is also confirmed by the following statement spoken by Lord Kṛṣṇa to His internal potency Yogamāyā (Śrīmad-Bhāgavatam 10.2.9):

"O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devaki."*

Text 2

amśa-bhāgena by the phrase "amśa-bhāgena"; iti-thus; atra-in this connection; pūrṇata-fullness; ucitam-is described; eva-certainly; ārtham-the meaning; bahudhā-in many ways; yojayadbhīh-explaining the meaning of this verse; madhye-in the midst; amśena-by the word "amśena"; puruṣa-rūpena-in the form of a person; māyāyā-of material energy; bhāgah-opulence; bhajanam-possession; ikṣanam-appearance; yasya-of whom; tena-by this; iti-thus; ca-also; vyācaksānaṁ-by various explanations; ante-at the conclusion; sarvathā-in all respects; paripūrna-perfect and complete; rūpena-with a form; iti-thus; vivakṣitam-intended to be described; krṣṇaḥ tu bhagavān svayam iti utkṛtatvāt-because of the statement "Krṣṇas tu bhagavān svayam"; iti-thus; evam-in this way; hi-certainly; taḥ-by them; vyākhyātam-explained; śrī-bhagavān-the Supreme Personality of Godhead; yogamāyām-to Yogamāyā.

Śrīdhara Svāmī explains that in this verse the word "amśa-bhāgena" means "accompanied by His expansions, the puruṣa-incarnations". This description confirms the statement of Śrīmad-Bhāgavatam (1.3.38): "Krṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead).

Anuccheda 41
Text 1

evam

yasyāṁśāṁśa-bhāgena
visvotpatti-layodayāh
bhavanti kila viśvātmams
tam tvādyāham gatim gatā
evam-in the same way; yasya-of whom; āṁśa-of a portion; āṁśa-of a portion; āṁśa-of a portion; bhāgena-by a tiny fragment; viśva-of the universe; upatti-creation; laya-annihilation; udayāh-mannifestation; bhavanti-comes into being; kila-certainly; viśvā-ātman-O all-pervading Supersoul; tam-to Him; tva-unto You; ādyā-O Original Personality of Godhead; āham-I; gatim gatā-take shelter.

This is also confirmed in the following statement spoken by Devakī to Lord Kṛṣna (Śrīmad-Bhāgavatam 10.85.31):

"O Lord Kṛṣna, O all-pervading Supersoul, You are the Original Personality of Godhead. By a tiny fragment of a part of a part of a portion of Your potency the material universes are created and again annihilated. I surrender unto You and take shelter of You."*

Text 2

tikā ca yasyāṁśaḥ puruṣas tasyāṁśo mayā tasyāḥ āṁśa guṇas teśam bhāgena paramāṇu-mātra-leśena viśvotpatty-ādayo bhavanti tam tvā tvam gatim śaranaṁ gatāsmi ity eṣā. śrī-devaki-devi śrī-bhagavantam.

tikā-the commentary; ca-also; yasya-of whom; āṁśaḥ-the portion; puruṣaḥ-puruṣa-āvatara; tasya-of Him; āṁśaḥ-the portion; māyā-the māyā potency; tasyaḥ-of that; āṁśaḥ-the parts; gunāḥ-the three modes of nature; teśam-of them; bhāgena-by a part; paramāṇu-mātra-leśena-by an atomic fraction; viśva-utpatti-ādayaḥ bhavanti-the creation, maintenance and destruction of the universes is manifested; tam-to Him; tvā-to You; tva-to You; gatim-the word "gatim"; śaranaṁ gata āsmi-I shall take shelter; iti-thus; eṣa-the commentary; śrī-devaki-devi-spoken by Devaki-devi; śrī-bhagavantam-to the Supreme Personality of Godhead.

Śrīdhara Svāmī explains in his commentary:

"In this verse the first "āṁśa" (portion) referred to is the puruṣa-āvatāra. The portion of the puruṣa-āvatāra is the illusory potency māyā, and the portion of
māyā is the three modes of material nature. By an atomic fragment of the modes of nature, the material universes are created, maintained and destroyed. In this way, by a portion of a portion of a portion of a portion of the Lord's potency the material world is created. In this verse the word `tva' means `unto You' and the phrase `gatim gatāsmi' means `I take shelter'.
.. ^A = - above long 'a' - 'u' sound  'i' non-italic
.de [6] [.ru .28 em, .055 em, -.40 en, -1.40 en]
.. ^E = - above long 'i'
.de 6 [.px -.6 em] [.py -.65 em] [.py +.65 em]
.. ^V = - above 'm'


.. Upper case Italicized
.. .de [.ru .06 em, .13 en, -.25 en, -2.05 en]
.. ^T = ' on S

.. Lower case non-Italics
.. ^A = - over long 'i'
.de [.ru .28 em, .055 em, -1 en, -1.40 en]
.. ^Q = - above long 'a' - 'u' sound
.de [.lf .7 em] [.up .65 em] [.dn]
.. ^P = - above 'm'

.. Upper case non-Italicized
.. [.ru .06 em, .13 em, -.35 en, -1.95 en]
.. ^U = ' on S

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Anuccheda 42

Text 1

yathā ca

nārāyanas tvam na hi sarva-dehinām. ity ādau.
nārāyano 'ngam nara-bhū-jalāyanat. iti.

yathā-just as; ca-also; nārāyanaḥ tvam na hi sarva-dehinām iti ādau nārāyaṇaḥ
angam nara-bhū-jalāyanat iti-the following verse from Śrīmad-Bhāgavatam
(10.14.14)- "nārāyanaḥ tvam na hi sarva-dehinām ātmasy adhiśākhila-loka-sākṣi
nārāyano 'ngam nara-bhū-jalāyanat tac cāpi satyaṁ na tavaiva māyā

That Lord Kṛṣṇa is the origin of the Nārāyana feature of Godhead is confirmed
in the following statement spoken to Lord Kṛṣṇa by Brahmā (Śrīmad-Bhāgavatam

"O Lord of lords, You are the seer of all creation. You are indeed everyone's
dearest life. Are You not, therefore, my father, Nārāyana? 'Nārāyana' refers to one
whose abode is in the water born from Nara (Garbhodakaśāyī Viṣṇu), and that
Nārāyana is Your plenary portion. All Your plenary portions are transcendental.
They are absolute and are not creations of māyā."*

Text 2

tīkā ca narād udbhutā ye 'ṛthāh, tathā narāj jātaṁ yaj jalam tad āyanaṁ yo
nārāyaṇaḥ prasiddhah so 'pi tavāṅgam mūrtiḥ ity esā. atra sa tavāṅgam, tvam
punar āngīty asau tu viśado 'ṛthāḥ; na tu stuti-mātram idam.

tīkā-in the commentary of Śrīdhara Svāmī; ca-also; narāt-from Nara;
udbhutāḥ-born; ye-those who; arthāḥ-the meanings; tathā-in the same way;
narāt-from Nara; jātaṁ-born; yat-which; jalam-water; tat-that; āyanaḥ-due to the
place of refuge; yah-who; nārāyaṇaḥ-as Nārāyaṇa; prasiddhate-famous; saḥ api-
that same person; tavā-Your; angam-part; mūrtiḥ-form; iti-thus; esā-the
commentary; atra-in this explanation; sa-He; tava-Your; āngam-part; tvam-You;
punah-again; angī-from whom the portion is expanded; asau-He; tu-also;
viśadāh-clear; arthāh-meaning; na-not; tu-but; stuti-praise; mātram-only; idam-
this.

Śrīdhara Svāmī explains in his commentary:

"This verse explains that Lord Nārāyana rests on the Garbhodaka Ocean which
was manifested from His own body. It is further explained that that Nārāyaṇa is a
plenary portion of Lord Kṛṣṇa."

In this way the meaning of this verse is clear: Kṛṣṇa is the source of the
incarnations of Godhead. Brahmā is speaking correctly, and not simply speaking
flattering lies.

Text 3
drṣṭvāghāsura-mokṣanāṁ prabhavatāḥ prāptah param vismayam ity ukta-rityā kvacic apy avatāry-avatāraṁtaresu tādṛśasyāpi mokṣanām adṛṣṭa-caram drṣṭvā vismayāṁ praptavān brahmā.

drṣṭvā—was observing; aghāsura-mokṣanāṁ—the wonderful killing and deliverance of Aghāsura from material tribulation; prabhavatāḥ-of the all-potent Supreme Person; prāptah param vismayam—had become extremely astonished; iti—thus; ukta-rityā—by this explanation; kvacic-somewhere; api—and; avatār—of the source of all incarnations; avatāra-āntaresu-among the incarnations; tādṛśasyā—of someone like Aghāsura; api—even; mokṣanāṁ—liberation; adṛṣṭa-caram—unprecedented; drṣṭvā—having seen; vismayam—amazement; prāptavān—attained; brahmā—Brahmā.

That Krṣṇa is the Original Personality of Godhead is also confirmed in the following statement of Śrīmad-Bhāgavatam (10.13.15):

"Brahmā had observed the activities of the most powerful Krṣṇa in killing and delivering Aghāsura, and he was astonished."*

Brahmā became amazed when he saw that the sinful demon Agha had become liberated by the mercy of Krṣṇa. The liberation of Agha could not have been performed by any other form of the Lord. Only the Original Personality of Godhead, Lord Krṣṇa, could have liberated such a sinful person.

Text 4

draṣṭum maṇju mahitvam anyad api tad-vatsān ito vatsapān ntvānyatra kurūdvahāntaraṁtadhat.

ity ukta-rityā tasyāparam api māhātmyam didṛksus tathā-māhātmyam didarṣeti prakaraṇa-svārasyenāpi labdhām. na cāpara-māhātmya-darśanam sambhavati-mātram.

draṣṭum—just to see; maṇju—very pleasing; mahitvam anyat api—other glories of the Lord also; tat-vatsān—their calves; itah—than that place where they were; vatsapān—of the cowherd boys—taking care of the calves; ntvā—bringing them; anyatra—to a different place; kurūdvaha-O Mahārāja Parīkṣit; antaradādhat—kept hidden and invisible for some time; iti—thus; ukta-rityā—by this description; tasya—of Him; aparam—superexcellent; api—also; māhātmyam—glory; didṛksaḥ—desiring to see; tathā—in the same way; māhātmyam—glory; didarṣa—saw; iti—thus; prakaraṇa—of this chapter; svārasyena by the superexcellence; labdhām—attained; na—not; ca—also; aparā—ordinary; māhātmya—glory; darśanam—sight; sambhavati—comes into existence; mātram—only.
Krṣṇa's supremacy is also described in the following verse (Śrīmad-Bhāgavatam 10.13.15):

"Brahmā wanted to show some of his own power and see the power of Krṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore in Krṣṇa's absence, Brahmā took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Krṣṇa was.*

This verse describes Brahmā's desire to see more excellent pastimes of the Lord. This chapter (Canto 10, Chapter 13) describes how Brahmā actually saw the Lord's extraordinary opulence and glory.

Text 5

tāvat sarvya vatsa-pālāh
paśyato 'jasya tat-ksanāt
vyadrśyanta ghana-śyāmāh
pita-kausēya-vāsasah

tāvat-so long; sarve-all; vatsa-pālāh—both the calves and the boys tending them; paśyayath—while he was watching; ajasya—of Lord Brahmā; tat-ksanāt—immediately; vyadrśyanta—were seen; ghana-śyāmāh—as having a complexion resembling bluish rainclouds; pita-kausēya-vāsasah—and dressed in yellow silk garments.

After Brahmā had stolen the boys and calves, Krṣṇa personally expanded to become the boys and calves Himself. The following verse (Śrīmad-Bhāgavatam 10.13.46) describes Brahmā's eventual perception that the boys and calves were actually personal expansions of Krṣṇa:

"Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments."*

Text 6


iti ādīna—by the passage beginning with this verse; śaktibhiḥ—by potencies; aja-ādyabhiḥ—beginning with aja; aiśvaryaiḥ—by various opulences; animādyaiḥ—by
Animā and the other mystic perfections; catuh-vimśati-sāṅkhya-tattvaih-by the 24 elements enumerated in the Sāṅkhya philosophy; mahat-ādibhih-even by the mahat-tattva and other potencies of the Lord; tat-sahakāribhih-by the Lord's assistants; kāla-svabhāva-ādyaiah-by personified time and other potencies; tat-sambhūtaiah-created by the Lord; brahmāndaih-by universes; tat-antah-bhūta-within them; srastrbhih-by the creators; brahma-ādibhih-headed by Brahmā; jīvaih-by the living entities; ca-and; stamba-paryantaih-down to the blades of grass; prthak prthak-by each of them; upāsitāh-worshipped; tādṛśa-like this; brahmāndaih-of universes; īśvaih-of controllers; kotayahmillions; śri-kṛṣṇena-by Śri Kṛṣṇa; eva-certainly; tat-tat-amśena eva amśena-by portions of portions; āvirbhāvyaih-manifesting; brahmānam prati-to Brahmā; sāksāt-directly; eva-darsitāh-revealed; iti-thus; ukta-am-descrived.

This passage from Śrīmad-Bhāgavatam describes how millions of Lord Kṛṣṇa's visnu-tattva expansions were shown to Brahmā by Lord Kṛṣṇa, who manifested Them as merely a portion of a portion of His potency. These visnu-tattva expansions were the masters of all the material universes and they were being worshiped by the Lord various potencies, headed by Aja, by all personified opulences, by the mystic perfections, headed by Anima, by the 24 material elements enumerated by the Sāṅkhya philosophy, by the mahat-tattva and other potencies, by the Lord's assistants and associates, by personified time and other potencies of the Lord, by the various material universes manifested by the time potency, by innumerable Brahmās and other demigods entrusted with the details of universal creation, and by all the individual living entities (jīvas), even down to the blades of grass.

Text 7

tad idrśam eva kṛṣṇas tu bhagavān svayam ity atra viśkrta-sarva-saṅkṛita-vād ity etat svāmi-vyākhyānasamāśadhāranaṃ bijam bhavet.

tat-that; idrśam-in this way; eva-certainly; kṛṣṇah tu bhagavān svayam-Śri Kṛṣṇa is the Original Personality of Godhead; iti-thus; atra-in this context; viśkrta-sarva-saṅkṛitvāt-because of being the original source of all potencies; iti-thus; etat-that; svāmi-vyākhyānasasya-of the commentary of Śrīdhara Svāmī; asādhāranaṃ-extraordinary; bijam-source; bhavet-is.

In His commentary on this verse, Śrīla Śrīdhara Svāmī confirms that all transcendental potencies are manifested from Lord Kṛṣṇa, and Lord Kṛṣṇa is the original source of everything. In order to substantiate these points, Śrīdhara Svāmī quotes the "kṛṣṇas tu bhagavān svayam (Śri Kṛṣṇa is the Original Personality of Godhead) statement of Śrīmad-Bhāgavatam (1.3.28).

Text 8
viśva-rūpa-darśanādīnām tat-tad-brahmāndantaryāmi-puruśānām ekatarenāpi
sakyatvat. tasmād virāt-purusayor iva puruṣa-bhagavator api jaghre pauruṣam
rūpam ity ādāv upāsanārtham eva tair abheda-vyākhya kṛtei gavyate. vastutas tu
paramāśrayatvena śrī-krṣṇa eva tair aṅgī-kṛto 'sti; yathā

viśva-rūpa-of the Universal Form; darśana-of the sight; ādīnām-and other
extraordinary activities; tat-tat-of the various; brahmāṇḍa-universes; antaryāmi-
puruśānām-of the all-pervading Supersouls; ekatarena-as one; api-also;
sakyatvāt-because of being the master of all potencies; tasmāt-therefore; virāt-of
the Universal Form; puruṣayoh-and the puruṣa-avatāras; iva-just like; puruṣa-of
the Puruṣa-avatāras; bhagavato-h-and of the Supreme Personality of Godhead;
api-also; jaghre pauruṣam rūpam."The Supreme Personality of Godhead accepted
the form of the puruṣa-avatāra"; iti-thus; ādau-in the passage beginning; upāsana-
worshipping; artham-for the purpose; eva-certainly; tait-by the learned
commentator; abheda-being non-different; vyākhya-explanation; kṛtā-is done;
iti-thus; gavyate-is understood; vastutah-actually; tu-but; parama-supreme;
āśrayatvena-as the shelter of everything; śrī-krṣṇah-Śrī Krṣṇa; eva-certainly; tait-
by him; aṅgī-kṛtah-accepted; astī-is; yathā-just as.

Śrī Krṣṇa is the all-powerful master of all potencies, and He is not different from
His manifestations as the Universal Form and as the all-pervading Supersoul who
is manifested everywhere throughout the expanse of innumerable material
universes. In his commentary on the verse "jaghrē pauruṣam rūpam (The Original
Personality of Godhead then accepted the form of the puruṣa-avatāra) (Śrīmad-
Bhāgavatam 1.3.1), Śrīdhara Svāmī explains that the puruṣa-avatāra is actually not
different from the Universal Form, and the Original Personality of Godhead is also
not different from the puruṣa-avatāra. Actually, Lord Krṣṇa is the shelter upon
whom everything rests. Śrīdhara Svāmī confirms this in the introductory verses of
his commentary on the Tenth Canto of Śrīmad-Bhāgavatam (Bhāvārtha-dipikā
10.1.1-2) in the following words:

Text 9

viśva-sarga-visārgādi-
nava-laksṇa-lakṣitam
śrī-krṣṇākhyam param dhāma
jagad-dhāma namāmi tat

viśva-of the material universes; sarga-primary creation; visārga-secondary
creation; ādi-beginning with; nava-nine; laksṇa-characteristics; lakṣitam-
characterized; śrī-krṣṇa-Śrī Krṣṇa; ākhyam-named; param-the supreme; dhāma-
abode; jagat-of the universe; dhāma-the abode; namāmi-I offer my respectful
obeisances; tat-to Him.

"I offer my respectful obeisances to Śrī Krṣṇa, the Supreme Personality of
Godhead, the ultimate source of all the universes. That Śrī Krṣṇa is described in the first nine Cantos of Śrīmad-Bhāgavatam (which contain descriptions of nine subjects, beginning with primary and secondary creation of the material universes).

Text 10

daśame daśamam lakṣyam
āṣritaāṣraya-vigraham
kriḍad-yadu-kulāmbhodhau
parānandam udīryate. iti.

daśame-in the Tenth Canto; daśamam-the tenth subject matter; lakṣyam-to be seen; āṣrita-of the sheltered; āṣraya-of the shelter; vigraham-who is the form; kriḍāt-playing; yadu-kula-of the Yadu dynasty; ambhodhau-in the ocean; para-supreme; ānandam-bliss; udīryate-is describd.

"The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead who is the shelter of the surrendered souls. He is known as Śrī Krṣṇa, and He enjoyed transcendental bliss, performing pastimes in the ocean known as the family of Mahārāja Yadu."*

Text 11

yady anyesām api paramāśrayatvam tan-matam, tadā daśama ity anarthakaṁ syāt. tasmāt nārāyano 'ngam iti yuktam evktam. brahmā śrī-bhāgavantam.

yadi-if; anyesām-of other forms of the Supreme; api-also; parama-āśrayatvam-the ultimate shelter; tat-of them; matam-is considered; tadā-then; daśamaḥ iti-Śrīdharā Svāmī's introduction to the Tenth Canto beginning with the word "daśame"; anarthakam-useless; syāt-may be; tasmāt-from this; nārāyaṇaḥ angam; the phrase "nārāyano 'ngam" from Brahmā 's prayers (10.14.14); iti-thus; yuktam-properly; eva-certainly; uktam-spoken; brahmā-Brahmā ; śrī- bhagavantam-to the Supreme Personality of Godhead.

In these verses Śrīdharā Svāmī clearly describes Lord Krṣṇa as the Original Personality of Godhead, the supreme shelter of everyone. If one wishes to consider another form of God as the original form, then he must reject these verses of Śrīdharā Svāmī as useless and without meaning. That Krṣṇa is the Original Form of the Godhead is confirmed in the following words of Lord Brahmā:

nārāyano 'ngam

"O Krṣṇa, Lord Nārāyana is Your plenary portion."
Anuccheda 43

Text 1

avatāra-prasange 'pi tathaiva spaṣṭam.

avatāra-of the incarnations; prasange-in connection; api-also; tathā-in the same way; eva-certainly; spaṣṭam-clearly.

That Śrī Kṛṣṇa is the Original source of all the incarnations of Godhead is confirmed in the following description found in Śrimad-Bhāgavatam (10.1.21-23):

Text 2

giram samādhau gagane samīritāṁ
niśamya vedhās tridaśān uvāca ha
gāṁ pauruśīṁ me śṛṇutāmaraḥ punar
vidhiyatām āṣu tathaiva mā ciram

giram-a vibration of words; samādhau-in trance; gagane-in the sky; samīritāṁ-vibrated; niśamya-hearing; vedhāh-Lord Brahmā; tridaśān-unto the demigods; uvāca-said; ha-oh; gāṁ-the order; pauruśīṁ-received from the Supreme Person; me-from me; śṛṇuta-just hear; amaraḥ-O demigods; punah-again; vidhiyatāṁ-execute; āṣu-immediately; tathā eva-just so; mā-do not; ciram-delay.

"While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.

* Text 3

puraiva pumsāvadhṛto dharā-jvaro
bhavadbhir amśair yaduṣūpajanyatāṁ
sa yāvad urvyā bharam iśvareśvarah
sva-kāla-saktyā ksapayamīś cared bhuvi

purā-even before this; eva-indeed; pumsā-by the Supreme Personality of Godhead; avadhṛṭah-was certainly known; dharā-jvarah-the distress on the earth;
bhavadbhiih-by your good selves; aṁśaiḥ-expanding as plenary portions; yaduṣu-
in the family of King Yadu; upajanyatām-take your birth and appear there; saḥ-He
(the Supreme Personality of Godhead); yāvat-as long as; urviyāḥ-of the earth;
bharam-the burden; īśvara-īśvarah-the Lord of lords; sva-kāla-śaktyā-by His own
potency the time factor; ksapayan-diminishing; caret-should move; bhuvi-on the
surface of the earth.

"Lord Brahmā informed the demigods: Before we submitted our petition to the
Lord, He was already aware of the distress on earth. Consequently, for as long as
the Lord moves on earth to diminish its burden by His own potency in the form of
time, all of you demigods should appear through plenary portions as sons and
grandsons in the family of the Yadus."

Text 4

vasudeva-grhe sāksād
bhagavān puruṣah parah
janīṣyate tat-priyārtham
śambhavantu sura-striyāh

vasudeva-grhe-in the house of Vasudeva (who would be the father of Krṣna
when the Lord appeared); sāksāt-personally; bhagavān-the Supreme Personality
of Godhead, who has full potency; puruṣah-the original person; parah-who is
transcendental; janīṣyate-will appear; tat-priya-artham-and for His satisfaction;
śambhavantu-should take birth; sura-striyāḥ-all the wives of the demigods.

"The Original Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency,
will personally appear as the son of Vasudeva. Therefore all the wives of the
demigods should also appear in order to satisfy Him."

Text 5

"pauruṣim puruṣena srjāmi tan-niyukto 'ham ity ādy anusārāt puruṣābhinnena
viṣṇu-rūpena ksīrodaśāyinā svayam evoktam gām vācam. puruṣasyaiva vācam
anuvadati. puraiveti.

pauruṣim-the word "pauruṣim"; puruṣena-means "by the puruṣa-avatārā;
srjāmi tat-niyuktah aham iti ādi-the following verse from Śrīmad-Bhāgavatam
(2.6.32)- srjāmi tan-niyukto 'ham haro harati tad-vasāḥ viśvam puruṣa-rūpeṇa
paripāti tri-śakti-dhṛk; anusarāt-from this; puruṣa-from the Puruṣa-avatāra;
abhinennena-non-different; viṣṇu-rūpeṇa-in the form of Lord Viṣṇu; ksīrodayaśaya-
resting on the Causal Ocean; svayam-personally; eva-certainly; uktam-spoken;
gam vacam-the word (instruction); purusasya-of the puruṣa-avatārā; eva-
certainly; vacam-statement; anuvadati-repeats; pura iti-beginning with the word
"pura".

In this verse (Text 2) the word "paurusim" means "by the purusa-avatar". In the passage beginning with the word "purā" (Texts 3 and 4) Brahmā repeats the message originally spoken by the puruṣa-avatar. That Śrī Kṛṣṇa appears as the puruṣa-avatar Lord Viṣṇu is confirmed in the following statement of Lord Brahmā (Bhāg. 2.6.32):

"By Kṛṣṇa's will, I create, and Lord Śiva destroys. Kṛṣṇa Himself, in His eternal form as the puruṣa-incarnation maintains everything. He is the powerful controller of these three energies.**

Text 6

puṁsā ādi-puruṣaṁ svayaṁ samabhavat paramah pumāṁ yah ity anuśārāṁ svayaṁ-bhagavaṁ śṛ-krṣṇam etarthah. amśaiḥ śṛ-krṣṇāṁśa-bhūtaiḥ tat-pārsadaiḥ śrīdāma-sūdāma-śrīmad-uddhava-satyaki-ādibhiḥ saha. ittham eva pracuryenoktam

puṁsā-the word "puṁsā"; ādi-puruṣaṁ-Original Person; krṣṇa-Kṛṣṇa; svayaṁ-personally; samabhavat-is; paramah pumāṁ-the Supreme Personality of Godhead; yah-who; ity anuśārāṁ-from this passage; svayaṁ-bhagavaṁ-the Original Personality of Godhead; śṛ-krṣṇaṁ-by Śrī Kṛṣṇa; etarthah-the meaning; amśaiḥ-śṛ-krṣṇaṁ-of Śrī Kṛṣṇa; amśa-bhūtaiḥ-portions of the portions; tat-pārsadaiḥ-His associates; śrīdāma-Śrīdāma; sūdāma-Sūdāma; śrīmat-uddhava-Uddhava; satyaki-Satyaki; ādibhiḥ-and others; saha-along with; ittham-thus; pracuryena-elaborately; uktaṁ-described.

We may note, however, that the word "puṁsā" in verse 22 means "by Śrī Kṛṣṇa, the Original Supreme Personality of Godhead". This is confirmed in the words of Brahmā-saṁhitā (5.39): "Śrī Kṛṣṇa is the Original Supreme Personality of Godhead".

The word "amśaiḥ" used in Text 3 may be understood to mean that Śrīdāma, Sudāma, Uddhava, Satyaki, and other associates of the Lord are all actually demigods, who are considered to be like the limbs of the Supreme Personality of Godhead. This is elaborately explained in the following verse (Śrīmad-Bhāgavatam 10.1.62-63):

Text 7

nandādyā yeva vraja gopā
yāś cāṁśāṁ ca yositaṁ
vrśnaya vasudevādyā
devaky-ādyā yadu-striyah
sarve vai devatā-prāyā
ubhayor api bhārata
jñātayo bandhu-suhṛdo
ye ca kamsam anuvratāḥ

nanda-ādyāḥ-beginning from Nanda Mahārāja; ye-all of which persons; vraje-in Vṛndāvana; gopāh-the cowherd men; yāh-which; ca-and; aṁśām-of all those (inhabitants of Vṛndāvana); ca-as well; as; yoṣitah-the women; vrṣṇayah-members of the Vṛṣṇi family; vasudeva-ādyāḥ-headed by Vasudeva; devakī-ādyāḥ-headed by Devakī; yadu-striyah-all the women of the Yadu dynasty; sarve-all of them; vai-indeed; devatā-prāyāḥ-were inhabitants of heaven; ubhayoh-of both Nanda Mahārāja and Vasudeva; api-indeed; bhārata-O Mahārāja Parīkṣit; jñātayah-the relatives; bandhu-friends; suhrdah-well-wishers; ye-all of whom; ca-and; kamsam anuvratāḥ-even though apparently followers of Kamsa.

"The inhabitants of Vṛndāvana, headed by Nanda Mahārāja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Mahārāja Parīkṣit, best of the descendants of Bharata, and so too were the descendents of the Vṛṣṇi dynasty, headed by Vasudeva, and Devakī and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva and even those who externally appeared to be followers of Kamsa were all demigods."*

Text 8

adi-puruṣatvam eva vyanakti sa iti, sarvāntaryāmitvāt. puruṣah tāvad īśvaraḥ, tasyāpy aṁśitāt sa ādi-puruṣah śrī-krṣṇah punah īśvareśvaraḥ, tryadhīśa-śabdāt. tathā ca daśamasya paṁcāsītita eva śrīmad-anakadundubhinoktam

adi-puruṣatvam-the position as the Original Supreme Personality of Godhead; eva-certainly; vyanakti-reveals; saḥ iti-in the passage beginning with the word "saḥ (Chapter 85 of the Tenth Canto of Śrīmad-Bhāgavatam); sarva-antaryāmitvāt-because of being the all-pervading Supersoul; puruṣah-Supreme Lord; tāvat-to that extent; īśvara-controller; tasya-of Him; api-also; aṁśitāt-because of being the origin of all expansions; saḥ-He; ādi-puruṣah-the Original Personality of Godhead; śrī-krṣṇah-Śrī Kṛṣṇa; punah-again; īśvara-īśvara-the controller of all controllers; tri-adhiśa-śabdāt-from the word "tryadhīśa (master of the three planetary systems)"; tathā-in the same way; ca-also; daśamasya-of the Tenth Canto; paṁcāsītītame-in the 85th Chapter; eva-certainly; śrīmat-anakadundubhināḥ-by Vasudeva; uktām-spoken.

In the 85th Chapter of the Tenth Canto of Śrīmad-Bhāgavatam, Śrī Kṛṣṇa is described as the all-pervading Supersoul. He is addressed as "puruṣa" and "tryadhīśa" which indicate that He is the Personality of Godhead, and He is also
addressed as "iśvareśvara" which indicates that He is the original source of all incarnations of Godhead. This is summarized in the following statement of Mahārāja Vasudeva (Śrīmad-Bhāgavatam 10.85.18):

Text 9

yuvāṁ na nah sutaū sāksat
pradhāna-puruṣeśvarau. iti

yuvāṁ na nah sutaū sāksat pradhāna puruṣeśvarau iti-the verse "yuvāṁ na nah sutaū sāksat pradhāna-puruṣeśvarau bhū-bhāra- kṣatra-kṣapana avatīrṇau tathātthā ha.

"My dear Kṛṣṇa and Balarāma, I know that neither of You are my sons; You are the original chief and progenitor, the Original Personalities of Godhead, known as Pradhāna and Purusa. But You have appeared on the surface of this globe in order to minimize the burden of the world by killing the kṣatriya kings who are unnecessarily increasing their military strength."

Text 10

sva-kāla-śaktyā sva-śaktyā kāla-śaktyā ca; iśvareśvaratve ca hetuḥ sāksat svayam eva bhagavān iti. tad alam mayi tat-prārthanāyeti bhāvah.

sva-kāla-śaktyā-the phrase"sv-kāla-śaktyā"; sva-śaktyā-His own potency; kāla-śaktyā-the time-potency; ca-also; iśvara-iśvaratve-in the state of being the supreme controller; ca-also; hetuḥ-the reason; sāksat-the word "sāksat"; svayam-directly; bhagavān-the Supreme Personality of Godhead; iti-thus; tat-therefore; alam-there is no need; mayi-to me; tat-prārthanāya-for this appeal; bhāvah-the meaning.

In the quote from Śrīmad-Bhāgavatam (10.1.22) found in Anuccheda 43, the word "sva-kāla-śaktyā" means "by His own potency the time-factor". In that same verse the word "iśvareśvarah" means "the Original Personality of Godhead." By repeating the Supreme Lord's instructions in these verses, Brahmā intends to say to the demigods: "There is no need to make any further request in this matter, because the Personality of Godhead will solve the difficulty."

Text 11

tat-priyārthaṁ tat-prītyai; sura-striyāḥ śrīmad-upendra-preyasya-ādi-rūpāḥ
kāscīt sambhavantu militā bhavantu, sākṣād avatārataḥ śrī-bhagavato nityānapāyi-
mahā-śakti-rūpāsīv apy avataranitṣu śrī-bhagavati tad-amśāntaravat tā api praviṣaṁtv ity arthah. tat-priyānāṁ tāsāṁ eva dāsyādi-praṇaya jāyantāṁ iti vā.

tat-priyārtham-the word "tat-priyārtham"; tat-prītyai-for His satisfaction; sura-striyah-the word "sura-striyah"; śrīmat-upendra-preyāsi-ādi-rūpāḥ-The consorts of the Supreme Lord's various incarnations, such as the incarnation of Upendra; kāscit-some; sambhavantu-the word "sambhavantu"; mīlāh-assembled; bhavantu-should be; sākṣāt-directly; avatāratah-incarnating; śrī-bhagavatah-of the Supreme Personality of Godhead; nitya-eternal; anapāyi-consort; mahā-great; śakti-potencies; rūpāsu-in the forms of; tat-preyasīṣu-His consorts; api-also; avataranitṣu-incarnating; śrī-bhagavati-when the Supreme Lord; tat-amśa-antara- vat-just as His plenary portions; tāḥ-they; api-also; praviṣaṇtu-should enter; iti-thus; arthah-the meaning; tat-priyānāṁ tāsāṁ-of the Lord's consorts; eva-certainly; dāsyā-ādi-of various services; praṇayāṇaḥ-for the purpose; jāyantāṁ-should take birth; iti-thus; vā-or.

The word "tat-priyārtham" used in Śrīmad-Bhāgavatam 10.1.23 (quoted in Anuccheda 43) means "for the Supreme Lord's satisfaction". The word "sura-striyah" in this verse refers to the eternal consorts of the various incarnations (such as Lord Vāmana and others) of the Supreme Personality of Godhead. When Lord Kṛṣṇa, the Original form of the Personality of Godhead appears, then all the plenary expansions of Godhead also appear along with Him, and all the goddesses of fortune, who are the consorts of the Lord's various incarnations also appear along with Him. The word "sura-striyah" may also refer to the wives of the demigods who accompany the Supreme Lord's consorts in order to serve them in various ways.

Text 12

anena tair aprārthitasyāpy asyārthasyādeśena parama-bhaktābhīs tābhīr līlā-visesa eva bhagavataḥ svayam avatītṛśāyām kāraṇam. bhāravataraṇam tv anuṣṭaniṁ eva bhavīṣyatiḥ vyajitam.

anena-by this; tābh-by them; aprārthitasya-not requested; api-although; asya-of Him; arthasya-of the purpose; adeśena-by the order; parama-bhaktābhīh-great devotees; tābhīh-with them; līlā-visēṣaḥ-a specific pastime; eva-certainly; bhagavataḥ-of the Supreme Personality of Godhead; svayam-personally; avatītṛśāyām-in the desire to descend to the material world; kāraṇam-the cause; bhārā-the burden of the earth; avatāraṇaṁ-removal; tu-also; anuṣṭaṅgikam-in connection; eva-certainly; bhaviṣyati-will be; iti-thus; vyajitam-manifested.

The actual reason for the Supreme Lord's appearance in this world is not the reason expressed by the demigods in their prayers. The Lord actually appeared to perform certain specific pastimes with His great devotees, the gopis, and His activity of rescuing the earth from the burden of so many demoniac kings was
merely incidental to that primary reason for His descent.

Text 13

tad evam śrutinām ca dandakāranya-vāsi-muninām cāgni-putrānām śrī-
gopikāditva-prāptir yat śrūyate, tad api pūrvavad eva mantavyam iti.

tat-that; evam-in the same way; śrutinām-of the Personified Vedas; ca-and; dandakāranya-vāsi-residing in the Dandakāranya forest; muninām-of the sages; ca-and; agni-of Agni; putrānām-of the sons; śrī-gopikātva-the state of beingn
gopīs in Vṛndāvana; prāptih-attainment; yat-which; śrūyate-is heard; tat-that;
api-also; pūrvavat-as before; eva-certainly; mantavyam-should be considered; iti-
thus.

The Personified Vedas, the sages residing at Dandakāranya, and the sons of the
demigod Agni, all became gopīs in Vṛndāvana.

Text 14

atra prasiddhārthe

nāyam śriyo 'nga u nitānta-rateh prasādah
svar-yoṣītām nalīna-gandha-rucām kuto 'nyāḥ

iti virudhyeta.

atra-in this matter; prasiddha-perfect; arthe-in the meaning; na-not; ayam-
this; śriyāh-of the goddess of fortune; ange-on the chest; u-also; nitānta-rateh-
who is very intimately related; prasādah-the favor; svāh-of the heavenly planets;
yositām-of women; nalīna-of the lotus flower; gandha-having the aroma; rucam-
and bodily luster; kutah-much less; anyah-others; iti-thus; virudhyeta-praised.

The actual meaning of this phrase (sura-striyah) is explained in the following
verse (Śrīmad-Bhāgavatam 10.47.60) which describes the exalted position of the
gopīs in Vṛndāvana:

"When Lord Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were
embraced by the arms of the Lord. This transcendental favor was never bestowed
upon the goddess of fortune or the other consorts in the spiritual world. Indeed,
ever was such a thing imagined by the most beautiful girls in the heavenly
planets whose bodily luster and aroma resemble the lotus flower. And what to
speak of worldly women who are very beautiful according to the material
estimation."*
Text 15

na ca sura-striṇāṁ sambhava-vākyam śrī-mahiṣī-vṛnda-param tāsām api tan nija-
śakti-rūpavatena darśayisyamānatvāt. śrī-śukah.

na-not; ca-also; sura-striṇāṁ-the women of the heavenly planets; sambhava-
vākyam-description; śrī-mahiṣī-vṛnda-than the goddesses of fortune; param-
superior; tāsām-of them; api-also; tat-His; nija-own; śakti-potency; rūpavena-
in the form; darśayisyamānatvāt-because of revealing; śrī-śukah-spoken by Śrī
Śukadeva Gosvāmī.

We may therefore understand that the phrase "sura-striyah" refers neither to the
wives of the demigods, nor the goddesses of fortune, nor the queens of Dvārakā,
but to the gopīs, who are the internal potencies of Lord Krṣṇa.

Anuccheda 44

Text 1

tad evam avatāra-prasaṅge ʿpi śrī-krṣṇasya svayam bhagavattvam evāyātam.
yasmād evaṁ tasmād eva śrī-bhāgavate mahā-srotṛ-vakrṇām api śrī-krṣṇa eva
tātparyam lakṣyate. atra śrī-vidurasya

tat-that; evam-in this way; avatāra-prasaṅge-in the context of the incarnations
of Godhead; api-also; śrī-krṣṇasya-of Śrī Krṣṇa; svayam bhagavatvam-the
position as the Original Personality of Godhead; eva-certainly; āyātam-is attained;
yasmāt-because; evam-in this way; tasmāt-therefore; eva-certainly; śrī-bhāgavate-
in the Śrīmad-Bhāgavatam; maha-great; srotr-of hearers; vakṛṇām-and or
speakers; api-also; śrī-krṣṇa; tātparyam-explanation; lakṣyate-is observed; atra-
in this connection; śrī-vidūrasya-the statement of Śrī Vidura (Śrīmad-Bhāgavatam
4.17.6-7).

Because Śrī Krṣṇa is the Original Personality of Godhead, the source of all
incarnations, His glories are heard and described throughout the Śrīmad-
Bhāgavatam. This is described in the following statement of Śrī Vidura (Śrīmad-
Bhāgavatam 4.17.6-7):

Text 2

yac cāṇyaḥ api krṣṇasya
bhavān bhagavataḥ prabhoh
śravaḥ suśravasah punyam
pūrva-deha-kathāśrayam

bhaktāya me 'nuraktāya
tava cādhoksajasya ca
vaktum arhasi yo 'duhyad
vainya-rūpeṇa gām imām

pūrva-deḥah prthu-avatāra; loka-dṛṣṭabhivyakti-rītyā pūrvatvam, tat-kathaivāśrayo
yasya tat. vidurah.

yat-which; ca-and; anyat-other; api-certainly; kṛṣṇasya-of Kṛṣṇa; bhavān-your
good self; bhagavataḥ-of the Supreme Personality of Godhead; prabhoh-powerful;
śravaḥ-glorious activities; su-śravasah-who is very pleasing to hear about;
punyam-pious; pūrva-deha-of His previous incarnation; kathā-aśrayam-connected
with the narration; bhaktāya-unto the devotee; me-to me; anurak-tāya-very much
attentive; tava-of you; ca-and; adhoksajasya-of the Lord, who is known as
Adhoksaja; ca-also; vaktum arhasi-please narrate; yah-one who; adhuhyat-milked;
vajinyā-rūpena-in the form of the son of King Vena; gām-cow, earth; imām-this;
pūrva-deḥah-the word "pūrva-dehah"; prthu-of King Prthu; avatārah-incarnation;
loka-by the people; dṛṣṭa-seen; abhivyakti-rītyā-by the description of His
appearance; pūrvatvam-former; tat-of Him; kathā-description; eva-certainly;
āśrayaḥ-shelter; yasya-of whom; tat-that; vidurah-spoken by Vidura.

"Prthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies;
consequently any narration concerning his activities is surely very pleasing to hear,
and it produces all good fortune. As far as I am concerned, I am always your
devotee as well as a devotee of the Lord, who is known as Adhoksaja. Please
therefore narrate all the stories of King Prthu, who, in the form of the son of King
Vena, milked the cow-shaped earth."*

In this verse the word "pūrva-dehah" refers to the incarnation of Prthu Mahārāja.
The word "pūrva" means that He was previously seen by by the people of the
world. This verse is spoken by Vidura, who here takes shelter of the description of
Prthu Mahārāja.

Anuccheda 45

Text 1

atha śri-maitreyasya tad anantaram eva
codito vidurenaivaṁ
vāsudeva-kathām prati
praśasya tam prīta-manā
maitreyah prayabhāṣata

atha-then; śrī-maitreyasya-of Śrī Maitreya; tat-anantaram-after tht; eva-certainly; coditah-inspired vidurena-by Vidura; evam-thus; vāsudeva-of Lord Kṛṣṇa; kathām-narration; prāti-about; praśasya-praising; tam-him; prīta-manāh-being very pleased; maitreyah-the saint Maitreya; prayabhāṣata-replied.

This is also confirmed by the following verse from Śrīmad-Bhāgavatam (4.17.8) describing a conversation between Maitreya and Vidura:

"When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows."**

Text 2

tat-prāṣamsayā prīta-manastvena cāsyāpi tathāiva tātparyam labhyate. ata evātra śrī-vasudeva-nandanatvenaiva vāsudeva-sabdah prayuktah śrī-sūtah.

tat-Him; prāṣamsaya-by praise; prīta-pleased; manastvena-with the mind; ca-also; asya-of Him; api-even; tathā-in the same way; eva-certainly; tātparyam-meaning; labhyate-is attained; atah eva-therefore; atra-in this connection; śrī-vasudeva-of Mahārāja Vasudeva; nandanatvena-because of being the son; vāsudeva-sabdah-the name "Vāsudeva"; prayuktah-proper; śrī-sūtah-spoken by Sūta Gosvāmi.

In connection with this verse we may note that by hearing the glorification of the Supreme Lord, Maitreya Muni became pleased at heart. We may also observe that Lord Kṛṣṇa is known by the name Vāsudeva because He is the son of Mahārāja Vasudeva.

Anuccheda 46

Text 1

atha śrī-parīksitah

atho vihāyemam amuṁ ca lokam
vimarśitau heyatayā purastāt
kṛṣnāṅghri-sevām adhimanyamāna
upāviśat prayam amartya-nadyām
atha-now; śri-pariksita-of King Parıkṣit; atho-thus; vihāya-giving up; imam-this; amum-and the next; ca-also; lokam-planets; vimarṣita-all of them being judged; heyatayā-because of inferiority; purastā-hereinbefore; krśna-anghi-the lotus feet of the Lord, Śrī Krṣṇa; sevām-transcendental loving service; adhimanyamānāḥ-one who thinks of the greatest of all achievements; upāviṣ- sat down firmly; pṛyam-for fasting; amartya-nadyām-on the bank of the transcendental river (the Ganges or the Yamunā).

That Śrī Krṣṇa is described throughout Śrīmad-Bhāgavatam is confirmed in the following statement about King Parikhṣit (Śrīmad-Bhāgavatam 1.19.5):

"Mahārāja Parīkṣīt sat down firmly on the banks of the Ganges to concentrate his mind in Krṣṇa consciousness, rejecting all other practices of self-realization, because transcendental loving service to Krṣṇa is the greatest achievement, superseding all other methods."*

Text 2

tīkā ca śri-krṣnānghri-sevām adhīmanyamānāh sarva-purusārthādhikam janān. ity eṣā. śri-sūtāḥ.

tīkā-Śrīdhara Svāmī's commentary; ca-also; śri-krṣnānghri-sevām adhīmanyamānāḥ-the phrase "śri-krṣnānghri-sevām adhīmanyamānāḥ"; sarva-purusā-artha-adhikam-the greatest achievement; jānan-understanding; iti-thus; eṣā-the commentary; śri-sūtāḥ-spoken by Sūta Gosvāmī.

Śrīdhara Svāmī comments in the following way:

"The phrase `śri-krṣnānghri-sevām adhīmanyamānāḥ' indicates that Mahārāja Parīkṣit understood that service to Lord Krṣṇa's lotus feet is the real goal of life."

Anuccheda 47

Text 1

na vā idam rājārshi-varya citraṁ
bhavatsu krṣṇam samanuvrataṁ
ye 'dhyāsanam rāja-kirita-justaṁ
sadyo jahur bhagavat-pārśva-kāmāḥ

na-neither; vā-like this; idam-this; rājārshi-saintly king; varya-the chief;
That Śrī Krṣṇa is the subject of the entire Bhāgavatam is also confirmed in the following verse spoken by the sages of Naimiśāranya to King Parīksit (Śrīmad-Bhāgavatam 1.19.20):

"O chief of all the saintly kings of the Pāṇḍu dynasty who are strictly in the line of Lord Śrī Krṣṇa! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead."*

Text 2

bhavatsu pāndor vamśeṣu ye jahuh iti śrī-yudhiṣṭhirādy-abhiprayena. ata eva tatra sthitānām sarva-śrotṛnām api śrī-kṛṣnam eva tātparyam āyāti. śrī-mahārṣayah śrī-pariksitam.

bhavatsu-the word "bhavatsu"; pāndoh-of Mahārāja Pāṇḍu; vamśyesu-in the dynasty; ye jahuh-the phrase "ye jahuh"; iti-thus; śrī-yudhiṣṭhirā-Mahārāja Yudhiṣṭhira; ādi-and others; abhiprāyena-with the intention; atah eva-therefore; tatra-there; sthitānām-staying; sarva-of all; śrotṛnām-the speakers; api-also; śrī-kṛṣnam-Śrī Krṣṇa; eva-certainly; tātparyam-meaning; āyāti-attain; śrī-
mahārṣayah-spoken by the great sages; śrī-pariksitam-to Mahārāja Parīksit.

In this verse the word "bhavatsu" refers to the kings in the Pāṇḍu dynasty, and the phrase "ye jahuh" refers to Mahārāja Yudhiṣṭhira and other great devotees of the Lord. By speaking this verse the great sages explained the truth about Lord Krṣṇa to Mahārāja Parīksit.

Anuccheda 48

Text 1

api me bhagavān prītah
kṛṣnah pāṇḍu-suta-prīyah
paitr-svaseya-prity-artham
tad-gotrasyāṭta-bāndhavah
api-definitely; me-onto me; bhagavān-the Personality of Godhead; pritah-pleased; krṣṇa-the Lord; pāṇḍu-suta-the sons of King Pāṇḍu; priyah-dear; paitṛ-in relation with the father; svaseya-the sons of the sister; priti-satisfaction; artham-in the matter of; tat-their; gotrasya-of the descendant; ātta-accepted; bāndhavah-as a friend.

In this connection King Paśuṣi spoke the following words to Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 1.9.35-36):

"Lord Kṛṣṇa, the Personality of Godhead, who is very dear to the sons of King Pāṇḍu, has accepted me as one of those relatives just to please His great cousins and brothers.*

Text 2

anyathā te 'vyakta-gater
darśanam nah kathām nṛṇām
nitarām mriyamāṇānām
samsiddhasya vaniyasah

anytathā-otherwise; te-your; avyakta-gateh-of one whose movements are invisible; darśanam-meeting; nah-for us; kathām-how; nṛṇām-of the people; nitarām-specifically; mriyamāṇānām-of those who are about to die; samsiddhasya-of one who is all-perfect; vaniyasah-voluntary appearance.

"Otherwise [without being inspired by Lord Kṛṣṇa] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?"* 

Text 3

tesām paitṛ-svasriyānām pāṇḍu-sutānām gotrasya me āttam svi-kṛtam
bāndhavam bandhu-kṛtya yena. te tava śrī-krṣnaikā-rasikasya. vaniyaso 'ty-
edaratayā mām yacotha iti pravarttasasyety arthah. rājā śrī-śukam.

tesām-of them; paitṛ-svasriyānām-of cousins; pāṇḍu-sutānām-of the sons of Pāṇḍu; gotrasya-of the family; me-my; āttam-the word "āttam"; svi-kṛtam-means "accepted"; bandhavam-family relation; bandhu-kṛtya-making a family relation; yena-by whom; te-the word "te"; tava-means "Your"; śrī-krṣna-Śrī Kṛṣṇa; ekar-asikasya-always relishing Godhead; vaniyasah-the word "vaniyasah"; ati-
edaratayā-with great magnanimity; mam-me; yacothah-please ask; iti-thus;
pravarttasasya-urging; iti-thus; arthah-the meaning; rājā-spoken by Mahārāja Paśuṣi; śrī-śukam-to Śukadeva Gosvāmī.
This verse explains that Lord Kṛṣṇa became the paternal cousin of the Pāṇḍavas. The word "te" (Your) in this verse refers to Śukadeva Gosvāmi, who is always relishing the nectar of Kṛṣṇa consciousness. The word "vaniyasah indicates that Śukadeva Gosvāmi is very generously inviting Mahārāja Parikṣit to ask questions about Kṛṣṇa consciousness.

Anuccheda 49

Text 1

sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathah
bāla-kṛiḍanakaḥ kṛiḍan
kṛṣṇa-kṛiḍām ya ādade

sah-he; vai-certainly; bhāgavataḥ-a great devotee of the Lord; rājā-Mahārāja Parikṣit; pāṇḍaveyaḥ-grandson of the Pāṇḍavas; mahā-rathah-a great fighter; bāla-while a child; kṛiḍanakaḥ-with play dolls; kṛiḍan-playing; kṛṣṇa-Lord Kṛṣṇa; kṛiḍām-activities; yah-who; ādade-accepted.

Mahārāja Parikṣit is described in this verse (Śrimad-Bhāgavatam 2.3.15):

"Mahārāja Parikṣit, the grandson of the Pāṇḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity."*

Text 2

yā yā śrī-kṛṣṇasya vṛndāvanādau bāla-kṛiḍā śrutāsti, tat-premāveśena tat-sakhyādi-bhāvanān tām tām eva kṛiḍām yah krtavān ity arthaḥ. śrī-saunakaḥ.

yā yā-whatever; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; vṛndāvana-ādau-in Vṛndāvana and other places; bāla-kṛiḍā-childhood pastimes; śrutā asti-were heard; tat-for Lord Kṛṣṇa; prema-āveśena-full of love; tat-of Him; sakhyā-friendship; ādi-beginning with; bhāvanān-meditations; tām tām-them; eva-certainly; kṛiḍām-playing; yah-who; krtavān-performed; iti-thus; arthaḥ-the meaning; śrī-saunakaḥ-spoken by Śrī Śaunaka Rṣi.

In this verse Śaunaka Rṣi explains that as a child Mahārāja Parikṣit would hear the descriptions of Lord Kṛṣṇa's youthful pastimes in Vṛndāvana and other places. Prince Parikṣit would constantly meditate upon Lord Kṛṣṇa, who accepts various roles in relationship with His devotees, becoming their friend, or accepting other
roles in relation with them, and in this mood, full of love for Lord Kṛṣṇa, Prince Parīkṣit would act out the Lord's pastimes as his childhood play.

Anucchēda 50

Text 1

evam-jātiyāṁ bahūn ya vacanāṁ virājante. tathā kathito vamśa-vistārah ity ārabhya naisati-duḥsahā kṣun mām ity antaṁ daśama-skandha-prakaraṇam apy anusandheyam. kim ca

evam-jātiyāṁ-in the same way; bahūn-many; eva-certainly; vacanāni-statements; virājante-are; tathā-in the same way; kathitaḥ vamśa-vistārah iti ārabhya na esā ati-duḥsahā kṣut mām iti antaṁ daśama-skandha-prakaraṇam-the following passage from Śrīmad-Bhāgavatam (10.1.1-13):

kathito vamśa-vistāro
bhavatā soma-sūryayoh
rājñāṁ cobhaya-vamśyānāṁ
caritam paramādbhutam

yadoṁ ca dharma-silasya
nitarāṁ muni-sattama
tatramśenāvatirṇasya
viṣṇor vīryāṁ śaṁsa naḥ

avatīrṇa yador vaṁśe
bhagavan bhūta-bhāvanah
kṛtavān yāṁi viśvātmā
tāṁ no vada vistarāt

nivṛttata-tarsair upagiyamānād
bhavausadhāc chrotra-mano-'bhirāmāt
ka uttamasloka-guṇānuvādāt
pumāṁ virajyeta vinā paśughnāt

pitāmahā me samare 'maratijayair
deva-vratātyātirathais timingilaih
duratyayaṁ kaurava-sainyā-sāgaram
kṛtvātaraṁ vatsa-padaṁ saṁ yat-plavāh

drauny-āstra-vipluṣṭam idam mad-āgaṁ
santāna-bījāṁ kuru-pāṇḍavānāṁ
jugopa kuksim gata åtta-cakro
måtuś ca me yah śaranam gatāyah

viryāni tasyākhi-la-deha-bhājām
antar baihī pūrūṣa-kāla-rūpāiḥ
prayacchato mṛtyum utāṃrtaṃ ca
māyā-manuṣyasya vadasa vidvan

rohinyāś tanayaḥ prokto
rāmah sankarśanas tvayā
devakyā garbha-sambandhah
kuto dehāntaram vinā

kasmān mukundo bhagavān
pitur gṛhād vrajaṃ gatah
kva vāsam jñātibhiḥ sārdham
kṛtavān sātvatāṁ patih

vraje vasant kim akaron
madhupuryām ca keśavah
bhrātaram cāvadhit kamsam
mātur addhātad-arhaṇam

deham mānuṣam āsṛtya
kati varśāṇi vrṣṇibhiḥ
yadu-puryām sahaṇātāṛt
datyāḥ katu abhavan prabhōḥ
etad anyac ca sarvaṁ me
mune kṛṣṇa-viśeṣṭaṁ
vaktum arhaś sarvajña
śraddadhanāya vistṛtaṁ

naisātiduhsahā kṣun mām
tyaktodam api bādhate
pibantam tvan-mukhāṃbhaja-
cyutam hari-kathāṃrtaṁ.

Many statements of Śrīmad-Bhāgavatam may be quoted to describe the glories of Mahārāja Parikṣit, and the following questions spoken by Mahārāja Parikṣit himself at the beginning of Śrīmad-Bhāgavatam’s Tenth Canto (10.1.1-13) may be quoted to show the greatness of his devotion to Lord Kṛṣṇa:

"King Parikṣit said: My dear Lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.*

*O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly
describe the wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa, who appeared in that Yadu dynasty with Baḷadeva, His plenary expansion.  

"The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life."

"Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"

"Taking the boat of Kṛṣṇa's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣma-deva resembled great fish that could very easily have swallowed them. By the mercy of Lord Kṛṣṇa, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Kṛṣṇa's lotus feet, the Lord, Sudarśana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pāṇḍavas, which was almost destroyed by the fiery weapon of Aśvathama. Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time—that is, as Paramāṁ and as virāt-rūpa—gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics."

"My dear Śukadeva Gosvāmī, you have already explained that Śaṅkara, who belongs to the second quadruple, appeared as the son of Rohini named Balarāma. If Balarāma was not transferred from one body to another, how is it possible that He was first in the womb of Devaki and then in the womb of Rohini? Kindly explain this to me."

"Why did Kṛṣṇa, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vṛndāvana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vṛndāvana?"

"Lord Kṛṣṇa lived both in Vṛndāvana and in Mathurā. What did He do there? Why did He kill Kaṁśa, His mother's brother? Such killing is not at all sanctioned in the śāstras."

"Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vṛṣṇi? How many wives did He marry, and for how many years did He live in Dvārakā?"

"O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them."

"Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely
difficult to bear, cannot hinder me."*

Text 2

ittham dvijā yādavadeva-dattah ity ādi. yena śravaṇena nitarām grhitam vaśikṛtam ceto yasya saḥ. śrī-suttaḥ.

ittham dvijā yādavadeva-dattah ity ādi-the verse (Śrīmad-Bhāgavatam 10.12.40):

ittham dvijā yādavadeva-dattah
śrutvā sva-rātuḥ caritam vicitram
papraccha bhūyō 'pi tad eva punyam
vaiyāsakīṁ yan nigrīta-cetāḥ;

yena-by which; śravanena-by hearing; nitarām-constantly; grhitam-accepted;
vaśi-kṛtam-enchanted; cetāh-mind; yasya-of whom; saḥ-he; śrī-sūtaḥ-spoken by
Śūta Gosvāmī.

Mahārāja Parīksit became intently attracted to hearing the glories of Lord Krṣṇa. This is described in the following verse (Śrīmad-Bhāgavatam 10.12.40):

"Śrī Śūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Krṣṇa are very wonderful. Mahārāja Parīksit, after hearing about those pastimes of Krṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities."*

Anuccheda 51

Text 1

tathā yena yena yatatāreṇa ity ādi; yac-cṛṇvato 'paity aratiḥ ity ādi ca.

tathā-in the same way; yena yena avatāreṇa iti adi yat-cṛṇvatah apaiti aratiḥ iti ādi ca-in the following verses from Śrīmad-Bhāgavatam (10.7.1-2):

yena yena yatatāreṇa
bhagavān harir ivaṁrah
caroṭi karna-ramyāṇi
mano-jñāṇi ca nah prabho
yac-chrvnto 'paity aratir vitršā
sattvam ca sudhyaty acirena puṁsah
bhaktir haratu tat-puruṣe ca sakhyam
tad eva hāraṁ vada manyase cet.

This is also described in the following passage from Śrīmad-Bhāgavatam (10.7.1-2):

"King Parīkṣit said: My lord, Śukadeva Gosvāmi, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord."

Text 2

ṭikā ca

kṛṣṇārbhaka-sudhā-sindhu-
samplavānanda-nirbhāraḥ
bhūyas tad eva sampraśṭum
rājāyat abhinandati.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; kṛṣṇa-Śrī Kṛṣṇa; arbhaka-child;
sudhā-of nectar; sindhu-in the ocean; samplava-inundation; ānanda-bliss;
nirbhāra-great; bhūyah-again; tat-that; eva-certainly; sampraśṭum-to ask; rājā-
the King; anyat-another; abhinandati-greeted.

Śrīdhara Svāmī explains this verse in the following way:

"By hearing the childhood pastimes of Śrī Kṛṣṇa, Mahārāja Parīkṣit felt as if he were inundated by a great nectarean ocean of transcendental bliss. In this condition he again questioned Śukadeva Gosvāmī by speaking these verses.

Text 3

yena yena masyādy-avatārenāpi yāni yāni karmāṇi karoti, tāni nah karṇa-
sukhāvahāṇī manah-priti-karāṇī ca bhavanti eva. tathāpi yac-chrvntaḥ puṁsah

yena yena-the words "yena yena"; matsya-with Matsya; ādi-beginning; avatāreṇa-by incarnation; api-even; yānī yānī-whatever; karmāṇi-activities; karoti-performs; tāṇi-they; nah-of us; karna-to the ears; sukha-happiness; avahāḥi-carrying; manah-of the mind; pṛiti-delight; karāṇi-causing; ca-and; bhavanti-are; eva-certainly; tathā apinevertheless; yat-śrṇvataḥ-of one who simply hears these narrations of the Lord; pumsah-of the word "pumsah"; pum-mātrasya-of any person; aratiḥ-the word "aratiḥ"; manah-of the mind; glāniḥ-disinterest; tat-of that; mūla-at the root; bhūta-born; vividha-various; trṣṇā-thirst; ca-also; apagacchati-goes away; tathā-in the same way; sattva-of existence; suddhi-purification; hari-of Lord Hari; bhakti-devotion; hari-to Lord Hari; dāsya-service; sakhyāṇi-friendship; ca-also; bhavanti-are; acireṇa eva tat eva haram-the phrase acireṇa eva tat eva haram; hareḥ-of Lord Hari; caritrampastimes; manoharam-enchanting to the mind; vā-or; vada-please speak; anugraham-mercy; yadi-if; karos-ī-you would perform; iti-thus; eṣā-the commentary; rājā-spoken by Maharāja Parīksit.

"The phrase 'yena yena' means 'by Lord Matsya and the other incarnations of the Supreme Personality of Godhead'. The word 'karoti' refers to the Lord's activities, which are described as bringing joy to the ears and the mind. The phrase 'yac-chṛṇvataḥ' means 'anyone who hears the narration of the Lord's pastimes', and the word "aratiḥ" means 'the dirty things within one's mind immediately vanish, and one becomes gradually purified, develops devotional service for the Supreme Lord, attachment for Him, and friendship with devotees.' The phrase 'acireṇaiva tad eva haram vada' means 'If you think it fit, kindly speak about these beautiful pastimes of the Lord'."

Anuccheda 52

Text 1

atha śrī-śukadevasya api me bhagavān prītaḥ krṣnah pāṇḍu-suta-priyah ity ādinā śrī-krṣna eva sva-ratim vyajya mṛiyamāṇānāṃ srotavyādī-prāśenaivānta-kāle śrī-krṣna eva mayy apy upaḍīṣyatām iti rāja-bhīpīrāya-anantaram.

atha-now; śrī-śukadevasya-of Śrī Sukadeva Gosvāmī; api me bhagavān prītaḥ krṣnah pāṇḍu-suta-priyah ity ādinā-the passage beginning with Śrīmad-Bhāgavatam 1.19.35; śrī-krṣnaḥ-Śrī Krṣna; eva-certainly; sva-own; ratim-attraction; vyajya-manifesting; mṛiyamāṇānāṃ srotavyādī-prāśena-by the question in Śrīmad-Bhāgavatam 2.1.; anta-kale-at the time of death; mayi-to me; api-also; upadiṣyatam-should instruct; iti-thus; rāja-abhiprāya-anantaram-the intention of
Mahārāja Parīksit. (The verses referred to in this passage follow Śrīmad-Bhāgavatam 1.19.35-38):

\[
\begin{align*}
\text{api me bhagavān prītah} \\
\text{krṣṇah pāṇdu-suta-prīyah} \\
paitṛ-svaseya-prity-artham \\
tad-gotrasyātta-bāndhavāḥ \\
\end{align*}
\]

\[
\begin{align*}
\text{anyathā te 'vyakta-gater} \\
darśanam nah kathāṃ nrṇāṃ \\
nitarāṃ mriyāmānānāṃ \\
samsiddhasya vanīsah \\
\end{align*}
\]

\[
\begin{align*}
atāh prcchāmi samsiddhim \\
yogināṃ paramān gurum \\
puruṣasyeḥa yat kāryam \\
mriyāmānasya sarvathā \\
\end{align*}
\]

\[
\begin{align*}
yac chrotavayam atho japyam \\
yat kartavyam nrbhīḥ prabho \\
smartavyam bhajaniyam vā \\
brūhi yadvā viparyayam. \\
\end{align*}
\]

Mahārāja Parīksit was intently attracted to hearing the glories of Lord Krṣṇa and he wanted to hear about the Lord up until the time of his death. This is described in his words to Sukadeva Gosvāmī (Śrīmad-Bhāgavatam 1.9.35-38):

"Lord Krṣṇa, the Personality of Godhead, who is very dear to the sons of King Pāṇdu, has accepted me as one of those relatives just to please His great cousins and brothers.*

"Otherwise [without being inspired by Lord Krṣṇa] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?*

"You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die.*

"Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."*

Text 2

\[
\begin{align*}
\text{variyāṇ esa te praśnah} \\
\text{kṛto loka-hitam nrpa} \\
\text{ātmavit-sammataḥ pumsām} \\
\text{śrotavyādiṣu yah parah} \\
\end{align*}
\]
śrī-śukha uvāca-Śrī Śukadeva Gosvāmī said; varīyan-glorious; esah-this; te-
your; praśnah-question; krtah-made by you; loka-hitam-beneficial for all men;
nṛpa-O King; ātmavīt-transcendentalist; sammatah-approved; pumsām-of all
men; śrotavya-ādiśu-in all kinds of hearing; yah-what is; parah-the supreme.

Śukadeva Gosvāmi then glorified Mahārāja Parīkṣit in the following words
(Srīmad-Bhāgavatam 2.1.1.):

"Śrī Śukadeva Gosvāmī said: My dear King, your question is glorious because it
is very beneficial to all kinds of people. The answer to this question is the prime
subject matter for hearing, and it is approved by all transcendentalists."*

Text 3

"te tvayā pumsām śrotavyādiśu madhye yah parah śrī-krṣṇa-śravanābhhiprāyena
paramah praṇah kṛtaḥ. esa varīyan sarvāvatārāvatāri-praṇeḥbhīyaḥ parama-mahān,
sa ca loka-hitam yathā syāt tathāviva kṛtaḥ. tv astu tathā-bhūta-śrī-krṣnaika-
nirbandha-prematvāt kṛtārtha eveti bhāvah. tad uktam

te-the word "te"; tvayā-means "by you"; pumsām-of all men; śrotavya-ādiśu-in
all kinds of hearing; madhye-in the midst; yah-what is; parah-supreme; śrī-
krṣṇa-about Śrī Kṛṣṇa; śravaṇa-hearing; abhiprāyena-with the intention;
paramah-supreme; praṇah-question; kṛtaḥ-made; esah-this; varīyan-glorious;
sarva-all; avatāra-incarnations of Godhead; avatāri-the original source of all
carnations; praṇeḥbhīyaḥ-for questions; Parama-mahān-topmost; sah-that; ca-
also; loka-hitam-beneficial for all men; yathā-just as; syāt-may be; tathā-in the
same way; eva-certainly; kṛtaḥ-done; tu-also; astu-there may be; tathā-bhūta-in
that way; śrī-krṣṇa-to Śrī Kṛṣṇa; eka-nirbandha-exclusively in relation to;
preamatvāt-because of pure love; kṛtārthah-successful; eva-certainly; iti-thus;
bhāvah-the meaning; tat-therefore; uktam-it is said.

In this verse the word "te" means "by you", and the phrase "pumsām
śrotavyādiśu" means "among the varieties of subject matters sought to be heard in
human society". We may note in this connection that Mahārāja Parīkṣit asked this
specific question because he was eager to hear about Lord Kṛṣṇa, and he wanted to
elicit a reply containing descriptions of Lord Kṛṣṇa. Mahārāja Parīkṣit’s question is
glorious because it asks about the Original Personality of Godhead Lord Kṛṣṇa and
His many incarnations, and also because it is "loka-hitam", or beneficial for all
kinds of people. Because in asking this question Mahārāja Parīkṣit was motivated
by pure unalloyed love of Kṛṣṇa, he became perfectly successful in attaining the
actual goal of human life. This is described in the following words (Srīmad-
Bhāgavatam 2.4.1):

Text 4
vaivyāsaker iti vacas
   tattva-niścayam ātmanah
upadhārya matim kṛṣṇe
   auṭtāreyah satim vyadhāt

sātī vidyamahā kṛṣṇe yā matis tām eva viśeṣena dhṛtavān ity arthaḥ. etad eva
vyakti-kariṣyati rājñā

"Sūta Govāmī said: Mahārāja Parikṣit, the son of Uttarā, after hearing the
speeches of Śukadeva Govāmī, which were all about the truth of the self, applied
his concentration faithfully upon Lord Kṛṣṇa."

The words "matim satim" in this verse indicate the purity of Mahārāja Parikṣit.
This purity was manifested in the next quotation (Śrīmad-Bhāgavatam 2.8.2):

Text 6

harer adbhuta-vṛtyasya
   kathā loka-sumangalāḥ

kathayasva mahābhāga
   yathāham akhilātmanī
kṛṣṇe niveṣya niḥsangaṁ
   manas tyākṣye kalevaram. iti. ērī-śukah

    hereh-of the Lord; adbhuta-vṛtyasya-of the one who possesses wonderful
potencies; kathā-narrations; loka-for all planets; su-mangalāḥ-auspicious;
kathayasva-please continue speaking; mahābhāga-O greatly fortunate one; yathā-
as much as; aham-I; akhila-ātmani-unto the Supreme Soul; kṛṣṇe-unto Lord Śrī
Kṛṣṇa; niveṣya-having placed; niḥsangaṁ-being freed from material qualities;
manah-mind; tyākṣye-may relinquish; kalevaram-body; iti-thus; śrī-śukah-Śrī
Śukadeva Govāmī.

"Narrations concerning the Lord, who possesses wonderful potencies, are
certainly auspicious for living beings in all planets. O greatly fortunate Śukadeva
Gosvami, please continue narrating SrImad-Bhagavatam so that I can place my mind upon the Supreme Soul, Lord Krsna, and, being completely freed from material qualities, thus relinquish this body."*

Anuccheda 53

Text 1

evam eva-"kathito vaIIsa-vistaraI ity aIya-anantaram.
samyag vyavasito buddhI ity aI.

evam-in the same way; eva-certainly; kathitah vaIIsa-vistaraI iti aI
anantaram-Srimad-Bhagavatam 10.1.1-13; samyak vyavasitah buddhI iti aI-
Srimad-Bhagavatam 10.1.15.

samyag vyavasita buddhis
tava rajarsi-sattama
vasudeva-kathyam te
yaj jata naIthiki ratih

A description of the Maharaja Pariksit's purity of mind may be found in the
Srimad-Bhagavatam 10.1.1-13 (quoted in Anuccheda 50, Text 1) and also in the
following verse (Srimad-Bhagavatam 10.1.15):

"SrIla Sukadeva Gosvami said: O Your Majesty, best of all saintly kings, because
you are greatly attracted to topics of Vasudeva, it is certain that your intelligence is
firmly fixed in spiritual understanding, which is the only true goal for humanity.
Because that attraction is unceasing, it is certainly sublime."*

Text 2

puruI maya nanaIvataraI-kathabhir abhinanditasyapi yac chrI-
vasudevanandasyaIva kathyam naIthiki sthayI-rupI ratI jata, eIa buddhI tu
samyag vyavasita parama-rasa-vidagdhety arthaI. srI-sukah.

puruI-formerly; maya-by me; nanaI-various; avatara-incarnations; aI-
beginning with; kathabhi by discussions; abhinanditasya-delighted; yat-
because; srI-vasudevanandasyaI-of SrI Krsna, the son of Maharaja Vasudeva;
eva-certainly; kathyam-in the discussion; sthayI-rupa-undeivating; ratih-
attraction; jata-was manifest; eIa-this; buddhI-intelligence; tu-also; samyak
vyavasita-completely fixed; parama-transcendental; rasa-mellows; vidagdhI-
expert at relishing; iti-thus; arthah-the meaning; śri-śukah-spoken by Śrī Śukadeva Gosvāmī.

These words spoken by Śukadeva Gosvāmī may be paraphrased in the following way: "O Your Majesty, you are certainly pleased by hearing what I have described about the incarnations of the Lord, and you are steadily attracted to hearing the descriptions of Lord Kṛṣṇa, the son of Mahārāja Vasudeva. This is because you are expert at relishing the mellow of spiritual life."

Anuccheda 54

tathā

ittham dvijā yādavadeva-dattah
   srūtvā svarātuś caritaṁ vicitram ity anantaram.

ittham sma prṣṭah sa tu bādarāyanis
   tat-smāritānanta-hṛtākhilendriyah
 kṛčchrāt punar labdha-bahir-drśih śanaiḥ
   pratyāha taṁ bhāgavatottamottama

   anantāḥ prakāṭita-pūrṇaiśvarya-śrī-kṛṣṇaḥ sarvadā tena smaryamāne 'pi tasmin
   pratikṣaṇa-navyatvenaiva tat-smāritety uktam. śrī-sūtaḥ.

   tathā-in the same way; ittham dvijah yadavadeva-dattah śrūtvā svarātaś caritaṁ
   vicitram-itī ādi anantaram-Śrīmad-Bhāgavatam 10.12.40 (which was quoted in
   Anuccheda 50, Text 2), and the following verses (41, 42 and 43)

brahman kālāntara-kṛtaṁ
   tat-kālināṁ katham bhavet
 yat kaumāre hari-kṛtaṁ
   jāgūḥ paugandake ʾrbhakāḥ

tad brūhi me mahā-yogin
   paraṁ kautūhalam guro
 nūnāṁ etad dharer eva
   māya bhavati nānyathā

vayaṁ dhanyatamā loke
   guro 'pi kṣatra-bandhavah
 vayaṁ pibāmo muhus tvatāḥ
   punyam kṛṣṇa-kathāṁrtam;

śrī-sūtaḥ uvāca-Śrī Śūta Gosvāmī said; ittham-in this way; sma-in the past;
praśṭah-being inquired from; sah-he; tu-indeed; bādarāyaniḥ-Śukadeva Gosvāmī; tat-by him (Śukadeva Gosvāmī); smårita-ananta-as soon as Lord Krṣṇa was remembered; hṛta-lost in ecstasy; akhilā-indriyah-all actions of the external senses; krcchrāt-with great difficulty; punah-again; labdha-bahih-dṛśih-having revived his external sensory perception; sanaih-slowly; pratyāha-replied; tam-unto Mahārāja Parīksit; bhāgavata-uttama-uttama-O great saintly person, greatest of all devotees (Saunakā); anantah-unlimited; prakatita-manifested; pūrṇa-complete; aiśvarya-opulence; śri-krṣṇah-Śri Krṣṇa; sarvadā-always; tena-by him; smaryamānāḥ-remembered; api-also; tasmin-in that; pratikṣana-at every moment; navatvena-with fresh interest; eva-certainly; tat-of Him; småritā-remembrance; iti-thus; uktam-spoken; śri-sūṭah-by Śri Śūta Gosvāmī.

With unfaltering fresh interest Mahārāja Parīksit constantly meditated upon Lord Krṣṇa, the unlimited Supreme Personality of Godhead, who is full of all opulences. This may be seen in the following words of Śrīmad-Bhāgavatam (10.12.40-44):

“Śrī Śūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Krṣṇa are very wonderful. Mahārāja Parīksit, after hearing about those pastimes of Krṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities.*

“Mahārāja Parīksit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Krṣṇa performed this pastime of killing Aghāṣura during His kaumāra age. How then, during His pauganda age, could the boys have described this incident as having happened recently?*

“O greatest yogi, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Krṣṇa.*

“O my lord, my spiritual master, although we are the lowest of ksatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.*

“Śūta Gosvāmī said: O Śaunakā, greatest of saints and devotees, when Mahārāja Parīksit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Krṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīksit about krṣṇa-kathā.”*
āha

vaiyāsakiś ca bhagavān
vāsudeva-parāyanaḥ
urugāya-guṇodārāḥ
satām syur hi samāgama

atḥ eva-therefore; saḥ vai bhāgavataḥ rājā iti ādi anantaram-Śrīmad-Bhāgavatam 2.3.15 (This verse is quoted on page 296 of this book); rājñā-with the king; samāṇa-equall; vāsanatvena-state of consciousness; eva-certainly; tam-to him; āha-said; vaiyāsakīḥ-the son of Vyāsadeva; ca-also; bhāgavān-full in transcendental knowledge; vāsudeva-Lord Kṛṣṇa; parāyanaḥ-attached to; urugāya-of the Personality of Godhead Śrī Kṛṣṇa, who is glorified by great philosophers; guna-udārāḥ-great qualities; satām-of the devotees; syuh-must have been; hi-as a matter of fact; samāgama-by the presence of.

Mahārāja Parikṣit and Śukadeva Gosvāmī were both great devotees of the Lord. They are described in the following verses (Śrīmad-Bhāgavatam 2.3.15-16):

"Mahārāja Parikṣit, the grandson of the Pāndavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity.

Śukadeva Gosvāmī, the son of Vyāsadeva, was also full in transcendental knowledge and was a great devotee of Lord Kṛṣṇa, son of Vasudeva. So there must have been discussion of Lord Kṛṣṇa, who is glorified by great philosophers and in the company of great devotees."*

Text 2

cā-sabdah prāg varnitena samāṇa-vāsanatvam bodhayati. tasmāc chrīvasudevanandanenaivaāvatrāpi vāsudeva-sabdho vyākhyyeyah. anyesām api satām samāgama tāvad urugāyasya guṇodārāḥ kathā bhavanti. tayos tu śri-krṣṇa-carita-pradhānā eva tā bhaveyur iti bhāvaḥ. śri-śaunakah.

cā-sabdah-the word "ca (also)"; prāk-formerly; varnitena-described; samāṇa-equall; vāsanatvam-position; bodhayati-explains; tasmāt-therefore; śri-vasudevanandana-as the son of Mahārāja Vasudeva; eva-certainly; atra-here; api-also; vāsudeva-sabdah-the word "vāsudeva"; vyākhyyeyah-may be described; anyesām-of others; api-also; satām-of devotees; samāgama-by the presence; tāvad-to that extent; urugāyasya-of the Personality of Godhead, Śrī Kṛṣṇa, who is glorified by great philosophers; guṇa-udārāḥ-great qualities; kathā-discussions; bhavanti-are; tayoh-of the two of them; tu-also; śri-krṣṇa-of Śrī Kṛṣṇa; carita-about the pastimes; pradhānāmainly; eva-te-they; bhaveyuh-may be; iti-thus; bhāvah-the meaning; śri-śaunakah-spoken by Śaunaka Ṛṣi.

The word "ca" (also) in this verse refers the reader to the description of
Mahārāja Parīkṣit in the previous verse, and establishes that both Mahārāja Parīkṣit and Śukadeva Gosvāmī are both equally exalted devotees of the Lord. We may also note that the word "vāsudeva" used in this verse means "Śrī Kṛṣṇa, the son of the Mahārāja Vasudeva". The words "satām saṁāgaṁ" and "urugaṁya gunodārāṁ" indicate that although great devotees are generally engaged in glorifying the various forms of the Supreme Lord, Mahārāja Parīkṣit and Śukadeva Gosvāmī will converse specifically about the transcendental pastimes of Lord Kṛṣṇa.

Anuccheda 56

Text 1

kim bahunā, śrī-śukadevasya śrī-kṛṣṇa eva tātparye tad-eka-caritamayau granthārdhāyamānau daśa ākāśa-saṁkhār eva prāmaṇam. skandhamātāresv anyesāṁ caritam saṁkṣepenaiva saṁpāya tābhyaṁ tāc-caritasyaiva vistārittavāt. ata evāṛabhata eva tat-praśādam prāṛthhayate

kim-what is the need?: bahunā-of further elaborate explanations; śrī-śukadevasya-of Śrī Śukadeva Gosvāmī; śrī-kṛṣṇe-about Śrī Kṛṣṇa; eva-certainly; tātparye-explanation; tat-to that; eka-only; caritamayau-consisting of the pastimes; granthārdhāyamānau-consisting of half of the book; daśama-the Tenth; ekadaśa-and Eleventh; skandhua-Cantos; eva-prāmaṇam-evidence; skandha-antarāsu-in the other Cantos; anyeśām-of others; caritam-the pastimes; saṁkṣepena-in condensed form; eva-certainly; saṁpāya-completing; tābhyaṁ-by the two of them; tat-of Śrī Kṛṣṇa; caritasya-of the pastimes; eva-certainly; vistārittvāt-because of the elaborate explanation; ataḥ eva-therefore; āṛambhate-begins; eva-certainly; tat-of Śrī Kṛṣṇa; prasādam-for mercy; prāṛthhayate-appeals.

What is the need to explain this point any further? Lord Kṛṣṇa's pastimes are described, to the exclusion of any other topic, in the Tenth and Eleventh Cantos of Śrīmad-Bhāgavatam, which constitute half of the entire book. Other forms of the Lord are summarily described in the first Nine Cantos, whereas the pastimes of Lord Kṛṣṇa are elaborately described in the Tenth and Eleventh Cantos. We may therefore conclude that the description of Lord Kṛṣṇa is the principal subject matter of the Bhāgavatam. We may also note that Śukadeva Gosvāmī begins the teaching of the Bhāgavatam by appealing for the mercy of Śrī Kṛṣṇa (Śrīmad-Bhāgavatam 2.4.20) in the following words:

Text 2

śriyāḥ paṭiḥ ity ādau patir gatiḥ candhaka-vṛṣṇi-sātvatāṁ prāśīdatāṁ me bhagaṁ satām gatiḥ. spaṭam. śrī-śukah.
śriyāh patiḥ iti ādau patiḥ gatiḥ cāndha-cvṛṣṭi-sātvatām prasīdatām me bhagavān satām gatiḥ-the following verse from Śrīmad-Bhāgavatam (2.4.20):

śriyāḥ patir yajña-patiḥ prajā-patiḥ
dhiyām patir loka-patiḥ dhara-patiḥ
gatiḥ cāndha-cvṛṣṭi-sātvatām
prasīdatām me bhagavān satām patiḥ;

spaṣṭam-the meaning is clear; śrī-ṣukadeva-spoken by Śrī Śukadeva Gosvāmī.

"May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."**

Anuccheda 57

Text 1

atha śrī-vyāsadevasya

anarthopāsamam sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-samhitām

atha-now; śrī-vyāsadevasya-of Śrīla Vyāsadeva; anartha-things which are superfluous; upaśamam-mitigation; sākṣāt-directly; bhakti-yogam-the linking process of devotional service; adhokṣaje-unto the Transcendence; lokasya-of the general mass of men; ajānatāh-those who are unaware of; vidvān-the supremely learned; cakre-compiled; sātvata-in relation with the Supreme Truth; samhitāṁ-Vedic literature.

Śrīla Vyāsadeva also says that Śrī Kṛṣṇa is the primary subject of Śrīmad-Bhāgavatam (Śrīmad-Bhāgavatam 1.7.6-7):

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.*
Text 2

yasyāṁ vai śrūyamānāyāṁ
kṛṣṇe parama-pūruse
bhaktir utpadyate pumsah
śoka-moha-bhayāpahā

yasyāṁ-this Vedic literature; vai-certainly; śrūyamānāyāṁ-simply by giving aural reception; kṛṣṇe unto Lord Kṛṣṇa; parama-supreme; pūruse-unto the Personality of Godhead; bhakti-feelings of devotional service; utpadyate-sprout up; pumsah-of the living being; śoka-lamentation; moha-illusion; bhaya-fearfulness; apahā-that which extinguishes.

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

Text 3

adhokṣaje śrī-kṛṣṇe

adho 'nanena śayānena
śakatāntara-cārinā
rakṣasi niḥatā raudrā
śakuni-veśa-dhārīnī

pūtanā nāma ghorā sā
mahā-kāyā mahā-balā
tira-ṛṣita nāmam kṣudrā
prayacchanti janārdane

dadṛṣur niḥatām tatra
rakṣasim vana-gocarāḥ
punar jāto 'yam ity āhūr
uktas tasmād adhokṣajah

iti hari-vamśe vāsudeva-māhātmye taṁ-nāmāh śrī-kṛṣṇa-visayatayā prasiddhah.

adhokṣaje-by the name Adhokṣaja; śrī-kṛṣṇe-Śrī Kṛṣṇa; adhāh-beneath; anena-with this; śayānena-bed; śakata-antara-cārinā-in the cradle; rakṣasi-demonness; niḥata-killed; raudra-terrible; śakuni-veṣa-dhārini-disguised as a beautiful woman; pūtanā-Pūtanā; nāma-named; ghora-ugly; sa-she; mahā-with a gigantic; kāya-body; mahā-bala-and very strong; viṣa-with poison; digdham-anointed;
The name "Adhoksaja" in this verse (Śrīmad-Bhāgavatam 1.7.6 second line) is specifically a name of Lord Kṛṣṇa. The derivation of this name is given in the following words of the Vāsudeva-māhātya section of the Hari-vamśa (Viṣṇuparva 101.30-32):

"When infant Kṛṣṇa was resting in His cradle, a powerful, gigantic and terrible demoness named Pūtānā disguised herself as a beautiful young woman and attempted to kill Kṛṣṇa by offering her breast, which had been smeared with poison, for the tiny child to suck. When the cowherd men and gopīs saw that the gigantic demoness had instead been killed by the tiny child Kṛṣṇa, they exclaimed: `Our child is rescued! It is as if He has attained another birth (ja) unseen by us (adhoksā)! Because of this exclamation by the cowherd men, Lord Kṛṣṇa is known as `Adhoksaja’ (He who, unseen by the cowherd men, was born again)."

Text 4

ata evottara-padye sākṣat kṛṣṇa ity evoktam. śri-bhagavan-nāma-kaumudi-kāraś ca kṛṣṇa-sabdasya tamāla-śyāmala-tvisi yaśodā-斯坦āndhaye para-brahmani rudhiḥ iti prayoga-prācuryāt tatraiva prathamata eva pratītṛ utdaya iti coktavantah.

ataḥ eva-therefore; uttara-padye-in another verse; sākṣat-directly; kṛṣnah-Kṛṣṇa; iti-thus; uktam-described; śrī-bhagavat-of the Supreme Personality of Godhead; nāma-name; kaumudi-the moonlight; kāraḥ-the author; ca-also; kṛṣṇa-Kṛṣṇa; sabdasya-of the word; tamāla-as a Tamāla tree; śyāmala-black; tvisi-splendor; yaśodā-stantānāndhaye-the tiny infant who drank the breast-milk of Mother Yaśodā; para-brahmani-the Supreme Brahman; rudhiḥ-fame; iti-thus; prayoga-praṣčuryaṇa-by elaborate explanations; tatra-there; eva-certainly; prathamatah-from the beginning; eva-certainly; pratīteḥ-of fame; utdaye-in the arisal; iti-thus; ca-also; uktavantah-described.

The author of the Śrī-Bhagavan-nāma-kaumudi glorifies the Lord by giving the following elaborate derivation of the name "Kṛṣṇa (Bhagavan-nāma-kaumudī 3.6):

"The name `Kṛṣṇa' may mean: 1. He whose complexion is blackish as a tamāla tree, 2. the small child who drank the breast milk of Mother Yaśodā, or 3. the Supreme Brahman."
sāmopaniṣadi ca kṛṣṇāya devakīnandanaṁ iti. atra grantha-phalatvam tasyaiva vyaktam iti caikenaivāhena tat-paripūrṇatā sidhyati. śrī-sūtah.

sāma-upaniṣadi-in the Upanisad of the Śāma Veda (Chāndogya Upaniṣad); kṛṣṇāya devakīnandanaṁ-I offer my respectful obeisances to Śrī Kṛṣṇa, the son of Devakī; iti-thus; atra-there; grantha-of the scripture; phalatvam-the benefit; tasya-of that; eva-certainly; vyaktam-manifest; iti-thus; ca-also; ekena-by one; eva-certainly; anena-by this; tat-of that; paripūrṇatā-perfection; sidhyati-becomes completed; śrī-sūtah-spoken by Śūta Gosvāmi.

The name Kṛṣṇa is also mentioned in the Chāndogya Upaniṣad of the Śāma Veda, which says:

"I offer my respectful obeisances to Śrī Kṛṣṇa, the son of Devakī."

As previously mentioned (in Śrīmad-Bhāgavatam 1.7.7, quoted in Anuccheda 57, Text 2), simply by hearing the message of Śrīmad-Bhāgavatam, one attains devotional service to Lord Kṛṣṇa, the actual perfection of life.

Anuccheda 58

Text 1

atha śrī-nāradasya
tatānvaham kṛṣṇa-kathāḥ pragāyatām
anugrahenāśravaṁ manoharāḥ
tāḥ śraddhayā me 'nupadam viśṛṇvataḥ
priyaśravasya anga mamābhavad rucih

atha-now; śrī-nāradasya-the statement of Śrī Nārada; tatra-thereupon; anu-every day; aham-I; kṛṣṇa-kathāh-narration of Lord Kṛṣṇa's activities; pragāyatām-describing; anugrahaṇa-by causeless mercy; āsravam-giving aural reception; manah-harā-attractive; tāḥ-those; śraddhayā-respectfully; me-unto me; anupadam-every step; viśṛṇvataḥ-hearing attentively; priyāśravasi-of the Personality of Godhead; anga-O Vyāsadeva; mama-mine; abhavat-it so became; rucih-taste.

Nārada Muni explains the benefit of hearing Śrīmad-Bhāgavatam in the following words (Śrīmad-Bhāgavatam 1.5.26):
"O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step."*

Text 2


This benefit of hearing Śrīmad-Bhāgavatam is described by Mahārāja Parīkṣit in the following words (Śrīmad-Bhāgavatam 10.7.1-2, also quoted in Anuccheda 51, Text 1):

"King Parīkṣit said: My lord, Śukadeva Gosvāmi, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord."*

We may also note in this connection that Mahārāja Parīkṣit and Śukadeva Gosvāmi were both situated on the same exalted devotional platform, for Śukadeva Gosvāmi was as eager to speak the glories of Lord Kṛṣṇa as Mahārāja Parīkṣit was eager to hear them.

Anuccheda 59

Text 1
The following verses (Śrīmad-Bhāgavatam 1.6.27-28):  

**evam krṣṇa-mater brahman**

nāsaktasyāmalātmānaḥ
cālah prādurbhūt kāle

tadit saudāmanī yathā

prayuṣyamāne mayi tāṁ

suddhāṁ bhāgavatīm tanum

ārabdha-karma-nirvāṇo

nyapataḥ pāṇca-bhautikāḥ;

anyatra-another place (Śrīmad-Bhāgavatam 7.10.48-50); ca-also.

By chanting the glories of Lord Kṛṣṇa, Nārada Muni became liberated and attained a spiritual form. This is described in the following verses (Śrīmad-Bhāgavatam 1.6.27-28):

"And so, O Brāhmaṇa Vyāsādeva, in due course of time I, who was fully absorbed in thinking of Kṛṣṇa and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.*

"Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired frutitive results of work [karma] stopped."

The transcendental benefit attained by the devotees of the Lord is further described in the following verses (Śrīmad-Bhāgavatam 7.10-48-50) spoken by Nārada Muni to Mahārāja Yudhiṣṭhira:

**Text 2**

yūyam nr-loke bata bhūri-bhāgā
lokāṁ punāṇā munayo 'bhīyanti

yeśāṁ grhān āvasatīti sāksād
gūḍham param brahma manuṣya-lingam

yūyam-all of you (the Pāṇḍavas); nr-loke-within this material world; bata-however; bhūri-bhāgā-extremely fortunate; lokāṁ-all the planets; punāṇāh-who can purify; munayah-great saintly persons; abhiyanti-almost always come to visit; yeśāṁ-of whom; grhān-the house; āvasati-resides in; iti-thus; sākṣāt-directly;
gūḍham-very confidential; param brahma-the Supreme Personality of Godhead; manusya-liṅgam-appearing just like a human being.

"Nārada Muni continued: My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.*

Text 3

sa vā ayam brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtih
priyah suhṛd vah khalu mātuleya
ātmārhaṇīyo vidhi-krd guruś ca

sah-that (Supreme Personality of Godhead, Kṛṣṇa); vā-also; ayam-this; brahma-the impersonal Brahma (which is an emanation from Kṛṣṇa); mahat-by great personalities; vimṛgya-searched for; kaivalya-oneness; nirvāṇa-sukha-of transcendental happiness; anubhūtih-the source of practical experience; priyah-very, very dear; suhṛt-well-wisher; vah-of you; khalu-indeed; mātuleyah-the son of a maternal uncle; ātmā-exactly like body and soul together; arhāṇiyah-worshipable (because He is the Supreme Personality of Godhead); vidhi-krd-(yet He serves you as) an order carrier; guruh-your supreme advisor; ca-as well.

"The impersonal Brahma is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahma. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.*

Text 4

na yasya sāksād bhava-padmajādibhi
rūpam dhiyā vastutayopavartitam
maunena bhaktyopāsamenā pūjitah
prasidatām esa sa sātvatām patiḥ

na-not; yasya-of whom; sāksāt-directly; bhava-Lord Śiva; padma-ja-Lord Brahmā (born from the lotus); ādibhiḥ-by them and others also; rūpam-the form; dhiyā-even by meditation; vastutayā-fundamentally; upavartinam-described and perceived; maunena-by samādhi, deep meditation; bhaktyā-by devotional service; upāsamenā-by renunciation; pūjitah-worshiped; prasidatām-may He be pleased; eṣah-this; sah-He; sātvatām-of the great devotees; patiḥ-the master.
"Exalted persons like Lord Śīva and Lord Brahmā could not properly describe the truth of the Supreme Personality of Godhead, Kṛṣna. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us."

Text 5

tīkā ca aho prahlādasya bhāgyam yena devo drṣṭah; vayam tu manda-bhāgyā iti viṣīdantām rājānam prayāha yūyam iti trībhīh ity eṣā. manuṣyasya drṣyamāna-manuṣyasyai āva lingam kara-caranādi-sanniveśo yasya taṁ rūpam śrī-vigrahaḥ; vastutāyā nopavarnitam tad-rūpasyaiva para-brahmatvena kim idam vastv iti nirdeśtum āsakyaṭvāt; yathoktam sahasra-nāma-stotre anirdeśya-vapuḥ iti. eṣām eva padyānām saptamānte 'pi paramāmodakatvāt punar avṛttir drṣyate. sa yudhiṣṭhiram.

tīkā-the commentary of Śrīdhara Svāmī; ca-also; aho-Oh; prahlādasya-of Prahlađa Mahārāja; bhāgyam-good-fortune; yena-by which; devah-the Supreme Personality of Godhead; drṣṭah-was seen; vayam-we; tu-on the other hand; manda-bhāgyā-unfortunate; iti-thus; viṣīdantām-lamenting; rājānam-to the king; prati āha-replied; yūyam iti trībhīh-in these three verses which begin with the word "yūyam"; iti-thus; esa-the commentary; manuṣyasya-of a human being; drṣyamāna-appearing; manuṣyasya-like a human being; āvasa-form; kāra-hands; carana-feet; ādi-and other parts of the body; sanniveśah-touching; yasya-of whom; tam-the; rūpam-form; śrī-vigrahaḥ-form; vastutāyā-fundamentally; upavarnitam-described and perceived; para-brahmatvena-because of being the supreme spirit; kim-what; idam-this; vastu-substance; iti-thus; nirdeśtum-to describe; āsakyaṭvāt-because of inability; yathā-as; uktam-said; sahasra-nāma-stotre-in the Viṣṇu-sahasra-nāma-stotra; anirdeśya-which cannot be properly described; vapuḥ-whose form; iti-thus; eṣām-of these; eva-certainly; padyānām-verses; saptama-ante-in the Seventh Canto of Śrīmad-Bhāgavatam; api-also; parama-transcendental; amodakatvāt-because of bliss; punah-again; avṛttih-repetition; drṣyate-is seen; saḥ-spoken by Nārada Muni; yudhiṣṭhiram-to Mahārāja Yudhiṣṭhira.

Śrīdhara Svāmī explains this verse in the following way:

"Nārada Muni spoke these three verses to Mahārāja Yudhiṣṭhira, who had lamented 'Prahlađa Mahārāja is so fortunate because he directly saw the Personality of Godhead, and we are so unfortunate in comparison to him.'"

We may also note in this verse that even though Lord Kṛṣṇa is described as "manuṣya-liṅgam", which means “appearing just like a human being.” He is also "vastutayā nopavarnitam", which means "Even Lord Śīva and Lord Brahmā cannot properly describe Him." Because the Lord's form is spiritual, it cannot be completely described. This is also mentioned in the Viṣṇu-sahasra-nāma-stotra,
where the Lord is described as "anirdeśya-vapuḥ", which means “He whose form cannot be completely described.” Nārada Muni and King Yudhīśthira were so pleased by this description of Lord Kṛṣṇa, that we find these same verses (7.10.48-50) repeated again at the end (7.15.15-17) of the Seventh Canto of Śrīmad-Bhāgavatam.

Anuccheda 60

Text 1

atra ca spaṭam

deva-dattām imāṁ vīnāṁ
svara-brahma-vibhūsitāṁ
mūrcchayitvā hari-kathām
gāyamānaś carámy aham

atra-here; ca-also; spaṭam-clearly; deva-the Supreme Personality of Godhead (Śrī Kṛṣṇa); dattām-gifted by; imāṁ-this; vīnāṁ-a musical stringed instrument; svara-singing meter; brahma-transcendental; vibhūsitām-decorated with; mūrcchayitvā-vibrating; hari-kathām-transcendental message; gāyamānah-singing constantly; carámi-do move; aham-I.

Although the Lord cannot be completely described, Nārada Muni glorifies Him as far as possible (Śrīmad-Bhāgavatam 1.6.33-34):

"And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vīnā, which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa.*

Text 2

pragāyataḥ sva-vīrīyāṇi
 tirtha-pādah priya-śravāḥ
 āhūta iva me śīghram
darśanam yāti cetasi

pragāyataḥ-thus singing; sva-vīrīyāṇi-own activities; tirtha-pādah-the Lord, whose lotus feet are the source of all virtues or holiness; priya-śravāḥ-pleasing to hear; āhūtah-called for; iva-just like; me-to me; śīghram-very soon; darśanam-sight; yāti-appears; cetasi-on the seat of the heart.
"The Supreme Lord Śrī Krṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I began to chant His holy activities."*

Text 2

devāḥ śrī-krṣṇa eva linga-purāṇa upavibhāge tenaiva svayam tasya vinā grāhanam hi prasiddham. atra yad-rūpena vinā grāhitā, tad-rūpenaiva ca cetasi darśanam svārasya labdham; devadattam iti krtopārātāyah smāryamānatvena tam anusandhāyaiva tad-ukteḥ. śrī-nāradaḥ śrī-vedavyāsam.

devah-Personality of Godhead; śrī-krṣnah-Śrī Krṣṇa; eva-certainly; linga-purāne-in the Linga Purāṇa; upavibhage-in a chapter; tena-by him; eva-certainly; svayam-directly; tasya-of Him; vinā-of the vina; grahanam-acceptance; hi-certainly prasiddham-celebrated; atra-here; yat-rūpena-by the form of whom; vinā-the vina; grahita-taken; tat-of Him; rūpena-by the form; eva-certainly; cetasi-in the heart; darśanām-sight; svarasya-of sound; labdham-is attained; devadattam iti-given by the Personality of Godhead; krta-upakārātāyah-with the assistance; smaryamānatvena-by the meditation; tam-Him; anusandhaya-for contact; eva-certainly; tat-of him; ukteh-from the statement; śrī-nāradaḥ-spoken by Śrī Nārada; śrī-vedavīyāsam-to Śrī Vedavyāsa.

We may note that the word "deva" used in this verse refers to Śrī Krṣṇa. This same account of Nārada's acceptance of a vīnā from Śrī Krṣṇa is also related in the Linga Purāṇa. Lord Krṣṇa, who personally gave the vīnā to Nārada, assumes the form of transcendental sound and appears in the heart of Nārada, who is engaged in continually remembering the Lord's glories, and chanting them accompanied by this musical instrument.

Anuccheda 61

Text 1

ata etad evam eva vyākhṣeyam
tvam ātmanātmanam avehy amogha-dṛk
parasya puṁsah paramātmanah kalām
ajam prajātaṁ jagataḥ śivāya tan
mahānubhāvābhuyado 'dhiganyatāṁ

atah-therefore; etat-this; evam-in this way; eva-certainly; vyākhṣeyam-may be explained; tvam-yourself; ātmanā-by your own self; ātmānām-the Supersoul;
Vyāsa glorifies Nārada in the following words (Śrīmad-Bhāgavatam 1.5.21):

"Your Goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead Śrī Kṛṣṇa more vividly."

Text 2

he amogha-drk tvam ātmanā svayam ātmānam svam-parasya pumsah kalām amśa-bhūtam avehi anusandhehi punaś ca jagataḥ śivāya adhunaiva śrī-krṣṇa-rūpena yaś cajo 'pi prajātas tam avehi. tad etad dvayam jñātva mahānubhāvasya sarvātāravatārī-ṛṇdebyaḥ 'pi darśita-prabhāvasya tasya śrī-krṣṇasyaiva abhyudayaḥ līlā adhi adhikam ganyatāṁ nirūpyatāṁ. svayam īśvaro 'pi bhavān nijājñāna-rūpāṁ māyāṁ na prakatayatv iti bhāvah. sa tam.

he-O; amogha-drk-one who has perfect vision; tvam-yourself; ātmanā-by your own self; svayam-personally; ātmānam-the Supersoul; svam-personally; parasya-of the transcendence; pumsah-the Personality of Godhead; kalām-plenary part; amśa-bhūtam-plenary part; avehi-search out; anusandhehi-search out; punah-again; ca-also; jagataḥ-of the world; śivāya-for the well-being; adhunā-now; eva-certainly; śrī-krṣṇa-rūpena-in the form of Śrī Kṛṣṇa; yah-who; ca-and; ajāh-uborn; api-although; prajātah-born; tam-Him; avehi-search out; tat-that; etat-this; dvayam-two; jñātva-having understood; mahā-anubhāvasya-if the Supreme Personality of Godhead, Śrī Kṛṣṇa; sarva-all; avatāra-incarnation; avatār-source of the incarnations; ṛṇdebyaḥ-multitudes; api-although; darśita-revealed; prabhāvasya-opulence and power; tasya-of Him; śrī-krṣṇasya-Śrī Kṛṣṇa; eva-certainly; abhyudayaḥ-the word "abhyudayah"; līlā-means "pastimes"; adhi-the word "adhi"; adhikam-means "greatly"; ganyatām-the word "ganyatām"; nirūpyatām-means "describe"; svayam-personally; īśvarah-Supreme Controller; api-although; bhavān-you are; nija-your own; ajāhā-rūpam-form of ignorance; māyāṁ-known as the illusory potency māyā; na-not; prakatayatu-do manifest; iti-thus; bhāvah-the meaning; saḥ-Vedavyasa; tam-to Nārada Muni.

In this verse the word "amogha drk" means “One who has perfect vision”, the word "ātmanā" means "by your own self", and the phrase "ātmānam parasya pumsah kalām avehi" means "You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord." The phrase
"jagatah śivāya" means "Although you are birthless you have appeared on this earth for the well-being of all people." The phrase "mahānubhāvābhuyodayah adhiganyatām" means "Please therefore, describe more vividly the pastimes of Śrī Kṛṣṇa, the Supreme Personality of Godhead, who manifests all the powers and opulences of all the innumerable incarnations of Godhead." It is understood from this verse that Nārada Muni may be counted among the incarnations of the Supreme Lord, and for this reason Vyāsadeva is praying that Nārada withdraw the bewildering potency of the illusory energy māyā.

Anuccheda 62

Text 1

ata eva purāṇa-prādurbhāvāya śri-vyāsasya prati śri-nāradeṇa caturvyūhātmaka-
śri-kṛṣṇa-mantra evopadiṣṭas tad upāsakasya sarvottamatvam ca; yathā

atah eva therefore; purāṇa-of the Purāṇa; prādurbhāvāya-for the manifestation;
śri-vyāsasya-prati-to Vyāsa; śri-nāradeṇa-by Nārada; caturvyūha-ātmaka-consisting
of the four primary Viṣṇu-expansions; śri-kṛṣṇa-Śrī Kṛṣṇa; mantra-mantra; eva-
certainly; upadiṣṭah-instructed; tat-of the Lord; upāsakasya-of the worshiper;
sarva-uttamatvam-superiority; ca-also; yathā-just as.

In order to invoke the Lord’s mercy, in the beginning of Śrīmad-Bhāgavatam,
Nārada teaches Vyāsa a prayer to the four primary Viṣṇu-expansions. Nārada also
explains the most exalted position of the devotees of the Lord (Śrīmad-Bhāgavatam
1.5.37-38):

Text 2

om namo bhagavate tubhyāṁ
vāsudevāya dhīmahi
pradyumnaṁyāniruddhāya
namah sânkarṣanāya ca

om-the sign of chanting the transcendental glory of the Lord; namah-offering
obeisances unto the Lord; bhagavate-unto the Personality of Godhead; tubhyam-
unto You; vāsudevāya-unto the Lord, the son of Vasudeva; dhīmahi-let us chant;
pradyumna, aniruddhāya and sânkarṣanāya-all plenary expansions of Vāsudeva;
namah-respectful obeisances; ca-and.

"Let us all chant the glories of Vāsudeva along with His plenary expansions
Pradyumna, Aniruddha and Sāṅkaraḥ."
Text 3

iti mūrti-abhidhānena
mantra-mūrtim amūrtikam
yajate yajña-puruṣam
sa samyag darśanah pumān.

spaṣṭam. sa tam.

"Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form." *

Anuccheda 63

Text 1

atha śrī-brahmanah

bhūmeh suretara-varūtha-vimarditāyāh
kleśa-vyayāya kalayā sita-krṣṇa-keśah
jātah kariṣyati janānupalakṣya-mārgah
karmāni cātma-mahimopanibandhanāni

atha-now; śrī-brahmanah-the statement of Lord Brahmā; bhūmeh-of the entire world; sura-itara-other than godly persons; varūtha-soldiers; vimarditāyāh-distressed by the burden; kleśa-miseries; vyayāya-for the matter of diminishing; kalayā-along with His plenary expansion; sita-krṣṇa-not only beautiful but also black; keśah-with such hairs; jātah-having appeared; kariṣyati-would act; jana-people in general; anupalakṣya-rarely to be seen; mārgah-path; karmāni-activities; ca-also; ātma-mahimā-glories of the Lord Himself; upanibandhanāni-in relation to.

Now let us consider the following statement of Lord Brahmā (Śrīmad-Bhāgavatam 2.7.26):
"When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is."*

Text 2


asura-of the demons; sena-by the armies; nipiditāyāh-troubled; bhuvah-of the earth; kleśam-suffering; apahartum-to remove; parama-ātmanah-the Supersoul; api-even; paratvāt-because of being above; janaih-by persons; asmābhīh-by us; anupalakṣya-mārgah-not understandable; api-even; pradurbhūtah-manifest; san-being; karmani-activities; ca-also; karisyati-will perform; kah-who?; asau-is this person; kalayā-by the word "kalayā"; amśena-is meant "along with His plenary expansion"; sita-krṣṇa-keśau-who both have beautiful black hair; yatra-where; sita-krṣṇa-keśau-who both have beautiful black hair; devaiv-by the demigods; drṣṭau-seen; iti-thus; śāstra-antara-in other scriptures (such as Viṣṇu Purāṇa and Mahābhārata); prasiddhih-lame; sah api-that same person; yasya-of whom; amśena-by a plenary portion; sah eva-that same person; bhagavāṇ-the Original Personality of Godhead; svayam-directly; iti-thus; arthah-the meaning; tat-Him; avina-bhāvatvāt-because of not appearing without; śrī-baladevasyāfoBalārāma; api-also; grahāṇam-acceptance; dyوتitam-revealed; nanu-why is it then?; puruṣāt-to the Puruṣa-avatāras; api-even; parah-superior; asau-this; bhagavān-Original Personality of Godhead; katham-how is it possible; bhū-of the earth; bhara-the burden; avatārana-removal; matra-only; artham-for the purpose; svayam-personally; avatārisya-will incarnate; iti-thus; śāṅkya-doubting; āha-said; ātmanah-His own; mahimanaḥ-glories; parama-mādhurī-sampadah-very sweet; upanibadhyante-promised; nibha-bhaktaiḥ-by His devotees; adhikam-greatly; varyante-described; yesu-among them; tānmi-these; karmāṇi-pastimes; ca-also; karisyati-will perform; yadi api-although; nibha-amśena-by His own plenary portion; vā-or; nibha-ichchā-śāṅkṣeṇa by a dim reflection of His desire; eva-certainly; vā-or; bhū-of the earth; bhāra-the burden; haranam-removal; īṣāt-kāram-is made insignificant; tathā api-nevertheless; nibha-carana-ravinda-jīvātū-
vrndam-the devotees, for whom the Lord's lotus feet are more dear than life; ananday-an-delighting; eva-certainly; lilā-kadambinih-many pastimes; nija-His own; mādhuri-transcendental sweetness; varsanāya-for showering; vitarisyaṁanah-granting; avatarisyati-will incarnate; iti-thus; arthaḥ-the meaning.

In this verse Lord Brahmā says: "The Supreme Personality of Godhead, who is superior to everyone, including even the all-pervading Supersoul, and who cannot be perfectly understood by me or by anyone else, will appear in this material world and perform many transcendental activities in order to lessen the burden of the earth." Lord Brahmā also says: "The Lord, who has beautiful black hair, is accompanied by His plenary portion." That the demigods were able to see the Lord and His plenary portion, who both have beautiful black hair is confirmed in the verses from Viṣṇu Purāṇa and Mahābhārata previously quoted. We may also note in this connection that the "plenary portion" mentioned in this verse refers to Lord Balarāma, the Supreme Lord's constant companion.

In this connection someone may raise the following doubt: If Śrī Krṣna is the Original Personality of Godhead, superior even to the puruṣa-incarnations, then why does He descend to the material world to perform such an insignificant activity as the removal of the earth's burden?

To this I reply: Lord Krṣna does not appear in this world simply to lessen the earth's burden. The earth's burden may be removed by the Lord's plenary incarnation, or simply by the Lord's wishing it. He does not have to appear in this world to lessen the earth's burden.

Śrī Krṣna appears in this world in order to manifest His pastimes, with the devotees, which are full of transcendental sweetness. Lord Krṣna appears to delight the devotees for whom the Lord's lotus feet are more dear than life, and to shower His own transcendental sweetness in this world.

Text 3

etad eva vyakti-krtam-"tokena jiva-haranam ity ādau.

etat-this; eva-certainly; vyakti-krtam-is manifested; tokena jiva-haranam iti ādau-in Śrīmad-Bhāgavatam 2.7.27:

tokena jīva-haraṇam yad ulūki-kāyās
traī-māsikasya ca padā śākato 'pavṛttah
yad ringatāntara-gatena divi-sprśor vā
unmūlanam tv itarathārjunayor na bhāvyam.

Some of these transcendental pastimes are described in the following verse (Śrīmad-Bhāgavatam 2.7.27):

"There is no doubt about Lord Krṣna's being the Supreme Lord, otherwise how
was it possible for Him to kill a giant demon like Pūtanā when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself.**

Text 4

itarathā svayam sva-mādhuri-sampat-prakāśaneccham antarena madhurataram tokādi-bhāvam dadhatā tena pūtanādīnām jīva-haranādikam karma na bhāvyam na sambhāvanīyam. tad-amśa-tad-icchābhasādi-mātreṇaiva tat-siddhir iti vākyārthah.

itarathā-the word "itaratha"; svayam-means "personally peformed by Him"; sva-own; mādhuri-of sweetness; sampat-opulence; prakāśa-manifestation; icchām-desire; antarena-without; madhurataram-extremely sweet; toka-of a child; ādi-and other; bhāvam-natures; dadhata-manifesting; tena-by Him; pūtanā-of Pūtanā; ādinām-and others; jīva-life; harana-removing; ādikam-beginning with; karma-actions; na-not; bhavyam-possible; na-not sambhāvanīyam-possible; tat-His; amśa-plenary portion; tat-His; icchā-desire; ābhāsa-dim reflection; ādī-beginning with; mātreṇa-by merely; eva-certainly; tat-His; siddhih-perfection; iti-thus; vākya-of the statement; artha-the meaning.

Lord Kṛṣṇa's plenary portion could have performed these actions, or the Lord could have performed them simply by wishing them to be done. He did not have to personally perform them. The charm of these pastimes lies in the fact that although these extraordinary activities cannot be performed by any ordinary person, the Lord performed them as a tiny child. If the Lord had not wished to charm and delight His devotees, He would not have personally performed such activities as a small child. This is the actual reason the Lord performed these pastimes.

Text 5

tathā ca tathāyam cāvatāras te ity ādau tair eva vyākhya tam kim bhū-bhāra-haraṇam mad-icchā-mātreṇa na bhavati. tatrāha svānām iti iti.

tathā-furthermore; ca-also; tathā ayam ca avatārah te iti ādau-in the verse (Śrīmad-Bhāgavatam 1.7.25:

tathāyam cāvatāras te
bhuvo bhāra-jihiṃsayā
svānām cānanya-bhāvānām
anudhyānāya cāsaṇrt;
taih-by Śrīdhara Svāmī; eva-certainly; vyākhya-tam-explained; kim-is it not?; bhū-of the earth; bhāra-burden; haranam-removal; mat-My; icchā-by the desire; mātreṇa-simply; na-not; bhavati-will be; tatra-in this connection; āha-he said; svānām-the word "svanam"; iti-thus; thus the commentary.

That Lord Kṛṣṇa incarnates for the devotees' benefit is confirmed by Arjuna in the following words (Śrīmad-Bhāgavatam 1.7.25):

"O Lord Kṛṣṇa, You descend as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You."*

In commenting on this verse Śrīdhara Svāmī says:

"Lord Kṛṣṇa does not need to personally appear in this world to remove the earth's burden, for He can do that simply by wishing it to be done. The actual reason for the Lord's appearance is given in this verse: 'You descend to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You.'"

Text 6

jayat i jana-nivāsah ity atra ceccha-mātreṇa nirasana-samartho 'pi kṛdārthah dorbhir adhamam asyann iti tad evam adhibhiḥ śrī-kṛṣṇasyaiva sarvādbhutā-vārnanābhinviveṣa-prapaṇco brahmaṇi spaṣṭa eva.

jayati jana-nivāsah iti Śrīmad-Bhāgavatam 10.90.48:

jayat i jana-nivāso devaki-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adhamam
sthira-cara-vṛjina-ghnāḥ susmita-śrī-mukhena
vraja-pura-vanītānāṁ vardhayān kāma-devam;

atra-here; ca-also; icchā-mātreṇa-simply by desiring; nirasana-to kill the demons; samartha-able; api-although; kṛdā-artha-for performing pastimes; dorbhih-with His arms; adhamam-irreligiousity; asyan-routed; iti-thus; tat-therefore; evam-in this way; adhibhiḥ-beginning with; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; sarva-adbhutatā-great wonder; varnana-description; abhiniveṣa-attentive; prapaṇcaḥ-manifestation; brahmaṇi-in Lord Brahmā; spaṣṭaḥ-the remainder of the verse is clear; eva-certainly.

The following verse (10.90.48) may also be quoted as a summary of Lord Kṛṣṇa's pastimes:
"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yaśodā-nandana, the son of Devaki and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopis of Vṛndāvana. May He be all glorious and happy!"

We may note in this verse that although Lord Kṛṣṇa could have killed the demons simply by willing their death, He personally killed them with His own arms in the sporting spirit of His pastimes. We may also note that this verse was spoken by Lord Brahmā, who was filled with devotion at hearing the narration of the Lord’s astonishing pastimes.

Text 7

astu tāvat tad-bhūri-bhāgyam iha janma kim apy aṭavyām ity ādi. śrī-brahmā śrī-nāradam.

astu-let there be; tāvat-in that way; tat bhūri-bhāgyam iha janma kim api aṭavyām-Śrīmad-Bhāgavatam 10.14.34:

tad-bhūri-bhāgyam iha janma kim apy atavyām
yad gokule ‘pi katamāṅghri-rajō-‘bhisekam
yaj-jīvitam tu nikhilam bhagavan mukundas
tv adyāpi yat-pada-rajah śrutī-mṛgyam eva”;

śrī-brahmā-spoken by Brahmā; śrī-nāradam-to Nārada Muni.

The following statement of Lord Brahmā (Śrīmad-Bhāgavatam 10.14.34) confirms the extraordinary nature of Lord Kṛṣṇa’s pastimes and intimate associates:

"My dear Lord Kṛṣṇa, I am therefore not interested in material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that will be very glorious for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet. I can see that everyone here is simply full of Kṛṣṇa consciousness; they do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Kṛṣṇa."**
Anucchēda 64

Text 1

evam catuh-ślokī-vaktuḥ śrī-bhagavato 'pi śrī-kṛṣṇatvam eva; tathā hi tat-
pūrvaṭhām vākyam
dadarśa tatrākhila-saṭvatām patim
śrīyāḥ patim yajñā-patim jagat-patim
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pāraṣadāraḥ pariṣevitam vibhum

vyākhya ca akhila-saṭvatām sarveṣāṃ saṭvaṇām yādava-virāṇām patim.
evam-in this way; catuh-ślokī-of the four most important verses of Śrīmad-
Bhāgavatam (2.9.33-36); vaktuḥ-of the speaker; śrī-bhagavatāḥ-of the Original
Personality of Godhead; api-also; śrī-kṛṣṇatvam-the state of being Śrī Kṛṣṇa; eva-
certainly; tathā-in the same way; hi-certainly; tatt-pūrvaṭhām-situated
previously; vākyam-statement; dadarśa-Brahmā saw; tatra-there (in
Vaikuṇṭhaloka); akhila-entire; saṭvaṇām-of the great devotees; patim-the Lord;
śrīyāḥ-of the goddess of fortune; patim-the Lord; yajñā-of sacrifice; patim-the
Lord; jagat-of the universe; patim-the Lord; sunanda-Sunanda; nanda-Nanda;
prabala-Prabala; arhana-Arhaṇa; ādibhiḥ-by them; sva-pāraṣada-own associates;
agraiḥ-by the foremost; pariṣevitam-being served in transcendental love; vibhum-
the great Almighty; vyākhya-the commentary of Śrīdhara Svāmī; ca-also; akhila-
saṭvaṇām-the phrase "akhila-saṭvaṇām"; sarveṣāṃ-of all; saṭvaṇānām-of the Saṭvata
dynasty; yādava-of the Yadu dynasty; virāṇām-of the heros; patim-the Lord.

Before speaking to Brahmā the four essential verses of Śrīmad-Bhāgavatam, Lord
Kṛṣṇa revealed Himself as the Supreme Personality of Godhead. This is confirmed
in the following verse (Śrīmad-Bhāgavatam 2.9.15):

"Lord Brahmā saw in the Vaikuṇṭha planets Lord Kṛṣṇa, the Personality of
Godhead, who is the Lord of the entire devotee community, the Lord of the Yadu
dynasty, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord
of the universe, and who is served by the foremost servitors like Nanda, Sunanda,
Prabha and Arhaṇa, His immediate associates in Dwārakā."*

In this verse the words "akhila-saṭvaṇām patim" mean “the Lord of all the
heroes in the Yadu dynasty.”

Text 2
śriyah patir yajña-patih prajak-patih
dhiyām patir loka-patih dharā-patih
patir gatiḥ cāndhaka-vṛṣṇi-satvatām
prasatatām me bhagavān satām patih

ity etad-vākya-samvāditatvāt.

śriyah-all opulence; patih-the owner; yajña-of sacrifice; patih-the director;
prajā-patih-the leader of all living entities; dhiyām-of intelligence; patih-the
master; loka-patih-the proprietor of all plenets; dharā-earth; patih-the supreme;
patih-head; gatiḥ-destination; ca-also; andhaka-one of the kings of the Yadu
dynasty; vṛṣṇi-the first king of the Yadu dynasty; satvatām-the Yadus;
prasatatām-be merciful; me-upon me; bhagavān-Lord Śrī Krṣṇa; satām-of all
devotees; patih-the Lord; iti-thus; etat-of this; vākya-of the statement;
samvāditatvāt—because of corroborating.

That Śrī Krṣṇa, the master of the Yadu dynasty, is the Supreme Personality of
Godhead is confirmed in the following verse spoken by Ṣukadeva Gosvāmī
(Śrīmad-Bhāgavatam 2.4.20):

"May Lord Śrī Krṣṇa, who is the worshipable Lord of all devotees, the protector
and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the
husband of all goddesses of fortune, the director of all sacrifices and therefore the
leader of all living entities, the controller of all intelligence, the proprietor of all
planets, spiritual and material, and the supreme incarnation on the earth (the
suprme all in all), be merciful upon me."

Text 3

purā mayā proktam ajāya nābhye
padme niṣaṇṇāya mama-dī-sarge
jñānam param man-mahimāvabhāsam
yat sūrayo bhāgavatāṁ vadanti.

iti trītiye uddhavam prati śrī-krṣṇa-vākyānusāreṇa ca.

purā-in the days of yore; mayā-by Me; proktam-was said; ajāya-unto Brahmā;
nābhye-out of the navel; padme-on the lotus; niṣaṇṇāya-unto the one situated on;
mama-My; adī-sarge-in the beginning of creation; jñānam-knowledge; param-
sublime; mat-mahimā-My transcendental glories; avabhāsam-that which clarifies;
yat-which; sūrayah-the great learned sages; bhāgavatāṁ-Śrīmad-Bhāgavatāṁ;
vadanti-do say; iti-thus; trītiye-in the Third Canto of Śrīmad-Bhāgavatāṁ;
uddhavam prati-to Uddhava; śrī-krṣṇa-vākya-anusāreṇa-in connection with the
words of Śrī Krṣṇa.
Lord Krśna personally revealed that He is the Supreme Personality of Godhead in the following words (Śrīmad-Bhāgavatam 3.4.13):

"O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahmā, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Śrīmad-Bhāgavatam."

Text 4

yo brāhmaṇam vidadhāti pūrvam
yo vai vidyās tasmāi gapayati sma kṛṣṇaḥ
tam ha devam ātma-buddhi-prakasam
mumuksur vai śaranaṁ amum vrajet.

iti śri-gopālă-tāpani-anusāreṇa ca tasyaivopadeśṭrta-sruteḥ.

yah-who; brāhmaṇam-to Brahmā; vidadhāti-gave; pūrvam-previous; yah-who; vai-certainly; vidyāh-transcendental knowledge; tasmāi-to him; gapayati sma-instructed; kṛṣṇaḥ-Krśna; tam-to Him; ha-certainly; devam-the Supreme Personality of Godhead; ātma-buddhi-spiritual knowledge; prakasam-manifesting; mumuksuh-one who desires liberation; vai-certainly; śaranaṁ-shelter; amum-this; vrajet-should go; iti-thus; śri-gopāla-tāpani-anusāreṇa-by the statement of the Gopāla-tāpani Upanisad (1.29); ca-also; tasya-of Him; eva-certainly; upadeśṭrta-sruteḥ-described as the original teacher.

In the following verse from the Gopāla-tāpani Upanisad (1.29), Lord Krśna is described as the Supreme Personality of Godhead and the original teacher of Vedic knowledge:

"It was Krśna who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past. Those who aspire to become liberated surrender to Him, the Supreme Personality of Godhead who grants transcendental knowledge to His devotees."

Text 5

tad u hovaca brāhmanaḥ asāv anavaratam me dhyātah stutaḥ parārdhante so 'budhyata. gopa-veśo me purastād āvirbahūva. iti śri-gopālă-tāpani-anusāretaiva kvacit kalpe śri-gopāla-rūpena srṣṭy-ādāv ittham eva brahmanci dārśita-nilajā-rūpatvāt tad-dhāmno mahā-vaikuṇṭhatvena sādhayisyamānatvāc ca.

tat-then; u-certainly; ha-indeed; uvāca-replied; brahmānāḥ-Brahmā; asau-He;
anavaratam-continually; me-by me; dhyātah-remembered; stutah-glorified; parārdhante-at the conclusion of the parārdha; saḥ-He; abudhyata-became perceived; gopa-veśah-in the form of a cowherd boy; me-me; purastāt-in the presence; āvirabhāhūva-became manifested; tatāh-then; iti-thus; śrī-gopālā-tāpani-anusārena-in conformity with the Gopāla-tāpani Upaniṣad; kvacit-kalpe-during a certain kalpa; śrī-gopālā-rūpena-in the form of a cowherd boy; srṣṭi-ādau-in the beginning of creation; ittham-in this way; eva-certainly; brahmane-to Lord Brahmā; darsita-revealed; niṣa-own; rūpatvāt-because of the form; tat-Its; dhāmnah-of the abode; mahā-vaikuṇṭhatvena-as Mahā-vaikuṇṭha; sādhyāisyamānatvāt-because of demonstrating; ca-also.

At the beginning of a certain kalpa, Lord Kṛṣṇa revealed His original form as cowherd boy, and His original abode, the best of Vaikuṇṭha planets, to Lord Brahmā. This is confirmed in the following verse from the Gopāla-tāpani Upaniṣad:

"Brahmā replied: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Śrī Kṛṣṇa, who appeared before me in the dress of a cowherd boy."**

Text 6

tathā ca brahma-samhitāyām
tatra brahmābhavad bhūyaś
catur-vedī catur-mukhaḥ
tathā-in the same way; ca-also; brahma-samhitāyām-in the Brahma-samhitā; tatra-there; brahmā-Brahmā; abhavat-was born; bhūyaḥ catuḥ-vedi-verged in the four Vedas; catuḥ-mukhaḥ-four-faced.

The spiritual practices followed by Lord Brahmā, which enabled him to personally meet Lord Kṛṣṇa, are described in the following verses (22-26) of Brahma-samhitā:

"The divine lotus which springs from the navel-pit of Viṣṇu is in every way related by the spiritual tie with all souls and is the origin of four-faced Brahmā versed in the four Vedas."**

Text 7

sañjāto bhagavac-chaktyā
tatkāla kila coditah
siṣrksāyām matiṁ cakre
pūrva-saṁskāra-śaṁskṛtah
dadāraśa kevalam dhvāntam
nānyat kim api sarvatah

saṁjñātaṁ-born; bhagavat-of the Lord; śaktā- by the potency; tat-kāla-at that
time; kiḷā-certainly; codita-impelled; sīrksāyām-in the matter of creation;
matim-his mind; cakre-placed; pūrva-saṁskāra-śaṁskṛtah-under the impulse of
previous impressions; dadāraśa-saw; kevalam-only; dhvāntam-darkness; na-not;
anyat-other; kim api-anything; sarvatah-in every direction.

"On coming out of the lotus, Brahmā, being guided by the Divine potency,
turned his mind to the act of creation under the impulse of previous impressions.
But he could see nothing but darkness in every direction."**

Text 8

uvāca puratas tasmai
tasya divyā sarvasvati
kāma-krṣṇāya govinda
he gopi-jana ity api
vallabhāya priyā vahner
mantram te dāsyati priyam

uvāca-said; pūrataṁ-in the presence; tasmai-to him; tasya-of him; divya-
divine; sarvasvati-Sarvasvati; kāma-krṣṇāya govinda he gopi-jana-iti api vallabhāya
priyā vahneh mantram-this mantra "klim krṣṇāya govindāya gopījana-vallabhāya
svāhā"; te-your; dāsyati-will grant; priyam-desire.

"Then the goddess of learning, Sarvasvati, the divine consort of the Supreme
Lord, said this to Brahmā, who saw nothing but gloom in all directions: O Brahmā
this mantra (klim krṣṇāya govindāya gopījana-vallabhāya svāhā) will assuredly
fulfill your heart's desire."***

Text 9

tapas tvam tapa etena
tava siddhir bhaviṣyati

tapah-austerity; tvam-you; tapa-should perform; etena-by this; tava-your;
siddhih-fulfillment of desire; bhaviṣyati-will be; iti-adi-in the passage thus
beginning.

"O Brahmā, do thou practice spiritual association by means of this mantra; then
all your desires will be fulfilled."**
atha tepe sa suciram prinam govindam avyayam.

atha-then; tepe-performed austerities; sah-he; suciram-for a long time; prinam-satisfying; govindam-Lord Govinda; avyayam-the eternal Personality of Godhead.

"Brahma, being desirous of satisfying Govinda, practiced the cultural acts for Krsna in Goloka."**

Text 11

sunanda-nanda-prabalarahanadibhih ity atra tu dvarakayam prakatyavasare srutasunanda-nandadi-sahacaryena prabaladayo 'pi jneyah.

sunanda-nanda-prabalarahanadibhih iti-Śrīmad-Bhāgavatam 2.9.14-(this verse is quoted in full on page 355 of the present book); atra-here; dvarakayam-at Dvārakā; prakātya-having manifested; avasāre-for a time; sruta-with Śrūta; sunanda-Sunanda; nanda-Nanda; ādi-and others; sahacaryena-as servants and companions; prabala-Prabala; ādayah-and others; api-also; jneyah-should be understood.

After performing austerities, Lord Brahmā was able to see Kṛṣṇa as He appears in the spiritual realm of Dvārakā. This is described in the following verse (Śrīmad-Bhāgavatam 2.9.14):

"Lord Brahmā then saw in the Vaikuṇṭha planets Lord Kṛṣṇa, the Personality of Godhead who is the Lord of the entire devotee community, the Lord of the Yadu dynasty, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala, and Arhaṇa, His immediate associates in Dvārakā."*

Text 12

yathoktam prathame

sunanda-nanda-sīrṣanyā
ye cānye sātvatārśabhāh iti.

yathā-just as; uktam-the description; prathame-in the First Canto of Śrīmad-

The associates of Lord Kṛṣṇa seen by Brahmā at the beginning of the creation are directly mentioned in the description of the Lord's Dvārakā-līlā, confirming that Brahmā actually saw the Lord Kṛṣṇa in the Dvārakā portion of the spiritual world. The following verse (Śrīmad-Bhāgavatam 1.14.32) confirms this:

"Sunanda, Nanda, and others are the constant servants of Lord Kṛṣṇa at Dvārakā."

Text 13

kim bahunā, nānāvatārāvatārisv api satsu mahā-purāṇa-prārambha eva śrī-śaunakādīnām tad eka-tātparyam idam. atra pūrvaṁ sāmāṇyato 'smābhir ekānta-sreyastvena sarva-śāstra-sāratvānāma-sukha-prasāda-hetuvena ca yat prṣṭam tad etad evāśmākam bhāti. yat śrī-kṛṣṇasya līlā-varṇanam ity abhipretyāhūḥ

kim bahunā-what is the need of further explanation?; nānā-of various; avatāra-incarnations of Godhead; avatārisu-of the source of incarnation; api-also; satsu-eternal; mahā-purāṇa-of the Śrīmad-Bhāgavatam; prārambhe-in the beginning (the Third Chapter of the First Canto); eva-certainly; śrī-śaunaka-ādīnām-of Śrī Śaunaka Rṣi and the other sages assembled at the forest of Naimiśāranya; tat-that; eka-sole; tātparyam-meaning; idam-this; atra-here; pūrvaṁ-before; sāmānyatāh-in a general way; āsmaṁ-bhhīḥ-by us; ekānta-sreyastvena-as the supreme benediction; sarva-of all; śāstra-the Vedic literatures; sāratvān-as the essence; ātmā-of the spirit soul; sukha-happiness; prasāda-mercy; hetuvena-as the cause; ca-also; yat-which; prṣṭam-inquired; tat-that; etat-this; eva-certainly; āsmaṁ-of us; bhāti-is manifested; yat-which; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; līlā-of the pastimes; varṇanam-description; iti-thus; abhipretya-intending; āhuḥ-said.

What need is there to present more evidence that Śrī Kṛṣṇa is the Original Form of the Personality of Godhead? In the First Canto, Third Chapter of Śrīmad-Bhāgavatam this has been clearly explained to Śaunaka Rṣi and the sages assembled at Naṁiśāranyā. In the beginning of the Bhāgavatam Śrī Kṛṣṇa has been described as the essence of all the Vedic literatures, and the merciful source of all spiritual happiness and benediction. Because Śaunaka Rṣi desired to hear about Kṛṣṇa's transcendental pastimes, he asked the following question of Sūta Gosvāmī (Śrīmad-Bhāgavatam 1.1.12):

Text 14

sūta jānāsi bhadram te
bhagavān sātvatām patih
devakyāṁ vasudevasya
 jāto yasya cikīrṣayā

sūta-O Sūta Gosvāmī; jānāsi-you know; bhadram te-all blessings upon you; bhagavān-the Personality of Godhead; sātvatām-of the pure devotees; patih-the protector; devakyāṁ-in the womb of Devaki; vasudevasya-by Vasudeva; jātah-born of; yasya-for the purpose of; cikīrṣayā-executing.

 "All blessings upon you, O Sūta Gosvāmī. You know for what purpose the Personality of Godhead appeared in the womb of Devakī as the son of Vasudeva."*

Text 15

bhadram te iti śrī-kṛṣṇa-lilā-praśna-sahodarautsukyenaśīr-vādah. bhagavān svayam avatāri sampūrnāiśvaryādi-yuktaḥ; sātvatāṁ sātvatānāṁ patiḥ nuda-bhāva ārṣah; yādavānāṁ ity arthah. jātah jagad-drṣyo babhūva.

bhadram te iti-the words "bhadram te"; śrī-kṛṣṇa-of Śrī Kṛṣṇa; lilā-of the pastimes; prāśna-questions; sahodara-produced at the same time; autukyena-with eagerness; āśīh-vādah-words of benediction; bhagavān-the word "bhagavān"; svayam-personally; avatāri-the source of all incarnations of Godhead; sampūrṇa-aiśvarya-ādi-yukteḥ-full of all powers and opulences; sātvatāṁ-the word "sātvatāṁ"; sātvatānāṁ-means "of the Sātvata dynasty; patiḥ-the Lord; nuda-bhavah arṣah-poetic license; yādavānāṁ-of the Yadu dynasty; iti-thus; arthah-the meaning; jātah-the word "jātah"; jagat-drṣyah-means "visible to the residents of the material universe; babhūva-became.

In this verse the words "bhadram te" (all blessings upon you) indicate that the sages of Naimiśaranya, who were very eager to inquire about Śrī Kṛṣṇa's pastimes, offered blessing to Sūta Gosvāmī with these words. The word "bhagavān" indicates the Original Personality of Godhead, who is full of all powers and opulences, and who is the original source of all incarnations of Godhead. The phrase "sātvatāṁ patiḥ" means "the Lord of the Yadu dynasty". The unusual grammatical form here is a use of poetic license (ārṣa). The word "jātah means "became visible to the residents of the material universe."

Anuccheda 65

Text 1

tan nah śuśrūṣamāṇānāṁ
 arhasy aṅgānuvarṇitum
yasyāvatāro bhūtānāṁ
kṣemāya ca bhavāya ca
tat-those; nah-unto us; śuṣrūsamānānām-those who are endeavoring for;
arhasi-ought to do it; anga-O Śūta Gosvāmī; anuvartitum-to explain by following
in the footsteps of previous acāryas; yasya-whose; avatārah-incarnation;
bhūtānām-of the living beings; kṣemāya-for good; ca-and; bhavāya-upliftment;
ca-and.

Śaunaka Rṣi continued (Śrīmad-Bhāgavatam 1.1.13):

"O Śūta Gosvāmī, we are eager to learn about the Personality of Godhead and
His incarnations. Please explain to us those teachings imparted by previous
masters [acāryas], for one is uplifted both by speaking them and by hearing
them."*

Text 2

tīkā ca anga he sūta. tan no nuvarṇayitam arhasi. sāmānyatas tāvad yasyāvatāra-
mātram kṣemāya pālanāya bhavāya samrddhaye ca iti.

tīkā-in the commentary of Śrīdhara Svāmī; ca-also; anga-the word "anga"; he
sūta-means "O Śūta Gosvāmī"; tat nah anuvartitum arhasi-this phrase;
samānyatāh-in a general way; tāvat-to that extent; yasya-whose; avatāra-
incarnation; mātram-only; kṣemāya-the word "kṣemāya"; pālanāya-means "for
protection"; bhavāya-the word "bhavāya"; samrddhaye-means "for the
upliftment"; ca-also; iti-thus.

Śrīdhara Svāmī explains this verse in his commentary:

"In this verse the word `ṅga` means `O Śūta Gosvāmī`. The phrase `tan no
'nuvarṇayitam arhasi' means `please explain them in a general way`, and the phrase
`yasyāvatārah` means `only with the relation to the Lord and His incarnations`. The
word `kṣemāya` means `for the good`, and the word `bhavāya` means `for the
upliftment`."

Anuccheda 66

Text 1

tat-prabhāvam anuvartayantat-adyaśah-śravanautsukyam āviśkurvanti.
The sages at Naimiśāranya began to describe the power and opulence of the Supreme Personality of Godhead, for they were very eager to hear His glories. In this connection they said (Śrīmad-Bhāgavatam 1.1.14):

Text 2

āpannah sāṃsṛtim ghorāṁ
  yan-nāma vivaśo grnan
  tatāh sadyo vimucyeta
  yad bibheti svayāṁ bhayam

āpannah-being entangled; sāṃsṛtim-in the hurdle of birth and death; ghorāṁ-too complicated; yat-what; nāma-the absolute name; vivaśāḥ-unconsciously; grnan-chanting; tatāh-from that; sadyah-at once; vimucyeta-gets freedom; yat-that which; bibheti-fears; svayāṁ-personally; bhayam-fear itself.

"Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified."

Text 3

vivaśāḥ api viśeṣena parādhinah sann api yasya śrī-krṣṇasya nāma, tasya sarvāvatārītvād avatāra-nāmnāṁ api. tatraiva paryavasānāt. atā eva sākṣāt śrī-krṣnād api tan-nāma-pravṛttih prakārāntareṇa śrūyate śrī-visnu-purāne. tatra tv akhilānām eva bhagavaṇ-nāmnāṁ kāraṇāṁ abhavann iti. hi tadāyaṁ gadyam. tad idam ca vāsudeva-dāmodara-govinda-keśavādi-nāmavaj jñeyam. tatāh sāṁsṛteḥ. tatra hetuḥ yat yato nāmnah; bhayam api svayāṁ bibheti".

vivaśāḥ-the word "vivaśāḥ": api-even though; viśeṣena-specifically; para-adhinah-attached to other things; san-being; api-although; yasya-of whom; śrī-krṣṇasya-of Śrī Kṛṣṇa; nāma-the holy name; tasya-of Him; sarva-avatārītvāt-because of being the source of all incarnations of Godhead; avatāra-of the incarnations; nāmnāṁ-of the names; api-also; tatra-there; eva-certainly; paryavasānāt-atah eva-therefore; sākṣāt-directly; śrī-krṣnāt-from Śrī Kṛṣṇa; api-also; tat-Has; nāma-name; pravṛttih-chanting; prakara-antareṇa-in another way; śrūyate-is heard; śrī-visnu-purāne-in the Viṣṇu Purāṇa; tatra-there; tu-also; akhilānām-of all; eva-certainly; bhagavaṇ-of the Supreme Personality of Godhead; nāmnāṁ-of the names; karaṇāni-causes; abhavai-became; iti-thus; hi-certainly;
tadīyam-of the Viśṇu Purāṇa; gadyam-prose passage; tat-therefore; idam-this; ca-
also; vāsudeva-Vāsudeva; dāmodara-Dāmodara; govinda-Govinda; keśava-
Keśava; nāmavat-with the names; jñeyam-should be known; tatah-the word
"tatah"; samsṛṭeh-means "from the cycle of birth and death; tatra-in this
connection; hetuh-the cause; yat-the word "yat"; yatah nāmnah-means "which
holy name"; bhayam-fear; svayam-personified; bibhete-fears.

In this verse the word "vivasāh" means "even though absorbed in thinking of
other things". Because Śrī Krṣṇa is the origin of all the incarnations of Godhead, all
the holy names of God actually refer to Him. This is confirmed in the Viśṇu
Purāṇa, which states:

"Lord Krṣṇa is the origin of all the holy names of God."

For this reason, all the Lord's holy names, such as Vāsudeva, Dāmodara,
Govinda, Keśava, and all other names of the Lord should be understood as names
of Śrī Krṣṇa. In this verse the word "tatah" means "from the cycle of birth and
death." The chanter of Lord Krṣṇa's holy name becomes free from the complicated
meshes of birth and death because even fear personified fears the holy name of the
Lord.

Anuccheda 67

Text 1

kīm ca

yat-pāda-saṁśrayāḥ sūta
munayah praśamāyanāḥ
sadyah punanty upasprṣṭāḥ
svardhuny-āpo 'nusevayā

kīm ca-furthermore; yat-whose; pāda-lotus feet; saṁśrayāḥ-those who have taken
shelter of; sūta-O Sūta Gosvāmi; munayah-great sages; prāṣamāyanāḥ-absorbed
in devotion to the Supreme; sadyah-at once; punanti-sanctify; upasprṣṭāḥ-simply
by association; svardhuni-of the sacred Ganges; āpah-water; anusevayā-bringing
into use.

Śaunaka Rṣi continued (Śrīmad-Bhāgavatam 1.1.15):

"O Sūta, those great sages who have completely taken shelter of the lotus feet of
the Lord can at once sanctify those who come in touch with them, whereas the
waters of the Ganges can sanctify only after prolonged use."
Text 2


yasya-of whom; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; pādau-two lotus feet; samśrayau yesām-those who have taken shelter; atah eva-therefore; praśamāyanāḥ-absorbed in devotion to the Supreme; samah-equipoised; bhagavat-towards the Supreme Personality of Godhead; niṣṭhā-buddhitā-fixed concentration; samah-equipoised; mat-towards Me; niṣṭhātā buddheh-fixed concentration; iti-thus; svayam-directly; śrī-bhagavat-of the Supreme Personality of Godhead; vākyāt-from the statement; sah-He; eva-certainly; prakṛṣṭaḥ-elevated; śamah-equipoised; praśamāh-devoted to the Lord; sāksat-directly; pūrṇa-bhagavat-the Original Personality of Godhead; śrī-kṛṣṇa Śrī Kṛṣṇa; sambandhitvāt-because of contact; praśamāh-devoted; eva-certainly; ayanam-abode; vartma-path; āśrayah-shelter; vā-or; yesām-of whom; te-they; śrī-kṛṣṇa-of Śrī Kṛṣṇa; līlā-of the pastimes; rasa-by the nectar; ākrṣṭa-attracted; cittāh-minds; munayaḥ-sages; śrī-ṣukadeva- ādayah-Ṣukadeva Gosvāmi and others; upasprṣṭaḥ-touched; sannidhi-mātrena-simply by nearness; sevitāh-served; sadyah-at once; punanti-sanctify; savāsana-pāpebhyaḥ-from the sins of material contamination; sōdhayanti-purify; svardhuni-the word "svardhuni"; gangā-meansthe Ganges river; tasyāh-of that; āpah-the water; tu-also.

In this verse the word "yat" means "of Śrī Kṛṣṇa" and the word "pada- samśrayaḥ" means “they who have taken shelter of the lotus feet". The word "praśamāyanāḥ" means "they whose minds are fixed on the Supreme Lord". That one should continually meditate on Lord Kṛṣṇa is confirmed in the Śrīmad-Bhāgavatam (11.19.36) by the Lord Himself, who says:

"Always fix your consciousness upon Me."

Because Śukadeva Gosvāmi and the other great sages at Naimiśarānya had fully taken shelter of Lord Kṛṣṇa and were greatly attracted to hearing Lord Kṛṣṇa’s pastimes, simply by a little direct service to them, one may become immediately purified from all the sinful contamination of material existence. We may also note that the word "svardhuni-āpah" in this verse means "the water of the Ganges." The Ganges river is actually an incarnation of Lord Kṛṣṇa. This is confirmed in the following verse from the Vedic literatures:

Text 3
yo 'sau nirañjano devas
cit-svarūpi janārdana
sa eva drava-rūpena
gangāmbho nātra samśayah.

yah-who; asau-He; nirañjanah-free from all material contact; devah-the
Supreme Personality of Godhead; cit-svarūpi-who possesses a spiritual form;
janārdana-Janārdana; sah-He; eva-certainly; drava-rūpena-in the form of water;
gangā-of the Ganges river; ambhah-the water; na-not; atra-in this connection;
samśayah-doubt.

"The Supreme Personality of Godhead, Lord Janārdana, whose form is
completely spiritual and who is always free from material contact, personally
appears in the form of the water of the Ganges river. Of this there is no doubt."

Text 4

iti svayam tathāvidha-rūpā api, sāksāc chri-vāmanadeva-caranān nihsrta api,
anusevayā sāksat sevabhāyāsenaiva tathā śodhayanti, na sannidhi-mātreṇa sevayā.
sāksat sevayā api na sadya iti tasyā api śri-krṣṇāśrītānām utkarsāt tasyotkarsah.
evam eva tatas tad yaśaso 'py ādhikyam varṇyate tīrtham cakre nrponam yad ajani
yaduṣu svah-saṁi-pāda-saucaṁ.

iti-thus; svayam-personally; tathā-vidha-in this way; rūpah-in the form; api-
although; sāksat-directly; śri-vāmanadeva-of Lord Vāmanadeva; caranāt-from the
lotus feet; nihsrthā-floating; api-although; anusevayā-by service; sāksat-directly;
seva-abhyāsena-by continual service; eva-certainly; tathā-in that way; śodhayanti-
purifies; na-not; sannidhi-by contact; mātreṇa-only; sevayā-by service; sāksat-
directly; sevayā-by service; api-although; na-not; sadyah-immediately; iti-thus;
tasyāḥ-of that service; api-even; śri-krṣṇa-āśrītānām-of those who have taken
shelter of Lord Krṣṇa; utkarsāt-excellence; tasya-of that; utkarsah-excellence;
evam-in the same way; eva-certainly; tataḥ-therefore; tat-of them; yaśasah-of the
same; api-even; ādhikyam-superiority; varṇyate-is described; tīrtham-sacred
place; cakre-made; nrpa-O king; ūnām-insignificant; yat-which; ajāni-was
manifested; yaduṣu-among the members of the Yadu dynasty; svah-sarit-of the
Ganges river; pāda-feet; saucam-washed.

Even though the Ganges river is personally the form of the Supreme Personality
of Godhead, and even though it flows from the lotus foot of the Supreme Lord
Vāmanadeva, one must repeatedly bathe in it's waters in order to become purified.
However if one once contacts a pure devotee who has taken complete shelter of
Lord Krṣṇa, one becomes immediately purified. The pure devotees of the Lord are
therefore more glorious even than the Ganges river. This superexcellent quality of
the devotees is described in the following verse from Śrīmad-Bhāgavatam
(10.90.47):
"O king, because of Lord Kṛṣṇa's intimate association with the Yadu dynasty, the whole family not only became very famous, but also became more effective in purifying others than the water of the Ganges." *

Text 5

tīkā ca itaḥ pūrvam svah-sarid eva sarvato 'dhikaṁ tīrtham ity āsīt, idānim tu yadusu yad ajāni jātām tīrtham śrī-kṛṣṇa-kīrti-rūpam etat svah-sarit-rūpam pādāsaucam tīrtham ūnam alpaṁ cakre ity esā.

tīkā-Śrīdhara Svāmī's commentary; ca-also; itaḥ-from this; pūrvam-previously; svah-sarit-the Ganges river; eva-certainly; sarvataḥ-of all; adhikam-the best; tīrtham-sacred place; iti-thus; āsīt-was; idānim-now; tu-however; yadusu yat ajāni-what was manifested among the members of the Yadu dynasty; jātām-manifested; tīrtham-sacred place; śrī-kṛṣṇa-of Śrī Kṛṣṇa; kīrti-the glories; rūpam-consisting of; etat-that; svah-sarit-the Ganges; rūpam-in the form of; pādāsaucam-water used to wash the feet; tīrtham-sacred place; ūnam-the word "ūnam"; alpaṁ-means "insignificant"; cakre-made; iti-thus; esā-the commentary.

Śrīdhara Svāmī comments on this verse:

"Although formerly the Ganges river was considered the foremost of all holy places, the holy place of the glorification of Śrī Kṛṣṇa which has now appeared in the Yadu dynasty makes the Ganges appear insignificant."

Anuccheda 68

etasya daśama-skandha-padyasaiva saṁvāditāṁ vyānakti
ko vā bhagavatās tasya
punya-ślokādyā-karmanāḥ
śuddhi-kāmo na śrñu'yād
yaśāḥ kali-malāpahaṁ.

śuddhi-kāmo 'pi. yataḥ kali-yugasyāpi malāpahaṁ. yasmād eva tasmāt.

etasya-of this; daśama-skandha-padyasaiva-of the verses of the Tenth Canto; eva-certainly; saṁvāditam-commentary; vyānakti-reveals; kah-who; vā-rather; bhagavatāḥ-of the Lord; tasya-His; punya-virtuous; śloka-idya-worshipable by prayers; karmanāḥ-deeds; śuddhi-kāmaṁ-desiring deliverance from all sins; nānot; śrñu'yāt-does hear; yaśāḥ-glories; kali-of the age of quarrel; mala-apaham-
the agent for sanctification; śuddhi-kāmah-desiring deliverance from all sins; api-
also; yatah-because; kali-yugasya-of the kali-yuga; malā-apaham-the agent of
sanctification.

Śaunaka Rṣi's next statement (Śrīmad-Bhāgavatam 1.1.16) may be taken as an
explanation of the Śrīmad-Bhāgavatam's Tenth Canto:

"Who is there, desiring deliverance from the vices of the age of quarrel, who is
not willing to hear the virtuous glories of the Lord?"

Anuccheda 69

Text 1

tasya karmāny udārāṇī
parigṛtāni sūribhih
brūhi naḥ śraddadhānānām
līlayā dadhataḥ kalāḥ

 tasya-His; karmāṇi-transcendental acts; udārāṇī-magnanimous; parigṛtāni-
broadcast; sūribhih-by the great souls; brūhi-please speak; nah- unto us;
śraddadhānānām-ready to receive with respect; līlayā-pastimes; dadhataḥ-
advented; kalāḥ-incarnations.

Śaunaka Rṣi further explains (Śrīmad-Bhāgavatam 1.1.17):

"Lord Kṛṣṇa's transcendental acts are magnificent and gracious, and great
learned sages like Nārada sing of them. Please, therefore, speak to us, who are
eager to hear about the adventures He performs in His various incarnations."

Text 2

 udārāṇī paramānanda-dātrī janmādīni. svayāṁ paripūrṇasya līlayā anyāḥ api
kalāḥ puruṣādi-lakṣāṇā dadhataḥ; tat-tad-amsān apy ādāya tasyāvatīrnasya sata ity
arthah.

 udārāṇī-generous; parama-transcendental; ānanda-bliss; dātrī-giving; janma-
ādīni-beginning with His birth; svayāṁ-personally; paripūrṇasya-perfect and
complete; līlayā-pastimes; anyah-other; api-and; kalāḥ-incarnations; puruṣa-the
puruṣa-avatāras; ādi-beginning with; lakṣāṇāḥ-consisting of; dadhataḥ-advented;
tat-tat-amsān-various incarnations; api-also; ādāya-accepting; tasya-of Him;
avatīrnasya-incarnated; sataḥ-of the Absolute Truth; iti-thus; arthah-the
meaning.

In this verse the Lord's pastimes are described as "udāra" (gracious) because, from the very beginning of the Lord's appearance in this world, His pastimes give transcendental bliss to the devotees. This verse explains that although Lord Krṣṇa is the perfect and complete Original Personality of Godhead, He performs pastimes in the forms of the puruṣa-avatāras and other incarnations also.

Anuccheda 70

Text 1

athākhyāhi harer dhīmann
avatarā-kathāḥ śubhāḥ
lilā vidadhataḥ svairam
īśvarasyātma-māyayā

atha-therefore; ākhyāhi-describe; hāreḥ-of the Lord; dhīman-O sagacious one; avatarā-incarnations; kathāḥ-narratives; śubhāḥ-auspicious; lilā-adventures; vidadhataḥ-performed; svairam-pastimes; īśvarasya-of the supreme controller; ātma-personal; māyayā-energies.

The sages continue (Śrīmad-Bhāgavatam 1.1.18):

"O wise Sūta, please narrate to us the transcendental pastimes of the Supreme Godhead's multi-incarnations. Such auspicious adventures and pastimes of the Lord, the supreme controller, are performed by His internal powers."*

Text 2

śrī-krṣṇasya tāvat mukhyatvena kathaya. atha tad-anantaram
anuṣāṅgikatayaivety arthaḥ. hareḥ śrī-krṣṇasya; prakaraṇa-balāt avatārāḥ
puruṣāvatārā gūṇāvatārāḥ lilāvatārās ca, teṣām kathāḥ; lilāh srṣṭy-ādī-karma-rūpāḥ
bhū-bhāra-haraṇādi-rūpāḥ ca. autsukyena punar api tac-caritāny eva śrotum
icchantas tatratmanas trpyth-abhāvam āvedayanti.

śrī-krṣṇasya-of Lord Krṣṇa; tāvat-to that extent; mukhyatvena-principally; kathaya-please narrate; atha-therefore; tat-anantaram-afterwards; anuāṅgikatayā-in relation to Him; eva-certainly; iti-thus; arthaḥ-the meaning; hareḥ-of Lord Hari; śrī-krṣṇasya-of Śrī Krṣṇa; prakaraṇa-balāt-because of the description; avatārāḥ-incarnations; puruṣa-avatārāḥ-puruṣa-incarnations; guna-avatārāḥ-incarnations who control the modes of material nature; lilā-avatārāḥ-
pastimes-incarnations; ca-also; tesaṁ-of them; kathā-narratives; lilāh-adventures; srṣṭi-creation of the material world; ādi-beginning with; karma-activities; rūpah-consisting of; bhū-of the earth; bhāra-the burden; harana-removing; ai-beginning with; rūpah-consisting of; ca-also; autsukyena-with eagerness to hear; punah-again; api-also; tat-His; caritānī-activities; eva-certainly; śrotum-to hear; icchantah-desiring; tatra-there; ātmanah-of the self; trpti-satisfaction; abhāvam-lack; āvedayanti-appeal.

In this verse the word "atha" may be interpreted to mean "afterwards". In this way the verse means: "First describe to us the pastimes of Lord Kṛṣṇa, the Original Personality of Godhead. After He has been completely described, you may describe the pastimes of His many incarnations." In this verse the word "avatārāh" refers to the puruṣa-avatāras, guna-avatāras (the controllers of the modes of material nature), and lilā-avatāras (pastime-incarnations). The pastimes of the Lord include His creation of the material universes, the removal of the earth's burden, and many other pastimes as well. Very eager to hear the glories of the Lord, the sages of Naimiśāranya appeal to Śūṭa Gosvāmī, explaining that their desire to hear about the Lord is still unsatisfied. They said (Śrīmad-Bhāgavatam 1.1.19):

Anuccheda 71

Text 1

vayaṁ tu na vitṛpyāma
uttama-śloka-vikrāme
yac-chṛṇvatāṁ rasa-jñānāṁ
svādu svādu pade pade

vayam-we; tu-but; na-not; vitṛpyāmah-shall be at rest; uttama-śloka-the Personality of Godhead, who is glorified by transcendental prayers; vikrāme-adventures; yat-which; śṛṇvatāṁ-by continuous hearing; rasa-jñānāṁ-those who are conversant with; svāda-relishing; svādu-palatable; pade pade-at every step.

"We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Hīm relish hearing of His pastimes at every moment."*

Text 2

yoga-yogādiṣu trptah smah; bhagavad-vikrama-mātre tu na trpyāma eva. tatrāpi tīrtham ca kṛ ānam ity ādy ukta-laksanasya sarvato 'py uttama-śloka-śrī-
kṛṣṇasya vikrāme viśeṣaṇa na trpyāmah, alam iti na manyāmahe. tatra hetuh yad-vikramanaṁ śṛṇvatāṁ yad vā, anye tu trpyantu nāma, vayam tu neti tu-sabdasyānvayah.

yoga-yoga-ādiśu-beginning with yoga; trptah-pleased; smah-we are; bhagavat-advikrama-mātre-in the power of the Lord; tu—indeed; na—not; trpyāmah—we are satisfied; eva—indeed; tatrāpi—there; tirtham-holy place; cakre-creates; nrpānām—of kings; iti—thus; ādy—beginning; ukta—said; laksanasya—of the characteristics; sarvatah—all; api—even; uttama-ślokasya—of the Lord who is glorified in beautiful poetry; śrī-kṛṣṇasya—of Lord Kṛṣṇa; vikrāme—in the prowess; viśeṣaṇa—specifically; na—not; trpyāmah—we are satisfied; alam—sufficiently; iti—thus; na—not; manyāmahe—we consider; tatra—there; hetuh—reason; yad—of whom; vikramanam—prowess; śṛṇvatām—we would hear; yad—which; vā—or; anye-others; tu—indeed; trpyantu—may be satisfied; nāma—indeed; vayam—we; tu—indeed; na—not; iti—thus; tu—tu; sabdasya—of the word; anvaayah—the meanings of the words.

In this verse the sages of Naimiṣāranya say:

"We have become tired of hearing about the various yoga systems, but we do not become tired by hearing about the transcendental pastimes of the Supreme Personality of Godhead."

This is confirmed in the following verse from Śrīmad-Bhāgavatam (10.90.47):

"By continually glorifying Lord Kṛṣṇa, the Yadu dynasty became more effective in purifying others than the water of the Ganges."*

For this reason the sages say:

"We never tire of hearing the transcendental pastimes of Śrī Kṛṣṇa, who is glorified by hymns and prayers."*

In other words, they never thought that they had heard enough about Lord Kṛṣṇa. They said: "But (tu) we never become tired of hearing about the Lord." The word "tu" (but) is used in this context.

Anuccheda 72

Text 1

kṛtvāṁ kila karmāni
saha rāmeṇa keśavaḥ
atimartyāṁi bhagavān
gūḍhaṁ kapata-mānusaḥ
krtavän-done by; kila-what; karmāni-acts; saha-along with; rāmena-Balarāma; keśavah-Śrī Kṛṣṇa; atimartyāni-superhuman; bhagavān-the Personality of Godhead; gūdhah-masked as; kapāta-apparently; mānuṣah-human being.

The sages continued (Śrīmad-Bhāgavatam 1.1.20):

"Lord Śrī Kṛṣṇa, the Personality of Godhead, along with Balarāma, played like a human being, and so masked He performed many superhuman acts."**

Text 2

tīkā ca atah śrī-kṛṣṇa-caritāni kathayey āsayenāhuh krtavān iti. ati-martyāni martyān ati-krāntāni govardhanoddharanādīnī, manusyesv asambhāvitānīty arthah. ity esā.

tīkā-Śrīdhara Śvāmī's commentary; ca-also; atah-therefore; śrī-kṛṣṇa-of Śrī Kṛṣṇa; caritāni-the pastimes; kathaya-please describe; iti-thus; āsayena-with the intention; āhuḥ-they said; krtavān iti-this verse which begins with the word "krtavān"; ati-martyāni-superhuman; martyān-human powers; ati-krāntāni-surpassing; govardhana-of Govardhana Hill; uddharāna-the lifting; adini-beginning with; manusyeśu-among human beings; asambhāvitānī-impossible to be performed; iti-thus; arthāh-the meaning; iti-thus; esā-the commentary.

Śrīdhara Śvāmī explains this verse in his commentary:

"The sages of Naimiśāranya spoke this verse to encourage Śūta Gosvāmī to describe the transcendental pastimes of Lord Kṛṣṇa. The word 'ati-martyāni' in this verse means `superhuman acts, such as the lifting of Govardhana Hill, which can never be performed by ordinary human beings.'"

Text 3

nanu katham mānuṣah sann ati-martyāni krtavān. tatrāhuḥ kapaṭa-mānuṣah pārthiva-deha-viśesa eva mānuṣa-sabdah pratitah, tasmāt kapaṭenaivāsau tathā bhātity arthah; vastutas tu narākṛtṛ eva para-brahmatvenāsaty api praśiddha-mānuṣatve narākṛti-nara-lilātvena labdhham aprasiddha-mānuṣatvam asty eva. tat punar aśvarya-vyaghātākātvān na pratyākhyāyata iti bhāvah.

nanu-someone may object: katham-how is it possible?; mānuṣah-human; san-being; ati-martyāni-superhuman acts; krtavān-performed; tatra-in this connection; āhuḥ-they said;

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kapata-apparently; manusha-a human being; parthiva-material; deha-body;
visesaah-specific; eva-certainly; manusa-sabdah-the word "manusa";
prattah-celebrated; tasmat-therefore; kapatena-deceptively; eva-certainly; asau-He;
tathaa-in the same way; bhatai-is manifested; iti-thus; arthaah-the meaning;
vastutah-actually; taa-but; nara-of a human being; akrithe-of
the form; eva-certainly; para-brahmatvena-as the Supreme Personality of
Godhead; asati-in the material world; api-even; prasiddha-famous; manusatve-
the status of a human being; nara-of a human being; akriti-in the form; nara-of a
human being; lilatvena-with the pastimes; labdham-attained; aprasiddha-
incomplete; manusatvam-human nature; asti-there is; eva-certainly; tat-that;
punah-again; aivarya-of transcendental power and opulences; vyaghataaktvat-
because of obstructing; na-not; prayakhyayaatah-denied; iti-thus; bhavaah-the
meaning.

Considering that someone may raise the objection "If Krsha is an ordinary
human being, how was it possible for him to perform remarkable superhuman
acts?", the sages of Naimisaranya specifically used the words "kapata-manusah
(disguised as a human being). Lord Kṛṣṇa is the Supreme Spirit, and His form is eternal and full of knowledge and bliss. He never accepts a material body. Therefore He simply appeared to be a human being with a body made of the five gross material elements. He did not always appear or act like a human being, however, for at certain times He would display His divine powers and opulences.

Text 4

ata eva syamantaka-harane puruṣam prākṛtam matvā ity anena jāmbavato
'nyathājnāna-yañjakena vākyena tasya prākṛtavam niṣidhya puruṣatvam
sthāpyate.

atah eva therefore; syamantaka-harane-in the story of the taking of the
Syamantaka jewel; puruṣam prākṛtam matvā iti anena-in Śrīmad-Bhāgavatam
10.56.22: "sa vai bhagavatā tena yuyudhe svāminātmanḥ puruṣaṁ prākṛtam matvā
kupito nānubhāva-vit"; jambavatāḥ-of Jambavān; anyathā-otherwise; jñāna-
conception; yañjakena-by the sign; vākyena-by speech; tasya-His; prākṛtavam-
humanity; niṣidhya-rejecting; puruṣatvam-divinity; sthāpyate-in established.

This is described in the story of the Syamantaka jewel recorded in the Śrīmad-
Bhāgavatam. When he first met Lord Kṛṣṇa, "Jāmbavān thought the Lord to be an
ordinary human being" (Śrīmad-Bhāgavatam 10.56.22). When Jāmbavān saw the
Lord's superhuman prowess, however, he understood that Lord Kṛṣṇa was not an
ordinary human being, but the Supreme Person. Jāmbavān explained this in the
many prayers he spoke to the Lord.

Text 5

evaṁ māyā-manuṣasya vadasva vidvān ity ādiṣv api jeyam. yasmāt kapatama-
manuṣah tasmād eva guḍhah svatas tu tad-rūpatayaiva bhagavān iti. śrī-śaunakah.

evaṁ-in the same way; māyā-manuṣasya-of the Lord, who appeared as an
ordinary human being by His own potency; vadasva-kindly describe; vidvan-O
learned speaker (Śukdeva Gosvāmī); iti-thus; ādiṣv-in the passage beginning;
api-also; jteyam-may be known; yasmāt-because; kapatama-manuṣah-disguised as a
human being; tasmāt-therefore; guḍhah-hidden; svataḥ-personality; tu-also; tat-
His; rūpataya-āḥ by His transcendental form; bhagavāṇ-the Original Personality of
Godhead; iti-thus; śrī-śaunakah-spoken by Śaunaka Rṣi.

That Kṛṣṇa appears as an ordinary human being is also described in the
following words spoken by Mahārāja Parīkṣit to Śukdeva Gosvāmī (Śrīmad-
Bhāgavatam 10.1.7):

"O learned Śukdeva Gosvāmī, please describe to us the transcendental
characteristics of Lord Kṛṣṇa, the Supreme Personality of Godhead, who appeared as an ordinary human being by His own potency.”*

This is the actual meaning of the words "kapaṭa-manuṣaḥ" and "gūḍhaḥ" in this verse (Śrīmad-Bhāgavatam 1.1.20).

Anuccheda 73

Text 1

atha śṛi-sūtasyāpi iti sampraśnāḥ samhrṣṭāḥ ity ādy antaram nārāyaṇam
namaskṛtya ity ādy ante purāṇam upakramyaivāha
munayah sādhū prsto 'ham
bhavadbhir loka-mangalam
yat kṛtah kṛṣṇa-sampraśno
yenātmā suprasidati

atha-now; śṛi-sūtasya-of Śṛi Śūta Goslāmi; api-also; iti sampraśnāḥ samhrṣṭāḥ
iti ādi antaram nārāyaṇam namaskṛtya iti ādi ante purāṇam upakramya-Śrīmad-
Bhāgavatam 1.2.1-4:

vyāsa uvāca
iti sampraśna-samhrṣto
viprānāṁ raumaharsanīh
pratipūya vacas teṣāṁ
pravaktum upacakrame

sūta uvāca

yaṁ pravrajantam anupetam apeta-kṛtyam
dvāipāyano viraha-kātara ājuḥāva
putreti tan-mayatay taravo 'bhinedus
tam sarva-bhūta-hṛdayam munim ānato 'smi

yah svānubhāvam akhila-śruti-sāram ekam
adhyātma-dipam atitītirṣatāṁ tamo 'ndham
samsāriniṁ karunayāḥa purāṇa-guhyam
taṁ vyāsa-sūnum upayāmi gurum muninām

nārāyaṇam namaskṛtya
naram caiva narottamam
devīṁ sarasvatīṁ vyāsam
tato jayam udīrayet; "
eva-certainly; āha-said; munayah-O sages; sādhu-this is relevant; prṛṭah-questioned; aham-myself; bhavadbhīh-by all of you; loka-the world; maṅgalam-welfare; yat-because; kṛtah-made; kṛśna-the Personality of Godhead; sampraśnah-relevant question; yena-by which; ātmā-self; suprasidati-completely pleased.

After these questions were spoken by the sages of Naimisāranya, Śrīla Śūta Gosvāmī glorified Śukadeva Gosvāmī in the following words (Śrīmad-Bhāgavatam 1.2.1-5):

"Ugraśravā [Śūta Gosvāmī], the son of Romaharsana, being fully satisfied by the perfect questions of the brāhmaṇas, thanked them and thus attempted to reply.*

"Śrīla Śūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage [Śukadeva Gosvāmī] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyāsadeva, fearing separation from him, cried out, `O my son!' Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.*

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

"Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Rṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.*

"O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self."*

Text 2

tīkā ca teśām vacah pratipūja iti yad uktam tat-pratipūjanam karoti he munayah sādhu yathā bhavati tathāham prṛṭah, yato lokānāṁ maṅgalam etad, yad yataḥ śrī-kṛṣṇa-visayah sampraśnah kṛtah. sarva-sāstrārtha-sāroddhāra-praśnasyāpi kṛṣṇe paryavasānād evam uktam ity eśā.

tīkā-Śrīdhara Svāmī's commentary; ca-also; teśām vacah pratipūja-"thanking them for their words" (a reference to Śrīmad-Bhāgavatam 1.2.1-quoted on page 394 of this book); iti-thus; yat-which; uktam-spoken; tat-of that; pratipūjanam-words of thanks; karoti-did; he-O; munayah-sages; sādhu-justly; yathā bhavati-as it is proper; tathā-in that way; aham-I; prṛṭah-questioned; yataḥ-from which; lokānāṁ-of the worlds; maṅgalam-welfare; etat-that; yat-which; yataḥ-from which; śrī-kṛṣṇa-visayah-in relation to Lord Kṛṣṇa; sampraśnah-
relevant question; kṛtaḥ-made; sarva-of all; śāstra-Vedic literatures; artha-
meaning; sāra-essence; udhāra-bringing out; prāṣṇasya-of the question; api-also;
kṛṣṇa-in the subject of Śrī Kṛṣṇa; paryāvasānāt-from the conclusion; evam-in this
way; uktam-spoken.

Śrīdhara Svāmī explains these verses in the following way:

"The phrase 'teṣām vacah pratipūya' in verse 1.2.1 means 'thanking them for
their words'. In verse 1.2.5, the word 'munayah' means 'O sages', and the word
'sādhau' means 'justly' or 'properly'. The word 'loka-mangalam' means 'which bring
about the world's welfare', and the phrase 'yat kṛtaḥ kṛṣṇa-samprāśnah' means
'questions in relation to Lord Kṛṣṇa'. The sages at Naimiśāranya had previously
asked Śūta Gosvāmī to explain the essential truth described in all Vedic scriptures.
In this verse Śūta Gosvāmī replies that the description of Lord Kṛṣṇa is the essence
of the Vedic scriptures, and these questions about Lord Kṛṣṇa directly relate to
that essence of all the Vedas.

Text 3

ata evattoṣv api padeṣv adhokṣaja-vāsudeva-sātvaṭāṃpati-kṛṣṇa-sabdhas tat-
prādhānya-vivakṣayāvāya pathitah. atra śreyah-praṇasyāpy uttaram loka-maṅgalam
ity anenaiva tāvad dattam bhavati, tathātma-suprasāda-hetoḥ ca yenātmā
suprasidati ity anena. śrī-sūtaḥ.

atah eva-therefore; uttareṣu-in the answers; api-also; padyeṣu-in the verses;
adhokṣaja-vāsudeva-satvatāṃpati-kṛṣṇa-sabdah-the holy names of Lord Kṛṣṇa,
such as Adhokṣaja, Vāsudeva, and Satvatāṃpati; tat-them; prādhānya-principally;
vivakṣayā-with a desire to describe; eva-certainly; pathitah-are read; atra-in this
connection; śreyah-best; praṇasya-of the question; uttaram-answer; loka-
maṅgalam ity anena-beneficial for the entire qorld; tāvato that extent; dattam-
given; bhavati-is; tathā-in the same way; atma-of the self; su-prasāda-of the
happiness; hetoh-the cause; ca-also; yena-by which; ātmā-self; suprasidati-
completely pleased; iti-thus; anena-by this; śrī-sūtaḥ-spoken by Śūta Gosvāmī.

The verses that form Śūta Gosvāmī's answer to the sages' questions are filled
with the description of Lord Kṛṣṇa and in these verses the Lord's holy names, such
as Vāsudeva, Adhokṣaja, and Satvatāṃ pathi, are repeatedly invoked. In this way the
"best-question" is answered by Śūta Gosvāmī, and that answer is "loka-
maṅgalam" (relevant to the world's welfare). Such questions and answers are
capable of completely satisfying the self (yenātmā suprasidati).

Text 4

tad evam śroṭ-vakṭṛnām aika-matyena ca tātparyāṃ siddham. kim caityaśām
aṣṭādaśa-sahasryāṁ samhitāyāṁ śrī-krṣṇasyaivābhyyāśa-bāhulyāṁ drṣyate. tatra
prathama-daśamaikadasēśatā-vistarenaiva. dvitiye śrī-brahma-nārada-samvāde,
ṛtiye śrī-viduroddhava-samvāde, caturthē tāv īmau vai bhagavato harer aṁśāv
ihāgatāv īty ādau yac cānayad api krṣṇasyety ādau ca. paṁcama rājan patir gurur
alam īty ādau. saśthe mām keśavo gadayaḥ pratar avyād govinda āsangava atā-venur
ity atra. satpate nārada-yudhiṣṭhira-samvāde. aṣṭame tan-mahima-viśeṣa-bija-rūpe
kālanemi-vadhē tādṛśa-śrīmad-ajita-dvāraśi tasya mūrtir nābhavat kintu
punah kamsatve tad-dvāraiveti tan-mahima-viśeṣa-kathana-prathamāṅgatvāt.

navame sarvānte dvādaśa ca
śrī-krṣṇa krṣṇa-sakha-vṛṣṇy-saṁbhāvanī-dhrug rājāya-vamśa-dahanānapavargavirya
ādau. śrī-bhāgavatānukramanikāyāṁ ca.

tat-therefore; evam-in this way; śrot-of the hearers; vakṛtmaṁ-and of the
speakers; aika-matyena-with the same conception; ca-also; tātparyam-
explanation; siddham-is established; kim ca-furthermore; etasyāṁ-in this;
aśtādaśa-sahasryāṁ-in 18,000 verses; samhitāyāṁ-poem; śrī-krṣṇasya-of Śrī
Krṣṇa; abhīyāsa-bāhulyam-repeated description; drṣyate-is seen; tatra-there;
prathama-in the First; dasama-Tenth; ekadasēsau-and Eleventh Cantos; ati-
vistareṇa-very elaborately; dvitiye-in the Second Canto; śrī-brahma-between Lord
Brahmā; nārada-and Nārada Muni; samvāde-in the conversation; tṛtiye-in the
Third Canto; śrī-vidura-between Vidura; uddhava-and Uddhava; samvāde-in the
conversation; caturthēin the Fourth Canto; tau-both; īmau-These; vai-certainly;
bhagavatāh-of the Supreme Personality of Godhead; hareḥ-of Hari; aṁśa-part
and parcel expansion; iha-here (in this universe); āgatau-has appeared; īti ādau-
in the verse beginning with these words (Śrīmad-Bhāgavatam 4.1.59); yat-which;
ca-and; anyat-other; api-certainly; krṣṇasya-of Krṣṇa; īti ādau-in the verse
beginning with these words (Śrīmad-Bhāgavatam 4.17.6); ca-also; paṁcama-in the
Fifth Canto; rājan-O my dear king; patih-maintainer; guruḥ-spiritual master;
alam-certainly; īti ādau-in the verse beginning with these words (Śrīmad-
Bhāgavatam 5.6.18); saśthe-in the Sixth Canto; mām-me; keśavah-Lord Keśava;
gadayaḥ-by His club; prataḥ-in the morning hours; avyāt-may He protect;
govindah-Lord Govinda; āsangavam-during the second part of the day; atta-
venuh-holding His flute; īti atra-in the passage beginning with these words
(Śrīmad-Bhāgavatam 6.8.20); satpate-in the Seventh Canto; nārada-between
Nārada Muni; yudhiṣṭhira-and Mahārāja Yudhiṣṭhira; samvāde-in the
conversation; tat-of Lord Krṣṇa; mahima-of the glories; viśeṣa-specific; bija-of
the seed; āropa-planting; rūpe-in the form; kālnemi-of the demon named
Kalanemi; vadhē-in the killing; tādṛśa-like this; śrīmat-ajita-dvara-by the
unconquerable Original Personality of Godhead; tasya-His; mūrtih-form; na-not;
abhavat-was; kintu-but; punah-again; kamsatve-in the condition of being King
Kamsa; tat-dvārā-by that; eva-certainly; īti-thus; tat-His; mahima-glories;
viśeṣa-specific; kathana-description; prathama-forest; angatvāt-because of
possessing a body; navame-in the ninth Canto; sarva-ante-at the end; ca-also;
śrī-krṣṇa krṣṇa-sakha-vṛṣṇi-ṛṣabhāvani-dhrug rājāya-vamśa-dahanānapavargavirya
īty ādau-in the verse (Śrīmad-Bhāgavatam 12.11.26):

śrī-krṣṇa krṣṇa-sakha vṛṣṇy ṛṣabhāvani-dhrug
rājāya-vamśa-dahanānapavargavirya govinda gopa-vanitā-vraja-bhrtya-gita
tīrtha-sravam śravana-maṅgala pāhi bhṛtyān;

srī-bhāgavata-of the Śrīmad-Bhāgavatam; anukramanikāyām-in the brief table of contents; ca-also.

The many exalted hearers and speakers quoted in the verses of Śrīmad-Bhāgavatam present a single, unified conclusion: Śrī Kṛṣṇa is the Original Personality of Godhead. Śrī Kṛṣṇa is repeatedly described in the 18,000 verses of Śrīmad-Bhāgavatam and He is described at great length in the First, Tenth, and Eleventh Cantos. In the Second Canto, Lord Kṛṣṇa is described as the Supreme Personality of Godhead in the account of the conversation between Brahmā and Nārada. In the Third Canto, Lord Kṛṣṇa is also described in the account of the conversation between Vidura and Uddhava. In the Fourth Canto, Lord Kṛṣṇa is elaborately described, and the following verses: "That Nara-Nārāyaṇa Rṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru in the forms of Kṛṣṇa and Arjuna respectively, in order to mitigate the burden of the world."* (Śrīmad-Bhāgavatam 4.1.59), and "Prthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies; consequently any narration concerning His activities is surely very pleasing to hear, and it produces all good fortune".* (Śrīmad-Bhāgavatam 4.17.6) may be presented as evidence to show that Śrī Kṛṣṇa is the actual subject described in the verses of the Bhāgavatam.

In this connection we may also quote the following verse from the Fifth Canto of Śrīmad-Bhāgavatam (5.6.18):

"My dear king, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of Your activities."*

The description of Śrī Kṛṣṇa is also found in the Sixth Canto. The following verse (Śrīmad-Bhāgavatam 6.8.20) may be quoted in this connection:

"May Lord Keśava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."*

That Śrī Kṛṣṇa is the Supreme Personality of Godhead is also described in the conversation between Nārada Muni and Mahārāja Yudhiṣṭhīra recorded in the Seventh Canto of Śrīmad-Bhāgavatam.

The unequalled power and opulence of Śrī Kṛṣṇa is described in the Eighth Canto of the Bhāgavatam. In this Canto we find the story of Kālanemi, a demon killed by Lord Viṣṇu, who is never defeated by anyone. When killed by Lord Viṣṇu, the demon Kālanemi did not attain liberation, but again appeared in the material world as King Kaṁsā. When that same demon was again killed by Lord Kṛṣṇa, the same demon immediately became liberated. From this account we may understand that demons directly killed by Lord Kṛṣṇa immediately attain liberation, although demons killed by Lord Viṣṇu, or other forms of the Lord, do not necessarily attain liberation. By this we may see the singular power and greatness of Lord Kṛṣṇa.
Śrī Kṛṣṇa is certainly the central theme of the Ninth and Tenth Cantos of the Bhāgavatam, and even at the very end of the Bhāgavatam we find the following quote (Śrīmad-Bhāgavatam 12.11.26):

"O Kṛṣṇa, O friend of Arjuna, O chief among the descendants of Vṛṣṇi, you are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You are glorified by the gopīs of Vrajabhūmi, who have all become Your maidservants. To hear Your transcendental glories brings the supreme auspiciousness. O Lord, please protect us, who are Your dependant servants."*

In this way we have briefly summarized the contents of Śrīmad-Bhāgavatam, which describes the glories of Śrī Kṛṣṇa.

Text 5

tathā ca yasyaivābhṝyāsas tad eva śāstre pradhānam ity ānandamayo 'bhṝyāsād ity atrāparair api samarthitavād ihāpi śrī-kṛṣṇa eva pradhānam bhaved iti tasyaiva mūla-bhagavattvam sidhyati.

tathā-in the same way; ca-also; yasya-of whom; eva-certainly; abhṝyāsah-by repeated study; tat-therefore; eva-certainly; śāstre-in this scripture; pradhānam-most significant; iti-thus; ānandamayaḥ-blissful; abhṝyāsāt-continually; iti-thus; atrā-here; aparaiḥ-by many elevated saintly persons; api-also; samarthitvāt-because of being considered; iha-here; api-also; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; pradhānanam-most important; bhaved-may be; iti-thus; iti-thus; tasya-of Him; mūla-bhagavattvam-the state of being the Original Personality of Godhead; sidhyati-is proved.

By careful study of Śrīmad-Bhāgavatam, and also by study of the other Vedic literatures (such as Vedānta-sūtra which explains "ānandamayo 'bhṝyāsāt"—The Supreme is by nature eternally full of bliss without any interruption), one cannot avoid concluding that Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations.

Text 6

yat-pratipādakatvenāsya śāstrasya bhāgavatam ity ākhyā. api ca na kevalaṁ bahutra sūcana-matrām atrābhṝyāsanam api tv ardhād apy adhiko granthas tat-prastāvako drṣyate. tatrāpi sarvāścaryatayā. tasmāt sadhūktam ete cāmsa-kalāḥ pumāṁ kṛṣṇas tu bhagavāṁ svayam iti. tad evam asya vacana-rājasya senā-saṅgraho nirūpitāh.

yat-pratipādakatvena-because of this explanation; asya-of this; śāstrasya-
scriptures; bhāgavatam-Śrīmad-Bhāgavatam; iti-thus; ākhyā-named; api-ca-
furthermore; na-not; kevalam-in a few isolated quotations; bahutra-in many
places; sūcana-mātram-indications; atra-here; abhyāsanam-repetition; api-also;
tu-but; ardhāt-than half; api-even; adhikah-more; granthah-scripture; tat-
prastavakah-describing Kṛṣṇa; drśyate-is seen; tatra api-nevertheless; sarva-to
everyone; āścaryatayā-amazing; tasmāt-therefore; sādhu-well; uktam-said; ete ca
amsā-kalāḥ pumṣah kṛṣṇah tu bhagavān svayam-iti-Kṛṣṇa is the Original Supreme
Personality of Godhead; tat-therefore; evam-in this way; asya-of this; vacana-of
explanations; rājasya-of the monarch; sena-
sangrahah-the multitude of armies; nirūpitah-is described.

This scripture is known as the "Śrīmad-Bhāgavatam" because it specifically
explains that Śrī Kṛṣṇa is the Original Personality of Godhead (svayam-bhagavān).
This Bhāgavatam contains not a few isolated descriptions of Śrī Kṛṣṇa, but more
than half of it's contents describe Him. Even though the Bhāgavatam deals almost
exclusively with this single theme it is not at all boring or tedious, but it is very
wonderful to read. For this reason it may be said that the essence of Śrīmad-
Bhāgavatam is found in the verse "ete cāmsa-kalāḥ pumṣah kṛṣṇas tu bhagavān
svayam (1.3.28)
The verses of the Bhāgavatam may be compared to an army, and this verse
(kṛṣṇas tu bhagavān svayam) may be considered to be the monarch who
commands that army. In this way I have described the army of Śrīmad-Bhāgavatam
and it's commander.

Anuccheda 74

Text 1

tathā tasya pratinidhi-rūpāni vākyāntarānty api drśyante. yathā
aṣṭāmas tu tayor āsit
svayam eva harih kila iti.

tathā-in the same way; tasya-of the Bhāgavatam; pratinidhi-rūpāni-subordinate
commanders; vākya-statements; antarāṇi-others; api-also; drśyante-are seen;
yathā-just as; aṣṭamah-the eighth one; tu-but; tayoh-of both (Devakī and
Vasudeva); āsit-appeared; svayam-directly, personally; harih-the Supreme
Personality of Godhead; kila-what to speak of; iti-thus.

Many other quotations serve as subordinate generals under the jurisdiction of
that supreme commander. One of those subordinate generals is the following
quotation (Śrīmad-Bhāgavatam 9.24.55):

"The eighth son of Vasudeva and Devakī was the Supreme Personality of
Godhead Himself-Kṛṣṇa."
Text 2

kila-śabdena kṛṣṇas tu iti prasiddhīḥ sūcyate. tato harir atra bhagavān eva.
yathoktam. vasudeva-grhe sāksād bhagavān puruṣa eva iti ca. śrī-śukah.

kila-śabdena-by using the word "kila (certainly)"; kṛṣṇah tu iti-the statement
"kṛṣṇas tu bhagavān svayam"; prasiddhīḥ-fulfillment; sūcyate-is indicated; tatah-
for this reason; hariḥ-Lord Hari; atra-here; bhagavān-means "The Supreme
Personality of Godhead"; eva-certainly; yathā-just as; uktam-spoken; vasudeva-
of Vasudeva; grhe-in the home; sāksāt-directly; bhagavān-the Supreme
Personality of Godhead; puruschah-the Supreme Person; eva-certainly; iti-thus; ca-
also; śrī-śukah-spoken by Sukadeva Gosvāmī.

The use of the word "kila (certainly)" to emphasize the statement of this verse
perfectly corroborates the statement of our paribhāṣā-sūtra (kṛṣṇas tu bhagavān
svayam-Śrī Kṛṣṇa is the Original Personality of Godhead). Our paribhāṣā-sūtra is
also corroborated by the following statement of Śrīmad-Bhāgavatam (10.1.23):

"The Original Personality of Godhead appeared in the home of Vasudeva."*

Anuccheda 75

yathā vā aho bhāgyam aho bhāgyam ity adi. brahmatvenaiva bhṛttamatvate
labdho 'pi pūrṇam ity adhikam viśeṣaṇam atropajīvyaṭe. brahma śri-bhagavantam.

yathā-just as; vā-or; aho-bhāgyam aho bhāgyam iti ādi-the following verse
(Śrīmad-Bhāgavatam 10.14.32):

aho bhāgyam aho bhāgyaṁ
nanda-gopa-vrajaukāsām yan-mitraṁ paramānandam
pūrṇam brahma sanātanaṁ

brahmatvena-by the position of the Supreme Spirit; bhṛttamatvate-in the status of
being the greatest; labdhah-attained; api-even; pūrṇam iti adhikam-the phrase
beginning with the word "pūrṇam" ("pūrṇam brahma sanātanaṁ"); viśeṣaṇam-
describing; atra-in this connection; upajīvyaṭe-is substantiated; brahma-spoken
by Lord Brahma; śri-bhagavantam-to Lord Kṛṣṇa.

Lord Brahmā also confirms that Lord Kṛṣṇa is the Supreme Personality of
Godhead in the following words (Śrīmad-Bhāgavatam 10.14.32):
"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

That Śrī Kṛṣna is the Original Personality of Godhead is especially confirmed by the phrase "pūrṇam brahma sañātanam" (Lord Kṛṣṇa is the Absolute Truth, the eternal Supreme Brahman).

Anuccheda 76

Text 1

ata eva
svayam tv asāmyātiśayasya tryadhiśah
svārājya-lakṣmy-āpta-samasta-kāmah balim haradbhiṣ cira-loka-pālaiḥ
kiriṭa-koty-edita-pāda-pithah

atah eva—therefore; svayam—Himself; tu—but; asāmya-unique; atiśayah—greater; tri-adhiśah—Lord of the three; svārājya—independent supremacy; lakṣmi—fortune; āpta—achieved; samasta-kāmah—all desires; balim—worshiping paraphernalia; haradbhiṣ—offered by; cira-loka-pālaiḥ—by the eternal maintainers of the order of creation; kiriṭa-koti—millions of helmets; edita—pāda—pithah—feet honored by prayers.

That Śrī Kṛṣṇa is the Original Personality of Godhead is again confirmed in the following verse (Śrīmad-Bhāgavatam 3.2.21):

"Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."*

Text 2

na samyātiśayau yasya; yum apekṣyāny asya samyam atiśayas ca nāstīty arthaḥ.
tatra hetavah tryadhīśah trīṣu sankarsana-pradyumnāniruddhesv apy adhiśah,
sarvāmśitvāt. ata eva sva-rājya-lakṣmyā sarvādhiḥ-paramānanda-rūpa-
sampattiyaiva prāpta-samasta-bhāgah. balim tad-icchānusarana-rūpam arhanam
haradbhiḥ samarpayadbhiḥ, cira-loka-pālaiḥ bhagavad-duṣṭya-apekṣayā
brahmādayas tāvad acira-loka-pālaiḥ, anityatvāt, tataḥ ca cira-kalinair lika-pālaiṁ
ananta-brahmāṇdāntaryāmī-puruṣaṁ kiriṭa-koti-dvārā idée krutām pāda-pithaṁ
yasya sah. atyanta-tirāskṛta-vācyā-dhāvānīnā paraṁ-śreṣṭhā ity arthāh. samasta-
pathe 'pi sa evārthāh. śrī-krṣṇa iti prakaraṇa-labdham viśeṣya-padam. atra svayam
tu svayam eva tathā tathāvidha iti krṣnas tu bhagavaṁ svayam itivat svayam-
bhagavattam eva vyānakti. śrīmad-uddhavo viduram.

na-not; samya-equal; atiśayau-or greater; yasya-of whom there is; yam-whom;
apekṣyāni-in relation to; asya-of Him; samya-equality; atiśayah-greater; ca-
also; na-not; asti-is; iti-thus; arthah-the meaning; tatra-in this matter; hetavah-
the causes; tryadhiśah-Lord of the three; triśu-among the three; sankarṣana-Lord
Sankarṣana; pradyumna-Lord Pradyumna; aniruddhesu-and Lord Aniruddha;
api-even; adhiśah-the Lord; sarva-amśītvāt-because He is the origin of all forms of
Godhead, as well as the origin of all individual living entities; atah eva-therefore;
sva-rājya-independent supremacy; lakṣmya-fortune; sarva-than all; akhika-
greater; paraṁ-transcendental; ānanda-bliss; rūpa-form; sampattyā-with the
opulence; eva-certainly; prāpte-achieved; samasta-all; bhāgah-fortune; balim-
worshiping paraphernalia; tat-His; icchā-desires; anusāraṇa-in accordance to;
rūpam-in the form of; arhanam-worship; haradbhih-offered by; samarpayadbhih-
offered by; cira-loka-pālaḥ-by the eternal maintainers of the order of the creation;
bhagavat-of the Supreme Lord; drṣṭi-the glance; apeksayā-in reference to;
brāhma-ādayaḥ-Brahmā and the other demigods; tāvat-to that extent; acīra-loka-
pālaḥ-temporary bureaucrats; anītyatvāt-because of limited duration of life; tathā-
therefore; ca-also; cira-klainaiḥ-actually eternal; loka-pālaḥ-maintainers of the
order of creation; ananta-of unlimited; brahmāṇḍa-universes; antarāyām-
purusaḥ-by the Supreme Lord’s expansions as the all-pervading Supersoul; kīrṭa-
koṭi-dvārā-by millions of helmets; editam-the word "editam"; stutam-means
"honored by prayers"; pāḍa-pitham yasya sah-whose feet; atyanta-tirāskṛta-vācyā-
dhāvānīnā-by indirect statement; paraṁ-śreṣṭhah-the greatest of all; iti-thus;
arthah-the meaning; samasta-patha-in every statement of this verse; api-even;
sah-that; eva-certainly; arthah-the meaning; śrī-krṣṇah-Śrī Krṣṇa; iti-thus;
prakaraṇa-labdham-the subject under discussion; viśeṣya-padam-described in this
verse; atra-here; svayam-Himself; tu-but; svayam-Himself; eva-certainly; tatha-
in that way; tathāvidhah-in that way; iti-thus; krṣṇah tu bhagavaṁ svayam-the
statement "Śrī Krṣṇa is the Original Personality of Godhead (Śrīmad-Bhāgavatam
1.3.28); itivat-just like; svayam bhagavattām-status as the Supreme Personality of
Godhead; eva-certainly; vyānakti-reveals; śrīmad-uddhavaḥ-Uddhava; vidurā-
spoken by Vidura.

In this verse the word "asamyātiśayah" means "He, than whom no one is
superior and to whom no one is equal". This Supreme Person has no equal or
superior because He is the origin of all living entities and all forms of Godhead
also, and for this reason He is called "Tryadhiśa", which means "The master of
Lord Sankarṣana, Lord Pradyumna, and Lord Aniruddha."

This Supreme Person is described as: "He who has achieved all kinds of
fortune". The fortune referred to may be understood to begin with the opulence of
possessing a form of transcendental bliss, greater than all other forms. This verse
explains:

"That Supreme Person is worshiped by the eternal maintainers of the creation,
who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."**

The "eternal maintainers of the creation" described in this verse cannot refer to Lord Brahmā and the other temporary demigods who, in the eyes of the Lord, live for a only short time. The "eternal maintainers" must therefore refer to the innumerable forms of the all-pervading Supersoul (antaryāmi). In an indirect way this verse describes Śrī Krṣṇa as the Supreme Personality of Godhead, just as He was more directly described in our paribhāsā-sūtra (Krṣṇas tu bhagavān svayam).

Anuccheda 77

tad etat pūrṇatvam drṣṭānta-dvārāpi darśitam asti. yathā
devakyām deva-rūpinyām
   visñuh sarva-guhā-sayah āvirāsid yathā prācyām
diśindur iva puṣkalah
yathā yathāvat svarūpenaivety arthah. śrī-ṣukah.

tat-etat-pūrṇatvam-this perfection; drṣṭānta-dvāra-by an example; darśitam asti-is shown; yathā-just as; devakyām-in the womb of Devakī; deva-rūpinyām-who was in the same category as the Supreme Personality of Godhead (ānanda-cinnmaya-rasa-pratibhāvitābhīḥ); visñuh-Lord Viṣṇu, the Supreme Lord; sarva-guhā-sayah-who is situated in the core of everyone's heart; āvirāsit-appeared; yathā-as; prācyām diśi-in the east; induh iva-like the full moon; puṣkalah-complete in every respect; yathā-the word "yathā"; yathāvat-just as; svarūpena-by her own form; eva-certainly; iti-thus; arthaḥ-the meaning; śrī-ṣukah-Śrī Śukadeva Gosvāmi.

In the following verse Śukadeva Gosvāmi uses an elegant metaphor to explain that Śrī Krṣṇa is the Original Personality of Godhead (Śrīmad-Bhāgavatam 10.3.8):

"Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Krṣṇa."**

Anuccheda 78

yathā ca

akhanda-mandala-vyomni
rarajodu-ganaih śaśi yathā yadu-patih kṛṣno
vṛṣṇi-cakrāvrto bhuvī
spaṭam. śri-śukah.

yathā-just as; ca-also; akhanda-mandalah-full; vyomni-in the sky; rarāja-
shines; udu-ganaih-with the stars; śaśi-the moon; yathā-just as; yadu-patih-the
master of the Yadu dynasty; kṛṣnah-Lord Kṛṣṇa; vṛṣṇi-cakra-āvtah-surrounded
by the Vṛṣṇi dynasty; bhuvī-on the earth; spaṭam-the meaning is clear; śri-
śukah-spoken by Śrī Śukadeva Gosvāmī.

That Lord Kṛṣṇa is the Supreme Personality of Godhead is also confirmed by
the following statement of Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.20.44):

"During autumn the moon looks very bright along with the stars in the clear
sky. The Supreme Personality of Godhead, Lord Kṛṣṇa Himself, appeared in the
sky of the Yadu dynasty, and He was exactly like the moon surrounded by the
stars, or the members of the Yadu dynasty."*

Anuccheda 79

tathā śrī-kṛṣṇa-pratinidhi-rūpatvād asya mahā-purāṇasya śrī-kṛṣṇa eva
mukhyam tātparyam ity apy āha
kṛṣṇe sva-dhāmopagate
dharma-jñānādibhih saha kalau naṣṭa-drśām eṣa
purāṇārkā dhunoditah
spaṭam. śrī-śukah.

tathā-in the same way; śrī kṛṣṇa-Śrī Kṛṣṇa; pratinidhi-reshsembling; rūpatvāt-
because of the form; asya-of this; mahā-purāṇasya-Mahā-Purāṇa; śrī-kṛṣṇa-Śrī
Kṛṣṇa; eva-certainly; mukhyam-principal; tātparyam-meaning; iti-thus; api-also;
āha-said; kṛṣṇa-in Kṛṣṇa's; sva-dhāma-own abode; upagata-having returned;
dharma-religion; jñāna-knowledge; ādibhih-combined together; saha-along with;
kalau-in the Kali-yuga; naṣṭa-drśām-of persons who have lost their sight; eṣaḥ-all
these; purāṇa-arkah-the Purāṇa which is brilliant like the sun; adhunā-just now;
uditaḥ-has arisen; spaṭam-the meaning is clear; śrī-śukah-spoken by Śrī
Śukadeva Gosvāmī.

Śrīmad-Bhāgavatam affirms that Śrī Kṛṣṇa is the Original Personality of
Godhead. The Bhāgavatam is primarily devoted to describing Śrī Kṛṣṇa, and
indeed, the Bhāgavatam is itself considered one of the forms of Śrī Kṛṣṇa. This is
confirmed by Śukadeva Gosvāmī in the following words (Śrīmad-Bhāgavatam
1.3.43):

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

Anuccheda 80

Text 1

tad evaṁ śrī-krṣṇasya svayam-bhagavattvam darśitam. tat tu gati-sāmānyenāpi labhyate; yathā mahābārāte
sarve vedāḥ sarva-vidyāḥ sa-sāstrāḥ
sarve yajñāḥ sarva idyāś ca krṣṇah
viduh krṣṇam brāhmaṇās tattvato ye
teṣām rājan sarva-yajñāḥ samāptāḥ. iti.

atra sarva-samanvaya-siddheḥ pūrṇatvam eva labhyate.

tat-therefore; evam-in this way; śrī-krṣṇasya-of Śrī Kṛṣṇa; svayam-personally; bhagavattvam-the sttus of the Supreme Personality of Godhead; darśitam-is revealed; tat-that; tu-also; gati-sāmānyena-as the goal of living beings; api-even; labhyate-is attained; yathā-just as; mahābhārāte-in the Mahābhārata; sarve-all;
vedāḥ-the Vedas; sarva-all; vidyāḥ-knowledge; sa-sāstrāḥ-and all scriptures; sarve-all; yajñāḥ-sacrifices; sarve-all; idyāḥ-worthy of glorification and worship; ca-also; krṣṇah-Kṛṣṇa; viduh-understand; krṣṇam-Kṛṣṇa; brāhmaṇāh-
Brāhmaṇas; tattvataḥ-in truth; ye-those who; teṣām-of them; rājan-O king;
sarva-yajñāḥ-all sacrifices; samāptāḥ-are completed; iti-thus; atra-in this verse; sarva-samanvaya-siddheḥ-because of possessing all perfections; pūrṇatvam-
perfection and completeness; eva-certainly; labhyate-is attained.

Śrī Kṛṣṇa is the perfect and complete Personality of Godhead described in all Vedic literatures. This is explained in the following verse from Mahābhārata:

"Śrī Kṛṣṇa is the Supreme worshipable Personality of Godhead, the ultimate goal of all knowledge, all Vedic literatures and all sacrifices. O King, they who understand Śrī Kṛṣṇa in truth are automatically brāhmaṇas, and they obtain the pious results of performing all varieties of Vedic sacrifices, without having to endeavor for them."

Text 2

evaṁ śrī-bhagavad-upanisatsu ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda vid eva cāham. iti.

brahmaṇo hi pratiṣṭhāham, ity ādi ca.

evam-in the same way; śrī-bhagavat-upanisatsu-in the Bhagavad-gītā; ca-also;
vedaiḥ-by the Vedas; ca-also; sarvaiḥ-all; aham-I am; eva-certainly; vedyah-
knowable; vedānta-kṛt-the compiler of the Vedānta; veda-vit-the knower of the
Vedas; eva-certainly; ca-and; aham-I; iti-thus; brahmaṇah-of the impersonal
brahmayoti; hi-certainly; pratiṣṭhā-the rest; aham-I am; iti ādi-in the verse
beginning with these words; ca-also.

In the following verses from Bhagavad-gitā, Lord Krṣṇa affirms that He is the
Original Personality of Godhead. The Lord says:

"By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I
am the knower of the Vedas."* -15.15

"I am the basis of the impersonal Brahman."* -14.27

Text 3

brahma-samhitāyām

cintāmani-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvärtetu surabhīr abhipālayantam ity ādikam upakramya.
yasyaika-niśvasita-kālam athāvalambya
   jivanti loma-vilāja jagad-anda-nāthāḥ
viṣṇur mahan sa iha yasya kalā-viśeṣo
   govindam ādi-puruṣaṁ tam aham bhajāmi

brahma-samhitāyām-in the Brahma-samhitā; cintāmani-prakara-sadmasu kalpa-
vṛkṣa-lakṣāvärtetu surabhīh abhipālayantam iti ādikam upakramya-the 29th verse
of Brahma-samhitā:

cintāmani-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvärtetu surabhīr abhipālayantam
lakṣmi-sahasra-sata-sambhrama-sevyamānaṁ
   govindam ādi-puruṣaṁ tam aham bhajāmi;

yasya-whose; eka-one; niśvasita-of breath; kālam-time; atha-thus; avalambya-
taking shelter of; jivanti-live; loma-vilajāh-grown from the hair holes; jagat-anda-
nāthāḥ-the masters of the universes (the Brahmās); viśnu-mahān-the Supreme
Lord Mahā-Viṣṇu; sah-that; iha-here; yasya-whose; kalū-viśeṣah-particular
plenary portion or expansion; govindam-Lord Govinda; ādi-puruṣaṁ-the original
person; tam-Him; aham-I; bhajami-worship.

That Śrī Kṛṣṇa is the Original Personality of Godhead is also confirmed in the following statements of Brahma-samhitā (verses 29 and 48):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune.**

"The Brahmās and other lords of the mundane worlds appear from the pores of the Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Mahā-Viṣṇu is a portion of His plenary portion."***

Text 4

nanu padmottara-khanda-daiv sarvāvatāri paramavaramādhipatir nārāyaṇa eveti śṛyate; pāñcarātra-dau tu vāsudevaḥ; na ca sa śrī-kṛṣṇa eveti vaktavyam, tat-tat-sthāna-parikara-nāma-rūpānāṁ bhedāḥ, tarhi katham śrī-kṛṣṇasyaiva sarvāvatāritvam svayam-bhagavattvam va. atroyate śrī-bhāgavatasya sarva-sāstra-cakravartitvam prathama-sandarbhe praghāttakaina āvahārānKITTAM eva śrī-veda-vyāsena tattvāt āhārānKITTAM iti ca tatraiva prasiddham. sphutam eva drṣyate cāsmīna aparā-sāstropa-mārdakātvaṁ

nanu-someone may object, saying "Is it not so..."; padma-of the Padma Purāṇa; uttara-khanda-ādau-in the passage taken from the Utta-ra-khanda; sarva-avatāri-the source of all incarnations of Godhead; paravyom-af the spiritual world; adhipatih-the supreme monarch; nārāyaṇah-Lord Nārāyaṇa; eva-certainly; iti-thus; śṛyate-it is heard; pāñcarātra-ādau-in a passage taken from the Pāñcarātras; tu-also; vāsudevaḥ-Lord Vāsudeva; na-not; ca-also; saha-He; saha-He; śrī-kṛṣna-Śrī Kṛṣṇa; eva-certainly; iti-thus; vaktavyam-is described; tat-tat-of various; sthāna-abodes; parikara-associates; nāma-names; rūpānāṁ-and forms; bhedāt-because of difference; tarhi-therefore; katham-how is it possible?; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; sarva-avatāritvam-the source of all incarnations of Godhead; svayam-bhagavattvam-the Supreme Personality of Godhead; vā-or; atra-to this objection; ucyate-it may be replied; śrī-bhāgavatasya-of the Śrīmad-Bhāgavatam; sarva-sāstra-of all scriptures; cakravartitvam-the status of supreme monarch; prathama-sandarbhe-in the First Sandarba (Tattva-sandarba); praghāttakena-as the first thing to be explained; eva-certainly; darsitam-is shown; pūrṇa-complete and perfect; jñāna-knowledge; pradurbhāva-revelation; anantaram-afterwards; eva-certainly; śrī-veda-vyāsena-by Vedavyāsa; tat-that; prakāṣitam-is revealed; iti-thus; ca-also; tatra-there; eva-certainly; prasiddham-celebrated; sphutam-clearly; eva-certainly; drṣyate-is seen; ca-also; asmin-in this; aparā-of other; sāstra-scriptures; upamardakam-refutation of an contradictory statements.
Someone may object: The Uttara-khaṇḍa of the Padma Purāṇa says: "Lord Nārāyaṇa is the supreme monarch of the spiritual world, and the source of all incarnations of Godhead," and the Pañcarātra-sāstra says that Lord Vāsudeva is the origin of all incarnations. These scriptures do not say that Kṛṣṇa is the origin of all incarnations and the Supreme Personality of Godhead. Kṛṣṇa is certainly different from Nārāyaṇa and Vāsudeva. His abode, associates, names, and form are all different from those of Nārāyaṇa. How is it possible, then, that Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead? This doctrine is certainly refuted in these quotes from the Padma Purāṇa and the Pañcarātra-sāstra.

To this I reply: In the first sandarbha (Tattva-sandarbha), I have already demonstrated that Śrīmad-Bhāgavatam is the most important of all scriptures. The Bhāgavatam contains the ultimate perfection of complete transcendental knowledge revealed by Śrīla Vyāsa-deva, and therefore any scriptural statement contradicting the version of the Bhāgavatam should be rejected by the wise.

Fallacious conceptions sometimes presented in the scriptures, and the supremacy of the Bhāgavatam, are both described in the following verse (Śrīmad-Bhāgavatam 10.57.31):

Text 5

itī angopadiśanty eke
vismṛtya pṛāg udāḥrtam
munivāsa-nivāse kim
ghātētārista-dāraṣṭanam. ity ādau.

iti–thus; anga-O king; upadiśanti-instructed; eke-some people; vismṛtya-forgetting; pṛāg-formerly; udāḥrtam-what was spoken; munivāsa-nivāse-in the departure of Akrūra; kim–how is it possible?; ghātētā-there may be; ariṣṭa–of calamity; dāraṣṭanam-the occurrence; iti–thus; ādau–in the passage beginning.

"The citizens of Dvārākā felt themselves threatened with pestilence and natural disturbances due to the absence of Akrūra from the city. This was a kind of superstition because while Lord Kṛṣṇa was present there could not be any pestilence, famine, or natural disturbances."*

This misconception thought by the residents of Dvārakā may be taken as an example of the false ideas which may sometimes find their way into the Vedic literatures. For this reason, the supreme Vedic literature, Śrīmad-Bhāgavatam, should be always taken as the final authority, and any statement contradicting the Bhāgavatam should be rejected.

Text 6
evam vadanti rājarse ity ādau ca.
evam vadanti rājarse iti ādau ca-the verse (Śrīmad-Bhāgavatam 10.77.30):

This is also described in the following verse (Śrīmad-Bhāgavatam 10.77.30):

"O King Parīkṣit, although Kṛṣna lamented when Śālva attempted to trick Him into thinking that His father Vasudeva was killed, we should understand that an actuality, Lord Kṛṣṇa was not at all fooled, and He did not lament. Although some sages may say that the Lord lamented, such statements are not fit to be accepted as truth."*

This verse clearly describes how untrue statements may sometimes be found in the Vedic literatures. The careful reader must be prepared, therefore, to sometimes reject scriptural quotations. The guideline for accepting and rejecting such statements should be the authority of Śrīmad-Bhāgavatam.

Text 7

ata eva navame 'py uktam

hitvā sva-śisyān pailādīn
bhagavān bādarāyanaḥ
mahyāṃ putrāya sāntāya
parām guhyām idam jagau
tad evam sarva-śāstro-paricāratvam siddham.

ataheva—therefore; navame—in the Ninth Canto; apy—also; uktam—said; hitvā—rejecting; sva-śiśyān—his disciples; paila—ādīn—headed by Paila; bhagavān—the incarnation of the Lord; bādarāyanaḥ—Vyāsadeva; mahyāṃ—unto me; putrāya—a son; sāntāya—who was truly controlled from sense gratification; param—the supreme; guhyām—the most confidential; idam—this Vedic literature (Śrīmad-Bhāgavatam); jagau—instructed; tat—therefore; evam—in this way; sarva-śāstra—over all Vedic literatures; uparicāratvam—superiority; siddham—is proved.

That Śrīmad-Bhāgavatam is the best of all Vedic literatures is confirmed in the following verse (Śrīmad-Bhāgavatam 9.22.22-23):
"From Vyāsadeva, I [Śukadeva Gosvāmi] was born, and from him I studied this great work of literature, Śrīmad-Bhāgavatam. The incarnation of Godhead Vedavyāsa, rejecting his disciples, headed by Paila, instructed Śrīmad-Bhāgavatam to me because I was free from all material desires."

Vyāsadeva had instructed the Four Vedas and the Purāṇas to His disciples, but He did not teach them the Bhāgavatam. Only Śukadeva was qualified to study the Bhāgavatam, because he was free from all material desires. This shows the superiority of the Bhāgavatam to all Vedic literatures.

**Text 8**

tatra śrī-krṣṇasyaiva svayam-bhagavattvam nirūpitam. drṣyate ca praśamsitum vaiśiṣṭyena praśamsyasyāpi vaiśiṣṭyam. yathā grāmādhyaśka-rāja-sabhayoh sarvottamatvam eva prāśamsyaṁānau vastu-viśeṣau tārataṁyam āpadyete. tad evam satsv api aṣṭu tesev anyatra praśasteśu śrī-bhāgavata-praśamsyānāsyā śrī-krṣṇasyaiva paramādhiḥkyaṁ sidhyati. ati eva krṣṇas tu bhagavān svayam iti sāvadhāraṇā śrutir anya-śrutī-ḥādhikeyaṁ yuktam eva vyākhyaṭāṁ pūrvam api.

tatra—there; śrī-krṣṇasya—of Śrī Kṛṣṇa; eva—certainly; svayam-bhagavatvam—the status as the Original Personality of Godhead; nirūpitam—is described; drṣyate—in seen; ca—also; praśamsitub—of the praiser; vaiśiṣṭyena—by the superiority; praśamsyasya—of the praised; api—also; vaiśiṣṭyam—the superiority; yathā—just as; grāma-adhyakṣa—of a village chief; rāja—of the king; sabhayoh—in the two assembly halls; sarva-uttamatvena—as the best of all; praśamsyānāna—praised; vastu—viśeṣau—two things; tārataṁyam—gradations of excellence; āpadyete—attain; tat—therefore; evam—in the same way; satsv—transcendental; api—even; anyeśu—among others; tesv—among them; anyatra—in other places; praśasteśu—glorified; śrī-bhāgavata—by the Śrīmad-Bhāgavatam; praśamsyānāsya—glorified; śrī-krṣṇasya—of Śrī Kṛṣṇa; eva—certainly; parama-adhikyaṁ-superiority; sidhyati—is proved; atah eva—therefore; krṣṇah tu bhagavān svayam iti—the quote "Śrī Kṛṣṇa is the Original Personality of Godhead" (Śrīmad-Bhāgavatam 1.3.28); sāvadhāraṇā—exclusively correct; śrutī-statement; anya-śrutī—with other scriptural statements; bādhikā—contradiction; iti—thus; yuktam—proper; eva—certainly; byākhyātāṁ—may be said; pūrvam—formerly; api—also.

Because Śrīmad-Bhāgavatam is the best of all Vedic literatures, the statement of the Bhāgavatam, that Śrī Kṛṣṇa is the Supreme Personality of Godhead, should be accepted as the actual truth. In this context the example of the village-chief and the king may be given. In the village chief's assembly hall a certain thing may be praised as the best of all, and in the king's assembly hall a different thing may be praised as the best of all. The standards of the village chief and the king are not on the same level. What is considered best by the king may be accepted as superior to what is praised by the village chief. In the same way, the Śrīmad-Bhāgavatam is the best of all scriptures, and because in the verses of the Bhāgavatam Śrī Kṛṣṇa is glorified as the Original Personality of Godhead, this must be accepted as truth,
even if someone may be able to find some evidence to contradict it in some other Vedic literatures. Any scriptural statement contradicting the Bhāgavatam's affirmation "Kṛṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Original Personality of Godhead) should therefore be rejected, and there is no impropriety in this.

Text 9

tataḥ ca tu te paramavyomādhipa-nārāyaṇa-vāsudevādayah śrī-kṛṣṇasyaiva mūrtir viśeṣa bhaveyuh, svayam śrī-kṛṣṇas tu, nārāyanaṁ tvam ity ādy uktau mahā-nārāyano dvārakādī-prasiddho mahā-vāsudevaś ca bhavet. ata eva nārāyana-vāsudevopanisadoḥ sa eva vyaktah brahmanyō devakī-putraḥ iti; devakī-nandanaḥ 'khilam ānandayaḥ iti ca. tad ittham eva tam vāsudevam api vibhūti-nirviśeṣatayā svayam eva spaṭṭam aha vāsudevo bhagavatām iti, spaṭṭam.

tataḥ therefore; ca-also; tu-but; te-they; paramavyoma-of the Vaikuṇṭha planets; adhipa-monarch; nārāyana-Lord Nārāyaṇa; vāsudeva-and Lord Vāsudeva; ādayah-beginning with; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; mūrtiḥ-form; viśeṣah-specific; bhaveyuh-may be; svayam-directly; śrī-kṛṣṇah-Śrī Kṛṣṇa; tu-but; nārāyanaḥ-Nārāyaṇa; tvam-You are; iti-thus; ādi-in the verse beginning (Śrīmad-Bhāgavatam 10.14.14); uktau-in the statement; mahā-nārāyanaḥ-Mahā-Nārāyaṇa; dvārakā-ādi-in Dwārakā and other places; prasiddhah-famous; mahā-vāsudevah-Mahā-Vāsudeva; ca-also; bhavet-may be; atah eva-therefore; nārāyana-vāsudeva-paniṣadah-in the Nārāyana Upaniṣad and the Vāsudeva Upaniṣad; sah-He; eva-certainly; vyaktah-is revealed; brahmayah-the Supreme Personality of Godhead; devakī-of Devakī; putrah-the son; iti-thus; devakī-nandanaḥ-the son of Devakī; akhilam-the entire world; ānandayaḥ-delights; iti-thus; ca-also; tat-therefore; ittham-in this way; eva-certainly; tam-Him; vāsudevam-Vāsudeva; api-even; vibhūti-of powers and opulences; nirviśeṣatayā-without distinction; svayam-personally; eva-certainly; spaṭṭam-clearly; āha-said; vāsudevah-I am Vāsudeva; bhagavatām-among those who possess opulence and power; iti-thus; spaṭṭam-clearly.

In truth these two quotations from the Uttara-khaṇḍa of the Padma Purāṇa and from the Mahābhārata do not contradict the version of the Bhāgavatam, because the forms of Nārāyaṇa and Vyāsadeva are manifestations of the original form of Kṛṣṇa. This is confirmed in the Bhāgavatam (10.14.14) where Lord Brahmā says:

"O Kṛṣṇa, You are actually Nārāyaṇa, for Nārāyaṇa is expanded from You."

Originally the names "nārāyana" and "vāsudeva" refer to Lord Kṛṣṇa, who is famous for His pastimes in Dwārakā-purī and other places. Both Nārāyaṇa and Vāsudeva are names of the Supreme Lord Kṛṣṇa.

The Nārāyana Upaniṣad says:

"The son of Devakī, Śrī Kṛṣṇa, is the Supreme Personality of Godhead."
and the Vāsudeva Upaniṣad says:

"Śrī Krṣṇa, the son of Devaki, fills the entire world with transcendental bliss."

That Śrī Krṣṇa is not actually different from Vāsudeva, and that Vāsudeva is simply another name of Śrī Krṣṇa, is confirmed by Lord Krṣṇa Himself, who said in the Śrīmad-Bhāgavatam (11.16.29):

"Among those possessing remarkable power and opulence I appear as Vāsudeva."***

Anuccheda 81

Text 1

tathā

sātvatāṁ nava-mūrtīnāṁ
    ādi-mūrtir aham parā. iti

    tathā-in the same way; sātvatāṁ-of the Lord; nava-nine; mūrtīnāṁ-of forms; ādi-original; mūrtiḥ-form; aham-I am; parā-the best.

That "Vāsudeva" is simply another name of Lord Krṣṇa is confirmed by Lord Krṣṇa Himself in the following statement found in Śrīmad-Bhāgavatam (11.16.32):

"Among the nine most prominent forms of the Personality of Godhead, I am the most important form, known as Vāsudeva."***

Text 2

ṭīkā ca sātvatāṁ bhāgavatānāṁ nava-va-yūhārcane vāsudeva-sankarṣaṇa-
    pradyumna-niruddha-nārāyaṇa-hayagrīva-varāha-nṛsiṁha-brähmanā iti yā navā-
    mūrtayaḥ, tāsām madhye vāsudevākhyā ity esā.

ṭīkā-Śrīdhara Svāmī explains in his commentary; ca-also; sātvatāṁ-the word
"sātvatāṁ"; bhāgavatānāṁ-means "of the Personality of Godhead"; nava-va-yūha-
arcane-in the matter of the worship of the nine prominent forms of the Lord;
    vāsudeva-Vāsudeva; sankarṣaṇa-Sankarṣaṇa; pradyumna-Pradyumna; aniruddha-
    Aniruddha; nārāyaṇa-Nārāyaṇa; hayagrīva-Hayagrīva; varāha-Varāha; nṛsiṁha-
    Nṛsiṁha; brähmanāḥ-Brahmā; iti-thus; yāh-which; mūrtayāḥ-forms; tāsām
    madhye-among them; vāsudeva-as Vāsudeva; ākhyā-known; iti-thus; esā-the
Śrīdhara Svāmī explains this verse in the following way:

"In this verse the word `sātvatām' means `of the Personality of Godhead'. The nine forms of the Lord referred to in this verse are Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Haya-grīva, Varāha, Nṛsiṁha, and Brahmā. Amongst all these forms, Lord Krṣṇa declares that He is Vāsudeva."

Text 3

ata eva drṣyate cādvaita-vādīnām api sannyāsinām vyāsa-pūjā-paddhataye śrī-kṛṣṇasya madhyā-simhāsana-sthavam vāsudeva-vādīnām vyāsādīnām cāvaraṇa-devatātvam iti. tathaiva krama-dipikāyāṁ aṣṭākṣara-patale śrī-vāsudeva-dayas tad-āvaranatvena śrūyate.

atah eva-for this reason; drṣyate-it may be seen; ca-also; advaita-vādīnām-among the impersonalists; api-even; sannyāsinām-sannyāsīs; vyāsa-pūjā-paddhitau-according to the regulations for the worship of Śrīla Vyāsadeva; śrī-kṛṣṇasya-of Śrī Krṣṇa; madhyā-simhāsana-stha-the condition of sitting on the throne; vāsudeva-ādīnām-of Vāsudeva and the other deities; vyāsā-ādīnām-of Śrīla Vyāsadeva and others; ca-also; āvarana-devatātvam-deity; iti-thus; tatha-in the same way; eva-certainly; krama-dipikāyāṁ-in the Krama-dipikā; aṣṭākṣara-patale-in the Aṣṭākṣara-pataka; śrī-vāsudeva-ādayah-of Vāsudeva and the other deities; tat-āvaranatvena-with the state of being worthy of accepting worship; śrūyante-are understood.

Following the principles of the Vyāsa-pūjā-paddhati, even the māyāvādī sannyāsīs place the forms of Vāsudeva and other forms of the Lord on Lord Krṣṇa's throne, and worship Lord Vāsudeva as identical with Lord Krṣṇa. In the Aṣṭākṣara-patāla of the Krama-dipikā, it is also explained that Lord Vāsudeva and other forms of the Lord are worshipable, just as Lord Krṣṇa Himself is.

Text 4

yat tu vṛṣṇinām vāsudevo 'smi iti śrī-bhagavad-upaniśadas tatra vāsudeva-śabdena vāsudevāpatyarthena śrī-baladeva atrocyate. vaktā hi tatra śrī-krṣṇa eva.

yat-because; tuindeed; vṛṣṇinām-of the descendants of Vṛṣṇi; vāsudevah-Baladeva; asmi-I am; iti-thus; śrī-bhagavat-upaniśadah-from the Bhagavad-gitā (10.37); tatra-there; vāsudeva-śabdena-by the word "Vāsudeva"; vāsudeva-of Mahārāja Vāsudeva; apatya-the son; arthena-by the meaning; śrī-baladevah-Śrī Baladeva; atra-in this connection; ucyate-is described; vaktā-the speaker; hi-certainly; tatra-here; śrī-krṣnah-is Śrī Krṣṇa; eva-certainly.
In the Bhagavad-gītā (10.37) Lord Kṛṣṇa identified Himself as "Vāsudeva". The Lord said:

"Of the descendants of Vṛṣni I am Vāsudeva."*

In this statement the word "Vāsudeva" means “the son of Mahārāja Vasudeva," and refers to the Lord's elder brother Baladeva.

Text 5

tataḥ ca sva-vibhūtim kathayati tasmin api vibhūtitvāropo na yjjate, vaktur anyatraiva śrotrbhis tat-pratīteh. tato mukhyāṛtha-bāḍhe tathaiva vyākhyā samucita. tasmāt sādhu vyākhyātām vāsudevo bhagavatām ity ādi. śri-bhagavān.

tatah-therefore; ca-also; sva-own; vibhūtim-opulences; kathayati-describes; tasmin-in Him; api-even; vibhūtitva-opulence; āropah-imposition; na-not; yuyjate-is appropriate; vaktuh-of the speaker; anyatra-otherwise; eva-certainly; śrotrbhīḥ-by the hearers; tat-of that; pratīteh-from the conviction; tataḥ-therefore; mukhya-principal; artha-meaning; bāḍhe-contradicted; tathā-in the same way; eva-certainly; vyākhyā-explanation; samucita-is appropriate; tasmāt-therefore; sādhu-properly; vyākhyātām-it should be explained; vāsudevah-I am Vāsudeva; bhagavatām-among the forms of the Personality of Godhead; iti-thus; ādi-in the verse beginning; śri-bhagavān-spoken by the Supreme Personality of Godhead.

In the verses of the Tenth Chapter of Bhagavad-gītā, Lord Kṛṣṇa describes the manifestation of His opulences. In this verse "Vāsudeva" is counted among Lord Kṛṣṇa's opulences, and therefore this word cannot refer to Lord Kṛṣṇa directly, but must refer to Lord Balarāma, who is also a son of Mahārāja Vasudeva.

Anuccheda 82

Text 1

yasmād evam sarvato 'pi tasyotkarsas tasmād evāntyatas tadiya-nāmādīnām api mahimādhikyam iti gati-sāmānyāntaram ca labhyate. tatra nāmno yathā brahmānda-purāne śrī-krṣnaśtu-tattvā-sata-nāmāmrta-ṣotre

sahasra-nāmnām punyānām
trīr āvṛtya tu tat-phalam
ekāvṛtya tu krṣṇasya
nāmaikam tat prayacchati

iti vyakti-kriyate cādhikām phalatvam kṛṣṇa-nāmnah.

yasmāt-because; evam-in this way; sarvatah-completely; api-also; tasya-His;
utkarsah-superiority; tasmāt-therefore; eva-certainly; anyatah-otherwise; tadiya-
Hīs; nāma-ādīnām-name, form, pastimes, etc.; api-also; mahima-of glory;
adhikyam-superiority; iti-thus; gati-sāmānya-antaram-the ultimate goal of all
living beings; ca-also; labhyate-is attained; tatra-there; nāmnāh-of the holy
name; yathā-just as; brahmāṇḍa-purāṇe-in the Brahmāṇḍa Purāṇa; śrī-kṛṣṇa-
āstottara-nāma-amṛta-stotra-in the Śrī Kṛṣṇa-āstottara-nāmāmṛta-stotra; sahasra-of
thousands; nāmnāh-of the Lord's holy names; punyānām-purifying; trirāvritya-
receiving thrice; tu-but; tat-that; phalam-result; ekavṛtya-reciting once; tu-but;
kṛṣṇasya-of Śrī Kṛṣṇa; nāma-name; ekam-once; tat-that; prayacchati-attains; iti-
thus; vyakti-kriyate-is manifested; ca-also; adhikam-superior; phalatvam-result;
kṛṣṇa-nāmnāh-of the holy name of Kṛṣṇa.

Lord Kṛṣṇa is the Supreme Personality of Godhead, and His holy names,
qualities, and pastimes are sublime and unequaled. That no other holy name of the
Lord is equal to the name of Kṛṣṇa is confirmed in the following verse from the Śrī
Kṛṣṇa-āstottaratā-sāta-nāma-stotra, found in the Brahmāṇḍa Purāṇa:

"By chanting the holy name of Lord Kṛṣṇa only once one achieves the same
purifying effect obtained by chanting other names of the Supreme Lord three
thousand times."**

Sarva-samvadini Comment

Text 1

sātvatām iti. etat-antaram gati-sāmānya-prakarane śrī-kṛṣṇa-nāma-māhātmye
sahasra-nāmnām ity ādi brahmāṇḍa-vākyānantaram evam vyākhyaeyam. yathā

sarvārtha-śakti-yuktasya
deva-devasya cakrinah
yac cābhīrucitam nāma
tat sarvārtheṣu yojayet

iti visnu-dharma-drṣṭyā.

sātvatām iti-the verse quoted on page 429; etat-antaram-afterwards; gati-
sāmānya-prakarane in the same place; śrī-kṛṣṇa-nāma-māhātmye-in the Śrī-Kṛṣṇa-
nāma-māhātmya; sahasra-nāmnām iti adi-in the quote on pages 433-434;
brhamāṇḍa-of the Brahmāṇḍa Purāṇa; vākya-the statement; anantaram-after;
evam-in this way; vyākhyaeyam-may be explained; yathā-in the following way;
sarva-artha-śakti—with all potencies; yuktasya-endowed; deva-devasya-of the supreme master of the demigods; cakrinah-of Lord Hari who holds the Sudarśana-cakra; yat-when; ca-also; abhirucitam-chanted; nāma-the holy name; tat-then; sarva-all; arthesu-benefits; yojayet-are attained; iti-thus; viśṇu-dharma-dṛṣṭyā-by the statement of the Viṣṇu-dharma.

The verses quoted in Anuccheda 81, Text 1 and Anuccheda 82, Text 1 may be explained by quoting the following verse from the Viṣṇu-dharma:

"Lord Hari, who holds the Sudarśana-cakra is the master of all the demigods, and He is full of all potencies. Everything worthy of being obtained becomes available for one attached to chanting His holy names."

Text 2


sarveśām-of all; eva-certainly: bhagavat-of the Supreme Personality of Godhead; nāmnām-of the holy names; nirankuśa-without being dependent on anything else; mahimatve-in the glory; sati-being so; samahrtānām-of those who have accepted; uccaranam-an utterance of the Lord's holy name; api-even; nānā-variable; arthaka-granting benefits; samskāra-of samskāras (purificatory rituals); pracaya-of a multitude; hetuvāt-because of being the origin; ekasya-of one; eva-certainly; ucara-utterance; pracaya-vat-like a multitude; iti-thus; nāma-kaumudi-of the book Nāma-kaumudi; karaih-by the words; angi-kṛtam-accepted; tathā-in the same way; samahṛta-assembled; sahasra-nāma-triḥ-three thousand holy names of the Lord; avṛtti-sākте-of the transcendental potency; kṛṣṇa-of Lord Kṛṣṇa; nāma-of the name; uccaranam-the utterance; avaśyam-inevitable; mantavyam-is considered.

That the chanting of any of the Supreme Lord's names brings all good results and does not depend on any other process for it's effectiveness is confirmed in the following statement of the Nāma-kaumudi:

"If one once chants the holy name of the Supreme Personality of Godhead, he attains all the benefits attained by performing a multitude of purificatory rituals."

Text 3

atra deva-devasya yad-abhirucitam priyam nāma, tat sarvārthesu yojayet ity ādi, kecid vyacaksate; yathā hareḥ priyena, govinda-nāmnā nihatāni sadyaḥ iti.
atra-in this connection; deva-devasya-of the master of the demigods; yat-which; abhirucitam-pleased; priyam-dear; nāma-name; tat-then; sarva-all; arthesu-in
good results; yojayet-made possible; iti-thus; ādi-in the passage beginning; kecit-
some persons; vyacaksate-say; yathā-just as; hareh-of Lord Hari; priyena-by the
dear; govinda-Govinda; nāmā-name; nihatāni-spoken; sadyah-immediately; iti-
thus.

We may note that in the verse quoted in Text 1, the word "abhirucitam" means
"dear". In some manuscripts the second half of this verse reads:

hareh priyena govinda-
nāmā nihatāni sadyah

"By chanting the name Govinda, the favorite name of Lord Hari, one
immediately attains the ultimate benefit of life."

Text 4

nanu brhat-sahasra-nāma-stotram nityam eva pathantim devim prati
sahasra-nāmabhis tulyam
rāma-nāma varānane

ity ady upapattyā rāma-nāmnaiva sahasra-nāma-phalam bhavatīti bodhayan śrī-
mahā-devas tat-sahasra-nāmāntar-gata-śrī-krṣṇa-nāmnām api gaṇatvam
bodhayati. tarhi katham brahmāṇḍa-vacanam aviruddham bhavati. ucyate
prastutasya tasya brhat-sahasra-nāma-stotrasyaivaikayavṛttīyā yat phalam, tad
bhavatīti rāma-nāmni prauḍhiḥ.

nanu-is it not so?; brhat-sahasra-nāma-stotram-the Brhat-sahasra-nāma-stotra;
nityam-repeatedly; eva-certainly; pathantim-reads; devim-to Pārvatī; prati-in
relation; sahasra-nāmabhīḥ-with thousands of names of Lord Viṣṇu; tulyam-
equal; rāma-nāma-the holy name of Lord Rāma; vara-ānane-O beautiful-faced
Pārvatī; iti ādi-in this passage; upapattyā-by the explanation; rāma-nāmnā-by the
name of Lord Rāma; eva-certainly; sahasra-nāma-of one thousand names of Lord
Viṣṇu; phalam-the result; bhavati-is produced; iti-thus; bodyayan-explaining;
śrī-mahā-devah-Lord Śiva; tat-of the Lord; sahasra-nāma-thousand names; antah-
gata-within; śrī-krṣṇa-of Lord Krṣṇa; nāmām-of the names; api-even;
gaṇatvam-a secondary position; bodhayati-reveals; tarhi-then; katham-how is it;
brahmāṇḍa-of the Brahmāṇḍa Purāṇa; vacanam-the statement; aviruddham-not
contradicting; bhavati-is; ucyate-to this it may be answered; prastutasya-
glorified; tasya-of this; brhat-sahasra-nāma-stotrasya-of the Brhat-sahasra-nāma-
stotra; eva-certainly; ekāyā-by one; vrtyā-activity; yat-which; phalam-result;
tat-that; bhavati-is; iti-thus; rāma-nāmni-in the holy name of Rāma; prauḍhiḥ-
the greatness.
Someone may present the following objection: Is it not so that the Brhat-sahasra-nāma-stotra in the 96th Chapter of the Uttara-khanda of the Padma Purāṇa, Lord Śiva says to Pārvatī:

"O beautiful goddess, a single utterance of the holy name of Rāma is equal to a thousand utterances of these other names of the Supreme Lord."*

From this we should certainly understand that Rāma is the most important name of the Supreme Personality of Godhead, and the name of Kṛṣṇa is only secondary. Furthermore this same explanation may be found also in the Brahmānda Purāṇa.

To this objection we reply: This statement of Lord Śiva certainly explains the superior position of the name of Rāma, but it does not specifically state that the name of Kṛṣṇa is secondary. We may also note that in other verses from the Vedic literature the primary importance of the name of Kṛṣṇa is revealed.

Text 5

\[\text{krśna-nāmni tu dvi-gāv asambhavāt sahasra-nāmnāṁ iti bahu-vacanāt tādṛśānāṁ bahūnām sahasra-nāma-stotrānāṁ trīr ārvṛttya tu yat phalam, bhavatītī tato 'pi mahatī praudhīhī. ata eva tatraiva}

\[\text{samasta-japa-yajñānāṁ phala-dam pāpa-nāśanam śṛṇu devi pravakṣyāmi nāmnāṁ aṣṭottaraṁ śatam}

\[\text{ity uktvānyeṣāṁ api japānām vedādy-uktānāṁ phalam antarbhavitam.}

\[\text{krśna-nāmni-in the holy name of Kṛṣṇa; tu-but; dvi-gau-in a dvigu-samāsa; asambhavāt-because of not being possible; sahasra-nāmnāṁ iti-of the word "sahasra-nāmnāṁ"; bahu-vacanāt-because of being in the plural number; tādṛśānāṁ-like that; bahūnāṁ-of many; sahasra-nāma-stotrānāṁ-of prayers containing a thousand names of the Supreme Lord; trīr ārvṛttya-reciting three times; tu-but; yat-which; phalam-result; bhavatītī; iti-thus; tataḥ-than that; api-even; mahatī praudhīhī-great importance; atāḥ eva-therefore; tatra-in this connection; eva-certainly; samasta-of all; japa-yajñānāṁ-of the chanting of the holy names of the Lord; phala-dam-giving the result; pāpa-sins; nāśanam-destroying; śṛṇu-please hear; devi-O goddess; pravakṣyāmi-I shall now explain; nāmnāṁ-of the names; aṣṭa-uttaram śatam-one hundred and eight; iti-thus; uktvā-having spoken; anyeṣāṁ-of others; api-even; japānāṁ-chanting of the names; vedādī-beginning with the Vedas; uktānāṁ-of the statements; phalam-the result; antarbhavitam-contained within.}

We may note that because the word "sahasra-nāmnāṁ" is in the plural, we
cannot interpret it to be a dvigu-samāsa, and thus mean "of thousands of names of Kṛṣṇa". For this reason the word "sahasra-nāmnām" should be interpreted to mean "of those prayers containing a thousand names of the Lord". Simply by chanting
the holy name of Rāma three times, one gets the same benefit of chanting a
thousand other names of the Lord, as contained in these groups of a thousand
names. One also gets, in the same way, the same result of chanting many Vedic
hymns. This is confirmed in the following verse from the Rāmacandra-sahasra-
nāma-stotra found in the 96th Chapter of the Uttara-khaṇḍa of the Padma Purāṇa:

"O goddess, please listen, and I shall speak to you one hundred and eight names
of the Lord. The chanting of these names purifies one of all sins, and gives the
same results which are obtained by reciting all the sets of one thousand names of
the Lord."

Text 6

tatāṣ ca praudhyādhiyād uttarasya purvasmād balavattve satī pūrvasya
mahimāpi tad-aviruddha eva vyākhyeyah. tathā hi yadyapy evam eva śrī-krṣṇavat
tan-nāmno 'pi sarvatah pūrṇa-sāktitayā sarvesām api nāṁnām avayavitvam eva,
tathāpy avayava-sādhāranyaṇa prayoga-lakṣanam asamaṇjasam eva. tatas tādrśa-
phala-lābhe bhavati pratibhandhakam.

tatāh—therefore; ca—also; praudhya-ādhikyā—from the greatness; uttarasya—of
the last; pūrvasmā—from the former; balavattve—in the strength; satī—being so;
pūrvasya—from the former; mahima—the glory; api—also; tat-avirudhaḥ—not refuting;
eva—certainly; vyākhyeyah—may be explained; tathā hi—moreover; yadyapi—
although; evam—in this way; eva—certainly; śrī-krṣṇavat—as Śrī Kṛṣṇa; tat-nāmnaḥ—
of His holy name; api—also; sarvatah—in all respects; pūrṇa-sāktitayā—as full of all
potencies; sarvesām—of all; api—even; nāṁnām—of the holy names of the Lord;
avayavitvam—as the complete whole; eva—certainly; tathāpi—nevertheless; avayava-
sādhāranyaṇa—as a part of the whole; prayoga-lakṣanam—usage; asamaṇjasam—
improper; eva—certainly; tatāh—therefore; tādrśa—like that; phala—result; lābhe—in
the attainment; bhavati—is; pratibhandhakam—refutation.

As Lord Kṛṣṇa is the Original Personality of Godhead, from whom the various
viṣṇu-tattva expansions of the Lord emanate, so Kṛṣṇa is the original name of the
Lord, and all other names are simply part and parcel of that original name Kṛṣṇa.
The original name Kṛṣṇa is more powerful than the other names, and the result of
chanting the name of Kṛṣṇa is greater than that of chanting the other names of the
Lord.

Text 7

tato nāṁnātara-sādhāraṇam eva phalam bhavet; yathā sāksān-mukter api dātuh

tatḥ-therefore; nāma-names; antara-other; sādhāraṇam-generally; eva-certainly; phalam-result; bhavet-may be; yathā-just as; sākṣāt-directly; mukteh-of liberation; api-even; dātuh-the giver; śri-visnu-of Lord Viṣṇu; ārādhanaśya-the worship; yajña-āṅgatvena-as the parts of sacrifices; kriyāmānasya-performed; svarga-svargaloka; mātra-only; pradatvam-granting; yathā-just as; vā-or; veda-of the Vedas; japatā-with-the chanting; tat-antah-gata-within which; bhagavat-the Personality of Godhead; mantrena-with mantras glorifying; api-even; na-not; brahma-lakā-than Brahmaloka; adhika-greater; phala-result; prāptiḥ-attainment;

yathā-just as; atra-in this connection; eva-certainly; tāvat-in that way; kevalam-only; rāma-nāma-the holy name of Lord Rāma; sakṛt-once; vadatah-of the speaker; api-even; brhat-sahasra-nāma-of the Brhat-sahasra-nāma-stotra; phalam-the result; antah-bhūta-within which; rāma-Rāma; nāma-the name; eka-unam-minus one; sahasra-thousand; nāmakam-names; sampūrnam-complete; brhat-sahasra-nāma-the Brhat-sahasra-nāma; api-even; pāṭahāth-of one who is reading; brhat-sahasra-nāma-of reading the Brhat-sahasra-nāma; phalam-the result; na-not; tu-but; adhikam-greater; eka-unam-minus one; sahasra-nāma-of the thousand names; phalam-the result; atah eva-therefore; sādhāraṇānāṁ-equal; keśava-Keśava; adī-beginning with; nāmāṁ-of the names; api-even; tadiyatā-vailakṣaṇyena-as distinctly different; āgrhyamānānāṁ-accepted; avatāra-incarnations; antara-other; nāma-the names; sādharaṇa-in common; phalam-result; eva-certainly; jñeyam-may be understood.

The result obtained by chanting the name of Kṛṣṇa is different from that obtained by chanting any other name of the Lord. As by the worship of Lord Viṣṇu one obtains liberation, and by performing the rituals of the Vedas one only obtains the upper material planets of Svargaloka, and as by chanting the mantras of the Vedas, even though they may sometimes contain prayers to the Supreme Personality of Godhead, one cannot obtain a result greater than residence on the Brahma-loka planet, so, by chanting the holy name of Lord Rāma, one obtains only the same result obtained by chanting the prayers known as the Brhat-sahasra-nāma (assuming one omits the name of Lord Rāma, which is included within the Brhat-sahasra-nāma prayers). The result obtained by chanting the names of the incarnations of the Supreme Personality of Godhead is not equal to the result of chanting the names (such as Kṛṣṇa and others) that directly refer to the original form of the Lord as Śrī Kṛṣṇa.
nāma-kaumudyām tu sarvānartha-kṣaya eva jñānā jñāna-viśeṣo nisiddhah. na tu premādi-phala-tāratamye. tad evam tatra krṣṇa-nāmmana sādhana-phaladāte sati

sahasra-nāmabhīs tulyaṁ
rāma-nāma varānane

ity api yuktaṁ evoktam. vastutas tv evam sarvāvatārāvatāa-nāmabhīyāḥ śrī-krṣṇa-
nāmno ‘bhaydhikam phalam svayam-bhagavattvāt tasya.

nāma-kaumudyām-in the Nāma-kaumudī; tu-also; sarva-all; anartha-unwanted things; ksayah-destruction; eva-certainly; jñāna-knowledge; ajñāna-and ignorance; viśeṣah-specific; nisiddhah-prevented; na-not; tu-but; prema-pure love of God; ādi-beginning with; phala-results; tāratamye-in the series of gradations; tat-therefore; evam-in this way; tatra-there; krṣṇa-nāmnah-of the holy name of Krṣṇa; sādhana-in general; phalatve-giving results; sati-being so; sahasra-nāmabhīih-with the thousand names; tulyam-equal; rāma-nāma-the name of Rāma; vara-anane-O beautiful-faced Pārvatī; iti-thus; api-also; yuktam-proper; eva-certainly; uktaṁ-said; vastutah-in truth; tu-but; evam-in this way; sarva-all; avatāra-incarnations of Godhead; avatāri-and the origin of the incarnations; nāmabhīyāh-of the names; śrī-krṣṇa-nāmnah-of the name of Krṣṇa; abhyadhikam-
superior; phalam-result; svayam-bhagavattvāt-because He is the Original Personality of Godhead; tasya-of Him.

The Nāma-kaumudī explains that, in general, the removal of ignorance and unwanted materialistic habits are the results obtained by chanting the holy name of the Lord. Lord Śiva refers to these results when He says to Pārvatī:

"O beautiful goddess, by once chanting the holy name of Rāma, one obtains the results of chanting the thousand names of the Lord found in the Brhat-sahasra-nāma-stotra."

Chanting these names of the Supreme Lord, however does not bring to the chanter the state of exalted pure love of God attained by those who chant the name of Krṣṇa. Because the chanting of Krṣṇa brings pure love of God, it gives the best results among all the names of the Lord. We may also understand that because Lord Krṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead, the chanting of His name brings a better result than the chanting of the names of the various incarnations manifested from Him.

Text 9

nanu yathā darśa-paurnamāśyādy-anga-bhūtabhūtāḥ pūrnāḥbhūtāḥ sarvān kāmān
avāpetāḥ ity adāv artha-vādatvām tathaiva-trabhayātrāpi bhavisyatītī cet. na. brhat-
sahasra-nāma-stotram pathitaiva bhojana-kāriniṁ deviṁ prati rāma-nāmaiva
sakṛt kirtayitvā krta-kṛtyā sati mayā saha bhūnāśa iti sākṣāt bhojane śrī-
mahādevena pravartanāt. atas tato 'pi praudhyādhikyat kṛṣṇa-nāmni tu tathārtha-
vādatvam dūrotsāritam eveti.

naru-is it not so?: yathā-just as; darśa-the ritual performed on the new-moon
day; paurṇamāṣi-the ritual performed on the full-moon day; ādi-beginning with;
anga-bhūtayā-rituals; pūrṇa-ahuta-perfectly offering sacrifice; sarvān-all;
kāmā-material desires; āvapnoti-one obtains; iti-thus; ādāi-beginning with;
artha-vādatvam-speaking this; tathā-in the same way; eva-certainly; atra-here;
ubhayatra-in both places; api-also; bhavisyayi-will be; cet-if; na-no; brhat-
sahasra-nāma-stotram-the Brhat-sahasra-nāma prayers; pathayitvā-having recited;
eva-certainly; bhojana-karintim-bringing sense-gratification; devim-prati-to the
goddess; rāma-nāma-the name of Rāma; eva-certainly; sakr-_once; kīrtayitvā-
having chanted; kṛt-kṛtya-successful and perfect; sati-pure; mayā-saha-with me;
bhunkva-you may enjoy; iti-thus; sāksāt-directly; bhojane-in enjoyment; śrī-
mahādevena-by Lord Śiva; pravartanāt-by establishing; atah-tat-therefore; api-
also; praudhyaya-adhikyat-because of superiority; kṛṣṇa-nāmni-in the name of
Krṣṇa; tu-also; tatha-artha-vādatvam-this kind of explanation; dūrai-utsaritam-
cast far away; eva-certainly; iti-thus.

Someone may argue: By performing various Vedic sacrifices such as the dāraṣa
and paurṇamāṣa, one may obtain all material desires. For this reason, these should
be performed, and not the chanting of the holy names of Kṛṣṇa and Rāma.

This argument is answered in the following explanation of the Brhat-sahasra-
nāma prayers, where Lord Śiva says to Pārvati:

"My dear Pārvati, by chanting the holy name of Rāma even once, you will
become successful, pure and perfect. By thus chanting the holy names, you will be
able to enjoy transcendental bliss in My association."

The paltry material benefits so eagerly sought by our opponent are thus
completely rejected by the chanters of the holy name of Lord Kṛṣṇa, the best of the
Lord's holy names.

Text 2 (Main text of Kṛṣṇa-sandarbha is again resumed at this point)

pādme pāṭalā-hande śrī-mathurā-māhātmye śrī-mahādevasyai-vākye tārakāj
jāyate muktiḥ prema-bhaktis tu pāvakāt iti. pūrvaṃ atra mocakatva-prema-
datvābhyaṃ tāraka-pāvaka-samjñe rāma-kṛṣṇa-nāmno hi vihitē. tatra ca rāma-
nāmni mocakatva-sākṣīr evādhika. śrī-krṣṇa-nāmni tu mokṣa-sukha-tirakāri-
premānanda-datrtra-sākṣīh samādhiyē bhavah.

pādme-in the Padma Purāṇa; pāṭalā-hande-in the Pāṭalā Khandā; śrī-mathurā-
māhātmye-in the Mathurā-māhātmya; śrī-mahādevasya-of Lord Śiva; eva-
certainly; vākye-in the statement; tārakāt-from the liberator; jāyate-is generated;
muktiḥ-liberation; prema-bhaktiḥ-devotional service in pure love of God; tu-but;
pāvakāt-from the purifier; iti-thus; pūrvaṃ-previously; atra-here; mocakatva-
prema-datvābhyām-of the liberator and the giver of pure love of God; tāraka-as
the liberator; pāvaka-and the purifier; samjñē-with the names; rāma-of Rāma;
kṛṣṇa-and Kṛṣṇa; nāmnoh-of the two names; hi-certainly; vihite-ascertained;
tatra-there; ca-also; rāma-nāmni-in the holy name of Rāma; mokkatva-śaktih-the
potency for liberation; eva-certainly; adhika-is greater; śri-kṛṣṇa-nāmni-in the
holy name of Śrī Kṛṣṇa; tu-but; mokṣa-sukha-the happiness of liberation;
tiraskārī-eclipsing; prema-of pure love of God; ānanda-bliss; dātṛta-giving;
śaktih-potency; samādhihka-greater; iti-thus; bhāvaḥ-the meaning.

In the Mathurā-māhātmya section of the Pātāla Khanda of the Padma Purāṇa, in
the description of the holy names of Kṛṣṇa and Rāma, Lord Śiva says:

"From one holy name liberation is obtained, and from the other holy name
purification and love of God are obtained."

In other words, by chanting the holy name of Lord Rāma, one attains liberation,
and from chanting the holy name of Lord Kṛṣṇa, one attains pure love of God,
which makes the happiness of liberation seem very insignificant.

Text 3

itthāṁ evoktaṁ viṣṇu-dharmottarre

yac chakti nāma yat tasya
tasminnaeva ca vastuni
sādhakam puruṣa-vyaghra
   saumya-krūreṣu vastuṣu. iti.

   ittham-in this way; eva-certainly; uktam-said; viṣṇu-charma-uttare-in the
Visnu-dharmottara Purāṇa; yat-which; śakti-potent; nāma-holy name; yat-
which; tasya-of Him; tasmin-in Him; eva-ca-also; vastuni-real; sādhakam-
equally effective; purusa-vyaghra-O best of men; saumya-on the gentle; krūreṣu-
on the sinful; vastuṣu-persons; iti-thus.

The potency of the holy name of Śrī Kṛṣṇa is also described in the Viṣṇu-
dharmottara Purāṇa:

"O best of men, both saints and demons attain love of God by chanting the holy
name of Kṛṣṇa."

Text 4

kim ca, śrī-kṛṣṇa-nāmno mukhyatvam nigadenaiva śrūyate prabhāsa-purāṇe śrī-
nārada-kuśadhvaja-samvāde śrī-bhagavad-uktau
nāmnāṁ mukhyatamaṁ nāma
kṛśākhyam me parantapa iti.

kim ca—furthermore; śrī-kṛṣṇa-nāmnah—the holy name of Kṛṣṇa; mukhyatvam-state of being the most important; nigadena-by description; eva—certainly; śrūyate—is heard; prabhāsa-purāne—in the Prabhāsa Purāṇa; śrī-nārada-between Nārada; kuśadhvaja—and Kuśadhvaja; samvāde—in the conversation; śrī-bhagavat-of the Supreme Lord; uktao—in the statement; nāmnām-of names; mukhyatamam-most important; nāma-name; kṛṣṇa-ākhyam—the name Kṛṣṇa; me-My; parantapa-O subduer of the enemies (Arjuna); iti—thus.

That Śrī Kṛṣṇa is the most important of all holy names of the Lord is described by Lord Kṛṣṇa Himself. As recorded in the conversation between Nārada and Kuśadhvaja in the Prabhāsa Purāṇa, Lord Kṛṣṇa said:

"O Arjuna, of all My holy names, the name Kṛṣṇa is the most important."

Text 5

tad evam gati-sāmānyena nāma-mahima-dvārā tan -mahimātiśayāḥ sādhitāḥ.
tathā tadiya-guṇa-rūpa-līlā-mathurādi-sthānānāṁ api tac-chāstra-
pratipadyamānaṁ sarvādhikā-mahimābhir apy asāv anusandheyah, vizārā-bhiyā
tu nodāhriyate.

itham eva śrī-kṛṣṇasyaivāsamordhva-mahimatvāt svayam eva tenāpi sakala-
bhakta-vṛnda-vandita-bhagavat-pranayam śrīmad-arjunam prati sarva-sāstrārtha-
sāra-bhūta—śrī-gito-pasamhāra-vākye nijākhiśa-prādurbhāvāntara-bhajānām
atikramya svabhajanam eva sarva-guhyatamatvenopadiśtaṁ.

tat—therefore; evam—in this way; gati-sāmānyena-superexcellent; nāma—of the
holy name; mahima-glories; dvārā—by; tat—His; mahima—of the glories; aṭiśayah-
superior position; sādhitah—is demonstrated; tathā—in the same way; tadiya-His;
guna—qualities; rūpa—form; līlā—pastimes; mathurā—adi-sthānānāṁ—of and Mathurā
and other places of His transcendental pastimes; api—also; tat—sāstra—by the Vedic
literatures; pratipadyamānaṁ—described; sarva-adhika—superexcellent;
mahimābhīḥ—by the glories; api—also; asau—this; anusandheyah—should be
considered; visṭārā—bhiyā—with fear of an overly elaborate presentation; tu—but;
na—not; udāhriyate—is described; ittham—thus; eva—certainly; śrī—kṛṣṇasya—of Śrī
Kṛṣṇa; eva—certainly; asama—urdhva—without equal or superior; mahimatvāt—
because of possessing glories; svayam—personally; eva—certainly; tena—by Him;
api—even; sakala—by—all; bhakta—vṛnda—of the devotees; vandita—worshipped; bhagavat—
of the Supreme Personality of Godhead; pranayam—devotional love; śrīmat-
arjunamprati—to Arjuna; sarva—sāstra—of all Vedic literatures; artha—of the meaning;
sāra—bhūta—the essence; śrī-gita—of Bhagavad-gītā; upasamhāra—conclusion; vākye—
in the statements; nija—of His own; akhila—of all; pradurbhāva—antara—of other
incarnations; bhajanam—worship; atikramya—surpassing; sva—bhajanam—the direct
worship of Śrī Krṣṇa; eva-certainly; sarva-guhyamatvena-as the most intimate of all kinds of confidential knowledge; upadīṣṭam-is instructed.

That Śrī Krṣṇa is the Supreme Personality of Godhead, worthy of the worship and glorification of all living entities is proved by this description of the superexcellent glories of His holy name. His holy transcendental qualities, form, pastimes, and abodes (such as Mathurā and other places where He enjoyed pastimes), are also glorified in the same way in all the Vedic literatures, and they are described as superior to the qualities, pastimes, forms, etc. of any incarnation of the Lord. Afraid of unnecessarily increasing the size of this book, we will not present all these quotations now.

At the conclusion of Bhagavad-gītā, which is the essence of all Vedic literatures, Lord Krṣṇa, whose glories are unequaled, and who is worshiped by all the devotees, instructed Arjuna, who was full of love for Him, to neglect the worship of the various incarnations of Godhead, and simply worship Śrī Krṣṇa. The Lord said that this direct worship of Him is the most confidential of all knowledge. This explanation is recorded in the following verses of Śrīmad Bhāgavatam (18.60-66) where Lord Krṣṇa says:

Text 7

tathā
kartum necchasi yan-mohāt
kariṣyasya avaśo ‘pi tat ity anantaram

tathā-in the same way; kartum-to do; na-not; icchasi-like; yat-that; mohāt-by illusion; kariṣyasi-you will act; avaśah-imperceptibly; api-even; tat-that; iti-thus; anantaram-afterwards.

"Under illusion you are now declining to work according to My direction. But, compelled by your own nature, you will act all the same, O son of Kuntī."

Text 8

iśvarah sarva-bhūtānāṁ
hrd-deśe ‘ṛjuna tiṣṭhati
bhṛmayan sarva-bhūtānī
yantrarūḍhāni māyāyā

iśvarah-the Supreme Lord; sarva-bhūtānāṁ-of all living entities; hrd-deśe-in the location of the heart; arjuna-O Arjuna; tiṣṭhati-resides; bhṛmayan-causing to travel; sarva-bhūtānī-all living entities; yantra-machine; ārūḍhāni-being so placed; māyāyā-under the spell of material energy.
"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.*

Text 9

tam eva śaṇanām gaccha
sarva-bhāvena bhārata
tat prasādāt parāṁ sāntim
sthānam prāpsyasi śāsvatam

tam-unto Him; eva-certainly; śaṇanām-surrender; gaccha-go; sarva-bhāvena-in all respects; bhārata-O son of Bharata; tat-prasādāt-by His grace; parām-transcendental; sāntim-peace; sthānam-abode; prāpsyasi-you will get; śāsvatam-eternal.

"O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.*

Text 10

iti te jñānam ākhyātam
guhyād guhyataram mayā
vimirśyaitad aśesena
yatheccchasi tathā kuru

iti-thus; te-unto you; jñānam-knowledge; ādhyātam-described; guhyāt-confidential; guhyataram-still more confidential; mayā-by Me; vimirśya-by deliberation; etat-that; aśesena-fully; yathā-as you; icchasi-you like; tathā-that; kuru-perform.

"Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.*

Text 11

sarva-guhyatamam bhūyah
śrṇu me paramam vacah
iṣṭo 'si me drdham iti
tato vakṣyāmi te hitam
sarva-guhyatamam-the most confidential; bhūyah-again; śrūṇa-just hear; me-
from Me; paramam-the supreme; vacah-instruction; īṣṭah asi-you are very dear to
Me; me-of Me; ďrđham-very; īti-thus; tatah-therefore; vakṣyāmi-speaking; te-
for your; hitam-benefit.

"Because you are My very dear friend, I am speaking to you the most
confidential part of knowledge. Hear this from Me, for it is for your benefit."

Text 12

man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi satyam te
pratijāne priyo 'si me

man-manāh-thinking of Me; bhava-just become; mat-bhaktah-My devotee;
mat-yājī-My worshiper; mām-unto Me; namaskuru-offer your obeisances; mām-
unto Me; eva-certainly; esyasi-come; satyam-truly; te-to you; pratijane-I
promise; prijah-dear; asi-you are; me-My.

"Always think of Me and become My devotee. Worship Me and offer your
homage unto Me. Thus you will come to Me without fail. I promise you this
because you are My very dear friend."

Text 13

sarva-dharmān parityajya
mām ekaṁ śaranaṁ vraja
aham tvāṁ sarva-pāpebhyo
mokṣayisyāmi mā śucah

sarva-dharmān-all varieties of religion; parityajya-abandoning; mām-unto Me;
ekam-only; śaranaṁ-surrender; vraja-go; aham-I; tvāṁ-you; sarva-all;
pāpebhyaḥ-from sinful reactions; mokṣayisyāmi-deliver; mā-not; śucah-worry.

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you
from all sinful reaction. Do not fear."

Sarva-samvādīni Comment (Part 2)

Text 1
atha īśvarah sarva-bhūtānām ity adi śrī-gitā-padya-satkasya krta-
vyākhyaṅantarām evam vyākhgyam. tathā hi atra kaścid vadati īśvarah sarva-
bhūtānām ity ādau sarvam evedam īśvarah iti bhāvena yad bhajanam, tatra
jñānamā-sparśah. iha tu man-manā bhava ity adi śuddhaiva bhaktir upadiṣṭety ata
eva sarva-guhyatamatvam. kim vā, pūrvena vākyena parokṣatayavesvaram
uddiṣyapāreṇa tam evaparokṣatayā nirdiṣṭavān ity atva na ca vāktavyam.

atha-now; īśvarah sarva-bhūtānām iti ādi-beginning with 18.61; śrī-gitā-of
Bhagavad-gitā; padya-of the verses; satkasya-six; krta-done; vyākhyaṅa-antarām-
exploration; eva-in this way; vyākhgyam-may be explained; tathā hi-moreover;
atra-here; kaścit-Lord Krṣṇa; vadati-says; īśvarah sarva-bhūtānām iti ādau-verse
18.61; sarvam-everything; eva-certainly; idam-this; īśvarah-supreme controller;
itī-thus; bhāvena-with the conception; yat-which; bhajanam-worship; tatra-
there; jñāna-of actual knowledge; amā-of a particle; sparśah-the touch; iha-
here; tu-but; mat-manāḥ bhava iti ādi-in verse 18.65; śuddha-pure; eva-
certainly; bhaktiḥ-devotional service; upadiṣṭā-indicated; itī-thus; atah eva-
therefore; sarva-guhyatamatvam-the status of being the most secret of all secrets;
kim vā-or; pūrvena-with the previous; vākyena-statement; parokṣatayā-as being
difficult to perceive; eva-certainly; īśvarah-the Supreme Personality of Godhead;
uddiṣṭa-indicating; apareṇa-by another; tam-Him; eva-certainly; aparokṣatayā-as
easy to perceive; nirdiṣṭavān-indicated; itī-thus; atah eva-therefore; na-not; ca-
also; vāktavyam-may be said.

In these six verses from Bhagavad-gitā, Lord Krṣṇa explains the worship
performed by one situated in a little transcendental knowledge (in verse 18.61,
beginning with the words "īśvarah sarva-bhūtānām"), and he openly states the
supreme secret of pure devotional service (in verse 18.65, beginning with the
words "man-manā bhava"). In the first quote the reference to Lord Krṣṇa is
remote, but in the second quote the reference to Him is obvious.

Text 2

pūrvam api

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
māṁ evaiṣyasi yuktaiyam
ātmānaṁ mat-parāyaṇah

ity ādibhiḥ śuddha-bhajanasyoktavāt.

pūrvam-previously (Bhagavad-gitā 9.34); api also; mat-manāḥ-always thinking
of Me; bhava-become; mat-My; bhāktah-devotee; mat-My; yājī-worshiper;
māṁ-onto Me; namaskuru-offer obeisances; māṁ-onto Me; eva-completely;
esyasi-come; yuktvā evam-being absorbed; ātmānaṁ-your soul; mat-parāyaṇah-
devoted to Me; iti-thus; ādibhih-in the words beginning; śuddha-pure; bhajanasya-of devotional service; uktatvāt-from the description.

This same description of pure devotional service was also given previously in almost the same words in the following verse (Bhagavad-gītā 9.34):

"Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."*

Text 3

tathāpi

adhiyajño 'ham evatra
dehe deha-bhr̥tāṁ varah

ity ādau ca svasyāntaryāmitvena coktatvāt.

tathā api-moreover; adhiyajñah aham eva atra dehe deha-bhr̥tāṁ varah iti ādau-
Bhagavad-gītā 8.4; ca-also; svasya-of Him; antaryāmitvena-position as the Supersoul residing in the hearts of all living entities; ca-also; uktatvāt-because of the statement.

Lord Krṣṇa also describes Himself as the all-pervading Supersoul present in the hearts of all living entities (Bhagavad-gītā 8.4):

"Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being."*

Text 4

sarva-guhyatamatva-guhyataratyayor anupapattir iti yad yad eva pūrvam sāmānyatayoktam, tasyaivante vivicya nirdiśṭatvāt.

sarva-guhyatamatva-as the most confidential; guhyataratyayoḥ-and as more confidential; anupapattīḥ-no logical connection; iti-thus; yat yat-whatever; eva-certainly; pūrvam-previous; sāmānyatayā-in general; uktam-said; tasya-of that; ante-in the end; vivicya-deliberating; nirdiśṭatvāt-because of indicating.

Someone may question: Lord Krṣṇa explains (18.63-64) that the last verses of Bhagavad-gītā are the most confidential part of knowledge. This last part of Bhagavad-gītā, however simply restates what has already been stated in a general way in the previous verses of the Gītā. Why does Lord Krṣṇa say that this last part
is more confidential?

Text 5

ucyate na tāvad bhajana-tāratamyam; atra bhajaniya-tāratamyasyāpi sambhave gauna-mukhya-nyāyena bhajaniyā evārtha-sampratīteḥ. mukhyatvam ca, tasya phalam ata upapatteḥ iti nyāyena, viśesatas tu tac-chabdena na svayam eva tad-rūpa iti mat-śabdena svayam evaitad-rūpa iti ca bhedasya vidyamānāt vād upadeśa-dvaye nijenaudāsinyenaśeṣa na liṅgenāpūrṇatvopalambhāt.

ucyate-to this I reply; na-not; tāvat-in that way; bhajana-of worship; tāratamyam-higher and lower; atra-here; bhajaniya-of the worshipable object; tāratamasya-of the higher and lower; api-even; sambhave-in the manifestation; gauna-most important; mukhya-and lesser important; nyāyena-by the example bhajaniye-in the worshipable object; eva-certainly; artha-of the meaning; sampratīteḥ-because of the conviction; mukhyatvam-the most important; ca-also; tasya-of that; phalam-the result; atah-from Him; upapatteḥ-because of the manifestation; iti-thus; nyāyena-by the example; viśesataḥ-specifically; tu-but; tat-śabdena-by the word “tat (His)”; na-not; svayam-personally; eva-certainly; tat-His; rūpah-form; iti-thus; mat-śabdena-by the word “mat (My)”; svayam-personally; eva-certainly; etat-this; rūpah-form; iti-thus; ca-and; bhedasya-of the division; vidyamānāt-vāt-because of being so; upadeśa-of instructions; dvaya-two; njena-by His own; udāśinyena-nuetrality; āvesena-by the entrance; ca-also; linena-by the sign; apūrṇatva-incompleteness; upalambhāt-because of the direct perception.

I answer: It is not that in the later part of Bhagavad-gītā Lord Kṛṣṇa explains a higher method of worship, but rather, in the last part of the Gītā He explains a higher object of worship. Earlier in the Gītā, the Lord describes the all-pervading Supersoul, the neutral observer of all living entities (8.4) (“tat=Him), and later the Lord describes Himself as the Original Supreme Person (“mat=Me). In this way Lord Kṛṣṇa is described as the ultimate object of worship, just as in the Vedānta-sūtra (3.2.39), the Personality of Godhead (and not the demigods) is described as the ultimate bestower of the results of sacrifice.

Text 6


phala-of results; bheda-difference; vyapadeśena-by the delineation; eva-karane-
in the word "eva"; ca-also; tat-tat-various; arthasya-of meanings; eva-certainly; puṣṭatvāt-because of the increase; ca-also; sāksāt-directly; eva-certainly; bhajaniya-of the object of worship; tāratamyam-higher and lower; upalabhya-may be understood; vastutah-in fact; tu-but; sarva-bhāvena-in all respects; iti-thus; asya-of Him; sarva-of all; indriya-the senses; ; pravanatayā-in a favorable attitude; iti-thus; arthah-the meaning; gauna-secondary; mukhya-and primary; nyāyena-by the example; jñāna-with knowledge; miśrasya-mixed; sarva-ātmata sarva-bhāvena"; bhavana-laksana-meditation; rūpa-arthasya-consisting of; bādhitatvāt-because of the refutation; sthānam prāpsyasi sāsvatam-"You will attain the eternal abode"; iti-thus; loka-of a planet; viśeṣa-specific; prapteḥ-of the attainment; eva-certainly; nirdiśṭatvāt-because of the indication.

That pure devotional service was described by the Lord before 18.63 is confirmed by verse 18.62 ("O scion of Bharata, surrender to Him utterly. By His grace you will attain transcendental peace, and the supreme and eternal abode"). In this verse the word "eva (certainly)" emphasizes the meaning, and the phrase "sarva-bhāvena" should be interpreted according to the primary meaning of the words ("in all respects"). The secondary meaning of the words ("by accepting the process of meditation") should not be accepted here. We may also note that the Lord's own planet in the spiritual world is also described in the words "You will attain the supreme and eternal abode." In this way it should be understood that the great secret revealed after verse 18.64 is not the process of pure devotional service, but rather, the ultimate object of that service: Śrī Kṛṣṇa.

Text 7

tasmān na ca bhajana-vṛtti-tāratamyāvakāśah. na ca bhajanīyasyaiva paroksāparoksatayā nirdeśayos tāratamyam. tadaiva tayā prācīnayā canayā gati-kriyayā sankoca-vṛttiḥ iyam kalpaniyyā. yady antaryāminah sakāśad anyāparāvasthā na śṛṣṣate śāstre, śṛṣṣate tu tad-avasthataḥ parā, tato 'pi parā ca sarvatra.

tasmāt-therefore; na-not; ca-and; bhajana-of worship; āvṛtti-activity; tāratamya-gradations of higher and lower; avakāśah-occasion; na-not; ca-and; bhajanīyasya-of the object of worship; eva-certainly; paroksā-directly; aparoksatayā-or indirectly revealed; nirdeśayoh-of the indication; tāratamyam-higher and lower; tadā-then; eva-certainly; tayā-by this; prācinaya-previous; ca-and; anāyā-by this; gati-kriyayā-by the action; sankoca-vṛttiḥ-abridgement; iyam-this; kalpaniya-should be considered; yadi-if; antaryāminah-of the Supersoul; sakāśāt-from the presence; anyā-another; aparā-different; avasthā-situation; na-not; śṛṣṣate-is heard; śāstre-in the Vedic literature; śṛṣṣate-is heard; tu-but; tat-avasthataḥ-from that situation; parā-higher; tataḥ-from that; api-also; parā-higher; ca-also; sarvatra-everywhere.

It is not, therefore, that in the earlier portions of Bhagavad-gītā, the Lord describes an inferior process of worship, and neither does He describe the object of worship in a more indirect way in that portion of the Gītā. In the beginning
portion of the Gitā, therefore, the Lord describes the all-pervading Supersoul, and afterwards He describes Himself as the Original Personality of Godhead, above the Supersoul.

Text 8

atraiva tāvat

sādhībhūtādhibāivam mām
sādhiya jñām ca ye viduḥ

ity ādau bheda-vyapadeśāt tatra saha-yukte 'pradhāne iti
smaranenādhiyajñasyāntaryāminah sahārtha-trtiyāntatayā labdha-samāsa-padasya
svasmad-aprādhanatvoktes tataḥ paratvam śrī-krṣṇasya vyaktam eva.

atra-in this connection; eva-certainly; tava-to that extent; sādhibhūtādhibāivam mām sa-adhiyajñām ca ye viduḥ iti-ādau-in the passage beginning with these words; bheda-of the distinction; vyapadeśāt-from the indication; tatra-there; saha-yukte-in the use of the word "saha"; apradhāne-as not the most important; iti-thus; smaranenā-by remembrance; adhiyajñasya-of the object of sacrifice; antaryāminah-of the Supersoul; saha-of the word "saha"; artha-the meaning; trtiyā-antataya-in the instrumental case; labdha-samāsa-padasya-as a compound word; svasmat-than Himself; apradhānatva-as not the most important; ukteh-from the statement; tataḥ-from that; paratvam-superiority; śrī-krṣṇasya-of Śrī Kṛṣṇa; vyaktam-manifested; eva-certainly.

That the form of Śrī Kṛṣṇa is more important than the form of the Supersoul is confirmed in the following verse of Bhagavad-gitā (7.30), where Lord Kṛṣṇa says:

"The Supersoul form of Mine is the governing principle of the material manifestation, the one underlying all the demigods, and the one sustaining all sacrifices. The devotees know that I am the Original Supreme Lord, and that My form as Śrī Kṛṣṇa is more important than My form as the Supersoul."

We may note the use of the word "sa" (with) in the words "sādhibhūtādhibāivam" and "sādhiyajam" in this verse. The word "sa" in these compound words indicates that the word understood to be in the instrumental case in these compounds is considered secondary, and the word expressed by the whole compound is considered primary. This is confirmed in the following sūtra of Panini (Āstādhyaśī 2.3.19): "saha-yukte 'pradhāne". From this we may understand that the form of Śrī Kṛṣṇa is most important, and the form of the Supersoul is only secondary.

Text 9
adhiyajño 'ham evatra ity ādau ca tad eva vyajyate
sa esa bhagavān dronāh
prajā-rūpena vartate

itivat. tasmād bhajanīya-tāratamya-vivaksayaivopadeśa-tāratamyaṁ siddham.

adhiyajñaḥ aham evatra iti ādau-in Bhagavad-gītā 8.4:

adhiyajño 'ham evatra
dhe deha-bhṛtām varah
cā-also; tāt-that; eva-certainly; vyajyate-is manifested; sah eṣaḥ-he; bhagavān-
lord; dronah-Dronācārya; prajā-rūpena-in the form of his son Aśvatthāmā;
vartate-is existing; itivat-in the same way; tasmāt-therefore; bhajanīya-of the
object of worship; tāratamya-gradations of higher and lower; vāvaksaya-with the
intention to describe; eva-certainly; upadeśa-of instructions; tāratamya-
gradations of higher and lower; siddham-are established.

Someone may object to our interpretation of this verse, and claim that Lord
Kṛṣṇa described Himself as the Supersoul present in the hearts of all living entities.
This is described in the following words spoken by Lord Kṛṣṇa Himself (Bhagavad-
gītā 8.4):

"I am the Supreme Lord, represented as the Supersoul, dwelling in the heart of
every embodied being."*

This should be understood to mean that Lord Kṛṣṇa expands Himself to appear
as the all-pervading Supersoul. This does not mean that the original form of Śrī
Kṛṣṇa is present as the all-pervading Supersoul. This is something like the
following explanation of Dronācārya found in the Srimad-Bhāgavatam (1.7.45):

"He (Dronācārya) is certainly still existing, being represented by his son."*

As Dronācārya was present in his son, so Lord Kṛṣṇa is present in His personal
expansion as the Supersoul.

In this way we have conclusively demonstrated that the latter part of Bhagavad-
gītā explains a more advanced stage of spiritual life not because of the superiority
of the form of worship described there, but because a superior object of worship
(the original form of Śrī Kṛṣṇa) is described there.

Text 10

esā tu va ativadati yah satyenātivadati itivat. yah satyena brahmanaiva
pratipada-bhūtena sarvam vādinam atikramya vadati, eṣa eva sarvam atikramya
vadatiṁy arthāḥ.
esah-He; tu-certainly; vai-indeed; ativadati-surpasses; yah-who; satyena-Brahman; ativadati-surpasses; itivat-in that way; yah-who; satyena-the word "satya"; brahmanā-Brahman;eva-certainly; pratipadya-bhūtena-established; sarvam-all; vādinam-speaker; atikramya-surpassing; vadati-speaks; esah-He; eva-certainly; sarvam-everything; atikramya-surpassing; vadati-speaks; iti-thus; arthah-the meaning.

That Śrī Kṛṣṇa is the ultimate object of worship is also hinted in the following explanation of Chāndogya Upaniṣad (7.16.1):

"The ultimate feature of the Supreme surpasses everything."

Text 11

tad evam arthe yathā tatra vadasyāti-śāyita-lingena nāmādi-prāṇa-paryantāni tat-prakaraṇa uttarottara-bhūmatayopadistāṇy api sarvāṇi vastūny anitkramya brahmana eva bhūmatvam sādhyate, tadvad atrāpy upadesādhiḥkyaṇa pratipadyādhiḥkyaṃ iti. atah śrī-krṣnasyaivādhiḥkyaṃ ity ante 'py uktam dik.

tattherefore; evam-in this way; arthe-when the meaning; sati-is established; yathā-just as; tatra-there; vādasya-of the statement; ati-sāyita-situated beyond; lingena-by the characteristic; nāma-the name; ādi-beginning with; prāṇa-life; paryantāni-culminating in; tat-prakarane-in that explanation; uttara-uttara-higher and lower; bhūmatayā-with superiority; upadiṣṭāni-delineated; api-even; sarvāṇi-all; vastūni-truths; atikramya-surpassing; brahmanāḥ-of Brahman; eva-certainly; bhūmatvam-superiority; sādhyate-is established; tadvat-in that way; atra-here; api-also; upadeśa-of instruction; adhikyena-with the superiority; pratipadya-of that which is to be established; adhikyam-superiority; iti-thus; atah-from this; śrī-krṣnasya-of Śrī Kṛṣṇa; adhikyam-superiority; iti-thus; ante-at the conclusion; api-also; uktam-described; dik-direction.

This statement of Chāndogya Upaniṣad explains that the Absolute Godhead is beyond everything existing in the world of material names and forms. The Supreme Godhead is described in His most confidential feature as Śrī Kṛṣṇa. This truth is revealed at the very end of Bhagavad-gītā (18.65-66).

Text 14

esām arthah aśocyan anvaśocas tvam ity ādi grantho na yuddhābhidāyakah, yataḥ kartum ity ādi tathā paramārthābhidhāyaka evāyam.

esām-of these verses; arthah-the meaning; aśocyan-that which is not worthy of lamentation; anvaśocah-you are lamenting; tvam-you; iti-thus; ādi-beginning with; granthah-book; na-not; yuddha-abhiddhāyakah-for inciting Arjuna to fight;
yatah—because; kartum iti adi-in the explanation of Chapter 18, verse 60 of the Gitā; tatah—therefore; parama-artha-abhidhayakah—for teaching about the ultimate goal of life; eva-certainly; ayam-this.

An explanation of these verses follows:

Firstly, although Kṛṣṇa (beginning with Chapter 2, verse 11: "While speaking learned words you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead"*) appears to be speaking the Bhagavad-gitā in order to incite Arjuna to fight, this is not Kṛṣṇa's actual purpose. Kṛṣṇa does not need to convince Arjuna to fight, for Arjuna will fight anyway (Chapter 18, verse 60: "Under illusion you are now declining to act according to My direction. But, compelled by Your own nature, you will act all the same, O son of Kuntī."*). Kṛṣṇa's actual intention in speaking the Gitā was to teach the ultimate goal of life.

Text 15

tatrāpi guhyataram sarva-guhyatamaṁ bhūyah śṛṇu ity āha iśvārah ity ādi.

* tatra api—nevertheless; guhyataram—very confidential; sarva-guhyatamaṁ—the most confidential; bhūyah—again; śṛṇu—just hear; iti—thus; āha—said; iśvārah iti ādi-beginning with Chapter 18, verse 61.

The ultimate goal of life, which is the actual message of Bhagavad-gitā, is described as a great secret. Lord Kṛṣṇa says (18.64):

"Because you are my very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit."*

Text 16

ya ekah sarvāntaryāmi iśvārah, sa eva sarvāni samsāra-yantrārūdhānī bhūtāni māyāyā bhramayan teśām eva hrd-deśe tiṣṭhati, sārva-bhāvena puruṣa evedaṁ sarvam iti bhavanyā sarvendriya-preranaṁ tāradyaṁ prāṁ śāntim tadiyāṁ paramāṁ bhaktim samo man-niṣṭhātā buddheḥ ity ukteḥ. sthānam tadiyam dhāma, guhyāt. brahma-jñānād api, guhyataram" dvayoh prakārṣe tarap.

* yah—who; ekah—sole; sarva-antaryāmi—all-pervading Supersoul; iśvārah—denoted by the word "iśvārah"; sah-He; eva-certainly; sarvāni—all; samsāra-made of material energy; yantra-machine; ārūdhānī—being so placed; bhūtāni—living entities; māyāyā—under the spell of material energy; bhramayan—causing to travel; teśām—of them; eva-certainly; hṛt—deśe—in the location of the heart; purusah—the Supreme Personality of Godhead; eva-certainly; idam—this; sarvam—everything;
iti-thus; bhavanayā-with the conception; sarva-indriya-all the senses; preranatayā-engaging; vā-or; parām-transcendental; śāntim-peace; tadiyām-His; paramām-transcendental; bhaktim-devotional service; śamah-peace; mat-nisthatā-faith in Me; buddheḥ-of intelligence; iti-thus; ukteh-from the statement (Śrīmad-Bhāgavatam 11.19.36); sthānam-abode; tadiyām-His; dhāma-abode; guhyāt-confidential; brahma-jñānāt-than knowledge of Brahma; api-even; guhyataram-still more confidential; dvayoh-of the two; prakāṛse-superior; tarapat-by use of the affix "tara".

The word "īśvarah" in Chapter 18, verse 61, refers to the all-pervading Supersoul, who is situated in everyone's heart and is directing the wanderings of all living entities, who are seated as on a machine, made of material energy.

In verse 62, Lord Kṛṣṇa says "O scion of Bharata, surrender unto Him utterly." ** In this verse "utterly" means: 1. understanding that "the Supreme Personality of Godhead is everything" (Svētāsvatara Upaniṣad 3.15), and 2. wholeheartedly engaging all the senses in the service of the Lord.

Lord Kṛṣṇa says (in verse 62):

"By His grace you will attain transcendental peace and the supreme and eternal abode." **

It is understood that one attains transcendental peace by engaging in devotional service to Lord Kṛṣṇa. This is confirmed in the Śrīmad-Bhāgavatam (11.19.36), where Lord Kṛṣṇa says: "By placing one's faith in Me, one attains transcendental peace." The word "guhyāt" (in verse 63) refers to knowledge of impersonal Brahman, and the word "guhyataram" refers to the more confidential knowledge of the all-pervading Supersoul.

Text 17


atha-now; idam-thus; api-even; nija-ekānta-bhakta-varāya-to His pure devotee; tasmai-to him; na-not; paryāptam-fully understood; iti-thus; avadhāya-determining; svayam-personally; eva-certainly; maha-kṛpā-bhārena-with great mercy; udghāṭita-unlocked; parama-supreme; rahasyah-secret; śrī-bhagavān-the Supreme Personality of Godhead; anyam-other; api-even; pradyumna-Pradyumna; saṅkarśana-Saṅkarsana; vāsudeva-Vāsudeva; paramavoyomādhipa-Nārāyana, the ruler of Vaikuntha; laksana-characterized; bhajaniya-worshipable; tārataṃya-gamyam-gradations of value; bhajana-of worship; krama-bhūmikam-steps; atikramyā-surpassing; eva-certainly; sarvataḥ-completely; api-even; upadeyam-should be given; eva-certainly; sahasā-emphatically; upadīṣati-
explains; sarva-guhyatamam-the most confidential; bhūyah-again; iti-thus.

At this point in the Gitā (18.64), Lord Kṛṣṇa considered that the actual truth of spiritual life had not yet been completely revealed to His pure devotee Arjuna. Being very merciful to Arjuna, the Lord then unlocked the actual mystery of the Gitā by explaining the varying gradations of the forms of the Personality of Godhead (such as Nārāyana, Pradyumna, Sāṅkarsana, Vāsudeva, etc.) and the corresponding varying levels of worship. After considering these different levels of approaching the Personality of Godhead, Lord Kṛṣṇa said (18.64):

"Because you are My very dear friend, I am speaking to you the most confidential part of all knowledge. Hear this from Me, for it is for your benefit."*

Text 18

yady api guhyatamatvenokter eva guhya-guhyatarābhyaṁ api prakṛṣṭam idam ity āyāti, tathāpi sarva-sābda-prayogo guhyatamam api paramavyomādhipādi-bhajanārtha-sāstrāntara-yākya-matyeti, tasya yāvad artha-vṛttikatvāt. bahūnām prakārṣe tapat, ata eva paramam. svakṛta-tādṛśa-hitopadeśa-śravane hetum āha iṣṭo 'si me dṛḍham iti. iti. paramāptasya mama etādṛśam vākyam tvaśvayam śrotavyam ity arthaḥ. svasya ca tādṛśa-rahasya-prakāśane hetum āha tataḥ iti. tatas tādṛśeṣṭatvād eva hetoh.

yadi api-although; guhyatamatvena-as the most confidential of secrets; ukteh-from the statement; eva-certainly; guhya-as secret; guhyatābhyaṁ-and more secret; api-even; prakṛṣṭam-best; idam-this; iti-thus; āyāti-attains; tathā api-nevertheless; sarva-sābda-prayogah-the use of words; guhyatamam-the most confidential; api-even; paramavyopyādhipādi-ādi-of Nārāyana, and other forms of Godhead; bhajana-of worship; artha-for the purpose; śāstra-of the Vedic literatures; antara-vākya-matyā-by the instructions; iti-thus; tasya-of that; yāvat-from what extent; artha-vṛttikat-from the meaning of the words; bahūnām-of many; prakārṣe-in superiority; tapam-the affix "tama"; atah eva-therefore; paramam-supreme; sva-by Himself; kṛta-done; tādṛśa-of this nature; hita-auspicious; upadeśa-of instructions; śravane-in the matter of hearing; hetum-the cause; āha-said; iṣṭaḥ asi-you are very dear to Me; me-of Me; dṛḍham-very; iti-thus; iti-thus; parama-āptasya-about to speak the most important instructions; mama-My; etādṛśam-like this; vākyam-statement; tvayā-by you; avaśyam-certainly; śrotavyam-should be heard; iti-thus; arthaḥ-the meaning; svasya-His own; ca-also; tādṛśa-like this; rahasya-of the secret; prakāśane-in the revelation; hetum-the cause; āha-said; tataḥ iti-the phrase beginning with the word "tataḥ"; tataḥ-from that; tādṛśa-like this; iṣṭavat-because of being dear; eva-certainly; hetoh-from the cause.

In these verses Kṛṣṇa describes "guhya" (confidential), "guhyatara" (more confidential) and "guhyatama" (most confidential) knowledge. The worship of Lord Nārāyana and other forms of the Personality of Godhead, as recommended in
the Vedic literatures, are described as “more confidential”. After describing this "more confidential" knowledge, Lord Kṛṣṇa proceeds to describe the “most confidential” knowledge. Kṛṣṇa also explains the reason He is instructing this most confidential knowledge to Arjuna, by saying:

"Because you are my very dear friend, I am speaking to you the most confidential part of all knowledge. Hear this from Me, for it is for your benefit."

Text 19

tad evam autsukyam uchchalayya kim tad ity apekṣāyāṁ sapraṇayāśru-kṛtāṅjalim etāṁ pratyāha man-manāḥ iti. mayi tvan-mitratayā sāksād asmin sthite śrī-kṛṣṇe mano yasya tathā-vidhoh bhava. evam mad-bhaktah" mad-ekā-tatparyakah bhava ity ādi. sarvatra mac-chabdāvrityād mad-bhajanasyaiva nānā-prakāratayāvrtyā kartavyā, na tv īśvara-tattva-mātra-bhajanasyeti bodhyate. sādhanānurūpam eva phalam āha mām evaisiṣyati iti. anenaiva karenāy ātmanah sarva-sreṣṭhavam sūcitam. anyasya kā vārtā, mām eva iti. etad eva phalam śrī-parikṣītā ca vyakti-karisyate kalim prati

tat-therefore; evam-in this way; autsukyam-eagerness; uchchalayya-manifesting; kim-what?; tat-that; iti-thus; apekṣāyāṁ-in reference to; sa-pranaya-with love; aśru-with tears; kṛta-aṅjālim-folding His hands; etam-this; pratyāha-said; mat-manāḥ-thinking of Me; iti-thus; mayi-in Me; tvat-mitratayā-with friendship for you; sāksāt-directly; asmin-here; sthite-situated; śrī-kṛṣṇe-in Śrī Kṛṣṇa; manah-mind; yasya-of whom; tathā-vidhah-in that way; bhava-just become; evam-in this way; mat-bhaktah-My devotee; mat-eka-tatparyakah-exclusively devoted to Me; bhava-just become; iti ādi-in the verse beginning; sarvatra-everywhere; mat-sābda-āvṛttya-by use of the word "mat (My)"); mat-bhajanasya-of worship directed to Me; nānā-prakāratayā-in many ways; āvṛttyā-activity; kartavya-should be performed; na-not; tu-but; īśvara-tattva-the Supreme Lord; mātra-only; bhajanasya-of the worship; eva-certainly; bodhyate-is understood; sādhanā-anurūpam-appropriate for this process of worship; eva-certainly; phalam-result; āha-describes; mām-to Me; eva-certainly; esyasi-come; iti-thus; anena-by this; eva-certainly; kareṇa-activity; api-even; ātmanah-of Himself; sarva-sreṣṭhavam-ultimate superiority; sūcitam-is indicated; anyasya-of someone else; kā-what?; vārtā-the news; mām-to Me; eva-certainly; iti-thus; etat-this; eva-certainly; phalam-result; śrī-parikṣītā-by Mahārāja Parīkṣit; ca-also; vyakti-karisyate-will manifest; kalim-Kali personified; prati-to.

Very eager to explain this supreme secret of the Bhagavad-gītā, His eyes full of tears of love for His devotee, Lord Kṛṣṇa, with folded hands, instructed Arjuna (18.65):

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."
By repeatedly using the word "mām" (unto Me), Lord Kṛṣṇa has emphasized that we should not just worship the Supreme Lord in a general way, but specifically the Original Form of Kṛṣṇa should be worshiped. The result of worshiping Śrī Kṛṣṇa is also explained by the Lord: "Thus you will come to Me without fail". By following this instruction one becomes an eternal associate of the Lord, never to be separated from Him. That Arjuna attained this goal, and was an eternal associate of the Lord is hinted by King Parīksit in the following words spoken to the personified Kali (Śrīmad-Bhāgavatam 1.17.6):

Text 20

yas tvam kṛṣṇe gate dūraṁ
saha-gāṇḍiva-dhanvanā
śocyo 'sy aśocyān rahasi
praharan vadham arhasi iti

yah-on account of; tvam-you rogue; kṛṣṇe-Lord Kṛṣṇa; gate-having gone away; dūraṁ-out of sight; saha-along with; gāṇḍiva-the bow named Gāṇḍiva; dhanvanā-the carrier, Arjuna; śocyah-culprit; asi-you are considered; aśocyān-innocent; rahasi-in a secluded place; praharan-beating; vadham-to be killed; arhasi-deserve; iti-thus.

"You rogue, do you dare beat an innocent cow because Lord Kṛṣṇa and Arjuna, the carrier of the Gāṇḍiva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed."*

Text 21

satyam te ity anenātṛärthe tubhyam eva śāpo 'ham iti pranaya-viśeṣo darśita
satyam śapatha-tathya yoḥ ity amaraḥ. punar api ati-kṛpayā sarva-guhyatamam ity ādi vākyārthānāṁ puṣṭy-artham āha pratijāne iti.

satyam-truly; te-to you; iti-thus; anena-by this; atra-here; arthe-in the meaning; tubhyam-to you; eva-certainly; śāpaḥ aham-l vow; iti-thus; pranaya-
vīseṣah-specific affection; darśita-is revealed; satyam-the word "satyam"; śapatha-the meaning of "vow"; tathya-yoh-or "truth"; iti-thus; amaraḥ-the
"Amara-kośa" dictionary; punah api-again; ati-kṛpayā-with great mercy; sarva-
guhyatamam-the most confidential; iti ādi-in the verse beginning (18.64); väkya-
of the words; arthānām-of the meaning; puṣṭi-artham-for explanation; āha-said; pratijāne-I promise; iti-thus.

In this verse (18.65) Lord Kṛṣṇa shows His special love for Arjuna, and vows (satyam te) that they who become His devotees will return to the spiritual world.
The Amara-kośa dictionary confirms this meaning for the word "satyam". The dictionary says: "the word 'satyam' means 'vow', or 'truth'".

The Lord repeatedly encourages Arjuna, saying: "Because you are my very dear friend, I am speaking to you the most confidential part of knowledge."* (18.64).

The Lord also says: "Thus you will come to Me without fail. I promise you this because you are My very dear friend."** (18.65).

Text 22

nănâ-pratibandha-viksiptasya mama katham tvan-manas tv ādikam eva
sidhyet. tatrāha sarva iti. sarva-śabdena nitya-paryanta dharma vivaksitah. pari-
śabdena tesām svarūpato ’pi tyāgah samarthisah. pāpāni pratibandhah. tad-ājñayā
parityāge pāpānutpatteh. tad eva vyatirekena drāḍhayati mā sucaḥ iti. atra

nunu-someone may object; nănâ-various; pratibandha-obstacles; viksiptasya-
cast aside; mama-of me; katham-how is it possible?; tvat-manah-mind fixed
upon You; tu-but; ādikam-beginning with; eva-certainly; sidhyet-may be
successful; tatra-to answer this question; āha-He said; sarvah iti-verse 18.66;
sarva-śabdena-by the word "sarva (all)"; nitya-paryantah dharmah-prescribed
duties according to the varṇāśrama system; vivaksitah-are intended; pari-śabdena-
by the word "pari"; teśām-of them; svarūpatah-according to their own natures;
api-even; tyāgah-renunciation; samarthisah-is intended; pāpāni-sins;
pratibandhah-are obstacles; tat-ājñayā-by His order; parityāge-in renunciation; by
exclusion; drāḍhayati-confirms; mā-not; sucaḥ-worry; iti-thus; atra-in this
connection.

Someone may say: "O Lord, how can it be possible for me to give up all
obstacles on the path of spiritual realization, and fix my mind upon You, and
become Your unalloyed devotee? Surely this is not possible for me."

To answer this objection, Śrī Kṛṣṇa spoke the next verse (18.66):

"Abandon all varieties of religion and just surrender unto Me. I shall deliver
you from all sinful reaction. Do not fear."*

The word "sarva-dharmān" in this verse refers to the duties prescribed by the
varṇāśrama system, and the word "parityąja" means "having renounced". Sins are
considered stumbling blocks on the spiritual path. Lord Kṛṣṇa reassures Arjuna by
saying: "I shall deliver you from all sinful reaction. Do not fear."**

Text 23

atra
aśocyān anvaśocas tvam
prajñā-vādāṁś ca bhāsase
gatāsūn agatāsūmś ca
nānuśocanti pāṇḍitāh

atra-in this connection; aśocyān-that which is not worthy of lamentation;
anvaśocah-you are lamenting; tvaṁ-you; prajñā-vādān-learned talks; ca-also;
bhāsase-speaking; gata-lost; astūn-life; agata-not past; astūn-life; ca-also; na-
ever; anuśocanti-lament; pāṇḍitāh-the learned.

In the very beginning of the Gītā (2.11), Śrī Kṛṣṇa also instructed Arjuna not to
fear or lament. The Lord said:

"While speaking learned words, you are mourning for what is not worthy of
grief. Those who are wise lament neither for the living nor the dead."**

Text 24

īty upakrama-vākye tasyāpanditatvam svasya ca pāṇḍitatvam vyajya śoka-
parityāgēna mat-kṛtopadesam eva grhaneti vīvaksitam. tataś ca tāratamya-
jñānārtham eva bahudhopadisya-pi mahopasamhāra-vākyā-sthasya tasyopadesasya
paramatvam nirdeśya śoka-parityāgēna tam eva tam etam evopadesam tvam
grhaneti dvayaḥ vākyayor ekārtha-pravṛttatvam api spaṣṭam. tataḥ śrī-
krṣṇasyaiva-adhikyaṁ siddham.

īty thus; upakrama-vākye-in the beginning statement; tasya-his (Arjuna's);
apanditatvam-ignorance; svasya-His own (Kṛṣṇa's); ca-also; pāṇḍitatvam-
learning; vyajya-displaying; śoka-of lamentation; parityāgēna-by renunciation;
mat-kṛta-spoken by Me; upadesam-instruction; eva-certainly; bahudhā-in many
ways; upadiśya-instructing; api-even; mahā-upasamahāra-vākyā-sthasya-of the
concluding statement; tasya-His; upadesasya-of the instruction; paramatvam-
superiority; nirdeśya-revealing; śoka-of lamentation; parityāgēna-by renunciation;
tam-that; eva-certainly; tam-that; grhāṇa-please accept; īty thus; dvayoh-of the
two; vākyayoh-statements; eka-one; artha-meaning; pravṛttatvam-determination;
api-even; spaṣṭam-clearly; tataḥ-from this; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; adhikyaṁ-
superiority; siddham-is proven.

In this verse Śrī Kṛṣṇa simultaneously describes His own transcendental
enlightenment, and Arjuna's condition of material ignorance. The Lord says to
Arjuna: "Please accept My instructions, and give up this lamentation." Someone
may argue that Bhāgavat-gītā presents many different paths of spiritual realization.
To this I reply: The Lord describes higher and lower levels of knowledge, in order
to distinguish the higher from the lower. The concluding words of a book are
understood to contain the essence of the book's instruction, and are the most
significant part of it's content. In the conclusion of Bhāgavat-gītā, Kṛṣṇa instructs
Arjuna to become a Kṛṣṇa-devotee, and give up all fear and lamentation. This instruction should be taken as the essence of Bhagavad-gitā. We may also note that the Lord's instruction to give up all fear is also repeated at the very beginning of His instructions (2.11). In this way the opening and concluding statements both present the same message.

Text 25

ata eva asad-vyāpadesāṇaḥ neti cen na dharmāntareṇa vākya-śesāt iti nyāyād upasamhārasyaivaopakramārtha-nirñayakatvād upakramopasamhārārthasya ca sarva-sāstrārethatvāt tatroktam viśva-rūpam api tad-adhīnām eva. tac ca yuktam, tenaiva darśitatvāt. tatra ca

ity arjunaṃ vāsudevas tathoktvā
svakam rūpaṁ darśayām āsa bhūyah

iti narākāra-caturbhuja-rūpasyaiva svakatva-nirdeśāt. tad viśva-rūpam na tasya sāksāt svarūpam iti spaṭam.

atah eva-therefore; asat-false; vyapdeśāt-because of instruction; na-not; iti-thus; cet-if; na-not; dharma-truth; antareṇa-without; vākya-śesāt-because of the concluding words; iti-thus; nyāyāt-from the Vedānta-sūtra (2.1.17); upasamhārasinga-of the concluding statement; eva-certainly; upakrama-of the opening statements; artha-the meaning; nirñayakatvāt-because of conclusively establishing; upakarama-of the opening statement; upasamhāra-of the concluding statement; arthasya-of the meaning; ca-also; sarva-sāstra-of all Vedic literatures; arthatvāt-from the meaning; tatra-there; uktam-described; viśva-rūpam-Universal Form; api-tat-adhīnām-subordinate to the Original form of Kṛṣṇa; eva-certainly; tat-that; ca-also; yuktam-proper understanding; tena-by this; eva-certainly; darśitatvāt-because of manifesting; tatra-there; ca-and; iti-thus; arjunam-unto Arjuna; vāsudevaḥ-Kṛṣṇa; tathā-that way; uktvā-saying; svakam-His own; rūpam-form; darśayām āsa-showed; bhūyah-again; iti-thus; nara-ākāra-human-like form; catuḥ-bhuja-four-armed; rūpasya-of the form; eva-certainly; svakatva-the status of being His own; nirdeśāt-because of the indication; tat-therefore; viśva-rūpam-the Universal Form; na-not; tasya-His; sāksāt-direct; svarūpam-original form; iti-thus; spaṭam-the meaning is clear.

That the concluding portions of a book are the most important part of it's contents, and present the author's opinions in a definitive form, is confirmed in the following statement of Vedānta-sūtra (2.1.17):

"In the exposition of philosophy false statements must first be stated, in order that they be refuted in the remainder of the explanation."

From this we may understand that the beginning and concluding statements of scripture present the actual truth, and false conclusions are often given in the
midst of the book's contents, only to be refuted later. An example of this may be found in the Eleventh Chapter of Bhagavad-gitā, where Śrī Kṛṣṇa reveals His Universal Form to Arjuna, only to disclose later that this Universal Form is not His actual form. This is described in the following words, which conclude the Gitā's description of the Universal form (11.50):

"The Supreme Personality of Godhead, Kṛṣṇa, while speaking thus to Arjuna, displayed His four-armed form, and at last He showed him His real two-armed form, thus encouraging the fearful Arjuna."*

We may note in this connection that by identifying His human-like form as "svakām rūpam (His real form)" , the Lord affirms that His original feature is His own humanlike form, and the manifestation of the Universal Form is not His original feature.

Text 26

ata eva parama-bhaktasyār junasyāpi na tad-abhiṣṭam, kintu tadiyāṁ svakam rūpam evābhīṣṭam

adrśta-pūrvam hrśito 'smi drśtvā
bhyayena ca pravyathitam manah ity ādy-ukteḥ.

atah eva-therefore; parama-bhaktasya-by the great devotee; arjunayasa-Arjuna; api-even; na-not; tat-that Universal Form; abhiṣṭam-very much liked; kintu-but; tadiyam-His; svakam-own; rūpam-form; eva-certainly; abhiṣṭam-liked; adrśta-pūrvam-never seen before; hrśitah-gladdened; asmi-I am; drśtvā-by seeing; bhayena-out of fear; ca-also; pravyathitam-perturbed; manah-mind; iti-thus; ādi-beginning; ukteḥ-from the passage.

Even though Arjuna was a great devotee of the Lord, he did not appreciate the revelation of the Universal Form. Arjuna preferred to see the Lord’s original, humanlike form. This is described in the following words spoken by Arjuna after Śrī Kṛṣṇa had revealed the Universal Form (11.45):

"After seeing this Universal Form, which I have never seen before, I am gladdened, but at the same time, my mind is disturbed by fear. Therefore please bestow Your grace upon me, and reveal again Your form as the Personality of Godhead, O Lord of Lords, O abode of the universe."*

Text 27

tad-darśanārtham arjunam prati divya-dṛṣṭi-dāna-lingena tasyaiva māhātmyam iti tu bāla-kolāhalah. narākṛti param brahma iti. tad amitam brahmādvyam śiṣyate
iti, yan-mitram paramānandam iti, sa eva nityātma-sukhānubhūty-abhvyaudāsta-
mayaḥ iti, sa tvam vibho katham ihāksapathah pratitah iti ca, tatha brahmaṇo hi
pratisthāham iti, nāham prakāśah sarvasya iti ca śravaneṣa prakṛta-dṛṣṭas tatrāpy
ākāraṇatvāt, bhagavac-chakti-viśeṣa-samvalita-dṛṣṭer eva tatra kāraṇatvāt.

tat-the Universal Form; darśana-arthat-in order to enable him to see; arjunam
prati-to Arjuna; divya-transcendental; dṛṣṭi-eyes; dāna-lingga-by the gift; tasya-
of the Universal Form; māhātmyam-glorification; iti-thus; tu-but; bāla-of foolish
critics; kolāhalah-uproar; nara-humanlike; ākṛti-whose form; param-the
Supreme; brahma-Brahman; iti-thus; tathat; amitam-unlimited; brahma-
Brahman; advayam-non-dual; śiṣyate-remains; iti-thus; yat-of whom; mitram-
friend; parama-ānandam-the supreme bliss; iti-thus; sah-He (the Supreme
Personality of Godhead); eva-indeed; nitya-always; sukha-anubhūti-anyone
thinking of Him immediately enjoys transcendental pleasure; abhvyaudāsta-
mayah-because all illusion is completely removed; sah-He; tvam-Your; vibho-O
all-powerful Lord; katham-how is it possible?; iha-here; aksa-of the eyes;
pathah-on the path; pratitah-entered; iti-thus; ca-also; tathā-in the same way;
brahmanah-of the impersonal brahmayoti; hi-certainly; pratishṭā-the rest; aham-
I am; iti-thus; na-nor; aham-I; prakāśah-manifest; sarvasya-to everyone; iti-
thus; ca-also; śravaṇena-by the statements of smṛti-sastra; prakṛta-by the material
senses; dṛṣṭaḥ-seen; tatra-there; api-although; akaranatvāt-because of not being
so; bhagavat-of the Supreme Lord; śakti-by the potency; viśeṣa-specifically;
samvalita-endowed; dṛṣṭer-from the vision; eva-certainly; tatra-there;
karanatvāt-because of being so.

At this point a host of foolish critics will certainly raise a great childish
commotion as they insist that the Universal Form is the original feature of the
Absolute Truth. These critics will support their claim with the explanation that Śrī
Kṛṣṇa gave Arjuna divine eyes to enable him to see the Universal Form (11.8). For
this reason, they will say, the Universal Form is the original feature of the
Godhead.

To answer these objections, I shall now list some verses from the Vedic
literature that explain that Śrī Kṛṣṇa is the Original Feature of the Absolute Truth.

narakṛti param brahma

"The original feature of the Absolute Truth is His humanlike form."
-Padma Purāṇa

tad amitam brahmādvayam śiṣyate

"O Kṛṣṇa, You are the non-dual Absolute Truth who remains unchanged after
the cosmic manifestation is annihilated."
-Śrīmad-Bhāgavatam 10.14.18

yan-mitram paramānandam

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the
inhabitants of Vrajabhumi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahma, has become their friend."*

- Srīmad-Bhāgavatam 10.14.32

"If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead Kṛṣṇa enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?"**- Srīmad-Bhāgavatam 10.12.39

"sa tvāṁ vibho katham ihākṣa-pathah praṭītaḥ

"My dear Lord Kṛṣṇa, You are the Supersoul seated in everyone's heart. There are many great mystic yogīs who have eyes to see You through the Vedas and Upaniṣads. In order to achieve the elevated position of being equal in quality with You, they always meditate on You within their hearts. Although such exalted saintsly persons may see You constantly within their hearts, they still cannot see You eye to eye; therefore I am very much surprised that I am able to see You personally. Although I was in the midst of luxury and opulence, and was subjected to so much of the happiness and misery of material existence, I am so fortunate to be seeing You personally. As far as I know, when one becomes liberated from material existence, he can see You in this way."* - Srīmad-Bhāgavatam 10.64.26

"brahmaṇo hi pratiṣṭhāham

"I am the basis of the impersonal Brahman."*

-spoken by Lord Kṛṣṇa (Bhagavad-gītā 14.27)

Actually one cannot see Lord Kṛṣṇa with material eyes. The sight must be specifically empowered by the Lord's grace before one may be able to see Him in His original form as Kṛṣṇa. This is confirmed by Lord Kṛṣṇa Himself in the following words:

nāham prakāśah sarvasya

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga-māyā]; and so the deluded world knows Me not, who am unborn and infallible)."*

-Bhagavad-gītā 7.25
tatas tasyā drṣṭer divyatvam dānam ca narākāra-brahma-darśana-hetu-lakṣanāyās
tat-svabhāvika-drṣṭer anyāsau deva-vapur-darśana-hetur ity apekṣayaitva. tac ca
narākṛti para-brahma divya-drṣṭibhir api durdarśam ity uktam

tatah—therefore; tasyāḥ—of that; drṣṭeh—of the sight; divyatvam—divine position;
dānam—gift; ca—also; nara-human; ākāra—form; brahma—Absolute Truth; darśana—
sight; hetu—cause; lakṣanāyāḥ—with the characteristic; tat—that; svabhāvika—
natural; drṣṭeh—sight; anya—other; asau—that; deva—of the Supreme Lord; vapuh—
form; darśana—sight; hetu—cause; iti—thus; apekṣayā—in reference to; eva—
certainly; tat—that; ca—also; nara-human; ākṛti—with a form; para-brahma—
Absolute Truth; divya—with divine; drṣṭibhiḥ—eyes; api—even; durdarśam—difficult
to see; iti—thus; uktam—described.

With his ordinary vision Arjuna was able to see Lord Kṛṣṇa, the humanlike
Supreme Person. Arjuna required “divine” eyes (Bhagavad-gītā, Chapter 11) to see
the Universal Form, although with his own natural vision he was perfectly able to
see Lord Kṛṣṇa, the humanlike Supreme Personality of Godhead. Actually, it is
more difficult to see the humanlike Lord Kṛṣṇa than it is to see the universal form
of the Lord. The form of Lord Kṛṣṇa cannot be seen merely with the “divine” eyes
given to see the Universal Form. This is confirmed in the following quote
(Bhagavad-gītā 11.52) where Lord Kṛṣṇa again reveals His original humanlike form
to Arjuna and says:

Text 29

sudurdarśam idam rūpam
drṣṭavān asi yan mama
deva apy asya rūpasya
nityam darśana-kāṅkṣinah. ity ādinā.

sudurdarśana—very difficult to be seen; idam—this; rūpam—form; drṣṭavān asi—
as you have seen; yat—which; mama—of Mine; devā—the demigods; api apya—also
this; rūpasya—of the form; nityam—eternally; darśana—kāṅkṣinah—always aspire to
see; iti—thus; ādinā—in the passage beginning.

"My dear Arjuna, the form which you are now seeing is very difficult to behold.
Even the demigods are ever seeking the opportunity to see this form which is so
dear."*
kintu bhaktyaika-sudarśatvam ity apy uktam

bhaktyā tv ananyayā śakya
aham evam-vidho 'ṛjuna
jñātum draṣṭum ca tattvena
praveṣṭum ca parantapa. ity ādinā
kintu-but; bhaktyā-by devotional service; eka-alone; sudarśatvam-the sight of the Lord; iti-thus; api-also; uktam-spoken; bhaktyā-by devotional service; tu-but; ananyayā-without being mixed with fruitive activities or speculative knowledge; śakya-possible; aham-I; evam-vidhah-like this; arjuna-O Arjuna; jñātum-to know; draṣṭum-to see; tattvena-in fact; praveṣṭum-and to enter into; ca-also; parantapa-O mighty-armed one; iti-thus; ādinā-beginning.

The humanlike Supreme Personality of Godhead may be seen only by devotional service. This is confirmed in the Bhagavad-gitā (11.54), where Lord Kṛṣṇa says:

"My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding."**

Text 31

na ca sudurdaśanam idam ity ādikam viśva-rūpa-param. drṣṭvedam manuṣam rūpam ity āder evāvyavahita-pūrvoktatvāt viśva-rūpa-prākarānasya tad vyayadhānāc ca. tathā caikādaśe sarvesāṁ devādīnām āgaman evačaksatāvitrptākāḥ kṛṣṇam adbhuta-darśanam iti. tatraivānyatra govinda-bhuja-guptāyah ity ād. saṁtame yūyam nr-loke ity ādi ca. tṛtiye ca vismāpanam svasya ca iti. ata upasamhārānubodhena sva-vākya-tātparyena cāsyāpi prākarānasya śri-kṛṣṇa-paramatvam eva. tasmāt śri-kṛṣṇa-gitāsu ca śri-kṛṣṇasyaiva svayam bhagavatvam sidhyeta.

na-not; ca-also; sudurḍaśaṁ-very difficult to be seen; idam-this; ity ādikam-in the passage thus beginning; viśva-rūpa-Universal Form; param-superior; drṣṭvā-seeing; idam-this; manuṣaṁ-human; rūpaṁ-form; iti ādeḥ-from the passage thus beginning; eva-certainly; avyavahita-not interrupted; pūrva-uktavat-from the previous statement; viśva-rūpa-of the Universal Form; prākarānasya-of the description; tat-from that; ātavadhānāt-because of separation; ca-also; tathā-in the same way; ca-also; ekādaśe-in the Eleventh Canto of Śrīmad-Bhāgavatam; sarvesaṁ-all; deva-ādīnām-of the demigods and other exalted persons; āgamaṁ-during the arrival; evaḥkṣata-saw; avitṛpta-with unsatiated; āksah-eyes; kṛṣṇa-Śrī Kṛṣṇa; adbhuta-who was wonderful; darśanam-to behold; iti-thus; tatra-there; eva-certainly; anyatra-in another place; govinda-of Lord Govinda; bhujā-by the arms; gupta-yām-protected; iti ādi-in the passage thus beginning; saṁtame-in the Seventh Canto of Śrīmad-Bhāgavatam; yūyam-all of you (the Pândavas);
nr-loke-within this material world; iti âdi-in the passage beginning; ca-also; tṛtye-in the Third Canto of Śrimad-Bhāgavatam; ca-also; vismāpanam-wonderful; svasya-of His own; ca-and; iti-in the passage beginning; atah-from this; upasamāhāra-of the conclusion; anubodhena-by recognition; sva-vākyya-of His own words; tātparyena-carrying the meaning; ca-and; asya-of that; api-even; prakāraṇasya-chapter; śrī-krṣṇa-of Śrī Kṛṣṇa; paramatvam-superiority; eva-certainly; tasmāt-therefore; śrī-krṣṇasya-gītāsū-in the Bhagavad-gītā; ca-also; śrī-krṣṇasya-of Śrī Kṛṣṇa; eva-certainly; svayam bhagavattvam-the status of the Original Personality of Godhead; sidhyate-may be concluded.

By explaining how the humanlike form of Lord Kṛṣṇa is so rare and difficult to see, the Lord explains that His Original form as Lord Kṛṣṇa is superior to the Universal Form. This is also confirmed in the following verse (Bhagavad-gītā 11.51):

"When Arjuna thus saw Kṛṣṇa in His original form, he said: seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature."**

We may also note in this connection that these verses immediately follow the Lord's revelation of His original humanlike form, and are distinctly apart from the revelation of the Universal Form. For this reason no one may interpret these verses as descriptions of the Universal Form. The supremacy of the form of Lord Kṛṣṇa among all the forms of the Personality of Godhead is also described in the following verses from Śrimad-Bhāgavatam:

"When Lord Brahmā and all the demigods and sages arrived they became astonished to see the wonderfully beautiful form of Lord Kṛṣṇa, and they constantly gazed upon Him with unsatiated eyes."***

-11.6.5

"Very eager to see Lord Kṛṣṇa, Nārada Muni continually remained in the city of Dvārakā."***

-11.2.1

"My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house."*

-7.10.48

"The Lord appeared in the mortal world by His internal potency, yogamāyā. He came in His eternal form which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuṇṭha. Thus His (Śrī Kṛṣṇa's) transcendental body is the ornament of all ornaments."*

-3.2.12
These statements of Śrīmad-Bhāgavatam, along with Lord Kṛṣṇa’s concluding statements in Bhagavad-gītā (18.55-66) clearly show that Lord Kṛṣṇa is the Original Personality of Godhead.

Text 32

ata evoktam

ekam śāstram devaki-putra-gītam
eko devo devaki-putra eva
karmāpy ekāṃ devaki-putra-sevā
mantro py eko devaki-putra-nāma

atah eva-therefore; uktam-it is said; ekam-one; śāstram-scripture; devaki-putra-of Lord Kṛṣṇa; gītam-the song; ekah-one; devah-deity; devakī-putrah-Kṛṣṇa; eva-certainly; karma-work; api-also; ekam-one; devaki-putra-of Kṛṣṇa; sevā-the service; mantrāḥ-hymn; api-also; ekah-one; devaki-putra-of Kṛṣṇa; nāma-the holy name.

Because Bhagavad-gītā thus contains the most essential message of spiritual life (that Śrī Kṛṣṇa is the Supreme Personality of Godhead), it is glorified in the following way in the Gītā-māhātmya:

"Let there be one scripture only, one common scripture for the whole world-Bhagavad-gītā. Let there be one God for the whole world: Śrī Kṛṣṇa, and one hymn, one mantra, one prayer-the chanting of His name: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and let there be one work only-the service of the Supreme Personality of Godhead."*

Text 33

tathā śrī-gopāla-pūrva-tāpani-śrutāv api munayo ha vai
brahmānam ucuḥ kah paramo devah ity ādy anantaram. tad u hovāca brāhmanah kṛṣṇo vai-paramam daivatam ity ādi. upasamāhāre ca tasmāt kṛṣṇa eva paro devas tam dhyāyet tat rasayet tat yajed ity om tat sat iti.

tathā-in the same way; śrī-gopāla-pūrva-tāpani-śrutau-in the First Chapter of the Gopāla-tāpani Unapniṣad; api-also; paramah devah-is the Supreme Personality of Godhead; kah-who?; iti ādi-anantaram-in the passage thus beginning; tat-to them; u-certainly; ha-indeed; uvāca-said; brāhmanah-Brahma; kṛṣṇah-Kṛṣṇa; vai-certainly; paramam-the Supreme; daivatam-Personality of Godhead; iti ādi-in the passage thus beginning; upasamāhāre-in the concluding statement; ca-also; tasmāt-therefore; kṛṣṇah-Lord Kṛṣṇa; eva-certainly; parah devah-the Supreme Personality of Godhead; tam-upon Him; dhyāyet-one should
meditate; tam-Him; raset-one should glorify; tam-Him; bhajet-one should serve; tam-Him; yajet-one should worship; iti-thus; om tat sat iti-pronouncing the sacred syllables om tat sat.

That Śrī Kṛṣṇa is the Supreme Personality of Godhead is also confirmed in the First Chapter of the Gopālā-tāpanī Upaniṣad. We find the following verses in the beginning and end of that scripture:

"The four Kumāras once approached their father, Lord Brahmā, and asked: Please tell us who is the Supreme Personality of Godhead? Whom does death fear? By knowing whom does everything else become known? Who created the spiritual and material worlds? (1.2)

"Brahmā replied to them: Kṛṣṇa is the Supreme Personality of Godhead. Death is afraid of Govinda. By understanding Gopījanavallabha everything becomes known.

-1.2-3

"Therefore, because Lord Śrī Kṛṣṇa is the Original Supreme Personality of Godhead, one should always meditate upon Him. One should glorify Him, serve Him and worship Him always. Pronouncing the sacred syllables om tat sat, the first chapter of Śrī Gopālā Tāpanī Upaniṣad is concluded."

-1.54

Text 34

kim bahuṇā. sarvāvatārāvatāri-lakṣaṇa mahā-bhagavatā-mudrāḥ sāksād eva tatra vartanta iti śṛuyate padmādhyāya-trayena. yathā tadiyāḥ kiyantaḥ ślokāḥ

kim bahuṇā—what need is there of further explanations; sarva—of all; avatāra—incarnations of Godhead; avatāra—the origin; lakṣaṇaḥ—with the characteristics; mahā-bhagavatā—mudrāḥ—the signs of the Original Personality of Godhead; sāksat—directly; eva—certainly; tatra—there; vartante—are; iti-thus; śṛuyate—is confirmed in the scriptures; padma-adhyāya-trayena—in three chapters of the Padma Purāṇa; yathā—just as; tadiyāḥ kiyantaḥ ślokāḥ—the following verses.

What need is there to provide any further evidence to prove that Śrī Kṛṣṇa is the Supreme Personality of Godhead? Śrī Kṛṣṇa has all the attributes of the Supreme Godhead, and even the markings on His hands and feet confirm this. This is described in the following verses from the Padma Purāṇa:

Text 35

brahmovāca

śrnu nārada vāksyāmi
padayoś cihna-laksanam
bhagavat-krṣṇa-rūpasya
hy ānandaika-ghanasya ca

brahmā-uvacā-Brahmā said; śrnu-just hear; nārada-O Nārada; vakṣyāmi-I shall describe; pādayoh-of the lotus feet; cihna-laksanam-the signs; bhagavat-full of all opulences; krṣṇa-rūpasya-in the form of Krṣṇa; hi-certainly; ānanda-of transcendental bliss; eka-ghanasya-full of intense; ca-and.

"Brahmā said: O Nārada, please listen, and I shall describe to you the transcendental symbols on the lotus feet of the supremely blissful Supreme Personality of Godhead, Lord Krṣṇa.

Text 36

avatārā hy asankhyātāh
kathitā me tavagratah
paraṁ samyak pravakṣyāmi
krṣṇas tu bhagavān svayam

avatārāh-incarnations of Godhead; hi-certainly; asankhyātāh-innumerable; kathitāh-have been described; me-by me; tava agratah-to you; param-supreme; samyak-truely; pravakṣyāmi-I shall say; krṣṇah-Śrī Krṣṇa; tu-but; bhagavān-the Original Personality of Godhead; svayam-personally.

"Now that I have described the uncountable incarnations of Godhead, I shall say to you that Śrī Krṣṇa is the Original Form of the Personality of Godhead.

Text 37

devānāṁ kārya-siddhārtham
ṛṣināṁ ca tathaiva ca
āvīr bhūtas tu bhagavān
svānāṁ priya-cikirṣayā

devānāṁ-of the demigods; kārya-of the work; siddha-perfection; artham-for the purpose; ṛṣināṁ-of the sages; ca-also; tatha-in the same way; eva-certainly; ca-also; āvīr bhūtaḥ-appeared; tu-also; bhagavān-the Original Personality of Godhead; svānāṁ-His pure devotees; priya-cikirṣayā-desiring to please.

“Śrī Krṣṇa is the Original Personality of Godhead, who has descended to this material world in order to please His devotees and fulfill the desires of the sages and demigods.
Text 38

yair eva jñāyate devo
  bhagavān bhakta-vatsalah
tāṇy aham veda nānyo 'sti
  satyam etan mayoditam

  yaih-by which; eva-certainly; jñāyate-is known; devah-as the Personality of
  Godhead; bhagavān-full of all transcendental opulences; bhakta-vatsalah-very
  effectionate to His devotees; tāni-them; aham-I; veda-know; na-not; anyah-
  another; asti-there is; satyam-truthfully; etat-this; mayā-by me; uditam-is
  spoken.

"Please know that I am speaking the truth when I say to you that there is no one
who is equal to Lord Kṛṣṇa. I know very well the transcendental markings on Lord
Kṛṣṇa's lotus feet which reveal Him to be the supremely opulent Original
Personality of Godhead, who is very dear to His devotees.

Text 39

śodaśaiva tu cihnāni
  mayā drśāni tat-pade
daḵṣine cāṣṭa-cihnāni
  itare sapta eva ca

  sodaśa-sixteen; eva-certainly; tu-also; cihnāni-marks; mayā-by me; drśāni-
  observed; tat-pade-on His lotus feet; daḵṣine-oon the right; ca-and; aṣṭa-eight;
  cihnāni-marks; itare-on the other; saptah-seven; eva-certainly; ca-also.

"I have personally seen sixteen auspicious markings on Lord Kṛṣṇa's lotus feet.
Eight marks are on His right foot and seven on His left.

Text 40

dhvajaṁ padmaṁ tathā vajram
  ankuśo yava eva ca
svastikam cordhvarekhā ca
  aṣṭa-koṇaṁ tathaiva ca

  dhvajam-a flag; padma-lotus flower; tathā-in the same way; vajram-
  thunderbolt; ankuśah-rod for controlling elephants; yavah-barleycorn; eva-
  certainly; ca-also; svastikam-svastika; ca-and; ūrdhva-rekhā-an auspicious line
going from bottom to top; ca-and; aṣṭa-koṇam-eight pointed star; tathā-in the
same way; eva-certainly; ca-also.

"On Lord Kṛṣṇa's right foot there are the signs of a flag, lotus, thunderbolt, rod
for controlling elephants, barleycorn, svastika, ūrdhva-rekhā line, and an eight-
pointed star.

Text 41

saptānyāṇi pravakṣyāmi
sāmpratam vaiśṇavottama
indracāpam trikonam ca
kalaśam cārdha-candrakam

ambaram matsya-cihnaṁ ca
gospadam saptamaṁ smrtam
ankāṇy etāni bho vidvan
dṛṣyante tu yadā kadā

sapta-seven; anyāni-others; pravakṣyāmi-I shall describe; sāmpratam-now;
vaiṣṇava-uttama-O best of the Vaiṣṇavas; indracāpam-rainbow; trikonam-triangle;
ca-also; kalaśam-water-pot; ca-and; ardha-candrakam-half-moon; ambaram-sky;
matsya-cihnam-the mark of a fish; ca-and; gospadam-the hoofprint of a cow;
saptama-seventh; smrtam-is remembered; ankāni-signs; etāni-these; bho-O;
vidvan-learned devotee; dṛṣyante-are seen; tu-and; yadā kadā-whenever.

"O best of the Vaiṣṇavas, on Lord Kṛṣṇa's left lotus foot there are the marks of a
rainbow, triangle, water-pot, half-moon, sky, fish, and cow's hoofprint.

Text 42

kṛṣṇākhyāṁ tu param brahma
bhūvi jātam na samśayah
dvayam vātha trayam vātha
catvarah pañca caiva ca
dṛṣyante vaiṣṇava-śreṣṭha
avatāre kanthaḥcana. ity ādi

kṛṣṇa-Kṛṣṇa; ākhyam-named; tu-but; param-supreme; brahma-Godhead;
bhūvi-on the earth; jātam-born; na samśayah-without any doubt; dvayam-two;
vā-or; atha-now; trayam-three; vā-or; atha-now; catvārah-four; pañca-five; ca-
and; eva-certainly; ca-also; dṛṣyante-are observed; vaiṣṇava-śreṣṭha-O best of the
Vaiṣṇavas; avatāre-on the incarnation of the Personality of Godhead; kathaṅcana-
from time to time; iti-thus; ādi-in the passage beginning.
"O best of the Vaiṣṇavas, Lord Kṛṣṇa is the Original feature of the Personality of Godhead. Of this there is no doubt. On the lotus feet of the many incarnations of the Lord two, three, four, or five of these auspicious signs may be present, but all sixteen signs are present only on the feet of Lord Kṛṣṇa.

Text 43

śodaśam ca tathā cihnam
śṛṇu devarṣi-sattama
jambuphala-samākāram
drṣyate yatra kutracit. ity uktam.

śodaśam-sixteen; ca-and; tathā-in the same way; cihnam-marks; śṛṇu-please hear; devarṣi-sattama-O best of the sages; jambu-phala-gold; sama-equal; ākāram-form; drṣyate-are seen; yatra-where; kutracit-at certain times.

"O best of the sages, please hear me: On the lotus feet of a certain incarnation of the Lord, who bears a golden complexion, all sixteen signs are also present."

Text 44

tasmād asty eva svayam-bhagavattvam śrī-kṛṣṇasyaiva. tathā ca brahma-vaivarte bhagavad-avatāra-prasāne sūta-vākyam

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That Śrī Kṛṣṇa is the Original Personality of Godhead is confirmed both in this passage and in the following passage spoken by Śūta Gosvāmi in the Brahma-vaivarta Purāṇa:

Text 45

avatārā hy asaṅkhīyeyā
asan sattva-svabhāvinah
vimśatis teṣu mukhyān yān
śrūtvā mucyen mahāmhasah

avatārāḥ-the incarnations of Godhead; hi-certainly; asaṅkhīyeyāḥ-innumerable; asan-are; sattva-svabhāvinah-with spiritual forms; vimśatiḥ-twenty; teṣu-among them; mukhyān-most important; yān-which; śrūtvā-hearing about; mucyet-one may become free; maha-amhasah-from the greatest sins.

"The innumerable incarnations of the Supreme Lord all manifest eternal spiritual forms, and among them twenty incarnations are most prominent. If one hears the glories of these twenty incarnations, he will become freed from the most abominable sins."

Svarva-samvādini Comment 82 (Part 3)

Text 1
atha śṛṇu nārada vākṣyāmi ity ādi carana-cihna-pratipādaka-padma-vacanānte ādi-śabdād etāny api padyāṇi jñeyāṇi

atha-now; śṛṇu nārada vākṣyāmi iti ādi-the quotation which begins on page 476; carana-of the Lord's lotus feet; cihna-the markings; pratipādaka-describing; padma-of the Padma Purāṇa; vacana-the statement; ante-at the conclusion; ādi-sabdāt-from the word "ādi" etāni-these; api-also; padyāṇi-verses; jñeyāni-may be understood.

The following verses from the Vedic literatures may be appended to this description of Lord Kṛṣṇa's lotus feet.

Text 2

madhye dhvajā tu vijñeyā
padam tryāngula-mānataḥ
vajram vai daksine pārśve
anuṣo vai tat-agrataḥ

madhye-in the middle; dhvajā-a flag; tu-also; vijñayā-should be understood; padmam-a lotus flower; tri-āṅgula-mānataḥ-the measurement of 3 fingers; vajram-a thunderbolt; vai-certainly; daksine-on the right; pārśve-side; anuṣaḥ-a rod for controlling elephants; vai-certainly; tat-agrataḥ-before that.

"In the middle of Lord Kṛṣṇa's lotus foot there is the mark of a flag, and also a lotus flower, three fingers distant form the front of the foot. On the left side of His foot there is the mark of a thunderbolt and before that there is the mark of a rod for controlling elephants.

Test 3

yavo 'py āṅgustha-mûle syāt
svastikām yatra kutracing
ādiṁ carāṇam ārabhyā
yāvad vai madhyamā sthitā

yavah-a barleycorn; api-also; āṅgustha-of the big toe; mûle at the base; syāt-is; svastikām-a svastika; yatra-where kutracing-somewhere; ādiṁ-beginning; carāṇam-foot; ārabhyā- having begun; yāvat-to which extent; vai-certainly; madhyamā-in the middle; sthitā-situated.

"At the base of the Lord's big toe there is the mark of a barleycorn and also the
mark of a svastika.

Text 4

tāvad vai ārdha-rekhā ca
kāthitā padma-sāmjñāke
aṣṭa-konam tu bho vatsa
mānam cāstāṅgulaīś ca tat

tāvat-in that way; vai-certainly; ārdha-rekhā-an auspicious line going from
top to bottom; ca-also; kāthitā-is described; padma-sāmjñāke-in the Padma
Purāṇa; aṣṭa-konam-an eight-pointed str; tu-also; bho-oh; vatsa-o son; mānam-
measurement; ca-also; aṣṭa-eight; āṅgulaih-with fingers; ca-also; tat-that.

"There is also an ārdha-rekhā line beginning at the junction of the big-toe and
fore-toe and extending to the middle of the Lord's lotus feet. This ārdha-rekhā
line is also described in the Padma Purāṇa. Eight fingers away from the middle toe
there is the mark of an eight-pointed star.

Text 5

nirṛitam daksine pāde
ity āhur munayah kīla
evam pādasya cihnāṁ
tāny eva vaisnavottama

nirṛitam-described; daksine-on the right; pāde-foot; iti-thus; āhuh-they have
explained; munayah-the sages; kīla-certainly; evam-thus; pādasya-of the foot;
cihnāṁ-the marks; tān-they; eva-certainly; vaisnavo-of the devotees; uttama-o
best.

"O best of the Vaisnavas, the great sages have described the markings on Lord
Krṣṇa's right foot in this way.

Text 6

daksinetara-sthānāṁ
samvadāmiha sāmpratam
catur-āṅgula-mānena
tv āṅgulināṁ samipatah
indra-cāpam tato vidyād
anyatra na bhavet kvacit
tri-konam madhyanirdiṣṭam
kalaśo yatra kutracit

daksina-of the right foot; itara-other; sthānāni- places; samvadāmi-lam
explaining; ina-here; sāmpratam-now; catuh-angula-of four finger; mānena-with
the measurement; tu-also; angulānām samipatah-near the toes; indra-cāpam-a
rainbow; tataḥ-then; vidyāt-may be; anyatra-in another place; na-not; bhavet-
may be; anyatra-in another place; na-not; bhavet-may be; kvacit-anywhere; tri-
konam-a triangle; madhya-in the middle; nirdiṣṭam-indicated; kalaśaḥ-a water-
pot; yatra-where; kutracit-somewhere.

"I have thus described the markings on the Lord's right foot, and now I shall
describe the left foot of the Lord. On the Lord's left foot, near the toes, there is a
rainbow four fingers in length. In the middle of the foot there are also a triangle
and water-pot.

Text 7

aṣṭāṅgula-pramāṇena
tad bhaved ardha-candrakam
ardha-candra-samākāram
nirdiṣṭam tasya su-vrata

asta-eight; angula-fingers; pramāṇena-in measurement; tat-that; bhavet-is;
ardha-candrakam-half-moon; ardha-candra-half-moon; sama-ākāram-resembling;
nirdiṣṭam-indicated; tasya-of the Lord; su-vrata-o pious Nārada.

"O pious Nārada, on the Lord's left foot there is also the mark of a half-moon,
which is eight fingers in length.

Text 8

bindur vai matsya -cīhnam ca
hy ādy-ante vai nirūpitam
gośpadām teṣu vijñeyam
ādy-angula-pramāṇatah ity ādi

binduh-a drop; vai-certainly; matsya-of a fish; cīhnam-the mark; ca-also; hi-
certainly; ādi-from beginning; ante-to end; vai-certainly; nirūpitam-described;
gośpadam-a cow's hoofprint; teśu-among them; vijñeyam-may be known; ādi-one; angula-finger; pramānatah-in measurement; iti-thus; ādi-in the passage beginning.

"There are also a kuṇkuma spot, the mark of a fish, and the mark of a cow's hoofprint, one finger in diameter. In this way I have completely described the markings on the lotus feet of Lord Kṛṣṇa."

Text 9

tad-agre ca

śodaśam tu tathā cīhnam
śnu devarsi-sattama
jambu-phala-samākārām
dṛṣyaṁ yatra kutracit
taṁ-cīhnam śodaśam proktam
ity āhur munayō 'naḍhāḥ iti

tat-agre-in the preceding passage; ca-also; śodaśam- 16; tu-but; tathā-in that way; cīhnam-signs; śnu-please hear; deva-rṣi-of the great sages; sattama-O beat; jambu-phala-samākāram-with a form like a jambu fruit; dṛṣyaṁ-is seen; yatra-where; kutracit-somewhere; tat-cīhnam-those signs; śodaśam-16; proktan-described; iti-thus; āhūḥ- describe; munayaḥ-sages; anaghaḥ-pure; iti-thus.

This description of the Lord's lotus feet begins with the following statement:

"O Nārada, O best of the sages, please hear from me about the sixteen markings on the lotus feet of Lord Kṛṣṇa. These markings are as beautiful as a graceful jambu fruit, and I shall now describe them as they have been previously been described by the pure-hearted devotees."

Text 10

atra vaiśnavottama ity ādikāṁ śri-nārada-sambodhanam. yadā kadā iti yadā kadācid evety arthah. madhyama-pārsni-paryantaroh sama-deśo madhyah tatra dhvajā dhvajah.

atra-in these verses; vaiśnavo-of the devotees; uttama-O best; iti-thus; ādikam-in the passage beginning; śri-nārada-Śrī Nārada; sambodhanam-addressed in the vocative case; yadā kadā-the words "yadā kdā; iti-thus; yadā kadācit-'whenever"; eva-certainly; iti-thus; arthah-the meaning; madhyama-the
word "madhyama"; pārśni-paryantayoh- means "culminating in the heel; sama
desah-middle part; madhyah-"madhyah"; tatra-there; dhvajah-the mark of the
flag.

In these verses the word "vaisnavottama" is used in the vocative case to address
Nārada Muni. The words "yadā kadā" mean "whenever", "madhyama" means "that
part culminating in the heel, "madhyah" means "the middle part", and "dhvajā"
means "flag".

Text 11

try-angula-mānataḥ pādāgre try-angula-pramana-deśam parityajyety arthah

padmasyādho dhvajāṁ dhatte
sarvānarthā-jaya-dhvajam

iti skānde-vacanāt.

try-angula-mānataḥ-the word "try-angula-mānataḥ" pāda-of the foot; agre-at
the front; tri-for three; angula- fingers; pramāna-the measurement; deśam-place;
parityajya- having left; iti-thus; arthah-the meaning; padmasya-the lotus; adhah-
below; dhvajam-the flag; dhatte-is placed; sarva-all; anartha-unwanted material
tendencies; jaya-for defeating; dhvajam-the flag; iti-thus; skānda-of the Skanda
Purana; vacanāt-from the statement.

The word "try-angula-mānataḥ" means "three fingers in distance from the front
part of the foot". This is corroborated by the following description of the Lord's
lotus feet in the Skanda Purāna:

"Below the mark of the lotus is the mark of a flag. This flag represents victory
over all that is unwanted."

Text 12

yatra kutracit parita ity arthah. ādīm ānguṣṭha-tarjani-sandhim ārabhya
madhyama-madhyam yāvat tāvad ūrdhva-rekha vyavasthitā padma-saṁjñake
puṇye kathitā ity arthah.

yatra kutracit-the words "yatra kutracit"; paritah-mean "everywhere"; iti-thus;
arthah-the meaning; ādīm-beginning; āngūṣṭha-tarjani-sandhim-the junction of
the big-toe and the fore-toe; ārabhya-beginning; ; madhyama-madhyam-in the
middle; yāvat-from there; tāvad-to there; ūrdhva-rekha-ūrdhva-rekha line;
vyavasthitā-situated; padma-samjñāke-the words "padma-samjake; puāne-in the Purāṇa; kathitā-spoken; iti-thus; arthah-the meaning.

The words "yatra kutracit" mean "everywhere". The word "ādim" means "the junction of the big toe and the fore-toe". The "ūrdhva-rekha" line begins at that point and extends to the middle of the Lord's foot. The words "kathitā padma-samjñāke" mean "described in the Padma Purāṇa".

Text 13

Aṣṭanugulair mānam tat iti madhyamāṅgulya-agaḥ astāṅgula-mānam parityayjety arthah.

asta-of eight; āṅgulaih-fingers; mānam-measurement; tat-that; iti-thus; madhyama-middli; āṅguli-toe; agrāt-from the beginning; asta-eight; āṅgula-fingers; mānam-measurement; parityayjety-going away; iti-thus; arthah-the meaning.

The phrase "aṣṭāṅgulaiḥ mānam tat means "eight fingers away from the middle toe".

Text 14

tāvad vistāratvena vyākhyāyam sthānasamāvesah ata eva pūrvam api tathā vyākhyātam. evam uttaratrāpi jñeyam.

tāvat-in that way; vistāratvena-with all details; vyākhyāyam-in the explanation; sthāna-places; asama-extraordinary; āvesah-entrance; atah eva-therefore; pūrvam-previous; api-also; tathā-in the same way; vyākhyātam-described; evam-in this way; uttaratra-in the next; api-also; jñeyam-may be understood.

In this way the elaborate description of the markings on Lord Kṛṣṇa's right lotus foot is concluded. The description of the left lotus foot follows.

Text 15

indra-cāpa-trī-konaṛdha-candrakāni" kramād adho-'dho-bhāga-sthāni. anyatreti śrī-kṛṣṇād anyatrey arthah.
indra-cāpa-rainbow; trikona-triangle; ardha-candrakāṇi-and half moon; kramāt-in sequence; adhah adhah-bhāga-sthāni-situated one beneath the other; anyatra-in another place; śīr-kṛmāt- except for Śrī Kṛṣṇa; anyatra-any other place; iti-thus; arthah-the meaning.

On the Lord's left foot, first there is the mark of the rainbow. Below that is the mark of the triangle, and below that is the mark of half-moon. The word "anyatra" means "any place other than the lotus feet of Śrī Kṛṣṇa."

Text 16


binduh- the word "bindu"; ambaram-kumkuma; ādau-in the beginning; caranasya-of the foot; ādi-deṣe-in the fore-part; tat-anguli-the toes; samipe-near; bindhūh-the bindu mark; ante-at the end; pārṣni-deṣe-at the heel; matsya-of a fish; cīhnam-the mark; śoḍaś-16; cīhnam-marks; ubhayoh-of the two feet; api-also; jñeyam-may be understood; daksinā-ādyāniyama-by the description of the right and left feet of the Lord; anguṣṭha-big toe; adhah-below; tat-mukham-tanmuha; daram-dara; ca-also; skanda-of the Skānd Purāṇa; ukta-the statement; anusāraṇa-according to.

The word "bindu" means "kunkuma spot."
This mark is found at the front part of the Lord's sole near the toes. At the Lord's heel there is the mark of a fish. In this way there are sixteen auspicious marks on the right and left feet of the Lord.

The Skānd Purāṇa further describes:

"beneath the big toe of the Lord's right foot there is the mark of a cakra, and beneath the big toe of the Lord's left foot there are the marks of a tanmukha and dāra."

Text 17

te hi śrī-Kṛṣṇe 'py anyatra śṛyete. yathādi-varāhe mathurā-mandala-māhātmye
yatra Kṛṣnena saṁcitnam
kriditam ca yathā-sukham
cakrāṅkita-padda tena
sthāne brahmamaye śubhe iti.

te-the two lotus feet; hi-certainly; Śrī-Kṛṣṇe-of Śrī Kṛṣṇa; api-also; anyatra-in other Vedic literatures; śṛyete-are heard; yathā-just as; ādi-varāhe-in the Ādi-varāha Purāṇa; mathurā-mandala-of Mathurā mandala; māhātmye-in the glorification; yatra-where; kṛṣṇena-by Śrī Kṛṣṇa; sañcīrnam kṛditam-pastimes were performed; ca-also; yathā-sukham-as He wished; cakra-with the disc; ankita-marked; padā-with the foot; tena-by Him; sthāne-in the place; brahmamaye-spiritual; śubhe-auspicious; iti-thus.

The two lotus feet of Lord Kṛṣṇa are described in many places in the Vedic literatures. For example in the Mathurā-mandala-māhātmya section of the Purāṇa we find the explanation:

"Lord Kṛṣṇa, whose lotus foot is marked with the sign of the cakra, performed pastimes according to His own desire in the auspicious transcendental place known as Mathurā-maṇḍala."

Text 18

śrī-gopāla-tāpanyām

śankha-dhvajātapatrais tu
cihnitam ca pada-dvayam iti.

ātapatram idaṁ cakrādhaśa jñeyam. daksīnasya prādhanyat tatraiva sthāna-samāvēṣaṁ ca. anguli-parimāṇa-mātra-dairghyāc-caturdaśaṁśena tad-vistāraya šaṣṭhaṁśena jñeyam. anyatra dairghye caturdaśāṅguli-parimāṇatvena vistāre sād-anguli-parimāṇatsatvena praddiddher iti.

śrī-gopāla-tāpanyāṁ-in the Gopāla-tāpani Upaniṣad (2.62); śankha-with the conch-shell; dhvaja-flag; ātapatraiḥ-and umbrella; tu-also; cihnitam-marked; ca-also.; pada-lotus feet; dvayam-pair; iti-thus; ātapatram- umbrella; idam-this; cakra-the disc; adhastāt-beneath; jñeyam-should be understood; daksīnasya-of the right foot; prādhanyat-primarily; tatra-there; eva-certainly; sthāna-samācesat-from the place; ca-also; anguli-of the fingers; parimāṇa-mātra-measurement; dairghyāt-by length; caturdaśa-fourteen; amsena-by part; jñeyam-should be known; anyatra-otherwise; dairghye-in length caturdaśa-fourteen; angulu- fingers; parimāṇatvena-by measurement; vistāre-in extent; sāṣ-six; anguli-fingers; parimāṇatvena-by measurement; prasiddheh-celebrated; iti-thus.

The markings of the Lord's lotus feet are also described in Gopāla-tāpani Upaniṣad (2.62):
"Lord Kṛṣṇa's lotus feet are marked with the signs of the conchshell, flag, and parasol."

The sign of the umbrella is situated fourteen angulis beneath the cakra and six angulis to the right on the Lord's right foot.

(At this point the Sarva-samvādīni ends and the Kṛṣṇa-sandarbha continues.)

Text 46

ity ādiā prāyaśah śrī-bhāgavatavat śrī-Kṛṣṇa-sahitāṁ tān ganayitvā punar āha

narisimhādayo 'nye 'pi
sarva-pāpa-vināśanah
yad-vibhūti-višesena-
lankrtam bhuvi jāyate
tat sarvam avagantavyam
kṛṣṇāmśāmśa-samudbhavam. iti

iti-thus; ādinā-in the passage beginning; prāyaśah- for the most part; śrī-
bhāgavatavat-like the bhāgavatam; śrī-kṛṣṇa-Srī Kṛṣṇa; sahitān-including; tān-
them; ganayitvā-enumerating; punah-again; āha-says; narasimha- Narasimha;
ādayah-beginning with; anye-others; api-also; sarva-all; pāpa-sins; vināśanah-
removing; yat-whose; vibhūti-opulence and power; višesena-specifically;
alankṛtam-decorated; bhuvi-on the earth; jāyate-is produced; tat-them; sarvam-
all of; avagantavyam-should be known; kṛṣṇa-of Śrī Lṛṣṇa; arṇa-of the planetary
portion; arṇa-of a part; samudbhavam-produced; iti-thus.

After saying these words, Sūta Gospāmī gave a brief description of the Lord's
various incarnations, much like the list found in the First Canto of Śrimad-
Bhāgavatam, and included Kṛṣṇa among the incarnations. When the description of
the incarnations was completed, Sūta Gospāmi explained the special position of
Kṛṣṇa in the following words:

"The incarnations of the Lord, including Lord Narasimha and many others, are
full of all transcendental opullences and powers, and they appear in this material
world to remove the sinful reactions of the conditioned souls. One thing, however,
should be carefully understood about them: all the incarnations are simply parts of
the plenary portions of Lord Kṛṣṇa, the Original Personality of Godhead."

Text 47

tad ittham sarvam abhipretya mahapakrama-slokam eva śrī-viṣṇu-purāṇīya-
bhagavac-chabda-niruktivat sākṣat śri-krṣṇābhidheyatvenāpi yojayati: janmady asya iti; narakrti param brahma iti purāṇa-vargat. tasmāt krṣṇa eva para devah iti śri-gopāla-tapani-śruteś ca. param krṣṇa dhīmahī. asya svarūpa-lakṣanam āha satyam iti satya-vronam satya-param tri-satyam iti ādau.

tat-therefore; itham-in this way; sarvam-all; abhipretya-intending; mahā-upakrama-ślokam-invocation; eva-certainly; śri-visṇu-purāṇiya-from the Visnu Purāṇa; bhagavat-"Bhagavān"; sabda-of the word; niruktivat-like the definition; sāksāt-directly; śri-krṣṇa-ahidheyatvena-by the name "krṣṇa"; yojayati-is emplyed; janmādi asya iti- Śrimad-Bhagavatam 1.1.1: nara-of a human being; ākṛti-with the form; param-the supreme; brahma-Brahman; iti-thus; purṇā-vargat-from the Purāṇas; tasmāt-therefore; krṣṇah-Krṣṇa; eva-certainly; parah-the Supreme; devah-Personality of Godhead; iti-thus; śri-gopāla-tāpani-śruteh-from the Gopāla-tāpani Uṣṇiṣad; ca-also; param-by the word "param"; krṣnam-"krṣṇa" is intended; intended; dhīmahī- Ido meditate upon; asya-of Him; svarūpa-the original form; lakṣanam-the description; āha-speaks; satyam iti-with the word "satyam"; satya-vronam satya-param tri-satyam iti-ādau: Śrimad-Bhāgavatam (10.2.26)

That Śrī Krṣṇa is the Supreme Personality of Godhead is also described in the very beginning of Śrimad-Bhāgavatam (1.1.1), where Śrī Vyāsadaeva says:

om namo bhagavate vāsudevāya

janmādy asya yato 'nvayād itarataś cārthesv abhijanād svarāt
tene brahma ṣrīda ya ādi-kavaye muhyati yat sūrayāḥ
tejo-vāri-mrdām yathā vinimayo yatra tri-sargo 'mrṣā
dhāmnā svena sadā nirasta-kuhakam satyam param dhīmaḥi

"O my Lord, Śrī Krṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Krṣṇa 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 Brahmā, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."

These words of Vyāsa are also corroborated by the definition of the word "bhagavān" found in the Visnu Purāṇa ("The Supreme Personality of Godhead, Bhagavān, is He who possesses unlimited wealth, strength, fame, knowledge,
beauty, and renunciation"), and they are also corroborated by the following quotations from Vedic literatures:

narākṛti param brahma

"The Supreme Godhead has a humanlike form."
- The Purāṇas

tasmād krṣṇa eva paro devah

"Śrī Krṣṇa is the Supreme Personality of Godhead."
- Gopāla-tāpani Upaniṣad

We may note that the word "param" in the last line of the invocation of Śrīmad-Bhāgavatam certainly refers to Śrī Krṣṇa. and that the word "satyam (Absolute Truth) gives us the description of Śrī Krṣṇa actual nature. This word "satyam" is described in the following verse of Śrīmad-Bhāgavatam (10.2.26):

satya-vratam satya-param tri-satyam
satyasya yoniṁ nihitam casatyey
satyasya satyam rta-satyam-netram
satyātmakam tvāṁ śaranam prapannāḥ

"The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation-creation, maintenance and annihilation-You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmi, the inner force. You are equal to everyone, and the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."*

Text 48

satye pratiśthitah krṣnah
satyam atra pratiśthitam
satyāt satyam ca govindas
tasmāt satyo hi nāmataḥ

ity udyama-parvāṇi saṁjaya-kṛta-śṛi-krṣṇa-nāma-niruktau ca tathā śrutatvāt.
etena tad-ākārasyāvyaḥ-ābhicāritvāṁ darśitam.

satye-in truth; pratiśthitah-fixed; krṣnah-Śrī Krṣṇa; satyam-truth; atra-in Him; pratiśthitam-is situated; satyāt-from the truth; satyam-the truth; ca-and govindah-Govinda; tasmāt-therefore; satyah-the truth; hi- certainly; nāmataḥ-by
name; iti- thus; udyama-pravani-in the Udyama Parva of the Mahâbhârata; sanjaya-by Sañjaya; krt- spoken; śri-krṣṇa-of Śrī Kṛṣṇa; nāma-of the holy names; niruktau-in the definitions; ca-also; tathā-in the same way; śrutatvāt-because of being heard in the scriptures; etena-by this statement; tat- His; akārasya-of the form; avyabhicāritvam-eternity; darśitam-is revealed.

In the Dictionary of Śrī Kṛṣṇa's Names in the Udyama Parva of the Mahâbhârata, Sañjaya gives us the definition of the word "satya" as a name of Kṛṣṇa:

"Śrī Kṛṣṇa is the Supreme Reality, and all reality has emanated from Him and is situated within Him. For this reason, He is called 'satya', The Supreme Reality, or the Absolute Truth."

In these words Sañjaya clearly explained that the form of Śrī Kṛṣṇa is eternal and unchanging: the Absolute Truth.

Text 49

tatâstha-lakṣaṇam āha dhâmnā svena ity ādi. svena sva-svarûpaṇa dhâmnā śṛ- mathurākhyena sadā nirastāṁ kuhakam māyā-kārya-lakṣaṇam yena tam
tatâstha-lakṣaṇam-as aloof from the material world; āha-describes; dhâmnā svena iti ādi-in the phrase beginning with the words "dhâmnā" in the last line of Śrīmad-Bhāgavatam 1.1.1 quoted on page 486-487 of this book; svena-the word "svena"; sva-svarûpaṇa-means "with His original transcendental form; dhâmnā-the word "dhâmnā"; śṛ-mathurākhyena-means with His abode, known as Mathurā, sada-always; nirastam- negation by absence; kuhakam-illusion; māyā-of illusion; kārya-activities; lakṣaṇam-characterized bu; yena-by whom; tam-unto Him.

In the invocation of Śrīmad-Bhāgavatam (1.1.1), quoted in Text 47, Śrī Kṛṣṇa is described as being free from all material illusion. This is described in the following words:

dhâmnā svena sadā nirasta-kuhakam param dhīmahi

"I therefore meditate upon Him, Lord Śrī Kṛṣṇa, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth." *

In this phrase the word "svena" means "His own transcendental form, the word "dhâmnā" means “with His abode, known as Mathurā”, and the word “kuhakam" means "the illusory activities of the material world."
Text 50

mathyate tu jagat sarvam
   brahma-jñānena yena vā
   tat-sāra-bhūtam yad yasyām
   msthutā sa nigadyate

iti śrī-gopālottara-tāpanī-prasiddheḥ.

   mathyate-is churned; tu-also; jagat-universe; sarvam- entire; brahma-the
   absolute Truth; jñānena-by transcendental knowledge; yena-by which; vā-or;
   tat-sāra-bhūtam-butter; yat-because; yasyām-in which; mathurā-Mathurā; sā-it;
   nigadyate-is named.

   iti-thus; śrī-gopāla-uttara-tāpanī-in the description of the Second Chapter of
   the Gopala-tāpanī Upaniṣad; prasiddheḥ-famous.

   Mathurā, the transcendental abode of Lord Krṣṇa, is described in the following
   verse of Gopala-tāpani Upaniṣad (2.79):

   When the entire universe is churned (mathyate) by the churning rod of
   transcendental knowledge, the butter produced is the Supreme Personality of
   Godhead in Mathurā. That is why it is called Mathurā."

Text 51

   lilām āha ādyasya nityam eva śrīmad-ananakadundubhi-vrajeśvara-nandanatayā
   śrī-mathurā-gokuleśu virājamānasyaiva svasya kasmācid arthāya loke
   pradurbhāvāpekṣayā yataḥ śrīmad-ananakadundubhi-grhāt janma tasmād yaḥ
   putra-bhāvatās tad-anugayatatvenāgacchat.

   lilām-pastimes; āha-describes; adyasya-by the word "ādyasya"; nityam-
   eternally; eva -certainly; śrīmat- ananaka dundubhi-of Vasudeva; vraja-iśvara-and
   of Nanda, the king of Vraja; nandanatayā-as the son; śrī-mathurā-in Mathurā;
   dvārkā-Dvārakā; gokuleśu-and Gokula; virājamānasya-manifested; eva-certainly;
   svasya-for His own; kasmācit-particular; arthāya-purpose; loke-in the material
   world; pradurbhava-appearance; apeksayā-with reference; yataḥ-by the word
   "yataḥ"; śrīmat-ānanakadunbhi-of Vasudeva; grhāt-from the home; janma-birth;
   tasmāt- therefore; yah-who; itarataḥ ca-by the words "itarataḥ ca"; itaratra-in
   another place; śrī-vraja-iśvara-of the king of Vraja; grhe-in the home; api-even;
   anvayāt-by the word "anvayāt"; putra-bhāvataḥ-as the son; tat-anugatatvena-
   appearing as; agacchat-arrived.
The first verse of the Bhāgavatam, quoted in Text 47, gives us a summary description of Lord Kṛṣṇa's pastimes on this earth. This may be explained in the following way: The word "ādyasya" means "the Supreme Lord who eternally remains in Mathurā, Dvārakā, and Gokula as the son of Vasudeva and Nanda Mahārāja". The word "janma" means that the Supreme Lord appears in the material world to accomplish a specific purpose. The words "yatah anyāt itarataḥ ca" mean that the Lord was carried from the home of Vasudeva to the home of Nanda, the king of Vraja, who accepted the Lord as his own son.

Text 52

uttarena ya iti padenānvayah. yataḥ ity anena tasmād iti svayam eva labhyate.

uttareṇa-by the first; yah iti-beginning with the word "yatah"; padena-line of the verse; anvaryah-sequence of words; yataḥ iti-the word "yatah"; anena-by that; taāmsat-the word "tasmāt (from Him)"; iti-thus; svayam-by itself; eva- certainly; labhyate-is obtained.

That is the meaning of the first line of the verse. We may also note in this connection that the word "yatah" (from whom) implies the use of an appropriate co-relative pronoun, which need not be expressed, but may be simply understood. In this sentence the pronoun "tasmaṭ" (from Him) is understood although not expressed.

Text 53

kasmād anvaryāt. tātraḥ artheṣu kamsa-vancanādiśu tādṛśa-bhāvavadbhiḥ śrī-gokula-vāsibhir eva sarvānanda-kadamba-kādambini-rūpa sā sā kāpi liła sidhyātī tālakṣāneṣu vā artheṣv abhijñah. tataḥ ca svarāt svair gokula-vāsibhir eva rājata iti.

kasmāt-from what? anvaryāt-reason; tatra-in this connection; āha-he says; artheṣu-in the purposes; kamsa-of Kamsa; vacana-deception; ādiśu-and other reasons; tādṛśa-bhāvavadbhīḥ-full of intense devotional love; śrī-gokula-vāsibhīḥ-with the residents of Gokula; sarvāl-all; ananda-transcendental pastimes; sidhyāti-perfectly manifested; iti-thus; tālakṣāneṣu-in the characteristics of which; vā-or; artheṣu abhijñah-by the words 'artheṣu abhijñah"; tataḥ-from that; ca-also; svarāt"; svaiḥ-with His own friends and relatives; gokula-vāsibhīḥ-the residents of Gokula; eva-certainly; rājate-appeared very splendid. iti- thus.

The question may be raised: Why was the Lord carried from Vasudeva's home
to the home of Nanda Mahārāja in Vraja? The answer is given in the words "artheśv abhijñah" in this verse from the Bhāgavatam. These words indicate that Lord Kṛṣṇa knew very well the purpose of His being carried to Vraja. The Lord was carried to Vraja in order to deceive Kamsa, and also to perform various transcendental pastimes with the residents of Gokula, who were all full of great love for Him. These pastimes seemed like a host of dark monsoon clouds that showered transcendental bliss upon everyone. The word "svarāt" in this verse means that the Lord always remained with His own friends and relatives, the residents of Gokula.

Text 54

tatra tesām prema-vasatām apannasāyāpy avyahataśväryam āha tene iti. yah ādi-kavye brahma ne brahmaṇam vismāpayítum hṛdā sankalpa-mātrenaiva brahma satya-jñānānāntānanda-mātraika-rasa mūrtimāyām vaibhavām tene" vistāritavān.

tatra-in this connection; teśām-of the residents of Vraja; prema-by the love; vasatām-the state of being controlled; apannasaya-attained; avyahata-unimpeded; aiśvayam-power and opulence; āha-describes; tene iti-with the passage beginning with the word "tene"; yah-who; ādi-kavye-the word "ādi-kavaye"; brahma-neans "to Brahmā"; brahmaṇam-Brahmā; Vismāpayitum-to bewilder and amaze; hṛdā-the word "hṛdā"; sankalpa-mātrena-means "simply by willing"; brahma-the word "brahma"; satya-transcendental; jñāna-full of knowledge; ananta-and unlimited; ānanda-bliss; mātra-consisting of; eka-rasa-eternal and unchanging; mūrtimayam-forms; vaibhavam-opulence and power; tene-the words "tene"; vistāritavān-means "manifested".

Although Kṛṣṇa remained always conquered by the love of the residents of Vraja, he would occasionally manifest His divine power and opulence. One such occasion is described by Vyāsa in the phrase "tene brahma hṛdā ya ādi-kavaye". The word "ādi-kavaye" means "to Brahmā", "hṛdā" means "simply by willing"; "brahma" means "the manifestation of His divine potency in the form of innumerable eternal, unchanging, transcendental forms of knowledge and unlimited bliss", and the word "tene" means "manifested". Understood in this way, the phrase may be taken to mean "in order to bewilder and amaze Brahmā, Lord Kṛṣṇa, simply by willing to do so, manifested innumerable eternal, unchanging transcendental forms of knowledge and unlimited bliss."

Text 55

yad yatas tathā-vidha-laukikālaukikatā-samucita-lilā-hetoh sūrayah tat-tad-bhaktā muhyanti premātisāyodayena vaivaśyam apnuvanti. yad ity uttarenāpy

yat-the word "yat"; yatah-means "because of"; tathā-vidha-like this; laukika-ordinary; aluakika-and extraordinary; samucita-appropriate; līlā-pastimes; hetoh-because of; sūrayah-the word "sūrayah"; tat-tat-bhaktāh-means "the devotees of the lord"; muhyaanti-the word "muhyaanti"; prema-atiśaya-udayena-because of great love; vaivaasyam- helplessness; āpnuvanti-attained; yat iti uttarena-by the phrase following the word "yat" anvayāt-series of words; yat- the word "yat"; yatah-means "because of"; eva-certainly; tādṛśa-līlātah-because of these pastimes; tejāh-vāri-mrdam-the word "tejo-vāri-mrdam"; api-even; yathā-the word "yathā"; yathāvat-means "just like" vinimayah- transformation; bhavati-becomes; tatra-in this connection; tejasah-of the splendor; candra-ādeh-of the moon and other luminous objects; vinimaya-transformation; nistejovastubhīh saha-without spendor; candra-ādeh-of the moon and other luminous objects; vinimaya-transformation; nistejo-vastubhīh saha-without splendor; dharma-of their natures; parivartah-transformation; tat-His; śrī-of beauty; mukha-of the face; rucā-by the splendor; candra-ādeh-of the moon and other luminous splendor; abhidhānāt-because of the description; nikaṭastha-nearby; nistejah-dull; vastunah-because of substance; sva-bhāsā-bu his own splendor; tejasvita-splendour; apadānāt-because of attaining; ca-also; tathā-in the same way; vāri-the word "vāri"; dravah-means "liquid"; ca-also; kathinam-solid; bhavati-becomes; venu-of the flute; vādyena-by the music; mṛt-earth; paśāna-stones; ādhīh-and other solids; ca-also; dravati-become melted; iti-thus; yatra-where; śrī-krṣṇah-Śrī Krṣṇa; tri-sargah-the word "tri-sargah"; śrī-gokula-Gokula; mathurā-Mathurā; dvārakā-and Dvārakā; vaibhava-opulence; prakāsah-manifestation; amṛṣa-the word "amṛṣa" satyaḥ- means "reality"; eva-certainly; iti-thus; śrī-veda-vyāsah- spoken by Vedāvyāsa.

The phrase "muhyaanti sūrayah" means "the devotees become overwhelmed with love when they hear about the pastimes of Lord Krṣṇa, which are sometimes wonderful and extraordinary, and which sometimes appear like the activities of an ordinary human being. The phrase "tejo-vāri-mrdam yathā vinimayah" means, "liquids, solids, and effulgent substances all change their natures when the Lord enjoys pastimes. This means that in comparison to the splendor of the Lord's beautiful face, the shining of the moon and other bright things becomes dull. Also, when Lord Krṣṇa plays His flute, the water of the Yamuna river becomes solid, and the earth and rocks begin to melt in ecstasy."

The phrase "yattra tri-sargo "mṛṣā" means "from Lord Krṣṇa are manifested the eternal, opulent, transcendental abodes of Gokula, Mathurā, and Dvārakā."

This concludes the explanation of the first verse of Śrīmad-Bhāgavatam.
Anuccheda 83

Text 1

evam sarvopasamāhāra-vākyam api tattraiva saṅgacchate
kasmai yena vibhāṣito yam ity ādi

   evam-in this way; sarva-of everything; upasamāhā- concluding; vākyam-
statement; api-even; tatra-there; eva-certainly; saṅgacchate-is assembled;
kasmī yena vibbhaññatāh ayam iti ādi- Śrīmad-Bhāgavatam 12.13.19:

kasmī yena vibbhasito 'yam atula-jñana-pradīpaḥ purā
tad-rūpeṇa ca nāraudāya muneṣa kṛṣṇāya tad-rūpinā
yogindrāya tad-ātmanā ca bhagavad-rātāya kārūnyatas
tac-chuddham vimalam viśokam amṛtam satyam param dhimahi.

The explanation given in the first verse of the Bhāgavatam, is repeated again at the end in these words (Śrīmad-Bhāgavatam 12.13.19):

"Formerly Kṛṣṇa mercifully gave the lamp of transcendental knowledge to Nārada, Vyāsa Muni, and Śukadeva Gosvāmī, a great devotee and the best of yogis.
I meditate on the Supreme Lord, Kṛṣṇa, the eternal Absolute Truth, supremely pure, and free from all suffering and lamentation."

Text 2

yo brahmaṇaṁ vidādhati pūrvaṁ
tyai viḍyās tasmāi gāpayati sma kṛṣṇaḥ
tam ha devam ātma-buddhi-prakāśam
mumukṣur vai śaṇaṁ amum vrajat

iti-śrī-gopāla-pūrva-tāpanī-śruteḥ. vyākṛtam ca dvitiya-sandarbhe tasyaiva
catuḥ-śloki-vaktṛtvam api. śrī-sūtaḥ.

yah-Who; brahmaṇaṁ-to Brahmā; vidadhati-gave; pūrva-previously; yah-who; vai-certainly; viḍyāḥ- transcendental knowledge; tasmāi-to him; gāpayati-
sma-instructed; kṛṣṇā-Kṛṣṇa; tam-to Him; ha-certainly; devam-the Supreme
Personality of Godhead; ātma-buddhi-spiritual knowledge; prakāśam-
manifesting; mumukṣuḥ-onw who desires liberation; vai-certainly; śaṇaṁ-
sHELTER; amum-this; vrajat-should go.

iti-thus; śrī-gopāla-pūrva-tāpanī-śruteḥ-from the First Chapter of the Gopāla-
tāpanī Upaniṣad (1.26); vyākṛtam-explained; ca-also; dvitiya-sandarbhe-in the
Second (Bhagavat-) sandarbhā; tasya-of Lord Kṛṣṇa; eva-certainly; catuḥ-śloki-of
the four most important verses of Śrīmad-Bhāgavatam (2.9.33-36); vaktṛtvam-
status as the speakers; api-also; śrī-sūtaḥ-spoken by Śūta Gosvāmī.

We have already discussed in the second (Bhagavat) sandarbhā how Lord Kṛṣṇa
spoke the four essential verses of Śrīmad-Bhāgavatam (2.9.33-36) to Brahmā. That
Lord Kṛṣṇa is the original instructor of Vedic knowledge is also described in
Gopāla-tāpanī Upaniṣad (1.23):
"It was Kṛśna who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past.* They who desire liberation surrender to Him, the Supreme Personality of Godhead, who grants transcendental knowledge to His devotees."

Anuccheda 84

Text 1


tat-therefore; evam-in this way; abhyāśa-ādini- beginning with careful and repeated scrutiny; api-even; tasmin- in this matter; vispaśṭāṇi-clear meaning; eva-certainly; pūrva-previous; udāḥṛta-spoken; vākyēṣu-in the statements; tat-therefore; śrīmat-gītā-Bhagavad-gītā; gapāla-tāpāṇi-Gopāla-tāpāṇi Upaniṣad; ādi-beginning with; śaśtra-gana-in Vedic literatures; sahāyasya-with the assistant; nikhiḷa-all; itara-other; śaśtra-Vedic literatures; śaṭa-hundreds; pranata-offering obeisances; caranasaṇya-to His feet; śrī-bhāgavatasya-of Śrīmad Bhāgavatam; abhīpṝāyena-by the actual meaning; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svayam-bhagavattvam-the status as the Original Personality of Godhead; kara-tale-in the palm of the hand; iva-as it were; darśitam-is revealed; śrī-bhāgavatasya-of śrīmad-Bhāgavatam; sah-He; eva-certainly; parama-supreme; pratipadyah-subject of discussion; iti-thus; purāṇa-antarena-by other Puranas; svayam-directly; vyākhyātam-is described; yathā-just as; brahmāṇḍa-purāṇe-in the Brahmāṇḍa Purāṇa; śrī kṛṣṇa-āṣṭottara-sata-nāma-amṛta-stotre-in "The Nectar of 108 Names of Śrī Kṛṣṇa" prayers; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; nāma-viśeṣa-specific name; eva-certainly; śuka-ak-of the words of Śukadeva Gosvāmī; amṛta-nectar; abdhi—from the ocean; indhu-the moon; iti-thus.

By repeatedly studying these scriptural quotations, the actual truth (that Śrī Kṛṣṇa is the Original Personality of Godhead) will become clear to the reader. The actual purport of Śrīmad-Bhāgavatam. (which has Bhagavad-gītā and Gopāla-tāpāṇi Upaniṣad as its assistants, and hundreds of other Vedic literatures as its servants) will reveal to us the actual truth (that Śrī Kṛṣṇa is the Original Personality of Godhead). The Bhāgavatam will very clearly place this conclusion within the palm of our hand.

That Śrī Kṛṣṇa is the Original Personality of Godhead is the central theme of
Śrīmad-Bhāgavatam. This is also confirmed in other Purāṇas. For example, Brahmānda Purāṇa explains in the Śrī-Kṛṣṇa-nāmāṣṭottara-śata-nāmāmrta Prayers:

śuka-vāg-amṛtādbhīndhūḥ

"Śrī-Kṛṣṇa is a moon risen from the nectar ocean of Śrīmad-Bhāgavatam, which was spoken by Śukadeva Gosvāmī."

Text 2

atha tasya mahā-vāsudevate siddhe śrī-baladeva-dinam api mahā-
sankarsanādītvam svata eva siddham. yad-rūpāh svayam-bhagavān tad-rūpa eva te bhavitum arhanti. atah śrī-baladevasya yat kaścid avesārātvam manyate, tad asat. drṣyate ca śrī-kṛṣṇa-rāmayor yugalatayā varnanena sama-prakāśatvam: tāv anghri-
yugman anukṛṣya sarīspantau, yad viśveśvarayor yacnām, dadrāśa kṛṣṇam rāmaṁ ca, tau rejavatu raṅga-gatau mahā-bhujau ity ādau.

atha-now; tasya-of Śrī Kṛṣṇa; mahā-vāsudevate-the status of being the original Vāsudeva; siddhe-has been proven; śrī-baladeva-dinam-of Śrī Baladeva and other forms of Godhead; api-also; mahā-sāṅkarsanādītvam-the status of the Original Śankarśanā and other forms of Godhead; svatah- automatically; eva-certainly; siddham-is proved; yat-rupah- whose form; svayam bhagavān-the Original Personality of Godhead; tat-rūpah- His expansions; eva-certainly; te-the other forms of Godhead; bhavitum arhanti-are; iti-thus; atah- therefore; śrī-
baladevasya-of Śrī Baladeva; yat-which; kaścit-someone; āvesa-avatāravatvam-the status of an āvesa-avatāra (empowered living entity); manyate-may consider; tat-
that; asat-is not true; drṣyate-may be seen; ca-also; śrī kṛṣṇa-of Śrī Kṛṣṇa; rāmayoh-and of Śrī Rāma; yagalaratāyā-by the description; sama-equal; prakāśatvam- manifestation; tauanghri-yugman anukṛṣya sarīspantau-the verse (Śrīmad-Bhāgavatam 10.8.22):

tāv anghri-yugman anukṛṣya sarīspantau
ghoṣa-praghoṣa-ruciram vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāv anusrtya lokam
mugdha-prabhitavad upeyatur anti mātroḥ

yad viśveśvarayoh yacnām-the verse (Śrīmad-Bhāgavatam 10.23.38):

athānusmrtya te viprā
anvatapayan kṛtāgasah
yad višvesvarayor yacnām
ahanma nṛ-vidambayoh
dadārṣa kraṇām rāmam ca-the verse (Śrīmad-Bhāgavatam 10.38.28):

dadārṣa kraṇam rāmam ca
vraje go-dohanaṁ gatau
pita-nilambara-dhārau
sārad-amburuhekaṁau

tau rejātūḥ rāṅga-gatau mahā-bhujau iti adau- the verse (Śrīmad-
Bhāgavatam10.43.19):

tau rejātū rāṅga-gatau mahā-bhujau
vīcītra-veśābharaṇa-srag-ambaraṇau
yathā naṭāva uttama-veśa-dhāraṇāu
manaḥ kṣipantau prabhaya nirṛkṣatam.

Now that it is clearly proven that Śrī Kraṇa is the Supreme Personality of
Godhead, the origin of Lord Vāsudeva, it should also be accepted that Lord
Balarāma is the origin of the Lord Sankarṣaṇa, and other associates of the Lord
are the origins of Lord Pradyumna, Lord Aniruddha, and other incarnations. Śrī Kraṇa
is the Original Personality of Godhead, and His associates are, in some way or
other, His expansions.

Although someone may think that Lord Balarāma is an āveśa-avatāra
(empowered living entity), this is not true. Lord Balarāma is repeatedly described
as equal to Lord Kraṇa. This is explained in the following quotes:

"When Kraṇa and Balarāma, with the strength of Their legs, crawled in the
muddy places created in Vraja by cow dung and cow urine, Their crawling
resembled the crawling of serpents, and the sound of Their ankle bells was verry
charming. Very much pleased by the sound of other people's ankle bells, They
used to follow these people as if going to Their mothers, but when They saw that
these were other people, They became afraid and returned to Their real mothers,
Yaśodā and Rohini."*

Śrīmad-Bhāgavatam 10.8.22

"The brāhmaṇas engaged in the performance of sacrifices began to regret their
sinful activities in refusing food to the Supreme Perrasionalities of Godhead. They
said: We are now certainly undone, for we have offended Lord Kraṇa and
Balarāma, who are the Supreme Controllers of all the universes, although They
appear to be only ordinary human children."*

Śrīmad-Bhāgavatam 10.23.38

"When Akrūra entered Vṛndāvana he saw Kraṇa and Balarāma engaged in
supervising the milking of the cows. Kraṇa was dressed in yellow garments and
Balarāma in bluish. Akrūra also saw that Kraṇa's eyes were exactly like the
beautifully grown lotus flower of the autumn season."*
"Krṣṇa entered the wrestling arena with Balarāma. They both had long hands. They were beautifully dressed, and They were attractive to all the people assembled there. They were dressed as if They were going to act on the dramatic stage, and They drew the attention of all people."*

-Srimad-Bhāgavatam 10.38.28

Text 3

loke 'pi hi sūrya-candra-samāv eva yugalatayā varnyete, na tu sūrya-sukrau. ata eva hari-vamśe'pi vāsudeva-māhātmye rāma-krṣṇayor drṣṭāntah: sūrya-candra-samāv iva iti; tathā dhvaja-vajrānkuśambho cihnitair anghribhir vrajam, śobhayantau mahātmānau ity evām bhagaval-lakṣaṇāny api tatra śrūyante. na tv evam prthv-ādiṣu.

loke-in this world; api-also; sūrya-to the sun; candra-and moon; samau-equal; eva-certainly; yugalatayā-as a pair; varnyete-are described; na-not; tu-but; sūrya-as the sun; sukrāu-and venus; atah eva-therefore; hari-vamśe-in the Hari-Vamśa; api-also; vāsudeva-māhātmye-in the glorification of Lord Vāsudeva; rāma-krṣṇayoh-of Krṣṇa and Balarāma; drṣṭāntah-an example; sūrya-the sun; candra-and moon; samau-equal; iva-as if; iti-thus; tathā-in the same way; dhvaja-vajra-ankuśa-ambhojaih cihnitaih anghribhiḥ vrajam śabhayantau mahātmānau iti-the verse (Śrīmad-Bhāgavatam10.38.30):

dhvaja-vajrānkuśambhojaiś
   cihnitair anghribhiḥ vrajam
śobhayantau mahātmānau
   sānukrośa-smitekṣanau;

   evam-in this way; bhagavat-of the Supreme Personality of Godhead; lakṣaṇānī-marks; api-even; tatra-in this quotation; śrūyate-are heard; na-not; tu-but; evam-in this way; prthu-ādiṣu-Prthu Mahārāja and other incarnations.

Krṣṇa and Balarāma are described as equals and compared to the sun and moon. We may note that They never are compared to unequal things, as for instance the sun and the planet Venus (which is much smaller than the sun, and less prominent in the sky). This comparison of Lord Krṣṇa and Balarāma to the sun and moon is given in the following quote from the Hari-vamsa:

sūrya-candra-samāv iva

"Krṣṇa and Balarāma were like the sun and the moon."
That Krṣna and Balarāma were equals is also confirmed in the following verse of Śrimad-Bhāgavatam (10.38.30):

"The two great personalities, Krṣna and Balārama, had both made the land of Vraja extremely beautiful by decorating it with Their footprints, which had many auspicious markings, such as the flag, thunderbolt, rod for controlling elephants, and lotus flower. With great mercy, They cast Their smiling glance upon Akrūra."*

We may note in this verse that both Krṣna and Balarāma are described as having the markings of the Supreme Personality of Godhead on the soles of Their feet. These auspicious markings are seen only on the feet of the Supreme Personality of Godhead Himself. They are never seen on the feet of śakty-āveśa incarnations (empowered living entities) such as Prthu Mahārāja and others.

Text 4

tasmād eṣa tan-mahimāpi varṇyate
naitac citram bhagavati
   hy anante jagad-īṣvare
otam protam idam yasmin
   tantuṣv anga yathā pataḥ
etad hetuka-bādhātmakam karma. śrī-śukah.

tasmāt-therefore; eṣah-this; tat-His; mahimā-glory; api-also; varṇyate-is described; na-not; etat-this; citram- wonderful; bhagavati-in the Supreme Personality of Godhead; hi- certainly; anante-in the unlimited; jagat-īṣvare-the master of the universe; otam-lengthwise; protam-breadthwise; idam- this universe; yasmin-in whom; tantuṣu-in the threads; anga- O king; yathā-as much as; pataḥ-a cloth; etat-this; hetuka-bādha-cause; ātmakam-self; karma-action; śrī-śukah-spoken by Śukadeva Gosvāmī.

Recounting the story of Balarāma’s killing of the demon Dhenuka, Śukadeva Gosvāmī specifically praised Lord Balarāma, and clearly described Him as the Personality of Godhead in the following words (Śrimad-Bhāgavatam 10.15.35):

"As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in Lord Balarāma, the Supreme Personality of Godhead. This is not very wonderful for Him."*

Anuccheda 85
kim ca

saptama vaiśnavam dhama
   yam anantam pracaksate
garbho babhūvā davakyā
   harṣa-soka-vivardhanaḥ

   garbhe babhūva na tu garbhe babhūveti saptamy-antānuktyā sāksād
devāvatāratvam sūcitam. sa eva.

   kim ca-furthermore; saptamah-the seventh; vaiśnavam-of Lord Viṣṇu;
dhāma-a plenary expansion; yam-onto whom; anantam-by the name Ananta;
pracaksate-is celebrated; garbhah-embryo; babhūva-there was; devakyā-of Devaki;
harṣa-soka-vivardhanah-simultaneously arousing pleasure and lamentation;
garbhe babhūva-appeared in the womb; na-not; tu-but; garbhe-in the womb; babhūva-
appeared; iti-thus; saptami-seventh; anta-after; anuktyā-not describing;
sāksāt-directly; deva-of the Supreme Personality of Godhead; avarāratvam-appearance;
sah-He; eva-certainly.

   Lord Balarāma, The seventh son of Devaki, is described as a viṣṇu-tattva
plenary portion of Lord Kṛṣṇa in the following quote from Śrīmad-Bhāgavatam
(10.2.5) describing His appearance in Devaki’s womb:

    "Some of their relatives, however, began to follow Kamsa's principles and act in
his service. After Kamsa, the son of Ugraśena, killed the six sons of Devaki, a
plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her
pleasure and her lamentation. That plenary portion is celebrated by great sages as
Ananta, who belongs to Kṛṣṇa's second quadruple expansion."*

Anuccheda 86

Text 1

athedam apy evam eva vyākhaye

vāsudeva-kalānantaḥ
   sahasra-vadavah svarāt
agrato bhavitā devo
   hareḥ priya-cikirśayā

   atha-now; idam-this; api-also; evam-in the same way; eva-certainly;
vyākhyeyam-is described; vāsudeva-kalā anantah-the plenary expansion of Lord Kṛṣṇa known as Anantadeva or Sankarṣaṇa Ananta, the all-pervasive incarnation of the Supreme Lord; sahasra-vadanah- having thousands of hoods; svarāt-fully independent; agratah-previously; bhavita-willappear; devah-the Lord; hareḥ-of Lord Kṛṣṇa; priya-cikirśayā-with the desire to act for the pleasure.

That Lord Balarāma is the origin of the viṣṇu-tattva expansion Sankarṣaṇa is described in the following verse (Śrīmad-Bhāgavatam 10.1.24):

"The foremost manifestation of Kṛṣṇa is Sankarsana, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Kṛṣṇa, this original Sankarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes."*

Text 2

śrī-vāsudeva-nandanasya vāsudevasya kalā prathamo 'mśah sankarṣaṇah, tasya sankarṣaṇatvam svayam eva, na tu sankarṣaṇāvatāratveny āhā svarāt senaiva rājatā iti. ata eva māyah āta garbha-samāya ākārśanam ca yuktam. pūrṇasya vāstavārṣaṇasambhavād iti kecit. etad-vidhā-kārve ca tad-akunṭhéchātmaka-cic-chaktyāviṣṭaiva sā māyā prabhavet.

śrī-vāsudeva-nandanasya-of the son of Mahārāja Vāsudeva; vāsudevasya-of Lord Vāsudeva; kalā-the word “kalā” prathamah-first; amśah-plenary part; sankarṣaṇah-Lord Sankarṣaṇa; tasya-His; sankarṣaṇatvam-status as Lord Sankarṣaṇa; svayam-directly; eva-certainly; na-not; tu-but; sankarṣaṇa-avatāratvena-as an expansion of Lord Sankarṣaṇa; āhā-Śukadeva Gosvāmī describes; svarāt-the word “svarāt”; svena-by His own potency; eva-certainly; rājate-appears; iti-thus; atah eva-then; anantah-Lord Ananta; kalā-of time; desa-and place; paricheda-of limitations; rahitah-free; atah eva-then; māyā-by the potency; tasya-of Him; gar; bha-samaye-while in the womb; ākārśanam-pulling; ca-also; yuktam-engaged; pūrṇasya-of the perfect and complete Personality of Godhead; vāstava-actual; ākāraṇa-pulling; asmbhavāt-because of impossibility; iti-thus; kecit-some may say; etat-vidha-kārve-in this kind of activity; ca-also; tat-then; akunṭha-of the Supreme Personality of Godhead who is also known as Vaikunṭha; icchā-by the desire; ātmaka-His own; cit-sāktyā-spiritual potency; āviṣṭa-entered; eva-certainly; sā-that; māyā-potency known as yogamāyā; prabhavat-may be able.

In this verse Lord Balarāma is described as "vāsudeva-kalā" (the first expansion of Lord Kṛṣṇa, the son of Mahārāja Vāsudeva). Because Balarāma is described as "kalā" (the first expansion), it must be concluded that He is the origin of Lord Sankarṣaṇa, and not an expansion from Lord Sankarṣaṇa. This is confirmed by the use of the word "svarāt (fully independent)".
The word "ananta" (unlimited) is used in this verse to describe Lord Balarāma because He is transcendental, beyond the limitations of time and space. In this portion of the Bhāgavatam, where Lord Kṛṣṇa's appearance is described (the First Chapter of the Tenth Canto), Śukadeva Gosvāmī explains that Lord Balarāma, while in Devaki's womb, was transferred to the womb of Rohini. Someone may protest at this point and say that the perfect and complete Personality of Godhead cannot be pulled from one place to another, and therefore we should not consider that Lord Balarāma is actually the Personality of Godhead. This is not a vary sound argument. If the Personality of Godhead wishes, He can empower His yogamāyā potency to carry Him from one place to another. There should be on objection on this point.

Text 3

uktāṁ ca tadānīṁ tadāviṣṭatvam tasyāḥ adiśṭā prabhunāṁśena kāryārthe sambhaviṣyatī iti.

uktam-described; ca-also; tadānīṁ-at that time; tadā-then; āviṣṭatvam-the state of entering; tasyāḥ-of the yogamāyā potency; adiśṭā prabhunā amśena kāryārthe sambhaviṣyatī iti-Śrīmad-Bhāgavatam 10.1.25:

viṣṇor māyā bhagavatī
yāyā sammohitam jagat
adiśṭā prabhunāṁśena
kāryārthe sambhaviṣyatī.

The incarnation of yogamāyā within the material world during Lord Kṛṣṇa's pastimes is described in the following verse (Śrīmad-Bhāgavatam 10.1.25):

"The potency of the Lord, known as viṣṇu-māyā, who is as good as the Supreme Personality of Godhead, will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord."

Text 4

amśena cic-chakāyā sambhaviṣyatī milīṣyatītī tatra hy arthah. ata eva ekāmseti
tasya nāmā. eko 'ṁśo yatreti niruktir iti kecit. ya eva śeṣākhyah sahasra-vadano 'pi bhavati. yato dagah, nānākāratayā divyatātī.

amśena-by the word "amśena"; cic-śaktāḥ-the spiritual potency is meant;
sambhaviṣyatī-the word "sambhaviṣyatī"; milīṣtatī iti-means "wo; meet"; tatra-
there; hi-certainly; eka-amśa iti-'ekāmśa (one expansion)"; yatra-where there is; itī-thus; niruktih-definition; itī-thus; kecit-some give; yah eva-that very same person; śēṭ-ākhyāh-known as Ananta Śeṣa; sahasra-vadanaḥ-with thousands of mouths; api-also; bhavati-becomes; yatah-therefore; devah-He is the Personality of Godhead; nānā-akāratayah-in various forms; divyati-performs pastimes; itī-thus.

In this verse the word "amśena" means "by His spiritual potency yogamāyā", and the word "sambhavisyati" means "will assemble there". Yogamāyā is described as "ekāmśa" because she expands herself as mahāmāyā. We may also note in regard to Śrīmad-Bhāgavatam 10.1.24, quoted in Text 1 of this anuccheda) that Lord Balarāma is described as the origin of Ananta Śeṣa, who has thousands of faces. For this reason it should be concluded that Lord Balarāma is certainly višnu-tattva, the Personality of Godhead, who enjoys transcendental pastimes in many different forms.

Text 5

tad uktam śri-yamunā-devyā
rāma rāma mahā-bāho
    na jāne tava vikramam
yasyaikāmśena vidhṛtā
    jagatī jagataḥ pate

rāma-O Balarāma; rāma-O Balarāma; mahā-bāho-mighty-armed; na-not; jāne-I know; tava-Your; vikramam-prowess; yasyaj-of whom; eka-by one; amśena-portion; vidhṛta-sustained; jagatī-the universe; hagataḥ-of the universe; pate-o master.

That Lord Balarāma is the Personality of Godhead, the origin of the Śeṣa incarnation is confirmed in the following statement by Yamunā-devī (Śrīmad-Bhāgavatam 10.65.28):

"My dear Balarāma, You are the most powerful personality, and You are pleasing to everyone. Unfortunately, I forgot Your glorious exalted position, but now I have come to my senses and I remember that You hold all the planetary systems on Your head merely by Your partial expansion as Śeṣa. You are the sustainer of the whole universe."*

Text 6
ekāṃśena śesākhyaṇa iti ṭīkā ca. anyathā tad ekāvayavaika-deṣa-rūpaṁhatvenaikāmśeṇetī yac-chabdasya kartrṭvya-nirdeṣa eva yuktah syat. tad-amśāvatāra-lakṣānārthāntara-pratīti-nirasavaya mahā-vidvad-vākyatvāt sambandhi-nirdeṣena tu ṭīkā-vaśākhyaiva sphutatarā. ekāṃśe mukhyasyaiva kartrṭvasya nirvyaja-pratīti na svaupacārikasyetī. evam śrī-lakṣānāṣayaṇy antima-daśānukāraṇa-līlāyām śrūyate skande 'yodhya-māhāṭmye

eka-amśena-"by one expansion"; śesā-ākhyena-named Śeṣa; iti-thus; ṭīkā-the commentary of Śrīdhara Svāmī; ca-alsp; anyathā-otherwise; tat-of Him; eka-one; avayava-part; eka-deṣa-rūpa-in one place; arthatvena-by the interpretation; eka-amśena iti-by the word "ekāṃśena" yat-sabdasya-of which phrase; kartrṭvya-as the agent of the action; nirdeṣah-indication; eva-certainly; yuktah-appropriate; syat-may be; tat-of Him; amśa-of an expansion; avatāra-incarnation; lakṣaṇa-artha-antara-a secondary meaning of the word; pratīti-confidence; nirasanāya-for dispelling; mahāvidvata-of the greatly learned Śrīdhara Svāmī; vākyatvāt-from the statement; sambandhi-of connection; nirdeṣena-by indication; tu-but; ṭīkā-of the commentary; vyākhyā-explanation; eva-certainly; sphuṭatarā-more clear; eka-amśe-of the word "ekāṃśa"; mukhyasya-of the primary meaning of the word; eva-certainly; kartrṭvasya-of the agent of the action; nirvyaja-non deceptive; pratīti-trust; na-not; sva-aupacārikasya-of the secondary meaning; iti-thus; evam-in the same way; śrī-lakṣānāṣayaṇa-of Lakṣmaṇa; api-also; antima-daśā-death; anukarana-imitating; līlāyām-in the pastime; śrūyeta-is heard; skande-in the Skanda Parāṇa; ayodhya-māhāṭmye-in the Ayodhyā-māhāṭmya.

In his commentary on this verse, Śrīdhara Svāmī says: "The word 'ekāṃśena' means 'by Ananta Śeṣa'."

Someone may say the word "ekāṃśena" means "with a single hand, Lord Balarāma sustains the universe." This interpretation, based on accepting a secondary meaning of the word "amśa", is not as clear as Śrīdhara Svāmī's, which depends on the primary meaning of "amśa". Śrīdhara Svāmī's explanation of this word should therefore be accepted, and not the alternate interpretation based on accepting a secondary meaning of the word "amśa".

The word "ekāṃśena" in this verse, interpreted according to Śrīdhara Svāmī's explanation, means that Lord Balarāma is the origin of Ananta Śeṣa. Lord Balarāma first expands as Lakṣmaṇa, the brother of Lord Rāmacandra. It is from Lakṣmaṇa that Ananta Śeṣa is expanded. This is confirmed in the following verses from the Ayodhya-māhāṭmya section of the Skanda Purāṇa, where Mahārāja Indra clearly describes Ananta Śeṣa as an expansion of Lakṣmaṇa:

Text 7

tataḥ śeṣātmatatāṃ āyaṁ
lakṣmaṇam satya-sangaram
uvāca madhurām śakruḥ
sarvasya ca sa paśyataḥ
tatah-then; śeṣa-of Śeṣa; ātmatām-identity; yātam-attained; lakṣmanam-Lakṣmana; satya-sangaram-true to His word; uvāca-spoke; madhuram-in sweet words; sākruh-Indra; sarvasya-while everyone; ca-also; sah-He; paśyatah-was looking on.

"As all the demigods watched, Lakṣmaṇa who is always true to His promise, assumed the form of Ananta Śeṣa. With sweet words king Indra offered the following prayers to the Lord.

Text 8

indra uvāca

lakṣmanottīṭha śīgrem tvam
arohasva padam svakam
deva-kāryam k-rtam vīra
tvāyā rupu-nisūdana

indra-Indra; uvāca-said; lakṣmaṇa-O Lakṣmana; uttiṣṭha-please rise; śīgrem-quickly; tvam-You; ārohasva-please ascend; padam svakam-to Your own abode; deva-of the demigods; kāryam-the work; krtam-has been done; vīra-I hero; tvāyā-by You; ripu-nisūdana-O destroyer of the enemy.

"Indra said: O Lakṣmaṇa, O hero, O destroyer of the enemies, You have fulfilled Your mission of assisting the demigods, Please return now to Your own transcendental abode.

Text 9

vaiṣṇavam parmaṁ sthānaṁ
prāpnuhi svam sanātanam
bhavan-mūrtiḥ samāyātā
śeṣo 'pi vilasat-phanaḥ

vaiṣṇavam-of Lord Viṣṇu; paramam-supreme; sthānam-position; prāpnuhi-please attain; svam-Your; sanātanam-eternal; bhavat-Your; mūrtiḥ-form; samāyātā-has arrived; saṣah-Śeṣa; api-also vilasat-with glittering; phanaḥ-hoods.

O Lord, Your form of Ananta Śeṣa, who has innumerable glittering hoods, has now arrived. Please now return to Your own eternal abode in the spiritual world.
Text 10

tataś ca

ity uktvā sūra-rājendro
lakṣmanam sūra-sangataḥ
śeṣam prasthāpya pātāle
bhū-bhāra-dharana-ksamam
lakṣmanam yānam śāropya
prasthate divam ādarāt

tataḥ-then; ca-also; ity-thus; uktvā-having spoken; sūra-rāja-indrah-the king of the demigods; lakṣmanam-to Laksmana; sūra-sangataḥ-accompanied by all the demigods; śeṣam-śeṣam-śeṣa; prasthāpya-estab; ishing; pātāle-in the Pātāla planets; bhū-of the world; bhara-the burden; dharana-holding; kṣamam-able; lakṣmanam-Laksmana; yānam-vehicle; śāropya-causing to ascend; prasthate-departed; divam-for the heavenly planets; ādarāt-with great reverence.

"After speaking these words to Laksmana, and respectfully placing Him on Lord Śeṣa who, standing on Pātalaloka, easily carries the great weight of all the worlds, King Indra and all the demigods climbed into their airplanes and left for the heavenly planets."

Text 11

tato nārāyaṇa-varmany api yajnaś ca lokād avadāt kṛtāntād balo ganāt krodha-vasād ahindrah iti śri-baladevasya śeṣād anyatvam sākty-atīśayas ca darśitah.
janāntāt iti pathe janānām nāśād iti sa evārthah.

tataḥ-therefore; nārāyaṇa-varmaṇī-in the Nārāyaṇa-varma; api-also; yajñah-the Suprem Lord known as Yajña; ca- also; lokāt-from the world; avadat-may protect; kṛtāntā- from death; balah-Lord Balarāma; ganāt-from the multitude; krodha-by angert; vaṣṭa-controlled; ahi-indraḥ-Lord Ananta, the king of serpents; iti-thus; śri-baladevasya-of Lord Balarāma; śeṣāt-tha Śeṣa; anyatvam-other; sākty-potency; atīśayah-great; ca-also; darśitah-is revealed; jana-of living entities; antāt-from the death; iti-thus; pathe-in the text; janānām-of the living entities; nāśāt-from the death; iti-thus; saḥ-that; eva-certainly; arthaḥ-is the meaning.

That Ananta Śeṣa is expanded from Lord Balarāma is also confirmed in the following statement of Nārāyaṇa-varma:
"May Lord Yājñā protect me from the dangers of material existence. May Lord Balarāma protect me from death. May Lord Ananta Śeṣa, the king of serpents, protect me from the hands of the angry and envious."

In this prayer Lord Balarāma is described as the protector from death and Lord Ananta is described as the protector from the hands of the angry and envious. Because death is a much more formidable opponent than the angry and envious, this prayer shows the superior strength of Lord Balarāma. Because Lord Balarāma and Lord Ananta are described as identical, because Lord Balarāma's strength is superior, He must be the origin, and Lord Ananta must be expanded from Him.

Text 12

atah śeṣākhyam dhāma māmakam ity atrāpi śiṣyate śeṣa-saṁjñah itivad avyabhicārya-aṁśa evoyate. śeṣākhyā khyātir yasmād iti và.

atah—therefore; śeṣa-ākhyam dhāma māmakam iti atra-Śrimad-Bhāgavatam 10.2.8:

devakyā jathare garbham
śeṣākhyam dhāma māmakam
tat sannikṛṣṭa rohinyā
dhare sanniveśaya

api-also; śiṣyate śeṣa-saṁjñah-Śrimad-Bhāgavatam 10.3.25:

naṣṭe loke dvi-parārdhāvasāne
mahā-bhūteṣv ādi-bhūtam gaveṣu
vyakte 'vyaktam kāla-vegena yāte
bhavān ekah śiṣyate 'śeṣa-saṁjñah

itivat—in this way; avyabhicāri-aṁśaḥ-eternal expansion; eva-certainly; ucyate—is described; śeṣa; akhya-name; khyātih-fame; yasmāt—from which; iti-thus; vā—or.

That Lord Ananta Śeṣa is an expansion of Lord Balarāma and ultimately of Lord Kṛṣṇa is described in the following verses, the first spoken by Lord Kṛṣṇa to Yogamāyā, and the second by Devaki-devī to Lord Kṛṣṇa:

"Within the womb of Devaki is My partial plenary expansion known as Sankarsana or Śeṣa. Without difficulty, transfer Him into the womb of Rohini."*  
-{ Śrimad-Bhāgavatam 10.2.8}
"After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Šeṣa-nāga."*

-{ }Śrīmad-Bhāgavatam 10.3.25

Text 13

śrīmad-anakundundubhinā ca krṣṇa-samyenaiva nirdiṣṭam: yuvam na nah sutau sāksāt pradhāna-puruṣeṣvaram ity atra sākṣad eveti tv ādhikaṁ upajīvyam.

śrīmad-anakundubhinā-by Mahārāja Vasudeva; ca-also; krṣṇa-with; krṣṇa; samyena-with equality; eva-certainly; nirdiṣṭam-is taught; yuvam na nah sutau sāksāt pradhāna-puruṣeṣvaram iti-Śrīmad-Bhāgavatam 10.85.18:

yuvam na nah sutau sāksāt
pradhāna-puruṣeṣvaram
bhū-bhāra-kṣatra-kṣapane
tv avatīrṇau tathātha ca

atra-here; sāksāt-directly; eva-certainly; iti-thus; tu-but; adhikam-additional; upajīvyam-evidence.

That Krṣṇa and Balarāma are equals is confirmed in the following verse spoken by Mahārāja Vasudeva (Śrīmad-Bhāgavatam 10.85.18):

"My dear Krṣṇa and Balarāma, I know that neither of You are my sons; You are the original chief and progenitor, the Personalities of Godhead, known as Pradhāna and Purusa. But You have appeared on the surface of this globe in order to minimize the burden of the world by killing the kṣatriya kings who are unnecessarily increasing their military strength."*

Text 14

atha yadi praṇa māyāstu me bhartur nānyā 'pi vimohini iti tad-vākyāṇusārenāvēsāvatāratvam mantavyam, tadā pūrva-grantha-balāt śrī-baladeva-svāṁsatvam eva.

atha-now; yadi-if; praṇah mayā astu me bhartuh na anyā me api vimohini iti-Śrīmad-Bhāgavatam 10.13.37:
keyam va kuta ayatâ
daivî va nàry utâsûri
prâyo mâyâstu me bhartur
nânyâ me 'pi vîmohini
tât-vâkya-this statement; anusârena-in confirmity with; àveśa-avatâratvam-that
Lord Balarâma is an empowered living entity (âveśa-avatâra); mantavyam-may be
considered; takâ- then; pûrva-previous; grantha-scriptural quotations; balât- on
the strength of; sîr-baladeva-of Lord Balarâma; sva-amâtavam-directly the
Personality of Godhead; eva-certainly is.

Someone may say: Actually Balarâma cannot be viññu-tattva, but He must be an
empowered living entity (âveśa-avatâra). He is not the Personality of Godhead.
This is confirmed in the following statement spoken by Balarâma who, when He
noticed that the cowherd boys and calves of Vraja were actually direct expansions
of Krâsa, described Krâsa as His master (Srîmad-Bhâgavatam 13.37):

"Who is this mystic power, and where has she come from? Is she a demigod or
a demoness? She must be the illusory energy of My master, Lord Krâsa, for who
else can bewilder Me?"

To this objection I reply: By quoting many verses from Srîmad-Bhâgavatam I
have clearly proven that Lord Balarâma is the Personality of Godhead (viññu-
tattva). If this quotation is properly understood it will not be seen to contradict
that conclusion.

Text 15

kintu sêshâkhya-tad-àviṣṭa-pårśada-viśeṣasya tad-antah-pâtât tad-amâsenaiva tad-
vyavahâra iti mantavyam. tad evam eka-rûpatve 'pi; prâyo mâyâstu me bhartur
nânyâ me 'pi vîmohini iti âdau yat tasmîms tasya bhaktîh srûyate, tat tu lakshmîa
iva drûṣṭavyam. sûr-brahmâ devân.

kintu-bût; sêsa-âkhya-named Šesa; tad-that; àviṣṭa-entered; pårśada-assembly;
viśeṣasya-specific; tad-antah-pâtât-because of insertion; tad-amâsena-as an
expansion; eva-certainly; tad-vyavahârah-His pastimes; iti- thus; mantavyam-may
be considered; tat-otherwise; evam-in thes way; eka-rûpatve-in the status of
havint a single form; api- even; prâyah mayâ astu me bhartuh na anyâ me api
vîmohini iti âdau-Srîmad-Bhâgavatam 10.13.37, quoted in full in the previous text;
yat-which; tasmîn-in which; tasya-His; bhaktîh-devotion; srûyate-is heard; tat-
that; tu-by; lakshmîa-with opulence; iva-justas; drastavyam-may be seen; sûr-
brahmâ-Lord Brahmâ; devân-to the Lord.
Lord Balarāma appears in this world and enjoys pastimes as an associate of Lord Kṛṣṇa. This statement of Lord Balarāma may be seen as a display of His great devotion for His friend Kṛṣṇa. This devotion of Lord Balarāma is a display of His spiritual opulence. It does not mean that Lord Balarāma is not directly a viṣṇu-tattva expansion of Lord Kṛṣṇa.

Anuccheda 87

Text 1

atha śrī-pradyumnasyāpi śiva-netra-dagdhah smaro jāto 'yam iti yac chrūyate, tad apy eka-deśā-prastava-mātram. tasya śrī-gopāla-tāpani-śrutī-ādau

atha-now; śrī-pradyumnasya-of Śrī Pradyumna; api- also; śiva-of Lord Śiva; netra-by the eye; dagdhah-burned; smarah-cupid; jātah-born; ayam-this; iti-thus; yat-which; śrūyate-is heard; tat-that; api-al; so; eka-deśa-in one place; prastava-reference; mātram-only; tasya-of that; śrī-gopāla-tāpani-śrutī-ādau-beginning with the Gopāla-tāpani Upaniṣad.

Now we shall describe Pradyumna, who in His previous life as Cupid was burned to ashes by the anger of Lord Śiva. This Pradyumna is described in the following verse from the Gopāla-tāpani Upaniṣad (2.40):

Text 2

yatrāsau samsthitah kṛṣnas
tribhiḥ śaktyā samāhitaḥ
rāmāniruddha-pradyumna
rukminiya sahitoh vibhuh

yatra-where; asau-He; samsthitah-situated; kṛṣṇa- Kṛṣṇa; tribhiḥ-by the three; śaktyā-with His potency; samāhitaḥ-accompanied; rāma-by Lord Balarāma; aniruddha- Aniruddha; pradyumnaḥ-and Pradyumna; rukminiya-and by Śrīmati Rukmini-devī; sahitah-accompanied; vibhuh-the all powerful Supreme Personality of Godhead.

"Lord Kṛṣṇa, accompanied by His three potencies, and by Balarāma, Pradyumna, Aniruddha, and Rukmini, stays in delightful Mathurā-puri."
Text 3

ity ádiná nitya-śrī-krṣṇa-catur-vyūhántah-patitayā prasiddhes tathā sambhāvabhānat. tasya smarasyāpi sadharana-devatā-viśeṣa-mātratvena prasiddhatve catur-vyūhántah-patitāyām ayogyatamatvāt. tasmād vakṣyamānābhiprāyenaivaitād āha

iti ādnā-by the passage beginning with these words; nitya-eternal; śrī-krṣṇa-catuh-vyūha-of the fourfold expansion of Vāsudeva. Sankarṣana, Pradyumna and Aniruddha; antah-patitayā-counted as a part; prasiddhehj-fame; tathā-in that way; sambhava-of birth; abhavāt-because of non-existence; prasiddhatve-in fame; catuh-vyūha-patitāyām-in the matter of being part of the four primary expansions of Lord Krṣṇa; ayogyatvāt-because of inappropriateness; tasmāt- therefore; vakṣyamāna-about to be spoken; abhiprāyena-with the actual meaning; eva-certainly; etat-this; āha-he says.

This Pradyumna, however, cannot be considered to be the same Pradyumna who is one of the four original expansions of Lord Krṣṇa (Vāsudeva, Saṅkarsana, Pradyumna, and Aniruddha). This Pradyumna is simply the demigod Cupid, who is an ordinary living entity, and not the Personality of Godhead. This is described in Śrīmad-Bhāgavatam (10.55.1):

Text 4

kāmas tu vāsudevamśo
dagdhaḥ prag rudra-manyunā
dehopapattaye bhūyas
tam eva pratyapadyata

kāmah-cupid; tu-also; vāsudeva-of Vāsudeva; aṁsah-directly part and parcel; dagdhaḥ-burned to ashes; prāk- formerly; redra-of Lord Śiva; manyunā-by the anger; deha-upapattaye-for attaining a body; bhūyah-again; tam-that; eva-certainly; pratyapadyata-attained.

"It is said that Cupid, who is directly part and parcel of Lord Vāsudeva, was formerly burned to ashes by the anger of Lord Śiva. In order to get his body again, he took birth as the son of Krṣṇa."*

Text 5
avedajñasyäpi brähmanyê saty eva brähmanas tu vedajña itivat. tu-sabdo 'tra mudhyatåm súcayati. tatåh kâmas tu vásudevâmśah ity asya âsudevâmśo yah kâmah sa eva mukhya ity arthah. tu-sabdo 'yam bhinnopakrame và. tatåh vásudevâmśas tu kâmah ity anvayo 'pi pûrvavad evârthah. tad evam sati yah prag rudra-manyunâ dagdhah devatâ-visesa indra-bhṛtyâ ity ekâdåśa-prasiddhah dâmah sa dehopapattaye tat-kopa-dagdhhatâyâ nityam evânangatam prâptasya tasya svato dehopapattyâ-abhâvåd deha-prâpty-artham. tam eva vásudevâmśam pradyumnyâkhyam mukhya kâma eva pratapadyata pravîśavân. bhûyah-sabdåna pradyumnâd eva pûrvam apy udbhâto 'sâv iti bodhyate. yad và yas tu kâmah prag rudra-manyunâ adugdo na dugdhåh; sa bhûyah prakatâphilâyåm dehopapattaye svâ-mûrti-prâkåsanârthåm tam sîr-vásudeva eva pravîśavân. adagdhatve hetuå vásudevâmśah iti.

aveda-jñasya-of one ignorant of the Vedas; api-even; brähmanyê-brahminical status; sâti-may be; eva-certainly; brähmanah-a brähmana; tu-but; vedajñah-one learned in the Vedas; itivat-just as; tu-sabdaî-the word "tu(but)"; atra-in this context; mukhyatam-preeminence; súcayati- indicates; tatåh-therefore; kâmah tu vásudeva-amśah-the phrase "kâmas tu vásudevâmśah (cupid is directly part and parcel of Lord Vâsudeva)" iti-thus; asya-of him; vásudeva-of Lord Vâsudeva; amśah-as part and parcel; yah-which; kâmah-cupid; sah-he; eva-certainly; mukhyah-prominent; iti-thus; arthah-the meaning; tu-sabdaî-the word "tu (but)”; ayam-this; bhinnå-of distinction; upakrame-in the beginning; và-or; tatåh-for this reason; vásudevâmśah tu kâmah iti anvayah-the words are given in the order "vásudevâmśah tu kâmah"; api-even; pûrvavat-as before; eva-certainly; arthah-the meaning; tat-thefore; evam-in this way; sati-being so; yah-who; prâk rudra-manyunâ dagdhah-the phrase "prâg rudra-manyunâ dagdhäh"; devatâ-demigod; viñëå-as a specific; indra-of Indra; bhṛtyah- the servant; iti-thus; ekâdåśa-among the eleven Rudras; prasiddhå-according to; kâmah-cupid; sah-he; deha-upapattaye- for attaining a body; tat-of Śiva; kopa-by the anger; daghatâyâ-because of being burned; nityam-continual; eva- certainly; anangatâm-state of being disembodied; prâptasya- attained; tasya-of him; svatah-of His own; deha-upapatti- attainment of a body; abbhâvå-because of the lack; deha-of a body; prâpti-of attainment; artham-for the purpose; tam-him; eva-certainly; vásudeva-of Lord Vâsudeva; amśam-expansion; pradyumna-Pradyumna; åkhyam-named; mukhyå-original; kâmañ- cupid; eva-certainly; pratapâyata-the word "pratyapadyate"; pravîśavân-means "entered"; bhûyah-sabdåna-by the word "bhûyah (again)"; pradyumnät-from Lord Pradyumna; eva- certainly; pûrva-formerly; api-even; udbhutah-born; asau-he; iti-thus; bodhyate-may be known; yat-vå-or else; yah tu kâmah prâk rudra-manyunâ-by the phrase "yas tu kâma prâg rudra-manyunâ"; adagdhåh-not burned; na-not; dagdhåh- burned; sah-he; bhûyah-again; prakata-manifested; lilâyâm-in pastimes; deha-upapattaye-for attaining a body; sva-His own; mûrti-form; prakâsa-manifesting; artham-for the purpose; tam-Him; sîr-vásudeva; eva-certainly; pravîśavân-entered; adagdhatvå-in the status of not being burned by Lord Šiva's anger; hetuå-the casue; vásudeva-amśah iti-the statement that cupid is the direct part and parcel of Lord Vâsudeva.
The word "tu" (but) is very significant in this verse. This word is used to specifically distinguish a certain person or thing from another or others. For example, if we say "but he is a brāhmaṇa", a certain person is distinguished from others, as for example if we say "there may be many who although born in a brāhmaṇa family remain ignorant and uneducated, but he is a brāhmaṇa", the word "but" distinguishes the learned brāhmaṇa from others who are less qualified.

In this verse the phrase "kāmas tu vāsudevāṃśah" (but that Cupid who is directly part and parcel of Lord Vāsudeva) indicates that there are two Cupids, and one of them is directly part and parcel of Lord Vāsudeva. If it were otherwise, and the intention of the author had been to say "but Cupid is directly part and parcel of Lord Vāsudeva", the order of the words (in Sanskrit) would have been "vāsudevāṃśas tu kāmah".

The other Cupid (who is not directly part and parcel of Lord Vāsudeva) is described in the second part of this verse. He is the material Cupid, an ordinary demigod, one of the eleven Rudras, and a servant of Mahārāja Indra. Burned by Lord Śiva's anger, this material Cupid lost his body and became disembodied. In order to get his body again he entered the body of Lord Pradyumna, the original Cupid, who is directly part and parcel of Lord Vāsudeva. The material Cupid was then born again from the body of Lord Pradyumna.

Interpreted in this way, this verse from Śrīmad-Bhāgavatam may be translated in the following words:

"It is said that Cupid was formerly burned to ashes by the anger of Lord Śiva. In order to get his body again he entered the body of Lord Pradynmna, the original Cupid, who is a direct expansion of Lord Vāsudeva."

Another explanation of this verse may be given by dividing the first two lines in the following way:

kāmas tu vāsudevāṃśo
'dagdhaḥ prag rudra-manyuṇa

By accepting the word "adagdhaḥ" to replace "dagdhaḥ", we may translate this verse in this way:

"The original Cupid, who is directly part and parcel of Lord Vāsudeva (and different from the material Cupid), was not burned to ashes by the anger of Lord Śiva. This original Cupid entered the body of Lord Vāsudeva to appear with Him as He manifested His transcendental pastimes within the material world."

In this way we have described the original Cupid, Lord Pradynmna, who, because He is directly the expansion of Lord Vāsudeva, must be different from the material Cupid, who was burned to ashes by the anger of Lord Śiva.

Anuccheda 88
Text 1

pūrvoktam eva vyanakti

sa eva jāto vaidarbhyām
krṣṇa-vīrya-samudbhavaḥ
pradyumna iti vikhyātah
sarbato 'navamah pituh

pūrva-former; ukta-statement; eva-certainly; vyanakti- manifests; sah-he; eva-certainly; jātah-born; vaidarbhyām-in the womb of Rukmini-devī; krṣṇa-samudbhavaḥ-as the son of Lord Krṣṇa; pradyumnah iti-by the name Pradyumna; vikhyātah-famous; sarvataḥ-in all respects; anavamah-just like; pituh-his father.

This distinction between the material and spiritual Cupids is confirmed by the following verse (Śrīmad-Bhāgavatam 10.55.2) which describes the appearance of the material Cupid:

"Cupid was born as the son of Lord Krṣṇa in the womb of Rukminī and he became celebrated by the name Pradyumna. Because he was begotten by Lord Krṣṇa directly, his qualities were most similar to those of Krṣṇa."**

Text 2


yah-who; krṣṇa-samudbhavaḥ-as the son of Lord Krṣṇa; yah-who; ca-also; pradyumnah iti-by the name Pradyumna; vikhyātah-famous; sah-he; eva-certainly; prakata-manifest; lilā-pastimes; avasāre-at the time; api-even; vaidarbhyām-in the womb of Rukmini-devī; jātah-born; avirbhutah-appeared; na-not; tu-but; anyah-someone else; prākṛtam
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This verse describes the viṣṇu-tattva Lord Pradyumna, the direct expansion of Lord Kṛṣṇa, who took birth in the womb of Rukmini. That this verse describes the viṣṇu-tattva Pradyumna, and not the material demigod Cupid may be inferred by the phrase "sarvato 'navamah pituḥ" (His qualities were most similar to those of His father Kṛṣṇa).

The material Cupid, who appeared in Lord Kṛṣṇa's pastimes, is an empowered incarnation of Lord Pradyumna. Cupid was granted the powers of Lord Pradyumna, just as Arjuna was granted the powers of Indra by his father, who was Indra himself (this story is related in the Mahābhārata).

Because this person was actually the material demigod Cupid, who was granted extraordinary powers by Lord Pradyumna, Nārada informed Rati-devī (Cupid's wife) that her husband had appeared in Lord Kṛṣṇa's pastimes. For this reason,
when Rati-devi was reunited with Pradyumna, there was no fault on her part, for she simply regained the association of her husband.

Someone may raise the question how it was possible for Rati-devi, a material demigoddess, to associate with an empowered incarnation of Lord Pradyumna. The answer to this question is that by contact with the empowered incarnation of Pradyumna she became purified and qualified to associate with him, just as ordinary metals become turned to gold by contact with a touchstone.

The actual viṣṇu-tattva Lord Pradyumna, however, is not associated with Rati-devi, who is the potency of the material Cupid. Lord Pradyumna's potency is Lord Aniruddha. This is confirmed in the verse from Gopāla-tāpani Upaniṣad quoted in Anuccheda 87, Text 2.

Anuccheda 89

Text 1

evam aniruddhasyāpi sāksāc caturvyūhatve lingam āha
apisvid āste bhagavān sukham vo
yah sātvatām kāma-dugno 'niruddah
yam āmananti sāma śābda-yonim
mano-mayam sattva-turiya-tattvam

evam-in the same way; aniruddhasya-of Aniruddha; api- also; saksat-directly; caturvyuhate-in the state of being a part of the caturvyuha expansions of Godhead; lingam- characteristic; aha-describes; api-as also; svit-whether; esta-describes He; bhagavān-the Personality of Godhead; sukham- all happiness; vah-of you; yah-one who; sātvatam-of the devotees; kāma-dugha-is source of all desires; aniruddhah-the plenary expansion of Aniruddha; yam-whom; āmananti-they accept; sāma-from yore; hi-certainly; śābda-yonim-the cause of the /Rg Veda; manah-mayam-creator of the mind; sattva- transcendental; turiya-the fourth expansion; tattvam-principle.

That Lord Aniruddha is one of the caturvyuha expansions of Godhead is described in the following verse (Śrīmad-Bhāgavatam 3.1.34):

"May I inquire whether Aniruddha is doing well? He is the fullfiller of all the desires of the pure devotees and has been considered from yore to be the cause of the Rg Veda, the creator of the mind and the fourth plenary expansion of Viṣṇu."*

Text 2
śabda-yonim niśvāsa-vyañjita-veda-vaṃdham evam vā are 'syā mahato bhūtasya
niśvāsitam etad yad rg-vedah ity ādi śrutēh. mano-mayam citte vāsudevavan
manasy upāsyam. sattvam śuddha-sattvitmaḥ śrī-vāsudevavādi-rūpo bhagavān
yatra turiyan rūpam. ato bāna-yuddhādau bandhanānukaraṇadikam ātmeccha-
mayi līlāiva, śrī-rāmacandradīvāt.

sabda-yonim-the word "sabda-yonim"; nisvāsa-from the breathing; vyanjita-
manifested; veda-vaṃdham-the Vedas; evam-in this way; vai-certainly; are-O
Maitreyi; asya-of Him; mahatḥ bhūtasya-of the Supreme Lord; nisvasitam-the
breathing; etat- this; yat-which; rk-vedah-the Rg Veda; iti-thus; adi-in the
passage beginning with; śrutēh-from the Brhad-aranyaka Upanisad; manah-
mayam-the creator of the mind; citte-in the mind; vāsudevat-like Vasudeva;
manasi-in the mind; upāsyam- worshippable; sattvam-the word "sattvam";
śuddha-tattva-atmakah-means "situated in the transcendental stage of pure
godness"; śrī-vāsudeva-adi-beginning with Vasudeva; rūpah-forms of the
caturvyuha expansions; bhagavān-the Supreme Personality of Godhead; yatra-
where; turiyam-the fourth expansion; rūpam-in the form; atah-therefore; bana-
with Banaśura; yuddha-in the fight; adau-in these and other pastimes; bandhana-
bondage; anukarana-imitation; adikam-beginning with; atma-iccha-mayi-
according to His own desire; līla-pastime; eva-certainly; śrī-rāmacandra-adi-vat-
as Lord Rāmacandra and other incarnations of the Personality of Godhead.

The statement "śabda-yonim" (Lord Aniruddha is the cause of the Rg Veda) in
this verse is confirmed in the following statement of Brhad-āranyaka Upanisad
(2.4.10):

"O Maitreyī, the Rg Veda is manifested from the breathing of the Supreme
Personality of Godhead."

The word "mano-mayam" means "the creator of the mind". Each member of
the catur-vyūha expansions is the predominating Deity of one of the subtle
elements. Lord Vāsudeva is the Deity of the heart, Lord Sankarṣaṇa is the Deity of
the false-ego, Lord Pradyumna is the deity of the intelligence, and Lord Aniruddha
is the deity of the mind. Lord Aniruddha is worshiped within the mind, just as
Lord Vāsudeva is worshiped within the heart.

The word "sattvam" means "He who is situated in the transcendental stage of
pure godness."

The word "turiyam" (fourth) means that of the catur-vyūha expansions of the
Lord, Lord Vāsudeva is the first expansion, Lord Sankarṣaṇa the second, Lord
Pradyumna the third, and Lord Aniruddha the fourth expansion.

Someone may raise the following objection: If Aniruddha is actually the
Personality of Godhead, then why was He defeated in fighting with Bānāśura?

This objection may be answered by saying: By His own wish the Supreme Lord
sometimes pretends to be a limited human being in His pastimes. There are many
examples of His acting in this way in His appearance as Lord Rāmacandra and in
other incarnations also.
Text 3

asya pādma-brhat-sahasra-nāmni-māhātmya-nāmāni caitāni

aniruddho brhad brahma
pradyumnir viśva-mohanaḥ
catur-ātmā catur-varnaḥ
catur-yuga-vidhāyakah

catur-bhedaika-viśvātmā
sarvotkṛṣṭāṁśa-kotisuh
āśrayātmā iti.

asya-of Lord Aniruddha; padma-from the Padma Purana; brhat-sahasranāmni-in the 1000 names; mahatmya-namani- glorification of His holy names; ca-also; etani-these; aniruddhah-Lord Aniruddha; brhat-the great; brahma-Brahman; pradyumnh-the son of Pradyumna; visva-the universe; mohanah-enchanting; catuh-atma-of the quadruple expansions of Lord Vaudeva, Sankarsana, Pradyumna, and Aniruddha; catur-varnah-who appears in four colors; catuh-yuga-the four yugas; vidhayakah- who establishes; catuh-bheda-of the four kinds of living entities; eka-visa-atma-the Supersoul; sarva-utkṛṣṭa-superexcellent; amsa-expansions; koti-of millions; suh-parent; asraya-atma-the supreme shelter.

Lord Aniruddha is glorified in the following verses from the Brhat-sahasranāma prayers of the Padma Purāna:

"Lord Aniruddha, the son of Pradyumna, is the Supreme Brahman. He enchants the entire universe. He is the fourth member of the four catur-vyūha expansions of Godhead. He appears in four colors (white, red, yellow, and black) in the four yugas (Satya, Tretā, Dvāpara, and Kali) to establish the principles of religion. He is the all-pervading Supersoul who remains in the hearts of the four kinds (those born from the womb, from eggs, seeds, or perspiration) of conditioned souls. From Him millions of living entities are manifest, and He is the shelter within whom everything rests."

Text 4

ataḥ śrī-kṛṣṇa-vyūhatvena mahāniruddhadvād asyaivaṁvīrśhāva-viśeṣah
pralayāṁvāddhāma puruṣa iti jñeyam. ata evābhedena jagrhe pauruṣam rūpam
bhagavān ity ādy-uktam. mūla-sankarṣanādy-amsair eva. hītara-sankarṣanādy-
avasthā-trayaṁ puruṣam prakāśayaścitī.
atah-therefore; śrī-kṛṣṇa-vyuhatvena-as one of the catur-vyūha expansions; maha-aniruddhatvat-as Maha Aniruddha; asya-of Him; avirbha-incarnation; visesah-specific; pralaya-of devastation; arnava-on the ocean; adi-beginning with; dhama-whose abode; puruṣah-Puruṣa incarnation; iti-thus; jneyam-should be understood; atah eva-therefore; abhedena-as not-different; jagre puruṣam rupam bhagavan iti adi utkam-Srimad-Bhagavatam 1.3.1; mula-original; sankarsana-of Lord Sankarsana; amsāih-by the expansions; eva-certainly; hi-certainly; itara-othe; sankarsana-adiba-beginning with Lord Sankarsana; avasthatrayam-three expansions; purusam-the puruṣa-incarnation; prakasayati-manifests; iti-thus.

Aniruddha (who appeared as the son of Pradyumna) is therefore the original Mahā-Aniruddha who remains in the spiritual sky. It is this Lord Aniruddha who stays on the waters of devastation at the time when the material universe is destroyed. The Lord's expansion as the catur-vyūha puruṣa-incarnations within the material world is described in Śrimad-Bhāgavatam (1.3.1):

"In the beginning of the creation, the Lord first expanded Himself as the universal form of the puruṣa-incarnation, and manifested all the ingredients for the material creation."

Four catur-vyūha expansions (Vāsudeva, Sankarṣaṇa, Pradyumna, and Aniruddha) are manifested in the spiritual world, and from these another series of catur-vyūha expansions is manifested within the material world.

Text 5

tathāivābhedena viṣṇu-dharmottare 'pīdam. tatra vajra-praśṇah
kas tv asau bāla-rūpena
kalpāntesu punah punah
dṛṣṭo yo na tvayā jñātās
tatra kautuhalam mama

tatha-also; eva-certainly; abhedena-as not different; visnu-dharma-uttare-in the Visnu-dharmottara Purana; api-also; idam-this; tatra-there; vajra-of Vraja; prasnah-the question; kah-who?; tu-indeed; asau-is he; bala-rupena-in the form of a child; kalpa-of the kalpa; antesu-at the conclusions; punah punah-again and again; dṛṣṭah-is seen; yah-who; tvaya-by you; jnataḥ-known; tatra-in this matter; kautuhalam-curiosity; mama-my.

That the Mahā-Aniruddha who remains in the spiritual world appears within the material worlds in Lord Kṛṣṇa's family is confirmed in the following passage
from Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa, in the question of Vrajaṇābha and the answer of Mārkandeya Muni. Vrajaṇābha asked:

"At the end of each kalpa a small child always appears. Although I repeatedly see this child I do not know His identity. Please tell me who this child is, I am very eager to know the answer to this question."

Text 6

śrī-mārkandeyottaram ca
bhūyo bhūyas tv asau drsto
mayā devo jagat-patih
kalpa-kṣayena vinātah
sa māyā-mohitena vai

ekalpa-kṣaye vyatīte tu
tām devam prapitāmahāt
aniruddham vijānami
piṭaram te jagat-patim. iti.

śrī-markandeya-of Mārkandeya Muni; uttaram-the reply; ca- also; bhuyah-again; bhuyah-and again; tu-indeed; asau-He; drstah-is seen; maya-by me; devah-the Supreme Lord; jagat-of the universe; patih-the master; kalpa-of the kalpa; ksayena- with the termination; vijnatah-understood; sah-He; maya-by the illusory potency; mohitena-bewildered; vai-certainly; kalpa-ksaye-at the end of the kalpa; vyatīte-elapsed; tu-indeed; tam-Him; devam-the Supreme Lord; prapitamahat-from your grandfather, Lord Kṛṣṇa; aniruddham-Aniruddha; vijānami-I know; piṭaram-father; te-your; jagat-of the universe; patim-the master; iti-thus.

Mārkandeya Muni replied:

"Although I myself am not free from the influence of the Lord’s illusory potency (māyā), I have repeatedly seen the Personality of Godhead appear as a small child at the time of partial cosmic annihilation (kalpa-kṣaya). That same form of the Personality of Godhead appears in Lord Kṛṣṇa’s family as your father, Aniruddha. That your father Aniruddha is the Personality of Godhead is known to me without any doubt."

Text 7
bhīśma-parvani duryodhanam prati bhīśma-sīkṣāyām śrī-krṣṇasyāvatārārambhe
gandha-madanam āgatasya brahmaṇas tad-āvīrbaḥvam manasi paśyatas tu bālasya
tad idam vacanam.

bhīśma-parvani-in the Bhīśma-parva of the Mahabhārata; duryodhanam prati-
to Duryodhana; bhīśma-of Bhīśma; sīkṣāyān-in the instructions; śrī-krṣṇasya-of
Śrī Kṛṣṇa; avatāra-of the incarnation; arambhe-in the beginning; gandha-
madanam-to the Gandha-madana mountain; āgatasya-gone; brahmaṇaḥ-of Lord
Bṛhma; tat-of the Lord; āvīrbaḥ-ovation; manasi-in the mind; paśyatāh-
seeing; tu-indeed; bālasya-of the child; tat- therefore; idam-these; vacanam-
words.

In the Mahābhārata, Bhīśma-parva, in the instructions of Bhīśma to
Duryodhana, Lord Bṛhma's arrival at Gandhamadana mountain at the beginning
of Lord Kṛṣṇa's appearance in this material world is described. While Bṛhma was
at Gandhamadana mountain he saw the Supreme Personality of Godhead appear in
his heart in the form of a small child. Bṛhma spoke the following words to the
Supreme Lord who had thus appeared before him:

Text 8

srṣṭvā saṅkaraṇam devam
   svayam ātmānam ātmanā

krṣṇatvam ātmanāsraksīḥ
   pradyumnam hi ātma-sambhavam
pradyumnaḥ cāniruddham tu
   yam vidur viśṣum avyayam

aniruddho 'srjaṁ māṁ vai
   brahmaṇam loka-dhārīnām
vāṣudeva-mayaḥ so 'ham
   tvaya-vasmin vinirmitah. iti.

srṣṭva-having created; saṅkaraṇam-Lord Sankarsana; devam-the Personality
of Godhead; svayam-personally; ātmanam-Your self; ātmana-by Your self;
krṣṇatvam-the state of being Kṛṣṇa; ātmana-by Your self; asraksīḥ-you created;
pradyumnaḥ- Lord Pradyumna; ātma-certainly; ātma-from Your self;
sambhavam-generated; pradyumnaḥ-from Lord Pradyumna; ca-also; aniruddha-
Lord Aniruddha; tu-indeed; yam-whom; viduo-they know; viśṣum-to be Lord
Vīṣṇu; avyayam-the imperishable; aniruddha-Lord Aniruddha; asrja-creates;
mam-me; vai- certainly; brahmaṇaḥ-Brahma; loka-of the planets; dharinam-the
maintainer; vāṣudeva-mayaḥ-descended from Lord Vāṣudeva; saḥ- that person;
āham-I; tvaya-by You; eva-certainly; asmin-in this universe; vinirmitaḥ-created;
iti-thus.
"O Lord Vāsudeva, You expanded Yourself as Lord Sankarsana and He then expanded Himself as Lord Pradyumna. Lord Pradyumna expanded Himself as Lord Aniruddha, whom the sages know to be the eternal Personality of Godhead, Lord Visnu, and Lord Aniruddha created me, Brahmā, the maintainer of the universe. O Lord, because I am thus created by You, I am certainly Your part and parcel."

Text 9

ata eva ca pūrvam api jāgrhe ity atra śrī-krṣṇasyāniruddhāvatārāntah-patitvam na vyāhyātām. śrī-vidurāḥ śrīmad-uddhavam.

atah eva—therefore; ca—also; purvam—previously; api—also; jāgrhe iti atra—in the Śrīmad-Bhagavatam 1.3.1; śrī-krṣṇasya—of Śrī Kṛṣṇa; aniruddha—of Lord Aniruddha; avatara—incarnation; antah—patitvam—inclusion within; na—not; vyakhyatam—is explained; śrī-vidurāḥ—spoken by Vidura; śrīmad-uddhavam—to Uddhava.

We may note that in this quotation, and also in the previously quoted verse from Śrīmad-Bhāgavatam (1.3.1) "jāgrhe pauruṣaṁ rūpam" (in the beginning of creation the Lord first expanded Himself as the universal form of the puruṣa-incarnations) it has been described that Lord Aniruddha is an expansion of Lord Kṛṣṇa. Lord Kṛṣṇa is not described in these verses as an incarnation of Lord Aniruddha.

Anuccheda 90

Text 1

tad etat tasya catur-vyūhātmakasyaiva pūrṇatvam vyākhyātām. śrī-gopālottara-tāpanyām api tathaivāyaṁ pranavadārhatvena dārsitāh

tat—therefore; etat—this; tasya—of Him; catuh-vyuha-atmakasya—the origin of the catur-vyuha expansions of Godhead; purnatvam—completeness; vyakhyaatam—is described; śrī-gopala-uttara-tapanym—in the Second Chapter of the Gopala-tapani Upanisad; api—also; tatha—in the same way; eva—certainly; ayam—this; pranava—of the syllable om; arthatvena—in definition; darsitah—is revealed.

That Śrī Kṛṣṇa is the original Personality of Godhead, the origin from who the
catur-vyūha expansions of Godhead have emanated, is confirmed in the Gopāla-tāpanī Upaniṣad's (2.68-69) definition of the sacred syllable om:

Text 2

rohini-tanayo rāma
akārākṣara-sambhavah
taijasātmakah pradyumna
ukārākṣara-sambhavah

rohini-of Rohini-devi; tanayah-the son; ramah-Balarama; akra-aksara-from the syllable "a"; sambhavah-manifest; taijasa-atamakah-the origin of sleep; pradyumna-Pradyumna; ukara-aksara-from the syllable "u"; sambhavah-manifest.

"The sacred syllable om consists of three letters: a, u, and m. Balarāma, the son of Rohini, is the letter a. Splendid Pradyumna is the letter u.

Text 3

prajñātmako 'niruddho vai
makārākṣara-sambhavah
ardha-mātrātmakah kṛṣno
yasmin viśvaṁ pratiśhitam. iti.

prajna-atmakah-the deity of deep sleep; aniruddha- Aniruddha; vai-certainly; makara-aksara-from the syllble "ma"; sambhavah-manifest; ardha-matra-atmakah-kṛṣṇah- Kṛṣna; yasmin-in whom; visvam-the universe; pratisthitam-rests; iti-thus.

"Intelligent Aniruddha is the letter m. Lord Kṛṣṇa, in whom the entire universe rests, is the ardha-matra letter (m), which complete the syllable om."

Text 4

atha śrī-kṛṣne 'vataratī tat-tad-amśāvatārānām api praveśa iti yad uddhiṣṭam tad yathā tatra kṛṣṇas tu bhagavān svayam ity ādikāṁ siddham eva, tathā tasya tad-rūpenaiva śrī-vrndāvanādau sarvāvasthāyitvam pratipādayisyāmaḥ.

atha-now; śrī-kṛṣne-when Lord Kṛṣṇa; avatarati-appears in the material world;
tat-tat-amsa-avataram-of His various expansions; api-also; pravesah-entrance; iti-thus; yat- because; uddistam-described; tat-that; yatha-just as; tatra-in this matter; kṛṣṇah tu bhagavam svayam iti adikam-the passage "Śrī Kṛṣṇa is the Original Personality of Godhead" (Bhag. 1.3.28); siddham-corroborated; eva-certainly; tatha-in the same way; tasya-of that; tat-rupena-in that form; eva-certainly; śrī-vrndavana-adau-in Vrndavana and other sacred places; sarva-avasthayitvam- eternal residence; pratipadayisyamah-I shall demonstrate.

By quoting the verse "kṛṣnas tu bhagavān svayam" (Śrī Kṛṣṇa is the Supreme Personality of Godhead) (Śrimad-Bhāgavatam 1.3.28) and many other verses also, it has been clearly demonstrated that Śrī Kṛṣṇa is the Original Personality of Godhead, and when He appears in the material world, all other forms of Godhead appear within His form.

Just as this fact has been clearly demonstrated, I shall now establish the fact that Śrī Kṛṣṇa eternally resides in the holy abode of Vrndāvana, and the other places where He enjoyed pastimes. It is not that He temporarily appears, and then after His appearance in this world He is no longer manifest. He eternally remains in these spiritual abodes.

Text 5

atha ca śrī-hari-vamsa-mate upendra evāvatātaretī. jaya-vijaya-sāpa-prastave ca

yasāyāmi bhavanam brahman
etad ante tavānagha" ity atra ca.

pāhi vaikuṇṭha-kiṅkarān ity atra ca.

svāmi-vyākhyānusārena vikuṇṭhasuta eveti, kvacit ksirodakaśāyy eveti. kvacit puruṣā eveti. kvacin nārayanarsir eveti, brhat-sahasra-nāmni lakṣmanasyaiva balaramatva-kathanena śrī-raghava eveti, kvacin nārayana-keśa evety ādikam nanvāḍhatvam srūyate. evam caikam sandhitsato 'nyat prayacavate, atra satyam ca sarva-vākyam. tasmād vidvadbhir eva vicāryatam: svayam-bhagavate tasmin praveśam vinā kathāṃ tat sambhaved iti. drṣyate-ca tasmāt keśā/cid amśānāṃ āvīrbdhāvah. yathā pradyumṇnādīnām.

atha-now; śrī-hari-vamsa-of the Hari-vamsa; mate-in the opinion; upendra-Vamanadeva; eva-certainly; avatarara-descended; iti-thus; jaya-vijaya-of Jaya and Vijaya; sapa-of the curse; prastave-in the explanation; ca-also; yasyami-I shall go; bhavanam-to the abode; brahma-O Brahma; etat-of this; ante-at the end; tava-your; anagha-O sinless one; iti-thus; atra-in this verse (Bhag. 1.6.27):

idānim nāsa āradbha
kulasya dvija-sāpajah
yasyāmi bhavanaṁ brahman
etad ante tavānagha

pahi vaikuntha-kinkarana iti atra ca-and also in the verse (Bhag. 11.6.27):

tataḥ sva-dhāma paramam
viśasva yadi manyase
sa-lokān loka-pālān nah
pahi vaikuntha-kinkarān

svami-of Śrīdhara Svami; vyakhya-the commentary; anusarena-in conformity to;
vikuntha-of Vikuntha-devi; sutah-the son; eva-certainly; iti-thus; kvacit-in
another place; kṣiroḍakasayi-Kṣiroḍakasayi Visnu; eva-certainly; iti-thus; kvacit-
in another place; purusah-the purusa incarnation; eva-certainly; iti-thus; kvacit-
in another place; nārayana-rsih-Nārayana Rsi; eva-certainly; iti-thus; brhat-
sahasra-namnī in the "Brhat-sahasra-nama" prayers; laksmanasya-of Laksmana;
eva-certainly; balaramatva-the position of Balarāma; kathanena-with the
description; śri-ragahav-Lord Ramacandra; eva-certainly; iti-thus; kvacit-in
another place; nārayana-of Lord Nārayana; kesaḥ-a hair; eva-certainly; iti-thus;
adikām-beginning; nana-vidhatvam-various expansions; sruyate-are heard; evam-
in this way; ca-also; ekam-one; sandhītātah—anyat-another; pracyavate-falls
away; atra-here; satyam-true; ca-also; sarva-all; vākyam-statements; yathā-just
as; sva-mati-of the mind; anubhava-of the experience; anurupat-according to;
nana-various; vākya-statements; eka-one; vākyata-statement; ca-also; tasmā-
therefore; vidvadbhiḥ-by the learned; eva-certainly; vicaryatam-it may be
concluded; svayam-bhagavati-in the Original Personality of Godhead; tasmin
in Him; pravesam-entrance; vina-without; katham-how is it possible?; tat-that;
smabhavet-may be; iti-thus; dṛṣyate-is observed; ca-also; tasmat-from that;
kesaṅcit-of some; amsanaṁ-of His plenary expansions; punah-again; avirbhavah-
icarnation; yathā-just as; pradyumna-adinam-of Pradyumna and others.

At this point someone may object, saying that the Hari-vamśa describes Lord
Kṛṣṇa as an incarnation of Lord Upendra (Vāmana). This false conception is
refuted by the following words spoken by Lord Kṛṣṇa in the Śrīmad-Bhāgavatam,
which describe Lord Kṛṣṇa's return to His own eternal abode in the spiritual world
(11.6.31), and which are spoken in connection with the story of the Kumāra's
cursing of Jaya and Vijaya. Lord Kṛṣṇa said (to Brahmā and the other demigods as
He was about to leave the earth planet to return to the spiritual world):

"O Brahmā, now that the Yadu dynasty has been destroyed by the curse of the
brahmanas, I shall visit your planet, known as Brahma-loka, and from there I shall
return to My own abode in the spiritual world."

"Śrīdhara Svāmī explains this verse in his commentary:

vaikuntham yāṣyaṁ tava bhavaṁ yasyāmi
"O Brahmā, I shall visit your abode and then return to the spiritual world of Vaikuntha."

That Lord Kṛṣṇa, after leaving the earth planet, returned to His own abode in the spiritual world is also confirmed in the following statement of Brahmā (Śrīmad-Bhāgavatam 11.6.27):

"O Lord, Your mission in this world is now completed. Please return, if You will, to Your own abode in the spiritual world. O Lord, please also protect us, the controllers of the planets, along with all our subjects, for we are all Your sincere servants."

In some places in the scriptures it may say that Lord Vaikunṭha, the son of Vikunṭhā-devi, appeared as Lord Kṛṣṇa; in other places it may say that Kṛṣṇa-anu-kṛṣṇa appeared as Lord Kṛṣṇa; in other places in the scriptures it may say that the puruṣa-incarnations appeared as Lord Kṛṣṇa; in other places in the scriptures it may say that Nārāyaṇa Śiṣṭ appeared as Lord Kṛṣṇa; in the Brhatsahasra-nāma Prayers in the description of the identity of Lord Balarāma and Lord Lakṣmana, it may say that Lord Rāmacandra appeared as Lord Kṛṣṇa; in other places in the scriptures it may say that a hair of Lord Nārāyaṇa appeared as Lord Kṛṣṇa; and in other places in the scriptures there may also be other descriptions of how other forms of Godhead have incarnated as Lord Kṛṣṇa. How are these contradictory statements to be resolved? Actually all these statements are true, for all forms of the Personality of Godhead are simultaneously present in the form of the Personality of Godhead, Śrī Kṛṣṇa, and when Śrī Kṛṣṇa descends to this material world, all other forms of Godhead also descend with Him.

Text 6

ata eva vikunṭha-sutasya praveśḥabhiprāyenaiva śiśupāla-dantavakrayoh śrī-kṛṣṇa-sāyujyam eva tadānim jātam, punar avatāra-lilā-samāptaū śrī-vikunṭha-sute sva-dhāma-gate prasādatva-prāptīḥ, yathoktam śrī-nāradena

atah eva—therefore; vikunṭha-sutasya—of Lord Kṛṣṇa; pravesa—entrance; abhiprayena—by the intention; eva—certainly; sisupala—of Śiśupāla; dantavakrayoh—and Dantavakra; śrī-kṛṣṇa-sāyujyam—merging into Kṛṣṇa; eva—certainly; tadānim—then; jātam—came into being; punah—again; avatara—descend; lilā—pastimes; samāpta—concluded; śrī-vikunṭha-sute—when Lord Kṛṣṇa; sva-dhāma—to His own abode; gate—went; parasātva—the status of associates; prāpti—attainment; yathā—just as; uktam—it is described; śrī-naradena—by Narada Muni (in the following verse from Śrīmad-Bhāgavatam).

When Śiśupāla and Dantavakra were killed by Lord Kṛṣṇa, they attained sāyujya-mukti, merging into the body of the Lord. However, when the Lord's
earthly pastimes were concluded, and the Lord had returned to His own abode in the spiritual world, Śiśupāla and Dantavakra also returned with Him, and resumed their original posts as personal associates of the Lord. This is described by Nārada Muni in the following words (Śrīmad-Bhāgavatam 7.1.46):

Text 7

vairāṇubandha-tīrena
dhyānenācyuta-sātmām
nītau punar hareh pārsvam
jagmatuḥ viṣṇu-pārśadau. iti.

vaira-anubandha-bond of hatred; tīrena-consisting of acute; dhyānena-by meditation; acyuta-sātmām-to the effulgence of the infallible Lord; nītau-attained; punah- again; hareh-of Hari; pārsvam-the proximity; jagmatuḥ-they reached; viṣṇu-pārśadau-the gatekeeper associates of Viṣṇu; iti-thus.

"These two associates of Lord Viṣṇu-{ Jaya and Vijaya-{ }}maintained a feeling of enmity for a very long time. Because of always thinking of Kṛṣṇa in this way, they regained the shelter of the Lord, having returned home, back to Godhead."*

Text 8

tathā hari vamśe ca kṣirodaśāyino mukute daityāpahrte daitya-maranāya garudo yāvat kṛta-vilambas tāvat śrī-kṛṣṇo tvatatara. tataś cāsa mukutam ahṛtya tatra cordhva-loke ca kutrāpi bhagavantam adṛṣṭvā gomanta-sirasi śrī-kṛṣṇayaiva samarpitavān iti prasiddhiḥ.

tatha-in the same way; hari-vamśe-in the Hari-Vamsa; ca- also; kṣirodasayinah-of Kṣirodakasayi Viṣṇu; mukute-when the crown; daitya-by the demons; apahrte-was stolen; daitya-of the demons; maranaya-for killing; garudah-Garuda; yavat-while; kṛta-vilambah-spending his time; tāvat-then; śrī-kṛṣṇah-Sri Kṛṣṇa; avatara-incarnated; tatah-then; ca-also; asau-He; mukutam-crown; ahṛtya-taking; tatra-there; ca-also; urdhva-loke-in the spiritual world; ca-and; kutra api-anywhere; bhagavam-the Personality of Godhead; adṛṣṭvā-not seeing; gomanta-sirasi-on the peak of Gomanta Mountain; śrī-kṛṣṇaya-to Sri Kṛṣṇa; samarpitavan-offered; iti-thus; prasiddhīh-the famous quotation.

That Lord Kṣīrodakāśāyī Viṣṇu entered the body of Lord Kṛṣṇa when He incarnated on this earth just as Jaya and Vijaya did when they were killed by the Lord is confirmed in the following celebrated passage from the Hari-vamśa (Viṣṇu-parva, Chapter 41):
"Observing that Lord Kṣīrodakaśāyi Viṣṇu's crown had been stolen by the demons, Garuda attacked the thieves, killed them, and recovered the Lord's crown. As all this was happening, Lord Kṣīrodakaśāyi Viṣṇu descended to the earth where Lord Kṛṣṇa was performing His pastimes, and entered Lord Kṛṣṇa's body. In this way Lord Kṣīrodakaśāyi Viṣṇu appeared during Lord Kṛṣṇa's incarnation. Garuda, trying the return the crown, was unable to find his master in the spiritual world. He finally found Kṣīrodakaśāyi Viṣṇu manifested within the form of Lord Kṛṣṇa (who was then enjoying pastimes on the peak of Gomanta Mountain). Garuda then returned his master's crown."

Text 9


atah-therefore; yatha-just as; krama-mukti-marge-on the path of liberation; archih-the sun's rays; ādi-beginning with; kramah-path; eva-certainly; angi-the living entity; nadi- subtle passages; rasmi-beams of light; ādi-beginning with; vividha-various; kramah-paths; tu-also; tat-angatvena-having these paths; prastūyate-is glorified; tadvat-in this way; iha- here; api-also; iti-thus; archih-beams of sunlight; adina- beginning with; tat-prathithē-the manifestation; iti-thus; esah-this; nyayah-the Vedanta-sūtra; atra-in this matter; drṣṭanta-yitavyah-may be given as an example.

How the different forms of Godhead appear in the transcendental body of Lord Kṛṣṇa may be understood from the following statement of Vedānta-sūtra (4.3.1):

arcir-ādinā tat-prathithē

"At the time of death, the perfect yogis can travel to any planet using the sun's rays, the subtle nadi passages extending throughout the universe, the passages of air, or celestial airplanes, as their means of transport."

Just as the yogis may travel in this way to attain liberation or residence in a higher planet, in the same way the various forms of the Personality of Godhead may easily enter the body of Lord Kṛṣṇa, and appear with Him as He displays His pastimes on earth.

Text 10

tad etad evāha
tvam brahma paramaṁ vyoma
puruṣah prakṛteḥ parah
avatīrno 'si bhagavan
svacchopāṭta-prthag-vapuh

tat-therefore; etat-this; eva-certainly; aha-he says; tvam-You; brahma-spirit;
paramam-supreme; vyoma-the master of the spiritual world; puruṣah-the
Supreme Person; prakṛteh-to touch of material nature; parah-above; avatīrṇah
asi-You have descended; bhagavan-O Original Personality of Godhead; sva-iccha-
of Your devotees to fulfill the desires; apatta- accepting; prthak- various; vapuh-
forms.

That all forms Godhead are manifested from the body of Lord Krṣna is
confirmed by the following statement of Uddhava (Śrīmad-Bhāgavatam 11.11.28):

"O Lord Krṣna, You are the Original Personality of Godhead, the master of the
spiritual world of Vaikuṇṭha. You appear in this material world, assuming the
forms of Your many incarnations just to fulfill the desires of Your devotees."

Text 11

sāksād bhagavān eva tvam avatīrṇo 'si. bhagavata eva vaibhavam aha brahma
tvam paramavyomākhyo vaikuṇṭhas tvam prakṛteḥ parah puruṣah api tvam iti.
bhagavān api katham-bhūtah sann avatīrṇah svecchamayasya ity anusāreṇa svesām
sarveśām eva bhaktānāṁ ya icchā pūrayitum upattāṇī tatas tataḥ svata akrṣṭāṇi
pithag-vapūmsi nija-tat-tad-āvivrāva yena tathā-bhūtah sann iti.

saksat-directly; bhagavan-the Original Personality of Godhead; eva-certainly;
tvam avatīrṇah asi-is meant by the phrase "tvam avatīrṇo 'si"; bhagavatah-of the
Personality of Godhead; vaibhavam-the opulence; aha-he describes; brahma
tvam."You are the Supreme spirit; paramavyoma-akhyah-who is known as the
master of the spiritual sky; vaikuṇṭha-the master of Vaikuṇṭhaloka; tvam-You
are; prakṛteh parah-beyond the touch of material nature; puruṣah-the Supreme
Person; api-also; tvam- You are; iti-thus; bhagavan-the Supreme Personality of
Godhead; api-although; katham-bhutah-in what manner?; san-being so;
avatīrṇah-descended to the material world; sva-iccha-mayasya- according to His
own desire; iti-thus; anusāreṇa-in accordance; svesā-of His own; svarvesā-of
all; eva-certainly; bhaktanam- His devotees; ya-which; iccha-desire; tam-that;
pūrayitum-to fulfill; upattani-accepted; tataḥ tataḥ-in various places; svataḥ-from
Himself; akrṣṭāṇi-manifested; pithak- various; vapūmsi-forms; nija-His own; tat-
tat- various; āvivrāva- appearance; yena-by that; tatha-bhutah-in that way;
san-being; iti-thus.
In this verse the phrase "tvam avatīrno 'si" means "O Supreme Personality of Godhead, You have now descended to this material world." The Supreme Lord's glories and opulences are described in the following words: "brahma tvam (You are the Supreme Spirit), "vyoma" (You are the master of the spiritual world of Vaikuntha), and "prakṛteḥ parah puruṣah" (You are the Supreme Person, beyond the touch of material energy).

Someone may ask: Why does the Supreme Personality of Godhead descend to this material world?

The answer is given in the word "svecchopatta-prthag-vapuh" (You appear in many forms in order to fulfill the desires of Your devotees).

By describing Lord Kṛṣṇa in this way, Uddhava affirms that Kṛṣṇa is the Original Personality of Godhead, who assumes many forms to please His devotees.

Anuccheda 91

Text 1

tathā

sva-śānta-rūpesv itaraiḥ sva-rūpair
   abhyardyamāneśv anukampitātmā
parāyareśo mahad-amśa-yuktō
   hy ajo 'pi jāto bhagavān yathāgniḥ

tatha-in the same way; sva-śānta-rūpeśu-unto the peaceful devotees of the Lord; itaraiḥ-others, nondevotees; sva-rūpaiḥ-according to their own modes of nature; abhyardyamāneśu-being harassed by; anukampita-ātmā-the all-compassionate Lord; para-avara-spiritual and material; īśah- controller; mahat-amśa-yuktāh-accompanied by the plenary portion of mahat-tattva; hi-certainly; ajaḥ-the unborn; api- although; jātaḥ-is born; bhagavān-the Personality of Godhead; yathā-as if; agniḥ-the fire.

That Śrī Kṛṣṇa is the Original Personality of Godhead from whom all other forms of Godhead emanate is confirmed in the following statement of Śrīmad-Bhāgavatam (3.2.15):

"Lord Kṛṣṇa, the Original Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by His plenary expansions."*

Text 2
tac ca janma nija-tat-amśany ādāyaivety āha mahad-amśa-yuktah mahatah svasyaivāṁsaśrupāyuktah mahantam vibhum ātmānām ity ādi śrutēḥ: mahadvac ca iti nyāya-prasiddheś ca, mahanto ye purusādayo ’ṁśās tair yuktah iti vā. loka-nātham mahad bhūtam itivad ātmavāyabhicārah. mahadbhir amśibhir amśaś ca yuktā iti vā. vidurām śrīmad-uddhavaḥ.

tat—therefore; ca—also; janma—birth; nija—own; tata—tata—various; amśani—
expansions; ādāya—accepting; āha—he says; mahat—amśa—yuktah—the word "mahad-
amśa—yuktah"; mahatḥ—from the supremely great Personality of Godhead;
svasya—from Yourself; eva—certainly; amśaiḥ—by the expansions; yuktah—
accompanied; mahantah—the supremely great; vibhum—all—powerful; atmanan-
Personality of Godhead; iti—thus; ādi—in the passage beginning with; śrutēḥ—
from the śruti—sastra (Kathā Upaniṣad 2.22); mahadvat—supremely great; ca—also;
iti—thus; nyaya—in the Vedanta—sutra (1.4.8); prasiddheḥ—in the celebrated quotation;
ca—also; mahantah—great; puruṣa—adayaḥ—the puruṣa—avatars and other forms
of Godhead; amśa—expansions; taḥ—by them; yuktah—accompanied; iti—thus; va—
or; loka—of all planetary systems; nātham—the master; mahat—bhūtam—the supreme
living entity; itivat—in this way; atma—form; avyabhicāraḥ—eternal and
unchanging nature; mahadbhir—by great; amśibhir—original expansions; amśaiḥ—
secondary expansions; ca—also; yuktah—accompanied; iti—thus; va—or; vidurām—to
Vidura; śrīmat—uddhavaḥ—spoken by Uddhava.

This verse describes how Lord Kṛṣṇa, accompanied by His expansions, takes
birth in the material world. The word “mahat” in this verse means “the supremely
opulent Personality of Godhead”, and the phrase "mahad-amśa-yuktah" means
"accompanied by the expansions of the supremely opulent Personality of
Godhead”. This use of the word "mahat" may be seen in the following quotations
from Vedic literature:

mahantam vibhum ātmānām

"The Personality of Godhead is full of all powers and opulences."
   -[ ]Kathā Upaniṣad 1.2.22

mahad-vac ca

"The Absolute Truth is the reservoir of all transcendental opulences."
   -[ ]Vedānta-sūtra 1.4.8

loka-nātham mahad bhūtām

"The Personality of Godhead is the master of all planetary systems. He is the
supreme living being, full of all powers and opulences."
   -[ ]Viṣṇu-sahasra-nāma-stotra
Understood in this way, the word "mahat" may refer to the puruṣa-incarnations of the Lord, or the Lord's primary or secondary expansions.

Anuccheda 92

Text 1

athaivam athāham aṁśa-bhāgena ity ādāv apy evam vyākhyyeyam. aṁśānāṁ bhāgo bhajanaṁ praveśo yatra tena paripūrṇa-rūpena bhajanena laksitvā vā. prāpsyāmi iti prakata-lilābhīprāyena bhaviṣyan nirdeśas. ata eva tad-avatāra-samaye yugāvatārāś ca sa evety abhipreyāḥ

atha-now; evam-in this way; atha aham amsa-bhagena-iti-adau-Srimad-Bhagavatam 10.2.9; api-also; evam-in this way; vyakhyenaṁ-should be understood; amsanam-of the expansions; bhagah-the word "bhagah"; bhajanam-means "part"; pravesah- entrance; yatra-where; tena-with that; paripurna-perfect and complete; rupena-form; amsanam-of the expansions; bhajanena- with a part; laksitah-characterized; va-or; prapsyami iti-the word "prapsyami"; prakata- manifests; lila-pastimes; abhiprayena-with the meaning; bhavisyat-future; nirdeśah- instruction; atah eva-therefore; tat-of the Lord; avatara-of incarnation; samaye-at the time; yuga-avataraṁ-incarnations of the various ages; ca-also; sah-He; eva-certainly; iti- thus; abhipretya-intending; aha-said.

That the various incarnations of Godhead appear within the body of Lord Kṛṣṇa gives us the key to properly understand the following verse spoken by Lord Kṛṣṇa to Yogamāyā (Śrīmad-Bhāgavatam 10.2.9):

athaḥam aṁśa-bhāgena
devakyāṁ putrāṁ subhe
prāpsyāmi tvam yāsodāyāṁ
nanda-patnāṁ bhaviṣyasi

"O all-auspicious Yogamāyā, accompanied by My plenary expansions, I shall then appear as the son of Devaki, and you will appear as the daughter of mother Yasodā, the queen of Mahārāja Nanda."

In this verse the word "aṁśa-bhāgena" means “with some of My plenary expansions". The word “prāpsyāmi” (I shall become the son of Devaki) shows us the Lord's plan for performing pastimes in the material world.

When Lord Kṛṣṇa appears in the material world, all the yuga-avatāras also appear within His body. This is confirmed in the following statement of Gargācārya in Śrīmad-Bhāgavatam (10.8.13):
“Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors- white, red and yellow- and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa].”

Text 3

asya the word "asya"; tavo-of you; putrasya-of the son; pratiyugam-in each yuga; prakatayatato yadyapi śukla-ādayaḥ trāyāḥ apy anye varṇa āsan tathāpi idānīm asya pradurbhavatya asmin dvāpare tu sa śuklaḥ yugāvātāras tathā raktah pitah apy etad apy upalakṣanam anya-dvāpara-yugāvātārah śuka-pakṣa-varno 'pi kṛṣṇatam eva gatah etasmin antarbhūta ity arthah. tasmāt kṛṣṇi-kartrtvāt svayam-kṛṣṇatvāt sarvākārṣakatvāc ca kṛṣṇa ity ekam asya nāmeti prakarāṇiko 'py arthaḥ śreyān tathā ca śri-karabhājanena yugāvatropasānanāyām uktam

asya-by you; putrasya-of the son; pratiyugam-in each yuga; prakatayatato-appearing; yadyapi- although; sukla-ādayaḥ-beginning with a white form; trayah- three; api-also; varṇa-colors; āsan-were assumed; tathāpi- nevertheless; idānīm-at the present moment; asya-of Him; pradurbhavatvamanifested; asmin-during this; dvapare- Dvapara-yuga; tu-but; saḥ-He; suklaḥ-white; yuga-avatāra- incarnation of the age; tathā-in the same way; raktah-red; pitah-yellow; api-also; etat-this; api-also; upalakṣanam-characteristic; anya-other; dvapara-yuga-during Dvapara-yuga; avatāra- incarnation; suka-pakṣa-varnaha-color of a parrot's feather; api-although; kṛṣṇatam-a blackish color; eva-certainly; gatah-assumed; etasmin-in this; antarbhute-separately considered; iti-thus; arthah-the meaning; tasmāt-therefore; kṛṣṇi-kartrtvāt-because of appearing with a blackish complexion; svayam-kṛṣṇatvāt-because He is originally known as "Kṛṣṇa"; sarva-akārṣakatvāt-because He is all-attractive; ca- also; kṛṣṇah iti-"Kṛṣṇa"; ekam-sole; asya-of Him; nama-name; iti-thus; prakarāṇikah-in this
matter; api-also; artha- meaning; sreya-meaning; tatha-in the same way; ca-also; śrī-karabhajanena-by Karabhajana Muni; yuga-avatara-of the yuga-avatara; upasanayam-in the matter of worshipping; uktam-spoken (Bhāg. 11.5.27-29).

This verse may be paraphrased in the following way: “Your son Kṛṣṇa appears as an incarnation in every millenium. In the past He assumed three different colors-{white, red, and yellow}-and now He has appeared in a blackish color. In another Dvāpara-yuga He appeared (as Lord Rāmacandra) in the color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa.”

Because the Original Personality of Godhead has a blackish complexion (kṛṣṇa), and because He is all-attractive (kṛṣṇa), He is therefore known as "Kṛṣṇa".

In the course of describing the worship of the yuga-avatāras, Karabhājana Muni gives the following description of Lord Kṛṣṇa (Śrīmad-Bhāgavatam 11.5.27-29):

Text 4

dvāpare bhagavān śyāmaha
    pita-vāsaḥ niyāyudhah
śrī-vatsādibhir ankais ca
    lakaśanair upalakṣitatah

   dvāpare-in Dvāpara-yuga; bhagavān-the Supreme Personality of Godhead;
śyāmaha-blackish; pita-vāsāḥ- having yellow clothes; niya-own; ayudhah-having
weapons; śrī-ādibhih-such as Śrīvatsa; ankaḥ-by bodily markings; ca-and;
lakaśanaḥ-by external characteristics such as the Kaustubha jewel; upalakṣitah-
characterized.

"In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He
is dressed in yellow, He holds His own weapons, and He is decorated with the
Kaustubha jewel and marks of Śrīvatsa. This is how His symptoms are described."

Text 5

tam tadā puruṣāṁ martyā
    mahā-rājopalaśanam
yajanti veda-tantrābhyām
    paraṁ jīñāsavō nrpa

    tam-Him; tadā-in that age; puruṣam-the supreme enjoyer; martyāḥ-mortal
men; mahā-rāja-a great king; upalāśanam- playing the role of; yajanti-they
worship; veda-tantryābhyām- according to both the original Vedas and ritual
tantras; param- the Supreme; jījñāsavaḥ-those who want to gain knowledge; nrpa-O king.

"O king, following the Vedas and Tantras, seekers of the truth worship the Supreme Personality of Godhead, who then appears as a great king.

Text 6

nāmas te vāsudevāya
    nāmah sāṅkarṣaṇāya ca
pradyumnaṁāniruddhāya
    tubhyam bhagavate nāmah

    nāmah-let me offer my respectful obeisances; te-unto You; vāsudevāya-Lord Vāsudeva; nāmah-respectful obeisances; sāṅkarṣaṇāya ca-also to Lord Sāṅkarṣaṇa; pradyumnaṁāya-to Lord Pradyumna; āniruddhāya-unto Āniruddha; tubhyam-unto You; bhagavate-unto the Supreme Personality of Godhead; nāmah-my respectful ovbeisances.

"I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as

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Text 7

atra śri-krṣnatve lingam mahārājopalakṣanam iti vāsudeva ity ādi ca śri-hari-vamśa-raja-rajabhiśekād dvārakāyām catur-vyūhatva-prasiddheh. gargaṅ śri-nandam.

atra-here; śri-krṣnatve-in the position of Lord Kṛṣṇa; lingam-the characteristic; mahā-raja-upalakṣanam iti-the passage beginning "mahārājopalakṣanam"; vāsudeva iti ādi-the passage beginning "vāsudeva"; ca-also; śri-hari-vamśa-in the Hari-vamśa; ukta-described; rāja-of Lord Kṛṣṇa; rāja-abhiśekāt-because of the coronation; dvārakāyām-in Dvārakā; catur-vyūhatva-as the four catur-vyūha expansions; prasiddheh-because of fame; gargaṅ-spoken by Gargacārya; śri-nandam-to Nanda Mahārāja.

In the verses Karbhāana Muni describes (mahārājopalakṣanam) the appearance in the Dvāara-yuga of Lord Kṛṣṇa, who was crowned king of Dvārakā (Hari-vamśa, Viṣṇu-parva, Chapter 50), and who remained in Dvārakā with His catur-vyūha expansions. The verse under discussion (Śrīmad-Bhāgavatam 10.8.13, quoted in Text 2) was spoken by Gargacārya to Nanda Mahārāja.

Anuccheda 93

Text 1

tad evam śri-krṣnasya svayam-bhagavatte suṣṭhu nirdhārīte nityam eva tadt-rūpa-vinasthitir api svayam eva siddhā. tathāpi tāvad-ārādhanāvākyenaiva sa sidhyati. ārādhyāyābhāva ārādhanānandana yā vipralipaṣa-janyavatttē. tac ca paramāṃte śāstre na sambhavati. sambhave ca puruṣārtha-bhāvāt śāstrānarthakyaṃ.
tat-therefore; evam-in this way; śrī-krṣṇasya-of Śrī Krṣṇa; svayam-bhagavatte-in the position of the Supreme Personality of Godhead; suṣṭhu-properly; nidhārīte-determined; nityam-eternally; eva-certainly; tat-His; rūpavṛṇa-manifestation as form; avasthitih situation; api-also; svayam-automatically; eva-certainly; siddha-is established; tathāpi-still; manda-dhiyām-of those who are unintelligent; bhṛanti-mistake; hana-refutation; artham-for the purpose; idam-thus; vivriyate-is explained; tatra-in this connection; tāvat-to that extent; ārādhanā of worship; vākyena-by the description; sa-that; sidhyati is proven; ārādhyaasya-of the worshipable; abhāve-in the non-existence; ārādhanā-worship; nodanāyah-because of encouraging; vipralipa-cheating; janyatva-because of being produced from; āpatteh-because of the calamity; tat-that; ca- also; parama-āpte-which contains the description of the ultimate goal of life; śāstre-in the scripture; na-not; sambhavati-is possible; sambhāve-in the arisal; puruṣa-artha-of the ultimate goal of life; abhāvāt-because of non-existence; śāstra-of the book; anarthakyaṃ-uselessness.

Although we have clearly proven that Śrī Krṣṇa is the Supreme Personality of Godhead and His form is eternal, doubt may linger in the minds of the less intelligent, to eradicate these doubts we shall continue this description of Śrī Krṣṇa. That the form of Krṣṇa is eternal is proven by the Vedic literatures’ repeated order that Krṣṇa be worshiped. If the form of Krṣṇa were only a temporary manifestation, then what is the use of worshiping Him? If the scriptures advise us to worship that which is temporary, then the scriptures are defective and are cheating us. In truth the Vedic literatures teach us the supreme goal of life, and they are free from all defect. If they instruct us to worship Śrī Krṣṇa, then the form of Śrī Krṣṇa is certainly eternal and spiritual. Krṣṇa is not a temporary manifestation of material energy.

Sarva-samvādini Comment

Text 1


atha-now; dvi-navāttama-vākya-the 92nd Anuccheda; antaram-after; nityatva-of the eternity; prakarane-in the explanation; śāstra-anarthakyaṃ iti-
the passage ending with the word "śāstranarthakyam" (Text 1); asya-that; anantaram-after; idam-this; vivecaniyam-may be considered; nanu-is it not so?; bala-child; atura-sick; ādi-beginning with; upacchandana-coaxing; vākya-the statement; vat-like; tat-that; jñānamatrena-by that knowledge; api-also; purusa-artha-of the benefit of human life; siddhīh-the perfection; dryate-is seen; tatah-from that; na-not; artha-meaning; antara-another; sambhave-in the manifestation; tat-that; smaraka-vākyam-as a remainder; karanam- cause; kintu-however; prathamatah-at first; tat-abhirucite-pleasing; tadanim- then; asati-unreal; api-although; vastu-substance; viseṣe-specific; tādiya-in relation to him; hita-welfare; vastu-substance; antara-another; citta-consciousness; avatāraya-for bringing; bala-ādin-to children and others; iva-just like; matra-ādi-vākyam-statement; sa-guna-with qualities; viseṣe-specific; sadhakam-spiritual aspirants; pravartayati-teaches; śastra-the knowledge of the Vedic scriptures; pascat-afterwards; yatha-just as; sva-hite-in that which is beneficial; kramana-gradually; svayam-directly; eva-certainly; pravartante- are manifest; bala-ādaya-strength of the arguments; tatha-in the same way; balavat-as strong; śastra-the Vedic scriptures; antaram-other; drṣṭīva-having seen; nirgune-in the qualityless Absolute; va-or; nitya-eternal; prakatya-manifestation; vaikuntha-natha-of Lord Narāyanā, the master of Vaikuntha; laksana-characteristics; sa-gune-with qualities; va-or; pravartysante-will be manifest; iti-thus.

After reading the argument of Anuccheda 93, Text 1, someone may raise the following objection: When a child is stricken with a disease, one may speak many untrue words to coax him to take a medicine which will cure him. In the same way, the Vedas instruct the conditioned souls to worship the Personality of Godhead. This is certainly benefic for the conditioned souls who become purified by that worship and enabled to understand the actual nature of the Absolute, which is formless and without qualities.

Text 2


tat-that; na-is not so; ananta-unlimited guna-qualities; rūpa-and forms; ādi-beginning with; vaibhava-opulence and power; nitya-eternal; aspadatvāt-because of being the abode; tat-rupena-with his form; avasthitih-situation; na-not; asambhavita-unworthy of being accepted; iti-thus; iti-thus; yat-what; bhutam-was; bhavat-is; ca-also; bhavisyat-will be; ca-also; iti-thus; srusteh-from the Brhad-aranyaka Upanisad 3.8.3; sambhavitayam-accepted; tu-also; tasyam-when this; avatāra-about the incarnations of the Lord; vākyam-the statement; ca-also; avatārasya-of the Lord’s incarnation; prapanca-to the material universe; gata-
travelled; tādiya-His; prakāśa-manifestation; matra-only; lakṣanatvāt-because of the characteristic; nārāyana-ādīnam-of Lord Nārāyaṇa and the other forms of the Supreme Personality of Godhead; ca-also; tatra-there; eva-certainly; avatāre-in the incarnation; pravesa-entrance; matra-only; vivakṣatah-because of the intention to describe; na-not; virudhyate-is contradicted.

To this objection I reply: The Supreme Personality of Godhead is an eternal reservoir of unlimited transcendental qualities, opulences and forms. The Supreme Personality of Godhead and His various incarnations such as Lord Nārāyaṇa and others, are eternally present in the spiritual world, although they enter this material world as incarnations for a certain limited period of time. Because they are present in the spiritual world, the Brhad-āranyaka Upaniṣad explains (3.8.3):

{,sy 168}The Absolute Truth exists eternally. He was in the past. He is in the present. He will be in the future."

This describes the eternal form of the Lord.

Text 3

kim cotta-mimāṁsāyāṁ tat-tad-upasana-śāstroktā ya yā mūrtis tādvatya eva devatāḥ iti siddhānta-grahāḥ.

kim ca-furthermore; uttara-mimayam-in the Uttara-mimasa; tat-tat-of various; upasana-methods of worship; śāstra- literature; uktah-statements; ya ya- whatever; murti-form; tadvatyah-in that way; eva-certainly; devataḥ-dieties; iti-thus; siddhanta-graha-acceptance of the conclusion.

The eternality of the form of the Supreme Personality of Godhead is also described in the following statement of the Uttara-mimāṁsā: "The Supreme is manifest in many forms".

Text 4

tataḥ ca

tam pithagaṁ ye tu yajanti dhīrās
tesām sukhāṁ śāśvatāṁ netareśāṁ

ity ādīka gopāla-tāpany-upaniṣad api yenaṁyathā manyate tasya tu mahad eva sāhasam.

tatah-then; ca-also; tam-Him; pitha-gam-in His abode; ye-those who; tu-certainly; yajanti-worship; dhīrāh-advanced saintly persons; tesam-of them;
sukham-happiness; sasvatam-eternal; na - not; itaresam-of others; iti-thus; adika-in the passage beginning; śrī-gopāla-tāpanī-upaniṣat-Gopāla-tāpani Upanisad (1.23); api-also; yena-by which; ayathā-artha-to think otherwise; manyate-is considered; tasya-of that; tu-but; mahat-great; eva-certainly; sahasam-crime.

The eternality of the form of the Personality of Godhead is also described in the following statement of the Gopāla-tāpanī Upanisad (1.20)

"They who are intelligent worship Lord Kṛṣṇa. They, and not others, attain eternal transcendental bliss."

This verse clearly describes the Lord's form as eternal. They who would interpret it in another way are committing a great violence to the meaning of the scriptures.

Text 5

atra ca śāsvata-sukha-phala-prāpti-śravaṇat tat-pithasya yajanaṁ vinājñānāṁ sahasamayam jānān mokaḥ iti smrteḥ. atraiva dhirā iti viśeṣanād bālātūravad bhāvas tesāṁ dūra evotsāritah. netareṣāṁ iti nirdharanena tad-yajanaṁ paramparā-hetutvam api nisidhyate.

atra-here; ca-also; sasvata-eternal; sukha-of happiness; phala-of the result; prapti-the attainment; sravanat-because of hearing; tat-pithasya-of that place; yajanaṁ-worship; vina- without; ajñānam-ignorance; sahasa-mayam-violence; jñānat-from knowledge; moksaḥ-there is liberation; iti-thus; smrteḥ-from the Smṛti śāstra; atra-here; eva-certainly; dhīrā-saintly persons; iti-thus; viśeṣaṁ-description; bala-child; atura-afflicted with disease; vat-like; bhavah-nature; tesam-of them; dure-far away; eva-certainly; utsaritah-cast away; na-not; itarsam-of others iti-thus; nirdharanena-by ascertainment; tat-yajanaṁ-of the worshiper; parampara-of sequence; hetutvam-origin; api-also; nisidhyate-is refused.

In this verse the worshipers of Lord Kṛṣṇa are described as the possessors of eternal happiness. This means they are liberated from material entanglement, for as long as one remains in the clutches of matter his position is continuously changing, and he cannot attain eternal happiness. Because the devotees of Lord Kṛṣṇa are thus liberated, one cannot say that they are ignorant of the actual nature of things, for knowledge is a prerequisite for liberation. This is confirmed by the Smṛti-śāstra, which says:

"When one attains transcendental knowledge he becomes liberated."
Our opponent says the devotees of the Lord are in a lesser position, and he pushes forward the example of cajoling the sick child to convince him to take the medicine. This example is not very appropriate, for the devotees of the Lord are described as "dhīra", advanced saintly persons. They are not at all like ignorant children. Our opponent would have it that there are different stage of spiritual advancement, and the devotees are in the lower stage, while the impersonalists are on the higher stage. This view is rejected by this statement of Gopāla-tāpāni Upanisad, which considers the devotees of the Lord the best of transcendentalists ("Only such devotees of the Lord, and not others, are able to attain eternal transcendental bliss").

Text 6

ata eva nāma brahmeti upāsita itivad atrāropo 'pi na mantavyah. tasmād ārādhana-vākyena tasya nityatvam sidhyat eva. svādhyaḥ iṣṭa-devatā- samprayogah iti smaranam cātropastambham iti.

atah eva-therefore; nama-certainly; brahma-Brahman; iti- thus; upasita- worship; itivat-in this way; aropah-imposition of the qualities of one thing upon another; api-also; na-not; mantavyah-should be considered; tasmat-therefore; ārādhana-of worship; vākyena-by the statement; tasya-of the Supreme Personality of Godhead; nityatvam-the eternality; sidhyati-is established; eva-certainly; svadhyaayaat-by study; ।ista-devata- the Supreme Personality of Godhead; samrayogah-connection; iti-thus; smaraman-from the Patañjali Yoga-sutra, Sādhana-parva, sutra 44; ca-also; atra-here; upastambhakam-evidence; iti- thus.

The Chāndogya Upanisad (7.1.5) explains

"One should worship the Supreme Brahman".

From this we may understand that the Supreme Brahman is a person, and He is eternal, for if this conclusion is rejected, and the theory of the impersonalists is accepted, there is no need to worship Brahman. That the Chāndogya Upaniṣad mentions worship of Brahman supports the actual conclusion, that the Supreme Brahman is a person and His form is eternal. This conclusion is also supported by the Patañjali Yoga-sūtra, which explains (Sādhana-parva, Sūtra 44):

"By study of Vedic literature one understands the Supreme Person."

Text 2

āropanaś ca paricchinna-guna-rūpa eva vastuni kalpyate nānanta-guna-rūpe. śrī-svāmi-caranair apidam eva puṣtam ekādaśa-samāptau dhāraṇā dhyāna-
mangalam ity atra dhāranayā dhyānasya ca mangalam śobhanam visayam itarathā
taylor nirvisayatvam. drṣyate cādyāpy upāsakānām sāksāt-kāras tat-phala-prāptiś
ceti bhāvah.

aropanah-imposition of the qualities of one thing upon another; ca-also;
paricchinna-limited; guṇa-qualities; rupe- form; eva-certainly; vastuni-in the
substance; kalpyate-is considered; na-not; ananta-unlimited; guṇa-qualities;
rupe- and form; śrī-svami-caranaḥ-by the followers of Śrīdhara Svāmi; api-also;
idam-this; eva-certainly; pustam-is elaborately explained; ekadasa-of the
Eleventh Canto of Śrīmad-Bhāgavatam; samaptcha-at the conclusion; dharana-
dhyana-mangalam-iti-in Śrīmad-Bhāgavatam 11.31.6:

lokābhirāmam sva-tanum
   dhārām-dhyāna-mangalam
yoga-dhāranayāgneya-
dagyā-dhāma visat svakam";

atra-in this verse; dharanayah-dhyānasya-of devotional meditation; ca-also;
mangalam-the word "mangalam"; sobhanam- means "beautiful"; visayam-field of
experience; itaratha-on the other hand; tayoh-of the two; nirvisayatvam-
imperceivableness; drṣyate-is observed; ca-also; adya-now; api-even;
upasakanam-of the worshipers; sāksāt-karah-direct manifestation; tat- that;
phala-result; praptih-attainment; ca-also; iti-thus; bhavah-the meaning.

At this point the māyāvādis may object: The ultimate truth is the formless
impersonal Brahman. In order to make itself perceived by the unintelligent,
Brahman may sometimes assume a temporary form, such as the form of Kṛṣṇa, but
the ultimate truth cannot actually have forms or qualities, for the ultimate is
unlimited, and a form is always limited within a certain space, and qualities are
also limitations. Therefore, because it is unlimited, the Absolute Truth cannot have
a form or qualities.

To this objection the followes of Śrīdhara Svāmi reply by quoting the following
verse of Śrīmad Bhāgavatam (11.31.6):

"By performing agneyi-yoga, mystics burn the material body in the fire of
mystic yoga, and by giving up the body in this way, attain the upper planets or the
spiritual world. When Śrī Kṛṣṇa left the material world, however, He did not burn
His beautiful body which is so pleasing to the devotees who continually meditate
upon it, but without changing His body directly returned to His own abode in the
spiritual world."**

If the body of Lord Kṛṣṇa is only a temporary manifestation, then the
devotees' meditation described in this verse is empty and useless. Actually such
meditation is not at all useless, for by continually meditating on the form of the
Lord Kṛṣṇa, one may eventually see Him face-to-face.
Text 3

śrūyate caivaṁ pañcame navasu varśeṣu tat-tad-avatāropāsanādi yathoktam navasu api varśeṣu bhagavāṁ nārāyano mahā-puruṣaḥ puruṣanāṁ tat-anugrahāyatma-tattva-vyūhenātmanādyāpi sannidhiyate.

śrūyate-is heard; ca-also; evam-in the same way; pancame-in the Fifth Canto of Śrīmad-Bhāgavatam; navasu-in the nine; varśeṣu-tracts of land known as varsas; tat-tat-of the various; avatārā-incarnations; upasana-ādi-forms of worship; yatha-just as; uktam-it is said; navasu-in the nine; api- certainly; varśeṣu-tracts of land known as varsas; bhagavān- the Supreme Personality of Godhead; nārāyanah-Lord Viṣṇu; mahā-puruṣah-the Supreme Person; puruṣanām-unto His various devotees; tat-anugrahāya-to show His mercy; ātma-tattva-vyūhen-by expansions of Himself in the quadruple forms Vāsudeva, Sankarsana, Pradyumna and Aniruddha; ātmanā- personally; adya api-until now; sannidhiyate-is near the devotees for accepting their services.

The direct appearance of the Lord and the worship of Him by the devotees residing in the nine varsas is described in Śrīmad-Bhāgavatam (5.17.14):

"To show mercy to His devotees in each of these nine tracts of land, the Supreme Personality of Godhead known as Nārāyana expands Himself in His quadruple principles of Vāsudeva, Sankarsana, Pradyumna and Aniruddha. In this way He remains near His devotees to accept their service."*

Text 4


sannidhanam-nearness; ca-also; idam-this; saksat-rupena- by direct appearance; śrī-pradyumna-adau-in the form of Lord Pradyumna and other viṣṇu-tattva-expansions; gati-vilasa-adeh-of pastimes; varnitaṁvāt-because of description; tatra-there; ca-also; atmana-by using the word "atma (Himself)"; svayaṁ- Himself; eva-certainly; iti-thus; uktam-is described; tatha- in the same way; nityatve-in eternality; eva-certainly; salagrama-sila-ādisu-in Salagrama-sila and others forms of the Lord; narasimhatva-ādi-in Lord Nṛsyamadeva and others forms of the Lord; bhedah-distinction; ca-also; sāngacchate-meet; tat-tat-various; avatāra-incarnations; sannidhyat-may join; eva- certainly; hi-indeed; tat-tat-various; bhedah-distinctions.
This passage describes how, in the presence of His devotees, the Lord personally appears in the form of Pradyumna and other viṣṇu-tattva expansions. This passage describes the direct appearance (ātmanā) of the Lord. The Lord also appears eternally in the form of the Deity, such as the form of Lord Nṛsiṁha and other forms manifested among the Śaṅkarāśīlā. In this way the Lord incarnates in many forms.

Text 5

tathā śrī-krṣṇam adhiḥkṛtyāpi gitam śrī-krṣṇa-sahasra-nāma-prārambhe śrī-
viṣṇu-dharmottare

tasya hrṣṭāsayah stutyā
viṣṇur gopāṅanāvṛtah
tāpiṅchā-śyāmālam rūpam
piṅchottamsam adārśayat iti.

tatha-in the same way; śrī-krṣṇa-Śrī Krṣṇa; adhiḥkṛtya-in regard to; api-also;
gitam-glorified; śrī-krṣṇa-sahasra-nama- the thousand names of Lord Krṣṇa;
prārambhe-in the beginning; śrī-viṣṇu-dharmottare-in the Viṣṇu-dharmottara
Purāṇa; tasya- his; hrṣta-delighted; asayah-at heart; stutyā-by this prayers;
viṣṇu-Lord Viṣṇu; gopa-angana-by the gopās; avṛtah- accompanied; tapincha-
like a tamala tree; syamalam-dark; rūpam-form; pincha-with a peacock feather;
uttamamsam-in His hair; adarsayat-revealed; iti-thus.

The direct revelation of Lord Krṣṇa to His devotee is described in the Krṣṇa-
sahasra-nāma prayers of the Viṣṇu-dharma Purāṇa, Uttara-khaṇḍa:

"Pleased at heart by these sincere prayers, Lord Viṣṇu revealed the form of Śrī
Krṣṇa. whose dark form was the color of a tamala tree, whose hair was decorated
with a peacock feather, and who was accompanied by the gopās.

Text 6

agree ca tad-vākyam

mām avehi mahā-bhāga
krṣṇam kṛtya-vidāṁvara
puras-kṛto ’smi tvad-bhaktyā
pūrnah santu manorathāḥ iti.

agree-in the beginning; tat-His; vākyam-statement; mam-me; avehi-please
know; maha-bhaga-o fortunate one; krṣṇam-Kṛṣṇa; kṛtya-vidam-of the learned; vara-O best; purah-kṛtah-directly appearing before you; asmi-I am; tvat-bhaktya-because of your devotional service; pūrnah-fulfilled; santu-may be; manorathah-your desires; iti-thus.

"Lord Kṛṣṇa addresed that devotee in the following words: O fortunate one, O best of the wise, know that I am Śrī Kṛṣṇa, the Supreme Personality of Godhead, and I have now appeared before you because of your great devotion. I grant you the benediction that all your spiritual desires will become perfectly fulfilled."

Text 7

tathā pādme nirmāṇa-khaṇḍe

paśya tvam dārśayiśyāmi
svarūpam veda-gopitam iti.

tatha-in the same way; padme-in the Padma Purāṇa; nirmāṇa-khaṇḍa-in the Nirmāṇa-khaṇḍa; paśya-just see; tvam-you; dārśayiśyāmi-I shall now reveal; svarūpam-My original form; veda-for the Vedas; gopitam-very confidential; iti-thus.

The revelation of the eternal form of Śrī Kṛṣṇa is also described in the Padma Purāṇa, Nirmāṇa-khaṇḍa, where Lord Kṛṣṇa says to Brahmā:

"O Brahmā, see My original form as Lord Kṛṣṇa, which I now reveal to you. This form is very confidential and difficult to see. It cannot be known simply by studying the verses of the Vedas."

Text 8

śrī-bhagavad-vākyānāntaram brahma-vākyam

tato 'paśyam aham bhūpa
balaṁ kālāṁbuda-prabhām
gopa-kanyāvṛtam gopāṁ
hasantam gopa-bālakaṁ.

kadamba-mūla āśīnām
pita-vāsasam abhutam
vanam vrndāvanam nāma
nava-pallava-manditam. ity ādi.

śrī-bhagavat-of the Supreme Personality of Godhead; vāky- the statement; anantaram-after; brahma-of Lord Brahma; vākyam- the statement; tatah-them; apasyam-saw; aham-I; bhupa-O king; balam-the boy; kala-dark; ambuda-cloud; prabham-with the splendor; gopa-kanya-by the gopīs; avrta-accompanied; gopam-cowherd boy; hasantam-laughing; gopa-balakaḥ-with the cowherd boys; kadamba-of a kadamba tree; mule-at the base; asinam-seated; pita-with yellow; vasanam-garments; adbhutam- wonderful to see; vanam-the forest; vṛndāvanam-Vṛndāvana; nama-named; nava-with fresh; pallava-sprouts; manditam-decorated; iti-thus; ādi-in the passage of the beginning.

After speaking this words, the Lord revealed His original form to Brahmā, who described this revelation in the following words:

"O king, I then saw the form of Lord Kṛṣṇa, who was a cowherd boy with a complexion like a dark rain-cloud. He was accompanied by many gopīs, and was laughing and joking with His cowherd friends. He was arrayed in yellow garments and was very handsome and wonderful to see. He was seated at the base of a kadamba tree in the forest of Vṛndāvana, which was decorated with many blossoming plants and trees."

Text 9

tarilokya-sammohana-tantre śrīmad-aṣṭādaśāksara-japa-praśange

ahar-niśam japed yas tu
mantri niyata-mānasāḥ
sa paśyati na sandeho
gopa-veśa-dharam harim iti.

trailokya-sammohana-tantre-in the Trailokya-sammohana Tantra; srimat-astadasa-aksara-japa-of the chanting of the eighteen syllable Kṛṣṇa mantra; prasange-in connection with; ahaḥ-day; nisam-and night; japet-may chant; yah-who; tu- indeed; mantri-properly initiated in the chanting of the mantra; niyata-with a controlled; manasah-mind; saḥ-he; paśyati- will see; na-without; gandehah-doubt; gopa-vesa-dharam-in the form of cowherd boy; harim-Lord Hari; iti-thus.

That the form of Śrī Kṛṣṇa is eternally manifested and may be seen at any time by the sincere devotee is confirmed in the following verse from the Trailokya-sammohana Tantra:

"A properly initiated devotee who continually chants this eighteen-sylable
Kṛṣṇa mantra with a controlled mind will certainly see this form of Lord Hari as a cowherd boy. Of this there is no doubt."

Text 10

gautamiye ca sad-ācāra-prasange
ahar-niśam japen mantram
mantri niyata-mānasah
sa paśyati n sandeho
gopa-veśa-dharam harim iti.

This eternal form of Lord Kṛṣṇa is described in the same words in the following passage from Gautamiya Tantra in a passage describing the proper conduct of saintly persons:

"A properly initiated devotee who continually chants this Kṛṣṇa-mantra with a controlled mind will certainly see this form of Lord Hari as a cowherd boy. Of this there is no doubt."
"Brahma replied: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Sri Krishna, in the dress of a cowherd boy."*

Text 12

siddha-nirdeśo 'pi śrūyate yathā

vande vrndāvanāsīnam

indirānanda-mandiram

iti brhan-hārādiyārambhe mangalācāraṇam.

siddha-perfect; nirdesah-instruction; api-also; śrūyaate-is heard; yatha-just as; vande-I offer my respectful obeisances; vrndāvana-in Vrndāvana; asinam-remaining; indira-of the goddess of fortune; ananda-bliss; mandiram-palace; iti-thus; brhat-narādiya-of the Brhan-narādiya Purana; arambhe-in the beginning mangala-acaranam-the invocation of auspiciousness.

That the form of Krṣṇa is eternal and eternally remains in the spiritual abode of Vrndāvana is confirmed in the following verse from the introduction (mangalacaranaṇam) of the Brhan-narādiya Purāṇa:

"I offer my respectful obeisances to Lord Krṣṇa, who is like a transcendental palace that delights the goddess of fortune, Śrimati Rādhārāṇi. Lord Krṣṇa eternally remains in the spiritual abode known as Vrndāvana."

Text 13

dyārakāyāḥ samudbhūtam

snnidhyāṃ keśavasya ca

rukmini-sahitah krṣno

nityam nivāsate grhe

iti skānde dvārakā-māhātmye balim prati śrī-prahlāda-vākyam.

dvarkayāḥ-of Dvarka; samudbhutam-manifested; sannidhyam-presence; kedavasya-of Lord Kesava; ca-also; rukmini-by Rukmini-devi; sahitah-accompanied; krṣnah-Krṣna; nityam-eternally; nivasate-resides; grhe-in the palace; iti-thus; skande-in the Skanda Purana; dvaraka-mahatmye-in the glorification of Dvarka; balim-prati-to Bali Maharaja; śrī-prahlada-of Prahlada Maharaja; vākyam-statement.
That the form of Śri Kṛṣṇa is eternally manifested is also confirmed in the following verse from the Dvārakā-māhātmya section of the Skanda Purāṇa, where Prahlāda Mahārāja tells Bali Mahārāja:

"Accompanied by Queen Rukmiṇī, Lord Kṛṣṇa eternally remains in the palaces of Dvārakā."

Text 14

vratinaḥ kārttiike māsi
snātasya vidhi-vān mama
grhānarghyam mayā dattam
rādhayā sahito hare

iti pādme-kārttiika-māhātmya tat pratah-snānārghya-mantraḥ.

vratinah-following the vow; karttiike masi-in the month of Karttiika; snatasya- bathing; vidhivat-according to the regulations; mama-of me; grhana-please accept; arghyam-arghya; maya-by me; dattam-offered; radhaya-by Śrīmati Radharani; sahitah-accompanied; hare-O Lord hari; iti-thus; padma-of the Padma Purāṇa; karttiika-mahatmye-in the section glorifying the month of Karttiika; tat-therefore; pratah-in the early morning; snana-bath; arghya-offering of arghya; mantraḥ-mantra.

That the form of Śri Kṛṣṇa is eternal is also confirmed in the following verse in the Kārttiika-māhātmya of the Padma Purāṇa:

"O Lord Hari, who eternally stays with Śrī Rādhā, I have carefully followed the rules and regulations of Kārttiika-vrata, and I have carefully taken my early bath. In this purified condition I am offering this gift of arghya. Please accept it."

Text 15

evam ca śrīmad-aṣṭādaśaśaṁrādayo mantras tat-tat-parikarādi-
viśiṣṭatayaivārdhyatvena siddha-nirdeśam eva kurvanti. tadāvaraṇādī-pūjā-
mantraś ca. kim bahunā karma-vipāka-prāyaścitta-sāstre 'pi tathā śrūyate. yad
āhaumhomas tu pūrvvat kāryo govinda-prītaye tataḥ ity ādy anantaram.

govinda gopijana-vallabhēsa
kamsāsuragha tridaśendra-vandya
go-dāna-trptah kuru me dayālo
arśo-vināśam kṣapitāri-varga iti.

evam-in this way; ca-also; srimat-astadasa-aksara-adayah-beginning with the 18 syllable Kṛṣṇa-mantra; mantrah-mantras; tat-tat-various; parikara-corrolaries; ādi-beginning with; visistataya-with specific description; eva-certainly; aradhyaatvena-by the worshipableness; siddha-perfect; nirdesa-instruction; eva-certainly; kurvanti-they do; tat-therefore; avarana-concealing; ādi-beginning with; puja-for worship; mantrah-mantras; ca-also; kim bahuna-what more need to be said; karma-vipaka-the reactions of work; prayascitta-atonement; śāstre-in the scriptures; api-also; tatha-in the same way; śruncate-is heard; yat-which; aha-he says; homah-the homa sacrifice; tu-also; pūrvvat-as before; karyah-should be performed; govinda-of Lord Govinda; pritaye-for the satisfaction; tatah-therefore; iti-thus; ādi-beginning; anantaram-after; govinda-O Govinda; gopijana-to the gopīs; vallabha-dear; isa-O Supreme Controller; kamsa-asura-the demon Kamsa; ghna-killing; tridasa-of the demigods; indra-by the king; vandya-the proper person to be worshiped; go-dana-by the cows; trptah-pleased; kuru-please create; me-my; dayalo-o merciful one; arṣa-of piles; vinasam-cure; kṣapita-by whom are destroyed; ari-of enemies; varga-the host; iti-thus.

In this mantra, the eighteen-syllable Kṛṣṇa-mantra, and other mantras, the supreme worshipableness of Lord Kṛṣṇa is described. These mantras present the actual conclusion of the Vedas, and not whatever verses may be found to encourage the worship of the limited demigods who control the lighting and heating of the material universe. What need is there to speak more elaborately on this point? Lord Govinda is glorified in all the Vedas. Even the scriptures prescribing various atonements for various sins describe the supremacy of Lord Kṛṣṇa. For example, in the Bodhāyana-sāstra it is said:

"The homa-sacrifice should be performed for the satisfaction of Lord Govinda."

We also find this quote in the Bodhāyana-sāstra:

"O Lord Govinda, O beloved of the gopīs, O Supreme Controller, O killer of Kamsa, O Lord worshiped by the demigods, O merciful Lord pleased by the cows and calves of Gokula, O Supreme Lord who kills the demons, please cure me of arṣa (piles)".

Text 16

anyatra ca yathā
govinda gopījana-vallabheṣa
   vidhvasta-kamsa tridasendra-vandya
govardhanāḍri-praraika-hasta
   samraksitāseṣa-gava-prāvīna
go-netra-venu-kśapana prabhūtām
andhyam tathogram timiram kśipāsu iti.

anyatra-in another verse from the Bodahyana-sāstra; ca- also; yatha-just as;
govinda-O Lord Govinda; gopi-jana-of the gopīs; vallabha-dear; isa-O Supreme
Controller; vidhvasta- by the king; vandya-worshiped; govardhana-Govardhana;
adri-of mountains; pravara-best; eka-with one; hasta-hand; samraksita-
protected; aśesa-all; gava-cows; pravina-expert; go-netra-O protector of the
cows; venu-stick; kśapana-tossing; prabhutam- produced; andhyam-blindness;
tatha-in that way; timiran- darkness; ksipa-please cure; asu-quickly; iti-thus.

Lord Kṛṣṇa is also described in the following verse of the Bodhāyana-sāstra

"O Lord Govinda, O beloved of the gopīs, O Supreme Controller, O killer of
Kārṣṇa, O supreme object of worship for the demigods, O Lord who expertly lifted
the great Govardhana Hill with one hand and protected all the cows, calves, and
cowherds of Vraja, O best of the gopas, please cure the blindness in my eyes."

Text 17

spaṣṭam ca tathātvam śrī-gopāla-tāpanyām

tam ekam govindam sac-cid-ānanda-vigraham paṇca-padam vṛdāvana-sūra-
 bhūruha-talāsīnam satatam samarud-gaṇo 'ham paramayā stutya toṣayāmi.

tam-Him; ekam-alone; govindam-Lord Govinda; sat-eternal; cit-full of
knowledge; ananda-and bliss; vigraham-whose form; pana-padam-this mantra
consisting of five words; vṛdāvana-in Vṛdāvana; sura-bhūruha-tala-under a
desire tree; asinam- continually; sa-accompanied by; marut-ganah-the demigods;
aham-I; paramayā-with eloquent; stutya-prayers; toṣayāmi-I please.

That Śrī Kṛṣṇa is the eternal Supreme Personality of Godhead is also clearly
described in the Gopāla-tāpani Upaniṣad (1.38):

"With eloquent prayers I and the Maruts please Lord Govinda, whose form is
eternal and full of knowledge and bliss, who stays in Vṛdāvana, and who is the
five-word mantra."

Text 18

ata eva puras-krto 'smi tvad-bhaktyā ity evoktam iti.

atah evah-therefore; purah-kṛtah-manifested; asmi-I am; tvāt-bhaktya-because
of your devotional service; iti-thus; eva-certainly; uktam-spoken; iti-thus.

That Lord Kṛṣṇa is pleased by devotional activities, and that He appears before the devotees to reciprocate the devotees' love is described in the Viṣṇu-dhāma Purāṇa (already quoted in Text 6):

"O fortunate one, I have now appeared before you because of your great devotion."

Sarva-samvādīnī Comment

Text 1

trailokya-sammohana-tantra-vacanāntaraṁ caivaṁ vyākyeyam yadi vā śrī-krṣṇādīnam svayam-bhagavatādikam anusandhāyaiva pralāpibhir upāsanānusārenānyad api kaścin mūla-bhūta eva bhagavān tat-tad-rūpenopāsakebhyo darśanam dadātī mantavyam, tathāpi śruti-ādi-prasiddhāṇām tat-tad-upāsana-pravāhanam

trailokya-sammohana-tantra-of the Trailokya-sammohana Tantra; vacana-the statement; antaram-after; ca-also; evam- in this way; vyakhyeyam-may be explained; yādi-if; va-or; śrī-krṣṇa-ādinam-forms of the Supreme Lord, beginning with the original form of Śrī Kṛṣṇa; svayam-bhagavata-the status of the Original Personality of Godhead; ādikam-beginning with; anusandhaya-not having considered; eva-certainly; pralapibhīḥ-by those who are talking; upasana-worship; anusareṇa-by following; anyath-another; api-even; kasci-someone; mūla-bhutah-source of everything; eva-certainly; bhagavan-O Supreme Personality of Godhead; tat-tat-rupena-with various forms; upasakesbhayah-to the worshipers; darśanam-audience; dadati-gives; iti-thus; mantavyam-may be considered; tatha api-nevertheless; śruti-in the Śrutisāstraḥ; ādi-and other Vedic literatures; prasiddhāṇam-of those who are famous; tat-tat-various; upasana-worship; pravāhanam-of the series.

After reading this quotation from the Trailokya-sammohana Tantra (Text 9), and the other quotations which follow it, some garrulous critics may protest that Śrī Kṛṣṇa is not the Original Personality of Godhead, but some other, lesser deity is the Original Supreme Lord. This conclusion is not held by the Śrutisāstraḥ or the other Vedic literatures, where the supremacy of Śrī Kṛṣṇa is strenuously asserted.

For example, the assembled demigods affirm the supremacy of Lord Kṛṣṇa in the following words (Śrīmad-Bhāgavatam 10.2.31):

Text 2
svayam samuttirya sudustaram dyuman
bhavārṇavam bhīmam adabhra-sauhrdāḥ
bhavat-padāmbhoruha-nāvam atra te
nīdhyā yātāḥ sad-anugraho bhavan

svayam-personally; samuttirya-perfectly crossing; su-dustaram-which is very
difficult to cross; dyuman-O Lord, who appear exactly like the sun, illuminating
the darkness of this world of ignorance; bhava-arnavam-the ocean of nescience;
bhīm-an which is extremely fierce; adabhra-sauhrdāḥ-devotees who are incessantly
friendly to the fallen souls; bhavat-pada-ambhoruha-Your lotus feet; nāvam-the
boat for crossing; atra-in this world; te-they (the Vaiṣṇavas); nīdhāya-leaving
behind; yātāh-on to the ultimate destination, Vaikunṭha; sat-anugrahaḥ-who are
always kind and merciful to the devotees; bhavān-You.

"O Lord, who resemble the shining sun, You are always ready to fulfill the
desire of Your devotee, and therefore You are known as a desire tree [vāncha-
kalpataru]. When acāryas completely take shelter under Your lotus feet in order to
cross the fierce ocean of nescience, they leave behind on earth the method by
which they cross, and because You are very merciful to Your other devotees, You
accept this method to help them."

Text 3

ity anusārenāvicchinna-sampadāyatvenānādī-siddhatvāt anantatvāt keśāṅcit
tac-caranāravindaika-sevā-mātra-purusārthahām ye yathā mām prapadyante iti
nyāyena nitya-tad-ekopālabhatvāc chri-bhagavataḥ sarvadaiva tat-tad-
rūpenāvasthitir gamyā ta eva. ata eva bhavat-padāmbhoruha-navam atra te nīdhāya
ity uktam.

iti-thus; anusarena-in accordance with this; avicchinna- unbroken;
sampradayatvena-by the principle of the disciplic succession; anādī-from time
immemorial; siddhatvāt-because of being established; anantatvāt-because of being
unlimited; kesancit-of some persons; tat-His; carana-feet; aravinda- lotus; eka-
exclusive; seva-by service; matra-only; puruṣa-arthanam-taking as the ultimate
goal of life; ye yatha mam prapadyante iti-Bhagavad-gīta 4.11; nyanena-by the
example; nitya-eternal; tat-Him; eka-only; upalabdhatvāt-because of being
understood; śrī-bhagavataḥ-of the Supreme Personality of Godhead; sarvada-
always; eva-certainly; tat-tat-rupena-in various forms; avasthitih-situation;
gamyate-is manijlest; eva-certainly; atah eva- therefore; bhavat-padambhoruha-
navam atra te nīdhaya iti uktam- as explained in this verse (10.2.31).

Understanding the definitive conclusion of the unbroken disciplic succession of
bona-fide spiritual masters, that Śrī Kṛṣṇa is the unlimited, eternal Personality of
Godhead, some fortunate persons make the service of Lord Kṛṣṇa's lotus feet the only goal of their lives. Śrī Kṛṣṇa appears in this world in many different forms for the benefit of these pure devotees (Bhagavad-gītā 4.11). This action of the Lord is described in this verse (Śrīmad-Bhāgavatam 10.2.31 quoted above).

(Here the Sarva-samvādīnī Commentary ends and the main text of the Sandarbha continues.)

Text 19


alam-what is the need?; ca also; evam-vidha-of this nature; pramana-of evidence; sangraha-of the collection; prapancena-with the manifestation; yatah-because; cit-sakti-eka-vyanjitanam-manifested by the spiritual potency; tat-His; praiçchāda-ādinam-associates and paraphernalia; api also; tatha-in the same way; nitya-avasthititvena-with the eternal manifestation; avirbhava-appearance; tirobhavau-and dissappearance; eva-certainly; dvitiya-sandarbhe-in the second (Bhagavat-) sandarbha; sadhitau-proven; stah-is; sarvatha- in all respects; utpatti-coming into existence; masau-ceasing to exist; tu indeed; nisiddhau-prohibited; tatah-therefore; tat-of the Lord; avatāranam-of the incarnations; kim uta-what to speak of; svayam-bhagavataḥ-of the Original Personality of Godhead; va-or; tasya-of Him; kim utataram-what to speak of; iti-thus.

What need is there to present more evidence to prove that Śrī Kṛṣṇa is the eternal Supreme Personality of Godhead? That the eternal Supreme Lord, accompanied by His associates and paraphernalia (who are all manifested from His cit-śakti, spiritual potency) is eternally manifested and that He simply appears and dissappears from the sight of the conditioned souls in the material world, has already been clearly proven in the second (Bhagavat-) sandarbha. The Lord's associates are all eternal, and certainly the Original Personality of Godhead, Śrī Kṛṣṇa, is eternal.

Text 20

yathā ca vyākhyaśātm jāgrhe pauruṣam rūpam ity atra tattvavāda-gurubhiḥ vyakty-apekṣāyā jāgrhe. tathā hi tantra-bhāgavate

ahēyam anupādeyam

yad-rūpam nityam avyayam
sa evāpeksya-rūpānam
vyaktim eva janārdanah
agrhad vyasrjac ceti
rāma-krṣṇādikam tanum

pathyate bhagavān īśo
mūḍha-buddhi-vyapeksaya
tamāsā hy apagūḍhasya
yat-tamah-pānam iṣituh

etat purusa-rūpasya
grahāham samudīryate
krṣṇa-rām-ādi-rūpānām
loke vyakti-vyapeksaya. iti.

yatha-just as; ca-also; vyakhyanam-is explained; jagrhe pauruṣam rūpam iti
atra; in Śrīmad-Bhāgavatam 1.3.1; tattvavada-gurubhiḥ-by Śrīpada Madhvacārya;
vyakti-apexkṣaya-in relation to manifestation; jaghrthe the word "jagrhe" is used;
tatha-in the same way; hi-certainly; tantra-bhagavate-in the Tantra-bhagavata;
aheya-never given up; anupadeyam-accepted; yat- whose; rūpam-form;
nityam-eternal; avyayam-unchanging; sah evah-that same person; apexksya-
rupanam-of these forms; vyaktim-manifestation; eva-certainly; janardana-Lord
Janardana; agrhat-accepted; vyasrjat-abandoned; ca-also; iti-thus; rama-of Rama;
krṣṇa-of Krṣṇa; adikam-beginning with; tanum-form; pathyate-is read;
bhaṣag-the Supreme Personality of Godhead; isah-the Supreme Controller;
mudha-budhi-vyapeksaya-by the foolish; tamasa-by ignorance; hi- certainly;
apagudhasya-hidden; yat-tamah-panam-to remove that ignorance; isituḥ-able;
etat-this; puruṣa-rūpasya-of the form of the puruṣa-avatāra; grahanam-
acceptance; samudīryate-is described; krṣṇa-of Krṣṇa; rama-Rama; adi-
beginning with; rūpanam-of the forms; loke-in the material world; vyakti-
vupaeksa-in relation to manifestation; iti-thus.

That the forms of Lord Krṣṇa and His plenary expansions are eternal, and not
limited to the time of their temporary appearance in the material world, is
confirmed in the following verses from Tantra-bhāgavata quoted in Śrīpāda
Madhvācārya's commentary on Śrīmad-Bhāgavatam 1.3.1:

"It appears that the forms of Lord Krṣṇa, Rāma, and the puruṣa-avatāras appear
at a certain time, and then again, after a certain time they cease to exist. Actually
these forms of the Lord are all eternal and unchanging, and they are the controllers
of the ignorance that covers their actual nature and convinces the conditioned
souls that the Supreme Lord is born at a certain time, and then again dies at a
certain time. The appearance and dissappearance of the Lord is only with reference
to the material world, for the Lord is eternally manifest in the spiritual world."

Text 21
evam eva prathame dvadasādhyāye vidhūya ity ādi padye svāmibhir api
vyākhya tām yatra dṛṣṭaś tatraivāntarhitah na tv anyatra gatah yato vibhuh
sarvagatah iti

evam-in the same way; prathame-in the First Canto of Śrīmad-Bhāgavatam;
dvadasa-adhyāye-in the Eleventh Chapter; vidhuya iti ādi padye-in the verse
beginning "vidhuya"; svamibhiḥ-by Śrīdhara Svāmī; api also; vyakhyatam-is
explained; yatra-where; dṛṣṭah-seen; tatra-thera; antarhitah-disappeared; na-
not; tu-but; anyatra-in another place; gatah-gone; yatah-because; vibhuh-the
word "vibhuh"; sarvagatah-means "all-pervading"; iti-thus.

That the Supreme Personality of Godhead is both eternal and all-pervading is
described by Śrīdhara Svāmī in his commentary on Śrīmad-Bhāgavatam 1.12.11):

"This verse describes how Lord Kṛṣṇa was manifest before Parīkṣit, and then
again, dissapeared from his sight. It is not however, that Lord Kṛṣṇa was present
before King Parīkṣit, and then He travelled to another place. The Lord is
simultaneously present everywhere. Sometimes He is visible, and sometimes not.
This is the actual meaning of the word 'vibhūḥ' (all powerful) used in this verse."

Text 22

tathā madhyāvya-bhāṣya-pramanitā śrutīṣ ca vāsudevah saṅkarśaṇah pradyumno
'niruddho har matsyah kūrmo varāho narasimho vāmano rāmo rāmo rāmaḥ
buddhah kalkir aham satadhaḥam sahasradhaḥam amito har ananto har
naivaite jāyante, naite mriyate naisām ajñāna-baddho na muktiḥ, sarva hy ete
pūrṇā ajarā amṛtā paramāḥ paramāhandaḥ iti catūr-veda-sikhāyām.

tatha-in the same way; madhya-bhasya-by the commentary of Śrīpada
Madhvācārya; pramanita-quoted; śrutīḥ-Sruti-mantra; ca also; vasudevah-
Vasudeva; saṅkarsanaḥ-Sankarśana; pradyumnaḥ-Pradyumna; aniruddhaḥ-
Aniruddha; aham-I am; matsyah-Matsya; kūrma-Kurma; varah-VaRaḥa;
narasimhaḥ- Narasimha; vamanah-Vamana; ramaḥ-Parasurama; ramaḥ-
Ramacandra; ramaḥ-Balarama; krṣṇa-Kṛṣṇa; buddha-Buddha; kalkih-Kalki;
aham-I am; satadha-hundred of times; aham- I am sahasradha-thousands of
times; aham-I am amītah- without measure; anantah-unending; na-not; eva-
certainly; ete-these forms; jayate-are born; na-not; ete-these forms; mriyante-
die; na-not; esam-of them; ajñāna-of ignorance; bandhah-bondage; na-not;
muktiḥ-liberation; sarve-all; eva-certainly; hi-indeed; ete-these forms pūrṇah-
perfect and complete; ajaraḥ-free from old-age; amṛtaḥ-without death; paramah-
transcendental; parama-anandah-full of transcendental bliss; iti-thus; catuḥ-
veda-sikhayaṁ-in the Catur-veda-sikha.
That all the forms of the Personality of Godhead are eternal is confirmed by the following passage from the Catur-veda-sikhā, quoted in the commentary of Śripāda Madhvācārya:

"The Personality of Godhead said: I appear as Vāsudeva, Sankarṣana, Pradyumna, Aniruddha, Matsya, Kūrma, Varāha, Nṛsimha, Vāmana, Paraśurāma, Rāmacandra, Balarāma, Kuṛśna, Buddha, and Kalki. I appear in hundreds and thousands of forms. All these forms of Mine are unlimited and immeasurable. They are never born, and neither do they ever die. Because they are never bound by the ignorance of material existence, they are always liberated, and therefore the prospect of their becoming liberated at a future time is meaningless. They are perfect, complete, full of transcendental bliss, and always free of old-age and death."

Text 23

tathā ca nṛsimha-purāṇe yuge yuge viṣṇur anādi-mūrtim āsthāya viṣvam paripāti duṣṭāhā iti. tathā ca nṛsimha-tāpanyām tad-bhāṣya-krdbhir vyāhyātām etan nṛsimha-vigrahaṁ nityam iti. Śrutiś ca seyam rtaṁ satyaṁ param brahma puŗuṣam nr-keśara-vigraham iti.

tatha-in the same way; ca-also; nṛsimha-purane-in the Nṛsimha Purāna; yuge yuge-millennium after millenium; viṣṇuh-Viṣṇu; anādi-without beginning; mūrtim-form; asthaya-manifesting; viṣvam-the material world; paripāti-protects; duṣṭaṁ-the killer of the demons; iti-thus; tatha-in the same way; ca-also; nṛsimha-tāpanyaṁ-in the Nṛsimha-tāpani Upaniṣad; tat-bhāṣya-krdbhīṁ-by the commentator; vyāhyātām-explained; etat-this; nṛsimha-of Nṛsimha; vigrahaṁ-form; nityam-is eternal; iti- thus; Śrutiḥ-the Śruti-śāstra; ca-also; sa iyam-this explanation; rtaṁ-real; satyam-eternal; param-transcendental; brahma-spiritual; puŗuṣam-Supreme Person; nr-kesara-half-man half-lion; vigrahaṁ-form; iti-thus.

The eternality of the Lord's form is also confirmed in the following quotations from Vedic literature:

"Millenium after millenium Lord Viṣṇu manifests His eternal form within this material world, killing the demons and protecting the devotees."

{-} Nṛsimha Purāṇa

"The form of the Lord Nṛsimha is eternal"

{-} Commentary on the Nṛsimha tāpani Upaniṣad

"The Supreme Personality of Godhead appears in the eternal, transcendental form of Lord Nṛsimha."
Text 24

evam ca brahma-pādmottara-khandāv api śrī-matsyadevādinām prthak-prthag-
vaikunṭhalokah śrīyante. evam eva jaleśu mām rakṣatu matsya-mūrtiḥ iti
nārāyana-varmādy-uktam api sangacchate.

evam-in the same way; brahma-the Brahmā Purāṇa; padma-uttara-khandau-
and in the Uttara-khand of the Padma Purāṇa; api-also; śrī-matsyadeva-ādinam-
of Lord Matsya and other incarnations of the Lord; pretak pretak-variously;
vaikunṭhalokah-of the spiritual planets; śrīyante-the descriptions are heard;
evam-in this way; eva-certainly; jaleśu-in water; mam- me; rakṣatu-may protect;
matsya-mūrtiḥ-Lord Matsya; iti-thus; nārāyana-varma-ādi-beginning with the
statement of the Nārāyana-varma prayers; uktam-statement; api-also;
sangacchate- confirms.

In the Brahma Purāṇa, the Uttara-khand of the Padma Purāṇa, and many other
Vedic literatures, many verses explain that Lord Matsya and the other
transcendental forms of Personality of Godhead are eternally manifested in the
spiritual world of Vaikuntha.

For example, it is said in the Nārāyana-varma prayers:

"May the eternal form of the Lord Matsya protect me when I am in the water."

Text 26

tasmāt svayam-bhagavati krṣne 'py anyathā-sambhāvanam anādi-pāpa-vikṣepa
eva hetuh. tad evam abhipretya tān durbuddhīh api bodhayitum tasya
svopāsyatvam pratipādayann āha

tasmat-therefore; svayam-bhagavati-in the Original Personality of Godhead;
krṣne-Lord Kṛṣṇa; api-also; anyatha- another; sambhavanam-conception; anādi-
beginningless; pāpa- sins; vikṣepah-purification; eva-certainly; hetuh-the cause;
tat-that; evam-in this way; abhipretya-intending; tan-them; durbuddhīh-the
unintelligent; api-even; bodhayitum-to enlighten; tasya-of Him; sva-upāsyatvam-
worshipableness; pratipādayam-establishing; aha-said.

From all this evidence we may conclude that the form of Lord Kṛṣṇa, the
Original Personality of Godhead, is eternal. To consider the Lord's form a
temporary material manifestation is a grievous sin for the living entities, and to
dispel the illusion that is the cause of this sin, and thus enlighten the living
entities about the truth that Lord Kṛṣṇa is the supreme object of worship, Sukadeva Gosvāmi glorified the Lord in the following words (Śrīmad-Bhāgavatam 2.4.20):

Text 27

patir gatiś cândhaka- vrṣṇi-sātvatām
prasidatām me bhagavān satām patih

iti. spaṣṭam. śrī-ṣukah.

patih gatiḥ candhaka- vrṣṇi-satvātām prasidatam me bhagavan satam patih iti Śrīmad-Bhāgavatam (2.4.20)

śrīyāḥ patir yajña-patih prajā-patir
dhiyām patir loka-patir dharā-patih
patir gatiś cândhaka- vrṣṇi-sātvatām
prasidatām me bhagavān satām patih

spaṣṭam-the meaning is clear; śrī-ṣukah-spoken by Sukadeva Gosavami.

"May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all the devotees, the protector and glory of all kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

The meaning of this verse is clear.

Anuccheda 94

tathā deve varṣati yajña-viplava-ruṣā ity-adau prīnayann indro-gavām iti spaṣṭam. śrī-ṣukah.

tatha-in the same way; deve varṣati yajña-viplava-rusa iti adau prinayan indro gavam iti-Śrīmad-Bhāgavatam 10.26.25:

deve varṣati yajña-viplava-ruṣā vajrāśma-varsānalaīh
sīḍat-pāle-pasu-striyātma-śaṇaṁ drīstvānukampya utsmayan
uptâtyaika-karena śailam abalo lilocchilindhram yathā
bibhraf gostham apan mahendra-mada-bhit priyan na indro gavām";

spaṭam-the meaning is clear; śri-sukah-spoken by Śukadeva Gosvāmī.

That Śrī Kṛṣṇa is the eternal Personality of Godhead is also confirmed in the following statement of the cowherd residents of Vṛndāvana (Śrīmad-Bhāgavatam 10.26.25):

"Let Kṛṣṇa, who is so kind, beautiful and merciful, protect us. When angry Indra sent torrents of rain, accompanied by showers of ice blocks and high wind, He immediately took compassion upon us and saved us and our families, cows and valuable possessions by picking up the Govardhana Hill, just as a child picks up a mushroom. He saved us so wonderfully. May He continue to mercifully glance over us and our cows. May we live peacefully under the protection of wonderful Kṛṣṇa." *

This verse is spoken by Śukadeva Gosvāmī.

Anuccheda 95

tathā
śrī-kṛṣṇa krṣṇa-sakha vrṣṇy-rśabhāvani-dhrug
rājānya-vamśa-dahanāpavarga-virya
govinda gopa-vanitā-vraja-bhṛtya-gīta-
tīrtha-sravah śravana-maṅgala pāhi bhṛtyān

spaṭam.śrī-sūtah.

tatha-in the same way; śrī-kṛṣṇa-O Śrī Kṛṣṇa; krṣṇa-sakha-O friend of Arjuna; vrṣṇi-of descendants of Vṛṣṇi; rsaḥa-O chief; avani-the earth; dhruk-rebellious; rajanya-vamśa- dynasties of the kings; dahanā-O annihilator; anapavarga- without deterioration of; virya-prowess; govinda-O proprietor of Goloka-dhama; gopa-vanita-by the gopīs; vraja-of Vrajabhumi; bhṛtya-by Your servants; gīta-sung; trīrtha-sravah- Your glories; sravana-maṅgala-whose glories are auspicious to hear; pāhi-please protect; bhṛtyān-Your servants.

That Śrī Kṛṣṇa is eternal is also confirmed by the following verse spoken by Sūta Gosvāmī (Śrīmad-Bhāgavatam 12.11.25):

"O Kṛṣṇa, O friend of Arjuna, O chief among the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental
abode. The gopis and Your other servants in Vrajabhūmi continually chant Your transcendental glories, which are auspicious to hear. O Lord please protect us, who are Your servants.**

Anuccheda 96

Text 1

api ca svayam eva sva-vigraham eva laksyī-kṛtyāha

tadā vām parituṣṭo 'ham
  amunā vapuṣānaghe
  tapāsā śraddhayā nityam
  bhaktyā ca hṛdi bhāvitaḥ

prādurāsām varada-rād
  yuvayoh kāma-ditsayā
  vriyatām vara ity ukte
  mādṛśo vām vṛtaḥ sutah

  api ca-furthermore; svayam-personally; sva-His own; vigraham-form; eva-certainly; laksyi-kṛta-revealing; aha- said; tadā-then (after the expiry of twelve thousand celestial years); vām-with both of you; parituṣṭah aham-I was very much satisfied; amunā-by this; vapuṣā-in this form as Kṛṣṇa; anaghe-O My dear sinless mother; tapasā-by austerity; śraddhayā-by faith; nityam-constantly (engaged); bhaktyā-by devotional service; ca-as well as; hṛdi-within the core of the heart; bhāvitaḥ-fixed (in determination); prādurāsām-appeared before you (in the same way); vara-da-rāt-the best of all who can bestow benedictions; yuvayoh-of both of you; kāma-ditsayā-wishing to fulfill the desire; vriyatām-asked you to open your minds; varah-for a benediction; iti ukte-when you were requested in this way; mādṛśah-exactly like Me; vām-of both of you; vṛtaḥ-was asked; sutah-as Your son (you wanted a son exactly like Me).

This also confirmed in the following words (Śrīmad-Bhāgavatam 10.3.37-38) spoken by Lord Kṛṣṇa when He revealed His Original form to Vasudeva and Devakī within Kamsa's prison:

"O sinless mother Devakī, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers of benediction, I appeared in this same form as Kṛṣṇa to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me."**
Text 2

ity upakramya

adrśtvānyatamam loke
śīlavārya-gunaṁ samam
aham su-to vām abhavām
prśnigarbha iti śrūtaṁ

iti-thus; upakramya-adrśtvā-not finding; anyatamam- anyone else; loke-in this
world; śīla-audārya-gunaṁ-with the transcendental qualities of good character
and magnanimity; samam-equal to you; aham-I; sutah-the son; vām-of both of
you; abhavām-became; prśni-garbha-celebrated born as Prśni; iti-thus; śrūtaṁ-I
am known.

The Lord further explained (Śrīmad-Bhāgavatam 10.3.41-43):

"Since I found no one else as highly elevated as you in simplicity and other
qualities of good character, I appeared in this world as Prśnigarbha, or one who is
celebrated as having taken birth from Prśni."*

Text 3

tayor vāṁ punar evāham
ādityāṁ āṣa kaśyapāṁ
tayoh-of you two, husband and wife; vāṁ-in both of you; punaḥ eva-even
again; aham-I Myself; ādityāṁ-in the womb of Aditi; āsa-appeared; kaśyapāṁ-by
the semen of Kaśyapa Muni; upendrah-by the name Upendra; iti-thus; vikhyātah-
celebrated; vāmanatvāc ca-and because of being dwarf; vāmanah-I was known as
Vāmanah.

"In the next millennium, I again appeared from the two of you, who appeared
as My mother, Aditi, and My father, Kaśyapa. I was known as Upendra, and
because of being a dwarf, I was also known as Vāmanah."*

Text 4
tritiye 'smin bhave 'ham vai
tenaiva vapuśātha evām
jāto bhūyas taylor eva
satiṁ me vyāhrtāṁ sati iti.

tritiye-for the third time; asmin bhave-in this appearance (as Kṛṣṇa); aham-I Mysel; vai-indeed; tena- with the same personality ; eva-in this way; vapuśā-by the form; atha-as; vām-of both of you; jātah-born; bhūyah- again; tayoh-of both of you; eva-indeed; satyam-take as truth; me-My; vyāhrtam-words; sati-O supremely chaste; iti- thus.

"O supremely chaste mother, I, the same personality, have now appeared of you both as your son for the third time. Take My words as the truth."*

Text 5

amunā śrī-krśnasya mama prādurbhava-samaye 'tra prakāśamāhenaitena śrī-krśnakhyenaiva. tritiye iti tenaiva pūrvam varārtham prādurbhavitenāiva.

amuna-by this form; śrī-krśnasya-of Śrī Kṛṣṇa; mama-My; pradurbhava-of appearance; samaye-at the time; atra-here; prakāśamanena-appearing; etena-with this; śrī-krśna-akhyena- named Śrī-Kṛṣṇa; tritiye-in the third appearance; iti-thus; tena-with the same personality; eva-in the same way; pūrvam- formerly; vara-benediction; artham-for the purpose of fulfilling; pradurbhavitenä-manifested; eva-certainly.

In this last verse the Supreme Personality of Godhead explains that He has now appeared in His original form as Lord Kṛṣṇa before Vasudeva and Devakī in order to fulfill the benediction formerly granted to them. This is the third time He had appeared as their son.

Text 6

ata eva prśnigarbhaditvenāiva vapuśā ity uktatvāt, na tu tādānāṁ adhunaiva svayam eva babhūva, kintu amśenaīveti gamyate.

atah eva-therefore; prśnigarbha-ādītena-as the origin of Lord Prśnigarbha and other expansions of Godhead; eva-certainly; vapuṣa-by using the word "vapusa"; iti-thus; nuktatvāt-because of speaking; na-not; tu-but; tadanim-then; adhuna-now; eva- certainly; svayam-personally; eva-certainly; babhuva-has appeared; kintu-but; amśena-as an expansion; eva-certainly; iti-thus; gamyate-is intended.
In these verses the word "vapuṣā" (personally) is used by the Lord to describe His appearance as Kṛṣṇa, and it is not used to describe His appearance as Lord Vāmana or Lord Prśnigarbha. From this we may conclude that Lord Vāmana and Lord Prśnigarbha are immediate expansions of the Original Godhead, and Lord Kṛṣṇa is the Original Form of the Personality of Godhead, the origin of Lord Prśnigarbha, Vāmana, and all other incarnations of Godhead.

Text 7

prśnigarbhas tu te buddhim ātmānānam bhagavān parah ity atrāpy etad eva gir-devyā sūcitam asti.

prśnigarbhah-Lord Prśnigarbha; tu-indeed; te-your; buddhim-intelligence; atmanam-your soul; bhagavan-the Supreme Personality of Godhead; parah-transcendental; iti-thus; atra- in these words; api-also; etat-this; eva-certainly; gih-devya-by Sarasvati, the goddess of learning; sucitam-indicated; asti-is.

That Lord Prśnigarbha is an expansion of Godhead, and not the Original Form of the Godhead is described in the following eloquent prayer, which clearly distinguishes Lord Prśnigarbha from the original Personality of Godhead (Śrīmad-Bhāgavatam 10.6.25):

"May Lord Prśnigarbha protect your intelligence, and may the Supreme Personality of Godhead protect your soul." *

Text 8

ata eva tṛtiye eva bhāve tat-sādṛśa-prāpti lakṣaṇa-varasya paramapūrṇatvāpekṣayā 'tatrāiva satyaṁ me vyāhṛtam ity uktam catur-bhujatvam cedam rūpaṁ śri-krṣṇa eva kṛṣnavatārotsava-iti-ādibhis tasyātyanta-prasiddheḥ. śri-bhagavān śri-devakī-devim.

atah eva-therefore; tṛtiye-for the third time; eva- certainly; bhāve-in the appearance; tat-sadrsa-like Himself; suta-son; prapti-attainment; lakṣaṇa-characterized; varasya- of the benediction; parama-pūrṇatva-supreme perfection and completeness; apeekṣaya-in relation to; tatra-there; eva- certainly; satyam-take as truth; me-My; vyahṛtam-words; iti- thus; uktam-spoken; catuh-bhujatvam-status as the four-handed Lord Viṣṇu; ca-also; idam-this; rūpam-form; śri-krṣnah-Śri Kṛṣṇa; eva-certainly; krṣna-avatāra-utsava-iti-ādibhiḥ-by Śrīmad-Bhāgavatam 10.3.11
sa vismayotphulla-vilocano harim
sutam vilokyānakadundubhis tadā
krṣṇavatārotsava-sambhramo 'sprṣan
mudā dvijehyo 'yutam āpluto gavām

tasya-of Him; atyanta-great; prasiddheh-because of fame; śri-bhagavan-spoken by
the Supreme Personality of Godhead; śri-devaki-devim-to Devaki-devi.

When the Supreme Lord appeared for the third time as the son of Vasudeva and
Devaki, He appeared in His complete original form, and thus fulfilled His promise
that He would appear as the son of Devaki and Vasudeva. Because the Lord's
promise was thus fulfilled, He said "satyaṁ me vyāhrtam" (take My words as
truth).

At this point someone may doubt that the two-handed form of Kṛṣṇa is the
Original Personality of Godhead. After all, in these verses Kṛṣṇa is speaking to
Vasudeva and Devaki in His four-armed Viṣṇu-form. The Lord first appeared to
Vasudeva and Devaki in this four-handed form. Is not the four-handed form
of Viṣṇu the original Godhead, and Śrī Kṛṣṇa only a later and temporary expansion?

Actually the four-handed form of the Personality of Godhead who appeared as
the son of Vasudeva and Devaki was not Lord Viṣṇu, but a four-handed
manifestation of Lord Kṛṣṇa. This is especially described in the following verses
from Śrīmad-Bhāgavatam (10.3.11):

"When Vasudeva saw his extraordinary son, four-handed Lord Kṛṣṇa
(kṛṣṇavatāra), his eyes were struck with wonder. In transcendental jubilation, he
mentally collected ten thousand cows and distributed them among the brāhmanas
as a transcendental festival."*

Anuccheda 97

 evaṁ ca devākyāṁ deva-rūpinyāṁ ity ādi. spaṣṭam. śrī-śukah.

evam-in the same way; ca-also; devākyam deva-rupinam iti ādi-Śrīmad-
Bhāgavatam 10.3.8:

nīsithe tama-udbhute
jāyamāne janārdane
devākyāṁ deva-rūpinyāṁ
viṣṇu sarva-guhā-ṣayāḥ
āvirāṣid yathā prācyām
diśindur iva puṣkalah";
spasṭam-the meaning is clear; śri-sukha-spoken by Sukadeva Gosvami.

The same son of Devakī described as Kṛṣṇa (kṛṣṇāvatāra) in this verse (Śrīmad-Bhāgavatam 10.3.11) is described as Viṣṇu in the following verse (Śrīmad-Bhāgavatam 10.3.8):

"Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa."*

Anuccheda 98

Text 1

nanu satyam tasya catur-bhuja-kāra-rūpasya tādṛśatvam, kintu
rūpam cedam pauruṣam dhyāna-dhiṣṇyam
ma pratyakṣam māṁsa-drśāṁ kṛṣṭāḥ

nanu-is it not; satyam-truth; tasya-Its; catuh-bhuja-akara-rūpasya-of the four handed-form; tadrśatvam-in this way; kintu-but; rūpam-in Your Viṣṇu form; ca-also; idam-this; pauruṣam-as the Supreme Personality of Godhead; dhyāna-
dhiṣṇyam-who is appreciated by meditation; mā-not; pratyaksam-directly visible; māṁsa-drśāṁ-to those who see with their material eyes; kṛṣṭāḥ-please be.

Someone may raise the following objection:
Is not this four-handed form of Viṣṇu the original, eternal form of the Personality of Godhead, and the two-handed form of Śrī Kṛṣṇa only a temporary expansion from that four-handed form? This is certainly confirmed by these words spoken by Devaki after the Lord appeared as her son in His four-armed Viṣṇu-form (Śrīmad-Bhāgavatam 10.3.28):

"My Lord, because You dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kaṁsa. Your form as Viṣṇu, the Supreme Personality of Godhead, is appreciated by yogis in meditation. Please make this form invisible to those who see with material eyes."*

Text 2
mātr-vijñāpananašarena

etad vāṃ darśitam rūpam
   prāg-janma-smaranāya me
nānyathā mad-bhavain ānānam
   martyā-lingena jāyate

   etat-this form of Viṣṇu; vāṃ-unto both of you; darśitam-has been shown;
   rūpam-My form as the Supreme Personality of Godhead with four hands; prāg-
   janma-of My previous appearances; smaranāya-just to remind You; me-My; na-
   not; anyathā-otherwise; mat-bhavam-Viṣṇu's appearance; ānānam-this
   transcendental knowledge; martyā-lingena-by taking birth like a human child;
   jāyate-does arise; matr- mother; vijñāpana-anusārena-by the instruction.

   That Lord Viṣṇu is the original Personality of Godhead is also confirmed in
the following words spoken by the Lord to mother Devakī (Śrīmad-Bhāgavatam
10.3.44):

   "I have shown you this form of Viṣṇu just to remind you of My previous births.
Otherwise, if I appeared like an ordinary human child, you would not believe that
the Personality of Godhead, Viṣṇu, has indeed appeared."*

Text 3

iti pratyuttaryya

itty uktvāsīd dharis tūṣṇīṁ
   bhagavān ātma-māyāyā
pitoḥ sampāsyatoh sadyo
   babhūva prākṛtah śīsuh. ity ukta-diśā.

   iti-thus; pratyuttaryya-responding; ity-uktvā-after instructing in this way; āsīt-
remained; hariḥ-the Supreme Personality of Godhead; tūṣṇīṁ-silent; bhagavān-
Lord Viṣṇu, the Supreme Personality of Godhead; ātma-māyāyā-by acting in His
own spiritual energy; pitoḥ sampāsyatoh-while His father and mother were
factually seeing Him; sadyah- immediately; babhūva-He became; prākṛtah-like an
ordinary human being; śīsuh-a child; iti-thus; ukta-spoken; diśā- by the
direction.

   By the following verse (Śrīmad-Bhāgavatam 10.3.46) we may also see that Lord
Viṣṇu is the original Personality of Godhead, and Lord Krṣṇa is expanded from
Him:

   "After thus instructing His father and mother, the Supreme Personality of
Godhead remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child."*

Text 4

yan-manuṣākāra-rūpam svi-krtavān, tatra sandigdhām iva bhātī. atra ca bhavatu va harir api tatyajā ākṛtīṃ tryadhīṣāḥ iti, tyāksyaṃ deham iti ca tantra-bhāgavata-anusārenāntardhāpanārthatvād asahayam.

yat-which; manusa-human; akara-rūpam-form; svi-krtvan- accepted; tatra-there; sandigdhām-materiālly influenced; iva- appearing as if; bhāti manifested; atra-in this matter; ca- also; bhavatu-may be; va-or; harih-the Personality of Godhead; api-also; tatyajē-abandoned; ākṛtīm-the form of Kṛṣṇa; tryadhīṣā-the Lord of the three worlds; iti-thus; tyāksyaṃ- giving up; deham-His form; iti-thus; ca-also; tantra-bhāgavata-the passage from Tantra-bhāgavata; anusāreṇa-in accordance; antardhāpana-dissappearance; arthatvāt-because of the significance; asahayam-alone.

From these verse of Śrīmad-Bhāgavatam it appears that transcendentāl Lord Viṣṇu accepted the form of Kṛṣṇa, a temporary and material (prākṛtaḥ śisūḥ) form. The argument that the form of Kṛṣṇa is temporary and material is supported by the following statements from Śrīmad-Bhāgavatam:

harir api tatyajā ākṛtīṃ tryadhīṣāḥ

"After His pastimes on earth were completed, the Lord gave up the form of Kṛṣṇa and assumed His original form."

-[]3.4.28

tyāksyaṃ deham

"The Supreme Lord then gave up the form of Kṛṣṇa."

-[]3.4.29

Text 5

yāyāharad bhuvoh bhāraṁ
tām tanum vijahāv ajah
kaṇṭakam kaṇṭakena
dvayaṁ cāpiśituḥ saman

yayā-that by which; aharat-took away; bhuvah-of the world; bhāraḥ-burden; tām-that; tanum-body; vijahau- relinquished; ajah-the unborn; kaṇṭakam-thorn;
kanṭakena- by the thorn; iva-like that; dwayam-both; ca-also; api- although; īṣituh-controlling; samam-equal.

That the Original Personality of Godhead is Lord Visnu, who assumess the temporary material form of Kṛṣṇa, is substantiated in the following verses of Srimad Bhāgavatam (1.15.34-35)

"The supreme unborn Lord caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller.*

Text 6

yathā matsyādi-rūpāni
dhate jahyād natah
bhū-bhārah ksapito yena
jahau tae ca kalevaram"

iti tu paripoṣakam.

yathā-as much as; matsya-ādi-incarnation as a fish, etc.; rūpāṇi-forms; dhate-eternally accepts; jahyāt- apparently relinquishes; yathā-exactly like; natah-magician; bhū-bhārah-burden of the world; ksapitaḥ-relieved; yena- by which; jahau-let go; tat-that; ca-also; kalevaram-body; iti-thus; tu-indeed; paripoṣakam-substantiating.

"The Supreme Lord relinquised the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others."

Text 7

etad eva śrī-vasudeva-vacane 'pi labhyate

sūtī-grhe nanu jagāda bhavān ajo nau
sañjajna ity anuyugam nija-dharma-guptyai
nānā-tanūr gaganā-vad vidadhaj jahāsi
ko veda bhūmna urugāya vibhūti-māyām ity atra

etat-this; eva-certainly; śrī-vasudeva-of Maharaja Vasudeva; vacane-in the statement; labhyate-is attained; suti-grhe-in the maternity room; nanu-is it not?;
That the Supreme Personality of Godhead accepts the temporary and material form of Kṛṣṇa may also be substantiated by quoting the following prayer spoken to Kṛṣṇa by Mahārāja Vasudeva (Śrīmad-Bhāgavatam 10.85.20):

"My dear Lord, at the very moment when You first appeared in Kamsa's prison house, I was informed that You were the Supreme Personality of Godhead and that You descended for the protection of the principles of religion as well as the destruction of the unfaithful. Although unborn, You descend in every millenium to execute Your mission. My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many forms. Who, therefore, can understand Your pastimes or the mystery of Your appearance and dissappearance? Our only business should be to glorify Your supreme greatness."*

Text 8


atra-in this matter; ucayte-it is said; tat-tat-various; vacanam-statements; anyarthatvena-with a different interpretation; drṣyam-may be seen; iti-thus; ekasmin-ekasmin- in one; eva-certainly; tasmin-in this; śrī-vighrahe-in the form of the Lord; kadacit-sometimes; catur-bhujatvasya-of the nature of being four-handed; kadacit-sometimes; dvi-bhujatvasya-of the nature of being two-handed; ca-also; prakāśa- manifestation; sravanena-by hearing; avisesapatat-because of non-difference; bhū-of the earth; bhara-the burden; ksapane-in the matter of removing; dvayoh-of the two; api-also; sāmanyat- because of equality; sūti-grhe-iti-ādi-vāksya- of this verse (Śrīmad-Bhāgavatam 10.85.20) beginning with the words "sūti-grhe"; catur-bhuja-the four-armed form; visyatvāt-because of being in relation; ca-also; kim ca-furthermore; yaiḥ-by which; vidvat- of the learned devotees; anubhava-sevita-directly experienced; sabda-by sound; siddhāih-
conclusively proven; nityatva-ādibhih-beginning with eternity; dharmaih-with attributes; śrī-vigrahasya-of the form of the Personality of Godhead; parama-tattva-supreme truth; ākaratvatam-the state of having form; sadhitam-is demonstrated; te-they; prayasah.generally; nara-akaram-the human-like form; adhikrtya-with reference to; eva-.certainly; hi.-indeed; udahriyante-sma.were described; dvitiya-sandarbhe.in the Second-(bhagavat-) sandarbha; tatha.in the same way; atra-here; eva.certainly; ca.also; upasakesu.among the worshipers; saksat-kara-ādi-beginning with direct manifestation; lingena-characterized by; siddha-nirdesena-by perfect instruction; ca.also; tat-His; akarasya.of the form; api.also; nitya-siddhatvam.eternal manifestation; drdhi-kram-established; udaharisyate.is described; ca.also; nityam-eternal; eva.certainly; mam-me; kesavah-Lord Kesava; gadaya.-by His club; pratah.in the morning hours avyat-may He protect; govindah-Lord Govinda; asangatvam.during the second part of the day; atva.venuh-holding His flute; iti.-thus; samprati-at present; anyat.otherwise; api.even; tatra-there; udahriyate.is described.

Although these verses seem to support the view that the Supreme Godhead assumes various forms, and all these forms (including the form of Kṛṣṇa) are temporary, when properly understood these verses do not at all support such a view. The actual fact is that the Supreme Personality of Godhead has a form which may sometimes manifest four-hands, and then again appear as two-handed. When the Lord apprear on this earth, both of these four-handed and two-handed features appeared equally powerful in the matter of killing the demons and removing the burden of the earth. If one accepts this verse (Śrīmad-Bhāgavatam 10.85.20, quoted in the previous text) to mean that the form of Kṛṣṇa is a temporary manifestation, then one must accept that the four-handed form of Lord Viṣṇu is also a temporary manifestation, for both two-handed and four-handed forms are clearly described to be equally powerful. This is not an acceptable conclusion, for the four-handed form of Lord Viṣṇu is described as eternal throughout all the Vedic literatures.

The revelation of the Vedic literatures is the most reliable source of knowledge, and throughout the Vedic literatures the forms of the Lord, and especially the form of Śrī Kṛṣṇa, are described as eternal. This scriptural evidence has been elaborately presented in the second (Bhagavat) sandarbha, and therefore we will not repeat the evidence previously presented, evidence that described the direct appearance of Lord Kṛṣṇa before His devotees and proved the eternity of the form of Śrī Kṛṣṇa.

For example, the following verse, spoken by Viśvarūpa to Mahārāja Indra long before Lord Kṛṣṇa appeared in the material world, and clearly describing the form of Lord Kṛṣṇa, may be taken as conclusive scriptural evidence for the eternity of the form of Kṛṣṇa:

"May Lord Keśava protect me with His club in the first portion of the day, and may Lord Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."*
Text 9

kamsah-Kamsa; bata-certainly; akṛta-has performed; me-to me; ati-a great; anugraham-mercy; draksye-I shall see; anghri-padmam-the lotus feet; prahitah-sent; amuna-by him; hareh-of Lord Hari; kṛta-avatārasya-incarnated; duratyayam-difficult to overcome; tamah-darkness of material existence; pūrve-formerly; ataran-transcendental; yat-of whom; nakha-mandala-of the nails; tvīṣā-by the effulgence.

The following verses (Śrīmad-Bhāgavatam 10.38.7-8), which describe the worship of Lord Kṛṣṇa in ancient times, are further evidence for the eternality of the form of Śrī Kṛṣṇa:

"Akrūra reflected: I am very much favored by Kamsa, who is sending me to bring Kṛṣṇa and Balarāma, and thus enabling me to see the Lord. Formerly great sages and saintly persons became liberated from the material world simply by seeing the shining nails of the lotus feet of Kṛṣṇa.*

Text 10

yad arcitam brahma-bhavādibhīḥ suraiḥ
śrīyā ca devyā munibhiḥ sa-sātvātaīḥ
go-cāranāyānucaraiaś carad vane
yad gopikānāṁ kuca-kunkumāṅkitam

yat-which; arcitam-are worshiped; brahma-by Brahma; bhava-Siva; ādibhiḥ-beginning with; suraiḥ-by the demigods; sriya-by Laksmi; ca-and; devya-the goddess; munibhiḥ-by the sages; sa-satvātaiah-with the devotees; go-the cows; caranaya- for herding; anucaraiaḥ-with His associates; carat-wandering; vane-in the forest; yat-which; gopikanam-of the gopis; kuca- of the breasts; kunkuma-by the kunkuma podwer; ankitam-marked.

"I shall soon see Lord Kṛṣṇa's lotus feet, which are worshiped by great demigods like Brahmā, Nārada, and Lord Śiva, which traverse the ground of Vṛndāvana while herding the cows with the gopas, and which touch the breasts of the gopis, covered with tinges of kuṅkuma."*
atra pūrve-ity-ādi-dyotitam go-cāranāya-ity-ādi labdhasya spuṭam śrī- 
narākāśyaiva nityāvasthāyitvam labhayate, śrimad-ākrūraḥ.

atra-in these verses; pūrve-iti-ādi-dyotitam-demonstrated by the word "pūrve
(formerly)"; go-cāranaṇa-iti-ādi-labdhasya- described as "go-cāranaṇa(herding the
cows); spuṭam-clearly; śrī-nara-akarasya-with a human-like form; eva-certainly;
nitya-avasthāyitvam-eternally; labhyate-is demonstrated; śrimad-ākrūraḥ-spoken
by Akrura.

In these verses the words "pūrve" (formerly great sages and saintly persons
became liberated from the material world simply by seeing the shining nails of
the lotus feet of Kṛṣṇa), and "go-cāranaṇa" (I shall soon see Lord Kṛṣṇa's lotus feet,
which are worshiped by great demigods like Brahmā, Nārada, and Lord Śiva, and
which traverse the ground of Vṛndāvana while herding the cows with the gopas)
clearly indicate the eternality of the form of Lord Kṛṣṇa.

Anuccheda 99

Text 1

yathā

yā vai śriyārcitam ajādibhir āpta-kāmair
  yogesi varair api sadātmani rāsa-gosthyām
kṛṣṇasya tad bhagavatās caranāravindam
  nyastam staneśu vijahuḥ parirabhya tāpam

  yatha-just as; yah-who; vai-certainly; sriya-by the goddess of fortune;
  arcitam-worshiped; aja-by Brahma; ādibhih-and others; āpta-kamaih-whose
  desires are fulfilled; yoga-isvaraih-by the masters of yoga; api-also; sadā-
  continuously; atmani-in the heart; rasa-gosthyam-in the arena of the rasa dance;
  kṛṣṇasya-of Lord Kṛṣṇa; tat-that; bhagavataḥ-of the Supreme Personality of
  Godhead; carana-feet; aravindam-lotus; nyastam-placed; stanesu-on the breasts;
  vijahuḥ-gave up; parirabhya-embracing; tāpam-distress.

The eternality of the form of Śrī Kṛṣṇa is described in the same way in the
following verse (Śrimad-Bhāgavatam 10.47,62):

"The gopīs relieved themselves of all kinds of material contamination by
placing on their high, beautiful breasts the lotus feet of Kṛṣṇa, which are not only eternally worshiped by the goddess of fortune, but by such exalted demigods as Brahmā and Lord Siva, and which are eternally meditated upon by great yogis within their hearts.*

Text 2

sadā bhūta-vartamāna-bhaviṣyat-kāleśu śṛy-ādināṁ sarvadāvasthāyitvena prasiddheḥ, sadā-ity-asya tathaiva hy artha-pratitiḥ, sāṅkoca-ṛttau kaśṭatāpatteḥ, śrī-bhagavati tādṛśatva-bhavabhāvāc ca.

sada-the word "sada(continuously)"; bhuta-past; vartamana-present; bhaviṣyat-kaleśu-and in the future; śrī-ādinam-of Laksmi-devi and the other demigods; sarvada-eternal; avasthayitvena-by existence; prasiddheh-because of fame; sada-ity-asya-of the word "sada"; tatha-in that way; hi-certainly; artha-pratitiḥ-the meaning; sāṅkoca-ṛttau-in a more limited interpretation; kastatapatteḥ-because of accepting an indefensible interpretation; śrī-bhagavati-in the Supreme Personality of Godhead; tvadṛśatva-in the state of being in this way; bhava-existence; abhavat-because of the non-existence; ca-also.

In this verse the word "sāda" (continuously) means that Laksmi and others worship Kṛṣṇa eternally in all phases of time: past, present, and future. In other words: because the demigods eternally worship Lord Kṛṣṇa, therefore Lord Kṛṣṇa must be eternal.

Someone may say that the form of Kṛṣṇa is temporarily manifested, and during the time of His manifestation the demigods continuously worship Him. This argument is simply jugglery of words to create a different meaning out of the clear statement of this verse. We do not take it very seriously, for it contradicts the Vedic description of the eternal nature of the Personality of Godhead.

Text 3

tathā ca śrutau tam ekamgovindam sac-cid-ānanda-vigraham pańca-padam vṛndāvana-sūra-bhūrūha-talāsinam satatam samarud-gaṇe 'ham paramayā stutyā toṣayāmi. śrīmad-uddhavah.

tathā-in the same way; ca-also; śrutau-in the Gopala tapani Upaniṣad (1.37); tam-Him; ekam-alone; govindam-Lord Govinda; sat-eternal; cit-full of knowledge; ananda-and bliss; vigraham-whose form; pańca-padam-this mantra consisting of five words; vṛndāvana-in Vṛndāvana; sura-bhūrūha-tala-under a desire tree; asinam-seated; satatam-continually; sa-accompanied by; marut-ganah-the demigods; aham-I; paramasya-with eloquent; stutya-prayers; tosayami-I please; śrīmad-uddhavah-spoken by Uddhava.
The eternality of the form of Śrī Kṛṣṇa is described in many Vedic literatures. For example, in the Gopāla-tāpani Upaniṣad Lord Brahmā (1.38) explains:

"With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays in Vṛndāvana, and who is this five-word mantra."

Anuccheda 100

evam ca

yat-pāda-pāṁsuh bahu-janma-krccchato
dhṛtātmabhīr yogībhīr api alabhīyah
sa eva yad-drṛ-śīyayā svayam śhitah
kim varṇyate diśṭam ato vrajaukasāṃ.

atra svayam ity anena bādham evānayathā-pratīttir durdhīyam nirastā. śrī-śukaḥ.

evam-in the same way; ca-also; yat-whose; pāda-pāṁsuh-dust of the lotus feet; bahu-janma-in many births kṛccchṛtah-from undergoing severe austerities and penances as a way of practicing yoga, meditation, etc.; dhṛta-ātmabhīḥ-by persons able to control the mind; yogībhīḥ-by such yogīs (jñāna-yogīs, rāja-yogīs, dhyāna-yogīs, etc.); api- indeed; alabhīyaḥ-cannot be achieved; saḥ-the Supreme Personality of Godhead; eva-indeed; yad-drṛ-śīyayā-has become the object of direct vision, face to face; svayam- personally; śhitah-present in front of them; kim-what; varṇyate-can be described; diśṭam-about the fortune; atah- therefore; vraja-okaśām-of the inhabitants of Vraja-bhūmi, Vṛndāvana; atra-in this verse; svayam iti-anena-by the word "svayam (personally)"; bādham-affirmed; eva-certainly; anyathā-the other; pratītih-explanation; durdhīyam-of the faulty logicians; nirastā-is rejected; śrī-śukaḥ-spoken by Sukadeva Gosvāmi.

The eternality of the form of Śrī Kṛṣṇa is also confirmed by Śukadeva Gosvāmī in the following verse from Śrīmad-Bhāgavatam (10.12.12):

"Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prānāyāma, none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vraja-bhūmi, Vṛndāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?"
In this verse the word "svayam" (personally) indicates that Śrī Kṛṣṇa is the Original Personality of Godhead. For this reason it should be accepted that His form is eternal, and not simply manifested for a short time to serve a particular purpose.

Anuccheda 101

TYext 1

ata eva svabhāva-siddhatvam pūrṇaiśvaryādy-āśrayatvam ca
gopyas tapah kim acaram yad amuṣya rūpam
lāvanyā-sāram asamordhvaṃ ananya-siddham
dṛgbhīh pibantu anusavābhinaṃ durāpam
ekānta-dhāma yaśasah śrīya aiśvarasya

ananya-siddham anyena tat siddham iti na, kintu svabhāvikam evety-arthaḥ.
anyatrāsiddham iti tu vyākhyā. piṣṭa-peṣanam. asamordhvaṃ iti by uktam eva.
mathurā-pura-striyāḥ parasparam.

atah eva-therefore; svabhava-by nature; siddhatvam- perfection; pūrṇa-of complete; aisvarya-power and opulence; ādi-beginning with; asrayatvam-as the abode; ca-also; gopyah-the gopis; tapah-austerities; kim-what; acaram-performed; yat-from which; amuṣya-of such a one (Lord Kṛṣṇa); r-upam- the form; lāvanya-sāram-the essence of loveliness; asama-ūrdhvaṃ-not paralleled or surpassed; ananya-siddham-not perfected by any other ornament (self-perfect); dṛgbhīh-by the eyes; pibanti-they drink; anusava-abhinavam-constantly new; durāpam-difficult to obtain; ekānta-dhāma-the only abode; yaśasah-of fame; śrīyah-of beauty; aiśvarasya-opulence; ananya-siddham-the word "ananya-
siddham (self-perfect)"; anyena-by another; tat-therefore; siddham-perfected; iti-
thus; na-not; kintu-but; svabhavikam-naturally; eva-certainly; iti-thus; arthah-
the meaning; anyatra-asiddham-with imperfections; iti-thus; tu-but; vyakhya-
interpretation; pista-pesanam-a waste of words; asama-ūrdhvaṃ-by the word
"asamordhvaṃ (not paralleled or surpassed)"; iti-thus; hi-certainly; uktam-
spoken; eva- certainly; mathura-pura-striyāḥ spoken by the women of Mathura;
parasparam-among themselves.

That Śrī Kṛṣṇa is the Original Personality of Godhead, self-perfect, and full of all opulences is confirmed in the following words spoken by the women of Mathurā among themselves (Śrimad-Bhāgavatam 10.44,14):

"What austerities must the gopīs have performed? With their eyes they always
drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."

The word "ananya-siddham" (self-perfect) in this verse indicates the Śrī Kṛṣṇa is perfect by nature. He does not require anyone else to award Him perfection. If someone wants to divide this word "an-anyasiddham" (without other perfections), his interpretation is useless, for it is contradicted in this very verse by the word "asamordhvam" (not equalled or surpassed).

Anuccheda 102

Text 1

atha vibhutvam na cantar na bahir yasya-ity ādau. prākrta-vastv-atitiriktatvam
tvāk-smāśru-keśa-nakha-roma-pinaddham-ity-ādau spaṭam.

atha-now; vibhutvam-all-pervasiveness; na ca antah na bahiḥ yasya iti adau-in Śrīmad-Bhāgavatam 10.9.13:

na cāntar na bahir yasya
na pūrvam nāpi cāparam
pūrvāparam bahiḥ cāntar
jagato yo jagac yah
tām matvātmajam avyaktam
martya-lingam adhokṣajam
gopikolūkhal dāmnā
bābandha prākrṭam yathā

prākrta-vastu-matter; atiriktatvam-superiority; tvāk-smāśru-keśa-nakha-roma-
pinaddham iti-adau-in Śrīmad-Bhāgavatam 10.60.45):

tvāk-smāśru-roma-nakha-keśa-pinnadham antar
māṁsāsthī-raktā-krmi-vīṭ-kapha-vitta-vātam
jīvac-chavam bhajati kānte-matir vimūdhā
yā te padābja-makarandam ajīghrati śrī

spaṭam-the meaning is clear.

That Śrī Kṛṣṇa is all-pervading is confirmed in Śrīmad-Bhāgavatam (10.9.13):
"Lord Kṛṣṇa, the Supreme Personality of Godhead, has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope."*

That the form of Śrī Kṛṣṇa is not material is confirmed in the following words spoken by Rukmini-devī to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.60.45):

"A man within this material is just a dead body. In fact, superficially, the living entity is covered by this body, which is nothing but a bag of skin decorated with beards and moustaches, hairs on the body, nails on the fingers and hairs on the head. Within this decorated bag there are bunches of muscles, bundles of bones, and pools of blood, always mixed up with stool, urine, mucus, bile, and polluted air, and enjoyed by different kinds of insects and germs. A foolish woman accepts such a dead body as her husband and, in sheer misunderstanding, loves him as her dear companion. This only possible because such a woman has never tasted the ever-blissful flavor of Your lotus feet."*

The meaning of this verse is clear.

Text 2

sva-prakāśa-lakṣaṇatvam

asyāpi deva vapaśo mad-anugrahasya
svecchāmayaśya na tu bhūtāmayasya ko 'pi
ne śe mahī tv asātin manasāntareṇa
sākṣat tavaiva kim utātmā-sukhānubhūteḥ

sva-prakāśa-form; lakṣaṇatvam-the characteristic; asya-of this; api-indeed; deva-O my Lord; vapaśah-this form which appears just like a small child; mat-anugrahasya-merciful to me; sva-icchāmayaśya-which appears to fulfill the desires of the devotees; na-not; tu-but; bhūtāmayasya-composed of material elements; kah-Brahma; api-although I am; na-not; iṣe-I am able; mahi-the transcendental potencies; tu-indeed; avasitum- to ascertain; manasā-by my mind; antarena-within; sākṣat- directly; tava-Your; eva-certainly; kim uta-and what to speak of; ātma-sukha-anubhūteḥ-the happiness You experience in Your transcendental pastimes.
That Kṛṣṇa's form is spiritual and not composed of material elements is confirmed in the following prayer spoken by Lord Brahmā (Śrīmad-Bhāgavatam 10.14.2):

"My dear Lord Kṛṣṇa, people may say that I am the master of all Vedic knowledge, and I am supposed to be the creator of this universe, but it has been proved now that I cannot understand Your personality, even though You are present before me just like a child. You are playing with Your boyfriends, calves and cows, which might imply that You do not even have sufficient education. You are appearing just like a village boy, carrying Your food in Your hand and searching for Your calves. And yet there is so much difference between Your body and mine that I cannot estimate the potency of Your body. Your body is not material."*

Text 3

asya naumidyā te ity-ādinā varnita-laksanasya śrīman-narākārasya tava sampratī bālaka-vatsādyāṁsair dārśitesv ekam api deva-rūpam catur-bhujākāram yad vapus tasyāpi. evam ca sati sāksād etad-rūpasyāmśinas tava kim uta vapusah viśeṣanam mad-anugrahasya ity ādi, mamānugraho yasmāt tasya tad-dārśanenaiva bhavan-mahima-jñānāt. katham-bhūtasya tava ātma-sukhānubhūteḥ. ātmanā svenaiva ntv anyena sukhasyānubhūtir anubhāvo yasya tasyānanya-vedyānandasyety arthāḥ. brahmā śrī-bhágavatam.

asya-of this; naumi idya te iti ādina-in Śrīmad-Bhāgavatam 10.14.1:

naumidyā te 'bha-vapuṣe tādīd-ambarāya
guṇāvataṁsa-paripiciṣṭha-lasān-mukhyā
vanya-sraje kavala-vetra-viśāṇa-venu-
lakṣma-śriye mṛdu-pade pasupāṇagājāya

varṇita-described; laksanasya-characteristics; srimat-nara-akarasya-of the Personality of Godhead, appearing in a human-like form; tava-of You; samprati-at the present time; balaka-boys; vatsa-calves; ādi-beginning with; amsa-h-expansions; dārsitesu-revealed; ekam-one; api-even; deva-of the Personality of Godhead; rūpam-form; catuh-bhuja-with four arms; akaram-form; yat-which; vapuh-form; tasya-of Him; api-also; evam-in the same way; ca-also; sati-being so; sakṣat- directly; etat-rūpasya-of this form; amsinah-the origin of the expansions; tava-of You; kim uta-what to speak?; vapusah-of the form; visesanam-attribute; mat-to me; anugrahasya- merciful; iti-ādi-thus beginning; mama-to me; anugrahah- merciful; yasmāt-from whom; tasya-of Him; tat-of that dārśanena-by the sight; eva-certainly; bhavat-of Your Lordship; mahima-glories; jñānāt-because of knowing; katham-bhūtasya-what is He like?; tava-of You; sukha-of transcendental happiness; anubhuteḥ-experiencing; atmanā-by His self; svena-own; na-not; tu-but; anyena-by any other source; sukhasya-of happiness;
anubhuti-h-experience; anubhavah- experience; yasya-of whom; tasya-of Him; ananya-not by another; vedy-a-knowable; anandasya-bliss; iti-thus; arthah- the meaning; brahma-spoken by Lord Brahma; bhagavantam-to the Supreme Personality of Godhead.

The form of Śrī Kṛṣṇa is described in the following prayer spoken by Lord Brahmā (Śrīmad-Bhāgavatam 10.14.1):

"My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the color of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments.

"Let me offer my respectful repeated obeisances unto the son of Mahārāja Nanda who is standing before me with conchshell, earrings, and peacock feather on His head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane and bugle, and He carries a buffalo horn and flute. He stands before me with small lotus feet."*

Shortly before speaking this verse, Brahmā had directly seen that all the cowherd boys and calves were expansions of Kṛṣṇa, and they all had manifested four-handed forms of Lord Nārāyaṇa. In this way Kṛṣṇa revealed that He is the original source of all viṣṇu-tattva expansions. Brahmā states that he is able to directly see Kṛṣṇa and know something of His glories because of Kṛṣṇa's mercy upon him (mad-anugrahasya). Brahmā also says that no one is able to understand the full extent of the transcendental happiness experienced by Kṛṣṇa. (kim utātma-sukhānubhūteh).

Anuccheda 103

kaimutyena svayam-rūpatva-nirdeśaḥ ca

sakrd yad-aṅga-pratimāntar-āhitā
manomati bhāgavatīn dadau gatīm
sa eva nityātma-sukhānubhūty-abhi-vyudasta-māyo 'ntar-gato hi kim punah

spaṣṭam. śrī-śukaḥ.

kaimutyena-by the same argument of "what to speak of"; +svayam-original; rūpatva-form; nirdeśa-description; ca-also; sakṛt-once only; yat-whose; āṅga-pratima-the form of the Supreme Lord (there are many forms, but Kṛṣṇa is the original form); antah-āhitā-placing within the core of the heart, somehow or other; manah-mayi-thinking of Him even by force; bhāgavatīm-which competent
to offer devotional service to the Lord; dadu-Kṛṣṇa gave; gatim-the best
destination; sah-He (the Supreme Personality of Godhead); eva-indeed; nitya-
always; ātma-of all living entities; sukhā-anubhūti-anyone thinking of Him
immediately enjoys transcendental pleasure; abhivyudasta-māyā-because all
illusion is completely removed by Him; antah-gatah-He is always present within
the core of the heart; hi-indeed; kim punah-what to speak; spaśatam-the meaning
is clear; śṛi-sukha-spoken by Sukadeva Gosvami.

The argument ("If even the demons attain salvation by the mercy of Kṛṣṇa, then
what is to be said of the devotees") presented by Śukadeva Gosvāmī in the
following verse (Śrīmad-Bhāgavatam 10.12.39) also indicates that the form of
Kṛṣṇa is the original aspect of the Personality of Godhead:

"If even only once or even by force one brings the form of the Supreme
Personality of Godhead into one's mind, one can attain the supreme salvation by
the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts
the Supreme Personality of Godhead enters when He appears as an incarnation,
or those who always think of the lotus feet of the Lord, who is the source of
transcendental bliss for all living entities and by whom all illusion is completely
removed?"*

Anuccheda 104

Text 1

ata eva sāksāt para-brahmatvam eva darśitam adyaiva tvad-rte 'sya ity ādau.

atah eva-therefore; saksāt-directly; para-brahmatvam-the status of the Supreme
Godhead; eva-certainly; darśitam-is revealed; adya eva tvat-rte asya-itī-adau-in
Śrīmad-Bhāgavatam 10.14.18:

adyaiva tvad-rte 'sya kim mama na te mayatvam adarśitam
me 'ko 'si prathamam tato vraja-suhrd-vatsah samastā api
tāvantā 'si catur-bhujas tad-akhilaḥ sākṣam mayopāsitās
   tāvantā eva jaganty abhūs tad amitam brahmadevayam śisyate.

The revelation that Śrī Kṛṣṇa is the Supreme Personality of Godhead is found in
the following verses from Śrīmad-Bhāgavatam and other Vedic literatures:

"My dear Lord Kṛṣṇa, leaving aside all other things and just considering today's
happenings-] what I have seen-] are they not all due to Your inconceivable
energies? First of all I saw You alone; thereafter You expanded Yourself as Your friends, the calves and all the existence of Vrndavana; then I saw You and all the boys as four-handed Visnus, and They were being worshiped by all elements and all demigods, including myself. Again They were all wound up, and You remained alone as You were before me. Does this not mean that You are the Supreme Lord Narayana, the origin of everything, and from You everything emanates, and again everything enters unto You, and You remain the same as before?"

-{ }Śrīmad-Bhāgavatam 10.14.18

Text 2

aho bhāgyam aho bhāgyam ity-ādau ca.

aho bhagyaṃ aho bhagyaṃ iti-adau ca and also in Śrīmad-Bhāgavatam 10.14.32:

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandam
pūrṇam brahma sanātanam

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the innhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

-{ }Śrīmad-Bhāgavatam 10.14.32

Text 3

ata evoktam gūḍham param brahma manuṣya-lingam iti.

ata eva-therefore; uktam-it is described; gūḍham-very confidential; param-transcendental; brahma-the Parabrahman, Kṛṣṇa; manuṣya-lingam-as if an ordinary human being; iti- thus.

"The Supreme Godhead is Śrī Kṛṣṇa, whose form resembles that of a human being, and who is very difficult to understand."

-{ }Śrīmad-Bhāgavatam 7.15.75

Text 4
vaisnave ca:

yador vamsam narah shri tv 
sarva-papaih pramucyate 
yatravatarnam krsnakhyam 
param brahma narakriti iti.

vaisnave-in the Visnu Purana (4.11.2); ca-also; yadoh vamsam-the Yadu dynasty; narah-a person; shriuta-having heard about; sarva-from all; papaih-sins; pramucyate-becomes delivered; yatra-where; avatirnam-descended; krsha-Krsha; akhyam-named; param-the supreme; brahma-Godhead; nara-of a humna being; akrti-in the form; iti-thus.

"The Supreme Godhead, who has a humamlike form, and whose name is Sri Krsna, descended to this material world, appearing in the dynasty of Maharaja Yadu. For this reason, simply by hearing about the activities of the great souls who appeared in Maharaja Yadu's family, one can become delivered from all sinful reactions."

-{ }Visnu Purana 4.11.2

Text 5

narakrti param brahma iti brhat-sahasra-nama-stotre ca.

nara-of a human being; akrti-form; param brahma-the Supreme Godhead; iti-thus; brhat-sahasra-nama-stotre-in the Brhat-sahasra-nama prayers; ca-also.

"The form of the Supreme Personality of Godhead resembles that of a human being."

-{ }Brhat-sahasramasa-nama-stotra

Text 6

etena shri-krsnasya narakrtitvam eveti. dvibhujatva eva shri-krsnatvan narakrti-kaivalyan mukhyam. caturbhujatve tu shri-krsnatvan narakrti-bhyuishatvata tad-anantaram eva. ata eva caturbhujatve 'pi manushya-rupatvan 
tenaiva rupena catur-bhujena 
sahasra-baho bhava visva-murtre ity uktvai;
drsthvedm manusham rupam
tava saumyam janārdana
idānim asmi samvrttaḥ. iti uktatvāt.

evam-jātiyakāni bahūni vākyāni santi, tāni ca drāṣṭavyāni.

etena-by this description; śṛi-krṣnasya-of Śṛi Krṣṇa; nara-akṛtiyam-the nature of having a humanlike form; eva-certainly; iti-thus; dvibhujatve-in the state of having two hands; eva-certainly; śṛi-krṣnatvam-the nature of Śṛi Krṣṇa; nara-akṛti-kaivalyat-because of being most like a human form; mukhyam-principal; caturbhujatve-in the state of having four hands; tu-but; śṛi-krṣnatvam-the nature of Śṛi Krṣṇa; nara-akṛti-of the human like form; bhuyistavat-because of being most prominent; tat-anantaram-afterwards; eva-certainly; atah eva- therefore; caturbhujatve-in the state of having four hands; api-even; manusya-rūpatvam-the state of having a humanlike form; varnitam-is described; srimat-arjunena-by Arjuna; tena eva-by that; rūpena-with form; catur-bhujena-four-handed; sahasra-bāho-O thousand-handed one; bhava-just become; viśva-mūrte- O universal form; iti-thus; uktva-having spoken; drśtvā- seeing idam-this; mānuṣam-human being; rūpam-form; tava- Your; saumyam-very beautiful; janārdana-O chastiser of the enemies; idānim-just now; asmi-I am; samvṛttah-settled; iti-uktatvāt-from these words; eva-jātiyakāni-similar; bahuni-many; vākyani-statements; santi-are; teni-they; ca-also; drastavyani-should be seen.

These verses confirm that the primary feature of Śṛi Krṣṇa is His two-handed humanlike form, although He may also manifest His humanlike form in an only-slightly-changed four-armed feature. This four-armed feature of the humanlike form of Krṣṇa is described by Arjuna, who desired to see it and who spoke the following request (Bhagavad-gītā 11.46):

"O universal Lord, I wish to see You in Your four-armed form, with helmeted head and with club, wheel, conch and lotus flower in Your hands. I long to see You in that form."*

Arjuna was very pleased to see Lord Krṣna's original, humanlike form. He said (Bhagavad-gītā 11.51):

"Seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature."*

Let us now examine some of the many scriptural passages that describe the humanlike form of the Supreme Personality of Godhead.

Text 7

ata eva sa nārākāra-mūrtir eva parama-kāraṇam vastu-tattvam ity āha nārāyaṇe kārana-martya-mūrtau iti.
atah eva-therefore; sah-He; hara-akara-murtih-with a human like form; eva-certainly; parama-karanam-the ultimate cause of everything; vastu-tattvam-the Absolute Truth; iti-thus; aha-he describes; nārāyaṇe karana-martya-murtau iti-Śrīmad-Bhāgavatam 10.46.33

tasmin bhavantāv akhilātma-hetau
nārāyaṇe kārana-martya-mūrtau
bhāvam vidhattam nitaram mahātman
kim vāvaśiṣṭam yuvayoh sukṛtyam

Speaking to Mahārāja Nanda and Mother Yaśodā, Uddhava said (Śrīmad-Bhāgavatam 10.46.33):

"My dear Yaśodā and Nanda Mahārāja, you are always absorbed in ecstatic thought of Kṛṣṇa and Balarāma, who, although their transcendental forms resemble those of ordinary human beings, are actually Lord Nārāyana, the Personality of Godhead who is the cause of all causes. Because you are always absorbed in ecstatic love for Them, what activity remains to be performed by you?"

Text 8

sarva-kāraṇam yat tattvam tad eva martyākāra mūrtir yasya. tad uktam tattvam param yoginām iti,
sarva-karana-the cause of everything; yat-which; tattvam-Absolute Truth; tat-that; eva-certainly; martya-akara- humanlike; murtih-form; yasya-of whom; tat-that; uktam- described; tattvam param yoginam iti-in Śrīmad-Bhāgavatam 10, 43.17):
mallānām aśanīr nṛnām nara-varah strīnām smaro mūrtimān
gopānam svajano 'satām ksiti-bhujām śaṣṭā sva-pitroh śiśūh
mṛtyur bhoja-pater ivāda-viduśām tattvam param yoginām
vṛṣṇinām paravateti viditor angāngataḥ sāgrajah".
The humanlike form of Śrī Kṛṣṇa is the ultimate cause of all rasas, or relationships. This is confirmed in the following verse from Śrīmad-Bhāgavatam (10.43.17):

"When Kṛṣṇa entered the wrestling arena with Balarāma and Their friends, He appeared differently to different people according to their different relationships
(rasas) with Him. Kṛṣṇa is the reservoir of all pleasure and all kinds of rasas, both favorable and unfavorable. He appeared to the wrestlers exactly like a thunderbolt. To the people in general He appeared as the most beautiful personality. To the females He appeared to be the most attractive male, Cupid personified, and thus increased their lust. The cowherd men who were present there looked upon Kṛṣṇa as their own kinsman, coming from the same village of Vṛndāvana. The ksatriya kings who were present saw Him as the strongest ruler. To the parents of Kṛṣṇa, Nanda and Yaśodā, He appeared to be the most loving child. To Kamsa, the king of the Bhoja dynasty, He appeared to be death personified. To the unintelligent, He appeared to be an incapable personality. To the yogīs present, He appeared to be the Supersoul. To the members of the Vṛṣni dynasty He appeared to be the most celebrated descendant. Thus appreciated differently by different kinds of men present, Kṛṣṇa entered the wrestling arena with Balarāma and His cowherd boy friends."

Text 9

dṛṣṭvāti-hṛṣṭo hy abhavam
    sarva-bhūṣana-bhūṣanam
gopālam abalā-sanga-
    muditam venu-vādīnam
tato mām āha bhagavān
    vṛndāvana-carah smayan
    yad idam me tvaya dṛṣṭam
    rūpam divyam sanātanam

niskalam niśkriyam sāntam
    sac-cid-ānanda-vigrāham
pūrṇam padma-palāśākṣaṁ
    nātaḥ parataram mama

idam eva vadynty ete
    vedāḥ kārana-kāryanam ity ādi

uddhavaḥ. śrī-vrajeśvaram.

tatha-in the same way; ca-also; padma-of the Padma Purana; nirmana-khande-
in the Nirmana-khandā; śrī-veda-vyasa-of Vedavyasa; vākyam-the statement;
dṛśtvā-seeing; ati-very; hṛstah-jubilant; hi-certainly; abhavam-I became; sarva-
bhusana-of all ornaments; bhusanam-the ornament; gopalam-the cowherd boy,
Śrī Kṛṣṇa; abala-of the gopīs; sāṅga-by the associattion; muditam-delighted;
venu-His flute; vādīnam- playing; tatah-then; mam-to me; aha-spoke; bhagavan-
the Supreme Personality of Godhead; vṛndāvana-in Vṛndāvana; carah- wandering;
smayan-smiling; yat-which; idam-this; me-of Me; tvaya-by You; dṛṣṭam-seen;
rūpam-form; divyam- transcendental; sanatana-eternal; niskalam-complete;
niskriyam-without any material activities; santamj-peaceful; sat- eternity; citknowledge; ananda-bliss; vigraham-form; pūrnam- perfect; padma-lotus; palasapetals; aksam-with eyes; na-not; atah-that this; parataram-superior; mama-My;idam-this; eva- certainly ; vadanti-describe; ete-they; vedah-the PersonifiedVedas; karana-karanam-the original cause of all causes; iti- thus; âdi-in thepassage beginning; uddhah-spoken by Uddhava; śrī-vraja-isvaram-to NandaMaharaja, the king of Vraja.

That the humanlike form of Śrī Kṛṣṇa is the original cause of all causes is alsoconfirmed in the following statement of Vedavyāsa (in the Nirmāṇa-khanda of thePadma Purāṇa):

"Lord Kṛṣṇa was playing His flute, and enjoying the company of the gopis. Hewas very handsome, and He was like a splendid ornament that beautified theornaments He wore. When I saw Him I became very happy. As we walked togetherin the forest of Vṛndāvana, the Lord smiled and said to me: You are now seeing myeternal transcendental form, which is perfect and complete, eternal, full ofknowledge and bliss, and free from all material activities. There is nothing superiorto this lotus-eyed form of Mine, which you are now seeing, and which all theVedas declare to be the Original Personality of Godhead, the ultimate cause of allcauses."

Anuccheda 105

Text 1

ata eva bahūms catur-bhujān drśrvān api narakarasyaiva viśeṣataḥ stuti-arthaṁpratijānte naumīḍya te 'bhra-vapuse tadid-ambarāya ity ādi. idam eva tavaparamāṁ tattvam ity ajātvā pūrvarvam aham bhurantavān, adhunā te adyaiva tvad-ṛte'sya ity ādi-darśitāya bhavataḥ kṛpayā jñātavān ity atra tatra tad-ākāram evva tvām labdhun stauṁi tātparyam. brahmā śrī-bhagavantam.

atah eva-therefore; bahun-many; catur-bhujan-four-handed forms; drṣṭavanseen; api-although; nara-akarasya-of the humanlike form of the SupremePersonality of Godhead; eva- certainly; visesatah-specifically; stuti-prayer;arthaṁ-for the purpose; pratijanite-affirms; naumi idya te abhra-vapuse tāditambaraya-iti-ādi-Śrīmad-Bhāgavatam 10.14.1):

naumīḍya te 'bhra-vapuṣe tadid-ambarāya
guṇjātamsa-paripiccha-lasam-mukhāya
vana-sraje kavala-vetra-viśāna-venulakṣma-śriye mrdu-pade paśupāngajāya
idam-this; eva-certainly; tava-Your; paramam-supreme; tattvam-position; iti-thus; aṅātva-not understanding; pūrva-before; aham-I; bhrantavān-was bewildered; adhuna-now; te-of You; adya eva tvāt-rte asya iti ādi-Śrīmad-Bhāgavatam 10.14.2

asyāpi deva vapi vuo mad-anugrahasya
svecchāmayasya na tu bhūtamayasya ko 'pi
neśe mahi tv avasītum manasāntareṇa
sāksāt tavaiva kim utātma-sukhānubhūteh

Although Lord Brahmā has many times seen the four-armed form of Lord Visnu, he specifically glorifies the two-armed form of Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.1):

"My dear Lord, You are the only worshipful Supreme Lord, Personality of Godhead; therefore I am offering my humble obeisances and prayers just to please You. Your bodily features are of the color of clouds filled with water. You are glittering with a silver electric aura emanating from Your yellow garments.*

"Let me offer my respectful repeated obeisances unto the son of Mahārāja Nanda who is standing before me with conchshell, earrings and peacock feather on His Head. His face is beautiful; He is wearing a helmet, garlanded by forest flowers, and He stands with a morsel of food in His hand. He is decorated with cane and bugle, and He carries a buffalo horn and flute. He stand before me with small lotus feet."*

Anuccheda 106

Text 1


tat-therefore; evam-in this way; sadhu-well; uktam- described; tat-tat-various; vacanam-statements; anya-arthatvena-with a different subject; drṣyam-may be seen; iti-thus; tatha hi-for example; pūrva-previous; ritya-be exposition; caturbhujatva-the fourhanded; dvībhujatvayoh-and of the two-handed form of Kṛṣna; dvayoh-of the two; api-also; dhyana-dhiṣṇyaṭve-sati-meditated; yat-
which; pūrvasya- previous; jananya-by Mother Devaki; niguhana-concealment; prarthanam-prayer; tat-therefore; tu-certainly; tasya-of Him; prasiddhatāya-with fame; sarve-everything; eva-certainly; jñāsyati-you will understand; iti-thus; janma ta mayi asau papah na vidyat madhusudana-iti-ādi-Śrīmad-Bhāgavatam 10.3.29:

janma te mayy asau pāpo
mā vidyān madhusūdana
samudvijē bhavād-dhetoh
kamsād aham adhīrā-dhīh

uktya-by the statement; lākṣaṇaya-characterized; kamsa-of Kamsa; bhiya-by fear; visvam yat etat sva-tanau nisante-iti-ādi-Śrīmad-Bhāgavatam 10.3.31

viśvarīn yad etat sva-tanau niśānte
yathāvākāśam purusāḥ paro bhavān
bibharti so 'yam mama garbhago 'bhūd
aho nr-lokasya vidambanam hi tat

ukta-the statement; lākṣaṇaya-characterized; mamsa-material; drk-eyes; sābdā-word; ukta-described; bhagavat-of the Supreme Personality of Godhead; svarūpa-of the original form; sakti-potency; vilasa-pastimes; tat-His; janma-birth; ādi-beginning with; līla-of the pastimes; tattva-the truth; anabhijñā-ignorant; prakṛta-material; drg-bhyah-for the eyes; lajja-like with embarressment; ca-also; na-not; punah-again; aparasya-of the inferior; gudha-hidden; iti-thus; adau-in the passage beginning; gudhatvena-by the position of being concealed; kathitasya-described; dhāya-dhisnayatva-the position of being the proper object of meditation; abhava-state of not-being; vivakṣyā-with a desire to describe.

We have now clearly proved the eternality of the form of Śrī Kṛṣṇa and answered all doubts and objections. We shall now proceed to another topic: the transcendental opulences of Śrī Kṛṣṇa.

Let us consider now the two forms of Śrī Kṛṣṇa: the two-handed and four-handed forms. Lord Kṛṣṇa first appeared before mother Devaki in His four-handed form. Fearing what Kamsa might do to her son, Devaki requested that Kṛṣṇa conceal His four-handed form. She said (Śrīmad-Bhāgavatam 10.3.29):

"O Madhusūdana, because of Your appearance, I am becoming more and more anxious in fear of Kamsa. Therefore, please arrange for that sinful Kaṁsa to be unable to understand that You have taken birth from my womb."

Fearing the ridicule of ordinary persons who are unaware of the transcendental nature of the appearance, pastimes, and potencies of the Personality of Godhead, and who see Him with materially contaminated eyes, Devaki gave another reason for Lord Kṛṣṇa to conceal His four-handed form (Śrīmad-Bhāgavatam 10.3.31):
"At the time of devastation, the entire cosmos, containing all created moving and nonmoving entities, enters Your transcendental body and is held there without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule."

Actually the two-handed form of Lord Kṛṣṇa is a very confidential form of the Personality of Godhead, and it is very difficult to understand it. This is confirmed in the following explanation of Nārada Muni (Śrīmad-Bhāgavatam 7.15.75):

"The two-handed form of Śrī Kṛṣṇa, who appears like an human being, is the Supreme aspect of the Personality of Godhead. This feature of the Lord is very confidential and difficult to understand."

Texts 2-4

śrī-gopalā-tāpanī-śrutāv apy ubhayor api dhyāna-dhiṣṇytvam śrūyate

mathurāyām viṣeṣena
māṁ dhyayan mokṣam aśnute
aṣṭa-patram vikasitam
ḥṛt-padmaṁ tatra samsthitam

ity-ādiṣu madhye. caturbhujaṁ sankha-cakra-ity-ādikam uktvā. sarvānte śṛṅga-
venu-dharam tu vā ity-āpy uktam.

śrī-gopāla-tāpanī-śrutau-in the Gopāla-tāpanī Upaniṣad (2.61-62); api-even;
ubhayoh-of both; api-also; dhyana-dhisnayatvam-proper object of meditation;
śrutāv-is heard; mathurayam-in Mathura; viṣeṣena-specifically; mam-upon Me;
dhyayan-meditating; mokṣam-liberation; aṣṇute-attains; aṣṭa-with eight; patram-
petals; vikasitam-blossoming; hṛt-of the heart; padman-lotus flower; tatra-there;
samsthitam-situated; iti ādiṣu madhye-in this passage; caturbhujaṁ sankha-
cakra-iti-ādikam-uktva-having spoken these words; sarva-of everything; ante-at
the conclusion; śṛṅga-venu-dharam tu vā iti api uktam-in these words.

That the devotees should meditate on Śrī Kṛṣṇa in both His two-handed and
four-handed forms is described by Lord Kṛṣṇa Himself (Gopāla-tāpanī Upaniṣad
2.74-78):

"He who meditates on Me as I appear in Mathurā attains liberation. In his mind
one should meditate on Me standing on the blossomed eight-petaled lotus of the
heart, My toe feet marked with conchshell, flag and umbrella, My chest marked
with Śrīvatsa and splendid with the Kaustubha gem, My four arms holding the
conch, cakra, mace, and śārṅga bow, My arms decorated with armlets, My neck splendid with a flower-garland, My head circled by a splendid crown, My ears decorated with glistening shark-shaped earrings, and My form splendid and handsome, holding a flute and buffalo-horn bugle, and granting fearlessness to the devotees."

Text 5

evam āgame 'pi dvibhuja-dhyānam śrūyate. tasman nigūḍhatva-vivakṣaiva samicīna, tathaiva tad-vivakṣayā nānyathā mad-bhāvam jñānam martya-lingena jāyate iti sṛi-bhāgavatoktam.

evam-in this way; āgame-in the śrutī-śāstra; api-even; dvibhuja-of the two-handed form of Śrī Kṛṣṇa; dhyānam- meditation; śrūyate-is heard; tasmat-for this reason; nigudhatva-concealment; vivakṣa-the desire to request; samicīna-is proper; nanyatha mat-bhavam jñānam-martya lingena jāyate iti sṛi-bhagavata uktam-by the Lord's statement in the Śrīmad-Bhāgavatam 10.3.44:

etad vāṁ darśitam rūpaṁ
prāg-janma-smaranāya me
nānyathā mad-bhavam jñānam
martya-lingena jāyate.

Meditation on the Lord's two-handed form is described in the Vedic literatures in this way. Devakī's request that the Lord conceal His four-handed form and assume the feature of a human child was not simply inspired by a certain dangerous circumstance, but was actually the Lord's intention from the very beginning. This is confirmed by the Lord Himself in the following words (Śrīmad-Bhāgavatam 10.3.44):

"I have shown you this form of Viṣṇu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Viṣṇu, has indeed appeared."*

Text 6

tathā ca pādma-nirmāna-khāṇḍe śrī-bhagavad-vākya-vyāsa-vākye

paśya tvāṁ darśayisyāmi
svarūpaṁ veda-gopitam
tato 'paśyaṁ aham bhūpa
bālam kālāmbuda-prabham
gopa-kanyāvrtaṁ gopāṁ
hasantaṁ gopa-bālakaṁ. iti.

tatha-in the same way; ca-also; padma-of the Padma Purana; nirmana-khande-
in the Nimana-khand; śri-bhagavat-of the Supreme Personality of Godhead;
vākya-the statement; vyaśa-vakye-related by Vyāsa; pasya-just see; tvam-you;
darsayisyam-i will reveal; svarūpam-original form; veda-in the Vedas; gopitam-
hidden; tatah-then; apasyam-saw; aham-I; bhupā-O king; balaṁ-a young boy;
kala-like a dark; ambuda-cloud; prabham-splendid; gopa-kanyā-by the gopis;
avrtam-surrounded; hasantaṁ-laughing; gopa-bālakaiṁ-with the cowherd boys;
iti-thus.

That the form of Śrī Kṛṣṇa is very confidential is also confirmed in the
following statements of Lord Kṛṣṇa and Vyāsadeva in the Padma Purāṇa, Nirmāna-
khanda:

"The Personality of Godhead then said to me: `O Vyāsa, please look, and I will
show you My original form, which is very confidential, and not openly described
in the Four Vedas.' O king, at that moment I saw a boy splendid as a dark
monsoon cloud. He was surrounded by gopis, and laughing with many gopa boys."

Text 7

evam ity uktvāsid dharis tūṣṇim ity ādau ca vyākhyeyam. ātma-māyayā
svecchayā ātma-māyā tad-icchā syāt iti mahā-samhitokteḥ. prakṛtyā svarūpenaiva
vyaktah prakṛtah na tv aupadhikataya, saśiko na.

evam-in this way; iti uktva asit hariḥ tūṣṇim iti ādau-in Śrīmad-Bhāgavatam
10.3.46; ca-also; vyākhyeyam-may be explained; atma-mayaya-the word "atma-
mayaya"; svā-icchaya-means "by His own wish"; atma-maya-the word "atma-
maya"; tat-iccha-one's own wiḥ; syat-be interpreted; iti-thus; maha-samhita-of
the Maha-samhita; ukteh-from the statement; prakṛtya-the word "prakṛtah";
sverupena-in one's original form; vyaktah-manifested; prakṛtah-"prakṛtah"; na-
not; tu-but; aupadhikataya-as a designation; saśikah-

Someone may object, saying that the form of Śrī Kṛṣṇa is material, and not the
original feature of the Godhead. This person may quote the following verse of
Śrīmad-Bhāgavatam (10.3.46) to support his argument:

ity uktvāśid dharis tūṣṇīm
bhagavān ātma-māyāyā
pitroḥ sampasyatoḥ sadyo
babhūva prakṛtah śiśuḥ
"After instructing His father and mother, the Supreme Personality of Godhead, remained silent. In their presence, by His illusory energy, He then transformed Himself into a small human child."

Our objector will say that the word "ātma-māyā" in this verse means that the Lord became a small child by the agency of His illusory potency "māyā". Actually the word "ātma-māyā" also means "own-wish". This is confirmed in the following definition given in the Mahā-samhitā: 'The word ātma-māyā means own wish.' Therefore, in this verse the word "ātma-māyā" indicates that the Lord assumed the form of a small child "by His own desire". That is the actual meaning of the word in this verse.

Our objector will also say that the word "prākṛtaḥ" means material, and therefore the form of Śrī Kṛṣṇa is described in this verse as material. The word "prākṛtaḥ" also means "natural", or "original". The actual meaning of the word "prākṛtaḥ" in this verse is that by appearing as the child Kṛṣṇa, the Personality of Godhead assumed His original form.

For these reasons the proper interpretation of this verse should be:

"After instructing His father and mother, the Supreme Personality of Godhead, Kṛṣṇa, remained silent. In their presence, by His own wish, He transformed Himself into His original form as a small human child."

Text 8

tatra hi bhagavad-vigrahe śiśutvādayo vicitra eva dharmah svābhāvikaḥ santīti ko vetti bhūman ity asya vyākhyaṇa dvitiya-sandarbhe darsitam eva.

tatra-in this connection; hi-certainly; bhagavat-of the Supreme Personality of Godhead; vigrahe-in the form; sisutva-adayah-in childhood, adolescence and youth; vicitra-wonderful; eva-certainly; dharmah-characteristics; svabhavikah-natural; santi-are; iti-thus; kah vetti bhūman iti-in Śrīmad-Bhāgavatam 10.14.21:

ko vetti bhūman bhagavan parātman
yoṛgaśvarotir bhavatas trilokyaṁ
kva vā katham vā kadeti
vistārayan kriḍasi yoga-māyāṁ

asya-of Him; vyākhyaṇa-by the explanation; dvitiya-sandarbhe-in the Second (Bhagavat-) Sandarbha; darsitam-demostrated; eva- certainly.

The form of Śrī Kṛṣṇa is not ordinary or material, for even in the earliest childhood, and also throughout His entire life, Śrī Kṛṣṇa manifested extremely wonderful qualities and powers. This is described in the following prayer of Lord Brahmā (10.14.21), which we have already discussed in the second (Bhagavat)
sandarbhā:

"O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities."*

Text 9

atra śrī-rāmānujācārya-sammatir api. śrī-gītāsu
prāktim svām avaśṭabhya
sambhavāmy ātma-māyāyā

ity atra svam eva svabhāvam aśṭhāya ātma-māyāyā sva-sāṅkalpa-rūpeṇa
jñānenety arthah māyā vayūnam jñānam iti nighaṇṭukah.

atra-in this connection; śrī-ramanuja-acarya-of Śrī Ramanujacarya; sammatih-agreement; api-also; śrī-gītāsu-in Śrīmad-Bhagavad-gītā (4.6); iti-thus; atra-in this matter; svam-own; eva-certainly; sva-bhavam-own nature; asthaya-manifesting; atma-mayaya-the word "atma-mayaya"; sva-sāṅkalpa-rupena-means "by My own desire"; jñānena-with knowledge; iti- thus; arthah-the meaning; maya-the word "maya"; vayunam-wisdom; jñānam-knowledge; iti-thus; naighantukah-the Naighantuka dictionary.

This description of the spiritual nature of Lord Kṛṣṇa's form is confirmed by Śrīpāda Rāmānujācārya in his commentary on Bhagavad-gītā. In the Gītā the Lord said (4.6):

ajo 'pi sann avyayātmā
bhūtānāṁ īśvaro 'pi san
prakṛtiṁ svām adhiśṭhāya
sambhavāmy ātma-māyāyā

"Although I am unborn, I am full of transcendental knowledge, and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still voluntary appear in every millennium in My original transcendental form."

Śrīpāda Rāmānujācārya comments on this verse in the following way:

"In this verse the word 'svām' means 'own nature', and therefore the phrase 'svām avaśṭabhya' means 'appearing in His original form'. The word 'ātma-māyāyā' means 'by My own desire' or 'with transcendental knowledge'. Therefore, the phrase 'ātma-māyāyā' means that Lord Kṛṣṇa, who is full of transcendental
knowledge, voluntary appears in this material world. This definition of the word 'māyā' as 'knowledge' is corroborated by the following statement of the Naighantuka dictionary: 'The word māyā means wisdom or knowledge'.

Text 10

mahābhārate cāvatāra-rūpasyāpy aprākrtatvam ucyate

na bhūta-saṅgha-samsthāno
deho 'syā paramātmanah iti.

mahabharate-in the Mahabharata; ca-also; avatāra-rūpasya-of the forms of the Personality of Godhead; api-also; aprakṛtatvam-non-material nature; ucyate-is described; na-not; bhuta-saṅgha-samsthanah-made of material elements; deha-the form; asya-of Him; parama-atmanah-the Personality of Godhead.

That the forms of the Personality of Godhead are not material is also confirmed in the following verse from the Mahābhārata:

"The form of the Personality of Godhead is completely spiritual. It is not an asembledge of various material elements."

Text 11

tato bṛhad-vaiṣṇave 'pi

yo vetti bhautikaiṁ dehaṁ
kṛṣṇasya paramātmanah
sa sarvasmād bahiḥ kāryah
śrāuta-smārta-vidhānatah

mukham tasyāvalokyāpi
sa-celāṁ snānam ācarent
paśyet sūryam sprśed gāṁ ca
ghrtam prāṣya viśuddhyati iti.

tataḥ-therefore; bṛhat-vaisnave-in the Viṣṇu Purane; api- also; yah-one who; vetti-considers; bhautikam-constructed of material elements; deham-the body; kṛṣṇasya-of Śrī Kṛṣṇa; parama-atmanah-the Supreme Personality of Godhead; sah-he; sarvasmat-completely; bahiḥ-karyah-bereft of pious activities; śrāuta-of the śruti; smarta-and smrti; vidhanataḥ-from the instructions; mukham-the face; tasya-of him; avalokya-seeing; api-even; sa-celam-with clothing; snanam-bath;
acaret-should perform; pasyet-should see; suryam-the sun; spsset-should touch; gam-a cow; ca-also; ghrtam-ghi-prasya-should drink; visudhyati-becomes purified; iti-thus.

That the form of Śrī Kṛṣṇa is not material is confirmed in the Viṣṇu Purāṇa:

"One who thinks that the form of Śrī Kṛṣṇa is composed of material elements becomes an offender and falls away from the pious life recommended in the śruti and smṛti. If one accidentally sees the face of such an offender, he should immediately take bath with all his clothing, glance at the sun, touch a cow, and drink ghi, in order to become purified."

Text 12


atha-now; yaya aharat bhuvat bharm iti adau-Śrīmad-Bhāgavatam 1.15.34-35; ca-also; evam-in this way; mantavyam- may be considered; tenu-rūpa-kalevara- sabdaiḥ by the words "tanu", "rupe" and "kalevara"; atra-in this connection; śrī-bhagavataḥ-of the Personality of Godhead; bhu-of the earth; bhara-of the burden; jihirsa-desire to remove; laksanaḥ-characteristic; deva-the demigods; ādi-and others; pipalāyisa-desire to protect; laksanaḥ-characteristic; ca-also; bhavah-condition; eva-certainly; ucyate-is described; yathā-just as; tṛtiye-in the Third Canto of Śrīmad-Bhāgavatam; vimsātitame-in the Twentieth Chapter; tat-tat-these; sabdaiḥ by words; brahmaṇah-of Lord Brahma; bhavah-condition; eva-certainly; uktah-is described; yādi-if; tatra-there; eva-certainly; tathā-in the same way; vyākhyeyam-may be described; tada-then; sutaram-even more so; eva-certainly; śrī-bhagavati-in the Supreme Personality of Godhead; iti-thus; tataḥ-therefore; ca-also; tasya-of this; bhavasya-condition; bhagavati-in the Supreme Personality of Godhead; tat-abhasa-rūpatvāt-because of resemblance; kanṭhaka-of the thorn; drśṭantah-example; susāntaḥ-appropriate; eva-certainly; tatha-in the same way; dwayam-the two thorns; eva-certainly; isituh-of the controller; samyam-equal; api-even; tat-that; tu-but; tṛtiya-sandarbe-in the Third- (Paramatma-) sandarbhā (85-87); eva-certainly; vivṛtam-demonstrated.

At this point someone may insist that Śrī Kṛṣṇa's body is material, and push forward the following verses of Śrīmad-Bhāgavatam (1.15.34-35) as evidence:

yayāharad bhuvo bhāram
tāṁ tanum vijahāv ajah
kantakam kantakeneva
dvayam cápiśituh samam

"The Supreme unborn, Lord Śrī Kṛṣṇa, caused the members of the Yadu dynasty to relinquish their bodies, and thus He relieved the burden of the world. This action was like picking out a thorn with a thorn, though both are the same to the controller."

yathā matsyādi-rūpāni
dhatte jahyād yathā nataḥ
bhū-bhāraḥ kṣapito yena
jahau tac ca kalevaram

"The Supreme Lord relinquised the body which He manifested to diminish the burden of the earth. Just like a magician, He relinquishes one body to accept different ones, like the fish incarnation and others."

Actually these verses do not show that the Supreme Personality of Godhead accepts the form of Kṛṣṇa, and then abandons it at a certain point. The words "tanu", "rūpa", and "kalevara", do not only mean "body". They may also mean "condition", "nature", or "mental conception". For example, in the Third Canto, Twentieth Chapter of Śrīmad-Bhāgavatam, we find a description of Lord Brahmā repeatedly abandoning various “tanus", "rūpas", and "kalevaras". In this context, however, it is clearly explained that Lord Brahmā did not accept and reject many bodies one after another, but he accepted and rejected various mental stages or conceptions. The same
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.. Lower case non-Italics
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.de [.ru .28 em, .055 em, -1 en, -.40 en]
.. ^Q = - above long 'a' - 'u' sound
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..
meaning of the words "tanu", "rūpa", and "kalevara" applies in this verse in relation to the Personality of Godhead. This verse does not, therefore, describe the Lord's abandonment of His form, but His rejecting a certain condition of mind. Lord Kṛṣṇa descended to relieve the burden of the earth and protect the demigods and devotees. When these purposes were accomplished, the Lord gave up the desire to relieve the earth and protect the pious. It is these desires that are intended by the words "tanu", "rūpa", and "kalevara" in this verse.

This interpretation of Lord Kṛṣṇa's abandonment of His "tanu" is especially appropriate in relation to the example of the thorn being used to remove the thorn. These two thorns (the devotees and the demons) are closely related to the "tanu" (the two desires) given up by the Lord.

This particular point has been more elaborately described in the third (Paramāṭmā) sandarbha (Anucchedas 85-87), and we refer the reader to that passage for more information.

Text 13


matsya-ādi-incarnation as a fish, etc.; rūpāni-forms; matsyā-ādi-avatāreṣu-among the incarnations of Godhead, such as Lord Matsya and others; tat-tat- various; bhāvān-states of being; atha-now; nata-of the actor; drśṭānte-in the example; api-also; nataḥ-the word nataḥ"; śrāvyā-rūpakā-in a drama; abhinetā- an actor; vyākhyātam-explained; ca-also; ṭikā-kṛdbhiḥ-by Śridhara Svami; prathamsya-of the First Canto of Srimad-Bhagavatam; ekādaśe-in the Eleventh Canto; nataḥ-actors; nava-nine; rasā-in the mellow; abhinaya-in the dramatic presentation; caturah-expert; iti-thus; tataḥ-therefore; yathā-just as; śrāvyā- rūpakā-of a drama; abhinetā-an actor; nataḥ-actor; svarūpena-by his form; svaveśena-by his costume; ca-also; sthitah-is situated; eva-certainly; pūrva-
previous; vṛttam-nature; abhinayena-by dramatic performance; gāyan-singing; nāyaka-of the hero; nāyika-and of the heroine; ādi-beginning with; bhāvam-nature; dhatte-accepts; jahāti-rejects; ca-also; tatha-in the same way; iti-thus.

{ ]At this point someone may quote the phrase “matsyādi-rūpāni" in the previously quoted verses from Śrīmad-Bhāgavatam, and claim that this phrase clearly shows that the Supreme Personality of Godhead accepts and rejects various temporary material forms such as the form of Lord Matsya and the other incarnations of Godhead.

I reply that in this phrase, also, the word "rūpa" does not mean "form", but "condition of mind". The phrase therefore means that the Personality of Godhead accepts and rejects the desire to protect the devotees and kill the demons as the need arises. In other words, when the devotees require protection, the Lord thinks about their protection, and when the demons cause a disturbance, at that time the Lord thinks about their destruction.

Our objector may also quote the example of the actor given in these verses and claim that this shows that the Personality of Godhead accepts and rejects various material forms, just as an actor plays a role on the stage. The actual intention of the example of the actor is that the actor accepts the different sentiments and emotions of the hero or heroine, and then rejects those emotions also in the course of the drama. In the same way the Supreme Personality of Godhead accepts different emotions to protect the devotees and vanquish the demons, and the Lord also rejects those same emotions at another time in order to fulfill the same purpose. That is the actual meaning of the example of the actor, and it is confirmed by the following definition of the word "actor" found in Śrīdhāra Svāmī's commentary on Śrīmad-Bhāgavatam 1.11.21:

"Actors are those expert at representing the nine rasas (emotional relationships)."

Text 14

ata eva tṛtiye

pradarśyātaptap-tapasām
   avitrpa-drśām nrnām
adāyāntar adhād yas tu
   sva-bimbam loka-locanam

atah eva-therefore; tṛtiye-in the Third Canto of Śrīmad-Bhāgavatam; pradarśya-by exhibiting; ātaptap-without undergoing; tapasām-penances; avitrptap-drśām-without fulfillment of vision; nrnām-of persons; ādāya-taking; āntah-disappearance; adhāt-performed; yah-He who; tu-but; sva-bimbam-His own form; loka-locanam-public vision.

{ ]That the form of Śrī Kṛṣṇa is eternal, and that the Lord appeared on this earth
for a certain time and then returned to His abode in the spiritual world, is confirmed by the following statement of Śrīmad-Bhāgavatam (3.2.11):

"Lord Śrī Kṛṣṇa, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance."*

Text 15

atrāpi loka-locana-rūpam sva-bimbam nija-mūrtim pradarṣya punah ādāya eva ca antar adhāt, na tu tyaktvety uktam śrī-sūtena yathā matsyādi-rūpāni ity anantaram api tathoktam yadā mukundo bhagavān imāṃ mahim jahau sva-tanvā iti. tyage 'tra svatanu-kāraṇaka iti na tu svatanvā saheta vyākhyeyam. adhyaharyāpekṣa-gauravāt. upapada-vibhakteh kāraka-vibhaktir baliyasi iti nyāyāc ca.

atrā-here; api-also; loka-locana-public vision; rūpam-form; sva-bimbam-the word "sva-bimbam"; nija-His own; mūrtim-form; pradarṣya-by exhibiting; punah-again; adāya-taking; eva-certainly; ca-also; antah-disappearance; adhāt-performed; na-not; tu-but; tyaktvā-having abandoned; iti-thus; uktam-spoken; śrī-sūtena-by Śrī Śūta Gosvāmī; yathā-as much as; matsyā-adi-incarnation as fish, etc.; rūpāni-forms; iti-thus; anantaram-afterwards; api-also; tatha-in the same way; uktam-described; yadā-when; mukundah-Lord Kṛṣṇa; bhagavān-the Personality of Godhead; imāṃ-this; mahim-earth; jahau-left; sva-tanvā-with His selfsame body; iti-thus; tyage-in abandonment; atra-here; sva-His own; tanu-form; kāraṇakah-the instrumental case; iti-thus; na-not; tu-but; sva-tanvā-saha-with His own form; iti-thus; vyākhyeyam-may be explained; adhyaharya-āpeksā-gauravāt-with reference to grammatical agreement; upapada-vibhaktah-by use of a word which governs a particular form; kāraka-vibhaktih-the case; baliyasi-is established; iti-thus; nyāyāt-from nyaya-sastra; ca-also.

{(This verse explains that the Personality of Godhead manifests His form within this world, and then again makes His form dissappear from this world. It is not that He rejects His form or that it ceases to exist. That the Lord's form is eternal, although staying the material world for a certain time, is confirmed by the following verse of Śrīmad-Bhāgavatam (1.15.36, which follows 1.15.15 quoted in Text 12):

"The Personality of Godhead, Lord Kṛṣṇa, left this earthly planet in His selfsame form."*

That the Supreme Lord Kṛṣṇa returns to the spiritual world in His original transcendental form is confirmed in this verse by the use of the word "sva-tanvā" (in His selfsame form). This is supported by the following statement of Nyāya-sāstra: "upapada-vibhaktah kāraka-vibhaktir baliyast.)}
atha sūti-grhe ity asyārthah. etat-proktana-vākyesa śrī-bhagavan-mahijma-jñāna-bhakti-pradhāno 'sau visuddha-sattva-pradurbhāvasyāpy ātmano manusya-lilām eva dainyātīṣayataḥ prākrta-manuṣatvena sthāpayitvā śrī-bhagavaty apātya-buddhim akṣiptavān. tataś ca nanu tarhi katham apātya-buddhim kuruṣa iti śrī-bhagavat-praśnam āsankya tatra tad-vākya-gauravam eva mama pramānam, na tūpapattir ity āha sūti-grhe iti; nah avayoh anuyugam. ata eva bhavān ajah api saṇjajñē avatirnavān iti sūti-grhe bhavān nanu jagāda.

atha-now; sūti-grhe iti asyā-of Śrīmad-Bhāgavatam 10.85.20 (quoted on page 633 of this book); praktana-previous; vākyesu-in statements; śrī-bhagavat-of the Personality of Godhead; mahima-of the opulence; jñāna-with knowledge; pradhānah-primarily; asau-he; visuddha-sattv-pure goodness; pradurbhāvasyā-being appearing; api-also; ātmanah-of Himself; manusya-humanlike; lilām-pastimes; eva-certainly; dainyātiṣāyataḥ-with great humbleness; prākrta-manuṣatvena-as an ordinary human being; sthāpayitvā-having established; śrī-bhagavati-towards the Supreme Personality of Godhead; apātya-as his son; buddhim-the conception; akṣiptavān-rejected; tataḥ-therefore; ca-also; nanu-is it not?; tarhi-then; katham-how is it?; apātya-as a son; buddhim-conception; kuruse-you do; iti-thus; śrī-bhagavat-of the Personality of Godhead; prāṇam-enquiry; āsankya-suspecting; tatra-in this matter; tat-that; vākya-of the statement; gauravam-significance; eva-certainly; mama-my; pramāṇam-evidence; na-not; tu-but; upapattih-birth; iti-thus; āha-he said; sūti-grhe-in the maternity room; iti-thus; nah-the word "nau"; avayoh-means "of us"; anuyugam-in every yuga; atah eva-therefore; bhavān-Your Lordship; ajah-unborn; api-although; saṇjajñē-take birth; avatirnavān-incarnate; iti-thus; sūti-grhe-in the maternity room; bhavān-Your Lordship; nanu-is it not?; jajāda-spoke.

{ }This point, that the form of the Personality of Godhead is eternal, and the Lord does not abandon His form when He leaves His pastimes in the material world, may be more clearly seen by examining the following verse spoken by Maharāja Vasudeva in Śrīmad-Bhāgavatam (10.85.20, quoted in Anuccheda 98, Text 7):

sūti-grhe nanu jagāda bhavān ajo nau
saṇjajñē ity anuyugam nija-dharma-guptyai
nānā-tenur gagan-vad vidadhaj jahāsi
ko veda bhumna urugāya vibhūti-māyām

"My dear Lord, at the very moment when You first appeared in Kamsa's prison house, I was informed that You were the Supreme Personality of Godhead and that You had descended for the protection of the principles of religion as well as the destruction of the unfaithful. Although unborn, You descend in every millenium to execute Your mission. My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many forms."
Who, therefore, can understand Your pastimes or the mystery of Your appearance and disappearance. Our only business should be to glorify Your supreme greatness."*

Even though aware of the transcendental greatness of Lord Kṛṣṇa, who is always situated in the position of śuddha-sattva (transcendental purity), Mahārāja Vasudeva, because of his great humbleness and love for Lord Kṛṣṇa, still tends to think of Him as his own son: an ordinary person, and not the Supreme Personality of Godhead.

Vasudeva considers that perhaps Lord Kṛṣṇa may ask: "Why do you think I am your son?"

To this question Vasudeva may reply: "You Yourself have told me that You are my son, and I have described this in Śrīmad-Bhāgavatam 10.85.20 (My dear Lord, at the very moment when You first appeared in Kaṁsa's prison house You informed me that You were the Supreme Personality of Godhead who descends in every millennium, and who hs now appeared as my son)."

Text 17

mayā tad api bhavad-ādi-tanu-praveśa-nirgamā-pekṣayaiva sajajña ity uktam, na tu mama praveśa-nirgama-lingenaiva janma vācyam. jiva-sakhena vyaṣṭeḥ samāṣṭer vāntaryāmi-rūpeṇa

tam dūrdarśam gūḍham anupraviṣṭam
guhāhitam gahvareṣtham purāṇam ity ādau
tat sṛṣṭvā tad eva-nupraviṣat ity ādau
cā tat-tad-anupraveśādi-darśana-sāmānyāt.

mayā-by Me; tat-that; api-also; bhavat-ādi-beginning with you; tanu-the bodies; praveśa-entrance; nirgama-and exit; apekṣaya-with reference to; eva-certainly; sañjaje-I manifested; iti-thus; uktam-it is described; na-not; tu-but; mama-My; praveśa-entrance; nirgama-and exit; lingena-by the characteristic; eva-certainly; janma-birth; vācyam-should be said; jiva-of the living entities; sakhena-as the friend; vyaṣṭeḥ samāṣṭeḥ-of all living entities; vā-or; antaryāmi-rūpeṇa-as the Supersoul dwelling within the heart; tam-Him; dūrdarśam-difficult to see; gūḍham-hidden; anupraviṣṭam-entered; guhā-in the heart; aḥitam-situated; gahvareṣṭham-most confidential; purāṇam-the oldest; iti-ādau-in the Katha Upaniṣad 1.2.12; tat-the universe; sṛṣṭva-having created; tat-it; eva-certainly; ānupraviṣṭa-entered; iti ādau-in the Taittirīya Upaniṣad 2.6.2; tat-tat-these various; anupraveśa-entrances; ādi-beginning with; darśana-sight; sāmānyāt-because of the sameness.

\{ \} To this Lord Kṛṣṇa might reply in the following words:
"My dear Vasudeva, simply because I entered within your body, and then again have come out from it does not mean that I have taken birth as your son. In My form as the all-pervading Supersoul (the friend of all living entities) I have entered within everyone. This is explicitly described in the following verses from the Upaniṣads:

"The Supreme Personality of Godhead is very difficult to see, and He is the oldest of all persons. He is the all-pervading Supersoul who has entered the hearts of all living creatures."

-{ }Katha Upaniṣad 1.2.12

"The Supreme Lord created the material universes and then entered within them."

-{ }Taittirīya Upaniṣad 2.6.2

Text 18

tatas tadvad idam upacaritam eveti manyatam tatrāha nānā iti, svakṛta-vicitra-yoniṣu viśan iva hetutaya ity ādi śravanād gaganavat asanga eva tvam yaj jivanam nānā-tanur vidadhat praviṣan jahāsi muhuḥ praviṣasi tyajasi cety arthah.

tataḥ-therefore; tadvat-in this way; idam-this; apacaritam-worshiped; eva-certainly; iti-thus; manyatam-may be considered; tatra-in this connection; āha-Vasudeva may reply; nānā iti-the phrase beginning with this word in Śrīmad-Bhāgavatam 10.95.19; svakṛta-performed; vicitra-various; yoniṣu-in species of life; viṣan-entering; iva-as if; hetutāya-for this reason; iti ādi śravahāt-in the Śrīmad-Bhāgavatam 10.87.15; gaganavat-like the sky; asangah-without contact; eva-certainly; tvam-You; yat-which; jivanam-of the living entities; nānā-tanuḥ-various bodies; vidadhat-manifest; praviṣan-entering; jahāsi-you give them up; muhuḥ-constantly; praviṣasi-you enter; tyajas-you abandon; ca-also; iti-thus; artha-the meaning.

{ }To this, Mahārāja Vasudeva might respond: O my Lord, You are certainly not my son, but the Supreme Personality of Godhead. This has already been explained by me in the following words (Śrīmad-Bhāgavatam 10.87.15): "My dear Lord, as in the sky there are many forms appearing and disappearing, so You also appear and disappear in many eternal forms". In these words I have confirmed that although You remain aloof from everything You are simultaneously present everywhere, just as the sky is simultaneously aloof and everywhere present. O Lord, You are always aloof from all living entities, and at the same time You always reside within them. This is also confirmed in the following statement of the Personified Vedas (Śrīmad-Bhāgavatam 10.87.15): "Appearing as the Supersoul, the Personality of Godhead has entered within the hearts of all living entities in various species of life".
tat bhūmnah tava vibhūti-viśeṣa-rūpam māyām ko veda bahu-manyate, na ko 'pīty arthah. idam tv avābhyām janma sarvair eva stūyata ity bhavah. tato vidvad-ādāro 'py atrāstu pramānānam, mama tu tat sarvathā na buddhi-gocara iti vyāṇjītām.

tat-therefore; bhūmnah-of Your Lordship; tava-of You; vibhūtī-glories and opulence; viśeṣa-rūpam-specifically consisting of; māyā-potency; kah-who?; veda-knows; bahu-manyate-greatly considered; na-not; kah-api-anyone; iti-thus; arthah-the meaning; idam-this; tu-but; avābhyām-from us; janma-birth; sarvaih-by everyone; eva-certainly; stūyate-is glorified; iti-thus; bhavah-the meaning; tatāth-therefore; vidvat-of the learned devotees; ādāraḥ-faith; api-even; atra-in this matter; āstu-let it be; pramānām-evidence; mama-my; tu-but; tat-therefore; sarvathā-completely; na-not; buddhī-gocara-in the range of being understood by the intelligence; iti-thus; vyāṇjītām-manifested.

{}When Mahārāja Vasudeva said: "Who, therefore can understand Your pastimes of the mystery of Your appearance and disappearance?" (Śrīmad-Bhāgavatam 10.85.20), he intended to say: "O Lord, no one is very important or powerful in comparison to You".

Mahārāja Vasudeva might have also presented the following argument to Lord Kṛṣṇa: O Lord, Your birth as the son of Devaki and Myself is glorified by all the saintly sages and Vaiṣṇavas. Because they all believe that You are my son, this is certainly very convincing evidence that this is actually true. Nevertheless, whatever You are, You are completely beyond the power of my mind and intelligence to understand. I cannot understand You at all.

Text 20

atra vidadhateḥ praveśārtho nānapapannah. yathoktarṁ sahasra-nāma-bhāsyे śiṣṭān karoti pālayati iti. sāmāṇya-vacano dhātūr viśeṣa-vacane drṣṭah. kuru kāṣṭhāṇity āharaṇe yathā tadvad iti.

atra-in this verse (Śrīmad-Bhāgavatam 10.95.19); vidadhateḥ-from the word "vidadhhat"; praveśā-entrance; arthah-meaning; nā-not; anupapannah-is innappropriate; yatha-just as; uktam-is described; sahasra-nāma-bhāsyē-in the commentary on the Saahasra-nama-stotra; śiṣṭān-the saintly persons; karoti-does; pālayati-protects; iti-thus; sāmāṇya-equality; vacanah-statement; dhātuh-verb; viśeṣa-specific; vacane-in the word; drṣṭah-is observed; kuru-do; kāṣṭhān-wood; iti-thus; āharaṇe-in bringing; yathā-just as; tadvad-in the same way; iti-thus.

{}In Mahārāja Vasudeva's prayer (Śrīmad-Bhāgavatam 10.95.19) the phrase "nānā-tanur gaganavad vidadhaj jahāsi" may also be interpreted to mean "You enter into the bodies of all living entities" because the word "vidadhhat" may also mean "to enter". Someone may object that this is an obscure usage of this word,
but actually this interpretation is very appropriate. We see many examples of the usage of obscure meanings of words. For example in the Sahasra-nāma-bhāṣya we find the explanation:

"In this verse the statement `He does the saintly devotees' actually means `He protects the saintly devotees' for in this context the verb `to do' (kr) means `to protect'."

Another example of an obscure usage of a word is the phrase “kāṭhānī kuru". Although the verb "kr" generally means "to do", in this phrase it means "to bring", and therefore "kāṭhānī kuru" means “please bring some wood".

Text 21

tad evaṁ śrī-krṣṇasya svayaṁ-bhagavattvam. tad-rūpenāvasthāyitvam ca
darśitam. tathā prathame prthivyāpi satyaṁ saucam dayā ksāntīṁ ity ādīnā
tadiyānāṁ kānti-saha-ojō-balānāṁ svabhāvīktvam avyabhāśīritvam ca
darśitam.

tat-therefore; evaṁ-in this way; śrī-krṣṇasya-of Śrī Kṛṣṇa; svayaṁ-
bhagavattvam-the status of the Supreme Personality of Godhead; tath-rūpenā-in
this form; avasthāyitvam-eternity; ca-also; darśitam-is revealed; tathā-in the
same way; prathame-in the first Canto of Śrīmad-Bhāgavatam; prthivyā-by the
Earth personified; api-even; satyaṁ saucam dayā ksāntīṁ iti ādīnā-in Śrīmad-
Bhāgavatam 1.16.27:

satyaṁ saucam dayā ksāntis
tyāgah santosa ārjavam
śamo damas tapaḥ sāmyam
titikṣoparatiḥ śrutam

jñānam viraktir aśvaram
śauryam tejo balam smṛtiḥ
vātantryam kauśalam kāntir
dhairyaṁ mārdavam eva ca

prāgalbhyan praśrayaṁ śilam
saha ojo balam bhagah
gāmbhiryam sthairyam āstikyaṁ
kīrtir māno 'nahankṛtiḥ

ete cāṅye ca bhagavan
nityā yatra mahā-guṇāḥ

iti-thus; ādīnā-by the passage beginning; tadiyānām-of the Lord; kānti-beauty;
saha-determination; ojah-perfect knowledge; balānām-proper execution;
svabhāvikatvam-natural position; avyabhicāritvam-eternity; ca-also; darśitam-is revealed.

( ) All this evidence clearly proves that Śrī Kṛṣṇa is the Original Supreme Personality of Godhead and His form is eternal. His eternal handsomeness, gentleness, determination, and strength are shown in the following statement of the Earth Personified (Śrīmad-Bhāgavatam 1.16.27):

"In Lord Kṛṣṇa reside (1) truthfulness, (2) cleanliness, (3) intolerance of another's unhappiness, (4) the power to control anger, (5) self-satisfaction, (6) straightforwardness, (7) steadiness of mind, (8) control of the sense organs, (9) responsibility, (10) equality, (11) tolerance, (12) equanimity, (13) faithfulness, (14) knowledge, (15) absence of sense enjoyment, (16) leadership, (17) chivalry, (18) influence, (19) the power to make everything possible, (20) the discharge of proper duty, (21) complete independence, (22) dexterity, (23) fullness of all beauty, (24) serenity, (25) kindheartedness, (26) ingenuity, (27) gentility, (28) magnanimity, (29) determination, (30) perfection in all knowledge, (31) proper execution, (32) possession of all objects of enjoyment, (33) joyfulness, (34) immovability, (35) fidelity, (36) fame, (37) worship, (38) pridelessness, (39) being (as the Personality of Godhead), (40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him, the Personality of Godhead, the reservoir of all goodness and beauty, Lord Śrī Kṛṣṇa."

Text 22

ata eva brahmānde caṣṭottara-śata-nāma-stotre narākṛtitvam prakṛtyaivoktam
nanda-vraja-janānandī
sac-cid-ānanda-vigrahaḥ
navanīta-viliptāṅgo
navanīta-nāto 'nagha iti.

atah eva therefore; brahmānde-in the Brahmānda Purāṇa; cā-also; aṣṭottara-śata-nāma-stotre-in the 108 Names of Śrī Kṛṣṇa; narā-akṛtitvam-humanlike form; prakṛtya-by nature; eva-certainly; uktam-is described; nanda-of Nanda Mahārāja; vraja-jana-and the residents of Vrajabhumi; ānandi-the delight; sat-with an eternal; cit-full of knowledge; ānanda-and bliss; vigrahaḥ-form; navanīta-with butter; viliptā-annointed; āngah-form; navanīta-butter; natah-the actor; anagha-O sinless one; iti-thus.

( ) That the original aspect of the Personality of Godhead is the humanlike form of Śrī Kṛṣṇa is confirmed in the following verse from the Śrī-Kṛṣṇaṣṭottara-śata-nāma-stotre in the Brahmānda Purāṇa:

"The Supreme Personality of Godhead is the delight of Nanda Mahārāja and the residents of Vrajabhūmi. The Supreme Person's form is eternal, full of knowledge
and bliss. He is the tiny child whose limbs are smeared with butter, and who jubilantly dances to earn some butter as a reward."

Text 23

śrī-gopāla-pūrva-tāpanyām api tathaiva

nityo nityānāṁ cetanās cetanānāṁ
eko bahūnāṁ yo vidadhāti kāmān
tam pithagam ye 'nuyajanti viprās
teṣām siddhiḥ sāśvatī netareṣām

śrī-gopāla-pūrva-tāpanyāṁ-in the Gopāla-tapāni Upanisad (1.28); api-also; tatha-in the same way; eva-certainly; nitya-eternal; nityānām-among the eternals; cetanāḥ-living entity; cetanānāṁ-among living entities; ekah-one; bahūnām-among the many; yah-who; vidadhāti-grants; kāmān-desires; tāṁ-unto Him; pitha-gam-situated in His own abode; ye-those who; anuyajanti-worship; viprāḥ-devotees; teṣām-of them; siddhiḥ-perfection; sāśvatī-eternal; na itareṣām-of others.

{ }This is also described in the Gopāla-tapāṇi Upaniṣad (1.21):

"The brāhmaṇas who worship, as He stands on His altar, the one who is greatest among the eternals and greatest among conscious persons, and who fulfills the desires of the many, they, and not others, attain eternal perfection."

Text 24

tam ekaṁ govindaṁ sac-cid-ānanda-vigraham ity ādi ca.

tam-Him; ekam-one; govindam-Lord Govinda; sat-eternal; cit-full of knowledge; ānanda-and bliss; vigraham-form; iti-thus; ādi-beginning; ca-also.

{ }Śrī Kṛṣṇa is also described in the following verse (Gopāla-tapāṇi Upaniṣad 1.38):

"The Supreme Personality of Godhead is Govinda. His form is eternal and full of knowledge and bliss."

Text 25

tasmāc caturbhujatve ca dvibhujatve ca śrī-kṛṣṇasyāvyabhicāritvam eveti
siddham.

tasmāt-from this evidence; caturbhujatve-as four-handed; ca-and; dvibhujatve-as two-handed; ca-also; śrī-kṛṣṇasyā-of Śrī Kṛṣṇa; avyabhicāritvam-eternity; eva-certainly; iti-thus; siddham-conclusively demonstrated.

{ } In this way it is proved that Śrī Kṛṣṇa's two-armed and four-armed forms are both eternal.

Text 26

atha katamat tat padaṁ yatrāsau viharatī tatrocyate

yā yathā bhuvi varṣante
   puryo bhagavataḥ priyāḥ
tās tathā santi vaikuṇṭhe
   tat-tal-lilārtham ādṛtah

iti skānda-vacanānuṣārena vaikuṇṭhe yad-yat-sthānam vartate, tat-tad eveti mantavyam.

atha-now; katamat-which; tat-that; padam-abode; yatrā-where; āsau-Lord Kṛṣṇa; viharati-performs pastimes; tatra-there; ucyate-is described; yāḥ-which; yathā-just as; bhuvi-on the earth; varṣante-are; puryāḥ-towns and cities; bhagavataḥ-to the Supreme Personality of Godhead; priyāḥ-dear; tāḥ-they; tathā-in the same way; santi-always exist; vaikuṇṭhe-in the spiritual world; tat-tāt- various; lilā-pastimes; ārtham-for the purpose; ādṛtāḥ-taken notice of; iti-thus; skānda-of the Skanda Purāṇa; vacāna-the statement; anusārena-with regard to; vaikuṇṭha-in the spiritual world; yat-yat-whatever; sthānam-place; vartate-exists; tat-tat-they; eva-certainly; iti-thus; mantavyam-should be considered.

{ } Someone may ask about the nature of the places where Śrī Kṛṣṇa performed His pastimes. We answer by saying that the places on this earth where Lord Kṛṣṇa enjoyed pastimes are replicas of the same places in the spiritual world. This is confirmed in the following verse from the Skanda Purāṇa:

"The towns and cities on this earth which were dear to Lord Kṛṣṇa, and where He stayed and enjoyed pastimes, eternally exist in the spiritual world. In those places in the spiritual world, Lord Kṛṣṇa eternally enjoys pastimes."

Text 27

tac cākhila-vaikuṇṭhoparibhāga eva. yataḥ padmottara-khānde dasāvatāra- ganane śrī-kṛṣṇam eva navamatvena varnayitva kramena pūrvvadīṣu tad-daśāvatāra-
sthananam paramavyomadhipa-mahā-vaikunthasyāvaranatvena gananayā śrī-
kṛṣṇalokasya bhrama-diśi prāpte sarvopariśthāyitvam eva paryavasāyitam.
āgamādau hi dik-kramas tathaiva drṣṭaye. atrāsmābhis tu tat-tac-chravanāt.

tat-that; ca-also; ākhila-all; vaikunṭha-spiritual planets; upari-bhagāh-above;
eva-certainly; yatath-because; padma-in the Padma Purāṇa; uttara-khānde-in the
Uttara-khanda; daśā-avātara-of the ten incarnations of Godhead; ganane-in the
enumeration; śrī-kṛṣṇam-Śrī Kṛṣṇa; eva-certainly; navamatvena-as the ninth;
varṇayitvā-having described; kramena-one after another; pūrva-adīṣu-in the
previous; tat-His; daśā-ten; āvatara-of the incarnations; sthananām-of the
abodes; paravyomā-ādhīpa-of the master of Vaikunṭha; maha-vaikunthasya-of the
spiritual world; āvaranatvena-as concealing; gananayā-by the description; śrī-
kṛṣṇa-lokasya-of the planet of Śrī Kṛṣṇa; brahma-diśi prāpte-in the spiritual world;
sarva-upai-yāśaytvan-superior position; eva-certainly; paryavasāyitam-
concluded; āgama-in the Agama-sastra; ādau-in the beginning; hi-certainly; dik-
kramah-geographical position; tatha-in that way; eva-certainly; drṣṭaye-is seen;
ātṛa-here; āṃśabhih-by us; tu-certainly; tat-tat-sravanāt-from the smṛti-śāstras.

{ } The planet of Śrī Kṛṣṇa (Kṛṣṇaloka) is situated in the highest part of the
spiritual world. This is described in the Uttara-khanda of the Padma Purāṇa, where
Lord Kṛṣṇa is described as the ninth of the ten incarnations of Godhead. In this
description the incarnations, the planet of Śrī Kṛṣṇa is described as situated in a
separate place, beyond the view of the rest of the spiritual world. From this we
may understand that Kṛṣṇaloka is in the highest part of the spiritual world. This
description of the smṛti-śāstras is confirmed by similar descriptions in the Āgama-
śāstras.

Text 28

śrī-kṛṣṇalokasya svatantreva sthitiḥ. kintu paramavyoma-pakṣa-patītvenaiva
pādottara-khāṇḍena tad-āvaranesu praveśito śāv iti mantavyam. pādottara-
kheten-pratipāḍyasya gaunatvam tu śrī-bhāgavata-pratipādāyakṣaye varnitam
eva. svāyambhuvāgame ca svatantratayaiva sarvopari tat sthānam uktam. yathā
iśvara-gaurī-samvāde caturdaśākṣara-dhyāna-prasange paṃcaśītītayā pātāle

śrī-kṛṣṇalokasya-of Kṛṣṇaloka; svatantra-independent; iva-as if; sthitih-
situation; kintu-but; paramavyoma-pakṣa-patītvena-as partial; pādma-uttar-
khāṇḍena-by the Uttara-khanda of the Padma Purāṇa; tat-āvaranesu-in that
concealment; praveśītah-entered; asāv-Kṛṣṇaloka; iti-thus; mantavyam-is
considered; pādma-uttara-kheten-of the Uttara-khanda of the Padma-Purāṇa;
pratipāḍyasya-of the conclusion; gaunatvam-secondary; tu-but; śrī-bhāgavata-of
Śrīmad-Bhāgavatam; pratipāḍyā-to the conclusion; āpeksāyā-with reference;
varnitam-described; eva-certainly; svāyambhuva-āgama-in the Svāyambhuva-
āgama; ca-also; svatantrataya-with independence; eva-certainly; sarva-upari-in the
topmost position; tat-that; sthānam-place; uktam-is described; yathā-just as;
iśvara-of Lord Śiva; gaurī-and Parvati; samvāde-in the conversation; caturdaśā-
akṣara-in the fourteen syllable mantra; dhyāna-meditation; prasange-in relation to; pañcaśīṣítitame-pāṭāle-in the Pancasīṣītita-pāṭala.

{ } We may note that the Utāra-khaṇḍa of the Padma Purāṇa states that Kṛṣṇaloka as situated in a separate place beyond the vision of the rest of the spiritual world, but not specifically in the highest part of the spiritual world. Actually, this description in the Padma Purāṇa presents the view of those who consider Lord Nārāyaṇa the ultimate aspect of the Godhead, and His abode, Vaikuṇṭhaloka, to be the topmost place in the spiritual world.

The Padma Purāṇa is not the most conclusive source of evidence. The ultimate scripture, Śrīmad-Bhāgavatam, on the other hand, presents the conclusion that Śrī Kṛṣṇa is the Original Personality of Godhead, the origin of Lord Nārāyaṇa. From this description in Śrīmad-Bhāgavatam (which presents the most authoritative conclusions, in comparison to the Padma Purāṇa, whose conclusions are less authoritative) we may understand that because Śrī Kṛṣṇa is the Original Personality of Godhead, His abode in the spiritual world must be situated in the highest part of the spiritual world. This is confirmed in the following verses of the Pañcaśīṣīṣītita-pāṭāla in the Svāyambhuva-āgama, where Lord Śiva says to Gaurī (in the course of describing meditation on the fourteen-syllable Kṛṣṇa-mana):

Text 29

dhyāyet tatra viśuddhātmā
idam sarvam kramena tu
nānā-kalpa-lātā-kīrṇam
vaikuṇṭham vyāpakaṁ smaret

dhyāyate-should meditate; tatra-there; viśuddha-pure; ātmā-soul; idam-this; sarvam-everything; kramena-gradually; tu-also; nānā-variety; kalpa-desire-fulfilling; lātā-with creepers; kīrṇam-filled; vaikuṇṭham-the spiritual world known as Vaikuṇṭha; vyāpakaṁ-unlimitedly expanded; smaret-should remember.

{ }"A pure soul should meditate on the unlimitedly expanded spiritual world known as Vaikuṇṭha, which is full of transcendental vines that fulfill all the desires of the devotees.

Text 30

adhah samyam guṇānāṁ ca
prakṛtim sarva-kāraṇam
prakṛteḥ kāraṇāṇy eva
guṇāṁ ca kramaśah prthak

adhah-below; samyam-in equality; guṇānāṁ-of the modes of material nature;
ca-also; prakrtim-the material energy; sarva-of everything material; kāraṇam-the original cause; prakṛteḥ-of the material nature; kāraṇāṇi-causes; eva-certainly; gunān-the modes of nature; ca-also; kramaśah-one after another; prthak-variably.

} "Below this spiritual world is the original feature of material energy, which is the origina of everything material, and where the three modes of nature remain equipoised and suspended. Below this original matter are the three modes of nature (goodness, passion, and ignorance), which become the causes of variety in the material sphere.

Text 31

tatas ca brahmaṇa lokam
brahma-cihnam smaret sudhiḥ
ūrdhve tu simni virājām
niḥśimām vara-varṇini

tatah-from that; ca-also; brahmaṇaḥ-of Lord Brahma; lokam-the planet; brahma-cihnam-the marks of spirituality; smaret-should remember; sudhiḥ-an intelligent person; ārdhve-above; tu-also; simni-on the border of the spiritual and material worlds; virājām-the Virāja river; niḥśimām-unlimited; vara-varṇini-O fair-complexioned Parvati.

} "Below this original feature of the three modes of nature is the planet of Lord Brahmā, which is full of all symptoms of spiritual awareness. O fair-complexioned Pārvati, an intelligent person should meditate on this planet, and also on the unlimited Virajā river, which forms the boundary of the spiritual and material worlds.

Text 32

vedāṅga-sveda-janita-
toyaiḥ prasravitam śubham
imāś ca devatā dhyeyā
virajāyāṃ yathā-kramam

vedā-of the personified Veda; āṅga-from the limbs; sveda-from the perspiration; janita-produced; toyaiḥ-with water; prasravitam-flowing; śubham-auspicious; imah-she; ca-and; devatā-demigoddes; dhyeyā-should be meditated upon; virajāyāṃ-in the Viraja river; yathā-kramam-one after another.

} "One should meditate on goddess Virajā, the controlling deity of the Virajā river, which is produced from the perspiration of the Personified Vedas.
Text 33

ity ādy-anantaram

tato nirvāṇa-padavīṁ
  munināṁ urdhva-retasāṁ
smaret tu paraṁ-vyoma
  yatra devāḥ sanātanāḥ

  iti-thus; ādi-in the passage beginning; anantaram-in the following passage;
tatat-from this; nirvāṇa-of liberation; padavīṁ-the position; munināṁ-of the
sages; urdhva-retasāṁ-whose semina moves upwards (to the brain); smaret-may
remember; tu-also; paraṁ-vyoma-the spiritual sky; yatra-where; devāḥ-the
demigods; sanātanāḥ-are eternal.

{ } Lord Śiva continued: "Beyond this is the liberation attained by the great sages
who strictly follow the rules of celibacy, and beyond that is the spiritual world,
where all the residents are eternal. An intelligent person should meditate on all
these different stages of existence."

Text 34

tato 'niruddha-lokam ca
  pradyumnasya yathā kramam
sankarsanasya ca tathā
  vāsudevasya ca smaret

tatat-from this; aniruddha-of Lord Aniruddha; lokam-the planet; ca-and;
pradyumnasya-of Pradyumna; yathā kramam-one after another; sankarsanasya-of
Sankarsana; ca-also; tatha-in the same way; vāsudevasya-of Lord Vasudeva; ca-
and; smaret-should meditate.

{ }"Within the spiritual world is situated the planet of Lord Aniruddha, and
above that is the planet of Lord Pradyumna. Above Lord Pradyumna's planet is the
planet of Lord Sāṅkarṣaṇa, and above that is the planet of Lord Vāsudeva. One
should meditate on the spiritual world in this way."

Text 35

lokādhipāṁ smaret ity ādy-anantaram ca
loka-of the planets; adhipan-the dieties; smaret-one should meditate; iti-thus; adi-the passage beginning; anantaram-the passage following; ca-also.

[ ] After the passage beginning "lokaḍhipan smaret", a description of the highest part of the spiritual world is spoken by Lord Śiva in the following words:

Text 36

piyūsa-latikā-kirnāṁ
nānā-sattva-niśevitam
sarvartu-sukhādam svacchaṁ
sarva-jantu-sukhāvaham

piyūsa-of nectar; latikā-with creepers; kirnāṁ-filled; nānā-sattva-with various transcendental qualities; sevitam-decorated; sarva-all; rtu-seasons; sukhādam-bringing happiness; svacchaṁ-pure; sarva-all; jantu-living entities; sukhā-āvaham-full of happiness.

[ ] "A wise man should meditate on the Kālindī river, which is filled with nectar vines, served by many virtues, blissful in every season, splendid, delightful to everyone, . . .

Text 37

nilotpala-dala-śyāmāṁ
vāyunā calitāṁ mṛdu
vṛndāvana-parāgais tu
vasitāṁ krṣṇa-vallabhāṁ

nīla-upala-of blue lotus; dala-petals; śyāmām-dark; vāyunā-by the breeze; calitām-moved; mṛdu-gently; vṛndāvana-of Vṛndāvana; parāgaiḥ-by the pollen of flowers; tu-also; vasitāṁ-fragant; krṣṇa-to Lord Kṛṣṇa; vallabhām-dear.

[ ] . . . dark with blue lotus petals, filled with gentle breezes, fragrant with the pollen of Vṛndāvana’s flowers, dear to Lord Kṛṣṇa, . . .

Text 38

śimni kuṇja-latāṁ yosīt-
kridā-mannapa-madhyagāṁ
kālindim samsmađed dhimāḥ
suvara-laṭa-paṅkajāṁ
sīmni-on the shore; kuṇja-groves; latām-and creepers; yoṣit-for the young girls of Vṛndāvana; kṛdā-for pastimes; maṇḍapa-pavilions; madhyagām-in the midst; kālindim-the daughter of Mount Kalinda; samsmaret-one should meditate; dhimān-an intelligent person; suvarṇa-with golden; tatā-shore; pānkajam-and lotus flowers.

...surrounded by groves of vines and pavilions where gopīs enjoy pastimes, and filled with golden lotus vines.

Text 39

nitya-nūtana-puspādi-
raṇjitam sukha-sankulam
svātmānanda-sukhotkaraśa-
śabdādi-visayātmakam

nitya-eternally; nūtana-fresh; puṣpā-flowers; ādi-beginning with; raṇjitam-
made delightful; sukha-sankulam-full of happiness; svā-own; ānanda-bliss;
sukha-happiness; utkarṣa-excellent; śabdā-sounds; ādi-beginning with; viśaya-
ātmakam-field of perception.

...A wise devotee should meditate on Vṛndāvana forest, which is delightful with eternally new flowers and filled with sounds of bliss, ...
cintāmani-parichannam
   jyotsnā-jāla-samākulum
sarvartu-phala-puspādhyam
   pravālaīh śobhitaī pari

   cintāmani-with cintāmani gems; parichannam-covered; jyotsnā-jala-with great effulgence; samākulum-filled; sarva-in all; rtu-seasons; phala-with fruits; puspā-and flowers; ādhāyam-richly endowed; pravālaīh-with fresh buds; śobhitaī pari-beautiful.

   { } . . . which is filled with cintāmani jewels, splendid with nets of moonlight, rich with flowers blossoming in all seasons, and beautiful with new buds, . . .

Text 42

kālindī-jala-sāmsargī-
   vāyunā kampitām muḥūḥ
vṛndāvanka kusumītām
   nānā-vrksa-vihaṅgamaiḥ

   kalindī-of the Yamunā; jala-the water; sāmsargī-touching; vāyunā-by the breeze; kampitām-moving; muḥūḥ-continually; vṛndāvanka-Vṛndāvana; kusumītām-full of flowers; nānā-with various; vrksa-trees; vihaṅgamaiḥ-and birds.

   { }" . . . which again and again trembles in the breezes blowing over the Kālindī's waters, and is filled with flowers, trees, and birds.

Text 43

sāṃsmaret sādhakō dhimān
   vilāsaiṇa-niketanam
ekī-bhāvo dvayor yatra
   vrksayor madhya-desataḥ

   sāṃsmaret-should meditate; sādhakah-the aspiring devotee; dhimān-intelligent; vilāsa-of transcendental pastimes; eka-exclusive; niketanam-abode; ekti-bhāvah-alone; dvayah-of two; yatra-where; vrksayoh-trees; madhya-desataḥ-between.

   { }"A wise devotee should meditate on the pastime place where two trees join and become one.
tad adhaś cintayed devi
   mani-mandapam uttamam
triloki-sukha-sarvasvam
   suyantram keli-vallabham

tat-that; adhah-from; cintayet-should meditate; devi-O goddess; mani-
   jewelled; mandapam-temple; uttamam-transcendental; triloki-three worlds;
sukha-happiness; sarvasvam-be-all and end-all; suyantram-with beautiful
   architecture; keli-vallabham-the ideal place for the Lord to perform pastimes;

   [ ]"O goddess, he should meditate on the Lord's beautiful transcendental jewel
pastime-palace there that holds the treasure of the greatest bliss in the three
worlds.

Texts 45-48

tatra simhāsane ramye
   nānā-ratna-maye sukhe
sumano-'dhika-mādhurya-
   komale sukha-samstare
dharmārtha-kāma-mokṣākhya-
   catuśpādair virājite
brahma-viṣnu-maheśānām
   śiro-bhūṣaṇa-bhūṣitam
tatra prema-bhārākrāntam
   kisoram pita-vāsasam
kalaya-kusuma-syāmam
   lāvanyaika-niketanam
lilā-lasa-sukhmabhodhi-
   sammagnam sukha-sāgaram
navīna-niradābhāsam
   candrakāncita-kuntalam

tatra-there; simhāsane-on a throne; ramye-charming; nānā-with various;
ratna-jewels; maye-constructed; sukhe-delightful; sumanah-with Sumanah
   flowers; adhika-and other flowers; mādhurya-sweet; komale-and delicate; sukhā-
happiness; samstare-spreading; dharmā-religiousity; ārtha-economic
   development; kāma-sense-gratification; mokṣā-and liberation; ākhyā-named;
catuḥ-pādaih-with four sides; virājite-appears very splendid; brahma-of Brahma;
visnu-Viṣnu; maheśānām-and Śiva; śirah-bhūṣana-by the crowns; bhūṣitam-decorated; tatra-there; prema-bharā-ākrāntam-full of spiritual love; kīōrām-youth; pita-with yellow; vāsasaṃ-garments; kalaya-kusuma-as a kalaya flower; śyāmam-dark; lāvanya-of beauty; eka-exclusive; niketanam-abode; līlā-of transcendental pastimes; rasa-of the mellow; sukhā-of bliss; āmhit-dhi-in the ocean; sammagnam-immersed; sukha-of happiness; sāgaram-an ocean; navinew; nīrāda-cloud; abhasam-splendor; candrakā-aṃcita-with beautiful curling; kuṇṭalam-looks of hair.

He should meditate on an affectionate youth dark as a kalaya flower, dressed in yellow garments, a palace of transcendental hansomness, an ocean of bliss, plunged in the blissful nectar ocean of transcendental pastimes, splendid as a new monsoon cloud, with charming curly hair, and His feet decorated with the crowns of Brahmā, Viṣṇu and Śiva, who sits there on a charming jewel throne there graceful with sumanāh flowers, blissful, and splendid with its four feet religion, economic development, sense gratification, and liberation.

Text 49

tasmāt yā yathā bhuvi varantte iti nyāyāc ca svatantra eva dvārakā-mathurā-gokulātmakaḥ śrī-krṣnalokah svayam-bhagavato vihārāspadatvena bhavati sarvapatiti siddham. ata eva vrndāvanam gokulam eva sarvopari virājamānam golokatvena prasiddham.

tasmāt-therefore; yathā yathā bhuvi varantte iti-the verse from the Śrīkaṇḍa Purāṇa quoted on page 710 of this book; nyāyat-from the nyāya-śāstra; ca-also; svatantra-independent; eva-certainly; dvārakā-mathurā-gokula-ātmakah-consisting; of Dvārakā, Mathurā, Gokula; śrī-krṣnalokah-Kṛṣnaloka; svayambhagavataḥ-of the Supreme Personality of Godhead; vihāra-of transcendental pastimes; aspadatvena-as the abode; bhavati-is; sarva-upari-above all other planets; siddham-celebrated; atah eva-therefore; vrndāvana-Vrndāvana; gokulam also known as Gokula; eva-certainly; sarva-upari-above all other planets; virājamānam-manifested; golokatvena-as Goloka; prasiddham-is famous.

{ }This evidence from the Śvāyambhuva-agama and the Skanda Purāṇa clearly shows that the planet of Lord Kṛṣṇa is the highest planet in the spiritual world. Known as Goloka, it is famous as the place where the Original Personality of Godhead manifests His eternal pastimes. It is divided into three parts: 1. Gokula, 2. Mathurā, and 3. Dvārakā.

Text 50

brahma-samhitāyām iśvaraḥ paramāḥ krṣṇah ity upakramya
brahma-samhitāyām-in the Brahma-samhitā; īśvarah paramah krṣṇah iti upakramya-beginning with the following verse (5.1):

īśvarah paramah krṣṇah
sac-cid-ānanda-vigrahaḥ
anādir ādir govindah
sarva-kārana-kāranam

{ } The abode of Śri Krṣṇa is described in Brahma-samhitā (1-5):

"Krṣṇa, Who is known as Govinda, is the Supreme Personality of Godhead. He has an eternal blissful spiritual body. He is the Origin of all. He has no other origin and He is the prime cause of all causes.*

Text 51

sahasra-patram kamalam  
gokulākhyam mahat-padam  
tat-karnikāram tad-dhāma  
tad anantāmśa-sambhavam

sahasra-patram-with thousands of petals; kamalam-resembling a lotus flower; gokula-ākhyam-named Gokula; mahat-padam-the supreme abode; tat-karnikāram-the whorl of that lotus flower; tat-dhāma-the abode of the Lord; tat-that; ananta-amśa-from the expansion of energy of Ananta; sambhavam-creation.

{ }"Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Krṣṇa. This lotus-shaped supreme abode is created by the will of Lord Ananta.*

Text 52

karnikāram mahad-yantram  
ṣat-konam vajra-kilakam  
ṣad-āṅga-satpadi-sthānam  
prakṛtyā puruṣena ca  
premānanda-mahānanda- 
rasenāvasthitam hi yat 
jyotirūpena manunā  
kāma-bijena saṅgatam

karnikāram-the whorl; mahat-great; yantram-figure; ṣat-konam-hexagonal;
vajra-self-luminous like a diamond; kilākam-the central support; sat-āṅga-a hexagon; sat-pāḍi-with six-fold divisions; sthānam-the abode; prakṛtyā-with the predominated aspect; purusena-with the predominating aspect; ca-and; prema-ānanda-in the form of the bliss of prema; māha-ānanda-rasena-with all the mellow of transcendental bliss; āvasthitam-situated; hi-certainly; yat-Who is; jyoti-rūpena-illuminating; manunā-with the mantra; kāma-bijena-known as the kama bija-gayatri; saṅgatam-fitted.

{ }"The whorl of that transcendental lotus is the realm wherein dwells Kṛṣṇa. It is a hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond, the central supporting figure of self-luminous Kṛṣṇa stands as the transcendental source of all potencies. The holy name consisting of eighteen transcendental letters is manifested in a hexagonal figure with six-fold divisions.**

Text 53

tat-kiñjalkam tad amśānām
   tat-patrāni śriyām api

   tat-of that lotus; kiñjalkam-the petals; tat-His; amśānām-(being the abodes) of the part and parcel gopas; tat-its; patrāni-leaves; śriyām-of the gopīs; headed by Śrī Rādhikā; api-also.

{ }"The whorl of that eternal realm Gokula is the hexagonal abode of Kṛṣṇa. Its petals are the abodes of gopas who are part and parcel of Kṛṣṇa, to Whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the garden-like dhāma, i.e., spiritual abode of Śrī Rādhikā, the most beloved of Kṛṣṇa.**

Text 54

catur-asraṁ tat paritah
   śveta-dvīpākhyam adbhutam
catur-asraṁ catur-mūrteś
catur-dhāma ca-tus-krtaṁ

caturbhīḥ puruṣārthaiś ca
caturbhīr hetubhir vṛtam
śūlair dasabhīr ānaddham
tūrdhva-adhah dīk-vidikṣu api

aṣṭabhīr nidhibhir juṣṭam
aṣṭabhīḥ siddhibis tathā
manu-rūpaiś ca daśābhir
dik-pālaḥ parīto vrtaṃ
tat-Gokula; paritah-surrounding; śveta-dvipa-ākhyam-named Svetaadvipa; adbhutam-mysterious; catuh-āram-connected in four; caturbhir-πuṣaḥ-arthaḥ-by the four-fold human requirements; ca-also; caturbhir hetubhir-by the four Vedas; vrtaṃ-enveloped; sulaiḥ-with tridents; daśābhir-ten; ānaddham-fixed; ārdha-adhah-including up and down; dik-vidikṣa-in ten directions; api-also; aṣṭabhīḥ-with eight; nidhibhīḥ-the jewels; jūṣṭam-decorated; aṣṭabhīḥ-with eight; siddhībhīḥ-mystic perfections; tatha-moreover; manu-of mantras; rupaiḥ-in the form; ca-also; daśābhir dik-pālaḥ-by the ten protectors of the directions; paritah-surrounding; vrtaṃ-enveloped; śyāmaḥ-blue; gauraiḥ-yellow; ca-and; raktaiḥ-red; ca-and; śuklaibh-white; ca-and; pāraśada-with the associates; rṣabhaiḥ-best; śobhatm-shining; sāktibhīḥ-with the powers; tābhīḥ-these; adbhutabhaḥ-extraordinary; samantataḥ-on all sides.

(The surrounding external plane of Gokula is described in this verse) There is a mysterious quadrangular place named Śvetaadvipa surrounding the outskirts of Gokula. Śvetaadvipa is divided into four parts on all sides. The abode of Vāsudeva, Sankarṣaṇa, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the four-fold human requirements such as piety, wealth, passion and liberation as also by the four Vedas viz., Rg, Sama, Yajur and Atharvā, which deal with the mantra, and which are the basis of achievements of the four-fold mundane requirements. Ten tridents are fixed in the ten directions, including the zenith and nadir. The eight directions are decorated with the eight jewels of mahapadma, padma, sankha, makara, kacchipa, mukunda, kunda, and nila. There are ten protectors (dik-pālas) of the directions in the form of mantras. The associates of the hue of blue, yellow, red and white and the extraordinary potencies bearing the names of vimala, etc., shine on all sides.*

Text 55

tatrāgre brahma-stave
cintāmai-prakara-sadmasu kalpa-vrksa-
laksāvṛtesu surabhīr abhipālayantam ity upakramya
tatrā-there; āge-in the beginning; brahma-of Lord Brahma; stave-in the prayers
(Brahma-samhitā); cintāmani-prakara-sadmasu kalpa-vrksa-laksāvṛteṣu surabhīḥ abhipālayantam iti upakramya-in Brahma-samhitā (5.19):

cintāmani-prakara-sadmasu kalpa-vrksa-
laksāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-sata-sambhrāma-sevyamānaṁ
govindam ādi-puruṣam tam aham bhajāmi

{ } The supreme abode of Śrī Kṛṣṇa is also described in the following verses from
the beginning of Lord Brahmā's prayers in the Brahma-samhitā (5.29 and 43):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the
cows, yielding all desires, in abodes built with spiritual gems and surrounded by
millions of purpose trees. He is always served with great reverence and affection
by hundreds of thousands of goddesses of fortune."*

Text 56

goloka-nāmni nija-dhāmni tale ca tasya
devi-maheśa-hari-dhāmasu tesu teṣu
te te prabhāva-nicayā vihitās ca yena
govindam ādi-puruṣam tam aham bhajāmi

goloka-nāmni nija-dhāmmin-in the planet known as Goloka Vrndāvana, the
personal abode of the Supreme Personality of Godhead; tale-in the part
underneath; ca-also; tasya-of that; devi-of the goddess Durgā; maheśa-of Lord
Śiva; hari-of Nārāyana; dhāmasu-in the planets; teṣu teṣu-in each of them; te te-
those respective; prabhāva-nicayāḥ-opulences; vihitāḥ-established; ca-also; yena-
by whom; govindam-unto that Govinda; ādi-puruṣam-the original Supreme
Personality of Godhead; tam-unto Him; aham-I; bhajāmi-offer my obeisances.

"Below the planet named Goloka Vrndāvana are the planets known as Devi-
dhāma, Maheśa-dhāma and Hari-dhāma. These are opulent in different ways. They
are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I
offer my obeisances unto Him."*

Text 57

sahasrāṇi patrāṇi yatra tat kamalam cintāmaṇimayam padmam tad-rūpam. tac ca
mahat sarvoktaṁ padam mahato mahā-bhagavato va padam śrī-mahā-
vaikuṇṭham ity arthaḥ. tat tu nānā-prakāram ity āsāṅkya prakāra-viśeṣena niścino
gokulākhyam iti. gokulam ity ākhyā prasiddhir yasya tad go-gopa-vāsa-rūpam ity
arthah. rūdhir yogam apaharati ity nyāyena tasyaiva pratīteh. tata etad
anugunatvenavottara-grantho 'pī vyākhyyeyah. tasya śrī-krśnasya dhāma
nanda-yasodādibhiḥ saha vāsa-yogam mahāntahpuram.

sahasrāṇi-thousands; patrāni-of petals; yatra-where; tat-that; kamalam-lotus
flower; cintāmani-mayam-consisting of cintāmani jewels; padmam-lotus; tat-
rūpam-in that form; tat-that; ca-also; mahat-great; sarva-utkṛṣṭam-above all
other planets; padam-abode; mahātah-of the great; mahā-bhagavatah-in relation
to the Supreme Personality of Godhead; va-or; padam-abode; śrī-mahā-
vaikunṭham-known as Māhā-vaiṅkunṭha; iti-thus; arthah-the meaning; tat-
therefore; tu-but; nānā-variants; prakāram-types; iti-thus; āśāṅkhyā-considering;
prakāra-type; viṣesena-specific; niścinoti-he establishes; gokulā-ākhyam-known
as Gokula; iti-thus; gokulam-Gokula; iti-thus; ākhyā-name; prasiddhih-fame;
yasya-of which; tat-that; go-of the surabhi cows; gopa-and the cowherd men;
vāsa-residence; rūpam-in the form of; iti-thus; arthah-the meaning; rucihī-the
generally accepted meaning of a word; yogam-the etymological derivation of a
word; apaharati-supercedes; iti-thus; nyāyena-from the Nyaya-sastra; tasya-of
Gokula; eva-certainly; pratīteh-because of conviction; tatah-therefore; etat-this;
anugunatvena-according to the qualities; eva-certainly; uttara-granthah-the
previous quotation from the Brahma-samhitā; api-also; vyākhyyeyah-may be
explained; tasya-of Him; śrī-krśnasya-Śrī Kṛṣṇa; dhāma-the abode; nanda-with
Nanda Māhārāja; yasoda-Yaśoda Mata; ādibhih-and the other cowherd residents
of Vṛndāvana; saha-accompanied; vāsa-residence; yogam-the etymological
derivation of a word; apaharati-supercedes; iti-thus; nyāyena-from the Nyaya-
sastra; tasya-of Gokula; eva-certainly; pratīteh-because of conviction; tatah-
therefore; etat-this; anugunatvena-according to the qualities; eva-certainly;
uttara-granthah-the previous quotation from the Brahma-samhitā; api-also;
vyākhyyeyah-may be explained; tasya-of Him; śrī-krśnasya-Śrī Kṛṣṇa; dhāma-the
abode; nanda-with Nanda Māhārāja; yasoda-Yaśoda Mata; ādibhih-and the other
cowherd residents of Vṛndāvana; saha-accompanied; vāsa-residence; yogam-
suitable; mahā-great; āntaḥ-puram-inner residence.

| | ]In these verses from Brahma-samhitā the abode of Śrī Kṛṣṇa is described as a
great thousand-petaled lotus flower made of transcendental cintāmani jewels. The
phrase “mahat padam" may be interpreted to mean either "the greatest abode" or
"the abode of the supremely great Personality of Godhead".

Because this transcendental abode of Śrī Kṛṣṇa is divided into three parts
(Gokula, Mathurā, and Dvārakā), the author of Brahma-samhitā specifies the
abode of Gokula as the object of his description. The word "gokula" is generally
understood to mean "an abode of cowherd men and cows" and this meaning
should be accepted in spite of any number of other fanciful interpretations, based
on etymology, that may be offered. The rejection of other interpretations of this
word is supported by the following statement of nyāya-śāstra:

"The generally understood meaning of a word is its primary meaning, and
etymology-based meanings are secondary to that generally understood meaning."

In this way the Gokula described in these verses should be understood as the
abode of Śrī Kṛṣṇa, Nanda, Yaśodā, and all their friends and relatives.

Text 58

tasya svarūpam āha tat iti. anantasya śrī-baladevasyāṁsāt sambhavo nityāvirbhāvo yasya tat. tathā tatrānaitad api bodhyate. ananto 'ṁso yasya tasya śrī-baladevasyāpi sambhavo nivāso yatra tad iti.

tasya-of Śrī Kṛṣṇa's abode; svarūpam-actual nature; āha-describes; tat iti-in the phrase beginning with the word "tat" (Text 51, quoted on page 730); anantasya-of Ananta; śrī-baladevasyā-of Lord Baladeva; āṁsāt-from the plenary portion; sambhavah—manifestation; nityā—eternal; āvirbhāvah-manifestation; yasya-of which; tat—that; tathā—in the same way; tantrena-by the tantra-sastra; etat-this; api-also; bodhyate-is understood; anantah-Ananta; āṁsah-plenary portion; yasya-of whom; tasya-of Him; śrī-baladevasyā-Śrī Baladeva; āpi-also; sambhavah—the word "sambhavah"; nivāsah—residence; yatra-where; tat—that; iti-thus.

{} In the verse from Brahma-samhitā quoted in Text 51 the abode of Śrī Kṛṣṇa is described as created by the will of Lord Ananta, who is a plenary expansion of Lord Balarāma. In this verse we may also note that the word "sambhavam" may also be interpreted to mean "residence", in which case the phrase "anantāṁsa-sambhavam" means "the place where Kṛṣṇa and Balarāma (from whom Ananta is expanded) enjoy transcendental pastimes".

Text 59


sarva-by-all; mantra-of mantras; gāṇa-by the multitude; sevitasya-served; śrīmat-aśtādaśa-āksara-ās the eighteen-syllable Kṛsna-mantra; ākhyā-known; mahā-mantra-of mantras; rājasya-of the king; bahu-pīthasya-written in many places;
Although the eighteen-syllable Kṛṣṇa mantra (kliṣm kṛṣṇāya gopijanavallabhāya svāhā) is written in many places, the most important place it is written is described in the Brahma-samhitā verse quoted in Text 52. In this verse this mantra is described as written in a hexagonal figure in the form of a mystic diagram. Within that hexagonal mystic diagram is situated the form of Śrī Kṛṣṇa, who is luminous as a diamond. The six words of the mantra are written on the six sides of the hexagon. In that abode reside the predominated (prakṛti) and predominating (puruṣa) aspects of the Absolute. Both the predominated and predominating aspects are described as "pramāṇandabhakṣānām avasāhitam" (immersed in the bliss of countless varieties of exchanges of spiritual love).

The kāma-bija syllable (kliṣm) is described in these verses as situated within the
eighteen-syllable krṣṇā-mantra.

After the description of the internal abode of Śrī Krṣṇa, which is the whorl of the lotus-flower known as Goloka, there is a description of the petals situated about that abode. Those petals are the abodes of the cowherd residents of Goloka, who are all the relatives and friends of Śrī Krṣṇa. That the cowherds of Vṛndāvana are the relatives of Krṣṇa is described by Śukadeva Gosvāmī in the following verse (Śrīmad-Bhāgavatam 10.36.15):

Text 60

evam kakudminam hatvā
stūyamānavaśāśvāthbhī
viveśa gostham sabalo
gopīnām nayanotsavah iti.

evam-in this way; kakudminam-the bull-demon Aristasura; hatvā-having killed; stūyamānah-praised; saśvāśvāthbhī-by His relatives; viveśa-entered; gośtham-Vraja-bhumi; sa-with; balah-Balarāma; gopīnām-of the gośis; nayana-for the eyes; utsavā-festival; iti-thus.

{ }"After killing the Arīṣṭa demon, who had assumed the form of a bull, Lord Krṣṇa became the cynosure of all eyes. With Balarāma, He triumphantly entered Vṛndāvana village, and the cowherd men, who were all His relatives, glorified Him and Balarāma with great jubilation."*

Text 61

tasya kamalasya patrāṇi śrīyān tat-preyasinām śrī-rādhādīnām upavana-rūpāni dhāmānity arthah atra patrāṇām cuchrīta-prāntānāṁ mūla-sandhīṣu vartmani, agrima-sandhīṣu gōsthāni jneyāni. akhandā-kamalasya gokulākhyatvāt tathaiva samāvesāc ca.

tasya-of that; kamalasya-lotus-shaped abode of Śrī Krṣṇa; patrāṇi-the petals; śrīyām-of the goddesses of fortune; tat-preyasinām-very dear to Śrī Krṣṇa; śrī-rādhā-adinām-of Śrī-māti Rādhārāṇī and the other gośis; upavana-rūpāni-consisting of the gardens; dhāmānity-abodes; iti-thus; arthah-the meaning; atra-there; patrāṇāṁ-the petals; ucchritā-prāntānāṁ-raised; mūla-sandhīṣu-at the place where the petal meets the whorl; vartmani-the pathways; agrima-sandhīṣu-on the extensions of the petals; gōsthāni-the cow pastures; jneyāni-may be known; akhandā-unbroken; kamalasya-of the lotus flower; gokulā-ākhyatvāt-because of being named Gokula; tatha-in the same way; eva-certainly; samāvesāt-because of being situated together; ca-also.

{ }On this lotus flower of Goloka Vṛndāvana are many petals known as "patrāṇi
śrīyām", the many gardens which are abodes of Śrīmati Rādhārānī and the gopīs. Where these petals join the whorl of the Goloka lotus flower, the paths of Goloka are situated, and the extensions of these petals are the places of the cow-pastures of Goloka. In this way the different parts of the lotus flower of Gokula Vṛndāvana are described.

Text 62

caturasram iti. tad-bahiṣ caturasram tasya gokulasya bahiḥ sarvataś caturasram cauṣṭkiṇātmakam sthālam śvetadvipākhyam iti tad-amśe gokulam iti nāma-viśesābhāvāt. kintu caturasrābhhyantara-mandalam vṛndāvanākhyam bahiḥ mandalam kevalam śvetadvipākhyam jñeyam goloka iti yat-paryayah. tad idam kroḍi-kṛta gokulam vṛndāvanākhyayāti-prasiddham iti na nirdiṣṭam. kroḍi-kṛta-tat-sarvam asya tu bahiḥ mandalam goloka-śvetadvipākhyam jñeyam.

caturasram iti-a description of the verses from the Brahma-samhitā quoted in Text 54 (pps. 732-733); tat-bahiḥ-beyond that; caturasram-quadrangular place; tasya-of that; gokulasya-Gokula; bahiḥ-outside; sarvataḥ-everywhere; caturasram-quadrangular; cauṣṭkiṇā-ātmakam-quadrangular; sthālam-place; śvetadvipā-Śvetadvipa; ākhyam-named; iti-thus; tat-of that; amśe-on a part; gokulam-Gokula; iti-thus; nāma-name; viśesā-specific; ābhāvāt-from the non-existence; kintu-however; caturasṛā-the quadrangular place; ābhhyantara-within; mandalam-area; vṛndāvana-as Vṛndāvana; ākhyam-known; bahiḥ-external; mandalam-area; kevalam-exclusively; śvetadvipā-as Śvetadvipa; ākhyam-named; jñeyam-known; golakah iti-as Goloka; yat-which; paryayah-sequence; tat-therefore; idam-this; kroḍi-kṛta-in the middle; gokulam-Gokula; vṛndāvanā-Vṛndāvana; ākhyāyā-by the name; āti-very prasiddham-famous; iti-thus; na-not; nirdiṣṭam-indicated; kroḍi-kṛta-in the middle; tat-sarvam-everything; asya-of that; tu-but; bahiḥ-ourside; mandalam-area; goloka-Goloka; śvetadvipā-Śvetadvipa; ākhyam-named; jñeyam-may be known.

{ } Now we will discuss the Brahma-samhitā verses quoted in Text 54. These verses describe the quadrangular place named Śvetadvipa, which surrounds the outskirts of Goloka. The external part of that quadrangle is known as Śvetadvipa, and the central part is known as Vṛndāvana. The entire area is known as Goloka-Śvetadvipa.

Text 63

catur-murtēś catur-vyūhasya śrī-vāsudevādi-cauṣṭtiyāsa cauṣṭkiṛtām caturdhā vibhaktam catur dhāma. kintu deva līlātāt tad-upari vyoma-śāṇa-sṭhā eva te jñeyā hetubhiḥ puruṣārtha-sādhanaṁ manu-rūpāṁ sva-sva-mantrātkamakair indrādibhiḥ. śyāmair-ity-ādibhir iti caturbhir vedair ity arthaḥ. saktibhiḥ śrī-vimalādibhir ity arthaḥ.
catuh-murteh-four forms; catuh-vyūhasya śrī-vāsudeva-ādi-catuṣṭayasya-of the quadruple expansion of Vasudeva, Sankarsana, Pradyumna, and Aniruddha; catuskrām—fourfold; caturdhā vibhaktam—in four parts; catuh-dhāma—four abodes; kintu—however; deva—of the Personality of Godhead; lilātvāt—because of the pastimes; tat—Him; upari—above; vyoma-yāna-sthā—situated in the sky; eva—certainly; te—they; jīteyah—may be known; hetu—bhih—with causes; puruṣa-artha-sādhana—.with the processes for attaining the four goals of human life; manu-rūpaih—in the forms of mantras; sva—sva—with individual; mantra—ātmaka—mantras; indrā—Indra; ādibhih—beginning with; śyāma—blue; iti—adibhih—beginning with; iti—thus; caturbhih—with four; vedaih—Vedas; iti—thus; arthā—the meaning; śaktibhih—with the potencies; śrī—vimalā—ādibhih—Vimala and others; iti—thus; arthā—the meaning.

{ }The abodes of the four expansions of Lord Kṛṣṇa (Vāsudeva, Sankarsana, Pradyumna, and Aniruddha) are situated in the four sides of the quadrangle of Śvetadvīpa. These four sides of Śvetadvīpa are also the places where the four-fold mundane requirements (piety, wealth, passion, and liberation), are situated. Also situated in these quadrants are the four Vedas which contain mantras enabling one to attain the four mundane requirements, the ten protectors (dik-pālas) of the directions in the form of mantras, the associates of the hue of blue, yellow, red, and white, and the extraordinary potencies bearing the names of Vimalā etc.

Text 64

kṛṣṇam ca tatra chandobhih
stūyamānaṃ suvismitah iti śrī-daśamokteh.

kṛṣṇam-Kṛṣṇa; ca—also; tatra—there; chandobhih—by the Vedic hymns; stūyamāna—glorified; suvismitah—struck with wonder; iti—thus; śrī-daśama—of the Tenth Canto of Śrīmad-Bhāgavatam; ukteh—from the statement.

{ }This is also described in Śrīmad-Bhāgavatam (10.28.18):

"When the cowherd men saw Kṛṣṇa, being glorified by the Personified Vedas in the spiritual world, they felt wonderfully blissful."

Text 65

iyam ca brhad-vāmana-purāṇa-prasiddhiḥ. yathā bhagavati śrutiprārthana-pūrvakāni padyāni.

iyam—this; ca—also; brhat-vāmana-purāṇa—in the Vāmana Purāṇa; prasiddhī—fame; yathā—just as; bhagavati—to the Supreme Personality of Godhead; śrutī—of
the Personified Vedas; prärthana-prayers; pūrvakāni-previous; padyāṇi-verses.

{ }This description of the Goloka Vṛndāvana planet is confirmed by the passage following the prayers of the Personified Vedas in the Vāmana Purāṇa:

Text 66

ānanda-rūpam iti yad
vidanti hi pura-vidah
tad rūpam darśayāsmākam
yadi deyo varo hi nah

ānanda-of transcendental bliss; rūpam-form; iti-thus; yat-which; vidanti-know; hi-certainly; pura-vidah-the great sages of the past; tat-that; rūpam-form; darśayā-please show; āsmākam-to us; yadi-if; deyah-should be given; varah-a benediction; hi-certainly; nah-to us.

{ }"The Personified Vedas said: O Lord, if You wish to bestow a benediction upon us, then please show us Your original blissful form, which was known to the great sages of ancient times.

Text 67

śrutvaitad darśayām āsa
svam lokam prakrteh param
kevālanubhavānanda-
mātram akṣaram avyayām

śrutva-having heard; etat-this; darśayām āsa-revealed; svam-His own; lokam-planet; prakrteh-the material nature; param-above; kevāla-transcendental; anubhāva-by experience; ānanda-bliss; mātram-consisting of; akṣaram-without death; avyayām-or decay.

{ }"Hearing His devotees' request, the Lord revealed to them His own planet, where there is no decay or death, where there is only transcendental bliss, which is above the world of matter, . . .

Text 68

yatra vrndāvanam nāma
vanam kāma-dughair drumaiḥ
manorama-nikuṇjādhyam
sarvartu-sukha-samyutam

yatra-where; vrndāvanam-Vrndāvana; nāma-named; vanam-forest; kāma-
dughaih drumaiah-with desire trees; manorama-enchanting; nikuṇja-with groves;
adhyam-enriched; sarva-all; rtu-in season; sukha-with happiness; samyutam-
endowed.

{ } . . . where is the forest named Vrndāvana, which is pleasant in every season and
rich with charming groves and desire trees, . . .

Text 69

yatra govardhano nāma
sunirjhara-dari-yutah
ratna-dhatu-mayāḥ śrīmān
supakṣi-gana-sankulah

yatra-where; govardhanah-Govardhana Hill; nāma-named; su-excellent;
nirjhara-streams and waterfalls; dari-and caves; yutah-endowed; ratna-jewels;
dhatu-and minerals; mayah-consisting of; śrīmān-beautiful and opulent; su-
pakṣi-with handsome birds; gaṇa-multitudes; sankulah-filled.

{ } . . . where is the beautiful and opulent hill named Govardhana, which is filled
with pleasant streams, waterfalls, and caves with many minerals and precious
jewels, and crowded with many handsome birds, . . .

Text 70

yatra nirmala-pāṇīyā
kālindi sevitam varā
ratna-baddhobhaya-tatā
hamsa-padmādi-sankulā

yatra-where; nirmala-pure; pāṇīyā-water for drinking; kālindi-the Yamuna
river; sevitam-served; varā-excellent; ratna-baddha-full of jewels; ubhaya-both;
tatā-shores; hamsa-with swans; padmā-lotus flowers; ādi-and others; sankulā-
crowded.

{ } . . . where is the Yamunā river, whose waters are pure nectar, which is crowded
with many swans, lotus flowers, and other pleasant flowers and birds, and the
shores of which are paved with precious gems, . . .

Text 71
śāsvad rasa-rasonmattam
yatra gopi-kadambakam
tat-kadambaka-madhyasthah
kiśorākṛtir acyutah. iti.

śāsvat-continually; rasa-of the rasa-dance; rasa-by the transcendental mellow;
unmattam-maddened; yatra-where; gopi-of gopiś; kadambakam-multitude; tat-
kadambaka-of that multitude; madhya-sthah-in the midst; kiśorā-with a youthful;
ākṛtih-form; acyutah-the infalliable Personality of Godhead; iti-thus.

{ ... where the youthful Supreme Personality of Godhead eternally stays,
surrounded by a multitude of gopis and intoxicated with the nectar of the rāsa
dance."

Text 72

etad-anusārena śrī-hari-vaṁśa-vacanam apy evam vyākhyeyam. tad yathāha
sakruh

svargād urdhvam brahma-loko
brahmṛṣi-gaṇa-samvṛtah
tatra soma-gaṁ caiva
jyotiśām ca mahātmanāṁ

etat-anusārena-also confirming this; śrī-hari-vaṁśa-of the Hari-vaṁśa;
vacanam-the statement; api-also; evam-in the same way; vyākhyeyam-may be explained;
tat-therefore; yatha-just as; aha-said; sakruh-Indra; svargā-
Svargaloka; urdhvam-above; brahma-loca-the Vaikuntha planets; brahma-ṛṣi-
great sages; gana-samvṛtah-inhabited; tatra-there; soma-of soma; gatiḥ-the destination;
a ALSO; eva-certainly; jyotiśām-of the brahma-jyoti effulgence; ca-
also; mahā-atmānāṁ-of saintly persons.

{ }That the abode of Śrī Kṛṣṇa is the highest spiritual planet is also confirmed in
the following verses of the Hari-vaṁśa, where King Indra says:

"Above the celestial material planets is the spiritual world, where the
Personified Vedas, Nārada, Śiva, the ganas, the impersonalists merged in the
Brahman effulgence, and the great devotees reside.

Text 73

tasyopari gavāṁ lokah
sadhyās tām pālayanti hi
sa hi sarva-gatah krṣṇa
mahākāśa-gato mahān

tasya-that; upari-above; gavām-of surabhi cows; lokah-the planet; sadhyah-
advanced saintly; persons; tam-for that place; pālayanti-protect; hi-certainly;
sah-that planet; hi-certainly; sarva-gatah-above everything; krṣṇa-O Lord Krṣṇa;
mahā-ākāśa-gatah-situated in the spiritual world; mahān-great.

{ }"Above that realm is the planet of surabhi cows. Great saints protect that
place. The all-pervading Supreme Personality of Godhead, Lord Kṛṣṇa, resides
there.

Text 74

upary upari tatrāpi
gatis tava tapomai
yām na vidmo vayam sarve
prchanto 'pi pitāmaham

upari-above; upari-and above; tatrāpi-nevertheless; gatih-abode; tava-Your;
tapah-mayī-full of transcendental opulences; yām-which; na-not; vidmah-are
able to understand; vayam-we; sarve-all; prcchanta-inquiring; api-even;
pitāmaham-from Lord Brahma.

{ }"O Lord, that is Your splendid abode is manifested above all. Although we
asked Grandfather Brahmā, none of us could understand it.

Text 75

gatiḥ sama-damādhyānām
svargah sukr̥ta-karmanām
brāhmaṇe tapasi yuktānāṁ
brahmaloḥah para gatiḥ
gavām eva tu goloka
durāroha hi sā gatiḥ
gatiḥ-destination; sama-control of the mind; damā-control of the senses;
adhyānāṁ-of those possessing the wealth; svargah-Svargaloka; sukr̥ta-
karamaṇāṁ-of those engaged in pious actions; brāhmaṇe-Brahmaloka; tapasi-in
austerities; yuktānāṁ-engaged in performing; brahmaloḥah-Brahmaloka; para-
ultimate; gatiḥ-destination; gavām-of the surabhi cows; eva-certainly; tu-but;
goloka-Goloka; durāroha-difficult to attain; hi-certainly; sa-that; gatiḥ-
destination.
They who act piously and control the mind and senses easily attain Svargaloka. They who perform spiritual austerities attain the spiritual world. However, the planet Goloka, the realm of surabhi cows, is very difficult to attain.

Text 76

sa tu lokas tvayā krṣna
    sidamānāḥ kṛtātmanā
dhṛto dhṛtimatā vīra
    nighnatopadravan gavām iti.

    sah-that; tu-certainly; lokah-planet; tvayā-by You; krṣna-O Kṛṣṇa; sidamānāḥ-resided; kṛtātmanā-personally; dhṛtah-maintained; dhṛtimatā-steadfast; vīra-O her; nighnata-removing; upadravan-all calamities; gavām-of the surabhi cows; iti-thus.

    "O hero, this is the same place where You personally protected the surabhi cows from all dangers."

Text 77

asyārthāḥ svarga-śabdena

bhūrlokaḥ kalpitaḥ padbhyaṁ
    bhuvarloko 'syā nābhitaḥ
svarlokaḥ kalpito mūrdhnā
    iti vā loka-kalpanā

    iti dvitīyoktānusārena svarlokaṁ ārābhya satya-loka-paryātnam loka-paṇcakam ucyate.

    bhūrlokaḥ-the entire planetary system from Pātāla to the earthly planetary system; kalpitaḥ-imagined; padbhyaṁ-situated on the legs; bhuvarloka-the Bhuvarloka planetary system; asya-of the universal form of the Lord; nābhitaḥ-out of the navel abdomen; svarlokaḥ-the higher planetary system, beginning with the heavenly planets; kalpitaḥ-imagined; mūrdhnā-from the chest to the head; iti-thus; vā-either; loka-the planetary systems; kalpanā-imagination.

    iti dvitīyā-ānusārena-in accordance with this statement from the Second Canto of Śrīmad-Bhāgavatam; svarlokaḥ-Svargaloka; ārābhya-beginning with; satyaloka-Satyaloka; paryāntam-concluding with; loka-planetary systems; paṇcakam-five; ucyate-are described.

    The word "svarga" is defined in the following verse (Śrīmad-Bhāgavatam
"Others may divide the whole planetary system into three divisions, namely the lower planetary systems on the legs [up to the earth], the middle planetary systems on the navel, and the upper planetary systems [Svarloka] from the chest to the head of the Supreme Personality."*

Text 78

tasmād ārḍhvam upari brahmaṇalokah brahmātma-loke vaikuṇṭhākhyah, sac-cid-ananda-rūpatvāt brahmaṇo bhagavato loka iti vā.

tasmāt-this; ārḍhvam-above; upari-above; brahmaṇalokah-known as Brahmaṇa; brahmā-ātma-of the Supreme Spirit; lokah-the planet; vaikuṇṭhā-Vaikuṇṭha; ākhyah-named; sat-eternal; cit-full of knowledge; ānanda-and full of bliss; rūpatvāt-because of it's feature; brahmaṇah-of the Supreme Brahma; bhagavataḥ-of the Supreme Personality of Godhead; lokah-the planet; iti-thus; vā-or.

{ } The Brahmaṇa planet described in these verses as above Svargaṇa is the spiritual world of Vaikuṇṭha, the abode of the Supreme Personality of Godhead, and not the abode of the demigod Brahmā. The word Brahma, which means "great", here refers to the Supreme Personality of Godhead because He is supremely great, His greatness shown by the fact that His transcendental form is eternal and full of knowledge and bliss.

Text 79

dadrśur brahmaṇo lokaṁ
yatākrūro ‘dhyagat purā iti daśamāt.

dadrśuh-they saw; brahmaṇah-of the Supreme Brahma; lokam-the planetary system; yatā-where; ākṛūrah-Akrūra; adhyagat-saw; purā-formerly; iti-thus; daśamāt-from the Tenth Canto of Śrīmad-Bhāgavatam.

{ } That the word "brahmaṇa" means the spiritual world of Vaikuṇṭha is confirmed by the words of Śrīmad-Bhāgavatam (10.28.17) where the word "brahmaṇa" is clearly used to mean the spiritual world:

"Thus Kṛṣṇa led all the cowherd men, headed by Nanda Mahārāja to the lake where Akrūra was later shown Brahmaṇa (the Vaikuṇṭha planetary system). They took their bath immediately and saw the real nature of Brahmaṇa (the Vaikuṇṭhalokas)."
evam dvitiye
mūrdhabhiḥ satyalokas tu
brahmaloḥaḥ sanātanah iti.

evam-in the same way; dvitiye-in the Second Canto of Śrīmad-Bhāgavatam;
mūrdhabhiḥ-by the head; satyalokah-the Satyloka planetary system; tu-but;
brahmalokah-the spiritual planets; sanātanah-eternal; iti-thus.

{ }The following verse from Śrīmad-Bhāgavatam (2.5.39) also uses the word
"brahmaloka" to mean the spiritual world of Vaikuṇṭha:

"Satyaloka, the topmost planetary system is situated on the head of the universal
form. The spiritual planets (brahmaloka), however, are eternal."*

Text 81

tīkā ca brahmaloḥaḥ vaikuṇṭhākhyah sanātanah nityah, na tu srjyāntarvartī
arthaḥ ity eṣā.

tīkā-Śrīdhara Śvāmi's commentary; ca-also; brahmaloḥaḥ-the word
"brahmaloka"; vaikuṇṭhā-Vaikuṇṭha; ākhyah-named; sanātanah-the word
"sanatanah"; nityah-means "eternal"; na-not; tu-but; srjā-āntarvartī-within the
material world; iti-thus; arthaḥ-the meaning; iti-thus; eṣa-the commentary.

{ }This interpretation of the word "brahmaloka" is confirmed by Śrīdhara Śvāmi,
who comments on this verse:

"In this verse the word ‘brahmaloka’ refers to the Vaikuṇṭha planetary system,
which is ‘sanātanah’, or eternal. The Vaikuṇṭha world is not within the material
creation."

Text 82

brahmani múrtimanto vedah, rṣayaḥ ca śri-nāradādayah, gaṇāḥ ca śri-garudā-
viśvakṣenaḍayah, tair niḥevitah. evam nityāśritān uktvā tad-gamanādhi-kārīna āha.

brahmani-the word "brahma"; múrtimantah-personified; vedah-Vedas; rṣayah-
the word "rṣi"; ca-also; śri-nāradā-ādayah-Narada and others; gaṇāḥ-the word
"gana"; ca-also; śri-garuda-Garuda; viśvakṣenā-Viśvaksena; ādayah-and others;
taih-by them; niṣevitah-inhabited; evam-in this way; nityā-eternally; āśritān-residing; uktyā-describing; tat-there; gamanā-going; ādhikarinah-qualified; aha-describes.

\[\text{\textendquote}\]

In the third line of the verse from Hari-vamśa quoted in Text 72, the word "brahma" means "the Personified Vedas", "ṛṣi" means "Nārada and the great sages", and "gana" means "Garuda, Viśvakṣena, and other great souls". These are described as the residents of Brahma-loka. These great souls are all perfectly qualified to reside in the spiritual world, and therefore the word "brahma-loka" here refers to the spiritual world.

Text 83

tatra brahma-loka umayā saha vartta iti. somaḥ śrī-sivas tasya gatiḥ. soma iti supāṁ suluk ity ādīnā saṣṭhyā luk chandasaḥ. tata uttaratrāpi gati-padānvayaḥ.

tatra-there; brahma-loka; on Brahma-loka (the spiritual Vaikuṇṭha planets); umayā-by the goddess Umap (Parvati); saha-accompanied; vartate-remains; iti-thus; samah-Soma (sa-uma); śrī-śivah-Lord Śiva; tasya-his; gatih-destination; somah-Soma; iti-thus; supāṁ suluk iti ādīnā-in the sutra "supāṁ suluk"; saṣṭhyā-by the genitive case; luka-elision; chandasaḥ-from the verse; tataha-therefore; uttaratrā-appears afterwards; gati-destination; padā-word; anvayah-following.

\[\text{\textendquote}\]

In the third line of this verse the word "atra" means "in Brahma-loka", and the word "soma" means Lord Śiva, who stays with (sa) Umap (sa+umā=soma). Brahma-loka is here described as the "gati" (destination) of Soma (Śiva). The word "soma-gati" is a saṣṭhi-tatpurusa-samāsa, defined in grammatical terms by the phrase "supāṁ suluk". The word "gati" is then added to that word.

Text 84

jyotir brahma tad-aikātmya-bhāvānām muktānām ity arthah. na tu tadrānām api sarvesām evety āha. mahātmanam mahāsāyānām mokṣa-nirādaratayā bhajatāṁ śrī-sanakādi-tulyānām ity arthaḥ.

jyotih-the word "jyotih"; brahma-impersonal brahman effulgence; tat-with that; aikā-ātmya-oneness; bhāvānām-who have the conception; muktānām-of liberated souls; iti-thus; arthah-the meaning; na-not; tu-but; tadrānām-like them; api-although; sarvesām-all; eva-certainly; iti-thus; āha-he describes; mahātmanāṁ-by the word "mahatmanam"; mahāsāyānām-of the great souls; mokṣa-impersonal liberation; nirādaratayā-without aspiration; bhajatāṁ-worshipping; śrī-sanakā-ādi-Sanaka Rṣi, and other great devotees; tulyānām-equal; iti-thus; arthah-the meaning.
In the last line of this verse, the word "jyotiṣām" means "the liberated souls who consider that they have become one with the impersonal effulgence." Not everyone there is like them. The word "mahātmanām" means "the great such, such as Śaṅaka-kumāra and others like him, who worship the Lord and reject impersonal liberation." These are the definitions of the words in this verse.

Text 85

muktānām api siddhānām
nārāyaṇa-parāyanah
sudurlabhah praśāntātmā
koṭiṣv api mahā-mune ity ādau.

muktānām-of those who are liberated during this life (who are unattached to the bodily comforts of society, friendship and love); api-even; siddhānām-who are perfect (because they understand the insignificance of bodily comforts); nārāyaṇa-parāyanah-a person who has concluded that Nārāyaṇa is the Supreme; sudurlabhah-very rarely found; praśānta-fully pacified; ātma-whose mind; koṭiṣu-out of millions and trillions; api-even; mahā-mune-O great sage; iti-thus; ādau-in the passage beginning.

That these mahātmās (the devotees) are better than the liberated impersonalists is confirmed in the following statement of Śrīmad-Bhāgavatam (6.14.5):

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Krṣna. Such devotees, who are fully peaceful, are extremely rare."*

Text 86

yoginām api sarveśām
mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

ity ādāv api teśu eva mahattva-parāvāsanāt.

yoginām-of all yogīs; api-also; sarveśām-all types of; mat-gatena-abiding in Me; antah-ātmanā-always thinking of Me within; śraddhāvān—in full faith; bhajate-renders transcendental loving service; yah-one who; māṁ-Me; (the Supreme Lord); sah-he; me-Mine; yuktatamah-the greatest yogī; matah-is considered; iti ādāu-in the passage beginning; api-even; teṣu-among them; eva-certainly;
mahattva-glory; paryāvasanāt-by establishing.

{ }The superiority of the devotees of the Lord is confirmed by Lord Kṛṣṇa Himself in the following verse from Bhagavad-gītā (6.47):

"And of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all."*

Text 87


tasya-of that; ca-and; brahmāloka-the spiritual Vaikuntha planets; upari-above; sarva-everything; urdhva-above; pradeśa-in the region; gavām-of the surabhī cows; lokah-the planet; śrī-golokah-Srī Golkha; iti-thus; arthah-the meaning; tam-that; ca-also; śrī-golokam-Goloka; sadhyāḥ-advanced saintly persons; asmākam-of us; prapañcika-material; devānām-of the demigods; prasādiniyā-pleasing; mūla-rūpā-origin; nitya- eternal; tadiya-of them; deva-ganāḥ-demigods; pālayanti-protect; tatra-there; dik-of the directions; pālatvenā- as protectors; āvaraṇa-rūpā-coverings; varṇante-exist.

{ }In the next verse (quoted in Text 73), the word "tasya" means "Brahmaloka", "upari" means “above all”, and "gavām lokah" means "Śrī Goloka". The word "tam" (that) refers to Śrī Goloka. "Sadyāḥ" means "the primordial, eternal demigods who bring great pleasure to us material demigods". "Pālayanti" (they protect) means that as protectors of the directions they assume forms that cover Śrī Goloka.

Text 88

te ha nākam mahimānāḥ sacantah
   yatra pūrve sadhyāḥ santi devāḥ iti śruteḥ.

te-they; ha-certainly; nākam-that spiritual planet; mahimānāḥ-glorious; sacantah-serve; yatra-where; pūrve sadhyāḥ-previously perfected; santi-are; devāḥ-demigods; iti-thus; śruteḥ-from the śruti-sastra.

{ }The spiritual demigods who protect the Goloka planet are described in the Rg Veda (10.90.16):

"Many eternally perfect and glorious demigods protect that spiritual world."
Text 89

tatra pūrve ya ca sādhyā
viśvadevāḥ sanātanaḥ
te ha nākam mahimānaḥ
sacantah śubha-darśanah

iti mahā-vaikuṇṭha-varṇane pādmottara-khāṇḍaḥ ca.

tatra—there; pūrve—previously; ya—who; ca—also; sādhyā—perfected beings;
viśvadevaḥ—demigods; sanātanaḥ—eternal; te—they; ha—certainly; nākam—that
spiritual world; mahimānaḥ—glorious; sacantah—serve; śubha-darśanah—beautiful;
itī—thus; mahā-vaikuṇṭha—of the topmost part of the spiritual world; varṇane—in
the description; pādma—from the Padma Purāṇa; uttara-κhāṇḍa—from the Uttara-
khāṇḍa; ca—also.

{}These protectors of the Goloka planet are also described in the following
verse from the Mahā-vaikuṇṭha-varṇana in the Utta-ra-κhāṇḍa of the Padma
Purāṇa:

"Many eternally perfect, glorious and handsome demigods serve that spiritual
planet."

Text 90

yadvā tad bhūri-bhāgyam īha janma kim api atavyām yad gokule 'pi ity ady
uktānusārana tad-vidha-parama-bhaktānām api sadhyāh tadrśa-siddhi-prāptaye
prasādaniyāḥ śṛi-gopa-gopi-prabhṛtayah, tam pālayanti, adhikṛtya bhajanti.

yadvā—because; tat—that; bhūri-bhāgyam—extremely fortunate; īha—here; janma-
birth; kim api-any; atavyām—in the forest; yat—which; gokule—in Gokula; api—
also; itī—thus; adi—in the passage beginning; uktā—spoken; āṇusārana—in
conformity with; tat-vidha—of that calibar; parama—transcendental; bhaktānām—of
the devotees; api—also; sadhyāḥ—perfect; tadrśa—like that; siddhi—perfection;
prāptaye—for attaining; prasādaniyāḥ—worthy of attaining the mercy of; śṛi-gopa-
the cowherd men of Vṛndāvana; gopi—and gopīs; prabhṛtayah—beginning with;
tam—that spiritual planet; pālayanti—they protect; adhikṛtya—having become
qualified; bhajanti—they worship.

{}The glories of these residents of the Gōloka planet are described by the most
exalted demigod, Lord Brahmā, in Śrīmāda-Bhāgavatam (10.14.34):

"My dear Lord Kṛṣṇa, I am therefore not interested in either material opulence
or liberation. I am most humbly praying at Your lotus feet for You to please give
me any sort of birth within this Vṛndāvana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet.*

From this verse we may understand the exalted spiritual perfection attained by the gopas, gopīs, and other residents of Goloka Vṛndāvana, the personal abode of Śrī Kṛṣṇa.

The phrase "tam pālayanti" (they protect it) in the verse quoted in Text 73 means "in this way they worship it".

Text 91

sa golokah sarvagataḥ śrī-kṛṣṇavat sarva-prapañcikā-prapañcika-vastu-vyāpakah.

sah-that; golokah-Goloka planet; sarva-gatah-all-pervading; śrī-kṛṣṇavat-just like Lord Kṛṣṇa; sarva-all; prapañcikā-the material world; āprapañcika-the spiritual world; vastu-substance; vyāpakah-extended.

In this verse (quoted in Text 73), the Goloka planet is described as "sarvagataḥ" (all-pervading). As Śrī Kṛṣṇa is simultaneously present in every part of both the spiritual and material worlds, so is Goloka.

Text 92

ata eva mahān bhagavad-rūpa eva mahantam vibhum ātmānam iti śruteḥ.

atah eva-therefore; mahān-great; bhagavat-of the Supreme Personality of Godhead; rūpah-the form; eva-certainly; mahantam-great; vibhum-all-powerful; ātmānam-the Personality of Godhead; iti-thus; śruteḥ-from the sruti-sastra.

In Text 73 the word mahān refers to the form of the Supreme Personality of Godhead. This word is also used in reference to Him in the following words of Kaṭha Upaniṣad (2.1.4):

mahantam vibhum ātmānam

"The Personality of Godhead is the most powerful (vibhu) and the greatest (mahān)."
Text 93

tatra hetuḥ mahākāśah paramavyomākhyo brahma-viśesana-labhāt ākāśas tal-
ingat iti nyāya-prasiddheś ca. tat-gataḥ brahmākārodayanantaram eva vaikunṭha-
prāpteh, yathā-śrī-gopānam vaikuṇṭha-darśane tair eva vyākhyātam. yathā vā
śrimad-ajāmīlasya vaikuṇṭha-gamanam; yadvā "mahākāśah paramavyomākhyo
mahā-vaikuṇṭhas tad-gatas tad-ūrdhva-bhāge sthitah.

tatra-in this connection; hetuḥ-the cause; mahā-great; ākāśah-sky; parama-
vyomā-the spiritual sky; ākhyah-named; brahma-viśesana-labhāt-because of
spiritual nature; ākāśah-sky; tat-if Him; lingāt-from the form; iti-thus; nyāya-of
the Vedanta-sūtra; prasiddheh-because of the celebrated statement; ca-also; tat-to
that; gataḥ-gone; brahma-spiritual; ākara-form; udayā-arisal; ānantaram-after;
eva-certainly; vaikuṇṭha-of Vaikuṇṭha; prāpteh-from the attainment; yathā-just
as; śrī-gopānam-of the cowherd men of Vṝja; vaikuṇṭha-of Vaikuṇṭha; darśane-
in the sight; taḥ-by them; eva-certainly; vyākhyātam-explained; yathā-just as;
vā-or; śrimat-ajāmīlasya-of Ajamila; vaikuṇṭha-to Vaikuṇṭha; gamanam-going;
yadvā-or; mahā-ākāśah-the word "mahākāśah"; parama-vyoma-the "parama-
vyoma"; ākhyah-named; mahā-vaikuṇṭhah-the topmost part of the spiritual
world; tat-there; gataḥ-gone; tat-ūrdhva-bhāge-in the topmost part; sthitah-
situated.

{}Because the Lord is the cause of the spiritual sky (mahākāśa) the word
"mahākāśa-gataḥ" refers to Him. This is described in Vedānta-sūtra (1.1.22):

ākāśas tal-lingāt

"The spiritual sky is manifest from the body of the Supreme Personality of
Godhead."

Another interpretation of the word "mahākāśa-gataḥ" is that this word means
"that place resorted to by those who have attained spiritual bodies". This
explanation is confirmed by Śrīdhara Svāmi's commentary on the description in
Śrimad-Bhāgavatam of the cowherd mens' sight of Vaikuṇṭha, and also by the
history of Ajamila also recounted in Śrimad-Bhāgavatam.

Another interpretation of the word "mahākāśa-gataḥ" is "situated in the highest
part of the spiritual world". Taken in this way the word "ākāśa" means "the
spiritual sky".

Text 94

evam upary upari sarvopary api virājamāne tatra śrī-goloke 'pi tava gatih. nānā-
rūpena vaikuṇṭhādau kṛīdatas tava tatrāpi śrī-govinda-rūpena kriḍā vidyata ity
arthah.

 evam-in this way; upari-above; upari-and above; sarva-everything; upari-above; api-even; virajamane-manifested; tatra-there; sri-goloke-in Goloka Vrndavana; api-even; tava-Your; gatih-abode; nanä-with various; rüpena-forms; vaikuntha-with Vaikuntha; ädau-beginning; kridayah-performing pastimes; tava-Your; taträpi-neithertheless; sri-govinda-of Sri Govinda; rüpena-in the form; kriä-pastimes; vidyate-are manifested; iti-thus; arthah-the meaning.

{} In the verse quoted in Text 74, the phrase "upari upari" means "splendidly manifested above all". The phrase "tava gatih" (Your destination) refers to Sri Goloka. Although the Personality of Godhead appears in many different forms and enjoys pastimes on many Vaikuntha planets and other places also, He still appears in His original form as Sri Govinda and enjoys pastimes on the Goloka planet. These are the definitions of the words.

Text 95

 atá eva sā ca gatiḥ sādhāraṇī na bhavati. kintu tapomayi anavicchannaiśvāryamayi; paramam yo mahat-tapah ity atra sahasra-nāma-bhāṣye 'pi tapah-sabdena tathaiva vyākhyaṭam.

 atah eva-therefore; sā-that; ca-also; gatih-abode; sādhāraṇī-ordinary; na-not; bhavati-is; kintu-but; tapomayi-full of opulence; anavicchanna-unlimited; aśvarya-opulence; mayi-containing; paramam-supreme; yah-who; mahat-great; tapah-opulence; iti-thus; atra-in this connection; sahasra-nāma-bhāṣye-in Śripada Saṅkarācārya's commentary on the Viṣṇu-sahasra-nama prayers; api-even; tapah-sabdena-by the word "tapah"; tatha-in that way; eva-certainly; vyākhyaṭam-explained.

{} This "gati" (abode) is not ordinary, but it is "tapomayi", or "full of limitless transcendental opulences". This interpretation is corroborated in Śaṅkarācārya's commentary on Viṣṇu-sahasra-nama's statement "paramamayo mahat-tapah". Śaṅkara says:

"The word 'tapah' in this verse means 'limitless transcendental opulences'.

Text 96

 atá eva brahmādi-durvitarkyatvam apy āha yam iti.

 atah eva-therefore; brahmā-by Brahma; ådi-and others; durvitarkyatvam-state of being difficult to understand; api-even; āha-he describes; yam iti-in the phrase beginning with the word "yam".
Brahmā and the demigods cannot understand Goloka. He (Indra) says (in the verse quoted in Text 74):

"Although we asked Grandfather Brahmā, none of us could understand it."

Text 97

adhnū tasya golokety-ākhya-bijam abhivyayanjati gatih iti. brāhmaṇye brahmaṇloka-prāpake tapasi viṣṇu-viṣayaka-manah-pranidhāne yuktānāṁ rata-cittānāṁ prema-bhaktānāṁ ity arthah. brahmaṇlokaḥ vaikuṇṭhalokah, parā prakṛty-atitā, gavām mocayan vraja-gavām dīna-tāpam ity uktānusāreṇa tatraiva nighnaptapradhān gavām ity uktyā ca.

adhnū-now; tasya-of that; goloka-itī "Goloka"; ākhya-of the name; bijam-origin; abhivyayanjati-reveals; gatih iti-in the verse beginning with the word "gatih" (Text 75, pps. 756-757); brāhmaṇye-the word "brahmaṇye"; brahmaṇloka-of the spiritual world; prāpake-obtaining; tapasi-the word "tapasi"; viṣṇu-Lord Visnū; viṣayaka-in relation to; manah-of the mind; pranidhāne-meditation; yuktānāṁ-engaged; rata-engaged; citrānāṁ-whose minds; prema-bhaktānāṁ-with devotional love; iti-thus; arthah-the meaning; brahmaṇlokaḥ-the word "brahmaṇlokaḥ"; vaikuṇṭhalokah-the material world; atitā-beyond; gavām-of the cows; mocayan-releasing; vraja-of Vraja-bhumi; gavām-the cows; dīna-of the day; tāpam-heat; iti-thus; uktā-the statement; anusāreṇa-in conformity with; tatra-there; eva-certainly; nighnata-removing; upadravān-calamities; gavām-of the surabhi cows; iti-thus; uktyā-by the statement; ca-also.

In the verse quoted in Text 75 we find the explanation of the name "Goloka". In this verse the Vaikuṇṭhaloka spiritual world is designated by the word "brahmaṇlokaḥ". That spiritual world is described as attained by they whose hearts meditate on Lord Visnū with devotional love (tapasi yuktānāṁ). This spiritual world is also described as “para”, or "beyond the influence of the material energy”. The name "Goloka" is defined as the residence of the surabhi cows" (gavām). Goloka Vṛndāvana as the residence of the surabhi cows is also described in the following verse from Śrīmad-Bhāgavatam (10.35.25):

"Upon Kṛṣṇa's return, the men, women, and cows of Vṛndāvana immediately forget the scorching heat of the day."

The cows of Vṛndāvana are also described in the verse quoted in Text 76:

"O Kṛṣṇa, You protect the surabhi cows from all dangers".

Text 98
goloka-vāsi-mātrāṇām svatas tad-bhāva-bhāvitānām ca sādhana-vaśenety arthah. ata eva tad-bhāvasyāsulabhatvāt durārohā.

goloka-of Goloka; vāsi-of the residents; mātrāṇām-exclusively; svatāh-personally; tat-bhāva-bhāvitānām-with intense devotional love; ca-and; sādhana-vasena-by attaining; iti-thus; arthah-the meaning; atah-eva-therefore; tat-bhāvasyā-of love of God; āsulabhatvāt-because of difficulty to attain; durārohā-difficult to attain.

{ }The residents of Goloka Vrndāvana are filled with intense pure love of Kṛṣṇa, and without attaining this exalted state of pure love of God, no one can enter the Goloka planet. For this reason, Goloka Vrndāvana is described as “duraroḥa" (difficult to attain)" in the verse quoted in Text 75.

Text 99

tad evaṁ golokam varṇayitvā tasya gokulana saḥbhedam āha sa tu iti. sa tu sa eva lokah golokah dhṛtaḥ raksito govardhanodharanena.

tat-that; evam-in this way; golokam-Goloka; varṇayitvā-having described; tasya-of that; gokulena-Gokula; saḥa-with; ābhedam-non-difference; āha-he described; sah tu iti-with the word sa tu"; sah tu-the words "sa tu"; sah eva-mean "that very same place"; lokah-the word "loka"; golokah-specifically refers to Goloka Vrndāvana; dhṛtaḥ-the word "dhṛta"; raksitah-means "protected; gocardhana-of Govardhana Hill; uddharaṇena-by the lifting.

{ }After describing Goloka Vrndāvana, he (Indra) then states that Goloka and Gokula are the same. He says "sa tu" (the same place). "Loka" here means "Goloka" and “dhṛta" means "protected by lifting Govardhana Hill."

Text 100

yathā mṛtyuṇjaya-tantre

ekāda santarikṣāo ca
vaikuṇṭham svecchayā bhuvi
gokulatvena samsthāpya
 gopimaya-mahotsavā
bhakti-rūpā satāṁ bhaktir
utpaditavati bhrāsam iti.

yathā-just as; mṛtyuṇjaya-tantre-in the Mṛtuṇjaya Tantra; ekāda-one time; sa-she; antariksāt-from the spiritual sky; ca-also; vaikuṇṭham-the highest Vaikuṇṭha
planet; sva-icchayā-byher own wish; bhuvi-on the earth planet; gokulatvena-as Gokula Vrndāvana; samsthāpya-establishing; gopimaya—for the gopīs; maha-
utsavā-a place of festive rejoicing; bhakti-rūpā-personified devotional service;
satām-to the saintly devotees; bhaktih-devotional service; utpaditavati-granting;
bhrṣam-greatly; iti-thus.

{ } That Goloka and Gokula are identical is confirmed by the following verse
from the Mṛtyuñjaya Tantra:

"Bhakti-devī, who delights the gopīs of Vrndāvana and places great devotion for
the Supreme Lord in the hearts of the devotees, by her own wish brought the
highest Vaiśeṣka planet from the spiritual world and placed it on the earth
planet, where it became known by the name Gokula Vrndāvana."

Text 101

atra śabda-samya-bhrama-pratitārthāntare svargād ūrdhvam brahma-lokah ity
ayuktam. loka-trayam atikramyokteh. tathā soma-gatīḥ ity ādikam na sambhavi.
yato dhruvalokād adhastād eva candra-sūryādīnām gatī maharoke 'pi na vartate.
tathāvāra-sadhyā-ganānām tūcchavat satyalokasāyā pālanam na yuyate; kutas
tad-upari-lokasya śrī-golokākhyasya. tathā sarvagatavām cāsambhavyam syāt? ata
eva tatrāpi tava gatīḥ ity-api-sabdō vismaye prayuktah.

atra-in these verses; śabda-of words; samya-because of similarities; bhrama-
mistake; pratitā-understood; ārthe-meaning; āntare-in another; svargāt-
Svargaloka; ūrdhvam-above; brahma-lokah-Brahmaloka; iti-thus; ayuktam-not
appropriate; loka-trayam-three planetary systems; atikramya-above; ukteh-from
the statement; tathā-in the same way; soma-gatīḥ-iti-ādikam-the interpretation of
the word "soma-gatīḥ"; na-not; sambhavati-is possible; yataḥ-from which;
dhruvalokāt-Dhruvaloka; adhastāt-beneath; eva-certainly; candra-of the moon;
sūrya-sun; adīnām-and other planets; gatiḥ-abode; maharoke-in Maharoka;
apī-even; na-not; vartate-is; tathā-in the same way; āvara-inferior; sadhyā-
ganānām-of the Sadhya demigods; tūcchavat-because of their insignificant
position; satyalokasyā-of the abode of Lord Brahmā; āpi-even; pālanam-
protection; na-not; yuyate-is fit; kutah-where?; tat-upari-above that; lokasya-of
the planet; śrī-golokā-ākhyasya-named Goloka Vrndāvana; tathā-in the same way;
sarva-gatavām-the state of being all-pervading; cā-also; sambhavayam-not
possible; syāt-may be; atah eva-therefore; tatrāpi-even so; tava-your; gatiḥ-iti-
api-sabdah-interpretation of the phrase beginning with the word "gatīḥ"; vismaye-
in astonishment; prayuktah-established.

{ } At this point our critic may vehemently object to our interpretation of these
verses from the Hari-vamsa (in Texts 72-100). He may say that our interpretations
of the words "svargaloka" and "brahma-loka" are completely wrong. He may argue
that Svargaloka is a specific planet, and three planets above that Svargaloka is the
abode of the demigod Brahmā, which is known as Brahma-loka or Satyaloka. He
may further say that that word "soma-gatih" clearly means "the abode of the moon-god", and this also refers to a specific planet in the material world. In this way our critic will claim that the Brahmaloka mentioned in this verse is a material planet, and the Goloka planet is also another planet within the material plane.

To these objections I reply: Your interpretation of the word "soma-gatih" (which is situated on Brahmaloka) is not acceptable because the moon, sun, and other planets are all situated beneath Maharloka and Dhruvaloka. Your interpretation of the word "sadhya" to refer to a class of minor demigods is also unacceptable, for the minor Sadhya demigods are not at all qualified to protect the abode of Lord Brahmā. We may also note that the Goloka planet is described as all-pervading (sarva-gatih) in Text 73 (hardly a word to describe an ordinary place).

We are simply astonished that you are offering such a contradictory interpretation.

Text 102

yaṁ na vidmah ity ādikāṁ ca, anyathā tathoktir na sambhavati, svesāṁ brahmanas ca tad-aśaṇāṇa-jñāpanat. tasmāt prakṛta-golokād anya evasau saṅtāna goloko brahma-samhitāvat śrī-hari-vamśe 'pi parokṣa-vādaṇa nirūpītah.

yaṁ-whom; na-not; vidmah-we understood; iti-thus; ādikāṁ-in the passage beginning; ca-also; anyathā-otherwise; tatha-in that way; uktih-statement; na-not; sambhavati-is possible; svesāṁ-of himself; brahmanāḥ-and of Lord Brahmā; ca-also; tat-of Goloka; aśuṣṇa-ignorance; jñāpanat-because of confessing; tasmāt-therefore; prakṛta-material; golokāt-from Goloka; anyah-another; eva-certainly; asau-that; saṅtānāḥ-eternal; golokāḥ-Goloka; brahma-samhitāvat-as described in the Brahma-samhitā; śrī-hari-vamśe-in the Hari-vamsa; api-even; parokṣa-vādaṇa-in the confidential statement; nirūpītah-described.

{}Our critic would like to interpret the word “goloka" as simply an ordinary cow-pasture of the material world. He is, however, contradicted by Mahārāja Indra, who says (in Text 74) "yaṁ na vidmah" (We do not understand Goloka). Because these exalted persons cannot understand Goloka Vṛndāvana, therefore it cannot be an ordinary place of this material world. For this reason it is glorified in the confidential statements of Brahma-samhitā and Hari-vamsa as an eternal spiritual abode.

Text 103

evam ca nārada-paṇcarātre vijayākhyāne

tat sarvopari goloke
śrī-govindah sadā svayam
viharet paramānandī
gopī-go-kula-nāyakah iti.
evam-in the same way; ca-also; nārada-pañcarātre-in the Nārada Pañcarātra; vijayā-of Vijaya; ākhyāne-in the history; tat-therefore; sarva-all other planets; upari-above; goloka-in Goloka; śrī-govindah-Lord Govinda; sadā-eternally; svayam-in His original form; viharet-performs pastimes; paramā-ānandi-full of transcendental bliss; gopi-of the gopis; go-kula-cows, and cowherd men; nāyakah-the leader; iti-thus.

} }That Goloka Vrndāvana is not a material place, but the highest planet in the spiritual world, is confirmed by the following verse from the history of Vijaya recounted in the Nārada-pañcārātra:

"Goloka Vrndāvana is the highest planet in the spiritual world. The Original Personality of Godhead, Śrī Govinda, who is full of transcendental bliss and is the supreme master of the gopas, gopis, and surabhi cows, eternally enjoys pastimes there."

Text 104

evam coktam mokṣa-dharme nrāyanīye skānde ca

evam bahu-vidhai rūpaiś
caramiha vasundhārām
brahmalokam-ca kaunteya
golokam-ca sanātanam iti.

evam-in the same way; ca-also; uktam-described; mokṣa-dharme-in the Mokṣa-dharma; nrāyanīye-in the Narāyanīya; skānde-in the Skānda Purāṇa; ca-also; evam-in this way; bahu-vidhaih-with many; rūpaiḥ-forms; carami-I go; īha-here; vasudhārām-to the earth; brahmalokam-to the world of Vaikuntha; ca-and; kaunteya-O Arjuna; golokam-to Goloka Vrndāvana; ca-also; sanātanam-eternal; iti-thus.

} }This is also confirmed in the following verse which appears in the Mokṣa-dharma, Nārāyanīya, and the Skanda Purāṇa:

"O Arjuna, I appear in many different forms on the earth planet, in the spiritual world of Vaikuntha, and in the eternal abode of Goloka Vrndāvana."

Text 105

tad evam sarvopari śrī-kṛṣṇaloke 'sti siddham.

tat-therefore; evam-in this way; sarva-upari-as the highest planet; śrī-
kṛsnalokah-the abode of Śrī Kṛṣṇa; asti-is; siddham-conclusively demonstrated.

{ } In this way we have conclusively proven that Goloka Vrndāvana, the abode of Śrī Kṛṣṇa, is the highest planet in the spiritual world.

Text 106


sah-that; ca also; lokah-planet; tat-tat-various; lilā-pastimes; parikara-associates; bhedenā-with distinctions; āṁśa-from a part of His potency; bhedāt-because of distinction; dvārakā-Dvārakā; mathurā-Mathurā; gokulā-Gokulā; ākhyā-named; sthāna-places; trayā-three; ātmakāh-possessing; iti-thus; nirṇitam-conclusively proven.

{ } The Goloka Vrndāvana planet is divided into three places, known as Dvārakā, Mathurā, and Gokula, where the Supreme Personality of Godhead enjoys pastimes with many different associates.

Text 107

anyatra tu bhuvī prasiddhāny eva tat-tad-ākhyāni sthānāni tad-rūpatvena śrūyante. teśām api vaikuṇṭhāntaravāt prapacātītata-nityatvālaukika-rūpatva-bhagavan-nityāspadatva-kathanāt.

anyatra-in other places; tu also; bhuvī-on the earth; prasiddhāni-celebrated; eva-certainly; tat-tat-by various; ākhyāni-names; sthānāni-places; tat-rūpatvena-of the same nature; śrūyante-are heard; teśām-of them; api also; vaikuṇṭha-Vaikuṇṭhaloka; āntaravāt-as within; prapaṇca-the material world; ātītata-situated without; nityatvā-eternity; alukika-extraordinary; rūpatva-form; bhagavat-of the Personality of Godhead; nityā- eternal; aspadatva-abode; kathanāt-from the description.

{ } There are also many other places on this earth planet where the Supreme Lord enjoyed various pastimes. These places are actually situated in the Vaikuṇṭha world. They are 1. beyond the touch of the material energy; 2. eternal; 3. uncommon; and 4. they are the eternal abodes of the Personality of Godhead. This description of these holy tīrthas is found in the various Vedic literatures.

Text 108
atra dvārakāyāṁ tat-tat-skānda-prahlāda-samhitātāv anveṣṭavyam. iyah ca śrutir udāharaniya

antah samudre manasā carantam
brahmānvarindan daṣa-hotaram arne
samudres’ntah kavayo vicaksate
maricināṁ padam avicchanti vedhāsaḥ ity ādyā.

atra-there; dvārakāyāḥ-of Dasharātha; tat-tat-various places; skānda-in the
Skanda Purāṇa; prahlāda-samhitā-in the Prahlāda-samhitā; adau-beginning with;
anveṣṭavyam-should be sought; iyah-this; ca-also; śrutiḥ-the śrutī-sāstra;
udāharaniya-should be quoted; antah-within; samudre-the ocean; manasā-by the
mind; carantam-going; brahmā-brahma; ānvavindan-find; daṣa-of the ten senses;
hotaram-Vedic priest; arne-in the water; samudre-in the ocean; antah-within;
kavayah-philosophers; vicaksate-seek; maricināṁ-of spiritual effulgence; padam-
abode; anvicchanti-seek; vedhāsaḥ-Brahma and the Prajāpatis; iti-thus; ādyā-in
the passage beginning.

{ }For example, the holy tīrtha Dasharātha is described in the Prahlāda-samhitā of
the Skanda Purāṇa, and in many other Vedic literatures as well. The śrutī-sāstra
describes Dasharātha in the following words:

"Within the ocean is a spiritual abode of great splendor. That abode is sought
after by Brahmā, the Prajāpatis and the great philosophers."

Text 109

atha śrī-mathurāyāḥ praśāntatitvatvaṁ yathā varāhe

anyaiva kvacid sā srśīṁ
vidhātuh vyatirekini iti.

atha-now; śrī-mathurāyāḥ-of Śrī Mathurā; praśānta-the material world;
atitvatvaṁ-the position of transcending; yathā-just as; varāhe-in the Varaha Purāṇa;
anya-another; eva-certainly; kvacid-in a certain place; sā-that; srśīṁ-creation;
vidhātuh-of Brahma; vyatirekini-different; iti-thus.

{ }That the holy places of the Supreme Lord's pastimes are beyond the touch of
the material energy is confirmed by the following description of Mathurā found in
the Varaha Purāṇa:

"The holy abode of Mathurā is different from this material universe created by
Brahmā."

Text 110
nityatvam api yathā pādme pāṭāla-khanda

ṛṣir mathurā-nāmātra
tapah kurvati sāśvata iti.

atra mathurā-maṇḍale sāsvate nitye kurvati karoti.

nityatvam- eternity; api-also; yathā-just as; pādme-in the Pādma Purāṇa; pāṭāla-khanda-in the Pāṭāla-khanda; rṣīh-the sage; mathurā-nāmā-the holy abode named Mathura; atra-there; tapah-austerities; kurvati-performs; sāsvate-eternal; iti-thus; atra-there; mathurā-maṇḍale-in the area of Mathurā; sāsvate-the word "sāsvate; nitye-means "eternal"; kurvati-the word "kurvati"; karoti-means "performs".

{ }That the tīrthas sacred in relation to the Personality of Godhead are eternal is confirmed in the following description found in the Pāṭāla-khanda of the Padma Purāṇa, where it is said of the holy abode of Mathurā:

"The sage then performed austerities in the eternal holy abode of Mathurā."

Text 111

alaukika-rūpatvaṁ yathādi-varāhe

bhūr-bhuvah-svas-tale nāpi
na pāṭāla-tale 'malam
nordhva-loke mayā dṛṣṭaṁ
tadṛk kṣetram vasundhare iti.

alaukika-uncommon; rūpatvam-nature; yathā-just as; ādi-varāhe-in the Adi Varāha Purāṇa; bhūḥ-of the Bhur planetary system; bhuvah-of the Bhuvar planetary system; svaḥ-of the Svar planetary system; tale-on the surface; na-not; āpi-even; na-not; pāṭāla-of the Patala planetary system; tale-on the surface; amalam-pure; na-not; urdhva-loke-in the upper planetary systems; mayā-by me; dṛṣṭaṁ-has been seen; tadṛk-like this; kṣetram-a place; vasundhare-O Earth; iti-thus.

{ }The uncommon nature of the holy places of the Lord's pastimes is described in the following verse from the Ādi-varāha Purāṇa, where the abode of Mathurā is described:

"O Earth, neither on the Bhūr, Bhuvar, or Svar planetary systems, nor in any lower or higher planet, have I seen a holy place as extraordinary as this land of Mathurā."
Text 112

sři-bha-ga-van-ni-toṣ-pa-tvam yathā

aho 'tīdhanyā mathurā
yatra sannihito hariḥ iti.

sři-bha-ga-van-of the Supreme Personality of Godhead; nītṛ- eternal;
iṣ-pa-tvam-abode; yathā-just as; aho-Oh; ati-dhanyā-very fortunate; mathurā-
Mathurā; yatra-where; sannihita- eternally remains; hariḥ-Lord Hari; iti- thus.

{ }That Mathurā is the eternal abode of the Supreme Personality of Godhead is
confirmed by the following description of the Vedic literatures:

"The Supreme Personality of Godhead always stays in the land of Mathurā. How
fortunate is the holy abode of Mathurā!"

Text 113

na ca vaktavyam upāsanā-sthānam evedam yathā

mathurāyāḥ param kṣetram
trailokyena na hi vidyate
tasyāṁ vasāmy ahaṁ devi
mathurāyāṁ tu sarvāda iti.

na-not; ca-also; vaktavyam-may be described; upāsanā-of worship; sthānam-
place; eva-certainly; idam-this; yathā-because; mathurāyāḥ-than Mathurā;
param-superior; kṣetram-place; trailokyena-in the three planetary systems; na-not;
hi-certainly; vidyate-exists; tasyāṁ-there; vasāmi-reside; aham-I; devi-O
goddess; mathurāyāṁ-in mathurāṁ; tu-indeed; sarvāda-always; iti- thus.

{ }Mathurā, the best of holy places and the eternal abode of the Lord, is
described in the following words spoken by Lord Varāha in the Varāha Purāṇa:

"In the three planetary systems there is no holy place better than Mathurā. O
goddess, I eternally reside in Mathurā."

Text 114

tatra vasasyaiva kanṭhoktiḥ. atretrśam sṛi-varāhadeva-vākyam aṁśāmśinor
aikya-vivaksayai̇va, na tu tasyaivȧsau nivāsah, śrī-kṛṣṇa-kṣetratvenaiva
prasiddheḥ. tathaiva pātāla-khaṇḍe

aho madhu-pūrī dhanyā
yatra tiṣṭhati kamsahā iti.

ṭatra-there; vasasya-of the residence; eva-certainly; kantha-uktih-the speaker;
atra-here; idr̥sam-like this; śrī-varāhadeva-of Śrī Varāhadeva; vākyam-the
statement; amśā-of the part; āmśinoh-of the origin of the part; aikya-oneness;
vivaksayā-with a desire to explain; na-not; tu-but; tasya-of him; eva-certainly;
āsau-this; nivāsah-residence; śrī-kṛṣṇa-of Śrī Kṛṣṇa; kṣetratvena-as the place;
eva-certainly; prasiddheḥ-famous; tatha-in the same way; eva-certainly; pātāla-
khanda-in the Pātāla-khanda of the padma Purāṇa; aho-Oh; madhu-pūrī-
Mathurā; dhanyā-fortunate; yatra-where; tiṣṭhati-stays; kamsahā-Lord Kṛṣṇa, the
killer of Kamsa; iti-thus.

{ } Someone may argue that since Lord Varāha says that He eternally resides in
Mathurā, then Mathurā should be the abode of Lord Varāha. Mathurā is the abode
of Lord Kṛṣṇa. Since Lord Varāha is a viṣṇu-tattva expansion of Lord Kṛṣṇa, He
said that He resides in Mathurā in order to teach us that the Lord is not different
from any of His viṣṇu-tattva expansions. That Mathurā is the eternal abode of Lord
Kṛṣṇa is confirmed in the Pātāla-khaṇḍa in the Padma Purāṇa:

"How auspicious is the holy land of Mathurā, where Śrī Kṛṣṇa, the killer of
Kamsa, eternally resides!"

Text 115

vāyu-puraṇa tu svayam sākṣād evety uktam
catvāriṁśad yojanānāṁ
tatas tu mathurā smṛtā
yatra devo harih sākṣāt
svayam tiṣṭhati kamsahā iti.

vāyu-puraṇe-in the Vāyu Purāṇa; tu-also; svayam-personally; dākṣāt-directly;
eva-certainly; iti-thus; uktam-described; catvāriṁśat-forty; yojanāṁ-yojanas
(8 miles equal one yojana); tatah-from that; tu-indeed; mathurā-Mathurā; smṛtā-
is considered; yatra-where; devah-the Personality of Godhead; hariḥ-Hari;
sākṣāt-directly; svayam-personally; tiṣṭhati-stays; kamsahā-the killer of Kamsa;
iti-thus.

{ } That Lord Kṛṣṇa personally stays in Mathurā is confirmed by the use of the
words "svayam" (personally) and "sākṣāt" (directly) in the following verse from
the Vāyu Purāṇa:
"Lord Hari, the killer of Kansa, personally (svayam) and directly (sākṣāt) stays in the abode of Mathurā, which is forty yojanas from Puṣkara-tīrtha".

Text 116

atra sākṣāt-sabdena sūkṣma-rūpata, svayam-sabdena śrī-mat-pratimā-rūpatā nisiddhā. tatah iti pūrvvaktā puṣkarākhyā-tīrthād ity arthah.

atra-in this verse; sākṣāt-sabdena-by the word “sākṣāt”; sūkṣma-rūpata-in a form not perceived by the material senses; svayam-sabdena-by the word “svayam”; śrīmat-pratimā-rūpata-the form of the Deity; nisiddhā-is contradicted; tatah-the word “tatah (from that)”; iti-thus; pūrva-previous; uktāt-described; puṣkarā-akhyā-tīrthā-from Puṣkara-tīrtha; iti-thus; arthāḥ-the meaning.

{ }In this verse the word "sākṣāt" means “in a form not perceivable by the material senses” and the word "svayam" (personally) means that the presence of the Lord mentioned to in this verse does not refer to His presence in the form of the arcā-vigraha (Deity). The word "tatah" (from this) refers to Puṣkara-tīrtha, which was described in the previous verses.

Text 117

mathurāyāḥ param kṣetram ity anena varāhadeva-vacanena pūryām eva tīṣṭhatī nirastam.

mathurāyāḥ param kṣetram ity anena-by the statement quoted in Text 113, page 795; varāhadeva-of Lord Varāhadeva; vacanena-by the statement; pūryām-in Mathura-puri; eva-certainly; tīṣṭhati-stays; iti-thus; nirastam-refuted.

{ }By quoting these verses from the Vedic literatures we have refuted any conception (that may find it's origin in Lord Varāha's statement quoted in Text 113) that Mathurā is the eternal abode of Lord Varāha. Mathurā is the eternal abode of Lord Krṣna.

Text 118

atra śrī-gopāla-tāpani-śrutiḥ ca

sa hovāca tam hi nārāyano devah. sakāmyā meroh śrīge yathā sapta-pūrya bhavanti tathā niṣkāmyāh sakāmyā bhū-gola-cakre sapta-pūryo bhavanti tāsām madhye sākṣād brahma gopāla-pūrīti.
atra-in this connection; śrī-gopa-la-tāpani-śrutih-the Gopa-la-tāpani Upaniṣad (2.29-30); ca-also; sah-he; ha-certainly; uvāca-said; tam-to him; hi-indeed; nārāyaṇaḥ-Nārāyaṇa; devah-the Supreme Personality of Godhead; sakāmyāḥ-fulfilling all desires; meroh-of Mount Meru; śrngae-on the summit; yathā-just as; sapta-seven; pūryaḥ-cities; bhavanti-are; tathā-in the same way; nīśkāmyāḥ-granting liberation; sakāmyāḥ-full of wonderful opulences; bhū-gola-cakre-on the earth planet; sapta-seven; pūryaḥ-cities; bhavanti-are; tāsām-them; madhye-in the midst; sākṣāt-directly; brahma-spiritual; gopāla-puri-Vṛndāvana; iti-thus.

{ }The holy tīrtha of Śrī Vṛndāvana-dhāma is described by the Supreme Lord Himself in the following verses from the Gopa-la-tāpani Upaniṣad (2.35-40):

"Lord Nārāyaṇa said: As on the summit of Mount Meru are seven cities that fulfill all desires, so on the Earth are seven cities that fulfill desires and grant liberation. Among them the city of Gopāla-purī (Mathurā) is directly the spiritual world."

Text 119

sakāmyā nīśkāmyā devānāṃ sarveśāṃ bhūtānāṃ bhavati.

sakāmyāḥ-material happiness; nīśkāmyāḥ-spiritual perfection and liberation; devānāṃ-of the demigods; sarveśāṃ-of all; bhūtānāṃ-living entities; bhavati-is.

{ }In this city the desires of the demigods and all other creatures are all fulfilled and everyone attains liberation."

Text 120

yathā hi vai sarasi padmaṁ tiṣṭhati tathā bhūmyāṁ tiṣṭhatīti cakrena raksitā hi mathurāḥ tasmāt gopāla-purīti bhavati.

yathā-just as; hi-certainly; vai-indeed; sarasi-on the water; padmaṁ-the lotus; tiṣṭhati-rests; tathā-in the same way; bhūmyāṁ-on the earth; tiṣṭhati-rests; iti-thus; cakreṇa-by the Sudarsana-cakra; raksitā-protected; hi-indeed; mathurā-Mathurā; tasmāt-therefore; gopāla-purī-Gopāla Pūrī; iti-thus; bhavati-is.

{ }Protected by My cakra, this city of Mathurā, or Gopāla-purī, stands in this world as a lotus stands in a lake."
brhad brhadvanam madhor madhuvanam ity ādikā.

brhat brhadvanam madhor madhuvanam iti ādika-Gopa-la-tāpani Upaniṣad 2.31
(the entire verse is:

brhad brhadvanam madhor madhuvanam tālas tālavanam kāmyam kāmyavanam
bahul bahulavanam kumudam kumudavanam khadirh khadiravanam bhadro
bhadravanam bhāndira iti bhāndiravanam śrīvanam lohavanam vrndayā
vrndāvanam etair āvrta puḥi bhavati.

{ }
"Gopa-la-puri contains these forests: 1. the great forest of Brhadvana; 2.
Madhuvana, the former residence of the Madhu demon; 3. Tālavana, full of palm
trees; 4. delightful Kāmyavana; 5. great Bahulāvana; 6. Kumudavana, full of lotus
flowers and water lilies; 7. Khadiravana, full of Khadira trees; 8. Bhadravana, the
favorite spot of Lord Balarāma; 9. Bhāndiravana, the great forest of Banyan trees;
10. Śrīvana, the abode of the goddess of fortune; 11. Lohavana, the former
residence of the demon Loha; and 12. Vṛndāvana, ruled by the goddess Vṛndā-
devī.

Text 122

punaḥ ca tair āvrta puḥi bhavati, tatra teśv evam ity ādikā.

punah-again; ca-also; taih-by them; āvrta-surrounded; puḥi-Vṛndāvana;
bhavati-is; tatra-there; teśu-among them; evam-in this way; iti-thus; ādikā-
beginning.

{ }
In these forests the demigods, human beings, Gandharvas, Nāgas, and
Khinnarās sing and dance.

Text 123

tatha dve vane stah kṛṣṇavanam bhadravanam tayor antar dvadaśa vanāni
punyāṇi punyatamāṇi.

tatha-in the same way; dve-two; vane-forests; stah-are; kṛṣṇavanam-Kṛṣna's
forests; bhadravanam-Balarāma's forests; tayoh-of them; antah-within; dvadaśa-
twelve; vanāni-forests; punyāṇi-pure; punyatamāṇi-and most pure.

{ }
The Lord continues His description of Vṛndāvana-dhāma (Gopa-la-tāpani
Upaniṣad 2.42-44):

"The forests of Gopa-la-puri are divided into two groups: 1. Kṛṣṇavana, or
Kṛṣṇa's forests, and 2. Bhadravana, Balarāma's forests. Among these twelve forests some are sacred and others are more sacred.

Text 124

tev eva devās tiṣṭhanti siddhāḥ siddhim prāptāḥ.

tesu-in them; eva-certainly; devah-the demigods; tiṣṭhanti-remain; siddhāḥ-the perfect living entities; siddhim-perfection; prāptāḥ-attained.

{ }"There the demigods stay. There the perfect beings attained perfection.

Text 125

tatra hi rāmasya rāma-mūrtiḥ ity ādikā.

tatra hi rāmasya rāma-mūrtiḥ iti adika-Gopala-tapani Upanisad 2.35 (the entire verse is:

tatra hi rāmasya rāma-mūrtiḥ pradyumnasya pradyumna-mūrtir aniruddhasyāniruddha-mūrtiḥ krṣṇasya krṣṇa-mūrtiḥ.

{ }"In this place are a Deity of Rāma, a Deity of Pradyumna, a Deity of Aniruddha, and a Deity of Kṛṣṇa."

Text 126

tad apy ete ślokā

prāpya mathurāṁ purīṁ ramyāṁ
sādā brahmādi-sevitām
śāṅkha-cakra-gadā-sārṅga-
rakṣitām muṣalādibhiḥ

yatṛasau samsthitah krṣnas
tribhiḥ śaṅkāḥ samāhitaḥ
rāmāniruddha-pradyumnai
rukminyā sahito vibhuḥ

tat-therefore; api-also; ete-these; ślokāḥ-slokas; bhavanti-may be quoted; prāpya-having attained; mathurām-the district of Mathurā; purīm-the city;
ramyām-delightful; sadā-constantly; brahmā-adi-by Brahmā and the other
demigods; sevitām-served; sāṅkha-by the conch; cakra-disc; godā-club; sāṛṇga-
and sāṛṇga bow; raksitām-protected; musalā-by the club; adibhih—and other
weapons; yatrā-where; āsau-He; samāthitah-situated; krṣṇah-Kṛṣṇa; tribhih-by
the three; śaktya-with His potency; samāhitah-accompanied; rāmā-by Lord
Balarāma; aniruddha-Aniruddha; pradyumnaḥ-and Pradyumna; rukminiya-and
by Śrīmati Rukmini-devi; sahitah-accompanied; vibhuḥ-the all powerful Supreme
Personality of Godhead.

{ }The following description of the holy tīrtha of Mathurā is found in Gopāla-
tāpani Upaniṣad (2.48):

"There are these verses: Lord Kṛṣṇa, accompanied by His three potencies, and by
Balarāma, Aniruddha, Pradyumna, and Rukmini, stays in delightful Mathurā-puri,
which is worshiped by Brahmā and the demigods and protected by the conch,
cakra, club, and sāṛṇga bow."

Text 127

kim tasya sthānam iti śrī-gāndharvyaḥ praśnasyottaram idam.

kim-what?; tasya-of Him; sthānam-the abode; iti-thus; śrī-gāndharvyaḥ-of
Śrīmati Rādhārāṇī; praśnasya-of the question; uttaram-the reply; idam-this.

{ }These verses from the Gopāla-tāpani Upanisad were spoken by Durvāsā Muni
in reply to Śrīmati Rādhārāṇī's questions about the nature of Lord Kṛṣṇa's
transcendental abode.

Text 128

evam eva śrī-raghunāthasyāpy ayodhyāyām śrūyate. yathā skandāyodhyā-
mahātmye svagam dvāram uddīṣya

caturdhā ca tanum kṛtvā
deva-devo hariḥ svayam
atraiva ramate nityam
bhṛatrībhīḥ saha rāghavah iti.

evam-in the same way; eva-certainly; śrī-raghunāthasyā-of Lord Ramacandra;
apī-also; ayodhyāyām-in Ayodhya; śrūyate-is heard; yathā-just as; skandā-in the
Skandā Purāṇa; āyodhyā-mahātmye-in the glorification of Ayodhya; svarga-
dvaram-the entrance to the celestial world; usidya-in relation to; caturdhā-
fourfold; ca-also; tanum-form; kṛtvā- manifesting; deva-devah-the Personality of
Godhead, who is worshipped by all the demigods; hari-Lord Hari; svayam-
personally; atra-there; ramate-performs pastimes; nityam-eternally; bhratrdbhih-
brothers; saha-with; raghavah-Lord Ramacandra; iti-thus.

As Vrndāvana is the eternal abode of Lord Kṛṣṇa, so Ayodhya is the eternal
abode of Lord Rāmacandra. This is confirmed in the following verse from the
Ayodhya-māhātmya of the Skanda Purāṇa:

"The Personality of Godhead, Lord Rāmacandra, expanding Himself in the
forms of His brothers (Lakṣmana, Satrughna, and Bharata), eternally enjoys
pastimes in the transcendental abode of Ayodhya."

Text 129

ata evā yatra yatra hareḥ sthānam
vaiśṇavānākṣāṇam tad vidur budhāḥ

ity anusārena mahā-bhagavataḥ sthānatvā
mahā-vaiṣṇavānākṣāṇam tasya gāyāyastvam
śrūyate.

atāh eva-therefore; yatra yatra-wherever; hareḥ-of Lord Hari; sthānam-the
abode; vaiśṇavānākṣāṇam-Vaiṣṇavān; tāt-that; viduh-understand; budhā-the learned;
iti-thus; anusārena- in accordance with this statement; mahā-bhagavataḥ- of the
Supreme Personality of Godhead; sthānatvāt-because of being the abode; mahā-
vaiṣṇavānākṣāṇam-the topmost spiritual planet; eva-certainly; asau-this is; yatāh-
therefore; vaiṣṇavānākṣāṇam-than Vaiṣṇavān; tasya- of Vrndāvana; gāyāyastvam-
superiority; śrūyate-is heard.

Wherever the Personality of Godhead stays is understood to be the spiritual
world. This is confirmed in the following statement of Vedic literature:

"The learned know that wherever Lord Hari stays is not within the realm of
matter, but is in the spiritual world."

From this we may conclude that the place where the Supreme Lord stays in His
original form as Lord Kṛṣṇa is the highest of all spiritual planets, above Lord
Nārāyana's Vaikuṇṭhaloka.
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yatha pāṭāla-khaṇḍe

evaṁ sapta-puṁsāṁ tu
   sarvotkrśtam ca māthuram
śrūyatāṁ mahimā devi
   vaikuṇṭha bhuvanottamah iti.

   yatha-just as; pāṭāla-khaṇḍe-in the Patala-khanda- the Padma Purana; evam-
in this way; sapta-puṁsām-of the seven holy cities o India; tu-but; sarva-of all;
uttṛṇa-the best; ca-and; māthuram-the region of Mathurā; śrūyatāṁ- let it be
heard; mahimā-the glory; devi-O goddess; vaikuṇṭhaḥ-the spiritual world;
bhuvana-the material sphere; uttṛṇa-above; iti-thus.

   That the place of the Lord's pastimes is in the spiritual world, and not part of
the material world, is confirmed in the Pāṭāla-khanda of the Padma Purāṇa:

"O goddess please hear the glories of Mathurā, the best of the seven holy cities.
Mathurā is not part of the material world. It is in the spiritual sky."

Text 131

ata evaatraiva

aho madhu-purī dhanyā
vaikuṇṭhāc ca gariyasi iti.

atah eva—therefore; atra—in the Patañña-khanda of the Padma Purāṇa; eva—certainly; aho—Oh; madhu-purī—; the district of Mathura; dhanyā—fortunate; vaikuṇṭhā—to Vaikuṇṭhā, ca— and; gariyasi—superior; iti—thus.

That the district of Mathurā is situated in the highest portion of the spiritual sky is confirmed in the Patañña-khanda of the Padma Purāṇa:

"How fortunate is Mathurā! It is better than Vaikuṇṭhā!"

Text 132

atha Śrī-vaṁśirājanasya tattvādikam mathurā-maṇḍalasyai tattvena siddham.

atha—now; śrī-vaṁśirājasya oof Vṛndāvana; tattva—actual nature; adikam—
beginning; mathurā—maṇḍalasya—of the district of Mathurā; tattvena—by the actual
nature; siddham—is proven.

By understanding that the district of Mathurā is situated in the highest part of the spiritual world, we can also understand the exalted nature of Śrī Vṛndāvanda-
dhāma, the most sacred part of the district of Mathurā.

Text 133

yathā ca śrī-govinda-vaṁśirājanākhyā-gautamiye nārada-prāśnānantaram śrī-
krṣna syottaram.

yathā—just as; ca—also; śrī-govinda-vaṁśirājanā—Śrī Govinda-Vṛndāvana; akhya-
named; gautamiye—in the Gautamiya Tantra; nārada—of Nārada Muni; prāśna—the
inquiry; anantram—after; śrī-krṣnasya—of Śrī Krṣna; uttaram—answer.
The glories of Vṛndāvana-dhāma are described in the following verses of Gautamiya Tantra, which recount Lord Kṛṣṇa's answer to a question posed by Nārada Muni.

Text 134

tatra praśnāḥ
kim idam dvādaśābhiḥyam
vṛndāranyam viśāṃpate
śrotum icchāmi bhagavan
yadi yogyo 'smi me vada.

tatra-there; praśnāḥ-the question; kim-what; idam-this; dvādaśā-abhiḥyam-with 12 forests; vṛndāranyam-Vṛndāvana; viśāṃpate-O Lord of the cowherd men; śrotum-to hear; icchāmi-I desire; bhagavan-O Supreme Personality of godhead; yadi-if; yogya-qualified; asmi-I am; me-to me; vada-please relate.

"Nārada asked the following question: O Supreme Personality of Godhead, I wish to hear about Vṛndāvana, which has twelve forests. If I am fit to hear, please tell me of it.

Text 135

athottaram
idam vṛndāvanaṁ ravyam
mama dhāmāviva kevalam
atra me paśavah pakṣi-
vrkṣāḥ kīṭa nārāmarah ye vasanti mādhiṣṭye
mṛtā yānti mamālayam

atha-now; uttaram-the reply; idam-this; vṛndāvanaṁ- Vṛndāvana; ravyam-delightful; mama-My; dhāma-abode; eva-certainly; kevalam-only; atra-here; me-My; paśavah-cows; pakṣi-birds; vrkṣāḥ-trees; kīṭa-insects; nara-human beings; amaraḥ-demi-gods; ye-those who; vasanti-reside; mama- My; adhiṣṭye-in the abode; mṛtā-conditioned souls; yānti-go; mama-to My; alayam-eternal abode.

"Lord Kṛṣṇa replied: This delightful place known as Vṛndāvana is my eternal transcendental abode. Whoever lives here, be he a cow, bird, tree, insect, human-being, demigod, or in whatever species of life, becomes liberated and returns to the
Vrndāvana in the highest part of the spiritual world.

Text 136

atra ya gopa-kanyāś ca
nivasanti mamālaye
yoginyas ta mayā nityam
mama sevā-parāyanāh

atra-here yah-who; gopa-kanyāh-daughters of the cowherd men; ca also;
nivasanti-reside; mama-My; alaye-in the abode; yoginyah-associated; tah-they;
mayā-with Me; nityam- eternally; mama-My; sevā-to the devotional service;
parāyanāh-devoted.

"In this abode reside the gopis, My eternal associates always eager to serve Me.

Text 137

pañca-yojanam evāsti
vanam me deha-rūpakam
kālindiyam susumnākhyā
paramāmṛta-vāhini

pañca-five; yojanam-yojanas; eva-certainly; asti-there are; vanam-forest; me-My;
deha-of the transcendental body; rūpakam-form; kālindi-the Yamuna river;
iyam-this; susumna- susumna; akhyā-named; parama-transcendental; amṛta-
nectar; vāhini-carrying.

"This forest of five yojanas is My own transcendental form. This Yamunā river
of nectar is also known as Susumnā.

Text 138

atra devāś ca bhūtāni
vartante sūkṣma-rūpataḥ
sarva-deva-mayaś cāhaṁ
na tyajāmi vanam kvacit.

atra-here; devāh-the demigods; ca-and; bhūtāni- saintly persons; vartante-
remain; sūkṣma-rūpataḥ-in invisible subtle forms; sarva-deva-mayaḥ-the master
of all the demigods; ca-also; aham-I; na-not; tyajâni-leave; vanam- this forest; kvacit-at any time.

"Here the demigods and saints stay in subtle forms. I, the personification of all demigods, never leave this forest.

Text 139

årvirbhâvas tirobhavo
  bhaven me 'tra yuge yuge
tejomayam idam ramyam
  adrśyam carma-cakṣuṣā

åvirbhāvah-appearance; tirobhavah-disappearance; bhavet-may be; me-My; atra-here; yuge yuge-millenium after millenium; tejomayam-splendid; idam-this; tamyam-delightful; adrśyam-invisible; carma-cakṣuṣā-to material eyes.

"Millenium after millenium I appear in this place, and then again I disappear. This splendid and beautiful place cannot be seen by material eyes."

Text 140

viṣeśatas tadrg alaukika-rūpatva-bhagavan-nitya-dhâmatve tu divya-
kadambâsoka-di-vrksâdayo 'dyâpi mahâ-bhâgavataih sâksât-kriyanta iti
prasiddhâvagatah.

viṣeśatasah-specifically; taddrk-like this; alaukika- uncommon; rūpatva-beauty; bhagavat-of the Supreme Personality of Godhead; nitya-eternal; dhâmatve-in the abode; tu-but; divya-celestial; kadamba-Kadamba; âsoka-Asoka; adi-and other; vrksa-trees; adayah-and other plants; adya-now; api- even; mahâ-bhâgavataih-by great devotees; sâksât- kriyante-directly taken shelter of; iti-thus; prasiddha-
avagatah-celebrated

Even today there are many kadamba trees, âsoka trees, and many other flowering trees, plants, and vines in the Supreme Lord's extraordinary eternal abode, which is famous among the great devotees.

Text 141
yathā varāhe kāliya-hrada-māhātmye
atrāpi mahad āścaryam
 paśyante panditā narāh
kāliya-hrada-pūrvena
 kadambo mahito drumah

śata-sākham viśālakṣi
 pūnyam surabhi-gandhi ca
sa ca dvādaśa-māsāni
 manojnāḥ śubha-śītalah
puṣpayati viśālaksi
 prabhāsanto diśo daśa iti.

śatānām sākhānām samāhārah śata-sākham yad yatra pravartata ity arthāḥ.
prabhāsantah prabhāsayan ity arthāḥ.

yathā-just as; varāhe-in the Varaha Purāṇa; kāliya-hrada-mahatmye-in the
glorification of the Kaliya lake; atra- here; api-also; mahat-with great; āścaryam-
ostonishment; paśyante-see; panditāh narāh-learned devotees; kāliya-hrada-of the
Kaliya lake in Vṛndāvana; pūrvena in the eastern part; kadambo-Kadamba;
mahitāh-glorious; drumah- tree; śata-sākham-with hundreds of branches;
viśālaksi-O Viśālaksi; punyam-pure; surabhi-with an aromatic; gandhi- fragrance;
ca-also; saḥ-that tree; ca-also; dvādaśa-for twelve; māsāni-months; manojnāḥ-
beautiful; śubha- auspicious; śītalā-cooling; puṣpayati-bears flowers; viśālaksi-
O Viśālaksi; prabhāsantaḥ- beautifying; diśā-the directions; daśa-ten; iti-thus
satānam-of a hundred; sakhanaṁ-of branches; samaharāh-group; sata-sakham-
the word "sata-sakham"; yat-which; yatra-where; pravartante- are; iti-thus;
arthāh-the meaning.

This is described in the Kāliya-hrada-māhātmya of the Varāha Purāṇa:

"The wise see a great wonder there. O girl with beautiful large eyes, on the
eastern shore of Kaliya lake is a large, graceful, fragrant kadamba tree with a
hundred branches. O girl with beautiful large eyes, this tree gives a very pleasant
shade. It bears flowers during all twelve months of the year. It shines in the ten
directions."

In these verses the word "śata-sakham" means "with a hundred branches".
"Prabhāsantaḥ" means "shining".

Text 142

tatraiva tadiya-brahma-kuṇḍa-māhātmye
tatrāścaryam pravakṣyāmi
tac chrnu tvam vasundhare
labhante manujāh siddhim
mama karma-parāyanāḥ

tasya tatrottare parśve
śōka-vrksāḥ sita-prabhāḥ
vaisākhasya tu māsasya
śukla-pakṣasya dvādaśi

sa puspāti ca madhyāhne
mama bhakta-sukhāvahāḥ
na kaścid api jānāti
vinā bhāgavatam sucim

dvādaśī iti dvādaśāyām. supām suluk ity ādinaiva pūrva-savarnah. sucitvam atra
tad ananya-vṛtti tvam. anena prthivyāpi tasya tadrśa-rūpaṁ na jñāyata ity
āyātam.

tatra-there; eva-certainly; tadiya-of the Purana; brahma-kunda-of Brahma-
kunda; māhātmye-in the glorification; tatra-there; ascāryam-astonishing;
pravakṣyāmi-I shall describe; tat-that; śrnu-please hear; tvam-you; vasundhare-O
Earth; labhante-attain; manujāh-human beings; siddhim-perfection; mama-My;
karma-work; parāyanāḥ-devoted; tasya-of that place; uttare-in the northern;
parśve-part; asōka-VRKŚā-an asoka tree; sita-prabhāh-white; vaisākhasya-of
Vaiśākha (April-May); tu-but; māsasya-of the month; śukla-pakṣasya-of the
bright half of the moon; dvādaśī-on the eleventh day; sah-that tree; puṣpati-
blossoms; ca-and; madhya-ahne-in the middle of the day; mama-My; bhakta-to
the devotees; sukhā-happiness; avahah-bringing; na kaścit-no one; api-even;
jānāti-understands; vinā-except; bhāgavatam sucim-for the pure devotee of the
Lord; dvādaśī-the word "dvādaśi: dvādaśīyām-means " on the eleventh day";
supām suluk-elision of the locative termination; iti-thus; ādina-in the passabe
beginning; eva-certainly; pūrva-savarnah-previous letter of the same class;
sucitvam-purity; atra-here; tat-ananya-vṛttītvam-without any other activity;
anena-by this prthivyā-by the Earth; api-even; tasya-of that; tasya-of that;
tadrśam-like that; rūpaṁ form; na-not; jāyate-understood; iti-thus; āyātam-
attained.

A little of the extraordinary nature of Vṛndāvana-dhāma may be seen in the
following description spoken by the Personality of Godhead in the Brahma-kunda-
māhātmya of the Varāha Purāṇa:

"O earth-goddess, listen and I will tell you of a great wonder in that holy abode
where My devotees attain perfection. In the northern part of that place is a
splendid white asoka tree that at noon of the śukla-dvādaśī day of Vaiśākha
suddenly bursts into full bloom. This tree brings great happiness to My devotee.
Except for My pure devotee no one can understand this tree."
The word "dvādaśī" here means "on the dvādaśī". The sūtra "supām suluk" confirms that this word should be understood in the locative, just as one of the pervious words is locative. The word "śuci" here means "without any other activity". Even the earth-goddess cannot understand the nature of this tree.

Text 143

ata eva tadiya-tīrthāntaram uddiṣya yathā cādi-varāhe

kṛṣṇa-krīḍa-setu-bandham
    mahā-pātaka-nāśanam
valabhīm tatra kṛiḍārtham
    kṛtvā devo gadādharaḥ
gopakaih sahitas tatra
    ksanam ekam dine dine
 tatraiva ramaṇārthaṃ hi
    nitya-kālam sa gacchati iti.

atah eva-therefore; tadiya-of that; tīrtha-holy place; antaram-within; uddiṣya-in reference to; yathā-just as; ca- also; adi-varāhe-in the Adi Varāha Purana; kṛṣṇa-of Lord Kṛṣṇa; krīḍa-transcendental pastimes; stu-bandham-removing all inauspiciousness; mahā-great; pātaka-sins; nāśanam- removing; valabhim-a grass cottage; tatra-there; krīḍa- pastimes; artham-for the purpose; kṛtvā-having constructed; devah-the Personality of Godhead; gadādharaḥ-Lord Kṛṣṇa; gopakaie-with the cowherd boys; sahitah-accompanied; tatra- there; kṣanam-moment; ekam-one; dine dine-day after day; tatra-there; eva-certainly; rāmaṇa-enjoyment; artham-for the purpose; hi-certianly; nitya-kālam-to eternity; sah-He; gacchati-goes.

That Śrī Kṛṣṇa eternally stays in Vṛndāvana is confirmed by the following statement of the Ādi-varāha Purāṇa:

"Making a grass hut and building a bridge, Lord Gadādhara enjoys pastimes that destroy all sins. Each moment of the pastimes He enjoys in this way with the gopas is eternal."

Text 144

evam skānde

tato vrndāvanam puṇyam
vrndådevi-samåśritam
harinådhiśhitam tac ca
brahma-rudrådi-sevitam iti.

evam-in the same way; skånde-in the Skanda Puråna; tatah-therefore;
vrndåvanam-Vrndåvana; punyam-pure; vrndå-devi-by Vrndå-devi; samåśritam-
taken shelter; harina-by Lord Hari; adhisthitam-resided in; tat-that; ca-also;
brhma-by Brahma; rudra-Siva; adi-and others; sevitam-served; iti-thus.

That Śrī Krṣṇa eternally resides in Vrndåvana is also confirmed in the Skanda
Puråna:

"Sacred Vrndåvana is ruled by Lord Hari, taken shelter of by Vrndå-devi, and
served by Brahmå, Siva, and the demigods."

Text 145

śrutiś ca darśitå
govindam sac-cid-ānanda-vigraham vṛndāvana-sūra-bhūruha-talāsinam satatam
samarud-gano 'ham pari tośayāmi.

śrutiḥ-the Gopala-tapani Upanisad; ca-also; darśitå- reveals; govindam-Lord
Govinda; sat-eternal; cit-full of knowledge; ānanda-and blis; vigraham-whose
form; vṛndāvana- in Vṛndāvana; śūra-bhūruha-tala-under a desire tree; asinam-
seated; satatam-eternally; sa-accompanied by marut-ganah-the demigods; aham-I;
tośayāmi-I please.

That Śrī Krṣṇa eternally stays in Vrndåvana is confirmed by Lord Brahmå's in
Gopåla-tapani Upanisad (1.38):

"With eloquent prayers I and thre Maruts please Lord Govinda, whose form is
eternal and full of knowledge and bliss, and who stays eternally in Vṛndāvana under
a desire tree."

Text 146

evam pātāla-khande
yamunå-jala-kallole
sadå kṛḍati mādhavaḥ iti.
yamunāyā jala-kalolol yatra evam-bhūte śrī-vrndāvana iti prakarana-labdham
tatrājhal lakṣanayā tīra-hradāv eva grhyete. tīram ca vrndāvana-lakṣanam tatra
prastutam.

evam-in the same way; pāṭāla-khaṇḍe-in the Pāṭāla-khaṇḍa of the Padma
Purāṇa; yamunā-of the Yamuna river; jala-of the water; kallole-in the waves;
sadā-eternally; kṛṣṇidī-performs pastimes; mādhavaḥ-Lord Kṛṣṇa; iti- thus;
yamunāyāḥ-of the Yamuna river; jala-of the water; kallolah-waves; yatra-where
there are; evam-bhūte-in this way; śrī-vrṇḍāvane-in Vṛṇḍāvana; iti-thus;
prakaraṇa- the verse under discussion; lodiham-is understood; tatra-there; ajahat-
given up; lakṣanayā-by the secondary interpretation of the word; tīra-the shore;
hرادāu-or the lake; eva- certainly; grhyete-may be accepted; tīrāth-the shore; ca-
also; vrndāvana-lakṣanam-means the land of Vṛṇḍāvana; tatra- there; prastutam-
glorified.

That Śrī Kṛṣṇa eternally stays in Vṛṇḍāvana is also confirmed in the Padma
Purāṇa, Pāṭāla-khaṇḍa:

"Śrī Kṛṣṇa eternally plays in the waves of the Yamunā."

We may note that this verse may be interpreted in another way. If the word
"yamunā-jala-kallole" is accepted as a bahuvrihi-samāsa, the verse may be taken to
mean: "Śrī Kṛṣṇa eternally plays in the land of Vṛṇḍāvana, where the Yamunā
flows."

Text 147

ata evāṣya śrī-vrṇḍāvanasya vaikuṇṭhatvam eva kaṇṭhoktyā kṛṣṇa-tāpanyāṁ
stutam darśitam gokulaṁ vana-vaikuṇṭham iti.

atah eva-therefore; asya-of that; śrī-vrṇḍāvanasya- Śrī Vṛṇḍāvana;
vaikuṇṭhatvam-the status of being a spiritual planet; eva-certainly; kaṇṭha-uktyā-
by the statement; kṛṣṇa-tāpanyāṁ-in the Kṛṣṇa-tāpani Upaniṣad; srutāu-in the
sruti-sastra; darśitam-is revealed; gokula- Gokula; vana-a forest; vaikuṇṭham-
the spiritual world; iti- thus.

That the land of Vṛṇḍāvana, although apparently situated on this earth planet,
is actually situated in the spiritual sky is confirmed in the Kṛṣṇa-tāpani Upaniṣad:

"The Vṛṇḍāvana of this earth planet is actually situated in the spiritual sky."

Text 148
tasmān nitya-dhāmatva-śravanāc ca śrī-mathurādinām tat-svarūpa-vibhūtitvam eva sa bhagavah kasmin pratiśṭhita iti sve mahimni iti śruteh. ata eva tāpanyām sāksād-brahma gopāla-puri hi iti. brhad-gautamiya-tantre tejomayam idam ramyam adṛṣyam carma-caksusā iti.

tasmāt-therefore; nitya-eternal; dhāmatva-as the abode; śravanāt-because of hearing; ca-also; śrī-mathura-adinām-of Mathurā and the other abodes of the Lord; tat-of the Lord; svarūpa-from the transcendental form; vibhūtitvam- the state of being the opulence; eva-certainly; sah-He; bhagavah-the Supreme Personality of Godhead; kasmin-where?; pratiśṭhita-stays; iti-thus; sve-in His own; mahimni- transcendental opulence; iti-thus; śruteh-from the Chandogya Upanisad (7.24.1); atah eva-therefore; tāpanyām-in the gopala-tapani Upanisad (2.29); sāksāt-directly; brahma- spiritual; gopāla-puri-the abode of Vṛndāvana; hi- certainly; iti-thus; brhat-gautamiya-tantre-in the Brhad-gautamiya Tantra; tajomayam-splendid; idam-this; ramyam- delightful; adṛṣyam-invisible; carma-cakṣusā-to material eyes; iti-thus;

Because the scriptures declare that they are the Lord's eternal abodes, Śrī Mathurā and other holy polaces must be the manifestation of the Lord's transcendental opulences. This is confirmed by the following statements of Vedic literature:

"Where does the Lord reside? He resides in the realm of His transcendental glory.

-{ ]Chāndogya Upanīṣad 7.24.1

"Vṛndāvana is a direct manifestation of the spiritual potency of the Personality of Godhead"

-{ ]Gopāla-tapāṇi Upanīṣad 2.29

"This splendid and delightful abode of Vṛndāvana cannot be seen by material eyes"

-{ ]Brhad-gautamiya Tantra

Text 149

tad ādṛśa-rūpatā kāśīm uddiṣṭya brahma-vaiivrte tv ittham samadhiyate. yathā tatra śrī-viṣṇum prati muninām praśnah

tat-therefore; ādṛśa-rūpataṁ in this way; kāśīm- Varanasiu; uddiiṣṭya-in relation to; brahma-vaiivrte-in the Brahma-vaiivrta Purana; tu-also; ittham-thus; samadhiyate-is mediated upon; yathā-just as; tatra-there; śrī-viṣṇum prati-Śrī Viṣṇu; muninām-of the sages; praśnaḥ-question.
This description also applies to the sacred city Vārānāsi. This is described in the
Brahma-vaiśvarta Purāṇa, where some sages ask Lord Viśnu the following
questions:

Text 150

chatrākāram tu kim jyotir
jalād ūrdhvaṁ prakāśate
nimagnāyāṁ dharāyāṁ ca
na vai majjati tat katham

chatra-of an umbrella; akāram-in the form; tuindeed; kim-what is? jyotiḥ-
this effulgence; jalāt-the water; ūrdhavam-above; prakāśate-manifested;
nimagnāyāṁ-when immersed; dharāyāṁ-the earth; caalso; na-not; vai-
certainly; majjati-becomes submerged; tat-that; katham-why is it?

"O My Lord, what is this great effulgence near the shore of the water? Why is it
that when the entire earth becomes submerged in water at the time of anihilation,
this place remains intact and unaffected?

Text 151

kim etac chāśvataṁ brahma
vedānta-sāta-rūpitam
tāpa trayarti-dagdhānāṁ
jīvanam chatratāṁ gatam

kim-what?; etat-this; sāsvatam- eternal; brahma- spiritual place; vedānta-in
the Vedānta Scriptures; śaata- hundreds; rūpitam-described; tāpa-traya-arti-by
the threefold; misiries; dagdhānāṁ-burned; jīvanam-in relation to the living
entities; chatratāṁ-the status of an umbrella; gatam-attained.

"Please tell us what is this eternal spiritual place, which is described hundreds
of times in the Vedānta literatures, and which gives shelter to they who suffer the
threefold miseries of material exisance?

Text 152

darśanād eva cāsyātha
krtaarthah sma jagad-guro
varam varam tavapy atra
drstir lagna janardana
paramascarya-rupo 'pi
sascarya iva pasyasi

darsanat-from the sight; eva-certainly; ca-also; asya-of this place; atha-now;
krta-arthah sma-became perfect and happy; jagat-guro-O master of the universe;
varam varam-again and again; tava-Your; api-even; atra-here; drstih-glance;
lagna-is placed; janardana-O Lord Janardana; parama-supremely; ascarya-
wonderful; rupah-form; api-although; sa-with; ascaryah-wonder; iva-as if;
pasyasi-you see.

"O Lord of the universe, simply by seeing this place, the living entities become
perfect and happy. O Lord Janardana, although Your transcendental form is the
most wonderful thing, as You continuously glance upon this place, You Yourself
become filled with wonder."

Text 153

atha srviishnuttaram
chatrakaram param jyotir
drsyate gagane caram
tat param paramam jyotih
kashi prathitam kshitau

atha-now; srviishnu-of Lord Visnu; uttaram-the reply; chatra-of an umbrella;
akaaram-in the form; param-transcendental; jyotih-effulgence; drsyate-is
observed; gaganecaram-in the sky; tat-that; param-above; paramam-
transcendental; jyotih-effulgence; kashi-varanasi; iti-thus; prathitam-famous;
kshitau-on the earth.

Lord Visnu answered:

"This effulgent place like a parasol shining in the sky is known on this earth as
the city of Varanasi.

Text 154

ratnam suvarne khacitam yath bhavet
tathā prthivyāṁ khacitā hi kāśikā
aṁ kāśikā bhūmimayi kadācit
tato na majjen mama sad-gatir yataḥ
jaḍeṣu sarveṣv api majjamāneṣv
iyam cid-ānandamayiṁ na majjet ity ādī.

ratnam-a precious jewel; suvarne-in gold; khacitam-set; yathā-just as; bhavet-
may be; tathā-in the same way; prthivyāṁ-on this earth; khacitā-is set; hi-
certainly; kāśikā-Varanasi; na-not; kāśikā-Varanasi; bhūmimayī- made of
material elements; kadācit-at any time; tataḥ-and therefore; na-does not; majjet-
become submerged; mm-My; sat- eternal; gatiḥ-abode; yataḥ-because; jaḍeṣu-
when the inert material elements; sarveṣu-all; api-even; majjam/eneṣu-are
becoming submerged; iyam-this place; cit-full of transcendental knowledge;
ānandamayi-and bliss; na-does not; majjet-become submerged.

"This city of Vārānasī is placed on the earth as a precious jewel is set in a
golden ornament. Vārānasī is my eternal transcendental abode, and it is not
composed of material elements. When the inert material elements become
submerged in the waters of annihilation, this abode of transcendental knowledge
and bliss, the city of Vārānasī, is not touched by that destructive flood."

Text 155

tathāgre ca
cetana-jaḍayor aiṅyaṁ
 yādvam naṅkasthyora api
tathā kāśi brahma-rūpā
 jaḍa prthvī na sangatā
tatha-in the same way; agre-in the beginning; ca-also; cetanā-of the
consciousness; jaḍayoh-and of the inert material elements; aiṅyaṁ-one
yaṅvat-to which extent; na-not; ekā-sthayoh-in one place; api-although; tathā-in
the same way; kāśi-varanasi; brahma-spiritual; rūpā-form; jaḍa-inert material
element; prthvī-earth; na-not; sangatā-in contact.

The Supreme Lord also describes Vārānasī in the following verses from the
beginning of the Brahma-vaivarta Purāṇa:

"Consciousness and inert material elements remain eternally distinct, even
though they may both be situated in the same place (the body). In the same way,
the spiritual abode known as Vārānasī remains always distinct from the material
earth on which it rests.
Text 156

nirmānam tu ādasyātra
kriyate na parātmanah
uddharisyāmi ca mahīm
vārāham rūpam āsthitaḥ
tadā punaḥ prthivyām hi
kāśi sthāsyati mat-priyā iti.

nirmānam-manifestation; tu-certainly; ādasya-of the inert material elements;
astra-here; kriyate-is performed; na- not; parātmanah-from the Supreme Lord;
uddharisyāmi-I shall lift; ca-also; mahīm-the earth; vārāham-of Lord Varaha;
rūpam-in the form; āsthitah-situated; tadā-then; punaḥ-again; prthivyām-on the
earth; hi-certainly; kāśi-Varanasi; sthāsyati-with be situated; mat-to Me; priyā-
dear.

"In the form of Lord Varāha I will lift the earth. Then My dear city of Vāraṇasī
with stand again."

Text 157

cetanā-sabdenātrāntaryāmy upalakṣyate. jāda-sabdena tu dehaḥ, paramātmana
ity uktatvāt.

cetanā-sabdena-by the word "cetana"; astra-in this passage; antaryāmi-the
Supersoul; upalakṣyate-is designated; jāda-sabdena-by the word "jada"; tu-but;
dehan-the body is designated; paramātmanah iti-from the word "paramatmanah";
uktatvat-from the statement.

In Text 155 the word "cetanā" means "the Supersoul". Because the Supersoul is
discussed, the word "jada" here means "the material body".

Text 158

tataḥ ca

kecit svadehāntar-hrdayāvakāše
prādeṣa-mātram puruṣam vasantam

ity ādīnā caturbhujatvena varṇito 'ntaryāmi deha-sthito 'pi
yathā deha-kledādīnā na sprśyate tādvad iti jñeyam.

tat̄ah-then; ca-also; kecit sva-dehāntah-hrdaya-avakāśe prādea-mātram
puruṣam vasantam-Śrīmad-Bhāgavatam 2.2.8: the entire verse and synonyms
follow:

kecit sva-dehāntar-hrdayāvakāśe
prādea-mātram puruṣam vasantam
catur-bhujam kāṇja-rathāṅga-sāṅkha-
gadā-dharam dhāranayā smaranti"

kecit-others; sva-deha-antah-within the body; hṛdaya-avakāśe-in the region of
the heart; prādea-mātram- measuring only eight inches; puruṣam-the Personality
of Godhead; vasantam-resideing; catuh-bhujam-with four hands; kāṇja-lotus;
ratha-āṅga-the wheel of a chariot; sāṅkha- conchshell; gadā-dharam-and with a
club in the hand; dhāraṇayā-conceive in that way; smaranti-do meditate upon
Him; ity ādīnā-by this passage; catubhujatvena-in His four-armed form; varnitaḥ-
described; antaryāmi-the Supersoul; deha-in the material body of the living
entity; shtitah- situated; api-although; yathā-just as; deha-of the body; kleda-
ādinā-by the various distresses; na-not; sprśyate is touched; tādvat-to that extent;
tit-thus; jñeyam-is known.

This Supersoul is a four-armed expansion of Lord Viṣṇu. Although remaining
in the material bodies of the living entities, the Supersoul remains always
untouched by the sufferings of material existance. He is described in Śrīmad-
Bhāgavatam (2.2.8):

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

Text 159

tad evam tad-dhāmnām upary adhah prakāśa-mātratvenobhaya-vidhatvam
prasaktam. vastutas tu sṛi-bhagavan-nityādhiṣṭhānātvena tac ca sṛi-vigrahavād
ubhayatra prakāśavirodhāt samāna-guna-nāma-rūpaṇaḥmānaḥtatvāl lāghavāc caika-
vidhatvam eva mantavyām.

tat-therefore; evam-in this way; tat-of the Supreme Personality of Godhead;
nitya-eternal; adhiṣṭhānātvena-as the abode; tat-that; ca-also; sṛi-vigraha-vat-just
as the Lord's transcendental form; ubhayatra-in both places; prakāśa-
manifestation; avrodhāt-because of non-contradiction; samāna-equal; guna-
qualities; nāma-names; rūpaṇa-and form; amnāta-tvāt-because of being
considered; lāghavāt-easily; ca-also; eka-vidhatvam-oneness; eva-certainly;
Each of the Lord's transcendental abodes is manifest in two ways: 1. in the spiritual world, and 2. in the material world. Because the Lord appears in the spiritual and material worlds, His residences are also manifested in these two places. Whether appearing in the spiritual or material worlds, each transcendental abode manifests the same form, name and qualities. Each abode is the same, whether manifested in the spiritual or material realms.

Text 160

ekasyaiva śrī-vigrahasya bahutra prakāśaḥ ca dvitiya-sandarbhe darśitaḥ

citraṁ bataitad ekena
   vapuṣṭa yogapat prthak
gṛhesu dvya-asṭa-sāhasram
   striya eka udāvahat

ity ādinā.

   ekasya-of one; eva-certainly; śrī-vigrahasya-form of the Lord; bahutra-in many places; prakāśaḥ-manifestation; ca-also; dvitiya-sandarbhe-in the Second (Bhagavat) Sandarbha; darśitaḥ-is revealed; citram-wonderful; bata-on; etat-this; ekena-with one; vapuṣṭa-form yugapat-simultaneously; prthak-separately; gṛhesu-in the houses; dvya-aṣṭa-sāhasra-sixteen thousand; striyah-all the queens; ekah-the one Śrī Krṣṇa; udāvahat-marries.

That a single form of the Lord can be manifested in many places simultaneously is described in Śrimad-Bhāgavatam (10.69.2):

"It is astounding the Lord Śrī Krṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes."*

Text 161

   evam vidhatvam ca tasyācintya-sakti-svākāraṇa sambhāvītam eva. svīkṛtam
cācintya-saktītvam śruteś tu śabda-mūlatvāt ity ādau.

   evam-vidhatvam-in this way; ca-also; tasya-of the Personality of Godhead; acintya-inconceivable; sakti-potency; svākāraṇa by acceptance; sambhāvītam-possible; eva-certainly; svīkṛtam-accepted; ca-also; acintya-inconceivable;
śaktitvam—the state of possessing the potency; śruteh—from the Vedas; tu-also; sabda-mūlatvāt—because of being the origin of the Vedas.

These remarkable activities of the Lord can be understood if we accept the inconceivable potency of the Lord. The Lord’s potency is described in Veda-ānta-sūtra (2.1.27):

"The Śruti-śāstra confirms that the Supreme Personality of Godhead is the master of all inconceivable potencies."

Text 162

tad evam ubhayābhedābhīrāpyenaiva śrī-hari-vamše ’pi
golokam uddiśya sa hi sarva-gato mahān ity uktam. bhide tu brahma-śamhitāyām
api goloka eva nivasaty akhilātma-bhūtah ity eva-kāro ’tra svakiya-nitya-vi-hāra-
pratipādaka-vārāhādi-vacanair virudhyeta. avirodhas tūbhayaṁ āikyenaiva
bhavatiti tam nyāya-siddham evārtham brahma-śamhitā tu grhnāti.

tat—therefore; evam—in this way; ubhaya—of the both; abheda—non-difference;
abhīprāyena—intending to describe; eva—certainly; śrī-hari-vamśe—in the Harī-
vamsa; api—also golakam—Goloka; uddiśya—in reference to; saḥ—that place; hi—
certainly; sarva-gataḥ—present in every place; mahān—great; iti—thus; uktam—
spoken; bhide—in the difference; tu—however; brahma-śamhitāyām—in the
Brahma-śamhita; api—although; goloke—in Goloka; eva—certainly; nivasati—He
resides; akhila-atma-bhūtah—present in the heart of every being; iti—thus; eva-
kārah—the word "eva"; atra—in this passage; svakiya—His own; nitya-eternal;
vi-hāra-pastimes; pratipādaka—establishing; vārāhā—the Vārāhā Purana; adi—
beginning with; vacanaiḥ—by the statements; virudhyeta—may be refuted;
avirodha—without contradiction; tu—but; ubhyesām—of both; āikyena—with
oneness; bhavati—is; iti—thus; nyāya—logic; siddham—perfect; eva—certainly;
artha—menaing; brahma-śamhitā—the Brahma-śamhitā; tu—certainly; grhnati-
takes.

That the abode of the Lord is the same whether manifested in the spiritual or
material world is confirmed by the following statement of Hari-vamśa (previously
quoted in Anuccheda 106, Text 73):

"That great abode of Goloka is present everywhere, in both the spiritual and
material worlds."

Some descriptions in the Vedic literatures single out either Goloka (in the
spiritual world) or Gokula (in the material world) as the abode of the Supreme
Lord Krṣṇa. For example the Brahma-śamhitā says (5.48):
"All-pervading Supreme Lord Kṛṣṇa remains in His abode, known as Goloka."

The Varāha Purāṇa and other Vedic literatures present elaborate explanations of Gokula as the place where Lord Kṛṣṇa eternally enjoys pastimes. Some may consider that this presentation of two different places as the abode of Lord Kṛṣṇa is a contradiction in the scriptures. This is not so, for Goloka (in the spiritual world) and Gokula (in the material world) are the same place. There is no difference between them.

Text 163

ata eva śrī-hari-vamśe 'pi kramena
sa tu lokas tvacya kṛṣṇa
śidamānah krtātmanā
dhrtō dhṛtimatā vira
nighnatopadravan gavām

iti goloka-gokulayor abhedenaivoktam.

sah-that; tu-certainly; lokaḥ-planet; tvacya-by You; kṛṣṇa-O Kṛṣṇa; śidamānah-resided; kṛta-atamanā- personally; dhṛtah-maintained; dhṛtimatā steadfast; vira-O her; nighnata-removing upadravan-all calamities; gavām-of the surabhi cows; iti-thus. iti-thus; goloka-of Goloka; gokulayoh-and Gokula; abhedena-with non-difference; eva-certainly; uktam-described

That the Vṛndāvana manifested in the material world is the same as Goloka Vṛndāvana in the spiritual world is confirmed by the following statement of the Hari-vamśa (previously quoted in Anuccheda 106, Text 76):

"O Kṛṣṇa, O hero, Goloka Vṛndāvana in the highest part of the spiritual world is the same as this Vṛndāvana manifested on the earth. It is the very same place. It is this very Vṛndāvana that You have just now protected from great calamities, and where You remain to protect Your friends and the surabhi cows."

Text 164

tasmād abhedena ca bhedena copakrantatvād eka-vidhānay eva śrī-mathurādīnī prakāśa-bhedenaiva tūbhaya-vidhatvenāmātānāti sthitam. dārśayiṣyate cāgre kṣauni-prakāśamāna eva śrī-vṛndāvanī śrī-goloka-dārśanam

tasmāt-therefore; abhedena-with non-difference; ca-also; bhedena-whith difference; ca-also; upakrantatvāt-because of superceding; eka-vidhāni-as one;
eva-certainly; sri-mathura-Sri Mathurā; adini-and the other places of the Lord's pastimes; prakāśa-of manifestation; bhedena-with distinction; eva-certainly; tu-but; ubhaya-vidhatvena-the state of being both; annatāni-understood in the scriptures; iti-thus; sthitam-situated; darṣayiṣyate-will be revealed; ca-also; agree-in the beginning of that scripture; kṣauni-on the earth; prakasamāne-manifested; eva-certainly; sri-vrndāvane-in Sri Vrndāvana-dhama; sri-goloka-of Sri Goloka; darṣanam-the sight.

Although manifested in different places, Sri Mathurā and each of the other places of the Lord's pastimes, are the same as their counterparts in the spiritual world. This is the conclusion of the Vedic literatures. For example, in the beginning of this passage from the Hari-vamśa, we may note that Sri Kṛṣṇa showed the residents of Vrndāvana that the Goloka Vrndāvana of the spiritual world was manifest as their own Vrndāvana in the material world.

Text 165

tato 'syāvāparicchinnasya golokākhyā-vrndāvanīya-prakāśa-viśeṣasya vaikunṭhopary api sthitir māhātmyavālambena bhajatāṁ sphuratīti jñeyam. ayam eva mathurā dvārakā-gokula- prakāśa-viśeṣātmakaḥ sri-kṛṣṇalokas tad-viḥārīnā śrīmad-uddhavenāpi samādhwāv anubhūta ity āha

tatah-therefore; asya-of that; aparicchinnasya-unlimited; goloka-Goloka; akhya-named; vṛndāvanīya-in Vṛndāvana-dhama; prakāśa-manifestation; viśeṣasya-specific; vaikunṭha-Vaikunthaokha; upari-above; api-although; sthitih-situation; māhātmya-glorification; avalambena-in reference to; bhajatāṁ-of the devotees; sphurati-manifest; iti-thus; jñeyam-may be known; ayam-this; eva-certianly; mathurā-of Mathurā; dvārakā-dvārakā; gokula-and Gokula; prakāśa-manifestation; atmakah-consisting of; sri-kṛṣṇalokah- Śri Kṛṣṇaloka; tat-with Lord Kṛṣṇa; viḥārīnā- intimate devotee who directly performed pastimes; śrīmat-uddhavena-by Uddhava; api-also; samādhwā-in samadhi; anubhūtaah-experienced; iti-thus; aha-Sukadeva Gosvami has described in the Śrīmad-Bhāgavatam (3.2.6).

These words of glorification spoken by the devotees prove that the earthly Vṛndāvana is not different from the limitless Goloka realm in the spiritual world. The Vṛndāvana on this earth is situated above all the Vaikunthalokas in the spiritual world. This has been established by the previous statements of the Vedic literatures, where Vṛndāvana-dhāma is glorified by the devotees. This supreme spiritual planet, which is divided into three realms: Mathurā, Dvārakā, and Gokula, was seen in trance by Uddhava, who personally enjoyed pastimes with Lord Kṛṣṇa. Uddhava's return to the material world after his vision of the Kṛṣṇaloka planet is described in the following statement of Sukadeva Gosvamī (Śrīmad-Bhāgavatam 3.2.6):
śanakaih gradually; bhagavat-the Lord; lokāt-from the abode; nrlokam-the planet of the human beings; punah āgataḥ-coming again; vimsrīya-wiping; netre-eyes; viduram-onto Vidura; prītyā-in affection; āha-said; uddhavah-Udhavaa; utsmayan-by all those remembrances; spaṭam-the meaning is clear; śri-sukah-spoken by Sukadeva Gosvami

"The great devotee Uddhava soon came back from the abode of the Lord to the human plane, and wiping his eyes, he awakened his reminiscence of the past and spoke to Vidura in a pleasing mood."*

Anuccheda 107

Text 1

imam eva lokam dyu-śabdenāpy āha

viṣṇor bhagavato bhānuḥ
   krṣṇākhyo 'sau divaṃ gatah
tadāviṣat kalir lokam
   pāpe yad ramate janaḥ

imam-this; eva-certainly; lokam-planet; dyu-śabdena-by the word "divam";
api-also; āha-he said; viṣṇoh-of Lord Visnu; bhagavataḥ-the Supreme Personality of Godhead; bhānuḥ- the sun; krṣṇa-as Krṣna; akhyāh-named; asau-He; divam-to the spiritual world; gataḥ-gone; tat-that; aviṣat- entered; kalih-Kali; lokam-the world; pāpah-in sins; yat-in which; ramate-engaging; janaḥ-the people.

Lord Krṣṇa's departure from this world and return to His own abode in the spiritual sky is described in the following verses from Śrīmad-Bhāgavatam (12.2.29-30), where the word "divam" refers to the Krṣṇaloka planet:
"Śrī Krṣṇa is like the sun, and Lord Viṣṇu is like a ray of light expanded from the original sun of Lord Krṣṇa. When Lord Krṣṇa returned to His own abode in the spiritual world, Kali-yuga entered this earth. Because of the entrance of kali-yuga, the people of the earth became addicted to sinful activities.

Text 2

yāvat sa pada-padmabhyaṁ
sprśann āste ramā-patih
tāvat kalir vai prthivim
parākrāntum na cāsakat

yavat-as long as; sah-Lord Krṣṇa; pada-padmahyam-with His two lotus feet; sprsran-touching; āste-remained; rama-of the goddess of fortune; patiḥ-the husband; tavat-from that time; kalī-Kali; vai-certainly; prthivim-the earth; parakrāntum-to overpower; na-not; ca-and; asakat-was able.

"As long as Śrī Krṣṇa remained in this world, touching it with His two lotus feet, Kali-yuga remained unable to overpower the residents of this earth."

Text 3

yadā gunāvatārasya bhagavato viṣṇoh tad-āṁśatvād raśmi-sthāniyasya
krṣnākhyo bhānuḥ: sūrya-mandala-sthāniyam divam prāpaṇcika-lokagocaram
mathurādīnām eva prakāśa-viśeṣa-rūpaṁ vaikuṇṭhalokam gateḥ, tadā kalir lokam
āviṣat.

yadā-when; guna-avatārasya-of the guna-avatāra; bhagavataḥ-of the supreme Lord; viṣṇoh-of Lord Viṣṇu; tad-of Lord Krṣṇa; āṁśatvāt-as a plenary part; raśmi-sthāniyasya-as a ray of light; krṣṇa-as Krṣṇa; akhyah- named; bhānuḥ-the sun; sūrya-mandala-sthāniyam-as the sun; divam-the word "diva"m; prāpaṇcika-loka of the material world; agocaram-beyond the perception; mathura-adinām-of Mathurā, Dvārakā and Gokula; eva-certainly; prakāśa-manifestation; viśeṣa-specific; rūpaṁ-consisting; vaikuṇṭhalokam-Vaikuṇṭhaloka; gateḥ-gone; tadā-then; kalī-Kali; lokam-this world; āviṣat-entered.

Now (in Texts 3 and 4) we will explain the meaning of these verses. The phrase "viṣṇor bhagavato bhānuḥ krṣnākhyah" means "Śrī Krṣṇa is like the sun, and Lord Viṣṇu is like a ray of light expanded from the original sun of Lord Krṣṇa." The word "divam" means the Krṣṇaloka planet, which consists of the realms of Mathurā, Dvārakā, and Gokula, and which is situated in the topmost part of the
non-material Vaikuntha planetary system." When Lord Kṛṣṇa returned to that spiritual planet, then Kali was able to enter the earth.

Text 4

esāṁ sa ca prakāśah prthivi-stho 'py antardhāna-śaktā sam asprśāna eva virājate. atas tayā na sprśyate prthivyādi-bhūtāmayair āsmābhīr vārāhokta-mahā-kadambadar tiva. yas tu pṛāpaṇcika-loka-gocaro mathurādi-prakāśah, so 'yam kṛpayā prthivim sprśan evāvatirnāh. atas tayā ca sprśyate tadṛśair āsmābhīr drśyāmāna-kadambadar iiva. asmiṃ ca prakāśe yaḥ avatīrṇaḥ bhagavāms tadā tat-sparśenaḥ tat-sparśāt tam sprśān evāste sma. tad etad abhpretyāha yāvat: iti. parākrantum ity anena tat-pūrvam api kīcita kālam prāpya praviṣto 'sāv iti jñāpitam. śrī-ṣukah.

esām-of them; sāh-that; ca-also; prakāśah- manifestation; prthivi-sthāḥ- situated on the earth; api-even; santardhāna-of disappearance; śaktyā-with the potency; tam-the earth; asprśān-not touching; eva-certainly; virājate-is manifest atāh-from this tayā-by the earth; na-not; sprśyate-touching; prthivi-adi-beginning with earth; bhūtāmayaiḥ-consisting of the various material elements; āsmābhīḥ- by us; vārāhā-in the passage from the Vārāha Purāna; ukta-described; maha- great; kādamba-kādamba tree; adih-beginning with; iva-just like; yāḥ-which; tu-but; pṛāpaṇcika-loka-of the material world; gochara-within the range of perceptioniḥ mathura-Mathurā; adi-beginning with; prakāśah-manifestation; saḥ ayam-that place; kṛpayā- mercifully prthivim-the earth; sprśan-touching; eva-certainly; avatīrṇah-descended to; atāh-from this; tayā-by the earth; ca-also; sprśyate-touching; tadṛśaiḥ-like that; āsmābhīḥ-by us; drśyāmāna-seen kadamba-kadamba tree; adih-beginning with; iva-just like; asmin-in this; ca-also; prakāśa-manifestation; yat-because; avatīrṇah-descended; bhagavān-the Supreme Personality of Godhead; tadā-then; tat-His; sparśena-by the touch; api-also; tat-His; sparśāt- from the touch; tam-the earth; sprśan-touching; eva- certainly; astesma-remained; tat etat-this; abhipreya- intending; aha-he said; yāvat iti-the phrase beginning with the word "yāvat"; parākrantum-to overpower; iti-thus; anena-by this; tat-pūrṇam-previous; api-even; kīcita-a little; kālam-time; prāpya-attaining; praviṣṭah-entered; asau-he; iti-thus; jāpitam-instructed; śrī-ṣukah-spoken by Śri Śukadeva Gosvāmi.

The Lord stayed on the earth for some time and then, by the agency of His antardhāna-śakti, left and no longer touched the earth. As long as the earth was not touched by this antardhāna-śakti, the great kadamba tree described in the Varāha Purāṇa and other great wonders were manifest before conditioned souls such as us. In this way Mathurā and the Lord's other abodes were manifest before the senses of the people of the material world when the Lord, by His mercy touched the earth (prthivim sprśan). When people like us are touched by His mercy in this way we are able to see this kadamba tree and the other wonders of the Lord's abode. As long as the Lord's abode was manifest, the Lord touched the earth (sprśan eva āste). This is the meaning intended when the speaker of this
verse said the word "yāvat" (as long as).

The phrase beginning with the word "parākrāntum" (Kali was unable to overpower the earth as long as Lord Kṛṣṇa touched it with His lotus feet) shows that Kali entered the earth planet shortly before Lord Kṛṣṇa's disappearance.

These verses (quoted in Texts 1 and 2) were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 108

Text 1

	
tenā dhīrā api yānti brahma-vida upakramya svargalokam ito vimuktāḥ iti

shruti-anusārena svarga-sabdānāpy āha

yatudhāny api sā svargam
avāpa janani-gatim. iti.

tenā-by this; dhīrāḥ-sober persons; api-also; yānti- go; brahma-vidāh-aware of the true nature of the Supreme Personality of Godhead; upakramya-surpassing; svargalokam-the spiritual world; itaḥ-then; vimuktāh-liberated; iti-thus; śruti-the description in the Brhad-aranyaka Upanisad (4.4.8); anusārena-according to; svarga-sabdāna-by the word "svarga"; api-also; āha-he said; yatudhāni api-although she was a witch (whose only business was to kill small children and who had tried to kill Kṛṣṇa also); sā-she; svargam-the transcendental abode; avāpa-achieved; janani-gatim-the position of a mother; iti-thus.

The transferral of the devotees to the spiritual abode of Lord Kṛṣṇa is described in the following verses, where the word "svarga" means "the planet of Lord Kṛṣṇa in the spiritual world":

"The saintly devotees become liberated from the clutches of matter and enter the abode of Lord Kṛṣṇa

- { ]Brhad-āraṇyaka Upaniṣad 4.4.8

"Although Pūτanā was a great witch, she attained the position of Kṛṣṇa's mother in the transcendental world and thus achieved the highest perfection". *

- { ]Śrīmad-Bhāgavatam 10.6.38

Text 2

atra jānani-gatim iti viśeṣaṇa lokāntaraṁ nirastam. tat-prakaraṇa eva tad-
ādinām bahuṣo gaty-antara-niśedhāt"sad-vasā iva pūtanāpi sakulā tvām eva devā pitā ity atra sāksāt tat-prāpti nirdharanāc ca.

atra-in this verse; jānani-gatim-the word "jānani-gatim iti-thus; viśeṣena-as an adjective; loka-antaram- another planet; nirastam-is refuted; tat-prakarane-in that chapter; eva-certainly; tat-ādinām-of other passages beginning with this one; bahuṣah-many; gati-destination; antara-another; niśedhāt-because of refutation; sat-vasātiva-appearing as a devotee; pūtana-Pūtana; api-even; sa-kulā-with her brother Aghasura; tvām-You; eva-certainly; deva- the Supreme Personality of Godhead; apita-attained; tat- Him; prāpti-of attainment; nirdharanat-because of conclusive demonstration; ca-also.

Because this verse states that Pūtanā attained the post of Lord Kṛṣṇa's mother in the svarga planet, the svarga planet must be Lord Kṛṣṇa's planet, Goloka Vṛndāvana. The word svarga here cannot mean the planet of Indra. That Pūtanā became Lord Kṛṣṇa's mother in the transcendental world is also confirmed by the following statement of Lord Brahmā in Śrīmad-Bhāgavatam (10.14.35):

"O My dear Lord, even Pūtanā, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghāsura and Bakāsura, were also favored with liberation."*

Text 3

tathā ca kenopaniṣadī drṣyate keneśitaṁ mahā patati, prāṇasya prāṇam uta ca kṣusah ca kṣur atimucya dhirāḥ pratyāśmāl lokām amṛtāh bhavanti ity upakramya tad eva brahma tvam viddhi: iti madhye procya amṛtatvam hi vindate, satyam āyatanam, yo va etam upaniṣadaṁ vedāpahatya papmānāṁ anante svarge loke pratiṣṭhati ity upasamḥrtaṁ.

tathā-in the same way; ca-also; kena-upaniṣadī-in the Kena Upānisaḍ; drṣyate-is seen; kena-by whom?; iṣitam- controlled; manah-the mind; patati-falls; prāṇasya-of the breath; prāṇam-the breath; uta-indeed; caksusah-of the eye; caksuh-the organ of vision; atimucya-becoming liberated; dhirāḥ-the saintly devotees; pretya-after death; asmāt- from this lokāt-material wrld; amṛtāh-immortal; bhavanti- become; iti-thus; upakramya-continuing; tat-that; eva-certainly; brahma-The Supreme; tvam-You; viddhi-should know; iti-thus; madhye-in the middle; procya-having said; amṛtatvam-immortality; hi-certainly; vindate-he attains; satyam-the eternal; āyatanam-abode; yah-one who; vai-certainly; etam-this; upaniṣadād-Upaniṣad; veda-understood; apahatya-having destroyed; papmānāṁ-all sinful reactions; anante-in the unlimited; svargeloke-spiritual world; pratiṣṭhati-becomes established; iti-thus; upasamḥrtaṁ-summarized.
The devotees' attainment of the spiritual world is also described in the following statements of the Katha Upanisad, where the word "svarga" is also used to meant the spiritual world (and not the planet of Indra):

"Lord Śiva asked: Who is the controller of the mind and the other senses?
"Brahmā replied: the ability to see, the functions of all the senses, and indeed life itself, are all given to the living entities by the Supreme Personality of Godhead. The saintly devotees who understand this true position of the Supreme Lord become free from the cycle of birth and death, After leaving this body, they return to the spiritual world, never again to take birth or die."

- [ ]1.1-2

"Please try to understand the truth of the Supreme Personality of Godhead. One who understands the Supreme Lord returns to the spiritual world and becomes free from birth and death."

- [ ]1.4, 2.4

"The transcendental abode of the Supreme Lord is eternal."

- [ ]4.8

"One who understands the teaching of this Upanisad becomes free from all past sinful reactions. He becomes liberated and enters the unlimited spiritual world (svarga)."

- [ ]4.9

Text 4

tatāh ko vā svargaḥ kim tad brahma. ity apekṣāyāṃ puruṣo ha vai nārāyaṇah: ity upakramya punaḥ cābhyaśena nityo deva eko nārāyaṇah ity uktvā nārāyanopāsakasya ca stutim krtvā tad brahma nārāyana eva iti vyajya svargam pratipādayitum vaikunthavana-lokam gamiṣyati, tad idaṁ puram idaṁ punḍarikam vijñāna-ghanam tasmāt tad ivā vabhasam. iti vana-lokākārasya vaikunṭhasyānandatāmakavam pratipādyā sa ca tad-adhiṣṭhātā nārāyaṇah kṛṣṇa evety upasamharatī brahmanyo devaki-putrah iti. śri-śukah.

tatāh-according to these statements; kah-what is intended?; va-or; svargah-by the use of the word"svarga"; kim-what is meant?; tat brahma-by the use of the word "brahma"; iti apekṣāyām-in reference to this question; purusah-the Supreme Person; ha-certainly; vai-indeed; nārāyanah-is known as Narayana; iti-thus; upakrama-continuing; punah- again; ca-also; abhyāsena-by continued study; nityah-the eternal; deva-Supreme Lord; ekah-is only; nārāyanah- Nārāyaṇa; iti-thus; uktvā-speaking; nārāyana-of Lord Nārāyaṇa; upāsakasya-of the devotee; ca-also; stutim- prayer; krtvā-having spoken; tat-that; brahma- Absolute Truth; nārāyanah-is Lord Nārāyaṇa; eva-certainly; iti-thus; vyajya- indicating; svargam-the word "svarga"; pratipādayitum-to establish the definition;
vaikuṇṭhavana-lokaṃ-the Vaikuntha planetary system; gamiṣyati-he will go; tat idam-that very; puram-city; idam-this; puṇḍarikam-lotus flower; vijnāna-ghanam-full of transcendental knowledge; tasmāt-therefore; tat-that; iva-just like avabhāsam-is manifested; iti-thus; vana-loka-akārasya-of the transcendental forest; vaikunṭashy-of Vaikuntha; ananda-atmakatvam-the blissfulness; pratipāda-establisishing; saḥ-He; ca-also; tat- of that; adhiṣṭhātā-the creator; nārāyaṇah-Nārāyaṇa; kṛṣṇah-Kṛṣṇa; eva-certainly; iti-thus; upasamharati-concludes; brahmanyah-the Original Personality of Godhead; devaki-of Devaki; putrah-the son; iti-thus; śrī-śukah- spoken by Śrī Śukadeva Gosvāmī.

Someone may question our interpretation of the words "svarga" and "brahma" in these passages. In order to allay their doubts we give the following evidence from Vedic literatures to confirm our understanding that the word "svarga" means "the planet of Śrī Kṛṣṇa" and the word "brahma means "the Personality of Godhead, Śrī Kṛṣṇa, who is known as Nārāyaṇa".

"Lord Nārāyaṇa is the Supreme Personality of Godhead".  
-Nārāyaṇa Upaniṣad

"Lord Nārāyaṇa is the eternal Supreme Lord".  
-Nārāyaṇa Upaniṣad

"Lord Nārāyaṇa is the Supreme Brahman."  
-Prayers of the devotees of Lord Nārāyaṇa

That the word "svarga" means "the abode of Śrī Kṛṣṇa" is described in the Vedic literatures:

"Saintly devotee will attain the highest Vaikuntha planet, which is a forest in the form of a great lotus flower full of transcendental knowledge."

In this way the blissful nature of Vaikuṇṭhaloka's forest (Krṣṇaloka) is described. The ruler of that forest is Lord Kṛṣṇa, who is known as Nārāyaṇa. This is confirmed in the Atharva Veda:

"The son of Devaki is the Original Personality of Godhead."

The Śrīmad-Bhāgavatam verse quoted in Text 1 was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 109

kaṣṭhā-śabdenāpi tam evoddiṣati
brūhi yožeśvare krṣne
brahmanye dharma-varmanī
svām kāsthāṁ adhunopete
dharmaḥ kam śaraṇam gataḥ

svām kāsthāṁ diśam. yatra svayam nityam tiṣṭhati, tatraiva prāpañcika-loka-sambandham tyaktvā gate satīty arthaḥ. śrī-saunakaḥ.

kaśthā-śabdena-by the word "kastha"; api-also; tam- that; eva-certainly; uddisāti-he indicates; brūhi-please tell; yoga-iśvare-the Lord of all mystic powers; krṣne- Lord Krṣṇa; brahmanye-the Absolute Truth; dharma-religion; varmanī-protector; svām-own; kāsthāṁ-abode; adhunā- nowadays; upete-having gone away; dharma-religion; kam-unto whom; śaraṇam-shelter; gatah-gone. svām kāsthāṁ-the words "svam kastham"; diśam-mean "own direction"; yatra-where; svayam-personally; nityam-eternally; tiṣṭhati-He remains; tatra-there; eva-certainly; prāpañcika-loka-the material world; sambandham-contact; tyaktvā-having abandoned; gate sati-having gone; iti-thus; arthaḥ-the meaning; śrī-saunakah-spoken by Śrī Saunaka Śrī.

The word "kaśthā"is also used to mean the abode of Lord Krṣṇa. This is confirmed by the following verse from Śrimad-Bhāgavatam (1.1.23):

"Since Śrī Krṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode (kaśthā), please tell us to whom the religious principles have now gone for shelter.

Anuccheda 110

Text 1

tad evam abhipretya dvārakāyāś tāvan nitya-śrī-krṣṇa-dhāmatvam āha

satyam bhayād iva gunebhya urukramāntaḥ
sете samudra upalambhaṇa-ṛṣṭra ātmā
nityam kad-indra-vanah kṛta-vigrahastvam
tvat-sevakair nṛpa-padam vidhūtaṁ tamo-ndham

tat-this; evam-in this way; abhṛptya-intending; dvārakāyaḥ-of Dvāraka; tāvat-in that way; nitya-eternal; śrī-krṣṇa-of Śrī Krṣṇa; dhāmatvam-status as the abode; āha-she describes; satyam-in truth; bhayāt-because of fear; iva-as if; gunebhya-from the qualities of material nature; urukrama-O Supremely powerful Lord; antah-within the heart; sете-You remain; samudra-in the ocean; upalambhana-ṛṣṭra-the form of transcendental knowledge; ātmā-the Supersoul; nityam-
eternally; kat-indriya-ganaïh-with the senses; krta-vrgrahah-at war; tvam-You; tvat-Your; sevakaïh- by the servants; nrpa-of king padam-the position; vidhåtåm-abandoned; tamah andham-darkness of ignorance.

That Dvårakå is the eternal abode of Śrî Kåñëa is described by Queen Rukmiñi in the following words (Śrîmad-Bhågavatam 10.60.35):

"My dear husband, You have rightly said also that being afraid of the kings, You have taken shelter in the water of the sea. But who is the king of this material world? I do not think that the so-called royal families are kings of the material world. The kings of the material world are the three modes of material nature. They are actually the controllers of this material world. You are situated in the core of everyone's heart where you remain completely aloof from the touch of the three modes of material nature, and there is no doubt about it.

"You say You always maintain enmity with the worldly kings. But who are the worldly kings? I think the worldly kings are the senses. They are most formidable, and they control everyone. Certainly You maintain enmity with these material senses. You are never under the control of the senses; rather, You are the controller of the senses, HrÅšikeśa. My dear Lord, You have said that You are bereft of all royal power, and that is also correct. Not only are You bereft of material world supremacy, but even Your servants, those who have some attachment to Your lotus feet, also give the material world supremacy because they consider the material position to be the darkest region, which checks the progress of spiritual enlightenment. Your servants do not like material supremacy, so what to speak of you?"

Text 2

ayam arthå-pûrvam śri-krÅšadevena śri-rukmiñi-devyai

rÅjabhyo bibhyataḥ subhru
samudram śaranam gatån
balavadhhiḥ kråta-dveśån
pråyas tyakta-nrpaśanån

ayam-this; artha-meaning; pûrvam-previous; śri- krÅšadevena-by Śrî Krsna; śri-rukmiñi-devyai-to Queen Rukmiñi; rÅjabhyah-of the kings; bibhyatah-afraid; subhru-O Queen Rukmiñi, whose eyebrows are very beautiful; samudram-in the ocean; śaranam-shelter; gatån-gone to; balavadhhih-powerful; kråta-dveśån-enimical; pråyah-for the most part; tyakta-abandoned; nrpa-of a king; asanån-position.

This statement of Queen Rukmiñi was her reply to these teasing words previously spoken to her by Lord Kåñëa (Śrîmad-Bhågavatam 10.60.12):
"My dear beautiful Queen Rukmini, you may know that I was so much afraid of Jarasandha that I could not dare to live on the land, and thus I have constructed this house within the water of the sea. It is not My business to disclose this secret to others, but you must know that I am not very heroic; I am a coward and am afraid of them. Still I am not safe, because all the great kings of the land are inimical to Me. I have personally created this inimical feeling by fighting with them in many ways. Another fault is that although I am on the throne of Dvārakā I have no immediate claim. Although I got a kingdom by killing My maternal uncle Kamsa, the kingdom was to go to My grandfather; so actually I have no possession of a kingdom."*

Text 3

ksmān no vavrse iti parihasitam. tatrottaram āha satyam iti. atra ātmā tvam ity etayoh padayor yugapat śete iti kriyānīvatayogā viśeṣana-viśeṣya-bhāvah prathihanyate. vākya-bhede tu kahthāpate. tataḥ copmānopameya-bhāvenaiva te upatīṣṭhitah. iyaṁ ca luptopamā. tathā ca ātmā sākṣi yathā gunebhyaḥ suttāvadī-vikārebhyaḥ tad-asparśāl lingāt bhayādiva samudre tadvad agāde viśayākārair aparicchinne upalambhāna-mātrey jāna-mātra-sva-sākty-ākāre antah hrdaye nityam śete aksūbdhatayā prakāṣate. he urukrāma tathā tvam api tebhyaḥ sampratī tad-vikārāmayebhyā rājābhyaḥ bhayaḥ īva upalambhāna-mātre vaikunṭhāntaravād cid-eka-vilāse antah samudre dvārakākhye dhāmni nityam eva śese, svarūpānanda-vilāsaḥ gudham viharasi. artha-vaśād vibhakti-viparīnāmah prasiddha eva.

ksmāt-for what reason; na-me; va/vrse-you chose; iti-thus; parihasitam- joking; tatra-to this statement; uttaram- reply; āha-she speaks; satyam-it is true; iti-thus; atra-in this statement; ātmā-the word "atma"; tvam-You; iti-thus etayoh-of both; padayoh-statements; yuga-at-at the same time; śete iti-the word "sete"; kriya-anvaya-ayogāt-because of being not connected to the verb; viśeṣana-of the modifier; viśeṣya-of the noun so modified; bhāvah-nature; prathihanyate-is destroyed; vākya-bhede-in the contradictory statement; tu-but; kaśthata-a difficult construction; apatet-may occur; tathā-therefore; ca-also; upamāna-upameya-bhāvena-in the nature of a comparison; eva-certianly; te-the tow words; upaśhitah-are situated; iyam-this; ca-also; lupta-upamā-an elliptical simile; tathā-in the same way; ca-also; ātmā-the word "atma"; sākṣi-the witness; yathā-just as; gunebhyaḥ-the word "gunebhyaḥ"; satva-adi-vikārebhyaḥ-the three modes of material nature-goodness, passion, and ignorance; tat-asparśāt-from non-contact; lingāt-with the form; bhayāt-from fear; iva-as if; samudre-in the ocean; tadvat-in that way; agāde-deep; viśaya-akāraih-with the objects of the senses; aparicchinne- unlimited; upalambhāna-mātre-the word "upalambhāna-mātre"; jāna-mātra-sva-sākty-ākāre-means "the form of transcendental knowledge"; antah-the word "antah"; hrdaye-means "within the heart"; nityam-eternally; śete-remains aksūbdhatayā-without disturbance; prakāṣate-is manifest; he urukrama-O All-powerful Lord; tathā-in the same way; tvam- YYou; api-also; tebhyaḥ-of them; sampratī-at the present moment; tat-vikārāmayebhyaḥ-
consisting of the modes of material nature; rājabhyaḥ-of the kings; bhayāt-from fear; iva-as if; upalambhana-mātre -in the form of transcendental knowledge; vaikuṇṭha-antara-vat-as if in Vaikuṇṭhaloka; cit-eka-vilāse- in the transcendental abode; antah samudre-within the ocean; dvāraka-akhye-named Dvāraka; dhāmni-in the abode; nityam-eternally; eva-certainly; śeṣe-You remain; sva-rūpa-of Your transcendental form; ananda-bliss; vilāsaih-with pastimes; gūḍhama-confidentially; viharasi-You perform pastimes; artha-vaśāt-because of the meaning of words; vibhakti-of the cases; viparināmah-change; prasiddhaḥ-accomplised; eva-certainly.

Krṣṇa’s teasing jokes to Rukmini consisted of a joking description of His own bad qualities. Krṣṇa proposed to Rukmini that she divorce Him and accept a more suitable husband. "Why did you accept Me, who am so unqualified, as your husband?" Lord Krṣṇa jokingly said. Rukmini-devi replied to Lord Krṣṇa's joking words by saying: "What you have spoken is the truth," and then explaining how each point of Lord Krṣṇa's self-criticism, is actually a glorification of His exalted transcendental qualities. These two verses are an example of Lord Krṣṇa's and Queen Rukmini's replies.

We may note that in this verse (Text 1) that the word "ātmā" is in the nominative case, the word "tvam" is a first-person pronoun, and the verb "śete" is a verb in the third-person singular. These words do not agree with each other (to agree with "tvam" the word "ātmā" would have to be in the vocative and not the nominative case). In addition, the verb "śete" is in the third-person and also cannot agree with the pronoun "tvam". Actually, however, the words "tvam", "ātmā", and "sete" are intended to refer to each other. Their non-concordance is a use of the literary embellishment "luptopama" (an elliptical simile). The word "ātmā" in this verse is intended to also mean "the Paramātma (Supersoul) who is the witness observing the activities of all living entities."

The word "guṇeśhyah" means "the three modes of material nature: goodness, passion, and ignorance". Afraid of these modes, Lord Krṣṇa has taken shelter of "upalambhane-mātṛa" (His own transcendental knowledge). The phrase "antah nityam śete" means "without any external disturbance, Lord Krṣṇa eternally resides in the hearts of all living beings." The phrase "urukrama bhayād iva upalambhane-mātre antah samudre" means "All-powerful Lord, afraid of the kings who are the material senses, sense-objects, and modes of material nature, You have taken shelter of Your own transcendental abode which is known as Dvārakā-dhāma. You remain there and eternally enjoy blissful confidential pastimes there." We may note in this verse that the meaning of the sentence as a whole establishes the grammatical concordance of certain words which would otherwise not be in grammatical agreement.

Text 4

udāhariṣyate ca nitya-sthāyitvam
ntyam sannihitas tatra
bhagavân madhusūdanah iti.

udāhariśyate-will be described; ca-also; nitya-sthāyitvam-eternal residence in
Dvāraka; nityam-eternally; sannihitah-remaining; tatra-there; bhagavân-the
Supreme Personality of Godhead; madhuśudanaḥ-Lord Madhusudana; iti-thus.

Lord Kṛṣṇa's eternal residence in Dvārakā will also be described in a further
chapter of Śrīmad-Bhāgavatam (11.31.24) in the following words:

"Lord Madhusūdana eternally stays in Dvārakā".

Text 5

ato vastutas tasya tad-āśrayakasya jīva-caitanyasya yadi tebhhyo bhayam nāsti,
kintūbhayatrāpi sva-dhāmaikya-vilāsitvāt tatraudasinyam eva bhayatvenotprekṣa
iti bhāvah. evam tasya tava ca samaṇjasaṭā. tesaṁ tu daurātmयam evety āha tathāpys
ātmā kutsitānāṁ indriyānāṁ ganais tadiya nān飙tti-rūpath kṛto vigrahā yatra
tathā-vidhah. tvam api kutsita indriya-gano yesām tathā-bhūtaī rājabhīh kṛta-
vigrahah. atra vigraha ubhayatrāpy āvarana-dhārṣṭyam. yady evam-bhūtas tvam,
tarhi ka tava nrpaśana-parityāge hāniḥ. tat tu tvat-sevakaiḥ prathamik-tvad-
bhajanonnukhāra eva vidhūtaṁ tyaktam. tac coktam tayāva yad-vānchayā nrpa-
sikhamānayaḥ ity ādinā. yataḥ andham tamah eva tat, pṛkṛta-sukhamayatvāt, ataḥ
śrī-dvāra-kāyāḥ nityatvam api dhvānutam. śrī-rukmini śrī-bhagavantam.

atāh-from this; vastutat-in actuality; tasya-of him; tat-āśrayakasya-taken
shelter of the Supreme Personality of Godhead; jīva-caitanyasya-of the individual
living entity; yadi-if; tebhhyah-from them; bhayam-fear; na-not; asti-is; kintu-
however; ubhayatra-in reference to both the supreme Lord and the individual
living entity; api-also; sva-dhāma-in the Lord's transcendental abode; aikya-
vilāsitvāt-because of performing pastimes; tatra-there; audasinyam-indifference;
eva-certainly; bhayatvena-by fear; utprekṣatāḥ-from indifference; iti-thus;
bhāvah-the meaning; evam-in the same way; tasya-of Him; tava-of You; ca-also;
samajasatā-properness; tesaṁ-of them; tu-but; daurātmyaṁ-wickedness; eva-
certainly; iti-thus; āha-she describes; tatha api- nevertheless; ātma-self;
kutsitānāṁ-wicked; indriyānāṁ-of the senses; ganaih-with the multitudes;
tadiya-of them; nana-with various/avṛtti-rūpaṇī-repétitions; kṛta- waged;
vigrahah-war; yattra-where; tathā-vidhah-in that way; tvam-You; api-even;
kutsita-inimical; indriya-ganah- multitude of the senses; yesām-of whom; tathā-
bhūtaih-in that way; rājabhīh-with the kings; kṛta-vigrahah-the word "kṛt-
vigrahah"; atra-in this; vīgrahe-war; ubhayatra-in both places; api-even;
āvarana-for protection; dhārṣṭyam-courage; yadi-if evam-bhūtheh-in this way;
tvam-You are; tarhi-then; ka-what? tava-Your; nrpa-of the king; asana- position;
parityāge-in abandonment; hāniḥ-loss; tat- therefore; tu-but; tvat-sevakaih-by
Your servants; prathamika-foremost; tvat-of You; bhajana-the worship; unmukhah-eager to perform; eva-certainly; vidhūtam-the word 'vidhutam"; tyaktam-means "abandoned"; tat-therefore; ca-also; uktam-spoken; taya-by Queen Rukmini; eva-certainly; yat-vançhayā-with a desire to engage in Your pure devotional service; nrpa-sikhāmayah-the greates kings; iti-thus; ādinā-in the passage beginning; yatah-from which; andham-blind; tamah-darkness; eva-certainly; tat-therefore; prākṛta-material; sukhamayatvāt-from happiness; atah-therefore; śrī-dvarakāh-of dvāraka-dharma; nityatvam-eternal residence; api-even; dha/vnītam-is described; śrī-rukmini- spoken by Śrī Rukmini-devi; śrī-bhagavantam-to the Supreme Personality of Godhead.

Both the Supreme Personality of Godhead and the individual living entity are by nature aloof from the material senses and sense-objects. Therefore, both the Lord and individual living entities who take shelter of the Lord remain always unafraid of the material senses. In the second part of this verse the enimical senses are described, and Lord Kṛṣṇa is described as always at war with these enimical senses, which are metaphorically described as kings. Lord Kṛṣṇa is always very courageous in the matter of defending Himself from the attacks of the senses.

As far as Lord Kṛṣṇa's abandonement of the post of king, Queen Rukmini replies:

"What loss is there for You if You reject the royal post? This kingly post is rejected both by You and by the great devotees who become Your servants."

Queen Rukmini said (Śrimad-Bhāgavatam 10.60.41):

"From the history of the world we can see that princes like Anga, Prthu, Bharata, Yayā and Gaya were all great emperors of the world, and there were no competitors to their exalted positions. But in order to achieve the favor of Your lotus feet, they renounced their exalted positions and entered into the forest to practice penances and austerities."

In the last part of this verse, the position of a king is described as "tamah andham" (darkness of ignorance) because a king has great facility for material enjoyment, which leads one into ignorance.

In thise verse we may especially note the description of Lord Kṛṣṇa's eternal residence in Dyārakā (śete nityam). He stays there eternally.

Anuccheda 111

atha śrī-mathurāyāḥ

mathurā bhagavān yatra
    nityam sannihito harih iti.
arthāt tātratāmyam. śrī-śukah.

atha-now; śrī-mathurāyāḥ-os Śrī Mathura-dhama; mathurā-the place known as Mathurā; bhagavān-the Supreme Personality of Godhead; yatra-wherein; nityam-eternally; sannihitah-intimately connected, living eternally; harih-the Lord, the Supreme Personality of Godhead. arthāt-because of the meaning; tātratāmyam-there; śrī-śukah-spoken by Śrī Sukadeva Gosvami.

That Śrī Kṛṣṇa eternally remains at Mathurā is confirmed by the following verse from Śrīmad-Bhāgavatam (10.1.28) spoken by Śukadeva Gosvāmī:

"The city and district Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally."*

Anuccheda 112

tat tāta gaccha bhadram te
yamunāyāḥ taṭam śuci
punyam madhuvanaṁ yatra
sānnidhyam nityadā hareḥ

spaṣṭam. śrī-nārada dhruvam.

tat-that; tāta-my dear son; gaccha-go; bhadram-good fortune; te-for you; yamunāyāḥ-of the Yamunā; taṭam-bank; śuci-being purified; punyam-the holy; madhuvanaṁ-fοr the name Madhuvana; yatra-where; sānnidhyam-being nearer; nityadā-always; hareḥ-of the Supreme Personality of Godhead. spaṣṭam-the meaning is clear; śrī-nāradah-spoken by Śrī Nārada; dhruvam-to Dhruva Maharaja.

Lord Kṛṣṇa's eternal residence in Mathurā is also described in the following verse of Śrīmad-Bhāgavatam (4.8.42) spoken by Nārada Muni to Dhruva Mahārāja:

"My dear boy, therefore I wish all good fortune for you. You should go to the bank of the Yamunā, where there is a virtuous forest named Madhuvana, and there be purified. Just by going there, one draws nearer to the Supreme Personality of Godhead, who always lives there."*

Anuccheda 113
Text 1

tasya hareḥ śrī-krṣṇatvam eva vyanakti

ity uktas tam parikramya
   praṇamya ca nrārbhakah
yayau madhuvanam punyam
   hareḥ caranā-carcitam

   tasya-of Him; hareḥ-Lord Hari; śrī-krṣṇatvam-the position of being Lord Kṛṣṇa; eva-certainly; vyanakti- reveals; iti-thus; uktah-being spoken; tam-him (Nārada Muni_); parikramya-by circumambulating; praṇamya-by offering obeisances; ca-also- nrpa-arbhakah-the boy of the King; yayau-went to; madhuvanam-forested in Vṛndāvana known as Madhuvana; punyam-which is auspicious and pious; hareḥ-of the Lord; carana-carcitam-imprinted by the lotus feet of Lord Kṛṣṇa.

That the word "Hari" is another name of Lord Kṛṣṇa is confirmed by the following verse (Śrīmad-Bhāgavatam 4.8.62):

"When Druva Mahārāja, the son of the King, ws thus advised by the great sage Nārada Muni, he circumambulated Nārada, his spiritual master, and offered him respectful obeisances. Then he started for Madhuvana, which is always imprinted with the lotus footprints of Lord Kṛṣṇa (Hari) and which is therefore especially auspicious."*

Text 2

pratikalpam āvirbhāvāt tasyaiva nitya-sannidhyatvam gamyate. ata eva dvādaśāksara-vidyā-daivatasya śrī-dhruvārādhyaśatv anyata eva tatrāgamanam abhihitam. śrī-maitreyah.

pratikalpam-in every kalpa; āvirbhāvāt-because of appearance; tasya-of Him; eva-certainly; nitya-sannidhyatvat- eternal residence; gamyate-is attained; atah-eva-therefore; dvādaś-aksara-vidyā-daivatasya-the Supreme Personality of Godhead, who is worshipped by chanting the 12 syllable mantra "om namo bhagavate vasudevaya"; śrī-dhruva-arādhyaśya-and who was thus worshipped by Dhrīva Maharaja; tu-also; anyatah-otherwise; eva-certainly; tatra-there; agamanam-arrival; abhihitam-described; śrī-maitreyah-spoken by Śrī Maitreya Muni.

This verse explains that Lord Kṛṣṇa eternally remains in Mathurā. If it were not
so that Lord Krṣṇa eternally remains in Mathurā, His presence would have been
explained by describing His arrival in Mathurā from another place. There is no
such description, so we must therefore conclude that Lord Krṣṇa eternally stays in
Mathurā. In Mathurā, Dhruva Mahārāja diligently worshiped Lord Krṣṇa by
chanting the 12 syllable mantra glorifying Him (om namo bhagavate vāsudevāya).
This verse (Text 1) was spoken by Maitreya Muni.

Anuccheda 114

Text 1

atha śrī-vaṃśa

punyā bata vṛṣṇi-bhūvo yad ayam nr-linga-
gūḍhah purāṇa-puruśo vana-citra-mālyah
gāh pālayan saha-balah kvanayamś ca venum
vikridayāṅcati giritra-ramācitaṅghrih

punyāḥ-pious; bata-indeed; vṛṣṇi-bhūva-the land of Vraja-bhumi; yat-where;
ayam-He; nr-linga-gūḍha- appearing as an ordinary human being; purāṇa-
puruśah-the oldest, the Supreme Person; vana-citra-mālyah-decorated with
garlands of colorful forest flowers; gāḥ-the surabhi cows; pālayan-protecting;
saha-accompanied by; balah-Balarāma; kvanaya-playing; ca-also; venum-the
flute; vikridaya-with transcendental pastimes; acati-going; giritra-by Lord Śiva;
rama-and Lakṣmi-devi; arcita-worshiped; anghriḥ-lotus feet.

That Śrī Krṣṇa eternally remains in Vṛndāvana is described in the following
statement of the women of Mathurā in Śrīmad-Bhāgavatam (10.44.12):

"Dear friends, just imagine how fortuante the land of Vṛndāvana is where the
Supreme Personality of Godhead Himself is present, always decorated with flower
garlands and engaged in tending cows along with His brother, Lord Balarāma. He
is always accompanied by His cowherd boy friends, and He plays His
thrascendental flute. The residents of Vṛndāvana are fortunate to be able to
constantly see the lotus feet of Krṣṇa and Balarāma, which are worshiped by great
demigods like Lord Śiva and Brahmā and the goddess of fortune."

Text 2

atra pūrvādahṛṣ-śṛtay-ādy-avastambhena tiṣṭhanti pūrvadā itivad añcati sadaiva
vihartiti mathurā-strinām śrī-bhagavat-prasādajā yathāvad bhārati nihtrir iyam iti
vyākhyaeyam. pura-striyāḥ parasparam.

atra-in this verse; pūrvā-da-previously; ahṛtā- described; śrutī-ādi-in the Vedas; avastambhena-by scriptural evidence; tiṣṭhānti-remains; pūrvadā-as before; itivat-in the same way; acati-goes; sada-eternally; eva-certainly; viharati-performs pastimes; iti-thus; mathura-of Mathurā -puri; strīnām-of the women; strī-bhagavat-of the Supreme Personality of Godhead; prasāda-from the mercy; ja-born; yathāvat-in the same way; bhārati-Sarasvati; niḥṣritih- manifest; yiyam-she; iti-thus; vyākhyaeyam-may be explained; pura-of the city of Mathurā ; striyāḥ-the women; parasparam- among themselves.

Although Lord Kṛṣṇa was present before them in Mathurā, the ladies of Mathurā in this verse describe His presence in Vṛndāvana. By the Lord's mercy the ladies of Mathurā were able to understand and properly describe the transcendental situation: that even though the Supreme Lord may appear in Mathurā or so many other places, He always remains in Vṛndāvana and enjoys transcendental pastimes there. This is also confirmed in many verses from Vedic literature.

Anuccheda 115

Text 1

jayati jana-nivāsō devaki-janma-vādō 
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-gnḥah susmita-strī-mukhena
vraja-pura-vanitānāṁ vardhayan kāma-devam

jayati-eternally lives gloriously; jana-nivāsah-He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; devaki-janma-vādah-known as the son of Devaki (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore devaki-janma-vāda means that He known as the son of Devaki. Similarly, He is also known as the son of yaśodā, Vasudeva or Nanda Mahārāja) yadu-vara-parisat-served by the members of the Yadu dynasty of the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); svair dorbhiḥ-by His own arms, or by His devotees like Arjuna who are just like His own arms; asyan-killing; adharmam-demons or the impious; sthira-cara-vṛjina-gnḥah-the destroyer of all the ill fortune of all living entities, moving and not moving; su-smita-always smiling; strī-mukhena-by His beautiful face; vraja-pura-vanitānām-fο the damsels of Vṛndāvana; vardhayan-increasing; kāmā-devam- the lusty desires.
Śrī Kṛṣṇa's eternal residence in Vṛndāvana is also described in the following
verse (Śrīmad-Bhāgavatam 10.90.48)

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all
living entities, and who is also known as Devaki-nandana or Yaśodā-nandana, the
son of Devaki and Yaśodā. He is the guide of the Yadu dynasty, and with His
mighty arms He kills everything inauspicious as well as every man who is impious.
By His presence He destroys all things inauspicious for all living entities, moving
and inert. His blissful smiling face always increases the lusty desires of the go getline of
Vṛndāvana. May He be all glorious and happy!"*

Text 2

yadu-vara-pariṣat sabhyā-rūpa yasya saḥ, devaki-manma-vādah taj-janmatvenn
labdhā-khyātiḥ. devakyaṁ janmeti vādas tatva-bubhūtsu-kathā yasya sa iti vā śrī-
krṣnah jayati paramotkarṣena sadaiva virājate. lohiśoṣiṇāḥ pracarantitvād yadu-
vara-sabhyā-viśiṣṭatayaiva jayabhidhānam. atra yadu-vara-sabdena śrī-vrajeśvara-
tad-bhṛtāro 'pi grhyante, teśām api yadu-vamśotpānatvena prasiddhāvat.

yadu-vara-pariṣat-this phrase; sabhyā-of the assembly; rūpa-consisting; yasya-
of whom; saḥ-He; devaki-janma-vādah-this phrase; tat-janmatvena-by this birth;
labdhā-attained; khyātiḥ-fame; devakyaṁ-in the womb of DEvaki-janma-birth;
iti-thus; vādah-statement; tatva-truth; bubhūtsu-eager to know; kathā-
description; yasya-of whom; saḥ-He; iti-thus; vā-or; śrī-krṣnah-Śrī Kṛṣṇa;
jayati-the word "jayati"; parama-with great; utkṛṣṭena-glory; sada-eternally; eva-
certianly; virājate-is manifested; lohita-uṣṇiṇāh-with a red turban; pracarant-
performed pastime; itivat-in that way; yadu-vara-sabhyā-viśiṣṭataya-as the greates
member of the yadu dynasty; jaya-abhidhānam-the word "jaya; atra-in this
connection; yadu-vara-sabdena-by the word "yadu-vara"; śrī-vrajeśvara-of the
King of Vraja, Nanda Maharaja; tat-his; bhṛtāraḥ-brothers; api-also; grhyante-
are intended; t/teśām-among them; api-even; yadu-vamśa-of teh Yadu dynasty;
uppanatvena-by the arisal; prasiddhatvāt-because of fame.

In this verse the word "yadu-vara-pariṣat" means "He whose associates were the
members of the Yadu dynasty", and the word "devaki-janma-vādah" means "He
who was famous as having taken birth from Devaki-devi", or "the great sages who
are eager to understand the truth explain that He has taken birth in the womb of
Devaki." The word "jayati" means "All glories to Lord Kṛṣṇa, who is eternally
manifest with great splendor and opulence." The word "yadu-vara" refers to Nanda
Mahārāja, the king of Vraja, Vasudeva Mahārāja, and their brothers, who were all
members of the Yadu family.

Text 3
tathā ca bhārata-tātparye śrī-madhvacāryair evam brahma-bākyatvena likhitam
tasmai varah sa mayā-sannihṛṣṭah
sa cáṣa nandākhyā utāśya bhāryā
nāmā yaśodā sa ca sūra-tāta-
sutasya vaiśya-prabhavasya gopah iti.

tathā-in the same way; ca-also; bhārata-on the Mahabharata; tātparye-in the
commentary; śrī-madhvacāryaḥ-by Sripada Madhvācārya; evam-in the same way;
brahma-of Lord Brahma; vākyatvena-as the statement; likhitam-written; tasmai-
to him; varah-benediction; saḥ-this; mayā-by me; sannihṛṣṭah-is given; sah-
he; ca-also; asa-was; nanda-Nanda; akhyā-names; uta-certainly; asya-of him;
bhāryā- the wife; nāmā-by name; yaśodā-Yasoda; saḥ-that benediction; ca-also;
sūra-tāta-sutasya-of parjanya the son of Maharaja Devamidha, and the brother of
Maharaja Surasena; vaiśya-from the Vaisyas wife; prabhavasya-born; gopah-the
son; iti-thus.

That Mahārāja Vasudeva and Mahārāja Nanda were brothers is confirmed by
the following statement of the Mahābhārata-tātparya, where Brahma says to Drona
and Dharā:

"My dear Drona and Dharā, please accept this benediction from me. I bless you,
Drona that you may become Nanda Mahārāja, the vaiśya grandson of Mahārāja
Devamidha, and brother of Mahārāja Vasudeva. O Dharā, I give you the
benediction that you may become Nanda's wife, and you will be known as
Yaśodā."

Text 4

sūra-tāta-sutasya sūra-sapati-mātrjasya vaiśyāyām tṛtiya-varnāyām jātasya
sakāsāt āsa babhūvety arthāh. ata eva śrīmad-anankadundubhinā tāsmin bhrātar iti
muhuhu sambodhahanam akālītārtham bhavati. bhrātāram nandam āgatam iti śrīman-
munindra-vacanam ca. tad etad apy upalaksanam tad-bhrātṛnām.

tūra-tāta-sutasya-of this word; sūra-of Sūra; sapati-of the co-wife; mātr-from
the mother; jasya-born; vaiśyāyām-in Vaisya; tṛtiya-varnāyām-a member of the
third (vasyaAAM 6:57:03 caste; jātasya-born; sakāsāt-nearby; āsa- the word "asa";
babhūva-means "was"; iti-thus; arthāh-the meaning; atah-eva therefore; śrīmat-
anakadundubhinā-by Maharaja Vasudeva; tasmin-to him; bhrātah-O brother;
iti-thus; sambodhahanam-in the grammatical form of an address; ākliṣṭa-not
unfavorable; artham-meaning; bhavati-is; bhrātāram-brother; nandam-Nanda;
āgatam-arrived; iti-thus; śrīmat-muni-indra-of the king of sages (Sukadeva
Gosvami); vacanam-the statement; ca-also; tat-this; etat-that; api-also;
upalaksanam-designation; tat-bhrātmām-of the brothers.

In this verse the phrase "sūra-tāta-sutasya" means "born from Vaiśyā-devi, the vaiśya wife of Mahārāja Devāmidha, whose son wsā Mahārāja Sūrasena. Because Nanda and Vasudeva were thus brothers, being both descendants of Mahārāja Devāmidha, it is therefore not improper for them to address each other as "brother". Śukadeva Gosvāmi also identifies the brotherhood of Nanda and Vasudeva in the following statement of Śrīmad-Bhāgavatam (10.5.20):

"When Vasudeva heard that Nand Mahārāja, his very dear friend and brother, had come to Mathurā and already paid the taxes to Kamsa, he went to Nanda Mahārāja's residence."*

Text 5

yathā ca yādava-madhya-patitvenaiva teṣu nirdhāraṇam ayam śrī-rāma-vacanam śrī-hari-vamśe

yādavesv api sarvesu
bhavanto mama bandhavaḥ iti.

saptamāḥ hy asya jātāv eva nirdhāraṇam ucyate, puruṣeṣu ksatriyah suratama itivat. viṣṭhāyate tu śraughnēbhyaḥ mathurā hy adhyatama itivad yādavebhyaḥ 'pi sarvebhyaḥ ity evocyeteti jeyam.

yathā-in the same way; ca-also; yādava-madhya-in the Yadu dynasty;
patitvena-as a descendant; eva-certainly; teṣu- among them; nirhāraṇa-mayam-
containing this conclusion; śrī-rāma-of Lord Balarama; vacanam-statement; śrī-
hari-vāṃśe-in the Hare-vamśa; yādavesu-among the members of the Yadu
dynasty; api-also; sarvesu-all of them; bhavantah-you; mamāyMy; bandhavāh-
relatives; iti-thus; saptamāḥ-in the locative case; hi-certainly; asya-of Him; jātāu-
in the birth; eva-certainly; nirhāraṇam-conclusion; ucyate-is spoken; puruṣeṣu-
among persons; ksatriyah-the ksatriya; suratamah-most heroic; itivat-just as;
viṣṭhāyate-in a different class; tu-but; śraughnēbhyaḥ-from the residents of Śrāughna-desa; mathurā-Mathurā ; hi-certainly; adhyatama- most opulent;
itivat-just as; yādavebhYaḥ-from the members of the Yadu dynasty; api-even;
sarvebhYaḥ-from all of them; iti- thus; eva-certainly; cuyeta-may be said;
ñēyam-may be known.

In the following quote from the Hari-vamśa, Lord Balārāma identifies Nanda Mahārāja as a descendant of the Yadu dynasty in the following words:

"My dear Nanda Mahārāja, among all the members of the Yadu dynasty, you are my dearmost relative."
In this statement, the locative case is used for the word "yādavesu" to indicate "in the family". We may note that the Yadu dynasty is divided into two branches: the ksatriya branch, and vaiśya branch (which prospered in the district of Mathurā).

Text 6

atra jayati ity atra lōḍārthatvam na sangacchate. sadaivotkarśanantyāmite tasminn āśīrvādānavaṅkāsāt. tad-avakāśo vā āśīrvāda-visayasy tadānim āśīrvāda-kṛtanuvāda-visiṣṭa-visiṣṭatayaiva sthīter avagamāt pratipadayiṣitam tādṛśatvenaiva tat-kālikatvam āgacchaty eva. yathā dharmika-sabhyo 'yam rājā vardhatām iti. tad evam patir gatiś cāndhaka-vṛṣṇi-sātvatām ity atrāpy anusandheyam. anena yudva-varāṇām api tathāiva jayo vivakṣītah.

atra-in this verse; jayati-the word "jayati"; iti-thus; atra-here; lōḍārtham-the meaning of the imperative; na-not; sangacchate-goes; sada-always; eva-certainly; utkārsā-in glories; anantyā-mite-unlimited; tasmin-in Him; āśīrvāda-benediction; avakāśat-because of the impropriety; tat-avakāśah-that occasion; vā-or; āśīrvāda-of benediction; viṣayasya-of the occasion; tadānim-then; āśīrvāda-benediction; kṛta-offered; anuvāda-explanation; viṣiṣṭa-excellent; viṣiṣṭataya-by excellence; sthīteh-of the situation; avagamāt-understood; pratipadayiṣṭam-proven; tādṛśatvena-by arguments like this; eva-certainly; tat-kālikatvam-simultaneity; āgacchati-attains; eva-certainly; yathā-just as dharmika-sabhyaḥ-pious; ayam-this; rājā- king; vardhatām-may increase; iti-thus; tat-therefore; evam-in this way; pathiv-head; gativ-destination; ca-also; andhaka-one of the kings of the Yadu dynasty; vṛṣṇi-the first king of the Yadu dynasty; sātvatām-the Yadus; anusandheyam-should be considered; anena-by this; yudva-varāṇām-of the members of the Yadu dynasty; api-also; tatha-in the same way; eva-certainly; jayah-glory; vivakṣītah-is intended to be described.

We may note that the word "jayati" used in Text 1 is in the present tense (He is glorious), and not the imperative mood (lot) (May He become glorious). The imperative is used to indicated a blessing bestowed upon someone. Lord Kṛṣṇa is eternally and unlimitedly glorious, and therefore no one can offer Him the benediction of becoming glorious. For this reason the word "jayati" is spoken here in the present tense and not the imperative mood. At the same time, the imperative mood may also be used for understanding the superexcellent glories of the Lord, or also for all the saintly devotees included along with Śrī Kṛṣṇa in the words of this prayer. A similar prayer was offered by Śrīla Śukadeva Gosvāmi in the beginning of Śrimad-Bhāgavatam (2.4.20) in the following words:

"May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the
leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

In these two verses from Śrīmad-Bhāgavatam, the members of the Yadu dynasty are also glorified, along with Lord Kṛṣṇa.

Text 7

nany evam tathā vīhāraṇa-sīlaś cet punaḥ katham iva devaki-janma-vādaḥ 'bhūt. tatrāha svair dorbhir dorbhyāṁ caturbhiḥ catur-bhujaiḥ adharmam tad bahunam asura-rāja vrndam asyan nihantum. tad-artham eva loke 'pi tahtā prakāti-bhūta ity arthah. kim vā kim kurvan ājati. svaiḥ kāla-traya-gatair api bhaktair eva dorbhiḥ tad-dvārā adharmam jagad-gatam pāpāmanam asyan nāsayaṁ eva. tad uktam mad-bhakti-yukto bhuvanam punāti iti.

...it is not so?; evam-in this way; tathā-in that way; vīhāra-sīlaḥ-engaged in transcendental pastimes; cet-if; punaḥ-again; katham-how is it?; iva-just like; devaki-from Devaki-janma-birth; vādah-description; abhūt-was; tatra- to this question; aha-it may be replied; svaiḥ-with His own; dorbhiḥ-arms dorbhyāṁ-with two arms; caturbhiḥ-with four; catuh-bhujaiḥ-four-armed forms (Vasudeva, Sankarsana, Pradyumna, and Aniruddha); adharmam-demons or the impious; tathat; bahulum-multitude; saura-rāja-vrndam-the demonic kings; asyan-the word "asyan"; nihantum-means "in order to kill; tat-artham-for tha purpose; eva-certainly; loke-in the material world; api-also; tathā-in that way; prakāti-bhūtah-manifested; iti-thus; arthah-the meaning; kim vā-or, on the other hand; kimwhat?; kurvan-performing; jayati-He conquers; svaiḥ-with His own; kāla-traya-gataih-in past, present and future; api-even; bhaktaiḥ-by His devotees; eva-certainly; dorbhiḥ-His arms; tat-dvārā-by them; adharmam-the impious demons; jagat-gatam-in the universe; pāpmāṇam-sinful; asyan- the word "asyan"; nāśyan-means "destroying"; eva-certainly; tat uktam-therefore the Lord has said; mat-bhakti-yuktaḥ-My devotee; bhuvanam-the entire world; punāti-purifies; iti-thus.

Someone may question: If Lord Kṛṣna is eternally enjoys transcendental pastimes in His own spiritual abode, then why should He descend to this material world (devaki-janma-vādaḥ) at all?

This question is answered in this verse by the words "svair dorbhir asyann adharmam" (With His mighty arms He kills everything inauspicious as well as every man who is impious). Lord Kṛṣṇa appears in this material world in order to kill the demons. We may note that the word "svair dorbhiḥ" is in the plural (and not the dual). The reason is that although Lord Kṛṣna manifests His two-armed forms in Vṛndāvana, Mathurā and Dvārakā, He sometimes shows His four-armed forms of Vasudeva, Sankarsana, Pradyumna, and Aniruddha in Mathurā and Dvārakā. For this reason the number of arms is expressed as more than two. Another reason for the use of this word "dorbhiḥ" is that the devotees are
considered like the arms of the Lord, and therefore this phrase may be interpreted to mean: "The Lord destroys the sins of this world through the endeavors of His pure devotees". This is confirmed by Lord Kṛṣṇa Himself in the following words (Śrīmad-Bhāgavatam 11.14.24):

"My pure devotees purity the entire world".

Text 8

punah kim artham devaki-janama-vādah. tatrāha sthira-cara-vrjinaghnah njābhivyaktyā nikhila-jīvānām samsāra-hantā tad-artham evety arthah. tad uktam yata etad vimucyate iti.

punah-again; kim artham-why?; devaki-janma-vādah-did the Lord take birth as the son of Devaki; tatra-to this question; aha-it may be replied; sthira-cara-vrjinagnah-the destroyer of all the ill fortune of all living entities, moving and not moving; njā-abhivyaktyā-by His own appearance; nikhila-of all; jīvānām-living entities; samsāra-of repeated birth and death; hantā-the destroyer; tat-artham-for that purpose; eva-certainly; iti-thus; arthah-the meaning; tat uktam-it is said; yatah-from that; etat-this; vimucyate- becomes liberated; iti-thus.

Again someone may ask why Lord Kṛṣṇa descended to this material world at all. To this question another answer may be given: "sthira-cara-vrjina-ghanah" (Simply by His presence, Lord Kṛṣṇa destroys all things inauspicious of all living entities, moving and inert). Lord Kṛṣṇa appeared in this world, then, to bless the conditioned souls and release them all from the cycle of repeated birth and death. This is also confirmed by the following statement of Śrīmad-Bhāgavatam (10.29.16):

"Simply by perceiving the presence of Kṛṣṇa, one becomes free from the cycle of birth and death."

Text 9


kim vā-on the other hand; kathām-bhutaḥ-how is it? ; jayati-that He is the glorious; yadu-of the members of the Yadu dynasty; vraja-pura-vāsinām-and of the residents of Vraja; sthāvara-of the inert; jāngamānām-and of the moving
living entities; nija-of His own; carana-lotus feet; viyoga-of the separation; duhka-the distress; hantā-removing; san-being so; nitya-vihāre-in eternal pastimes; pramāṇam-evidence; āha-he explains; jana-nivāsah-the word "jana-nivasah"; jana-śabdah-the word "janah"; atra-here; svajana-vācakah-means "the devotees"; sālokya-iti-ādi-pādye-in Śrīmad-Bhāgavatam (3.29.13); janah-the word "jana"; itivat-is used in this way; svajana-of His own devotees; hrdaya-in the hearts; tat-tat-varius; pastimes; vihāritvena-performing; sarva-deva-avabhāsamānāh-appearing as the Supreme Personality of Godhead; iti-thus; arthah-the meaning; sarva-pramāṇa-caya-of all evidence; cūdāmani-bhūtah-the crest jewel; vidvat-of the great devotees; anubhavah-the direct experience; eva-certainly; atra-here; pramanam-the evidence; iti-thus; bhāvah-the meaning.

Someone may ask: Why should Lord Kṛṣṇa be glorified? The answer is found in the word "jana-nivāsah" (He is the ultimate resort of all living entities). Lord Kṛṣṇa remains among His devotees: the members of the Yadu dynasty, the residents of Vrajabhūmi, or all those who are attached to Him, whether in the human species, or even in non-moving forms of life, such as trees or flowers. The Lord remains among His devotees and relieves the distress felt by them because of separation from the Lord's lotus feet. The Lord's continual stay among the devotees is also clear evidence that the Lord's pastimes are eternal. The word "jana" may be used to means "devotees". It is used that way in Śrīmad-Bhāgavatam 3.29.23 and also in other places. Therefore, Lord Kṛṣṇa always remains among His pure devotees, and He also manifests His eternal pastimes within the hearts of His pure devotees. This direct experience of the Lord and His pastimes within the heart is the most substantial of all forms of evidence. It is the crest jewel of all logical arguments to prove the glories of Lord Kṛṣṇa.

Text 10


svayam-directly; tu-but; kim-what?; kurvān-doing; jayati-He is glorified; vraja-vanitānāṁ-the word "vraja-vanitānāṁ"; mathurā-of Mathurā; dvārakā-pura-and Dvārakā Puri; vanitānāṁ-of the women; ca-also; kāma-lakṣaṇah-designated as cupid; devah-the demigod; svayam-personally; eva-certainly; tat-rūpah-his form; tam-that; vardhayan-increasing; sada-continuously; uddipayan-inflaming; atra-here; tadiya-of them; hṛdaya-in the hearts; stha- situated; kāma-of lust; tat-adhivedavoh-the demigod cupid; abheda-non-difference; vivakṣā-the intention to describe; tādṛṣa-tat-hāvasya-possessing that nature; tādvat-that way;
eva-certainly; parama-arthata-the supreme goal of life; bodhanāya-for revealing; śrī-krṣṇa-sphūrti-masyaya- possessing the form of Śrī Krṣṇa; ādṛśa-bhāvasya-of that nature; aprakṛtatvāt-because of being non-material; parama-ananda-supreme bliss; parama-kaśtha-the ultimate li it; rūpatvāt-possessing the form; ca-also; śrī-krṣṇasya-of Śrī Krṣṇa; kāma-rupa-the form of cupid; upāsanā- worship; ca-also; agame-in the āgama-sastra; vyaktā asti-is manifested; vanitā-the word "vanita"; janita-to her lord; atī-artha-anurāgāyām-with great love; ca-also; yoṣīti-a woman; iti-thus; nāma-linga-anuśāsanam-the Nāma-linganuśasana; vraja iti-the women of Vraja; śraistyena-with superiority; pūrva-from the previously described women; nipātah- exception.

Someone may ask: Why is Śrī Krṣṇa so wonderful that He is glorified in this verse by the word "jayati". What does He do that is wonderful?

To this the reply may be given: "vraja-pura-vanitānām vardhayan kāma-devam" (His blissful smiling face always increases the lusty desires of the gopī s of Vṛndāvana). The word "kāma" may be interpreted to mean either "lusty desires" or "cupid". Interpreted in either way, Śrī Krṣṇa increased the "kāma" within the gopīs' hearts. In order to reveal the supreme goal of life, Śrī Krṣṇa appeared before the gopīs and the other devotees in His original transcendental form, full of transcendental bliss, and beyond any of the limiting factors of matter. This appearance of Śrī Krṣṇa as the original cupid is elaborately described in the Āgama-śāstra. Although the word "vraja-pura-vanitānām" refers to both the women of Vraja, and the women of the puras (Mathurā-pura and Dvārakā-pura), the women of Vraja, the gopīs, are the most exalted and the greatest lovers of Śrī Krṣṇa. The word "vanitā" is defined in the Nāma-linganuśasana:

"the word `vanitā' means `a woman who is ardently devoted to her husband or lover'".

Text 11

ata eva pūrvam meru-devyām sudevīti samjñāvad devaki-śabdena śrī-yaśodā ca vyākhyaeyā
dve nāmnī nanda-bhārīyāyā
yaśodā devakīti ca
ataḥ sākhyam abhūt tasyā
devakīyā saurī-jāyāyā

iti purānāntara-vacanāt. tad evam triṣv api nitya-vihāratvam siddham. śrī-śukah.

atah eva-therefore; pūrvam-as formerly; meru-devyām-in Meru-devi; sudevī iti-Sudevi; samjavat-as the nac; devaki-śabdena-by the name Devaki; śrī-yaśodā; ca-also; vyākhyaeyā-is known; dev-two; nāmnī-nammes; nanda-of Nanda Maharaja; bhārīyāy-of the wife; yaśodā-Yaśodā; devaki- Devaki; iti-thus; ca-also; atah-from this; śakhyam- friendship; abhūt-was; tasyāḥ-of her; devakyā-
with Devaki; śauri-of Maharaja Vasudeva; jāyay-a-with the wife; iti-thus; purāna-the Purāñas; antara-within; vacanāt-from the statement; tat-therefore; evam-in this way; trīṣu-in the three places: Gokula, Mathurā and Dvaraka; api-also; nitya-eternal; vihāratvam-pastimes; siddham-conclusively proven; śri-śukaḥ-spoken by Śrī Sukadeva Gosvami.

We may also note that the phrase "devaki-janma-vādah" may also mean "Lord Kṛṣṇa who is famous as the son of Yaśodā". Devaki is another name of Yaśodā, just as Meru-devī is another name of Sudevi, the mother of Mahārāja Rṣabhadeva. This is confirmed in the following statement of the Purāṇas:

"Nanda Mahārāja's wife had two names: Yaśodā and Devaki. Nanda's wife was a close friend of Vasudeva Mahārāja's wife, who was also named Devaki."

We will now conclude this section of the Kṛṣṇa-sandarbha, where it has been conclusively proven that Śrī Kṛṣṇa eternally enjoys transcendental pastimes in the three abodes Vṛndāvana, Mathurā, and Dvārakā.

Anuccheda 116

Text 1

atha yad uktaṁ śrī-vṛndāvanasyaiva prakāśa-viśeṣe golokatvam, tatra prapaṇcika-lokaprakāta-lilāvakāsatvenāvahāsamāna-prakāśo goloka iti samārthaniyam. prakāta-lilāyāṁ tasims tac-chabda-prayoga-darśanā bhedāmsa-śravaṇāc ca. prakatā-prakāta ayā līlā-bhedāsā cāgre darsayitavyah. tad evam vṛndāvana eva tasya golokāhīya-prakāśasya darśanenaḥbhīvyanakti

atha-now; yat-which; uktaṁ-described; śrī-vṛndāvanasya-of Śrī Vṛndāvana-dhama; eva-certainly; rakāsa-viśeṣe-in the specific manifestation; golokatvam-the state of being Goloka; tatra-there; prapacika-composed of the five material elements; loka-in the material world; aprakaṭ-not manifest; līlā-pastimes; avakāśatvena-by the lack of opportunity; avabhāsamāna-prakāśah-manifest; golokā-Goloka; iti-thus; samārthanīyam-should be established; prakāta-lilāyāṁ-in the pastime pastimes; tasmin-in that; tat-that; sabdā-of words; prayoga-darśanāt-because of the use; bhedā-amśa-a part of a part; śravaṇāt-from hearing; ca-also; prakaṭa-manifest aprakaṭatayā-and unmanifest; līlā-of pastimes; bhedah-distinctions; ca-also; agre-in the beginning; darsayitavyah-should be revealed; tat-therefore; evam-in this way; vṛndāvane in Vṛndāvana; eva-certainly; tasya-of that; goloka-as Goloka; akhya-named; prakāśasya-of that which is manifest; darśanena-by the sight; abhīvyanakti-is manifest.
When Lord Kṛṣṇa's transcendental abode is manifest in the spiritual world it is known as Goloka. In that Goloka planet the Lord enjoys aprakāṭa pastimes, which He does not display in the material world. These pastimes are different from the prakāṭa pastimes He reveals in the material world. We shall now discuss the difference between these prakāṭa and aprakāṭa pastimes, and also we shall discuss the nature of the Lord's abode in the spiritual world, known as Goloka Vṛndāvana. These topics are described in the following passage, which describes the vision of Goloka Vṛndāvana revealed to the cowherd residents of Vṛndāvana in the material world (Śrīmad-Bhāgavatam 10.28.10-17):

Text 2

nandas tv atindriyam drṣtvā
doka-pāla-mahodayam
kṛṣṇe ca sannatīm teṣām
jñātibhyo vismito 'bravīt

nandah-Nanda Mahārāja; tu-but; atindriyam-unprecedented; drṣtvā-having seen; loka-pāla-of the demigod Varuna; maha-udayam-great opulence; kṛṣṇe-to Kṛṣṇa; ca-also; sannatīm-respectful obesances; teṣām-of them; jñātibhyah- to his relatives; vismitaḥ-astronished; abravīt-spoke.

"Nanada Mahārāja was surprised that, although the demigod Varuna was so opulent, he offered such respect to Kṛṣṇa. This was very astonishing to Nanda, and he began to describe the incident to his friends and relatives with great wonder.*

Text 3

te cautsukya-dhiyo rājan
matvā gopas tam īśvaram
api nah sva gatim sūkṣmām
upadhāsyad adhiśvaraḥ

te-they; ca-also; cautsukya-with eager; dhiyaminds; rājan-O king; matvā-having considered; gopah-the cowherd men; tam-Him; īśvaram-the Supreme Personality of Godhead; api-perhaps; nah-of us; sva-gatim-His own abode; sūkṣmām-transcendental; upadhāsyat-may transfer us to; adhiśvaraḥ-the Supreme Controller.

"The friends of Nanda Mahārāja, all the cowherd men, became eager to know if Kṛṣṇa were actually the Supreme Personality and if He were going to give them all salvation.*
Text 4

iti svānāṁ sa bhagavān
evijñāyākhika-dṛk svayam
sankalpa-siddhaye teṣāṁ
krpayaitad acintyat

"When they were all thus consulting among themselves, omniscient Kṛṣṇa understood their minds. Being merciful to them, Lord Kṛṣṇa reflected in the following way:*"

Text 5

jano vai loka etasminn
avidyā-kāma-karmabhīḥ
uccāvacāsu gatīṣu
na veda svāṁ gatīṁ bhraman

"Generally ordinary persons are engaged in simply working hard in the material world. Engaged in ignorant materialistic activities, the conditioned souls rotate through various higher and lower species of life. They have no information that there is an eternal spiritual world.*"

Text 6

iti saṁcintya bhagavān
mahā-kārūniko hariḥ
darśayāṁ āsa lokam svam
gopānāṁ tamasah param
iti-thus; sācintya-considering; bhagavān-the Supreme Personality of Godhead; mahā-kārūnika-very merciful; harih- Lord Hari; darśayām āsa-revealed; lokam-planet; svam-His own; gopānām-to the cowherd men; tamasah-the darkness of material existence; param-above.

"Reflecting in this way, merciful Lord Hari revealed to the cowherd men His own transcendental abode, which is above the darkness of the material world."

Text 7

satyam jñānam anantam yad
   brahma jyotiḥ sanātanam
yad dhī paśyanti munayo
   gunāpaye samāhitah

   satyam-real; jñānam-full of knowledge; anantam- unlimited; yat-which; brahma-spiritual worldk; jhotih-self-illumined; sanātanam-eternal; yat-which; hi-certainly; paśyanti-see; munayah-great sages; guna-apaye-in the transcendental position, above the three modes of material nature; samāhitah-situated,

"Thus Krṣna showed them the eternal, ever-existing spiritual sky, which is unlimited, full of knowledge, and self-illuminating. Information of the spiritual sky can be had only from great sages and saintly persons who have already surpassed the influence of the three modes of material nature. Unless one is constantly situated on that transcendental platform, it is not possible to understand the spiritual nature."

Text 8

te tu brahma-hradam nitā
   magnāḥ krṣṇena coddhrāḥ
dadṛsur brahmaṇo lokāṁ
   yatrākrūro 'dhyagat purā

   te-they; tu-certainly; brahma-hradam-the lake of Brahma; nitāh-brought; magnāḥ-immersed; krṣṇa-with Krṣna; ca-also; uddhṛtāḥ-risen; dadṛsuḥ-saw; brahmaṇah-lokām- the spiritual planets; yatra-where; akrurah-Akrura; adhayagat-had gone; purā-before.
"Thus Krṣna led all the cowherd men, headed by Nanada Mahārāja, to the lake where Akṛtira was later to be shown the Vaikunṭha planetary system. They took their bath immediately and saw the real nature of the Vaikunṭhalokas.*

Text 9

nandādayas tu tam drśtvā
paramānanda-nirvṛtāḥ
krṣnam ca tatra chando bhīh
stūyamānam suvismitāḥ

nanda-Nanda; adyah-and the other cowherd men; tu- certainly tam-Lord Krṣṇa; drśtvā-having seen; parama-ananda-nirvṛtāh-full of transcendental bliss; krṣṇam-Krṣṇa; ca-also; tatra-there; chandobhīh-by the Vedic hymns; stūyamānam-being glorified; suvismitāh-greatly astonished.

"After seeing the spiritual sky and the Vaikunṭhalokas, all the men, headed by Nanda Mahārāja, felt wonderfully blissful, and coming out of the river, they saw Krṣṇa, who was being worshiped with excellent prayers."*

Text 10

atindriyam adṛṣṭa-pūrvam, loka-pālāḥ varunah, sva-gatim sva-dhāma, sūkṣmām
durjñeyām, upadhāsyat ity arthah.

atindriyam-the word "atindriyam"; adṛṣṭa-pūrvam-means "never before seen" loka-pālāḥ-the word "loka-pālāḥ" varunah-refers to Varuna; sva-gatim-the word "sva-gatim"; sva-dhāma-means "His own transcendental abode; sūkṣmām-the word "sūkṣmām" durjñeyām-means "difficult to be understood; upadhāsyat-the word "upadhāsyat"; upadhāsyati-means "will give"; nah-the word "nah"; asmān-means "us"; prati-to; prapāyisyati-will cause to attain; iti-thus; sānkalpitavantah-considering; iti-thus; arthah-the meaning;

In these verses the word "atindriyam" means "never seen before", the word "loka-pālāḥ" refers to the demigod Varuna, the word "sva-gatim" means "His own transcendental abode", "sūkṣmām" means "very difficult to understand", "upadhāsyat" means "will give", and "nah" means "us". The cowherd men thought that Krṣṇa would enable them to enter the spiritual world.

Text 11

jana iti-the passage beginning with the word "jana"; jana-the word "jana"; asau-this; vraja-väsi-the residents of Vraja; mama-My; svajanah-relatives; etasmin-in this; prapañčika-loke-material world; avidya-by ignorance; adibhih-and other material imperfections; krtä-created; yah-which; uccä-higher; avacä-and lower; gatayah-statuses of life; deva-demigods; tiryag-animals; ädayah-beginning with; täsu-among them; sväm-their own; gatim-abode; bhraman-wandering; tabhyah-from these states of existence; nirväñesatayah-without distinction; janän-perceiving; täm-that; eva-certainly; sväm-their own; gatim-abode; na-do not; veda-understand; iti-thus arthah-the meaning; tatä-the therefore; ayam-this; bhramah-bewilderment; yadyapi-although; tat-tat-variouś; lilä-pastimes; pośaya-for increasing; eva-certainly; madiya-by My; lilä-for pastimes; sañktya-potency; kalpitah-considered; tathäpi-nevertheless; tat-iccha-their desire; anusäreṇa-in accordance with; ksäna-katipayam-for a moment; tadiyam-their; sarva-viläksänam-extraordinary; sväm-own; gatim-destination; darsäyan-revealing; äpanesyämi-I shall take away; iti-thus; bhävah-the meaning; vailäksamy-extraordinariness; ca-also; agre-in the beginning; vyäñjaniyam-is intended to be experienced.

In these verses the word "jana" means the "residents of Vraja, who are all Kṛṣṇa's relatives and friends". Kṛṣṇa considered that the cowherd men of Vraja had wandered through various species of life in this material world, impelled by ignorance and other material faults, and therefore they were unaware of Lord Kṛṣṇa's own transcendental abode. In order to expand His own transcendental pastimes the Lord manifested His own lilä-säktyi (pastime potency) and revealed Hs extraordinary abode to the residents of Vraja.

Text 12

gopānām-of the cowherd men svam-own lokam-planet; śrī-golokam-Goloka; yah-which; khalu-certainly; cintāmani-prakara-sadmasa-iti-ādibhih-in the Brahma-samhitā (2.29):

cintāmani-prakara-sadmasu kalpa-vrksa-
laksāvrtesu surabhīr abhipālayantam
lakṣmi-sahasra-sata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi

bahu-in many places; varnita-described; vyakta-manifest; vaibhava-opulence; ati-kranta-surpassing; prapañca-loka-material world "tamasah" prakṛteh-means "the material nature"; param-above; prapañca-anabhivyaktatvena-as not material; tadiyena-His; api-certainly; asankaram-not touched; atah eva-therefore; sat-
 eternal; cit-full of knowledge; ānanda-and bliss; rūpah-with a form; eva-
certainly; asau-this; lokah-planet; iti-thus; āha-he describes; satyam iti-with the word "satyam"; satya-adi-rūpam-wti such a spiritual form; yat-which; brahma-
spiritual realm; yat-which; ca-also; guna-atyaye-in the postion above the three modes of material nature; pasyanti-they see; tat-that; eva-certainly; sva-rūpa-
own form; śakti-potency; vṛtti-action; vieśeṣa-specific; prakatyena-by the manifestation satya-adi-rūpa-avyabhicārīnam-eternal and spiritual; golokam-
Goloka santam-spiritual reality; dārṣayām āsa- revealed; iti-thus; pūrvena
anyayah-the meaning of these words; yatha-just as; anyatra api-in another place;
vaikuṇṭhe-in Vaikunthaloka; bhagavat-sandarbhā-in the Bhagavat sandarbrah;
udahrtam-described; padma-adi-vacanam-in the statement of the Padma Purāṇa
and other Vedic literatures; brahma-abhinātā-vācitvena-described as purely
spiritual; dārsitaḥ-revealed; tadvat-in that way.

The Goloka Vrndāvana planet, the ultimate destination of the cowherd
residents of Vrajabhūmi, is described in Brahma-samhitā (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the
cows, yielding all desires, in abodes built with spiritual gems and surrounded by
millions of purpose trees. He is always served with great reverence and affection by
hundreds and thousands of goddesses of fortune."*

The Goloka planet is completely spiritual and it is full of eternity, knowledge,
and bliss. It is above the darkness of the material world (tamasah param). They
who are above the three modes of material nature, and are in the transcendental
position, are able to properly understand the Goloka planet. By manifesting His
own transcendental potency, Lord Kṛṣṇa revealed the Goloka planet to the
residents of Vrajabhūmi. In the Bhagavat-sandarbrah we have already quoted from
the Padma Purāṇa and many other Vedic literatures many verses describing the
Goloka planet as the highest of all the Vaikunthalokas.

Text 13
atha śrī-vrṇāvane ca tādṛśa-darśanam katama-deśa-sthitānām teśām jātām ity apekṣāyāṃ āha brahma-hradam akrūra-tīrtham kṛṣṇena nītāḥ punaḥ ca tād- ājñayaiva magnah punaḥ ca tasmāt tīrthāt śrī-kṛṣṇenaiva uddhṛtāḥ santo nārākṛti- para-brahmanah ārī-kṛṣṇāsyam lokam golokākhyām dadṛśuḥ. yatra ca brahma-hrade adhyāga aṣṭu adhigatavān iti vā.

atha-now; śrī-vrṇāvane- in Śrī Vṛndāvana-dhama; ca-also; tādṛśa-darśanam- appearing in that way; katama-deśa-sthitānām-of many places; teśām-of them; jātām- born; iti-thus; apekṣāyāṃ-in reference to that; āha-he said; brahma- hradam-the "brahma-hradam"; akrūra-tīrtham-the place known as Akrūra-tīrtha; kṛṣṇena-By Kṛṣṇa; nītāḥ-brought; punah-again; ca-also; tat-ajñaya-by His order; magnah-immersed; punah-again; ca-also; tasmāt-from that; tīrthāt-holy place; śrī-kṛṣṇena-by Śrī Kṛṣṇa; eva- certainly; uddhṛtāh-risen; santah-being; nara- akṛti-in the form of a human being; para-of the wupreme; bramanaḥ-Godhead; śrī-kṛṣṇāsyā-of Śrī Kṛṣṇa; lokam-planet; goloka-akhyām-named Goloka; dadṛśuḥ-saw; yatra-where; ca-also; brahma-hrade-at Brahma-hrada; adhyāgat-the word "adhyāgat"; aṣṭau-offered prayers; adhigatavān-learned the truth; iti- thus; vā-or.

The cowherd men, coming from all different parts of Vṛndāvana, were brought to Akrūra-tīrtha by Kṛṣṇa. By Kṛṣṇa's order they took bath in the lake there and also came out of the lake. The word "brahmanah" means "of Śrī Kṛṣṇa, the Supreme Personality of Godhead, whose transcendental form appears like that of a human being", "loka" means "Goloka", "yatra" means "at Brahma-hrada", and "adhyāgat" may mean "offered prayers" or "understood the truth about Kṛṣṇa".

Text 14

sarvatraiva śrī-vrṇāvane yadayapi tat-prakāśeṣo 'sau goloko darśayitum śakyah sāt tathāpi tat-tīrtha-māhātya-jñāpanārtham eva vā vinodārtham eva vā tasmin majjanam iti jñeyam.

sarvatra-everywhere; eva-certainly; śrī-vrṇāvane- in Śrī Vṛndāvana-dhama; yadayapi-although; tat-of that; prakāśa-manifestation; vīsesaḥ-specific; asau-that; golokah-Goloka; darsayitum-to be revealed; śakyah-is able; sāt- may be; tathāpi-nevertheless; tat-that; tīrtha-holy place; māhātya-glories; jāpana- teaching; artham-for the purpose; eva-certainly; vā-or; vinoda-pastimes; artham- for the purpose; eva-certainly; vā-or; tasmin-in that lake; majjanam-immersion; iti-thus; jñeyam-may be understood.

Śrī Kṛṣṇa could have revealed Goloka Vṛndāvana to the cowherd men from any place within Vṛndāvana-dhāma. Goloka was revealed at Brahma-tīrtha in order to
glorify that specific place, or also it may be said that Goloka was revealed at that place because the Lord wished to perform that specific pastime there.

Text 15

atra svām gatim iti tadiyata-nirdeśo gopānam svam lokam iti śaṣṭhi-sva-
śabdayar nirdeśah krṣṇam iti sāksāt tan-nirdeśaś ca vaikunṭhāntaram vyavacchidyā
śri-golokam eva pratipādayati. ata eva teśām tad-darṣanāt paramānanda-
nirvṛttavam suvismitavam api yuktam uktam. tasyaiva putravatā. tathaiva putrādi-
rūpenaivodayāc ca.

atra-in these verse; svām gatim iti-the word 'svam gatim"; tadiyata-nirdeśah-
description; gopānam-of cowherd men; svam-own; lokam-planet; iti-thus;
śaṣṭhi-in the genitive case; sva-śabdah-the two times the word "sva" is used;
nirdeśah-indication; krṣṇam-Krṣṇa; iti-thus; sāksāt-directly; tat-nirdeśah-
indication of that; ca-also; vaikunṭhā-Vaikunṭhāloka; antaram-within;
yavacchidyā- specifying; sri-golokam-Śrī Goloka; eva-certainly; pratipādayati-
establishes; atah-eva-therefore; teśām-of them; tat-darṣanāt-because of seeing
Goloka; parama-ananda-nirvṛttavam-transcendental bliss; suvismitavam-great
astonishment; api-also; yuktam-engaged; uktam-it is described; tasya-of Him;
eva-putravatā-because of the sonship; tatha-in the same way; eva-certainly; putra-
of son; adi-rūpena-and other relationships; eva-certainly; udayāt-because of the
arisa; ca-also.

In the words "svām gatim" and "svam lokam", the word "svam" is understood
to function as if in the genitive case. In both places the word "svam" means "of the
cowherd men". The spiritual abode described in these verses is Goloka Vṛndāvana,
which is situated in the highest part of the Vaikunṭhālokas, and which is the
specific abode of Śrī Kṛṣṇa. By seeing the Goloka planet, the cowherd men became
astonished and filled with transcendental bliss. When they saw child Kṛṣṇa, whom
they regarded with feelings of parental affection, glorified by the Personified Vedas
on the Goloka planet, they became struck with wonder.

Text 16

tathā tatra krṣṇam yathā dadrśu tathā tat-parikaraṇam anyeṣām darṣanānuktes
tā eka eva tatra parikara ity abhiwyajyate. tataḥ ca lilā-dvaye krṣnavat teśām eva
prakāśa-bhedah. yadā ca prakāśa-bheda bhavati tādā tat-tal-lilā-raśa-poṣāya tese
tat-tal-lilā-saktīr evābhimāna-bhedām parasparam ananusandhānam ca prāyah
sampādayatītī gamyate. udāhariṣyate cāgre. ata evoktam "na veda svām gatim
bhraman iti. tathā ca satidānim śri-vraja-vāsinām kathaṇcī jātayā tadṛṣasyecchayā
tebhyaś teśām eva tadrāmprakāśa-viśeṣādikam darsitam iti gamyate. na ca
prakāśāntaram asambhāvanīyam. paramesvaratvena tat śri-vīgraḥ-parikara-
dhāma-līlādīnām yugapad ekatrāpy ananta-vidha-vaibhava-prakāśa-śīla-tvat. tad evam uktō 'ṛthah samaṇjasa eva. śrī-śukah.

tathā-in the same way; tatra-there; kṛṣṇam-Kṛṣṇa; yathā-just s; dadrsuh-they saw; tathā-in the same way; tat-of Śrī Kṛṣṇa; parikaranam-of the associates; anyeṣām-other; darśana-sight; anukteh-because of the lack of description; t/e-they; ekah-one; eva-certainly; tatra-there; parikarah-associate; iti-thus; abhiyajyate-is manifest; tatah-because of this; ca-also; līlā-dvaye-in both pastimes; kṛṣṇavat-just s Kṛṣṇa; teṣam-of them; prakāśa-of manifestation; bhedah-difference; yadā-when; ca-also; prakāśa-of manifestation; bhedah-distinction; bhavati-is; tād-then; tat-tat-līlā-rama-of the Lord's various transcendental pastimes; poṣāya-for increasing; teṣu-among them; tat-tat-various; līlā-of pastimes; śaktih-potency; eva-certainly; abhimāṇa-bhedam-distinction; parasparam-mutually; an-anusandhānam-without inquiry; ca-also; prāyah-for the most part; sampādayati-effects; iti-thus; gamyate-is attained; udāhārisyate-will be described; ca-also; agree-at the beginning; atah eva-therefore; uktam-is said; na-not; veda-know; svām-their own; gatim-destination; bhraman-being bewildered; iti-thus; tathā-in the same way; ca-also; sāti-being so; idānim-at present; śrī-vraja-vāsinām-of the residents of Vraja; kathanit-somewhat; jītyā-produced; tadrśā-like this; icchayā-with a desire; tebhyaḥ-from them; teṣām-of them; eva-certainly; tādṛśām-like this; prakāśa-manifestation; viśeṣa-specific; adikam-beginning with; darśitam-revealed; iti-thus; gamyate-is attained; na-not; ca-also; prakāśa-manifestation; antaram-another; asambhāvaniyam-not possible; paraṁ-īśvaratvena-as the Supreme Personality of Godhead; tat-of Śrī Kṛṣṇa; śrī-vigraha-of the transcendental form; parikara-associates; dhāma-abode; līla-pastimes; adinām-of those things beginning with these; yugapat-simultaneously; ekatra-in one place; api-even; ananta-unlimited; vidhā-manifestations; vaibhava-of opulences; prakāśa-manifestation; śīlava- because of possessing the nature; tat-therefore; evam-in this way; uktah-spoken; arthāh-meaning; samajasha-properly; eva-certainly; śrī-śukah-spoken by Śrī Sukadeva Gosvami.

We may note in this description of Śrīmad-Bhāgavatam that there is no mention of Śrī Kṛṣṇa's revealing the Lord's associates on the Goloka planet. The reason for this is that the residents of Gokula Vṛndāvana on this earth are the same personages who accompany the Lord in the Goloka planet in the spiritual world. Because the residents of Gokula were unaware of their actual identity and abode in the spiritual world (na veda svām gatim bhraman) the Lord revealed to them their actual home in the spiritual world. The Lord's transcendental form, associates, abode, pastimes, and everything else in relation to the Lord possess unlimited opulence. They have the power to be manifest in many places simultaneously. Therefore it is not impossible that the residents of earthly Vṛndāvana were the same liberated souls who associate with the Lord in Goloka Vṛndāvana.

Anuccheda 117
evam dvārakādīnām tasya nitya-dhāmatvam siddham. atha tatra ke tāvad asya parikarah. ucyate. puryor yādavādayo vane śrī-gopādayaś ceti. devārakādi-nitya-dhāmatvena tesām svatah siddham. tad-rūpative parikarāntarānaṃ ayuktatvād aśravaṇāc ca. tat-parikaratvenaivāradhānādi-vākyāni darṣitāni darśayitavyāni ca. ata evoktaṁ padme kārttika-māhātmye śrī-krṣṇa-satyabhāmā-samvāde

evam-in this way; dvāraka-adinam-of Dvaraka and the other abodes of the Lord; tasya-of Him; nitya-dhāmatvam-the status s eternal abodes; siddham-is proven; atha-now; tatra- there; ke-who? tāvat-to that extent; asya-of that; parikarah-associates; ucyate-it is said; puryoh-of the two cities (Mathurā and Dvaraka); yādava-adayaḥ-the associates beginning with the members of the Yadu dynasty; vane-in Vrndāvana; śrī-gopa-adayaḥ-the gopas, gopis and others; ca-and; iti-thus; dvāraka-Dvāraka; adi-beginning with; nitya-dhāmatvena-as the eternal abode; tesām-of them; svataḥ siddham-axiomatic; tat-rūpatve-in that form; parikara-antaram-other associates; ayuktatvāt-because of impropriety; aśravaṇāt-because of not being described in the Vedic literatures; ca-also; tat-parikaratvena-as the Lord's associate; eva-certainly; aradhana-worship; adi-beginning with; vākyāṇi-statements; darṣitāni-revealed; daarsayitavyāni-should be revealed; ca-also; atah eva- therefore; uktaṃ-spoken; padme-in the Padma Purāṇa; kārttika-māhātmye-in the glorification of Karttika; śrī-krṣṇa-of Śrī Kṛṣṇa; satyabhāmā-and Satyabhāmā; samvāde-in the conversation.

Having decisively proven that Vrndāvana, Mathurā and Dvārakā are the eternal abodes of Lord Kṛṣṇa, we shall now begin our discussion of the Lord's liberated associates. Who are the Lord's associates in these three abodes? In the two cities of Mathurā and Dvārakā, the Lord's associates are headed by the members of the Yadu dynasty, and in Vrndāvana the gopas, gopis, and others are the associates of the Lord. There is no description in the Vedic literatures of any other associates of the Lord. The exalted status of the Lord's associates is described by Lord Kṛṣṇa in the following verse from the Kārttika-māhātmya of the Padma Purāṇa:

Text 2

ete hi yādavāḥ sarve
mad-ganā eva bhāminī
sarvadā mat-priyā devi
mat-tulya-guna-sālināḥ iti

eva-kārāṇ na devādayah.

ete-these; hi-certainly; yādavāḥ-members of Yadu dynasty; sarve-all of them;
mat-ganāḥ-My associates; eva- certainly; bhāmini-My dear Satyabhama; sarvadā-in all respects; mat-priyāh-dear to Me; devi-O queen; mat-with Me; tulya-equality; guna-qualities; śālinah-possessing; iti- thus; eva-kārāt-because of the word "eva"; na-not; deva-the demigods; adayah-and others.

"My dear Queen Satyabhāmā, the members of the Yadu dynasty are very dear to Me. They are all My intimate associates, and their transcendental qualities are equal to My own."

We may note that by using the "eva" (certainly) it is is emphasized that this description applies only to the Yādavas and not to the demigods or anyone else.

Text 3

śrī-hari-vamśe 'py aniruddhānveśaṇa tādṛśatvam evoktam akrūreṇa
devānāṁ ca hitārthāya
vayam yāta manusyañātām iti.

śrī-hari-vamśe-in the Hari-vamsa; api-also; aniruddha-hro Aniruddha; anveśaṇe-in the description of the search; tādṛśatvam-this same point; eva-certainly; uktam-is spoken akrūrena-by Akrūra; devānāṁ-of the demigods; ca-also; hita-arthāya-for the welfare; vayam-we; yātah-have attained; mauṣyañātām-the status of human beings; iti-thus.

That the members of the Yadu dynasty are more exalted than the demigods is confirmed by Akrūra in the Aniruddhānveśaṇa chapter of the Hari-vamśa:

"In order to benefit the demigods, we members of the Yadu dynasty are present on this earth, appearing as ordinary mortals."

Text 4

śrī-mathurāyāṁ tv avatārāvasare nābhivyakta api nigūḍhatayā kecit tasyām eva vartamanāḥ śrūyante. yathā śrī-gopālottara-tāpanyāṁ

yatāmau samsthiḥ kṛṣṇas
tribhīh śaṅkī śamāhitaḥ
rāmāniruddha-pradhyumnaṁ
rukminyā sahito vibhuh

śrī-mathurāyāṁ-at Mathurā -puri; tu-certainly; avatāra-of the appearance;
avasare-at the time; na-not; abhivyakte- manifested; api-even; nigūḍhatayā-with secrecy; kecit-some; tasyām-at Mathurā; eva-certainly; vartamānah-at present; śrūyante-are heard; yathā-just as; śrī-gopāla-uttara-tāpanyām-in the Gopala-tapani Upaniṣad 2.40; yatra-where; asau-He; samsthitah-situated; kṛṣṇah-Kṛṣṇa; tribhīh- by the three; śaktyā-with His potency; samāhitah- accompanied; rāma-by Lord Balarāma; aniruddha-Aniruddha; pradyumnaṁ-and Pradyumna; rukminiya-and by Śrīmati Rukmini-devi; sahitah-accompanied; vibhuḥ-the all powerful Supreme Personality of Godhead.

The same pastimes the Lord enjoyed at Mathurā during His manifest presence are secretly enjoyed by Him there even today. This is described in Gopāla-tāpani Upaniṣad (2.40):

"Lord Kṛṣṇa, accompanied by His three potencies, and by Balarāma, Pradyumna, Aniruddha, and Rukmini, eternally stays in delightful Mathurā-puri."

Text 5

śrī-vṛndāvane taḥ sadā vihāraḥ ca; yathā padma-pātāla-khaṇḍe śrī-yamunām uddīśya
ahō abhāgyaṁ lokasya
na pitam yamunā-jalam
go-gopa-gopikā-saṅge
yatra kṛdāti kamsahā iti.

śrī-vṛndāvane-in Śrī Vṛndāvana; taḥ sadā-with them; vihāraḥ-pastimes; caalso; yathā-just as; padma-pātāla-khaṇḍe-in the Pātāla-khaṇḍa of the Padma Purana; śrī-yamunāṁ-the Yamunā river; uddīśya-in relation to; aho-Oh; abhāgyam-misfortune; lokasya-of those living entities; na-not; pitam-drunk; yamuna-of the Yamuna; jalam-the water; go-the surabhi cows; gopa-the cowherd men and boys; gopikā- and the gopis; saṅge-in the company; yatra-where; kṛdāti- performs pastimes; kamsa-hā-Śrī Kṛṣṇa, the killer of Kamsa; iti-thus.

That Śrī Kṛṣṇa eternally enjoys pastimes in Vṛndāvana accompanied by His associates is confirmed by the following statement of Padma Purāṇa, Pātāla-khaṇḍa, where the Yamunā’s glories are described:

"How unfortunate are they who have never drunk the waters of the Yamunā where, accompanied by the cows, gopas, and gopīs, Śrī Kṛṣṇa enjoys pastimes eternally!"

Text 6
skande tu

vatsair vatsa-taribhiś ca
sadā kriḍati mādhavah
vrndāvanāntara-gataḥ
sa-rāmo balakair vṛtaḥ iti.

skande-in the Skanda Purana; tu-also; vatsaih-with the calves; vatsa-taribhih-with the cowherd boys; ca-also; sadā- eternally; kriḍati-performs pastimes; mādhavah-Śrī Kṛṣṇa; vrndāvana-VRndāvana; antara-gatah-entered within; sa-along with; rāmah-Balarāma; balakaiah-with the boys; vṛtah-accompanied; iti-thus.

This is also confirmed by the following statement of the Skanda Purāṇa:

"Accompanied by Balarāma, the cowherd boys, and the calves, Śrī Kṛṣṇa enjoys pastimes in the forest of Vṛndāvana eternally."

Text 7

na tu prakāṭa-līlā-gatebhya ete bhinnah. ete hi yādavāḥ sarve ity anusārāt. tathā hi padma-nīrmaṇa-khaṇḍe ca śrī-bhagavad-vākyam

nityaṁ me mathurāṁ viddhi
vanam vrndāvanam tathā
yamunāṁ gopa-kanyāś ca
tathā gopāla-bālakān
mamāvatāro nityo 'yam
atra mā samśayam krthāḥ iti.

na-not; tu-but; prakāṭa-manifest; līlā-pastimes; gatebhya-from those who participated; ete-they; bhinnah- different; ete-these; hi-certainly; yādavāḥ-Yādavās; savre-all; iti-thus; anusārāt-according to these words; tathā hi-furthermore; padma-nīrmaṇa-khaṇḍe-in the Nirmāna-khanda; of the Padma Purana; ca-also; śrī-bhagavat-of the Supreme Personality of Godhead; vākyam- the statement; nityaṁ- eternal; me-My; mathurāṁ-Mathurā ; viddhi-please know; vanam-the forest; vrndāvanam-of Vṛndāvana; tathā-in the same way; yamunāṁ-the Yamuna river; gopa kanyāḥ-the gopis; ca- also; tathā-in the same way; gopāla-bālakān-the cowherd boys; mama-My; atavāra-āncarnation; nityaḥ-eternal; ayam- this; atra-in this connection; mā-don't; samśayam-doubt; krthāḥ- entertain; iti-thus.
The Lord's associates in His manifest pastimes are not different from His eternal associates. This is described in the Lord's words to Satyabhâma:

"All the members of the Yadu dynasty are My eternal associates".

This is also described in the Padma Purâna, Nirmâna-khanda, where Lord Kṛṣṇa says:

"Know that My Mathurā is eternal. So also is Vrndâvana. So also are the Yamunâ, to gopis, and the gopa boys. This incarnation of Mine is eternal. Do not doubt."

Text 8

atas tan evoddiśya śrutau ca, tatra rksu

tam vām vastuny usmavi gamādhye yatra gāvo bhūri-śrṅgā ayāsah.
tad urugāyasya vrṣnah paramam padam avabhāti bhūri. iti.

atat-there; tan-to them; uddiśya-in relation; śrutau-in the smṛiti ca-also;
tatra-there; rksu-in the Rg Veda; ca-and; tam-that; vām-of Kṛṣṇa and Balarāma;
vastunī-the transcendental abodes; usmavi-we desire; gamādhye-to attain; yatra-
where; gāvah-surabhī cows; bhūri-with excellent; ťṛṅgā-horns; ayāsah-move
about; atra- in the same scripture; aha-the seer describes; tat-that; urugāyasya-of
Lord Kṛṣṇa, who is glorified by the liberated souls; vrṣnah-and who fulfills all the
desires of the devotees; paramam-transcendental; padam-abode; avabhāti-is
splendidly manifest; bhūri-unlimitedly; iti-thus.

The Lord's aprakāṭa (unmanifested) pastimes in the spiritual world are
described in the Rg Veda (1.154.6):

"O Kṛṣṇa and Balarāma, we desire to attain Your transcendental abode full of
splendid surabhī cows with beautiful horns. This spiritual realm is the abode of
Lord Kṛṣṇa, who is glorified by liberated souls and whose lotus feet fulfill all the
devotees' desires."

Text 9

vyākhyātīṁ ca tam tāni vāṁ yuvayōḥ krṣṇa-rāmayoḥ vastūnī līlā-sthānāṇi ga-
madhye gantum prāptum usmavi kāmāyāmahe.

vyākhyātam-explanation; ca-also; tam-the word "tam"; tāni-means "them";
vāṁ-the word "vam"; yuvayōḥ-means "of You two"; krṣṇa-rāmayoḥ-and refers to
Lord Kṛṣṇa and Lord Balarāma; vastūni-the word "vastūni"; lilā-sțhānāni- means "places of pastimes; ga-madhye-the "ga-madhye" gantum- means "to go to"; praptum-or "to attain"; ușmasi-the word "usmasi"; kāmayāmahe-means "we desire";

An explanation of this verse follows: In this verse the word "tam" means "them, "vām" means "of You two" and refers to Lord Kṛṣṇa and Lord Balarāma, "vastūni" means "places of pastimes", "ga-madhye" means "to go to" or "to attain", and "usmasi" means "we desire".

Text 10


tāṇi-they; kim-what?; viśiṣṭāni-distinguishing characteristics; yara-the word "yatra"; yesu-means "among them"; bhūri-śṛṅgāh-the word "bhuri-śṛṅgāh"; mahā-śṛṅgyāh-means "with large horns"; gāvah-cows; vasanti- reside; yatha-just as; upaniśadi-in the Upanisads; bhūma-vaky-e-the word "bhumā"; dharmi-pareṇa-by the saintly devotee; bhūma-śabdena-by the word "bhumā"; nahiśtham- greatness; eva-certainly; ucyaite-is described; na-not; tu- but; bahutaram-plurality; iti-thus; yūtha-of the herd of surabhi cows; dṛṣṭya-by the sight; vairag-excellent; bhūri-śṛṅgāḥ-intended by the word "bhūri-śṛṅgāḥ"; bahu-śṛṅgyāḥ "bahu-śṛṅgyāḥ"; bahu-the word "bahu"; śubha-means "beautiful"; laksanāḥ-indirect meaning; iti- thus; va-or; ayāsah-the word "ayāsah" śubhah-means "splendid"; atra-the word "atra"; bhūmau-means "on this earth"; tat-tat; loka-among the people veda-in the vedas; prasiddham-celebrated; śrī-goloka- akhyam-named Goloka; urugāyasya-the word "urugāyasya"; svayam-bhagavatah-means "of the Original Personality of Godhead"; vrṣnah-the "vrṣnah" sarva-kāma-dugha-carana-aravindasya-means "of Him whose lotus feet fulfill all desires"; paramam-the "paramam"- the word "paramam"; prapaṇa-attitam-means "beyond the material energy"; padam-the word "padam"; sthānam-means "abode"; bhūri-the word "bhūri"; bahudhā-means "in many ways; avabhāti-manifested; iti-thus; āha-he says; vede-in the rg Veda; iti-thus.

How is this transcendental abode described? The description is found in the phrase that follows the word "yatra". Synonyms for difficult words follow: "yatra" means "upon the surabhi cows"; "bhūri-śṛṅgāh" means "there are beautiful horns" ("bhūri" means "beautiful" as well as "many". We see a similar secondary
usage of the word "bhûman" which is used in the Upaniṣads not to express plurality, but to mean "great"). "ayāsah" means "splendid", "atra" means "in the earthly Goloka Vṛndāvana, which is famous both in the world and in the Vedas",
"urugāyasa" means "of the original Personality of Godhead", "vrśnah" means "of Him whose lotus feet fulfill all desires", "paramam" means "beyond the reach of material energy", "padam" means "abode", "bhūri" means "in many ways"; and
"avabhāti" means "manifested". This description of Goloka Vṛndāvana is found in the Rg Veda.

Text 11

yajuhsu madhyandinīyas tu yā te dhāmany uṣmāsi ity ādau visñoḥ paramam padam avabhāti bhūri it paṭhanti.

yajahsu-in the Yajur Veda; madhyandinīyah-the Madhyandina-sruti; tu-also; yah-which; te-they; dhāmani-the transcendental abode; uṣmāsi-we desire; iti-thus; ādau-in the passage beginning; visñoḥ-of Lord Viṣṇu; paramam padam-the transcendental abode; avabhāti-manifests; bhūri-in many ways; iti-thus; paṭhanti-they read.

The transcendental abodes of the Lord are also described in the Madhyandina-sruti of the Yajur Veda in the following words:

"We desire to attain the many transcendental abodes of Lord Viṣṇu".

Text 12


padma-uttara-khaṇḍe-in the Uttar-khanda of the Padma Purana; tu-certainly; yat-which; tu-certainly; iyāṁ-this; śrutih-Vedic assertion; paramavyoma-of the Vaikuṇṭha planetary system; prastave-at the beginning; udāhṛtā-described; tat-therefore; paravyoma-of Vaikuṇṭha; golokayoh-and of Goloka; ekatā-apti-identity; apeksaya-in consideration of; iti-thus; mantavyam-should be considered; go-sabdasya-of the word "go"; śaśnādimati-with the bulls; eva-certainly; praçūra-prayogena-in the plural; jhaṭhity-at once; artha-meaning; prttiteh-becase of conviction; śri-golokasya-of Śri Goloka; brahma-samhitā-in the brahma-samhitā; hari-vamśa-Hari-vamśa; mokṣa-dharma-Mokṣa-dharma; adīṣu-and other Vedic literatures; prasiddhatvāt-because of fame; ca-also.
In the Uttara-khaṇḍa of the Padma Purāṇa, Goloka Vṛndāvana is described as one of the spiritual Vaikuṇṭha planets. Goloka Vṛndāvana, the abode of many surabhi cows, is also glorified in the Brahma-saṁhitā, Hari-vamsa, Mokṣa-dharma, and other Vedic literatures.

Text 13

atharvni ca śrī-gopa-la-tāpanyām

"janma-jara-bhāyaṁ bhinnah sthānur ayam acchedyo 'yam yo 'sau saurye tiṣṭhati yo goṣu tiṣṭhati yo 'sau gāh pālayati yo 'sau gopeṣu tiṣṭhati ity ādi.

artharvani-in the Artharva Veda; ca also; śrī-gopala- tapanyam-in the Gopāla-tāpani Upanisad (2.23); janma-from birth; jaraḥbhyaṁ-and old age; bhinnah-different; sthānur-unchanging; ayam-He; acchedyah-who cannot be cut; ayam-He; yah-who; asau-He; saurye-on the shore of the Yamuna; tiṣṭhati-remaining; yah-who; asau-He; goṣu-among the cows; tiṣṭhati-remaining; yah-who; asau-He gāh-the cows; pālayati-protects; yah-who; asau-He; gopeṣu-among the cowherd men and boys of Vraja; tiṣṭhati-stays; iti ādi-in the passage thus beginning.

It is described in the Atharva Veda (Gopāla-tāpani Upanisad 2.27) in these words:

"Krṣṇa, who is free from birth and death, who is unchanging, who cannot be cut, who stays by the Yamunā, who stays among the surabhi cows, and who protects the surabhi cows, stays among the cowherd boys."

Text 14


tat therefore; evam-in this way; ubhayesaṁ-among them; api also; nitya-parśadatve-in the state of being eternal associates; siddhe-perfected; yat-which; tu-but; śastra-from weapons; aghata-by blows; ksata-wounded; visa-of poison; pāna-from drinking; mūrčā-fainting; tattva-the truth; bubhūta-desire to know; samsāra-material existence in the cycle of birth and death; nistāra-overcoming; upadesa-instruction; aspadatva-as the abode; adikam-beginning with; śrūyate-is heard; tat-that; bhagavata-oh the Supreme Personality of Godhead; iva-just like; nara-līla-upayikatāyā-possessing pastimes just like an ordinary human being; prapaṇcitam-material; iti thus; mantavyam-may be considered by the
Although we have proved that the cowherd residents of Gokula and the members of the Yadu dynasty are the eternal associates of Śrī Kṛṣṇa, some unintelligent people may think that these great devotees are simply ordinary human beings like themselves. They may quote the following pastimes to prove the ordinariness of these great devotees: 1. The Pāndavas and Yādavas were wounded by weapons in their fighting pastimes as ksatriyas; 2. the cowherd boys fell unconscious after drinking the Yamuna’s water that had been poisoned by Kāliya; and 3. Mahārāja Vasudeva's asked about the nature of the Absolute Truth and the way to become free from the cycle of birth and death (Vasudeva asked these questions of Nārada Muni at the time of the eclipse at Kurukṣetra). These pastimes of the devotees appear like the activities of ordinary persons, just as the Supreme Personality of Godhead Himself displays pastimes that appear like the activities of an ordinary living entity.

Text 15

tathā taveyam viśāma buddhiḥ ity ādikam, sāksāt śrī-rukminīṃ prati śrī-baladeva-vākye.

   tathā-in the same way; tava iyam viśāma buddhiḥ-iti ādikam- Śrīmad-Bhāgavatam (10.54.42) the entire verse is:

   taveyam viśāma buddhiḥ
   sarva-bhūteṣu durḍhram
   yan manyase sadābhadram
   suhṛdam bhadram ajñavat

sāksāt-directly; śrī-rukminīṃ prati-to Śrī Rukmini-devi; śrī-baladeva-of Lord Balarama; vāke-in the statement

Another example of an eternal associate of Śrī Kṛṣṇa acting like an ordinary conditioned soul is Śrī Rukmiṇi-devi, who lamented for the distresses suffered by her unworthy brother, Rukmi. Lord Balarama rebuked her in the following words (Śrīmad-Bhāgavatam 10.54.42):

"My dear Rukmini, your affection for your brother Rukmi, who has created enmity with so many persons is a perverse consideration befitting an ordinary materialistic person. Your brother's character is not at all adorable, considering his treatment toward other friends, and yet, as an ordinary woman, you are so affectionate to him. He is not fit to be your brother, and still you are lenient to him."**
Text 16

yac ca śrīmad-uddhavam uddiśya
sa katham sevā-tasya
kālana jarasam gatah
ity uktam, tad api cira-kāla-sevā-tātparyakam eva.

yat-which; ca-also; śrīmad-uddhavam-uddhava; uddiśya-in reference to; sah-Uddhava; kastham-how; sevā-by such service; tasya-his; kālana-in course of time; jarasam- invalidity; gatah-undergone; iti-thus; uktam-said; tat-that; api-even; cira-kāla-for a long time; sevā-devotional service; tātparyakam-meaning; eva-certainly.

Another example of the so-called ordinariness of the Lord's eternal associates is Uddhava, who appeared to grow old, just as an ordinary conditioned soul. This is described in the following verse from the Śrīmad-Bhāgavatam (3.2.3):

"Uddhava thus served the Lord continually from childhood, and in his old age that attitude of service never slackened. As soon as he was asked about the message of the Lord, he at once remembered all about Him."*

Text 17

tatra pravayaso 'py asan
yuvāno 'ti-balaujasah

iti virodhat.

atra-there; pravayasah-the old men; api-even; asan- became; yuvānaha-youthful; ati-with great; bala-ojasah- strength; iti-thus; virohat-from the contradiction.

Another example of the so-called ordinary nature of the devotees is the description that the residents of Mathurā were subject to the affliction of old-age, just as any ordinary conditioned souls. This is described in Śrīmad-Bhāgavatam (10.45.19):

"Even the old-men of Mathurā became fully invigorated with youthful energy and strength by regularly seeing Lord Krṣṇa."*
kvacic ca prakāṭa-līlāyāḥ prapañcika-loka-miśratvād yathārtham eva tad-ādikam. yathā śatadhanva-vadhādau.

kvacic-sometimes; ca-also; prakāṭa-līlāyāḥ-of the manifest pastimes; prapañcika-loka-with the material world; miśratvāt-because of mixture; yathā-artham-proper; eva-certainly; tat-ādikam-these examples; yathā-just as; śatadhanva-of Śatadhanva; vadha-of the death; adau-in the beginning.

Because the manifest pastimes of the Lord and His devotees are displayed within the material world, it is sometimes proper for these pastimes to appear like those of ordinary persons. An example of this is Kṛṣṇa’s seemingly cruel and vengeful killing os Śatadhanvā, the murderer of the Lord's father-in-law.

Text 19

antarāṅgānāṁ bhagavat-sadharanyam tu yādavān uddiśyoktam mat-tulya-guṇa-sālīnah iti. gopān uddiśya ca gopaiḥ samāṇa-guṇa-sīla-vayo-vilāsā-veśaiḥ ca iti; padma-nirmāṇa-khande ca gopāla munayah sarve vaikunthānanda-mūrtayah iti.

antarāṅgānāṁ-of the confidential associates; bhagavat- with the Supreme Personality of Godhead; sadharanyam-equality; tu-certainly; yādavān-the members of the Yadu dynasty; uddiśya-in relation to; uktam-said; mat-to Me; tulya-equal; guṇa-sālīnah-in transcendental qualities; iti-thus; gopān- the cowherd boys; uddiśya-in relation to; ca-also gopaiḥ- with the cowherd boys; samāṇa-equal; guṇa-qualities; śīla- character; vbaḥaḥ-age; vilāsa-pastimes; veśaiḥ-and appearance; ca-also; iti-thus; padma-nirmāṇa-khande-in the Nirmāna-khandha of the Padma Purana; ca-also; gopālaḥ-the cowherd boys; munayah-great devotees; sarve-all; vaikuntha- of the Personality of Godhead; ananda-bliss; mūrtayah-forms; iti-thus.

That the confidential associates of the Lord are almost equal to the Lord Himself is confirmed in the following statements from Vedic literature:

"Although I am the Supreme Personality of Godhead, the members of the Yadu dynasty possess transcendental qualities equal to My own."

"The cowherd boys are equal to Lord Kṛṣṇa Himself in their qualities, character, age, pastimes, and appearance".
"All the cowherd boys are great devotees, and they possess transcendental blissful forms, equal to the spiritual form of Lord Kṛṣṇa Himself."

-{ }Padma Purāṇa, Nirmāna-khanda

Text 20

yato yo vaikuṇṭhah śrī-bhagavān, sa ivānanda-mūrtayas te tatas tat-parama-bhaktatvād eva muṇayah ity ucye. na tu muṇy-avatāratvād it jñeyam. naite sureśa rśayo na caite ity ādikam śrī-baladeva-vākyam ca bhagavad-āvīr bhāva-lakṣana-gopādīnām keyam vā kuta āyātā daivi vā nary utāsurī ity ādi prāptam anyatvam eva niṣedhāti, na tu puṛvesāṁ ca tad vidadhāti, kalpana-gauravād iti jñeyam.

yataḥ-from which; yah-who; vaikuṇṭhah-the word "vaikuṇṭha"; śrī-bhagavān-is a name of the Supreme Personality of Godhead; saH-He; iva-just like; ananda-of transcendental bliss; mūrtayaḥ-forms; te-they; tataḥ- therefore; tat-parama-bhaktatvāt-because of being great devotees of the Lord; eva-certainly; muṇayaḥ-the word "muṇayāḥ"; iti-thus; ucaye-is said; na-not; tu-but; muni- of sages; avatāratvāt-as incarnations; iti-thus; jñeyam- it should be understood; na-not; ete-these birds; suṛa-isah-the best of the demigods; rśayā-great sages; na-not; ca-and; ete-these calves; iti-thus; ādikam-in the passage beginning; śrī-baladeva-of Lord Balarama; vākyam-the statement; ca- also; bhagavat-of the Supreme Personality of Godhead; āvīr bhāva-appearance; lakṣaṇa-characteristic; gopa-adīnām-of the cowherd boys and calves; ka-who? iyam-this; vā-or; kutāh-from where; āyātā-has come; daivi-whether demigod; vā-or; nari-woman; uta-or; asuri-demoness; iti- thus; ādi-in the passage beginning; prāptam-attained; anyatvam-another nature; eva-certainly; niṣedhāti-prohibits; na-not; tu-but; puṛvesāṁ-of the previous boys and calves; ca-also; tat-that; vidadhāti-places; kalpana-of conception; gauravāt-because of gravity; iti-thus; jñeyam-may be understood.

In this last quote the word "vaikuṇṭha" is a name of the Supreme Personality of Godhead, and the compound word "vaikuṇṭhānanda-mūrtayaḥ" means that the cowherd boys had transcendental blissful forms, just like the form of Lord Vaikuṇṭha Himself. The word "muṇayaḥ" used in this last quote means that the cowherd boys are great devotees. It should not be taken to mean that the cowherd boys are incarnations of various great sages. This is confirmed by the following statement of Lord Balarāma (Śrīmad-Bhāgavatam 10.13.39):

"O Supreme Controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Nārada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys."

When Brahmā had stolen the cowherd bys and calves, Kṛṣṇa manifested Himself as so many boys and calves to replace His friends who were stolen by
Brahmā. Bewildered by this manifestation of Kṛṣṇa's potency, Balarāma exclaimed:

"Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory potency of My master Lord Kṛṣṇa, for who else can bewilder Me?"

Someone may say that the cowherd boys, who had been stolen by Brahmā and were sleeping under the spell of his mystic potency, were great sages and demigods, and it is only the viṣṇu-tattva expansions of Kṛṣṇa whom Lord Balarāma is declaring are not sages or demigods. Even though some may speak in that way, it should be understood that as intimate associates of Lord Kṛṣṇa, the demigods should be understood to be much more than demigods or sages.

Text 21

yuktam caīṣam tat-sādṛśyam
tasyātma-tantrasya harer adhīśituh
    parasya māyādhipater mahātmanah
prāyena dūtā iha vai manoharāś
    caranti tad-rūpa-guṇa-svabhāvāḥ

iti śrī-yama-vākyādy-anugatatvāt.

tasya-of Him; ātma-tantrasya-being self sufficient, not dependent on any other person; hareḥ-the Supreme Personality of Godhead; adhīśituh—who is the master of everything; parasya- the Transcendence; māyā-adhipateḥ-the master of the illusory energy; mahā-ātmanah—of the Supreme Soul; prāyena-almost; dūtā—of the order carriers; iha—in this world; vai—indeed; manoharāḥ—pleasing in their dealings and bodily features; caranti—they move; tat—of Him; rūpa—possessing the bodily features; guṇa—transcendental qualities; sva—bhāvāḥ—and nature; iti—thus; śrī—yama—of Yamaraja; vākya—adhi—anugatavāt—according to the statement.

The exalted posititon of the liberated devotees, who have the same qualities and powers as the Lord Himself is described by Yamarāja (Śrīmad-Bhāgavatam 6.3.17):

"The Supreme Personality of Godhead is self-sufficient and fully independent. He is the master of everyone and everything, including the illusory energy. He has His form, qualities and features; and similarly His order carriers, the Vaiṣṇavas, who are very beautiful, possess bodily features, transcendental qualities and a transcendental nature almost like His. They always wander within this world with full independence."*

Text 22
drśtam ca yathā prathame praviṣat puram ity ārābhyā

madhu-bhoja-daśārhāra-
    kukurāndhaka-vṛṣṇibhiḥ
ātma-tulya-balair guptām ity ādau

dṛṣṭam-observed; ca-also; yathā-in the following way; prathame-in the First
Canto of Śrīmad-Bhāgavatam; praviṣat puram ity ārābhyā-in the passage
beginning with the words "praviṣat puram" (1.11.11-12); madhu-Madhu; bhoja-
Bhoja; daśārha-Daśārha; arha-Arha; kukura-Kukura; andhaka-Andhaka;
vṛṣṇibhiḥ-by the descendants of Vṛṣṇi; ātma-tulya-as good as Himself; balaiḥ-by
strength; guptām-protected; iti-ādau-in the passage beginning.

That the associates of the Lord are almost His equals is also described in the
following verse of Śrīmad-Bhāgavatam (1.11.12):

"As Bhogavatī, the capital of Nāgaloka, is protected by Nāgas, so was Dvārakā
protected by the descendants of Vṛṣṇi-[ ]Bhoja, Madhu, Daśārha, Arha, Kukura,
Andhaka, etc.-[ ]who were as strong as Lord Kṛṣṇa,"

Text 23

ata eva
gopa-jāti-prāti-channā
    devā gopāla-rūpiṇīm
iḍīre kṛṣṇāṁ rāmāṁ ca
    nātā iva nātāṁ nrpa

ity atra sāmānyam eva sūcitam.

    atah eva-therefore; gopa-of cowherd boys; jāti-in the family; prāti-channāṁ-
disguised; devāh-the demigods; gopāla-rūpinīm-cowherd boys; iḍīre-glorified
with prayers; kṛṣṇām-Lord Kṛṣṇa; rāmām-Lord Balarama; ca-and; nātāh-one
artist; iva-just like; nātām-to another artist; nrpa-O king; iti-thus; atra-in this
verse; sāmānyam-equality; eva- certainly; sūcitam-is indicated.

The equality of Lord Kṛṣṇa and His intimate associates is also described in the
following verse (Śrīmad-Bhāgavatam 10.18.11):

"The cowherd boys, who were almost equal to Kṛṣṇa, were encouraging Kṛṣṇa
in His dancing, just as one artist encourages another with praise."
Text 24

arthāḥ ca devāḥ śrī-krṣṇāvarane mad-bhakta-pūjābhyadhikā iti nyāyena tadvad evopāṣya api śrīdāmādayo gopa-jātyā paricchannāḥ anya-gopa-sāmāṇya-bhāvena práyas tādṛṣṭatāyā lakṣayitum asakhyah. tatra krṣṇam rāmam ca gopāla-rūpinam iti dṛṣṭāntam. yathā tādṛṣāv api tau tad-rūpinau tathā te 'pity arthah. atra 'devah ity anena mahattvā sāmyam. gopāla-rūpinam ity anena prakṛti-veṣa-līlā-sāmyam, nāta iva nātam ity anena guna-sāmyam cābhīpretam iti.

arthāḥ-the meaning; ca-also; devāḥ-the word "devah"; śrī-krṣṇa-avarane-in the concealment of Krṣṇa; mat-My bhakta-fo the devotees; pūja-worship; abhyadhikā-is more important; iti-thus; nyāyena-by the example; tadvat-in that way; eva-certainly; upāsyah-worshippable; api-also; śrīdāma-adyah-Śrīdama and the other cowherd boys; gopa- jātyā paricchannāḥ-the phrase "gopa-jāti-paricchannāḥ"; anya-gopa-with the other cowherd boys; sāmāṇya-bhāvena-with equality; prāyah-for the most part; tādṛṣṭatāyā-like that; lakṣayitum-to be characterized; asakhyah-not able; tatra-in that connection; krṣṇam rāmam ca gopāla-rūpinam-the phrase "krṣṇam rāmam ca gopāla-rūpinam"; iti-thus; dṛṣṭāntam-is an example; yathā-just as; tādṛṣāu-like that; api-also; tau-Krṣṇa and Balarāma; tat-rūpinau-with the forms of cowherd boys; tathā-in the same way; te-the many cowherd boys; api-also; iti-thus; arthah-the meaning; atra- in this connection; devah ity anena-by the word "deva"; mahattvā-sāmyam-is intended "with the same glory"; gopāla-rūpinam ity anena-by the word "gopāla-rūpinam"; prakṛti- veṣa-līlā-sāmyam-is meant "with the same nature, appearance, and pastimes"; natah iva nātam ity anena-by the phrase "nata iva nātam"; guna-of qualities; sāmyam-sameness; ca-also; abhipretam-is intended; iti-thus.

In this verse the word "devāḥ does not mean that Śrīdāmā and the other cowherd boys were incarnations of demigods, but rather that they were on the same level as Śrī Krṣṇa, the Supreme Lord (deva), and therefore they are also called "deva". That the cowherd boys are as worshipable as Lord Krṣṇa Himself is confirmed by the Lord in the following statement (Śrīmad-Bhāgavatam 11.19.21):

"More important than the worship of Me is the worship of My pure devotee."

Krṣṇa and Balarāma were equal to the other cowherd boys, and therefore Krṣṇa and Balarāma were described as "gopāla-rūpinam". If Krṣṇa and Balarāma could be described as cowherd boys because of Their equality with Their companions, by the same token the cowherd boys may also be described as "deva" because they are as great as their great friend.

.mt 3
.mb .5
.rm 6.5 in Set Right Margin to 6.5 in.
Because the cowherd boys are equal to Kṛṣṇa in nature, qualities, and appearance, they were able to praise Kṛṣṇa's singing and dancing (naṭā iva naṭām).

Text 25

tatra yādavādīnāṁ tat-pārśadatvam yojayati

aham yūyam asāv āryā
ime ca dvārakaukasah
sarve 'py evam yadu-śreṣṭha
vimṛgyāḥ sacarācaram

tatra-in this connection; yādava-adīnām-of the Yadavas and other associates of Śrī Kṛṣṇa; tat-pārśadatvam-the state of being His associates; yojayati-He reveals; aham-1; yūyam-you; asāu-Balarāma; āryāh-worshippable; ime-these; ca-also; dvāraka-okasah-residents of Dvāraka; sarve-all; api-even; evam-in this way; yadu-śreṣṭha-O best of the yadus; vimṛgyāḥ-inquired; sa-along with; cara-
moving; acaram-and non-moving entities.

Lord Kṛṣṇa personally tells Mahārāja Vasudeva that the members of the Yadu dynasty are His confidential associates in the following verse of Śrīmad-Bhāgavatam (10.85.23):

{ }"My dear father, everyone, including Myself and My worshipable brother Balarāma, as well as the inhabitants of the city of Dvārakā, and the whole cosmic manifestation, is exactly as you have explained. Balarāma and I are the Supreme Personality of Godhead, and everything that exists is the manifestation of Our spiritual and material potencies. You and the members of the Yadu dynasty are our confidential associates."**

Text 26

yūyam śrīmad-anakadundubhy ādayah. vimrgyāḥ paramārtha-rūpatvād anvesāniyāḥ. tathānyad api dvārakoko jāṅgama-sthāvara-sahitam yat kiṁcīt tad anvesayam. aham śrī-kṛṣṇaḥ iti dṛṣṭāntatvenopanyastam. tataḥ ca narākāra-brahmanī svāminn īva tan nitya-parikare sarvatraiva parama-purusārthatvam iti bhāvah. tasmād yathā pūrvam sattvam rajas tamāḥ ity ādīna sattvādi-guṇānām tad-vṛttinām ca brahmanī traikālika-sparśāsambhavān māyayaiva tad-adhyāso bhavatā varṇitas tathā dṛṣṭi atrā tu na kāreyeti tātparyam.

yūyam-the word "yuyam (you)"; śrīmat-anakadundubhi-ādayah-refers to Mahārāja Vasudeva and the other members of the Yadu dynasty; vimrgyāḥ-the word "vimrgyāḥ"; parama-artha-rūpatvād anvesāniyāḥ-search for the ultimate goal of life; tathā-in the same way; anyat-another; api-also; dvāraka-okah-the residents of Dvaraka; jāṅgama-sthāvara-sahitam-including the moving and non-moving entities; yat-whatever; kiṁcit-there may be; tat-that; anvesyam-may be considered; aham-the word "aham (I)"; śrī-kṛṣṇaḥ-refers to Śrī Kṛṣṇa; iti-thus; dṛṣṭāntatvena-as an example; upanyastam-spoken; tathā-therefore; ca-also; nara-of a human being; akāra-in the form; brahmanī-in the Supreme Godhead; svāmin-the Lord; iva-just like; tat-nitya-parikare-with His eternal associates; sarvatra-everywhere; eva-certainly; parama-puruṣa-arthatvam-the supreme goal of life; iti-thus; bhāvah-the meaning; tasmāt-therefore; yathā-just as; pūrvam-previous (Bhāg. 10.85.13); sattvam rajah tamāḥ iti ādīna-by this verse:

sattvam rajas tama iti
guṇās tad-vṛttayaś ca yāḥ
tvayy addhā brahmanī pare
kalpitā yogamāyāyā

sattva-adi-beginning with the mode of goodness; guṇānām-of the modes of material nature; tād-vṛttinām-and their activities; ca-also; brahmanī-in the
Supreme Godhead; traikālika-in past present and future; sparśa-contact; asambhavat-because of non-existence; māyaya-by the illusory potency; eva-certainly; tat-adhyāsah-controlling that; bhavatā-by You; varnitah-described; tathā-in that way; drṣṭih-sight; atra-here; tu-but; na-not; kārya-action; iti-thus; tātparyam-the explanation.

{ }In this verse the word "yuyam vimrgyah" means "My dear Mahārāja Vasudeva and all members of the Yadu dynasty. You have all searched for the supreme goal of life with great diligence." Mahārāja Vasudeva, and all the inhabitants of Dvārakā. (dvārakaūkasah) including all moving and non-moving living entities (sacarācaram) have accepted as the supreme goal of life and the dearest associate: Lord Kṛṣṇa, the Original Personality of Godhead, whose form is like that of a human being." Śrī Kṛṣṇa was previously described by Mahārāja Vasudeva as the Supreme Lord in the following verse (Śrīmad-Bhāgavatam 10.85.13):

"My dear Kṛṣṇa, You are the supreme cause of all causes, the eternal principle. Everything is, in fact, a manifestation of Your one energy. The three qualities of material nature-śattva, rajas and tamas-land the result of their interaction, are linked up with You by Your agency of yogamāyā. They are supposed to be independent, but actually the total material energy is resting upon You, the Supersoul. Since You are the supreme cause of everything, the interactions of material manifestation-birth, existence, growth, transformation, deterioration and annihilation-are all absent in Yourself."*

Because Śrī Kṛṣṇa is always (in past, present and future) free from the influence of the three modes of material nature, His devotees are also free in the same way.

Anuccheda 118

Text 1

laukikādhyātma-goṣṭhi tv evam evety āha dvayena. yathā

ātmā hy ekaḥ svayam-jyotir
  nityo ’nyo nirguno gunaṁ
ātmā-srṣtais tat-krtesu
  bhūtesu bahudheyate

laukika-in the material world; adhyātma-the Supersoul; goṣṭhi-multitude; tu-but; evam-in this way; iti-thus; āha-he says; dvayena-in two verses; yathā-just as; ātmā-the Supersoul; hi-certainly; ekaḥ-is one; svayam-jyotih-self-effulgence; nityah- eternal; anyah-non-material; nirgunah-beyond the three modes of material nature; gunaṁ-by the three modes of material nature; ātmā-by Himself; srṣtaih-created; tat-by that; krtesu-created; bhūtesu-in the bodies of the conditioned
living entities; bahudha-in many places simultaneously; iyate-manifest.

{ }In the next verse (Śrīmad-Bhāgavatam 10.85.24), Śrī Krṣṇa describes His expansion as the Supersoul, present in every atom of the material creation:

"The Supersoul is one and undivided. He is self-effulgent, eternal, non-material, and beyond the jurisdiction of the three modes of material nature. He is indeed the original creator of these modes of nature, from which the material bodies of the conditioned living entities are fashioned. Appearing simultaneously in many forms, He is manifested in the hearts of these conditioned souls."*

Text 2

atra-nugatārthāntaram ca dṛṣyate dvārakāyām iti prakaranena labhyate hi yasmāt eka evātmā bhagavattvam ātma-sṛṣṭaih svarūpād evollasitaḥ guṇaiḥ svarūpa-śakti-vṛtti-visēsaḥ karrtrbhiḥ tat-krteṣu tasmin svarūpa eva pradurbhāvītesu bhūteṣu paramārtha-satyesu dvārakāntar-vartti-vastusu bahudhā tat-tad-rūpena iyate prakāśate. sahasra-nāma-bhāṣye lokanātham mahad bhūtām ity atra ca bhūtām paramārtha-satyan iti vyākhyātām. tathā tathā ca prakāśah svarūpa-gunaparītyagenaivety āha svayam-jyotīḥ sva-prakāśa eva san, nityaḥ eva san, anyah prapañče 'bhivyakto 'pi tad-vilakṣaṇa eva san, nirguṇaḥ prākṛta-guṇa-rahita eva sann iti.

atra-in this verse; anugata-artha-from the obvious meaning; antaram-another meaning; ca-also; dṛṣyate-may be seen; dvārakāyām iti-prakaranena-in the passage beginning with the word "dvārakāyām"; labhyate-is obtained; hi-certainly; yasmāt-from which; ekah-one; eva-certainly; atmā-soul; bhagavattvam-the state of the Supreme Personality of Godhead; ātma-sṛṣṭaih-created by the self; svarūpā-creates from His own transcendental form; eva-certainly; uḷasitaḥ-splendid; guṇaiḥ-with qualities; svarūpa-of His transcendental form; śakti-of the potencies; vrṭti-with the activities; viśeṣaiḥ-specific; karrtrbhiḥ-by the doers; tat-krteṣu-the word "tat-krteṣu"; tasmin-in that; svrūpe-transcendental form; eva-certainly; pardurbhāvītesu-manifested; bhūteṣu-the word "bhūteṣu"; parama-artha-the supreme goal of life; satyesu-the supreme truth; dvāraka-Dvāraka; antah-within; vartti-remaining; vastuṣu-substance; bahudhā-the word "bahudhā"; tat-tat-rūpena-mean "in these various forms"; iyate-the word "iyate"; prakāśate-means "manifested"; sahasra-nāma-bhā/xye-in the commentary on the Viṣṇu-sahasra-nāma-stotra; loka-natham-the Lord of the Universe; mahat bhūtām-"the Absolute Truth"; iti atra-in the passage; ca-also; bhūtām-the word "bhūtām"; parama-artha-the supreme goal of life; satyam-the supreme truth; iti-thus; vyākhyātām-explained; tathā tathā-in various ways; ca-also; prakāśa-manifestation; svarūpā-of His transcendental form; guṇa-the qualities; aparītya-agnostic without abandoning; eva-certainly; iti-thus; āha-He says; svayam-jyotīḥ-the word "svayam-jyotīḥ"; sva-prakāśah-which means "appearing by His own will"; eva-certainly; san-being so; nitya-external; eva-certainly; san-being; anyah-the word "anyah"; prapañče-in the five elements of material nature;
abivyaktah-manifested; api-although; tat-bilaksanah-not material; eva-certainly; san-being; nirgunah-the word "nirguna"; prākṛta-material; guna-qualities; rahitah-without; eva-certainly; san-being; iti-thus.

( ) On the surface this verse appears to be a description of Lord Kṛṣṇa's expansion as the all-pervading Supersoul. However, another interpretation of this verse may also be given: describing the Lord's appearance in many forms within the city of Dvārakā. According to this second interpretation, this verse may be translated in the following way:

"Lord Śrī Kṛṣṇa is the eternal Supreme Personality of Godhead, spiritual and beyond the influence of the three modes of material nature. Displaying His own splendid transcendental qualities, by His own wish He has simultaneously appeared in many different forms in many different places within the city of Dvārakā."

The following synonyms may be given for this verse: "atma-srṣṭaiḥ" means "of His own transcendental forms"; "gunaḥ" means "the splendid qualities reproduced from the potencies of His transcendental forms"; "tat-krteṣu" means "in those transcendental forms"; "bhūteṣu" means "those forms of the Absolute Truth, who is the Supreme Goal of life and who is manifested in Dvārakā" (we may note that the commentator on the Viṣṇu-sahasra-nāma-stotra has explained the word "bhūta" as "the Absolute Truth who is the Supreme Goal of life"); "bahuḍhā" means "in many forms"; "iyate" means "is manifested"; "svayam-jyotih" means "who appears by His own wish," (this word does not mean that the Lord is without qualities, He retains all the splendid qualities of His own transcendental form); "nityah" means "eternal"; "anyaḥ" means that "although He appears within this material world, He Himself is purely spiritual, and not a product of material energy"; and "nirgunah" means "free from the influence of the three modes of material nature" or, it may also mean "without any material qualities."

Anuccheda 119

Text 1

ata cārthāntaram yathā tarhi kathām bhavatra atyantikam samam evātra sarvam ity āsāṅkya tathāpi mayy asti vaiśiṣṭhyam ity āha

kham vāyur jyotir āpo bhūs
tat-krteṣu yathāsayam
avistiro 'lpa-bhūry eko
nānātvam yāty asāv api
atra-in this connection; ca-also; artha-meaning; antaram-different; yathā-just as; tatha-then; katham-how is it; bhavatah-of Your Lordship; atyantikam-great; samam-oneness; eva-certainly; atra-here; sarvam-all; iti-thus; āsankya-doubting; tatha api-nevertheless; mayi-in Me; asti-there is; vaisisthyam-variety; iti-thus; āha-He said; kham-ether; vāyu-air; jyotih-fire; āpah-water; bhūḥ-earth; tat-krtesu-in things constructed of these five elements; yatha-asayam-just as the forms are manifested; avih-manifestation; tirah-dissappearance; alpa-smallness; bhūri-plurality; ekāḥ-one; nānātvam-the stte of being many; ātī-attains; asāu-He; api-also.

{}At this point someone may object: If this unusual interpretation of the verse is to be accepted, then how should we interpret the next verse, which clearly describes Lord Kṛṣṇa's oneness and difference from the material elements, and thus supports the first interpretation of the verse. In this next verse (10.85.23), Śrī Kṛṣṇa says:

"Just as the five material elements, ether, air, fire, water, and earth are manifested in the great and small material manifestations, and just as these elements are manifested to appear as homogenous units or complicated varieties, and just as these elements are sometimes visible, and sometimes their presence is unnoticed, in the same way the all-pervading Supersoul is present in all the variety of this material world. Sometimes He may be seen, and sometimes He remains invisible."

Text 2

satkarya-vādabhyupagamāt tasya kāraṇānanyatvāabhyaupagamāc ca. yathā khādini bhūtāni tat-krtesu tat-svarūpenaiva vikāṣitesu vāyu-adi-ghaṭāntesu yathāṣayam vāyu-ādy-āvirbhāvādy-anurūpam evāvirbhāvādikam yānti, na tu teṣv adhikam. atra yāvān vāyur grhyate, tāvān eva tatrākāśa-dharmah sābdō 'pity adikam jñeyam. tathā svarūpenaiva vikāṣitesu dvārakā-vastuṣu asau bhāgavat-ākhāyā atmāpi. tasmād aham tu tat-tat-sarvamayah sarvāṃ prthak paripūrṇas cety asti vaisistyam iti bhāvah. anena drṣṭāntena matta evollasita mad-dharma eva te bhavitum arhanti na tv ākāse dhuraratvādvivān mayi kevala-madhyastha iti ca jñāpitam. atra yathā tatheti vyākhyānam api-sābdena dyotyate. śrī-bhagavān śrī-varṣadevam.

satkarya-vādā-proper statement; abhyupagamāt-because of accepting; tasya-of Him; kāraṇa-cause; ananyatva-without another; abhyupagamāt-because of accepting; ca-also; yathā-just as; kha-ether; adini-and the other; bhūtāni-elements; tat-krtesu-constructed by Him; tat-svarūpena-by His form; eva-certainly; vikāṣitesu-manifest; vāyu-air; adi-beginning with; ghaṭāntesu-manifesting; yathā-asayam-just as the forms are manifest; vāyu-adi-of air and the other elements; āvirbhāva-manifestation; adi-beginning with; anurūpam-according to; eva-certainly; āvirbhāva-appearance; adikam-beginning with; yānti-attain; na-not; tu-but; teṣu-among them; adhikam-more; atra-here;
yāvān-to which extent; vāyuḥ-air; grhyate-is accepted; tāvān-to that extent; eva-certainly; tatra-there; akaśa-of the ether; dharmāh-nature; śabdah-sound; api-also; grhyate-is taken; yāvān-to which extent; jyotih-light; tāvān-to that extent; eva-certainly; vāyu-of the air; dharmāh-nature; sparśah-touch; api-also; iti-thus; adikam-beginning with; jñeyam-should be understood; tathā-in the same way; svartūpena-by His original form; eva-certainly; vikāsiteśu-manifested; dvārakā-of Dvārakā; vastusū-among the contents; asau-He; bhagavat-as the Supreme Personality of Godhead; ākhyāh-named; ātma-self; api-also; tasmā-therefore; aham-I; tu-but; tat-tat-sarvamayah-containing everything; sarvasmāt-from everything; prthak-different; paripūrṇah-perfect and complete; ca-also; iti-thus; asti-is; vaiśiṣṭhyam-difference; iti-thus; bhāvah-the meaning; anena-by this; drṣṭāntena-example; mattaḥ-from Me; eva-certainly; uḷasita-manifest; mat-My; dharmāh-nature; eva-certainly; te-they; 'bhavitum-to be; arhanti-are worthy; na-not; tu-but; ākāśe-in the ether; dhusaratva-adīvān-as grey; mayi-in Me; kevalamadhyā-sthah-situated in the center; iti-thus; ca-also; jñāpitaṃ-is instructed; atra-here; yathā-just as; tatha-in the same way; iti-thus; vyākhyaṇam-explanation; api-śabdena-by the word "api"; dyotaye-is manifest; śrī-bhagavān-the Supreme Personality of Godhead; śrī vasudevam-to Mahārāja Vasudeva.

( )This verse should be interpreted in the following way: "The elements are manifested one from another. For example, at first ether is manifested, and from ether, air is manifested. From air fire is manifested, and so forth. By nature, ether carries sound, and therefore air and all the other elements can also carry sound, for they are manifested from ether. In the same way the nature of fire is to contain the sensation of touch. All the elements manifested from fire (water and earth) can carry the sensation of touch. In the same way, whatever is present within the city of Dvārakā is manifested from the Personality of Godhead, Kṛṣṇa, and therefore He is present everywhere in that city, just as sound is naturally present in all the elements manifested from ether, or touch is present in the elements manifested from fire."

Anuccheda 120

Text 1

ata evāha

tad-darśana-sparśanāupatha-prajalpa-
   śayyāsanāśana-śayauna-sapinda-bandhah
yesāṁ grhe niraya-vartmani vartatam vah
 svargāpavarga-viramah svayam āsa viṣnuḥ

atah eva-therefore; aha-He says; tat-of Lord Kṛṣṇa; darśana-sight; sparśana-touch; anupatha-travelling on the same path; prajalpa-talking; śayya-on the bed;
asana-on the sitting place; āsana-taking meals; ñayauna-by matrimonial relationship; sapinda-and by blood relationship; bandhah relation; yeśām-of whom; grhe-in the home; niraya-to hell; vartmani-on the road; vah-you; svarga-elevation to the upper planetary system; apavarga-and liberation; viramaḥstopping; svayam-personally; āsa-is; viññuḥ-Lord Viṣṇu.

{ }The exalted position of the members of the Yadu dynasty, who associated with Lord Kṛṣṇa as equals, is described in the following statement spoken by an assembly of Kings to Mahārāja Ugrasena (Śrīmad-Bhāgavatam 10.82.30):

"Your majesty, King of the Bhojas, you are related with the Yadu dynasty by matrimonial relationship and by blood relationship also. As a result you are constantly in touch with Lord Kṛṣṇa, and you have no difficulty in seeing Him at any time. Lord Kṛṣṇa moves with you, talks with you, sits with you, rests with you, and dines with you. The Yudas appear to be always engaged in worldly affairs, which are considered to lead to the royal road to hell, but due to the presence of Lord Kṛṣṇa, the Original Personality of Godhead in the Viṣṇu category, who is omniscient, omnipresent, and omnipotent, all of you are factually relieved from all material contamination, and are situated in the transcendental position of liberation and Brahman existence."

Text 2

yeśām vāḥ yuṣmākam vrśnīnām grhe viṣṇuh śri-krṣṇākhyo bhagavān svayam ātmānā svabhāvatā eva āsā nivāsam cakre, na tv anyena hetuny arthah. katham-bhūte aniraya-vartmani nirayah saṁsāras tad-vartma prapañcāh, tato 'nyasmin prapañcatīta ity arthah.

yeśām vāḥ-the words "yesam vah"; yuṣmākam-mean "of you"; vrśnīnām-members of the Vṛṣṇi dynasty; grhe-in the home; viṣṇuh-Lord Viṣṇu; śri-krṣṇa-Śrī Kṛṣṇa; akhyah-with the name; bhagavān-the Supreme Personality of Godhead; svayam-the word "svayam"; ātmāna-means "personally"; svabhāvatāḥ-by His own nature; eva-certain; āsā-the word "asa"; nivāsam cakre-means "resided"; na-not; tu-but; anyena-otherwise; hetuna-by another cause; iti-thus; arthah-the meaning; katham-bhūte-what is your home like?; aniraya-vartmani-it is described by the word "aniraya-vartma"; nirayah-the word "niraya"; saṁsārah-means "material existence"; tat-vartma-that path; prapañcāh-is the material world; tataḥ-from that; anyasmin-in another place; prapañca-material existence; atitah-beyond; iti-thus; arthah-the meaning.

{ }In this verse the words "yeśām vah" mean "of you members of the Vṛṣṇi dynasty"; "viṣṇuh" means "the Supreme Personality of Godhead, Lord Kṛṣṇa"; "svayam" means "personally"; "āsa" means "resides". The homes of the members of the Yadu dynasty are described by the word "aniraya-vartmani" which means "beyond the sphere of material existence."
Text 3

kīdrśinām. vāh tasminn eva vartamānānām svayam katham-bhūtah.
svargāpavarga-viramah svargasyāpavargasya ca viramo yena. yo nija-bhaktebhīyas
tad-bahirākhatā-karāh svargam na dadāti, tad-bhakty-udāsinam kevalam
mokṣam ca na dadāti, kintu tān sva-carānāraavinda-tulā eva rakṣatity arthah.

kīdrśinām-what were they like?; vāh-you; tasmin-in that; eva-certainly;
vartamānānām-at present; svayam-personally; katham-bhūtah-what is He like?;
svarga-apavarga-viramah-He is described by the word "svargāpavarga-viramah";
svargasya-of elevation to the upper material planetary system; apavargasya-of
impersonal liberation; ca-also; viramah-the cause of cessation; yena-by whom;
yah-who; nija-bhaktebhīyah-to His own devotees; tat-bahirākhatā-karam-which
makes one averse to devotional service to the Supreme Personality of Godhead;
svargam-elevation to the upper material planets; na-does not; dadāti-give; tat-
His; bhakti-devotional service; udāsinam-without reference; kevalam-monistic;
mokṣam-liberation; ca-also; not; does not; dadāti-give; kintu-but; tān-them;
sva-carana-aravinda-tale-under His lotus feet; eva-certainly; rakṣati-gives
protection; iti-thus; arthah-the meaning.

How is Lord Kṛṣṇa described in this verse? He is described by the word
"svargāpavarga-virama", which means that He does not give to His devotees either
elevation to the higher material planets, or impersonal liberation. Residence in the
higher material planets makes one uninterested in spiritual life, or Kṛṣṇa
consciousness, and impersonal liberation removes one from the sphere of loving
devotional service to Lord Kṛṣṇa. For this reason these inferior benedictions are
not given by the Lord. Instead He gives to His devotees shelter under the
protection of His own lotus feet.

Text 4

eyeṣāṃ yuṣmākaṁ tu grhe sa evam-bhūta eva āsa ity aha tad-darśana iti. tasya
yuṣmat-kartrkam darśanaṁ ca anupathah anuṣṭitiś ca, prajalpaḥ goṣṭhī ca, tathā
yuṣmat-samvalita sāyā śayānam ca āṣeṇaṁ ca āṣaṇam bhajanam ca tair visāṭaṁ
cāsau śaṭāuna-sapinda-bandhah ceti śaṁ-aḥ śaṁ-aḥ śaṁ-aḥ śaṁ-aḥ śaṁ-aḥ śaṁ-aḥ śaṁ-aḥ
karmādharayaḥ. tatra vrṣṇibhiḥ saha yauna-bandho vīvha-sambhandhah, sapinda-
bandho daiḥika-sambhandhas tābhīṁ saha vartamaṇe 'sāv iti bahuvrihi-garbhatā.
rājāṇah śrīmud-ugrasenam.

yeṣāṃ-the word "yeṣām; yuṣmākaṁ-means "of you; tu-certainly; grhe-in the
home; saḥ-He; evam-bhūte-described in this way; eva-certainly; āsa-resides; iti-
thus; aha-he says; tat-darśanaḥ iti-the phrase beginning with the word "tad-
darśana"; tasya-of Him; yuṣmat-of You; kartrtvam-the doer; darśanaṁ-the sight;
ca-also; anupathah-the word "anupathah"; anugatih-means "following the patha";
ca-also; prajalpah-the word "prajalpah"; goṣṭhi-means "conversation; ca-also; tathā-in that way; yuṣmat-with You; samvalita-associated; śayā-the word "śayā"; śayānam-means "bed"; āṣānam-seat; ca-also; āṣānam-the word "āṣānam"; bhujanam-means "meals"; ca-also; tāih-with them; viśīṣṭāih-specifically; ca-also; asau-He; śayāṇa-sapinda-bandhah-this word; ca-also; iti-thus; śāka-pārthivādi-vat-consisting of royalty; madhyā-pada-lopi-where the middle word is omitted; karmāḍhārayah-Karmāḍhāraya-samasa; tatra-there; vṛṣṇībhīḥ saha-with the members of the Vṛṣṇi dynasty; yauna-bandhah-the word "yauna-bandha"; vivāha-sambandhah-means "marriage ties"; sapinda-bandhah-the word "sapinda-bandha"; daṇḍhika-sambandhah-means "blood relationship"; tābhyaṃ-both of them; saha-along with; vartamānah-at present; asau-He; iti-thus; bahuvrīhi-garbhatā-Bahuvrīhi-samasa; rājānāḥ-the kings; śrīmaṭ-ugrasenam-to Maharaja Ugrasena.

( ) Lord Kṛṣṇa resides in the same house with the members of the Yadu dynasty. They have no difficulty in seeing Him (tad-darśanam). They move with Him (anupatha) talk with Him (prajalpa), rest with Him (śayā), sit with Him (āṣana), and dine with Him (āṣana). They are related with Him by matrimonial relationship (sayauna), and by blood relationship (sapinda-bandhah). In this sentence we may note the use of madhyā-pada-lopi-samāsa, and bahuvrīhi-samāsa.

Anuccheda 121

kim ca

sankhyāhāṃ yādavānām kaḥ
karisyaṭi mahātmanām
yatrayutānām ayuta-
lakṣānāste sa āhukah

āhukah ugrasenaḥ. yatrāste iti vartamāṇa-prayogena tatrāpi sadā iti nityatā-
vācakavyāyena teṣām nitya-pārśadatvam su-vyaktam. śrī-śukḥaḥ.

kim ca-furthermore; sankhyānām-enumeration; yādavānām-of the members of the Yadu dynasty; kaḥ-who?; karisyaṭi-will be able to do; maha-atmanām-of the great devotees; yatra-where; ayutānām ayuta-lakṣāna-with millions of millions of personal attendants and bodyguards; aste-remains; saḥ-he; āhukah-Maharaja Ugrasena; āhukah-the word "āhukah"; ugrasenāḥ-means "Maharaja Ugrasena"; yatra-where; aste-he remains; iti-thus; vartamāṇa-prayogena-by the use of the present-tense; tatra-there; api-also; sadā-eternally; iti-thus; nityatā-eternality; vācaka-by the word; ayāyena-without fail; teṣām-of them; nitya-pārśadatvam-
the status of eternal associates; su-vyaktam-is clearly manifested; śrī-śukḥaḥ-
spoken by Śrī Śukadeva Gosvami.

( ) That the members of the Yadu dynasty are eternal associates of Lord Kṛṣṇa is
confirmed in the following statement of Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.90.42) where the use of the present tense ("āste") indicates "eternally".

"Who will be able to count the great souls who are members of the Yadu dynasty. There numbers are certainly beyond counting. Eternally remaining among them, King Ugrasena alone has ten quadrillion soldiers as personal bodyguards."

Anuccheda 122

atas teśāṁ śrī-bhagavat-pāraśadatve yogatāṁ avyabhicaritvam api drṣṭāntena spaśṭayati

tatropavistah paramāsane vibhur
   babhau sva-bhāsā kakubho 'vabhsayan
vr̥to nr-simhair yadubhir yadūttamo
   yathodu-rājo divi tārakā-ganaih

spaśtam. evam eva duryodhanam prati svayam viśva-rūpaṁ darśayatā śrī-bhagavatā teśāṁ yādavādinām nijāvarṇa-rūpaṁ darśitam ity udyama-parvani prasiddhiḥ. śrī-sukah.

atah-from this; teśāṁ-of them; śrī-bhagavat-pāraśadatve-as eternal associates of the Supreme Lord; yogatāṁ-appropriateness; avyabhicaritvam-eternity; api-also; drṣṭāntena-by an example; spaśṭayati-is clearly described; tatra-in the Sudharam assembly house; upavistāh-entered; parama-asane-on the royal throne; vibhuh-the omnipotent Lord; babhau-shone; sva-bhāsā-by His own splendor; kakubhah-all directions; avabhsayan-illuminating; vr̥tah-surrounded; nr-simhaṁ-by the great heros; yadubhiṁ-the members of the Yadu dynasty; yadu-ūttamah-the best of the Yadu dynasty; yatha-just like; udu-ṛājah-the moon; divi-in the sky; tārakā-ganaiḥ-with the stars; spaśṭam-the meaning is clear; evam-in the same way; eva-certainly; duryodhanam prati-to Duryodhana; svayam-own; viśva-rūpaṁ-Universal Form; darśayatā-revealing; śrī-bhagavatā-by the Supreme Personality of Godhead; teśāṁ-of them; yādava-adināṁ-the Yadavas and the other associates of the Lord; nijā-own; avaraṇa-covering; rūpaṁ-consisting of; darśitam-revealed; iti-thus; udyama-parvani-in the Udyama-parva; prasiddhiḥ-fame; śrī-sukah-spoken by Śrī Sukadeva Gosvāmī.

{ }That the members of the Yadu dynasty are eternal associates of Lord Kṛṣṇa is also described in the following simile spoken by Śukadeva Gosvāmī in Śrīmad-Bhāgavatam (10.70.18):

"After entering the Sudharmā assembly house, Lord Kṛṣṇa used to sit on the exalted royal throne and would be seen to emenate glaring rays of transcendental effulgence. In the midst of all the great heros of the Yadu dynasty, Kṛṣṇa resembled
the full moon in the sky, surrounded by multi-luminaries."

The eternal relationship between Lord Kṛṣṇa and the Yādavaṣ may also be seen by (Mahābhārata, Udyama-parva) Lord Kṛṣṇa's revelation of His Universal Form to Duryodhana in order to protect the Yādavaṣ and Pāṇḍavaṣ.

Anuccheda 123

Text 1

yaīś ca iṣam ekādaśa-skandha-ante tad-anyathā-bhāvah śrūyate, sa tu śrīmad-arjuna-parājaya-vimohā-paryanto māyika eva. tathā-vacanam ca brahma-sāpāṇivarttya-tāthāyāpanayaśa ga-brāhmaṇa-hitāvatarinā bhagavatā vihitam iti jñeyam. dṛśyate ca brhad-agni-pūraṇādau rāvana-kṛtayāḥ sitāyā māyikatvam yathā tādvat. tathā hi tādānim evāha

yaṁ-by whom; ca-also; eṣam-of them; ekādaśa-skandha-ante-at the end of the Eleventh Canto of Śrīmad-Bhāgavatam; tat-anyathā-bhāvah-a different condition of life; śrūyate-is heard; saḥ-He; tu-but; śrīmat-arjuna-of Arjuna; parājaya-defeat; vimohā-the bewilderment; paryantah-up until; māyikah-illusory; eva-certainly; tathā-in that way; vacanam-statement; ca-also; brahma-by the Brāhmaṇas; śapa-cursing; anivarttya-unavoidable; tāthāyāpanaya-for the appropriateness; eva-certainly; go-of the cows; brāhmaṇa-and the Brāhmaṇas; hita-for the welfare; avatarinā-descended; bhagavatā-by the Supreme Personality of Godhead; vihitam-accomplished; iti-thus; jñeyam-it may be understood; dṛṣyate-may be seen; ca-also; brhat-agni-pūraṇa-adau-in the Agni Purāṇa and other Vedic literatures; rāvana-for Ravana; kṛtayāḥ-fashioned; sitāyāḥ-of Sītā; māyikatvam-illusory nature; yathā-just as; tādvat-in the same way; tathā-in the same way; hi-certainly; tadānim-at that time; eva-certainly; aha-He said.

] Someone may object, saying that according to the description in the Eleventh Canto of Śrīmad-Bhāgavatam Arjuna was defeated by a band of infidel cowherdsmen, and the Yadu dynasty became cursed by a brāhmaṇa and in an intoxicated condition killed themselves in a fratricidal war. Our objector will protest that these are not actions befitting eternal associates of the Lord.

To this objection I reply that Lord Kṛṣṇa, who descended to this world for the benefit of the cows and brāhmaṇas was unwilling to let the brāhmaṇa's curse go in vain, and therefore the Yadus were destroyed in a fratricidal war. Actually, even more important than that is the nature of the Lord's pastimes, where illusory things are sometimes acted out by the Lord's internal potency. This magical jugglery of the Lord may be seen in many pastimes. For example: when Rāvana attempted to steal Sītā-devi, Lord Rāmacandra created a false-Sītā-devi by His mystic potency. The illusory Sītā was captured by Rāvana, while the actual Sītā was never taken by the demon. The defeat of Arjuna and the annihilation of the Yadu
dynasty are similar magical feats performed by the Lord. This is specifically described by Lord Kṛṣṇa Himselves in the following statement spoken by Him to His chariot-driver Daruka (Śrīmad-Bhāgavatam 11.30.49):

Text 2

tvam tu mad-dharmam āsthāya
   jñāya-niṣṭhā upeḳṣakah
man-māya-racitam etam
   vijñāyopaśamam vraja

   tvam-you; tu-certainly; mat-My; dharmam-pure devotional service; āsthāya-seeking shelter of; jñāna-niṣṭhā-absorbed in transcendental knowledge; upeḳṣakah-patient; mat-My; māya-illusory potency; recitam-fabricated; etam-these calamities; vijñāya-understanding this; upaśamam-peacefulness; vraja-please attain.

{}"My dear Daruka, do not be unhappy because of the destruction of the Yadu dynasty or the dissapearance of Lord Balarāma. Become patient and fixed in actual knowledge. These calamities are simply an illusory show fabricated by My internal potency. There is no need to become agitated because of these so-called catastrophies."

Text 3

tvam tu darukah jñāna-niṣṭhah madhya-līlā-tattva-jñāh. mad-dharmam mama
   sva-bhakta-pratipalayitvā-rūpam svatulya-parikara-sangītva-rūpam ca sva-
bhāvam āsthyāa viṣrābhyā etam adhunā prakāśitam sarvam eva mausālādi-līlām
mama indrajālavad racitam vijñāya upeḳṣakah bahir-drśtyā jātam śokam
upeḳsamānāh upaśamam citta-kosbāhā nirvṛttim vraja prāpnuhi. tu-sabdānāye
tāvan muhyantu, tava tu tathā mohā na yukte eveti dhvanitam. atra sri-darukasya
svayam vaikunṭhāvatīrṇatvena siddhatvāt etam ity atrātisannihitārthā-lābhāc
cānyathā-vyākhyaṇam eva prathama-pratītya-visaya iti vivektavyam. sri-bhagavān
darukam.

tvam tu-the words "tvam tu; darukah-refer to Daruka; jñāna-niṣṭhah-the word
   jñāna-niṣṭhah; madhya-līlā-tattva-jñāh-means "understanding the truth about My transcendental pastimes"; mat-dharmam-the word "mad-dharmam"; sva-bhakta-
partipalayitvā-rūpam-means "My natural tendency to protect My devotees;
svatulya-parikara-sangītva-rūpam-"like you"; ca-also; sva-bhāvam-My nature;
āsthyāa-the word "asthaya"; viṣrābhyā-means "have faith"; etam-this; adhunā-at
this time; prakāśitam-is manifested; sarvam-everything; eva-certainly; mausāla-
adī-līlām-destruction of the Yadu dynasty and other catastrophies; mama-My;
indrajālavat-like a magical performance; racitam-fabricated; vijñāya-
understanding this; upeksakah-become aloof; bahih-by superficial; drṣṭya-
understanding; jātam-is produced; śokam-grief; upeksamānah-be aloof;
upāsamat-the word "upasamām"; citta-of the mind; ksobhāt-from agitation;
nirvṛttim-cessation; vṛaja-the word "vṛaja"; prāpnuhi-means "you should attain";
tu-śābdena-by the word "tu"; anye-others; tāvat-in that way; muhyantu-may
become bewildered; tava-of you; tu-but; tathā-in that way; mohah-illusion; na-
not; yuktah-is appropriate; eva-certainly; iti-thus; dhvenitam-it is spoken; atra-
here; śri-darukasya-of Daruka; sva[yam-personally; vaikunṭha-from Vai[kunṭha;
avatirnатаvena-the state of having descended; siddhatvat-because of perfection;
etam-this; iti-thus; atra-here; ati-sannhitā-fixed; artha-meaning; lābhāt-because
of attainment; ca-also; anyathā-other; vyākhyaṇam-explanation; eva-certainly;
prathama-first; pratitya-viśaya-in the area of what should be accepted;
vivektavyam-should be considered; śri-bhagavān-spoken by the Supreme
Personality of Godhead; darukam-to Daruka.

{} In this verse the words "tvam tu" refer to Daruka; "jñāna-niṣṭhah" means
"understanding the truth about My transcendental pastimes"; "mad-dharmam"
means "My natural inclination to protect My devotees, such as yourself"; and
"āsthyā" means "having faith". Kṛṣṇa tells Daruka that the present calamities,
such as the destruction of the Yadu dynasty are like magical tricks performed by
Him. Daruka should understand all this (vijñāya) and become free (upāsaman
vṛaja) from grief and agitation of the mind, which is produced by superficial
understanding. By the word "tu" (but), Śrī Kṛṣṇa tells Daruka:

"Others may become bewildered by these pastimes of Mine, but you should
not."

Daruka, a perfectly liberated devotee who had descended with the Lord from
Vaikunṭha understood this statement of the Lord. This is the proper explanation of
the Lord's final pastimes and the destruction of the Yadu dynasty.

Anuccheda 124

Text 1

tathā ca padya-trayam
rājan parasya tanu-bhrj-janānāpyayehā
māyā-vidambanam avhehi yathā naṭasya
sṛṣṭvātmānedam anuviśya vihṛtya cānte
samhṛtya cātma-mahimoparataḥ sa āste

tatha-in the same way; ca-also; pada-trayam-three verses; rājan-O king;
parasya-of the Supreme Personality of Godhead; tanu-bhṛt-with the Yadavas and
His other associates; janana-appearance; apyaya-dissapearance; ihāḥ-activities; māyā-vidambanam-an illusory show; avehi-please understand; yathā-just as; natasya-of an actor; srstva-having created; atmana-by His own potency; idam-this world; anuviśya-having entered it; vihṛtya-performing pastimes; ca-also; ante-at the time of dissolution; samhṛtya-destroying it; ca-also; atma-mahima-by His own glory; uparatah-peaceful and aloof; śah-He; āste-remains.

{ }The transcendental nature of the appearance and dissapearance of Lord Śrī Kṛṣṇa and His confidential associates is described in three verses from Śrīmad-Bhāgavatam (11.31.11-13). In the first of these verses (11), Śukadeva Gosvāmī says to Mahārāja Pāriśṭ: 

"O king, please try to understand that the appearance of Śrī Kṛṣṇa and His confidential associates (who have spiritual forms just like that of the Lord), their pastimes, and their dissappearance from this earth are like a dramatic play enacted by Lord Kṛṣṇa's internal potency. Śrī Kṛṣṇa is not an ordinary living entity, but in truth He is the Supreme Person who has created this entire material world, who entered into every atom of that creation as the all-pervading Supersoul, and who will destroy the entire universe at the time of annihilation. He is the Supreme Lord, who sometimes comes to this material world to display His pastimes here, although He always remains free from the influence of the material energy, and situated in His own transcendental glory."****

Text 2

parasya śrī-kṛṣṇasya ye tanu-bhṛtah prayuṣyamāne mayi tām śuddhām bhāgavatim tanum iti śrī-nāradokty-anusāreṇa tadiyāṁ tanum eva dhārayantas tat-pārśadā yādavādayas teśāṁ jananāpyaya-raūpha ihā cestāḥ kevalam parasyaiva māyāya vidambanam anuκaranam avehi. yathendrajāla vēttā nātaḥ kaścit jīvata eva mārayitveva dagdhveva punāḥ ca tad deham janayitveva darsayatī tasyevas. viśva-sargadī-hetv-acintya-śaktas tasya tādṛṣa-saktitvam na ca citram ity aha viṣva iti.

parasya-the word "parasya": śrī-kṛṣṇasya-means "of Śrī Kṛṣṇa"; ye-which; tanu-bhṛtah-with forms; prayuṣyamāne-engaged; mayi-Me; tām-this; śuddhām-pure; bhāgavatim-of the Lord; tanum-form; iti-thus; śrī-nāradaka-of Nārada Muni (Bhāgavatam 1.6.29); ukti-statement; anusāreṇa-in accordance with; tadiyāṁ-his; tanum-body; eva-certainly; dhārayantah-manifesting; tat-pārśadāḥ-the associates of the Lord; yādava-adāyaya-the Yādavas and others; teśāṁ-of them; jananā-birth; apyaya-dissappearance; rūpah-consisting of; ihā-the word "ihā"; cestāḥ-means "activities"; kevalam-exclusively; parasya-of the Supreme Lord; eva-certainly; māyā-yā-by the illusory potency; vidambanam-the word "vidambanam"; anuκaranam-imitation; avehi-please understand; yatha-just as; indrajālavatāḥ-expert in magical tricks; nātak-actors; kaścit-some; jīvate-live; eva-certainly; mārayitva-after killing; iva-just as; dagdhva-having burned; iva-just as; punah-again; ca-also; tat-that; deham-body; janayitva-having re-created; iva-just as; darsayati-reveal; tasya-his; iva-just as; ivśva-of the material universe; sarga-
creation; adi-beginning with; hetu-cause; acintya-inconceivable; śakteh-of the potency; tasya-His; tāṭrśa-of the same nature; saktitvam-potency; na-not; ca-and; citram-astonishing; iti-thus; āha-He says; srstva iti-the passage beginning with the word "srstva".

} In this verse the word "parasya" (of the Supreme) refers to Śrī Krṣṇa. The word "tānu-bhrt" means "with spiritual forms". Both the Lord and His liberated devotees have spiritual forms. This is confirmed by Nārada Muni (Śrīmad-Bhāgavatam 1.6.29) in the following words:

"Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitful results of work [karma] stopped."*

For this reason the words "janana" (appearance) "apyaya" (dissappearance), and "ihā" (activities) refer not only to the Lord but also to the Yādavas and other devotees who were the Lord's intimate associates. Śūkadeva Gosvāmī says in this verse "māyā-vidambanam avehi" (Please understand that the activities, dissappearance, and appearance of both the Lord and His intimate associates appear superficially to be under the jurisdiction of the illusory potency māyā, although actually they are not so). Just as a magician may make a show of burning Himself in a fire, and then re-appear again, alive and unburned before His audience, in the same way Lord Kṛṣṇa makes a magical show of His own dissappearance and the dissappearance of His associates.

That the Lord has such inconceivable potency to do wonderful things is confirmed in the second part of this verse where it is said that Śrī Kṛṣṇa creates and annihilates the entire material universe. If by His potency the Lord can create and destroy the universe, then it is not at all astonishing that He can make a magical show of His devotees' and His own dissappearance.

Text 3

evam sati sankṛsaṇādau mugdhānāṁ anyathābhāṁ ahetudāharaṇābhāśasah sutaram eva māyika-lilā-varnane praveśito bhavati. skande śrī-lakṣmanasyāpy anyadrṣatvam na sampratīpannam. nārayana-varmanī ca šeṣād vilaksana-saktitvena nityam evopāsaka-pālakatvena tathaivānumatam āti darsitam.

evam-in the same way; sati-being so; sahkarsana-adau-Lord Sankarsana and His expansions; mugdhānam-of the bewildered conditioned souls; anyatha-abhan-appearing otherwise; ahetu-without cause; udaharana-narration; abhasah-appearance; sutaram-greatly; eva-certainly; mayika-in the realm of the material energy; lilā-pastimes; varnane-in the description; pravesitah-entered; bhavati-is; skande-in the Skanda Purana; sri-laksmanasya-of Laksmana; api-also; anyadrṣatvam-another nature; na-not; sampratīpannam-considered; narayana-varmanī-in the Narayana-varma; ca-also; sesat-from Ananta Sesa; vilaksana-extraordinary; saktītvana-with potencies; nityam-eternally; eva-certainly;
upasaka-of the devotees; palakatvena-as the protector; tatha-in the same way; eva-certainly; anumatam-considered; iti-thus; darsitam-demonstrated.

( )In the eyes of the foolish conditioned souls, the appearance, activities, and disappearance of Lord Balarāma may appear to be material, just as those of a conditioned soul, although of course, His activities and disappearance are transcendental, just as those of Śrī Kṛṣṇa. In the Skanda Purāṇa we find the description of the extraordinary disappearance of Lord Balarāma's expansion, Lakṣmanā. Lord Balarāma's disappearance is similar to that of Lakṣmanā. The eternal position of Lord Balarāma's expansion Ananta Śeṣa, His extraordinary potencies and His natural inclination to protect His devotees are all described in the scripture known as the Nārāyaṇa-varma.

Text 4

ata eva jarāsandha-vākye tava rāma yadi śraddhā ity atra śrī-svāmibhiḥ apiśtham vāstavārtho vyāncjitaḥ acchedyo deho 'sāv iti svayam eva matvā aparitośat paksāntaram āha yad vā 'mām jahi' iti.

atah eva-therefore; jarāsandha-of Jarāsandha; vākye-in the statement; tavat rāma yadi śraddhā-Bhāgavatam 10.50.18:

tava rāma yadi śraddhā
yuddhasva sthairyam udvaha
hitvā vā mac-charaiś chinnaṁ
deham svār yāhi mām jahi

iti-thus; atra-in this verse; śrī-svāmibhiḥ-by Śrīdhara Svami; api-also; ittham-in this way; vāstava-actual; arthah-meaning; vyānjitah-is revealed; acchedyah-not able to be cut; dehah-body; asa-this; iti-thus; svayam-directly; eva-certainly; matvā-having considered; aparitośat-because of displeasure; paksā-antaram-the alternative; āha-he said; yadvā-or else; mām-me; jahi-defeat; iti-thus.

( )Even when the demon Jarāsandha attempted to defame Lord Balarāma with many insults, all his insults may be interpreted as praises. For example, Jarāsandha said (Śrīmad-Bhāgavatam 10.50.18):

"You Balarāma! If you like You can fight along with Kṛṣṇa, and if You have patience, then You can wait to be killed by my arrows. Thus you can be promoted to heaven. Come! Fight with me, and defeat me if You can."*

Śrīdhara Svāmī, in his commentary on this verse has explained the actual import of this statement of Jarāsandha:

"Lord Balarāma's body is spiritual, and thus cannot be cut by Jarāsandha's
arrows or any other weapon. Therefore the only possible outcome of Jarāsandha's fight with Lord Balarāma is explained by the words "mām jahi" (Balarāma will defeat Jarāsandha).

Text 5

tad evaṃ cānena vāyākhyānena lokābhirāmam ity ādi padyeṣu yogi-jana-śakti-vilakṣana-bhagavac-chakti-vañjakam śrī-svāmi-caranānām adagdhvā ity ādi padechādādī-māyā-vāyākhyā-sauṣṭhavām kaimutyaatiśayena susth eva sthāpitam. yata eva drṣyate cádyapy upaśākānām ity ādikam ca tad uktam susāṅgatam bhavati; tattat-parikareṇaiva sārdham teṣāṃ tat sākṣat-kāra iti.

tat-therefore; evam-in this way; ca-also; anena-by this; vāyākhy/ena-explanation; loka-abhiramam iti ādi padeṣu-Śrīmad-Bhāgavatam 11.31.5:

lokābhirāmam sva-tanum
dharaṇa-dhyāna-mangalam
yoga-dharaṇayāgéneyā
dagdhvā dhāmāviśat svakam

yogi-jana-of the mystic yogis; śakti-potency; vilakṣana-extraordinary; bhagavat-of the Supreme Personality of Godhead; sakti-potency; vyajakam-manifesting; śrī-svāmi-caranānām-of Śrīdhara Svāmi; adagdhvā iti ādi-the word "adagdhvā"; pada-of the word; cheda-dicision; ādi-beginning with; māyā-consisting of; sauṣṭhavam-superiority; kaimutya-atīśayena-with great superiority; sustha-properly; eva-certainly; sthāpitam-is established; yatah-because; eva-certainly; drṣyate-is observed; ca-also; adya-now; api-even; upaśākānām-of the devotees; iti-thus; ādikam-beginning; ca-also; tat-that; uktam-said; susaṅgatam-in agreement; bhavati-is; tat-tat-parikareṇa-various associates; eva-certainly; sārdham-with; teṣām-of them; tat-therefore; sākṣat-kārah-appearance; iti-thus.

{} In his comment on Śrīmad-Bhāgavatam 11.31.5 Śrīdhara Svāmī explains that the phrase "adagdhvā dhāmāviśat" means that Lord Kṛṣṇa left the material world and entered the spiritual world in His same transcendental body. In other words, He did not change His body. The same is also true for the Lord's associates. They accompany Śrī Kṛṣṇa to the material world and eventually they return to the spiritual world without changing their bodies. In other words, the associates of the Lord never had material bodies, but they appeared in this world in their eternal spiritual forms, just as Śrī Kṛṣṇa Himself does.

Anuccheda 125
aprākṛta-dehānām teṣām tān na sambhavatītī astam, śrī-krṣṇa-pāyatyvenaiva na sambhavatītī āha

martyena yo guru-sutam yamaloka-nitam
tvam cānayac charanadaḥ paramāstra-dagdham
jigye 'ntakāntakam apiṣam asāv anīṣah
kim svavane svar anayan mṛgayum sadeham

aprākṛta-not material; dehānām-of forms; teṣām-of them; tāt-therefore; na-not; sambhavati-is possible; astam-may be; śrī-krṣṇa-by Śrī Krṣṇa; pāyatyvena-because of being protected; eva-certainly; na-not; sambhavati-is possible; āha-he says; martyena-in the same body; yah-who; guru-of His teacher, Sandipani Muni; sutam-the son; yama-lokaṃ-to the planet of Yamaraja; nitam-brought; tam-You (Maharaja Parīksit); ca-also; anayat-protected; saranadah-the protector of the surrendered souls; parama-astra-by the Brahmastra weapon; dagdham-burned; jigye-conquered; antaka-antakam-the conqueror of death; api-even; iśam-Lord Śiva; aśau-He; anīṣah-completely independent; kim-how is it? sva-avane-in the protection of His devotees; svāḥ-to the spiritual world; anayat-brought; mṛgayum-the hunter; sa-deham-in the same body.

{ }The bodies of Lord Krṣṇa's associates are not material. Because such great devotees are always protected by Śrī Krṣṇa, they do not die in the same way conditioned souls die, but rather they return to the spiritual world in their spiritual forms, for they had never accepted material bodies in the first place. That the Lord's associates return to the spiritual world without having to change bodies is confirmed by the following statement of Śrī Sukadeva Gosvāmi (Śrīmad-Bhāgavatam 11.31.12):

"My dear Mahārāja Parīksit, please know that Śrī Krṣṇa is always the protector of the surrendered souls. He protected you, when as an unborn child you were burned by the brahmāstra weapon, and He delivered the son of His teacher from the planet of Yamarāja. His teacher's son did not even change his body, but the Lord brought him before his parents in the very same body in which he had first appeared before them. Lord Krṣṇa defeated Śiva, who is victorious even over death himself, and He brought to Vaikuṇṭha the hunter who shot Him in the heel with an arrow. This hunter also did not change his body, but entered Vaikuṇṭha in the very same body. How is it possible for this omnipotent Lord Krṣṇa to be weak and unable to protect Himself? It is not at all possible."***

Text 2

yah śrī-krṣṇah yama-lokaṃ gatam api guru-sutam guror jātena pañcanjana-bhaksitena tena martyena dehāniva anayat, na ca brahma-tejaso balavattvam

yah-who; śrī-krṣṇaḥ-Śrī Kṛṣṇa; yama-lokam-to Yamaloka; gatam-gone; api-even; suru-sutam-the word "guru-sutam"; guroh jātena-means "the son of the guru; paṇcakajana-by the demon Paṇcakajana; bhakṣitenā-swallowed; tena-with that; mṛtyena-the word "mṛtyena"; dehena-means "in the same body"; eva-certainly; anayat-delivered; na-not; ca-also; brahma-tejasah-ordinary brahminical prowess; balavattvam-strength; mantavyam-should be considered; tvam-you; ca-also; brahmāstra-by the Brahmāstra weapon; dagdham-burned; yaḥ-who; tasmāt-from that; brahmāstra-Brahmāstra weapon; anayat-the word "anayat"; raksitavān-means "protected"; iti-thus; arthah-the meaning; kim anyat-what further; vaktavyam-need be said; yaḥ-who; antakānāṁ-of destroyers; antakam-the destruction; īśam-the word "īśam"; rudram-means "Lord Śiva"; api-even; bāna-saṅgrame-in the battle begun by Banasura; jītavān-defeated; aho-Oh; yaḥ-who; ca-and; tam-him; jara-akhyam-named Jara; mṛgayum-hunter; api-even; svah-the word "svah"; vaikunṭha-viśeṣam-means a specific Vaikunṭha planet; sa-sārīram-in the same body; eva-certainly; prāpitavān-caused to attain; sāh-Lord Kṛṣṇa; katham-how is it possible?: śvānām-of His own; yadūnām-of the members of the Yadu dynasty; avane-in the matter of protection; īśah-competent; na bhavati-is not; tasmāt-therefore; teṣu-on these points; anyathā-darśanam-another opinion; na-not; tattvika-lilā-anugatam-a factual description of Śrī Kṛṣṇa's pastimes; sa-sārītam-in the same body; tu-even; teṣām-of the members of the Yadu dynasty; sva-loka-to their own abode in the spiritual world; gatam-gone; ativa-very; yuktam-proper; iti-thus; arthah-the meaning.

{} In this verse the word "yah" (who) refers to Śrī Kṛṣṇa; the word "guru-sutam" means “the guru’s son (who had been swallowed by the demon Pacajana, and eventually taken to Yamarāja)”; and the word "mṛtyena" means "in the same body". We may note in this connection that by rescuing His guru’s son, Śrī Kṛṣṇa displayed His great transcendental prowess. In other words, it was not merely ordinary brahminical power that was used by Śrī Kṛṣṇa to accomplish this extraordinary task. In this verse Śukadeva Gosvāmi also mentions Mahārāja Pārīkṣit (tvam) who was first burned by a brahmāstra weapon and then rescued by Śrī Kṛṣṇa. In this connection the word "anayat" means “rescued”. In the battle fought with Bānāsura, Śrī Kṛṣṇa also defeated Lord Śiva (īśam), who is victorious even over death himself (antakāntakam). Kṛṣṇa also delivered a hunter (mṛgayum) named Jarā, and enabled him to enter the spiritual world (svah) without having to change his body (sa-sārīram). If Śrī Kṛṣṇa is this powerful, why should we think He is not able to protect (avane) His own confidential associates (sva), the members of the Yadu dynasty? Certainly any conception that Śrī Kṛṣṇa did not protect the members of the Yadu dynasty and enable them to enter the spiritual world is not a factual understanding of Śrī Kṛṣṇa's pastimes. The members of the Yadu dynasty certainly returned to their own abode in the spiritual world, without
having to change bodies. This is the proper understanding.

Anuccheda 126

Text 1

nanu gacchantu te sa-śarirā eva svam dhāma, tatrāpi svayam bhagavān virājata eveti na teśām tad-viraha-duḥkhham api. śrī-bhagavāṁs tu tathāsamarthyaś cet tarhi kathā anyāms tādrśān āvirbhāavya taḥ saha martya-lokānugrahārtham aparam api kiyantam kālam martya-loke 'pi prakato nāsīt. ity atra siddhantayan teśām śrī-

bhagavāṁs ca sauharda-bharenāpi parasparam avyabhicāritvam āha

nanu-is it not so; gacchantu-may go; te-they; sa-śarirā-h-in the same body;
eva-certainly; svam dhāma-to their own abode in the spiritual world; tatra-there;
api-even; svayam bhagavān-the Supreme Personality of Godhead; virājate-is manifested; eva-certainly; iti-thus; na-not; teśām-of them; tat-from Him;
viraha-of separation; duḥkhham-unhappiness; api-even; śrī-bhagavān-the Supreme Personality of Godhead; tu-but; tatha-in that way; asamarthyah-unable; cet-if; tarhi-then; katham-how is it?; anyān-others; tādrśān-like them;
āvirbhāvyā-having manifested; taḥ saha-with them; martya-loka-to the residents of the material world; anugraha-mercy; artham-for the purpose of; aparam-api kiyantam kālam-for a short time; martya-loka-in the material world; api-even; prakatah-manifest; na-not; asīt-was; iti-thus; atra-in this connection;
siddhantayan-establishing the final conclusion; teśām-of them; śrī-bhagavān-the Supreme Personality of Godhead; ca-also; sauharda-love; bharenā-with great; api-also; parasparam-between themselves; avyabhicāritvam-unbreakable relationship; āha-he describes.

{ } Someone may raise the question: If the members of the Yadu dynasty had gone back to their own abode in the spiritual world, and if Śrī Kṛṣṇa, being self-
sufficient, were not unhappy because of separation from them, then why did the Lord not stay within the material world for a time longer, and perform pastimes with His other associates in order to show mercy to the conditioned souls of this world?

The conclusive answer to this question is found in the following verse (Śrīmad-

Bhāgavatam 11.31.13), which reveals the unbreakable bond of intimate friendship between Lord Kṛṣṇa and the members of the Yadu dynasty:

Text 2

tathāpy aśesa-sthiti-sambhavāpyayeṣv
ananya-hetur yad aśesa-sakti-dhrk
naicchat pranetum vapur atra šesitam
martyena kim svāṣṭha-gatim pradrāśyan

tathāpi-even so; aśesa-of everything; sthiti-maintenance; sambhava-creation;
apyayesu-and destruction; ananya-hetuh-sole cause; yat-because; aśesa-sakti-
dhrk-He is the master of all potencies; na-not; aicchat-desired; pranetum-to
leave; vapuh-His transcendental form; atra-here in the material world; šesitam-
remaining; martyena-kim-what is the use of remaining for the conditioned souls?;
svāṣṭha-of the pure devotees; gatim-the destination in the spiritual world;
pradrāśyan-revealing.

{ }"Śrī Kṛṣṇa is the Supreme Personality of Godhead, the master of all
transcendental potencies, and the sole creator, maintainer, and destroyer of
unlimited material universes. After the departure of the Yadu dynasty, He no
longer desired to remain in the material world. He considered: 'I have delivered
My devotees to the spiritual world, why should I stay in the material world
surrounded by non-devotees?"****

Text 3

yadyapy ukta-prakārena aśesa-sthiti-sambhavāpyayesv ananya-hetuh, yad
yasmāt tad ūrdhvam apy ananta-tādṛśa-sakti-dhrk, tathāpi yādavān antardhāpya
nijam vapur atra šesitam pranetum kiñcit kālan sthāpayitum naicchat, kiñtu svam
eva lokam anayat. tatra hetuh tan vinā martyena kim mama prayojanam iti
svashtānam tad-dhāma-gatānām teṣām gatim eva svasyābhimatatvena prakṛṣṭam
darśayan iti. śrī-śukah.

yadyapi-although; ukta-prakārena-by this statement; aśesa-of everything;
sthiti-maintenance; sambhava-creation; apyayesu-and destruction; ananya-hetuh-
sole cause; yat-the word "yat"; yasmāt-means "because"; tat-ūrdhvam-beyond
that; api-even; ananta-unlimited; tādṛśa-like that; śakti-potencies; dhrk-
possessing; tathāpi-nevertheless; yādavān-the members of the Yadu dynasty;
antardhāpya-having caused to disappear; nijam-His own; vapuh-transcendental
form; atra-here in the material world; šesitam-remaining; prantum-to leave;
kiñcit kālan-for a certain time; sthāpayitum-to manifest; na-did not; aicchat-
desire; kiñtu-but; svam-to His own; eva-certainly; lokam-abode; anayat-
brought; tatra-here; hetu-is the reason; tan-the members of the Yadu dynasty;
vinā-without; martyena kim-what is the use of remaining for the conditioned
souls; mama-of Me; prayojanam-what is the necessity?; iti-thus; svasthānām-the
word "svastha"; tat-dhāma-gatānām-means "of those who had gone to the abode
of Śrī Kṛṣṇa", gatim-the destination in the spiritual world; eva-certainly; svasya-
of His own; abhimatatvena-because of affection; prakṛṣṭam-greatly; darśayan-
revealed; iti-thus; śrī-śukah-spoken by Śrī Śukadeva Gosvāmī.

{ }In this verse we may note Śrī Kṛṣṇa is described as the sole cause of the
creation, maintenance, and destruction of unlimited material universes (aśesa-
sthitī-sambhāvāpyayeṣv ananya-hetuh). Even more significant than that, He is the master of all unlimited potencies (āśeṣa-āsakti-dhrk).

Even though Śrī Kṛṣṇa is the omnipotent Godhead, after the departure of the Yadu dynasty, He did not desire (naicchat) to remain in His transcendental form within this material world (vapur atra śesitam pranetum). He decided to return to His own abode in the spiritual world. What is the reason for the Lord to decide in this way? The reason is that He considered: what is the use of this material world (martyena kim), for I have already brought My pure devotees to the spiritual world (svastha-gatim pradarśayan). This verse shows the great affection felt by the Lord for the members of the Yadu dynasty.

Anuccheda 127

Text 1

atas tesām śri-bhagavadvad antardhānam eva, na tv anyad astīti śri-bhagavad-
abhiprāya-kathanenāpy āha

mitho yadaisāṁ bhavitā vivādo
madhv-āmadātāmra-vilocanānām
naisāṁ vadhopāya iyān ato 'nyo
mavyo udhyate 'ntardadhate svayam sma

atah-from this; tesām-of them; śri-bhagavat-vat-just like the Supreme
Personality of Godhead; antardhānam-dissappearance; eva-certainly; na-not; tu-
but; anyat-otherwise; asti-it is; iti-thus; śri-bhagavat-of the Supreme Personality
of Godhead; abhiprāya-of the intention; kathanena-by the description; api-even;
āha-he said; mithah-one another; yadā-when; esām-of them; bhavitā-will take
place; vivādah-quarrel; madhu-āmada-intoxication by drinking; atāmra-
vilocanānām-of their eyes being copper-red; na-not; esām-of them; vadha-
upāyah-means of disappearance; iyān-like this; atah-besides this; anyah-
alternative; mayi-on My; udhyate-disappearance; antah-dadhate-will disappear;
svayam-themselves; sma-certainly.

{ }The members of the Yadu dynasty left this material world in much the same
way as Lord Kṛṣṇa Himself left (by the agency of the Lord's transcendental
potency). The Lord's plan for causing the disappearance of the Yadu dynasty is
described in the following statement of Śrī Kṛṣṇa related by Uddhava to Vidura
(Srīmad-Bhāgavatam 3.3.15):

"When they quarrel among themselves, influenced by intoxication, with their
eyes red like copper because of drinking [madhu], then only will they disappear;
otherwise, it will not be possible. On My [Kṛṣṇa's] disappearance, this incident
will take place."*
esām yadūnām yadā mithah vivādah tadāpi esām prthivī-parityājane vadha-rūpah upāyah na vidyate, kim utānyena vivāde sa na syād iti. tarhi teśām mayābhilāṣite prthivī-parityājane katama upāyo bhavet. tatra punah parāmṛṣati atah vadhāt anyah eva iyān etavān eva upāyo vartate. ko 'sau mayy udyate mamecchayaite svayam antardadhave iti yah. sma iti niścayate. yadvā, vadhasyopāyo na vidyate ity eva vyākhyaṁ, atah vadhopāyat anyah iyān vadhopāya-tulya upāyo vidyata iti vyākhyeṣam. anyat samānam. śrīmad-uddhavo viduram.

esām-of them; yadūnām-of the members of the Yadu dynasty; yadā-when; mithah-one another; vivādah-quarrel; tada-then; api-even; esām-of them; prthivī-from the earth; parityājane-in the departure; vadha-killing; rūpah-in the form of; upayah-means; na-not; vidyate-exists; kim uta-how much more; anyena-with another; vivāde-in a quarrel; sah-that; na-not; syāt-may be; iti-thus; tarhi-then; teśām-of them; maya-by Me; abhilāṣite-desired; prthivī-from the earth; parityājane-in the departure; katamah-what; upāyah-method; bhavet-may be; tatra-in this matter, punah-again; parāmṛṣati-He reflects; atah-besides this; vadhāt-killing; anyah-alternative; eva-certainly; iyān-like this; etavān-like this; eva-certainly; upāyah-method; vartate-exists; kah-who?: asau-he; mayi-on My; udyate-disappearance; mama-by My; icchaya-desire; ete-they; svayam-themselves; antardadhave-will disappear; iti-thus; yah-who; sma-certainly; iti-thus; niścaye-in the matter of certainty; yadvā-or; vadhasya-of killing; upāyah-method; na-does not; vidyate-exist; iti-thus; eva-certainly; vyākhyaṁ-having explained; atah-besides this; vadhā-upāyat-method of causing the disappearance; anyah-alternative; iyān-like this; vadhā-upāya-tulya upāyah-method for causing the disappearance; vidyate-exists; iti-thus; vyākhyeṣam-may be explained; anyat-others; samānam-equal; śrīmat-uddhavah-spoken by Uddhava; viduram-to Vidura.

{ }In this verse Lord Kṛṣṇa is considering: Anyone who fights with the members of the Yadu dynasty will be unable to kill them, and even if the Yādavas fight among themselves, they will still be unable to kill each other. In this way it will not be possible to effect the disappearance of the Yadu dynasty from this earth. What method of causing the Yadus to disappear exists: except for My own wish?" The Lord further thought: "Only if I wish it, will the Yadus leave this earth planet". This decision of the Lord is confirmed by the use of the word "sma", which means "certainly".

Another interpretation of this verse is that in truth there is no method that will succeed in the "vadha" (killing) of the Yadu dynasty, for their disappearance from this earth is not at all like the death of the conditioned souls. The Yādavas returned to the spiritual world without changing their bodies, and therefore they did not at all die (vadha).
Anuccheda 128

Text 1

ata evāntarhite śrī-bhagavatī śrīmad-uddhavasya viduh iti vartamāna-pratyaya-nirdesa-vākyena tadāṁi antarhitasyāpi tad-vargasya śrī-bhagavataiva saha samvāso vyajyate. yathā
durbhago bata loko 'yaṁ
yadavo nitarām api
ye samvasanto na vidur
harim minā ivodupam

atah eva-therefore; antarhite-disappeared; śrī-bhagavati-when the Supreme Personality of Godhead; śrīmat-uddhavasya-of Uddhava; viduh iti-the phrase beginning with the word "viduh"; vartamāna-pratyaya-the present tense; nirdeśa-indicating; dissappeared; tat-vargasya-of His associates; śrī-bhagavata-the Supreme Personality of Godhead; eva-certainly; saha-along with; samvāsah-mutual residence; vyajyate-is manifested; yathā-just as; durbhagah-unfortunate; bata-certainly; lokah-universe; ayam-this; yadavah-the Yadu dynasty; nitarām-more specifically; api-also; ye-those; samvasantah-living together; na-do not; viduh-understand; harim-the Personality of Godhead; mināh-the fishes; iva uḍupam-like the moon.

{ ]After the departure of Śrī Kṛṣṇa and the Yadu dynasty, Uddhava spoke the following verse (Śrīmad-Bhāgavatam 3.2.8), using the word "viduh" (present-tense) to indicate that even after their departure from this earth planet, the Yādavas still remained intimate associates of Śrī Kṛṣṇa, residing in the same place with Him. Uddhava said:

"This universe with all its planets is most unfortunate. And even more unfortunate are the members of the Yadu dynasty because they cannot identify Lord Hari as the Personality of Godhead, any more than the fish could identify the moon."*

Text 2

ayam mama hrdaye sphuran dvāraka-vāsī lokah. ye samvasantah saha-vasanto 'pi na viduh jāṇanti. aham tu samvāsa-bhāgya-hino na jāṇāmītī nāścaryam iti bhāvah. atra tadāṁim yadi samvāso nābhavisyat, tadā navediṣur ity evāvaksyad iti jñeyam.

ayam-this; mama-my; hrdaye-in the heart; sphuran-manifest; dvaraka-of
Dvārakā; vāsi-resident; lokah-universe; ye samvasantah-the words "ye samvasantah; saha-vasantah-mean "those who are living together"; api-even; na-do not; viduh-understand; jānanti-understand; aham-I; tu-but; samvāsa-of living together; bhāgya-the good fortune; hīnāh-berief of; na-do not; jānāmi-I understand; iti-thus; na-not; aścaryam-astonishing; iti-thus; bhāvah-the meaning; atra-in this verse; tadānim-then; yadi-if; samvāsah-residing together; na-not; abhavisyat-would have been; tadā-then; na-not; avedisuh-would have known; iti-thus; eva-certainly; avakṣyat-would have said; iti-thus; jñeyam-may be understood.

{ }In this verse the words "ayam lokah" mean "the residents of Dvārakā, who are now remembered in my thoughts"; "ye samvasantah" means "even though living together"; "na viduh" means "do not understand". Although not explicitly stated, Uddhava intends to lament for Himself also in this verse. It is as if he had said: "I have been cheated by Lord Kṛṣṇa and by the Yādavas, for I am now bereft of the good-fortune of their association. I am also unfortunate for I also am unable to understand Lord Kṛṣṇa. All these things are not at all surprising for I am certainly unworthy to attain the Lord's association or qualified to understand Him. Still, somehow or other, in the past I did have Lord Kṛṣṇa's association, and if it were not for that, I would not know enough to speak in this way."

Anuccheda 129

Text 1

nany adhunāpi na jānanti kathāṃ janasīty aśaṅkya hetuṃ prācina-nijānubhāvam āha

īṅgita-jñāḥ puru-praudhā
ekārāmās ca sātvataḥ
sātvatāṃ rṣabhaṁ sarve
bhūtāvāsam amaṁsata

{ }At this point in their conversation, Vidura may object: "If the Yadavas do not understand Lord Kṛṣṇa, even now, then how is it that you understand this much?"
In order to remove Vidura’s doubt, Uddhava spoke the following verse, explaining that the Yadavas are able to understand Kṛṣṇa to a certain extent. They know that He is the all-pervading Supersoul, but they are not aware that He is the Original Personality of Godhead, the origin of all expansion of Godhead. Uddhava said (Śrīmad-Bhāgavatam 3.2.9):

"The Yadus were all experienced devotees, learned and expert in psychic study. Over and above this, they were always with the Lord in all kinds of relaxations, and still they were only able to know Him as the one Supreme who dwells everywhere."*

Text 2

sātvatāṁ sveṣāṁ eva ṛṣabham nitya-kula-patitvena vartamānam svayam bhagavantam api bhūta-vāsam tad-amśa-rūpam bhutāntaryāmināṁ eva amāṁsata iti. sarva-bhūtādhiśvāsah ity antaryāmi-śruteḥ. uktaṁ ca vrṣṇināṁ para-devatā iti. śrīmat-uddhavah śri-viduram.

sātvatāṁ—the word "satvatam"; svesāṁ-means "of the family"; eva-certainly; ṛṣabham—the word "ṛṣabham"; nitya-kula-patitvena-means "the eternal leader of the family"; vartamānam—remaining; svayam-bhagavantam—the Original Personality of Godhead; api-also; bhūta-vāsam-all-pervading; tat-amśa-rūpam-by His expansion as Kṣīrodakāsayi Viṣṇu; bhutaantaryāmināṁ—the Supersoul; eva-certainly; amāṁsata—could think; iti—thus; sarva—of all; bhūta—living entities; adhitvā—residing in the hearts; iti—thus; antaryāmi—description of the Supersoul; ḥr̥taḥ—from the Śrutia-sastra; uktaṁ—said; ca—also; vrṣṇināṁ—of the members of the Vṛṣṇi family; para—in the hearts; para-devatā—the supreme deity; iti—thus; śrīmat-uddhava—spoke by Uddhava; śri—viduram—to Vidura.

{}In this verse the words "sātvatāṁ ṛṣabham" mean "the eternal leader of the family". Even though Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations, the Yadavas thought of Him (amāṁsata) as the all-pervading Supersoul (bhūta-vāsam), who is one of the expansions (Kṣīrodakaśayi Viṣṇu) of Lord Kṛṣṇa. The Supersoul is described in the following statement of Śrutia-sastra:

"The Supersoul resides in the hearts of all living entities."

That Śrī Kṛṣṇa is the leader of the Yadu dynasty is also described in the following statement of Śrīmad-Bhāgavatam (10.43.17):

"Śrī Kṛṣṇa is the supreme Deity worshiped by the members of the Vṛṣṇi dynasty."

Anuccheda 130
yam eva saṁvāsaṁ pūrvam api prārthayām āsa
nāham tavāṅghri-kalamam
ksanārdham api keśava
tyaktum samutsahe nātha
svadhāma naya mām api

yam-which; eva-certainly; saṁvasam-associates; pūrvam-former; api-also; prārthayam asa-requested; na-not; aham-I; tava-Your; anghri-kalamam-lotus feet; ksana-ardham-for half a second; api-even; kesava-O Kesava; tyaktum-to abandon; samutsahe-desire; natha-O Lord; sva-dhama-to Your transcendental abode; naya-please bring; mam-me; api-also.

{ }After the departure of Lord Kṛṣṇa and the Yādavas from the earth, Uddhava offered the following prayer, begging the Lord to enable him to regain their former association. Uddhava said (Śrīmad-Bhāgavatam 11.6.43):

"O Lord Keśava, I am not willing to abandon Your lotus feet for even half a second. Please bring me to Your transcendental abode."***

svadhāma dvārakāya eva prapañcikāprakāta-prakāsa-viśesam apiti. yathā yādavān anyān nayasi, yathā mām api naya ity arthaḥ. arthāntare tv api-sabda-vaiyārtham syāt. śrīmad-uddhavah.

sva-dhāma-the word "svadhāma; dvārakāyaḥ-of Dvāraka; eva-certainly; prapañca-in the material world; aprakāta-unmanifested; prakāśa-manifestation; viśeṣam-specific; api-even; iti-thus; yathā-just as; yādavān-members of the Yādu dynasty; anyān-others; nayasi-You bring; tathā-in the same way; mām-me; api-also; naya-bring; iti-thus; arthaḥ-the meaning; artha-antara-another meaning; tu-also; api-sabda-of the word "api"; vaiyārtham-in the sense of ueslessness; syāt-may be; śrīmat-uddhavah-spoken by Uddhava.

{ }In this verse the word "sva-dhāma" refers to the abode of Dvārakā in the spiritual world, beyond the view of the material world. Uddhava says in this verse: "O Lord, You have brought the other members of the Yadu dynasty to Your abode, You should also bring me." Another meaning of the word "api" is "even". Interpreted in this way, Uddhava says "Please bring even me to Your abode". In this way Uddhava humbly describes his own uselessness and lack of good qualities.
Anuccheda 131

Text 1

padmottara-khaṇḍe yādavānām tādṛśam

yathā saumitri-bharatau
   yathā sankarṣaṇādayaḥ
tathā tenaiva jāyante
   nija-lokād yadṛcchayā

punas tenaiva gacchanti
tat-padam śāśvatām param
na karma-bandhanam janma
   vaiṣṇavānām ca vidyate iti.

padma-uttara-khaṇḍa-in the Uttara-khaṇḍa of the Padma Purāṇa; yādavānām-of
the members of the Yādu dynasty; tādṛśam-like that; yathā-just as; saumitri-
Lakṣmana; bharatau-and Bharata; yathā-just as; sankarṣaṇa-Balarāma; adayah-
and others; tathā-in the same way; tena-with Śrī Kṛṣṇa; eva-certainly; jāyante-
they take birth; nija-lokat-from their respective abodes in the spiritual sky;
yadṛcchayā-by their own wish; punah-again; tena-with the Lord; eva-certainly;
gacchanti-they go; tat-padam-to their abodes in the spiritual world; śāśvatam-
eternal; param-transcendental; na-not; karma-of fruitive actions; bandhanam-
bondage; janma-of birth; vaiṣṇavānām-of the pure devotees of the Lord; ca-and;
vidyate-exists; iti-thus.

} }The appearance and activities of the Yādavas are transcendental, just as those
of Śrī Kṛṣṇa. This is confirmed in the following statement of Padma Purāṇa,
Uttara-khaṇḍa:

"Just as Lakṣmana and Bharata descend into the material world to accompany
Lord Rāmacandra, and just as Lord Balarāma and others also descend to
accompany Lord Kṛṣṇa, in the same way the members of the Yadu dynasty descend
from their own abodes in the spiritual sky, and take birth in the material world to
accompany Śrī Kṛṣṇa. When Lord Kṛṣṇa again returns to the spiritual world, the
members of the Yadu dynasty again accompany Him. They thus return to their
original eternal abodes in the spiritual sky. The Yādavas and other great devotees,
therefore, never take birth in the material world, as the conditioned souls do.
Neither are they bound by the reactions of fruitive activities, as are the conditioned
souls."
atra nija-lokāt iti tat-padam iti ca rāma-krṣṇādi-vaikunṭham padmottara-khanda-matam matsyādy-avatārānāṁ prthak prthak vaikunṭhāvasthītas tatra sāksāt uktatvāt.

atra-in this verse; nija-lokat-from their own abode; iti-thus; tat-padam-that abode; iti-thus; ca also; rāma-of Lord Rāmacandra; krṣṇa-of Lord Krṣṇa; adi-beginning with; vaikunṭham-Vaikuntha realm; padma-uttara-khanda-of the Padma Purāna, Uttara-khanda; matam-opinion; matsya-of Lord Matsya; adi-and other avatārānāṁ-incarnations of Godhead; prthak prthak-variously; vaikunṭha-in Vaikunthaloka; avasthiteh-because of residents; tatra-there; sāksāt-directly; uktatvāt-because of the statement.

{ }In these verses the words "nija-lokāt" and "tat-padam" refer to the planets of Lord Krṣṇa and Lord Rāmacandra in the spiritual world. According to this statement of Padma Purāṇa, Uttara-khanda, the incarnations of the Lord, (such as Lord Matsya and others), each have Their own planet in the Vaikunṭhalokas.

Text 3

tādṛśānāṁ bhagavat iva bhagavad-icchayaiva janmādi-kāraṇam coktaṁ śrī-vidureṇa

ajasya janmottapa-nāśanāya
karmāṇy akartur grahaṇāya puṁsām
nanv anyathā ko 'rhati deha-yogam
paro guṇānāṁ uta karma-tantram

tādṛśānāṁ-of those like Him; bhagavataḥ-of the Supreme Personality of Godhead; iva-just like; bhagavat-of the Supreme Lord; icchaya-by the desire; eva-certainly; janma-adi-of their appearance, activities, and disappearance; kāraṇam-cause; ca also; uktam-described; śrī-vidureṇa-by Śrī Vidura; ajasya-of the unborn; janma-appearance; utpatha-nāśanāya-for the sake of annihilating the upstarts; karmāṇi-works; akartuḥ-of one who has nothing to do; grahaṇāya-to take up; puṁsām-of all persons; nanv anyathā-otherwise; kah-who; arhati-may deserve; deha-yogam-contact of the body; parah-transcendental; guṇānāṁ-of the three modes of nature; uta-what to speak of; karma-tantram-the law of action and reaction.

{ }The reason for the voluntary appearance of the Supreme Personality of Godhead and His associates in this material world is described by Vidura in the following verse from Śrimad-Bhāgavatam (3.1.44):

"The appearance of the Lord is manifested for the annihilation of the upstarts.
His activities are transcendent and are enacted for the understanding of all persons. Otherwise, since the Lord is transcendental to all material modes, what purpose could He serve by coming to earth?"

Text 4

ko vānyo 'pi iti ākā ca. tad evam teṣām śrī-krṣṇa-nitya-parikāratre siddhe sādhite śrī-vasudevādīm prāg janmani sādhakatvādī-kathanam ca bhagavata iva bhagavad-icchayaiva loka-saṅgrahādyārtham amśenaivāvatārāt kvacij jīvāntarāvesāt sambhavati. punaḥ ca svayam avatāratsu teṣu tad-amśa-praveśah kathā-rityā āv ekatvena kathanam iti jñeyam, yathā pradyumnasya vyākhyaśām.

kah-who?; va-or; anyah-another; api-even; iti-thus; tika-the commentary of Śrīdharā Svāmī; ca-also; tat-therefore; evān-in this way; teṣām-of them; śrī-krṣṇa with Śrī Kṛṣṇa; nitya-parikāratre-in the position of being eternal associates; siddhe-perfect; sādhite-proved; śrī-vasudeva-adīnām-of Maharajā Vasudeva and the other confidential associates of Lord Kṛṣṇa; prāk-before; janmani-in the birth; sādhakatvā-the state of becoming eligible to become the Lord's associate; adi-beginning with; kathanam-description; ca-also; bhagavataḥ-of the Supreme Personality of Godhead; iva-just like; bhagavat-of the Supreme Lord; icchaya-according to the desire; eva-certainly; loka-the word; saṅgraha-protection; adi-beginning with; artha-for the purpose; amśena-by a partial expansion; eva-certainly; avatārāt-from incarnation; kvacit-somewhere; jīva-a living entity; antara-with; avesāt-because of entrance; sambhavati-is possible; punaḥ-again; ca-also; svayam-personally; avatāratsu-descending; tesu-among them; tat-of Him; amśa-part; praveśah-entrance; kathā-rityā-by the statement; tu-but; ekatvena-as one; kathanam-account; iti-thus; jñeyam-may be understood; yathā-just as; pradyumnasya-of Pradyumna; vyākhyaśātm-explained.

{ }The word "kah" in this verse is explained by Śrīdharā Svāmī:

"In this verse the word 'kah' means 'otherwise'".

Now that we have proven that Mahārāja Vasudeva and the other confidential associates of Lord Kṛṣṇa are all the Lord's eternal associates in the spiritual world, someone may protest, saying that there are many places in the Vedic literatures where it is described that the Lord's associates were demigods or great devotees in their previous lives, and because of their great devotion they became eligible to become the Lord's associates.

To this objection I reply that in such cases it should be understood that such great devotees are empowered expansions of particular associates of the Lord. In other words, at the time of the Lord's appearance in this world, some of the Lord's eternal associates may empower certain great devotees to assume their roles in the Lord's pastimes within the material world. Such empowerment is like the empowerment of Pradyumna, who was the demigod Cupid empowered by (viṣṇu-tattva) Lord Pradyumna of the catur-vyūha.
Text 5

evam tṛtiye vedāham ity ādi bhagavad-vākya uddhavāṁ prati vasv-amśatvāpekṣāyaiva vaso iti sambodhanam. tādrśaṁśa-paryāvasanāspadāmśi-rūpatvena carama-janmatoktiṣ ca jeyā.

evam-in this way; tṛtiye-in the Third Canto of Śrīmad-Bhāgavatam (3.4.11): veda aham iti ādi bhagavat-vākye-in the followingn statement of the Supreme Personality of Godhead

vedāham antar manasipsitam te
dadāmi yat tad duravāpam anyaiḥ
satre purā viśva-srjāṁ vasūnāṁ
mat-siddhi-kāmena vaso tvayeṣtah

uddhavam-Uddhava; prati-to; vasu-of Vasu; amśatva-partial incarnation;
apēksaya-in relation to; eva-certainly; vaso-the word "vaso"; iti-thus;
sambodhanam-in the vocative case; tādrśa-like that; amśa-partial incarnation;
paryāvasana-conclusion; aspada-abode; amśi-origin of the incarnation;
rūpatvena-in the form of; carama-final; janmata-birth; uktiḥ-statement; ca-also;
jñeyā-may be understood.

{ }An example of one of the Lord's associates who did not descend from the spiritual world to accompany the Lord in His pastimes is Uddhava. This is described by Śrī Kṛṣṇa to Uddhava, where the Lord described Uddhava's previous birth as Vasu. Śrī Kṛṣṇa said (Śrimad-Bhāgavatam 3.4.11):

"O Vasu, I know from within your mind what you desired in the days of yore when the Vasus and other demigods responsible for expanding the universal affairs performed sacrifices. You particularly desired to achieve My association. This is very difficult to obtain for others, but I award it unto you."

In this verse Lord Kṛṣṇa addressed Uddhava as "vaso" (in the vocative case) because in his previous birth he was the demigod Vasu. He was a partial expansion of the Lord's associate Uddhava. Uddhava's previous birth as Vasu should be understood in this way.

Text 6

ata evāha
tvam eva pūrva-sarge 'bhūḥ
prśnih svāyambhuve sati
tadāyaṁ sutapā nāma
prajāpatir akalmasah
tvam śri-devaki-devy eva prśnir abhūh, na tu prśnis tvam abhūd iti. evam tadiyam apīti. śri-bhagavān.

atah eva—therefore; aha-He says; tvam-you; eva—indeed; pūrva—sarge—in a previous millenium; abhūh—became; prśnih—by the name Prśni; svāyambhuve—the millennium of Svāyambhūva Manu; sati—O supremely chaste; tadā—at that time; ayam-Vasudeva; sutapā-Sutapā; nāma—by the name; prajāpatiḥ—ča Prajāpati; akalmaśaḥ—a spotlessly pious person; tvam—the word "tvam (you)"; śri-devaki—devi—refers to Devaki—devi; eva—certainly; prśnih—by the name Prśni; abhūh—became; na—not; tu—but; prśnih—Prśni; tvam—you; abhūt—became; iti—thus; evam—in the same way; tada—at that time; ayam—Vasudeva; api—also; iti—thus; śri—bhagavān—spoken by the Supreme Personality of Godhead.

{ }Devaki and Mahārāja Vasudeva are described in the same way. Lord Kṛṣṇa says to Devaki (Śrimad-Bhāgavatam 10.3.32):

"My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Prśni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā."

The Lord here says that Devaki became Prśni. He does not say that Prśni became Devaki.

Anuccheda 132

evam evāha

vasudevam hareh sthānam
vadanty anakadundubhim iti

sattvam viśuddham vasudeva—śabdītam
yad iyate tatra pumān apāvrtaḥ

ity ādau prasiddham vasudevākhyam hareh sthānam atra anakadundubhim vadanti munaya iti. śri-śukhaḥ.

evam—in this way; eva—certainly; aha—he says; vasudevam—unto Vasudeva; hareḥ—of the Supreme Personality of Godhead; sthānam—that place; vadanti—they call; ānaka-dundubhim—/Anakadundubhi; sattvam—consciousness; viśuddham—pure; vasudeva—Vasudeva; śabdī—tam—known as; yat—because; iyate—is revealed; tatra—there; pumān—the Supreme Person; apāvrtaḥ—without any covering; iti—thus;
ādau-in the passage beginning; prasiddham-celebrated; vasudeva-Vasudeva; akhyam-named; hareḥ-of the Supreme Personality of Godhead; sthānam-the place; atra-there; anakadundubhim-Anakadundubhi; vadanti-they call; munayah-the sages; iti-thus; śrī-śukah-spoken by Śrī Śukadeva Gosvami.

{ }That Mahārāja Vasudeva is described in Śrīmad-Bhāgavatam:

"The stage of pure goodness, where one is able to realize the Supreme Lord, is known as 'vasudeva-sattva'"

"Because Anakadundubhi was situated in the platform of pure goodness (vasudeva-sattva), he became the place where the Supreme Personality of Godhead made His appearance within this world. This is described by the great sages."*

This means that the sages say that Anakadundubhi became famous as Vasudeva, the place of the Lord's appearance. This verse was spoken by Śrīla Śukadeva Gosvāmi.

Anuccheda 133

tathātrāpy evaṁ vyākhyaeyam
devakyāṁ deva-rūpinyāṁ iti.

devo vāsudevas tad-rūpinyāṁ śuddha-sattva-vṛtti-rūpāyāṁ eveti. ata eva viṣṇu-purāne tāṁ prati deva-stutau tvam parā prakrtiḥ sūkṣmā iti bahutaram. śrī-śukah.

tatha-in the same way; atra-here; api-also; evam-in this way; vyākhyaeyam-may be explained; devakyāṁ-Devaki; deva-rupinyāṁ-whose form was spiritual; iti-thus; devah-the word "deva"; vāsudevah-means the transcendental state of vāsudeva-sattva; tat-rupinyāṁ-with such a transcendental form; śuddha-sattva-vṛtti-rūpāyāṁ-with a form of pure goodness; eva-certainly; iti-thus; atah-; eva-therefore; viṣṇu-purāne-in the Viṣṇu Purāṇa; tām-pratī-to her; deva-of the demigods; statue-in the prayers; tvam-you are; parā-superior; prakṛtiḥ-nature; sūkṣmā-subtle; iti-thus; behutaram-greatly; śrī-śukh-spoken by Śrī Śukadeva Gosvāmi.

{ }It is further explained (Śrīmad-Bhāgavatam 10.3.8):

"Devakī appeared in a spiritual form."

The word "deva" here means "of Lord Vāsudeva" and "deva-rūpinyāṁ" means "a spiritual form of pure goodness."

The spiritual form of Devaki-devī is also described in the Viṣṇu Purāṇa, where the demigods, offer the following offering prayers to her:
"O Devaki, your form is transcendental."

Anuccheda 134

ata evāham iva nityam eva mat-pitr-rūpenāprakāta-lilāyāṁ vartamānau yuvam adhunā prakaṭa-lilām anugatau punar aprakaṭa-lilā-praveśam yadrcchayāpy athety āha

yuvāṁ māṁ putra-bhāvena
brahma-bhāvena cāsaṅkṛt
cintayantau kṛta-snehau
yāsyethe mad-gatīṁ parāṁ

brahma-bhāvena narākṛti-para-brahma-buddhā param prakaṭa-lilāto 'nyam mad-gatim lilām.

atah eva-therefore; aham-I; iva-as if; nityam-eternally; eva-certainly; mat-my; pitr-father; rūpena-in the form; aprakāta-lilāyāṁ-in the unmanifested pastimes; vartamānau-being; yuvam-you two; adhunā-at present; prakaṭa-lilām-manifest pastimes; anugatau-attained; punah-again; aprakāta-lilā-praveśam-attainment of the unmanifest pastimes; yadrcchayā-automatically; atha-then; iti-thus; āha-He said; yuvāṁ-both of you (husband and wife); māṁ-unto Me; putra-bhāvena-as your son; brahma-bhāvena-knowing that I am the Supreme Personality of Godhead; ca-and; asakṛt-constantly; cintayantau-thinking like that; kṛta-snehau-dealing with love and affection; yāsyethe-shall both obtain; mat-gatīṁ-My supreme abode; parāṁ—which is transcendental, beyond this material world; brahma-bhāvena-the words "brahma-bhāvena"; nara-human; akṛti-form; para-brahma-the Supreme Personality of Godhead; buddhā-with the understanding; param-the word "param"; prakāta-lilātah-than the manifest pastimes; anyam-other; mat-My supreme abode; lilām-pastimes.

{ }Before Śrī Kṛṣṇa appeared in this material world, Vasudeva and Devakī were His parents in the aprakāta-lilā (unmanifest pastimes) of the spiritual world. These two parents entered this material world along with the Lord, and performed the manifest pastimes (prakāta-lilā) there. When Kṛṣṇa would return to the spiritual world, Vasudeva and Devakī would automatically follow Him there, and again assume their parental roles there. It is with this understanding that Śrī Kṛṣṇa said to them (Śrimad-Bhāgavatam 10.3.45):

"Both of you, husband and wife, constantly think of Me as your son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection; returning home, back to Godhead."*
In this verse we may note that the word "brahma-bhāvana" means "with the understanding that the Supreme Personality of Godhead has appeared in a humanlike form" and the words "mad-gatim param" means "the unmanifest pastimes of the spiritual world, different from the manifest pastimes of the material world."

Anuccheda 135

Text 1

yuṣṭa-ṛṣṭa-grāmya-viṣayāv
anapayya ca dam-pati
na vavrāte 'pavargaṁ me
mohitau deva-māyāyā

yuṣṭa-ṛṣṭa-of the two of you; ṛṣṭa-formerly; ṛṣṭa-by a partial incarnation; avirbhhūtayoh-manifest; api-also; mad-eka-niṣṭha-firm faith and devotion to Me; iti-thus; aha-He describes; ahuṣṭa-grāmya-viṣayau-for sex life and to beget a child like Me; anapayyau-because of possessing no son; ca-also; dam-pati-both husband and wife; na-never; vavrāte-asked for (any other benediction); apavargam-liberation from this world; me-from Me; mohitau-being so much more attractively; deva-māyāyā-by transcendental love for Me (desiring Me as your beloved son).

{ }Śrī Kṛṣṇa describes the great devotion and faith felt by Vasudeva and Devakī in their partial incarnation as Sutapā and Prśāni in the following words (Śrīmad-Bhāgavatam 10.3.39):

"Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamāyā, transcendental love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world."*

Text 2

mama māyayā mad-visayaka-sneha-māyāyā śaktyety arthah.

 vaiṣṇavim vyatanon māyām
putra-snehamayīṁ vibhuḥ
iti vraja-rājñīm prati ca darśanāt. tādrśa-sneha-janikāyā mama kṛpayeti vā māyā
dambhe kṛpāyām ca iti viśva-prakāśat. tat-premaiva hy apavargasya tiraskārah
sarvatra śrūyate, yadyapi moksa-varane hetur astity āha ajṣa iti. viṣayāvesābhāvād
vairāgyāt patter iti bhāvah. sri-bhagavān pitarau.

mama māyayā-the words "mama māyayā; mat-visayaka-sneha-mayya-mean
"with transcendental love for Me"; śaktya-by that potency; iti-thus; arthah-the
meaning; vaiśnavīm-visṇumāyā, or yogamāyā; vyatana-expanded; māyām-
yogamāyā; putra-sneha-mayi-very much attached because of maternal affection
for her son; vibhū-h-the Supreme Lord; iti-thus; vraja-of Vraja-bhumi; rājñīm
prati-to the queen (Mother Yaśoda); ca-also; darśanāt-because of seeing; tādrśa-
like that; sneha-love; janikāyā-produced from; mama-My; kṛpāyā-by the mercy;
iti-thus; va-or; maya-the word "maya"; dambhe-in the sense of deceit; kṛpayam-
or mercy; ca-and; iti-thus; visva-prakāśat-from the Visva-prakāsa dictionary;
tat-prema-by that pure love for Kṛṣṇa; eva-certainly; hi-indeed; apavargasya-of
liberation; tiraskārah-eclipse; sarvatra-everywhere; śrūyate-is heard; yadyapi-
although; mokṣa-of liberation; varane-in the selection; hetuḥ-the reason; asti-is;
iti-thus; āha-He said; ajṣa iti-the verse beginning with the word "ajṣa";
visaya-avesā-abhāvāt-because of not engaging in material sense-gratification;
vairāgyāt patteh-because of renunciation; iti-thus; bhāvah-the meaning; sri-
bhagavān-spoken by the Supreme Personality of Godhead; pitarau-to His parents.

{ }In this verse the word "māyayā" means "by the Lord's potency which inspires
transcendental love for Him". The word "māyā" is also used in this sense in the
following quote from Śrīmad-Bhāgavatam (10.8.43), where Mother Yaśodā's love
for Kṛṣṇa is described in the following words:

"Mother Yaśodā, by the grace of the Lord, could understand the real truth. But
then again, the supreme master, by the influence of the internal potency,
yogamāyā, inspired her to become absorbed in intense maternal affection for her
son."*

The word "māyā" may also mean "My mercy, which is the cause of intense love
for Me." This interpretation is supported by the Viśva-prakāśa dictionary, which
defines the word "māyā" in the following way:

"The word `māyā' means either `deceit', or `mercy'."

Although pure love of Kṛṣṇa is the natural cause of liberation from material
entanglement, it also eclipses that beneficence of liberation and makes it seem very
insignificant. For this reason, Vasudeva and Devākī were not very eager to attain
liberation. We may also note that the phrase "ajṣa-grāmya-visayau" does not
mean that Vasudeva and Devākī were intent on material sense gratification as the
conditioned souls are. Actually Vasudeva and Devākī were supremely renounced
and free from all material desires.
Anuccheda 136

atha śri-gopādināṁ api tan-nitya-parikaratvam jayati jana-nivāsah ity ādāv eva vyaktam. ata evāha

tasmān mac-charanāṁ goṣṭham
man-nātham mat-parigraham
gopaye svātma-yogena
 so 'yam me vrata āhitaḥ

spaṣṭam. śrī-bhagavān.

atha-now; śrī-gopa-adināṁ-of the cowherd residents of Vṛndāvana; api-also; tat-nitya-parikaratvam-status as the eternal associates of Śrī Kṛṣṇa; jayati jana-nivāsah-(Śrīmad-Bhāgavatam 10.90.48):

jayati jana-nivāso devaki-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam sthira-cara-vṛjina-ghanah
susmita-śrī-mukhena
vraja-pura-vanitānāṁ vardhayan kāma-devam

iti ādāu-in that passage; eva-certainly; vyaktam-is revealed; atah eva-therefore; aha-Śrī Kṛṣṇa said; tasmāt-therefore; mat-saranam-taking shelter of Me; goṣṭham-the residents of Vṛndāvana; mat-nātham-taking Me as their lord; mat-parigraham-My associates; gopaye-I shall protect; sva-atma-yogena-by My own transcendental potency; sah-ayam-that; me-My; vrataḥ-vow; āhitaḥ-accepted; spaṣṭam-the meaning is clear; śrī-bhagavān-spoken by the Supreme Personality of Godhead.

}{ }That the residents of Gokula Vṛndāvana are also eternal associates of Śrī Kṛṣṇa is confirmed in the following verse from Śrīmad-Bhāgavatam (10.90.48):

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the resort of all living entities, and who is also known as Devaki-nandana or Yaśodā-nandana, the son of Devaki and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy."

Śrī Kṛṣṇa also affirmed that the residents of Vṛndāvana are His eternal associates in the following words (Śrīmad-Bhāgavatam 10.25.18):

"The residents of Vṛndāvana have completely taken shelter of Me. They consider Me their supreme master, and they are all My eternal associates. By expanding My own transcendental potency, I shall therefore protect them from Indra's wrath, for I have vowed that I shall always protect My devotees."
Anuccheda 137

Text 1

tathā
tata ārabhya nandasya
vrajaḥ sarva-samrddhimān
harer nivāsātma-gunai
ramākṛīḍam abhūn nrpā

tathā-in the same way; tataḥ ārabhya-beginning from that time; nandasya-of Mahārāja Nanda; vrajaḥ-Vrajabhūmi, the land for protecting and breeding cows; sarva-samrddhimān-became opulent with all kinds of riches; hareḥ nivāsa-of the residence of the Supreme Personality of Godhead; ātma-gunaih-by the transcendental qualities; ramā-ākṛīḍam-the place of pastimes for the goddess of fortune; abhūt-became; nrpā-O King (Mahārāja Parīkṣit).

{ }That the gopīs of Vṛndāvana are goddesses of fortune in the spiritual world is confirmed by the following statement of Śrīla Śukadeva Gosvāmi in Śrīmad-Bhāgavatam (10.5.18):

"O Mahārāja Parīkṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune."

Text 2

harer nivāsa-bhūto yaḥ ātmā tasya ye guṇās tair eva sarva-samrddhimān. nitya-yoge matvārthiyena nityam eva sarva-samrddhi-yuktah śrī-nandasya vrajaḥ. tatas tam śrī-krṣṇa-prādurbhāvam ārabhya tu ramā-krīḍām
cintāmaṇi-prakara-sadmasu kalpa-vrkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-sata-sambhraṇa-sevyamānaṁ
govindam ādi-puruṣam tam aham bhajāmi

ity atra prasiddhyā ramānāṁ mahā-lakṣmīnāṁ śrī-vraja-devināṁ api sāksād vihārāspadam babhūva. hari-nivāsātmani tatra śrī-krṣno yāvan nigūḍhatayā
viharati sma, tāvat tā api tathaiva viharanti sma. vyaktatayā tu ta api vyaktatayety arthah. śrī-śukah.

hareh-of Lord Hari; nivāsa-residence; bhūtah-become; yah-who; ātmā-self; tasya-of whom; gunaih-by the qualities; tāih-by them; eva-certainly; sarvasamrddhimān-opulent with all kinds of riches; nitya-yoge-eternally; matva-having considered; arthiyena-with opulence; nityam-eternally; eva-certainly; sarvasamrddhi-yuktah-opulent with all kinds of riches; śrī-nandasya-of Maharaja Nanda; vrajah-Vrajabhumi; tatah-therefore; tam-that; śrī-kṛṣṇa-of Śrī Kṛṣṇa; prādurbhāvam-appearance; ārabhya-beginning from that time; tu-also; ramākridām-the place of pastimes for the goddess of fortune; cintāmani-touchstone; prakara-groups made of; sadmasu-in abodes; kalpa-vrṣa-of desire trees; lakṣa-by millions; āvṛtesu-surrounded; surabhīh-surabhi cows; abhipālayantam-tending; lakṛṣmi-of goddesses of fortune; sahasra-of thousands; śaṭa-by hundreds; sambhrama-with great respect; sevyamānam-being served; govindam-Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-worship; iti-thus; atra-herc; prasiddhyā-with great fame; ramānām mahā-lakṣminām-of the most exalted goddess of fortune; śrī-vraja-devinām-of the gopis of Vrajabhumi; api-even; sāksat-directly; vihāra-of transcendental pastimes; aspadam-abode; babhūva-became; hari-nivāsa-atmani-in that abode of Śrī Kṛṣṇa; tatra-there; śrī-kṛṣṇah-Śrī Kṛṣṇa; yāvat-as long as; nigūḍhatayā-with confidential pastimes; viharati sma-sported; tāvat-for that length of time; tāh-they; api-also; tatha-in the same way; eva-certainly; viharanti sma-performed pastimes; vyaktatayā-with the manifestation; tu-also; tāh-the gopis; api-also; vyaktataya-with the manifestation; iti-thus; arthah-the meaning; śrī-śukah-spoken by Śrila Śukadeva Gosvami.

[ ]In this verse Vrndāvana-dhāma, the home of Nanda Mahārāja (nandasya vrajah) is described as eternally endowed with the opulence of all wealth (sarvasamrddhimān). When Śrī Kṛṣṇa appeared in Vṛndāvana with all His transcendental qualities (atma-gunaiah), and enjoyed confidential pastimes there, the most exalted goddesses of fortune in the spiritual world came with Him to enjoy pastimes with the Lord. As long as the Lord stayed in the material world, these goddesses of fortune also stayed. In this way Vṛndāvana-dhāma became the place of Śrī Kṛṣṇa's pastimes, and also the residence of the greatest goddesses of fortune. That Vṛndāvana-dhāma is the abode of pastimes for the goddesses of fortune (ramākridām) is confirmed by the following verse from Brahma-saṁhitā (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

Anuccheda 138
etad eva prapañcayati śadbhiḥ

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandam
pūrṇam brahma sanātanaṃ

etat-this; eva-certainly; prapañcayati-is manifested; śadbhiḥ-by six verses (Bhāgavatam 10.14.32-37); aho-what great; bhāgyam-fortune; aho-what great; bhāgyam-fortune; nanda-of Mahārāja Nanda; gopa-of other cowherd men; vraja- okasām-of the inhabitants of Vrajabhūmi; yat-of whom; mitram-friend; paramānandam-the supreme bliss; pūrṇam-complete; brahma-the Absolute Truth; sanātana-external.

{ }That the residents of Gokula Vrnda-vana are the eternal associates of Śrī Krṣṇa is confirmed by Lord Brahmā in six verses from Śrimad-Bhāgavatam (10.14.32-37), which I shall now discuss (in Anucchedas 138-143).

In the first of these verses (Śrimad-Bhāgavatam 10.14.32), Brahmā glorified the residents of Vrnda-vana, saying:

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."**

Text 2


bhāgyam-good fortune; anivacānyā-indescribable; kāpi-something; śrī-krṣnasya-of Śrī Krṣṇa; krpā-mercy; tasya-of His; punah-again; ukti-to the
statement; âdârena-by careful attention; sarvatha-completely; eva-certainly; aparicchedyatvatvam-limitlessness; ukta-is described; pûrṇa-perfect and complete; parama-ananda-full of transcendental bliss; brahmatvam-by the status as the Supreme Godhead; eva-certainly; sanâtânatvam-eternity; siddhâ-perfect and complete; yat-because; punah-again; tat-upâdânânam-an additional meaning; tatmitra-padasya-of the word "mitrâ"; viśesatvam-as modifying; lâḥyam-may be obtained; athavâ-or; vidheyasya-of the predicate; viśesâ-pratipattî-arthammodification of the meaning; anudyam-the subject; viśisâyate-is distinguished; yathâ-just as; manorâgam-beautiful; suvâram-golden; idam-this; kundalamearring; jātâm-produced; iti-thus; kundalasya-of the earring; eva-certainly; manorâgavam-beauty; sâdhyâm-may be established; tasmât-therefore; atra-here; api-also; anudyasya-of the subject; śrî-kṛṣṇa-akhyasya-of Śrî Kṛṣṇa; para-brahmanah-the Supreme Godhead; parama-ananda-transcendental bliss; pûrnavâfull of; laksânam-characteristic; viśesâ-dvayam-two modifiers; vidheyaâyâh-of the predicate; mitrâtâyâh-of the friendship; eva-certainly; tat-tat-bhâvam-various status; sâdhyâti-substantiates; iti-thus; tat-of that; eka-one; artha-meaning; pravruttam-established; sanâtânatvam-eternity; tasyâh-of that friendship; tat-bhâvam-that condition; sâdhyet-may establish; kim ca-furthermore; atra-here; mitram-itâ-the word "mitram"; kâla-time; viśesâ-specific; yoga-contact; nirdeśa-indication; abhâvât-because of the lack; kâla-time; sâmânyaâm-in general; eva-certainly; bhajate-is meant; tatah-therefore; ca-also; tasya-of that; mitrâtâbyfriendship; laksânasya-characterized; vidheyasya-of the predicate; kâla-traya-in all three phases of time (past, present, and future); avasthâyitvam-condition; spaṣṭam-is clearly established; kâla-antara-asanâjanam-limited to a specific period of time; tu-but; kâṣṭam-a meaning difficult to accept; atra-here; ca-also; uttara-yoh-arthayoh-of the two meanings; śrî-kṛṣnasya-of Śrî Kṛṣṇa; sanâtātvathen there is eternity; śâbda-labdhe-expressed in this statement; sati-there is (indication of a locative absolute); tâdiyâ-matri-matam-of those who have attained friendship with Him; parîkarânam-of the associates; api-also; sanâtânatvameternity; na-not; asambhavam-unlikely; api-also; śrî-rukmini-prabhrtinâm-of the great devotees beginning with Queen Rukmini; tathâ-in the same way; darsanât-because it may be seen.

{} In this verse the word "bhâgyam" (good fortune) does not refer to the ordinary auspicious situation created by ordinary pious activities. The transcendental good fortune described in this verse was obtained by receiving the indescribable causeless mercy of Śrî Kṛṣṇa. We may also note that the word "bhâgyam" is repeated twice to indicate the limitless extent of that good-fortune.

In the second part of the verse, the subject "brahma" refers to Śrî Kṛṣṇa. The subject is modified by the words "pûrnam" (complete), "paramânandam" (the supreme bliss), and "sanâtanam" (eternal). The predicate is "mitram" (friend). The adjective "sanâtana" (eternal) may be understood to modify either "brahma" (the Absolute Truth), or "mitram" (friend). In this way the construction may be interpreted: "The eternal Absolute Truth is the friend of the inhabitants of Vrajabhûmi" or it may also be interpreted: "The Absolute Truth is the eternal friend of the inhabitants of Vrajabhûmi." An example of this may be seen in the sentence "manorâgam suvâram idam kundalâm jâtâm", where the adjective "manorâgam" (beautiful) may be understood to modify either "suvâram" (gold),
or "kundalam" (earring). Interpreted in the first way, the sentence may be translated: "This earring is fashioned from beautiful gold", and interpreted in the second way the sentence may be translated: "This golden earring is beautiful". Both interpretations are possible.

In this verse both interpretations may be accepted simultaneously, and "sanātanam" may modify both "brahma" (the Absolute Truth) and "mitram" (friend) at the same time. Therefore we may say that "Śrī Kṛṣṇa is the eternal Absolute Truth", and we may also say that Śrī Kṛṣṇa, the Absolute Truth is the eternal friend of the inhabitants of Vraja-bhūmi". If we wish to completely reject the second interpretation, and say that Śrī Kṛṣṇa is the eternal Absolute Truth, and He is only temporarily the friend of the inhabitants of Vraja-bhūmi", we will create an interpretation that is hard for a reasonable person to accept. For this reason we may understand that this verse (by using the phrase "mitram sanātanam") affirms that the inhabitants of Vraja-bhūmi are the eternal associates of Śrī Kṛṣṇa just as Rukmini and the other intimate associates of the Lord are. Their relationship continuously exists in all three phases of time (past, present, and future).

**Anuccheda 139**

**Text 1**

aḥo astu tāvad ēsāṁ nityam eva śrī-kṛṣṇa-maitrī-paramānandam anubhāvatām bhāgyam, sampratī asmākam api tat kim api jātam ity āha

ēsāṁ tu bhāgya-mahimācyuta tāvad astam
ekādāsaiva hi vayam bata bhūri-bhāgaḥ
etad-dhṛṣṭa-casakair asakṛt pibāmaḥ
sarvādaya 'nghry-udaja-madhv-amṛtāsavaṁ te

aḥo-Oḥ!; astu-there may be; tāvat-in that way; ēsāṁ-of them; nityam-eternal; eva-certainly; śrī-kṛṣṇa-of Śrī Kṛṣṇa; maitrī-of the friendship; parama-anandam-transcendental bliss; anubhāvatām-experiencing; bhāgyam-good fortune; sampratī-at the present moment; asmākam-of us; api-also; tat-that; kim-api-somewhat; jātam-produced; iti-thus; āha-he says; ēsāṁ-of these residents of Vṛndāvana; tu-indeed; bhāgya-mahima-the glories of their good fortune; acyuta-O infallible Lord; tāvad-as much as; astam-it may be; ekadasa-the presiding deities of the senses such as Candra, etc.; eva-certainly; hi-indeed; vayam-myself, Lord Brahma; bata-oh; bhūri-bhāgah-greatly fortunate; etat-hṛṣṭa-casakaṁ-through the vessels of the senses; asakṛt-always; pibāmaḥ-we drink; sarvādaya-the deities headed by Sarva (Śiva), etc.; anghrī-udaja-of the lotus feet; madhu-sweet; amṛta-asavam-the nectar; te-Your.
Brahmā describes the auspicious condition that is attained even by him and the other demigods, Brahmā says (Śrimad-Bhāgavatam 10.14.33):

"O infallible Lord, although the good-fortune of these inhabitants of Vrajabhūmi is beyond compare, even the demigods, such as Śiva, Candra, and myself have become greatly fortunate, for we always drink through our senses the honey-like nectar of Your lotus feet."

Text 2


eka-the word "eka"; akhandita-unbroken; nitya- eternal; iti-thus; yāvat-to that extent; saḥ-that; bhāgya-of the good fortune; mahimā-glory; bhāgya-of the good fortune; māhātyam-glorification; esām-of them; tāvat-as much as; astam-it may be; sampṛiti-at the present moment; sarva-adayā the dieties headed by Śiva; daśa-ten; dik-pāla-protecting the directions; devatā-demigods; eva-certainly; vayam-we; bhūri-bhāgah-greatly fortunate; parama-bhaktatvāt-because of great devotion; tesu-among them; mukhyatvāt-primarily; ca-also; sarvādayaḥ-the word "sarvādayaḥ"; iti-thus; uktam-is said; bhūri-bhāgatvam-great good fortune; eva-certainly; darśayati-he reveals; hrṣīka-cāsakaī-through the vessels of the senses; caṅku-the eyes; ādi-beginning with; lakṣana-characterized by; pāna-patrai-while the drinking vessels; kṛtvā-having done; vayam-we; api-also; etat-this; sākṣāt-directly; eva-certainly; yathā-just as; syāt-may be; tathā-in the same way; te-the word "te"; tava-means "Your"; anghri-udaja-of the lotus feet; madhu-sweet; amrta-asamnāct; asakṛ-always; punah-again; punah-and again; iha-here; agatya-having arrived; pibāmah-we drink; iti-thus; carana-of the lotus feet; saundaryā-beauty; adikam-great; eva-certainly; ati-manohārātvāt-because of great beauty; madhu-ādityā-with sweetness and other good qualities; trdha-in three ways; api-also; rūpita-described; samāhāra-dvandva-by a samāhāra-dvandva-samasa; etat-the word "etat"; iti-thus; ca-also; asya-of that; eva-certainly; va-or; viśeṣanām-modifying; atra-here; tusyatu-nīyena-the example of "may he be pleased"; śrī-vraja-vāsīnām-of the inhabitants of Vrajabhumi; prākṛta-dehata-matā-the opinion of possessing material forms; api-even; teśām-of them; kāranaik-with the senses; devatā-kartrka-of the demigods; bhogah-enjoyment; na-not; yujyate-is engaged; asya-of Him; ca-also; nityatvāt-because of eternality; iti-thus; atra-here; śrī-saṅkara-acāryena-by
Srīpāda Śaṅkaracārya; ca-also; kāraṇa-pakṣasya-of the senses; eva-certainly; hi-
indeed; devatā-the demigods; na-not; bhokṭr-pakṣasya-of the enjoyers; iti-thus;
ātmanah-of the self; eva-certainly; bhokṭṛṭva-the condition of being the enjoyer;
nīrdharāṇāt-because of demonstration.

{ }In this verse the word "eka" means “unbroken” or "eternal", and the word
"bhāgya-mahimā" means "the glorification of their good-fortune". "Sarvādayah"
means "the demigods (headed by Śiva) in charge of the ten directions". We may
note that Lord Śiva is put at the head of all demigods because he is the greatest
devotee of Lord Krṣṇa. The word "bhūṛi-bhāgyaḥ" indicates the good-fortune
experienced by these demigods. The word "hrṣikā-casakaiḥ" means "with the
drinking vessels of the eyes and the other senses" and the word "te" means "Your".
In the last part of the verse, Brahmā says: "We always drink the nectar of Your
lotus feet". By using the three words "madu", "amṛta" and "asavam" which all
mean "nectar", the sweetness and beauty of the Lord's lotus feet is described. These
three words form a samāhāra-samāsa in order to indicate the limitless variety and
amount of nectar present in the Lord's lotus feet. We may also note that the
demonstrative pronoun "etat" (this) refers to the nectar of Lord Krṣṇa's lotus feet.

Someone may argue that because the demigods are the administrators of the
affairs of the material senses of the living entities within the material world, we
may conclude that they perceived the Lord through the senses of the residents of
Vraja-bhūmi, and this is what is meant by the phrase "hrṣikā-casakaiḥ pibāmaḥ".
This cannot be the case, for the inhabitants of Vraja-bhūmi all have eternal spiritual
forms, not under the jurisdiction of the material demigods. But even if we accept
that the inhabitants of Vraja-bhūmi had material senses, still, the demigods do not
enjoy the activities of the senses of conditioned souls, or directly experience
through those senses. This is confirmed by Srīpāda Śaṅkarācārya in his
commentary on Vedānta-sūtra (2.4.17) in the following words:

"The demigods are administrators of the the conditioned souls' senses. Only the
individual living entities directly experience through their senses. The
administrative demigods do not experience through the living entities senses."

Anuccheda 140

ataḥ pūrvaṃ api tad astu me nātha sa bhūrī-bhāgāḥ ity ādīnā yat pṛarhitam, tad
etad evety āha
tad bhūrī-bhāgyam iha janma kim apy atavyām
yad gokule ‘pi katamāṅghri-rajo-‘bhīṣekam yaj-jīvitaṁ tu nikhilam bhagavān
mukudas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva

anena śrī-gokula-jama-lābhād eva tava pāda-niśeva-lakṣaṇo yācito bhūrī-bhāgāḥ
sadaiva setṣyatīti sūcātam. tasmāt teṣām bhāga-dheyaṁ kim varnaniyām.
atah pūrvam-before this; api-also; tat astu me nātha sa bhūri-bhāgāḥ iti ādinā-in Śrīmad-Bhāgavatam 10.14.30: 
tad astu me nātha sa bhūri-bhāgo
bhāve 'tra vānyatra tu vā tīraścām yenāham eko 'pi bhavaj-janānām
bhūtvā nīseve tava pāda-pallavam

yat-what; prāṛhītaṁ-is prayed for; tat etat-that; eva-certainly; iti-thus; āha-he
says; tat-therefore; bhūri-bhagyam-greatly fortunate; iha-here; janma-birth; kim
api-moreover; atavyam-in the forest of Vṛndāvana; yat-which; gokule-in Gokula;
apī-even; katama-which of many; anghri-rajya-by the dust of the feet; abhisekam-
smeared; yat-whose; jīvitam-life; tu-indeed; nikhilam-whole; bhagavan-the
Supreme Personality of Godhead; mukundah-Mukunda; tu-indeed; adya api-
even til now; yat-whose; pada-raja-dust of the feet; sruti-mrgyaṁ-sought by the
Vedas; eva-certainly; anena-by this; śrī-gokula-in Gokula; janma-birth; lābhāt-
from the attainment; eva-certainly; tava-Your; pāda-lotus feet; seva-the service;
lakṣaṇaḥ-characterized by; yācitah-requested; bhūri-bhāgāḥ-great good fortune;
sada-always; eva-certainly; setsyati-may be; sūcitam-clearly; tasmāt-therefore;
tesām-of them; bhāga-of good fortune; dheyam-gift; kim-what; varṇaniyam-is
able to be described.

| |The exalted position of the inhabitants of Gokula is confirmed in the
following appeal spoken by Lord Brahmā to Śrī Kṛṣṇa (Śrīmad-Bhāgavatam
10.14.30-34):

"Therefore, my Lord, either in this life or wherever I may take my birth, even as
an animal or a bird, I pray that I may be so fortunate that I may be counted as one
of Your devotees. Wherever I may be, I pray that I may be engaged in the
devotional service of Your lotus feet."*

*My dear Lord, I am therefore not interested in either material opulences or
liberation. I am most humbly praying at Your lotus feet for You to please give me
any sort of birth within this Vṛndāvana forest so that I may be able to be favored
by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the
chance to grow just as the humble grass in this land, that will be a glorious birth
for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I
beg to be allowed to take birth outside the immediate area of Vṛndāvana so that
when the devotees go out they will walk over me. Even that would be a great
fortune for me. I am just aspiring for a birth in which I will be smeared by the dust
of the devotees' feet."

*I can see that everyone here is simply full of Kṛṣṇa consciousness; they do not
know anything but Mukunda. All the Vedas are indeed searching after the lotus
feet of Kṛṣṇa."

In these verses Brahmā requests a birth within the area of Vṛndāvana, because in
that way he may attain the good fortune of eternal devotional service to the lotus
feet of Śrī Kṛṣṇa. In these verses it is as if Brahmā had asked: "What can compare
to the good-fortune of taking birth within the area of Vṛndāvana?" By glorifying
the land and residents of Vṛndāvana in this way, Brahmā affirms that the residents
of Vṛndāvana are the eternal associates of Śrī Kṛṣṇa.
Anuccheda 141

Text 1

aho yeśām bhaktyā bhavān api nityam rṇitām āpanno yeṣu ruddha ivāste ity āha
esāṁ ghoça-nivāsināṁ uta bhavān kim deva rāteti naś
ceto viśva-phalāt phalam tvad-aparam kutrāpy ayam muhyati
sad-veśad iva pūtanāpi sa-kulā tvāṁ eva devāpita
yad-dhāmārtha-suhṛt-priyātma-tanaya-prānāśayās tvat-krte

aho-Oh; yeśām-of whom; bhaktyā-with devotion; bhavān-Your Lordship; api-
also; nityam-eternally; rṇitām-the condition of a debtor; āpannah-have attained;
yesa-among whom; ruddhah-obstructed; iva-as it were; aste-remain; iti-thus;
āha-He says; esāṁ-to these; ghoça-nivāsināṁ-residents of Vṛndāvana; uta-indeed;
bhavān-Your Lordship; kim-what; deva-O Lord; rāta-will give; iti-considering
thus; nah-my; cetah-mind; viśva-phalāt-from the supreme source of all
benedictions; phalam-reward; tvat-aparam-other than You; kutra-where; api-
indeed; ayaṁ-this; muhyati-bewilders; sat-vesāt-by dressing as Your devotee;
iva-indeed; pūtanā-Pūtanā; api-even; sa-kulā-along with other members of her
family such s Aghāsura; tvam-You; eva-certainly; deva-O Lord; apiṭā-obtained;
yat-whose; dhāma-homes; artha-wealth; suhṛt-friends; priya-dear ones; ātmā-
bodies; tanaya-children; prānā-lives; aśayah-thoughts; tvat-krte-dedicated to
You.

{ }In the next verse (Śrīmad-Bhāgavatam 10.14.35), Brahmā explains that Śrī
Kṛṣṇa is greatly indebted to the residents of Vṛndāvana for their pure devotional
service. Because of this unpayable debt, Śrī Kṛṣṇa thinks He must eternally remain
among the residents of Vṛndāvana and accept their devotional service. Brahmā
says:

"My Lord, sometimes I am puzzled as to how Your Lordship will be able to
repay, in gratitude, the devotional service of these residents of Vṛndāvana.
Although I know that You are the supreme source of all benediction, I am puzzled
to know how You will be able to repay all the service that You are receiving from
these residents of Vṛndāvana. I think of how You are so kind, so magnanimous,
that even Pūtānā, who came to cheat You by dressing herself as a very affectionate
mother, was awarded liberation and the actual post of a mother. And other
demons belonging to the same family, such as Aghāsura and Bakāsura, were also
favored with liberation. Under the circumstances, I am puzzled. These residents of
Vṛndāvana have given You everything: their homes, wealth, friends, dear ones,
odies, children, lives and minds. Everything is being utilized for Your purpose. So
how will You be able to repay their debt? You have already given Yourself to
Pūtanā! I surmise that You shall ever remain a debtor to the residents of Vṛndāvana, being unable to repay their loving service."*

Text 2

satām śuddha-cittānām dhatry-ādi-janānām iva vesāt. tasmāt anādi-kalpa-paramparāgatavād avatārata evaivaḥ prāpta-tv eva bhakti-ruddhatvāt sanātanaṁ mitram ity evam sadhūkhtam. tatas ca tad-bhūri-bhāgyam ity ādikam api sadhv eva prārthitam iti bhāvah.

satām-the word "satām"; śuddha-cittānām-with pure hearts; dhatry-of the mother; ādi-beginning with; janānām-of the residents of Vṛndāvana; iva-indeed; vesāt-by external appearance; tasmāt-from that; anādi-without beginning; kalpa-of kalpas; parampara-series; agatavāt-because of the passing; avatāratah-from the incarnations; eva-certainly; evam-in this way; prāpta-tv-by attainment; tāih-by them; ekaih-one by one; eva-certainly; bhakti-of devotional service; ruddhatvāt-because of being filled; sanātanaṁ-eternal; mitram-friend; iti-thus; evam-in this way; sādhū-properly; uktam-said; tataḥ-therefore; ca-also; tat-bhūri-bhāgyam iti ādikam-Śrīmad-Bhāgavatam 10.14.34; api-also; sādhū-properly; eva-certainly; prārthitam-requested; iti-thus; bhāvah-the meaning.

{}In this verse the word "sad-vesāt" means "appearing like Mother Yaśodā and the other pure-hearted devotees of Vṛndāvana". Because each of the residents of Vṛndāvana loves Śrī Kṛṣṇa with great intensity, therefore they have attained His association from time immemorial. Śrī Kṛṣṇa is their eternal friend (sanātanaṁ mitram) and therefore they are extremely fortunate (tad-bhūri-bhāgyam). By praying for a birth in the land of Vṛndāvana, Brahmā has spoken properly. This is a very good request.

Anuccheda 142

Text 1

nān evāṁ manusyaṁantaravad rāgādikam drṣyate, kathāṁ tarhi svayāṁ bhagavato nitya-parikaravatāṁ? tatra kaimutyenāha

tāvad rāgādayah stenās
tañve kārā-grhaṁ gṛham
tāvan mohi 'nghari-nigado
yāvat kṛṣṇa na te janāḥ

nauh-is it not so?; esāṁ-of them; manusya-antar-vat-just like ordinary
conditioned souls; rāga-adikam-material attachments; drṣyate-are observed; katham-how is it possible; tarhi-then; svayam bhagavataḥ-of the Supreme Personality of Godhead; nitya-parikaratvam-the condition of being eternal associates; tatra-in this connection; kaimutyena-how much more so; aha-he says; tāvat-so long; rāga-ādayah-material attachments and so on; stenāḥ-thieves; tāvat-so long; kārā-grham-a prison house; grham-one's home; tāvat-so long; mohā-illusion; anghri-nigadah-a fetter on the legs; yāvat-as long as; krṣṇa-O my dear Lord Krṣṇa; na-are not; te-Your; janāḥ-devotees.

}Someone may object, saying that the residents of Vṛndāvana are ordinary householders and conditioned souls, for they manifest all the ordinary material attachments to family and home that are manifested by ordinary creatures. They are not great sages or renounced sannyāśis. How is it possible, therefore, that they are eternal associates of the Supreme Personality of Godhead.

In order to answer this objection, Brahmā replies that because the residents of Vṛndāvana are immersed in love for Krṣṇa, they cannot be at all encumbered by material desires or attachments as the conditioned souls are. Brahmā explains this in the next verse, where he contrasts the condition of the materially contaminated living entities with that of the pure devotees of Vṛndāvana. Brahmā says (Srimad-Bhāgavatam 10.14.36):

"My Lord, I can understand that the superexcellent service of the residents of Vṛndāvana is due to their engaging all natural instincts in Your service. It is said that attachments for material objects are like thieves which steal away the valuable time of the living entity. The material illusions of such attached persons are like shackles which bind him by the legs to his house and paraphernalia which become no more than a prisonhouse for him. But this is only the case for persons who are not in Krṣna consciousness. In the case of the residents of Vṛndāvana, such obstructions as attachment for hearth and home are non-existent. Because their attachment has been converted to You, and their home has been converted into a temple because You are always there, and because they have forgotten everything for Your sake, there is no impediment. For a Krṣna conscious person, there is no such thing as impediments in hearth and home. Nor is there illusion."*

Text 2

stenāḥ puruṣa-sāra-hārah. anyeṣām prakṛta-janānām api tāvat eva rāgādayah caurādayo bhavanti, yāvat te janās te tava na bhavanti, sarvato-bhāvena tvavy ātmānam na samarpayanti, samarpite cātmani teṣām rāgādayo 'pi tvan-niṣṭhā eveti rāgādinām prakṛtatvabhāvān na caurādītvam, praty uta paramānandarūpatvam evety arthaḥ.

stenah-the word "stenah; puruṣa-sāra-hārah-means "stealing that which is of value to the living entities; anyeṣām-of others; prakṛta-materialistic; janānām-persons; api-also; tāvat-to that extent; eva-certainly; rāga-ādayah-material attachments; caura-ādayah-thieves; bhavanti-are; yāvat-as long; te-they; janāḥ-
devotees; sarvatah-bhāvena-in all respects; tvayi-to You; âtmānam-themselves; na-do not; samarpayanti-offer; samarpite-offered; ca-and; atmani-when the self; teśam-of them; rāga-adayah-material attachments; prākrtatva-abhavāt-because of being non-material; na-not; caura-adi-tvam-the condition of being thieves; prati uta-on the contrary; parama-transcendental; ananda-bliss; rūpatvam-consisting of; eva-certainly; iti-thus; arthah-the meaning.

{} In this verse Brahmā explains that as long as one does not completely surrender himself at the lotus feet of Lord Kṛṣṇa, or in other words, as long as one remains a non-devotee materialist, his material attachments will act as thieves (stenah), stealing away the valuable opportunity offered in the human form of life. On the other hand, if one becomes devoted to Lord Kṛṣṇa, and offers himself with love at the Lord's lotus feet, then his so-called material attachments to home and hearth do not remain material in nature, but become spiritualized because of being engaged in the Lord's service in Kṛṣṇa consciousness. Such so-called material attachments do not act as thieves, but on the contrary, they are a source of transcendental happiness for the devotees.

Text 3

tathaiva prārthitam śrī-prahlādana

yā prītir avivekānām
  visayesv anapāyini
tvam anusmaratah sā me
  hṛdayān māpasarpatu iti.

tatha-in the same way; prārthitam-prayed; śrī-prahladena-by Prahlāda Mahārāja; yā-which; prītiḥ-attachment; avivekānām-of the foolish conditioned souls; visayesaḥ-in the objects of the senses; anapāyini-constant; tvam-You; anusmarataḥ-remembering; sā-that; me-myu; hṛdayāt-from the heart; ma-may not; apasarpatu-appear; iti-thus.

{} This is described by Prahlāda Mahārāja in the following prayer (Viṣṇu Purāṇa 1.20.19):

"The foolish materialists take great delight in the contact of the senses with the sense-objects. O Lord, I pray that that same attachment may be manifested towards You. That I may always remember You and perceive You with my senses. May the attachment to You never leave my heart."*

Text 4

ato yadi sādhakānām eva vārtā, tadā kim vaktavyam, nityam eva tādṛśa-
priyatvena satāṁ śrī-gokula-vāsināṁ evet. ittham evoktam

iti nandādayo gopāḥ
   krṣṇa-rāma-kathām mudā
kurvanto ramamāmnāś ca
   nāvindan bhava-vedanāṁ

   atah-therefore; yadi-if; sādhakānāṁ-of the great devotees who have completely
   surrendered to Lord Krṣṇa; eva-certainly; vārtā-description; tadā-then; kim-
   what?; vaktavyam-more need be said; nityam-eternally; eva-certainly; tādṛṣa-
   priyatvena-dear to Lord Krṣṇa; satāṁ-of the saintly devotees; śrī-gokula-vāsināṁ-
   of the residents of Gokula; eva-certainly; iti-thus; ittham-in this way; eva-
   certainly; uktam-it is said; iti-in this way; nanda-ādayah-all the cowherd men,
   headed by Nanda Mahārāja; gopāḥ-cowherd men; krṣṇa-rāma-kathāṁ-narration
   of incidents in connection with Bhagavān Krṣṇa and Rāma; mudā-in great
   transcendental pleasure; kurvantah-doing that; ramamāṇaḥ ca-enjoyed life and
   increased their affection for Krṣṇa; na-not; avindan-perceived; bhava-vedanāṁ-
   the tribulations of material existence.

   { }If Prahlāda Mahārāja and other great devotees who have completely
   surrendered to the Supreme Lord may remain in family life, apparently attached to
   family and home, then why should anyone think that simply because the residents
   of Vṛndāvana are householders, and not renounced sannyāsīs, therefore they
   cannot be eternal associates of the Lord? The residents of Vṛndāvana are eternally
dear to Lord Krṣṇa, and they are perfectly situated in the highest platform of
spiritual happiness free from all contact of the material energy. This is described in
the following statement of Śrīla Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.11.58):

   "In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics
   about the pastimes of Krṣṇa and Balarāma with great transcendental pleasure, and
   they could not even perceive material tribulations."*

Text 5

   bhavanţy asminn iti bhāvah prapañcaḥ. yadyapi prapañca-janesv abhivyakyatas te
   tathāpi tat-sambandhini yā vedana visaya-duḥkhādi-jañānam tam nāvindan ity
   arthaḥ. vedana jañāna-pidayoḥ iti kośa-jañā.

   bhavanti-there are; asmin-in this; iti-thus; bhāvah-the word "bhavah";
   prapañca-meaning "material existence"; yadyapi-although; prapañca-janesu-
   among the conditioned souls; abhivyaktah-manifested; te-they; tathāpi-
   nevertheless; tat-sambandhini-in relation to that; yā-which; vedana-the word
   "vedana"; visaya-from the material sense-objects; duḥkha-adi-happiness and
   distress; jañānam-awareness; tam-that; na-did not; avindan-find; iti-thus;
   arthaḥ-the meaning; vedana-the word "vedana"; jañāna-meaning "knowledge;
   pidayoh-or "suffering"; iti-thus; kośa-jañā-according to the dictionary definition.
In this verse the word "bhava" means “material existence”, and "vedana" means "awareness of material happiness and distress". We may note in this regard that the dictionary definition of "vedana" is:

"The word 'vedana' means 1. knowledge, or 2. suffering".

Although apparently situated in the material world as ordinary conditioned souls, the residents of Vṛndāvana were completely free from the bondage of material existence. They did not suffer any of the distresses of material life.

Sarva-samvādinī Comment (Anucchedas 139-142)

Text 1

tad etam api paripātim paścād vidhāyāha

esāṁ tu bhāgya-mahimacyuta tāvad astam
   ekādāśaiva hi vayam bata bhūri-bhāgāh
etad-dhṛṣṭa-casakair asakṛt pibāmah
   śarvādayo 'nghṛy-udaja-madhv-amṛtāsavam te

tat-therefore; etat-this; api-also; paripātim-arrangement; paścāt-afterwards; vidhāya-giving; āha-he said; esām-of these residents of Vṛndāvana; tu-indeed; bhāgya-mahima-the glories of their good fortune; acyuta-O infallible Lord; tāvad-as much as; astam-it may be; ekādāśa-the presiding deities of the senses such as Candra, etc.; eva-certainly; hi-indeed; vayam-myself, Lord Brahmā; bata-oh; bhūri-bhāgāh-greatly fortunate; etat-hrṣīka-casakaiḥ-through the vessels of the senses; asakṛt-always; pibāmah-we drink; śarva-ādayah-the deities headed by Śarva (Śiva), etc.; anghri-udaja-of the lotus feet; madhu-sweet; amṛta-asavam-the nectar; te-Your.

{ }Brahmā explains (Śrīmad-Bhāgavatam 10.14.33-36):

"My dear Lord, no one can actually appreciate the good fortune of these residents of Vṛndāvana. We are all demigods, controlling deities of the various senses of the living entities, and we are proud of enjoying such privileges, but actually there is no comparison between our position and the position of these fortunate residents of Vṛndāvana because they are actually relishing Your presence and enjoying Your association by dint of their activities. We may be proud of being controllers of the senses, but here the residents of Vṛndāvana are so transcendental that they are not under our control. Actually they are enjoying the senses through service to You. I shall therefore consider myself fortunate to be given a chance to take birth in this land of Vṛndāvana in any of my future lives."**
Text 2

tad bhūri-bhāgyam iha janma kim apy atavyām
   yad gokule 'pi katamāṅghri-rajobhisekam
yaj-jīvitaṁ tu nikhilam bhagavan mukundas
tv adyāpi yat-pada-rajaḥ śruti-mṛgyam eva

tat-therefore; bhūri-bhāgyam-greatly fortunate; iha-here; janma-birth; kim
api-moreover; atavyām-in the forest of Vṛndāvana; yat-which; gokule-in Gokula;
api-even; katama-which of many; anghri-rajaḥ-by the dust of the feet; abhisekam-
smeared; yat-whose; jīvita-life; tu-indeed; nikhilam-whole; bhagavan-the
Supreme Personality of Godhead; mukundah-Mukunda; tu-indeed; adya api-
even-til now; yat-whose; pada-rajaḥ-dust of the feet; śruti-mṛgyam-sought by the
Vedas; eva-certainly.

} }My dear Lord, I am therefore not interested in either material opulences or
liberation. I am most humbly praying at Your lotus feet for You to please give mem
any sort of birth within this Vṛndāvana forest so that I may be able to be favored
by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given
the chance to grow just as the humble grass in this land, that will be a glorious birth
for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I
beg to be allowed to take birth outside the immediate area of Vṛndāvana so that
when the devotees go out they will walk over me. Even that would be a great
fortune for me. I am just aspiring for a birth in which I will be smeared by the dust
of the devotees' feet.*

"I can see that everyone here is simply full of Kṛṣṇa consciousness; they do not
know anything but Mukunda. All the Vedas are indeed searching after the lotus
feet of Kṛṣṇa."

Text 3

ity atra yatavātīrṇāḥ śrī-bhagavān tatra iha śrī-mathurā-mandale, tatra apy
atavyām śrī-vṛndāvane, tatrāpi śrī-gokule. katham-bhūtam janma? atra tīkā ca
gokula-vāśīnām madhye 'pi 'katamasya yasya kasyāpy 'ānghri-rajasābhisekāḥ'
yasmims tat ity ēsā.

iti-thus; atra-here; yatra-where; avatīrṇāh-descended; śrī-bhagavān-the
Supreme Personality of Godhead; tatra-there; iha-here; śrī-mathurā-mandale-in
the district of Mathurā; tatra-there; api-also; atavyām-in the forest; śrī-
vṛndāvane-in Vṛndāvana; tatra-there; api-also; śrī-gokule-in Gokula; katham-
bhūtam-what kind?; janma-of birth; atra-here; tīkā-the commentary of Śrīdhara
Śvāmī; ca-also; gokula-vāśīnām-of the residents of Gokula; madhye-in the midst;
api-also; katamasya-of someone; yasya-of whom; kasya-of a certain; api-even;
ānghri-of the lotus feet; rajasā-by the dust; abhisekāh-sprinkling; yasmin-in
which; tat-that; iti-thus; esā-the commentary.

{} In this verse the word "ihā" (here) means “in the district of Mathurā, where the Supreme Personality of Godhead descended. "Apy atavyām śrī-gokule" means “in the forest of Vṛndāvana”.

What kind of birth does Brahmā pray to get? Śrīdhara Svāmī explains in his commentary:

"Brahmā prays for any kind of birth in Vṛndāvana where he may be able to become sprinkled by the dust of the lotus feet of the residents of Vṛndāvana."

Text 4

esām ghoṣa-nivāsinām uta bhavān kim deva rāteti nas
ceto viśva-phaḷāṭ phalam tvad-aparam kutrāpy ayaṃ muhyati
sad-veśād īva pūtanāpi sa-kulā tvām eva devāpita
yad-dhāṁārtha-suḥṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte

ity atra rātā dātā; tvat tvattah āyat itas tato gacchat.

esām-to these; ghoṣa-nivāsinām-residents of Vṛndāvana; uta-indeed; bhavān-
Your Lordship; kīm-what; deva-O Lord; rātā-will give; iti-considering thus;
nah-my; cetah-mind; viśva-phaḷāṭ-from the supreme source of all benedictions;
phalam-reward; tvat-aparam-other than You; kutra-where; api-indeed; ayam-
this; muhyati-bewilders; sat-veśāt-by dressing as Your devotee; īva-indeed;
pūtanā-Pūtanā; api-even; sa-kulā-along with other members of her family such as
Aghāsura; tvam-You; ēva-certainly; deva-O Lord; apiṭā-obtained; yat-whose;
dhāma-homes; artha-wealth; suḥṛt-friends; priya-dear ones; ātmā-bodies;
tanaya-children; prāṇā-lives; āsaya-thoughts; tvat-kṛte-dedicated to You; iti-
thus; atra-here; rātā-the word “rātā”; dātā-means "giver; tvat-the word "tvat";
tvattah-means "from you"; āyat-the word "āyat"; itah-from there; tatah-from
there; gacchat-going.

{} My Lord, sometimes I am puzzled as to how Your Lorship will be able to repay, in gratitude, the devotional service of these residents of Vṛndāvana. Although I know that You are the supreme source of all benediction, I am puzzled to know how You will be able to repay all the service that You are receiving from these residents of Vṛndāvana. I think of how You are so kind, so magnanimous, that even Pūtanā, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghāsura and Bākāsura, were also favored with liberation. Under the circumstances, I am puzzled. These residents of Vṛndāvana have given You everything: their bodies, their minds, their love, their homes. Everything is being utilized for Your purpose. So how will You be able to repay their debt? You have already given Yourself to Pūtanā! I surmise that You shall ever remain a debtor to the residents of Vṛndāvana, being unable to repay their loving service."
In this verse "ratā" means "giver" and "tvat" means "from You".

Text 5

tāvad rāgādayah stenās
tāvat kārā-grham grham
tāvan mohō 'ṅghri-nigado
yāvat krṣṇa na te janāḥ

tāvat-so long; rāga-ādayah-material attachments and so on; stenāḥ-thieves;
tāvat-so long; kārā-grham-a prison house; grham-one's home; tāvat-so long;
mohah-illusion; anghri-nigādah-a fetter on the legs; yāvat-as long as; krṣṇa-O my
dear Lord Krṣṇa; na-are not; te-Your; janāḥ-devotees.

{ }My Lord, I can understand that the superexcellent service of the residents of
Vrndāvana is due to their spontaneously engaging all natural instincts in Your
service. It is said that attachment for material objects and home is due to illusion,
which makes a living entity conditioned in the material world. But this is only the
case for persons who are not in Krṣṇa consciousness. In the case of the residents of
Vrndāvana, such obstructions, as attachment to hearth and home, are nonexistent.
Because their attachment has been converted unto You, and their home has been
converted into a temple because You are always there, and because they have
forgotten everything for Your sake, there is no impediment. For a Kṛṣṇa conscious
person, there is no such thing as impediments in hearth and home. Nor is there
illusion.*

Text 6

antar-grha-gatāh kāścid
gopyo 'labdha-vinirgamāh
krṣṇam tad-bhavanā-yuktā
dadhyur milita-locanāh

antar-within; grha-the house; gatā-gone; kāścit-some; gopyah-gopīs;
alabdha-without attaining; vinirgamāh-exit; krṣṇam-Kṛṣṇa; tat-bhavanā-yuktāh-
meditating on; dadhyuh-milita-locanāh-closed their eyes.

{ }This is also described in the following verses (Śrīmad-Bhāgavatam 10.29.9-
16):

"Some of the gopīs were factually detained from going to Kṛṣṇa by their
husbands and were locked up by force within their rooms. Being unable to go to
Kṛṣṇa, they began to meditate upon His transcendental form by closing their eyes.
They already had the form of Kṛṣṇa within their minds.*

Text 7

duḥsahā-prēstha-viraha-
   tīvra-tāpa-dhutāsuhbhaḥ
dhīyā-prapta-cyutāsleṣa-
   nirvṛtyā kṣiṇa-mangalāḥ

   duḥsahā-difficult to bear; prēstha-from the beloved; viraha-separation; tīvra-
   sever; tāpa-by pain; dhuta-cleansed; aśubhaḥ-all auspicious things; dhīyā-
   meditation; prapta-attained; acyuta-of the infallible Personality of Godhead;
   aṣleṣa-of the embrace; nirvṛtyā-by the happiness; kṣiṇa-diminished; mangalāḥ-
   auspicious reactions of material pious activities.

{ }"If they had been bound by fructive action, they were fully freed from the
reaction of karma by constant meditation on Kṛṣṇa. Their severe painful yearnings
caused by their not being able to see Kṛṣṇa freed them from all sinful reactions,
and their ecstasy of transcendental love for Kṛṣṇa in His absence was
transcendental to all their reactions of material pious activities.*

Text 8

tam eva paramātmānaṁ
   jāra-buddhyāpi sangataḥ
juhur guṇamayam deham
   sadyaḥ prakṣiṇa-bandhanah

   tam-Him; eva-certainly; parama-atmānaḥ-the Supreme Soul; jāra-of a
   paramour; buddhya-with the conception; api-even; sangataḥ-by the contact;
   juhuh-they abandoned; guṇamayam-consisting of the three modes of nature;
   deham-body; sadyaḥ-immediately; prakṣiṇa-bandhanāḥ-free from bondage.

{ }"All the gopts who concentrated their minds on Kṛṣṇa in the spirit of
paramour love became fully uncontaminated from all the fructive reactions of
material nature, and some of them immediately gave up their material bodies
developed under the three modes of material nature.*

Text 9

śrī-parikṣid uvāca
kṛṣṇam viduh param kāntam
na tu brahmatayā mune
guna-pravāhoparāmās
tāsāṁ guna-ghiyāṁ katham

śrī-parīkṣit uvāca-Mahārāja Parīkṣit said; kṛṣṇam-Kṛṣṇa; viduh-they understood; param-supreme; kāntam-lover; na-not; tu-but; brahmatayā-as the Supreme Personality of Godhead; mune-O sage; guna-pravāha-uparāmāḥ-free from the influence of the modes of material nature; tāsāṁ-of them; guna-dhiyāṁ-with material conceptions; katham-how is it possible?

{ }"Mahārāja Parīkṣit heard Śukadeva Gosvāmī explain the situation of the gopīs who assembled with Kṛṣṇa in the rāsa dance. When he heard that some of the gopīs, simply by concentrating on Kṛṣṇa as their paramour, became free from all contamination of material birth and death, he said: The gopīs did not know that Kṛṣṇa is the Supreme Personality of Godhead. They accepted Him as a beautiful boy and considered Him to be their paramour. So how was it possible for them to get freed from the material condition just by thinking of a paramour?"

Text 10

śrī-śūka uvāca

uktam purāstaṁ etam te
caidyah siddhim yathā gatāḥ
dviśāṁ api hrṣikeśam
kim utādhoṣajā-priyāṁ

śrī-śūkha uvāca-Śrī Śukadeva Gosvami said; uktam-explained; purāstaṁ-before; etam-this; te-to you; caidyah-Śiśupāla; siddhim-perfection; yathā-just as; gatāḥ-attained; dviṣān-hating; api-although; hrṣikeśam-Lord Kṛṣṇa; kim uta-what to speak?: adhoksaja-of the Supreme Lord; priyāḥ-the dear devotees.

{ }"On hearing this question of Mahārāja Parīkṣit, Śukadeva Gosvami replied: My dear King, your question is already answered, even before this incident.*

"Śiśupāla was always envious of Kṛṣṇa, and because of his envy Kṛṣṇa killed him. Since Kṛṣṇa is the Supreme Personality of Godhead, Śiśupāla gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Kṛṣṇa, then what to speak of the gopīs who are so dear to Kṛṣṇa and always thinking of Him in love? There must be some difference between the enemies and the friends. If Kṛṣṇa’s enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopīs are freed and with Him.*

Text 11
Text 12

kāmaṁ krodham bhayam sneham
  aikyam sauhrdam eva ca
nityam harau vidadhato
  yānti tan-māyatām hi te

kāmaṁ-lust; krodham-anger; bhayam-fear; sneham-love; aikyam-oneseness;
sauhrdam-friendship; eva-certainly; ca-also; nityam-eternally; harau-in relation
to Lord Kṛṣṇa; vidadhatah-those who place; yānti-attain; tat-māyatām-the same
nature as His; hi-certainly; te-they.

Text 13

na caiva vismayah kāryo
  bhavatā bhagavaty aje
yogēśvareśvare kṛṣṇe
  yata etad vimucyate.

na-not; ca-also; eva-certainly; vismayah-astonishment; kāryah-result;
bhavatā-by you; bhagavati-in relation to the Supreme Personality of Godhead;
aje-unborn; yoga-īśvara-of the masters of the yoga system; īśvare-the controller;
kṛṣne-Lord Kṛṣṇa; yataḥ-from which; etat-therefore; vimucyate-liberated.

{ }"Rest assured that one attracted by Kṛṣṇa attains liberation from material bondage because Kṛṣṇa is the transcendental master of all mystic power. There is nothing surprising about this."

Note: The main text of the Sandarbha is resumed at this point.

**Anuccheda 143**

**Text 1**

tarhi katham gokule prapañcavād bhānam lokānām bhavati tatrāha

prapañcaṁ nisprapañca 'pi
vidambayasi bhū-tale
prapanna-janatānanda-
sandoham prathitum prabho

tarhi-then; katham-how iis it; gokule-in Gokula; prapañcavat-like the material world; bhānam-appearance; lokānām-of the residents; bhavatri-is; tatra-in this connection; aha-he says; prapañcam-material activities; nisprapañcaḥ-not material; api-although; vidambayasi-You imitate; bhū-tale-on the surface of the earth; prapanna-surrendered; janatā-of Your devotees; ananda-of the transcendental bliss; sandoham-the volume; prathitum-to increase; prabho-O my Lord.

{ }Someone may say that if the residents of Vṛndāvana are free from the bondage of material existence, then why do they seem like ordinary inhabitants of the material world. In order to answer this objection, Brahmā explains that the appearance and activities of both Śrī Kṛṣṇa and the residents of Vṛndāvana are spiritual, only superficially do they appear to be material. Brahmā said (Śrīmad-Bhāgavatam 10.14.37):

"My dear Lord Kṛṣṇa, I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. In Vṛndāvana there is no distinction between material and spiritual because everything is dedicated to Your loving service. My dear Lord, Your Vṛndāvana pastimes are simply to enthuse Your devotees. If someone takes Your Vṛndāvana pastimes to be material, he will be misled."
prapañcātīto 'pi tvam bhū-tale sthitam prapañcam vidambayasi svayam anena prastutenā gokula-rūpenānukaroṣi. vastutas tu śrī-gokula-rūpam idam tava svarūpam prapañcavad eva bhāti. na tu prapañca-rūpam eveti tātparyam. tadvac ca bhānām kim artham? tatraḥa prapanṇa iti. tādṛṣa-laukikākāra-lilayaiva hi prapanṇa-jana-vṛndasya prāmanando bhavatīty etad artham. tasmāt sādhūktam aho bhāgyam.

prapañca-the material world; atitah-beyond; api-although; tvam-You; bhutale-on the earth; sthitam-situated; prapañcam-the activities of ordinary creatures; vidambayasi-You imitate; svayam-personally; anena-by this; prastutena-glorified; gokula-rupena-by the form of a cowherd boy in Gokula; anukarosi-You imitate; vastuteh-in truth; tu-but; sri-gokula-rupam-form of a cowherd boy in Gokula; idam-this; tava-Your; svaruṇam-original form; prapancavat-superficially appearing like an ordinary person; eva-certainly; bhati-is manifest; na-not; tu-but; prapancā-composed of the five material elements; rupam-form; eva-certainly; iti-thus; tatparyam-the meaning; tadvat-in that way; ca-also; bhanaappearance; kim artham-what is the reason?; tatra-in this matter; aha-he says; prapanna iti-the phrase beginning with the word "prapanna"; tādṛṣa-like that; laukika-material; akara-form; lilaya-and pastimes; eva-certainly; hi-indeed; prapanna-jana-vṛndasya-of the surrendered devotees; parama-anandah-transcendental bliss; bhavati-is; iti-thus; etat artham-this is the meaning; tasmāttherefore; sadhu-properly; ukta-ita is said; aho-Oh; bhāgyam-good fortune; itiadi-in the verse beginning; brahma-spoken by Brahma; sri-bhagavantam-to the Supreme Personality of Godhead.

{ }In this verse Brahma explains that Śrī Kṛṣṇa is beyond the touch of the material energy, and He imitates the form and activities of the ordinary living entitles in the material world, appearing as a small cowherd boy in Gokula. Even though this is true, still the form of Śrī Kṛṣṇa, the small cowherd boy in Gokula, is not a temporary manifestation of the Supreme Lord for a particular purpose, but rather it is the original feature of the Supreme Personality of Godhead. In other words, the form of Śrī Kṛṣṇa is the original form of God, and is not made of the five material elements, but is completely spiritual.

Someone may ask: Why does the Supreme Lord appear in this way as a small child? To this question the following answer may be given: Lord Kṛṣṇa seems like an ordinary child, and performs activities that seem like those of an ordinary child, in order to grant transcendental bliss to the devotees who become His associates. In other words, they become charmed and pleased by the Lord's apparently ordinary activities. Because these devotees are so intimately associated with the Lord in this way, Brahmā praised them in the verse beginning with the words “aho bhāgyam” (quoted in Anuccheda 138, Text 1).
Anuccheda 144

Text 1

ata evāha

tāsām aviratam kṛṣṇe
    kurvainām sutekṣanam
na punah kalpate rājan
    samsāro 'jñāna-sambhavah

    atah eva-therefore; aha-he said; tāsām-of all of them (of all the gopīs);
aviratam-constantly; kṛṣṇe-unto Lord Kṛṣṇa; kurvainām-making; suta-ikṣānam-
as a mother looks upon her child; na-never; punah-again; kalpate-can be
imagined; rājan-O King Pariksit; samsārah-the material bondage of birth and
death; ajñāna-sambhavah—which is to be accepted by foolish persons ignorantly
trying to become happy.

    { }Although superficially appearing as ordinary householders, the residents of
Vṛndāvana remained always free from all material contamination. This is
confirmed in the following statement of Śrīla Śukadeva Gosvāmī (Śrīmad-
Bhāgavatam 10.6.40):

    "For that Personality of Godhead, the gopīs always felt maternal love, and Kṛṣṇa
sucked their breasts with full satisfaction. Therefore, because of their relationship
as mother and son, although the gopīs were engaged in various family activities,
one should never think that they returned to this material world after leaving their
bodies."*

Text 2

    tāsām śrī-gopa-pura-strinām samsārah samsāritvam prapaṇcikatvam na punah
kalpate, na tu ghaṭate, kintv aprapaṇcikatvam eva ghaṭata ity arthah; yato 'sau
ajñāna-sambhavah. tāsām tu katham-bhūttanām? ajñāna-tamaḥ-sūryasya
jñānasyopari-virājamāno yaḥ premā tasyāpy upari virājamānam yat sutekṣanam
putra-bhāvo vātsalyābhidhah premā tadeva, tatrāpi aviratam nityam anādita eva
śrī-kṛṣṇe kurvatinām iti. śrī-śuṅkaḥ.

    tāsām-the word "tāsām (of them)"; śrī-gopa-pura-strinām-refers to the gopīs of
Vrajaḥūmi; samsārah-the word "samsārah"; samsarītvam prapaṇcikatvam-means
"material existence"; na-never; punah-again; kalpate-can be imagined; na-never;
tu-certainly; ghaṭate-may occur; kintu-however; aprapaṇcikatvam-freedom from
material entanglement; eva-certainly; ghaṭate-occurs; iti-thus; arthah-the
meaning; yatah—because; asau—this; ajña—samabhavah—which is to be accepted by foolish persons ignorantly trying to become happy; tāsām—of them; katham-bhūtānām—how may they be described?; ajña—of ignorance; tamah—the darkness; sūryasya—of the sun for illuminating; jñānasya—of knowledge; upari—above; virājmaṇāh—manifested; yah—which; premā—love of God; tasya—that; api—even; upari—above; virājmaṇām—manifest; yat—which; suta-iksānam—glance of a mother upon her child; putra—of the child; bhāvah—conception; vātsalya-vātisalya—rasa; abhidhah—named; premā—love of God; tat—that; eva—certainly; tatrāpi—nevertheless; aviratam—the word "aviratam"; nityam—means "constantly"; anādītah—without beginning; eva—certainly; śrī—krṣne—unto Lord Kṛṣṇa; kurvatīnām—making; iti—thus; śrī—sukah—spoken by Śrī Śukadeva Gosvāmī.

In this verse the word "tāsām" (of them) refers to the gopīs of Vraja-bhūmī, and the word "samsārah" means "material existence". The phrase "na punah kalpate" means "one should never think that the gopīs returned to this material world, for they were always situated in the transcendental position,"
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aloof from the contact of the material energy”. Material existence is a condition imposed upon those who are ignorant (ajñāna-sambhavah), but because the gopīs were always enlightened by pure Kṛṣṇa consciousness, they remained always free from the darkness of material existence. Although the brilliant sun of transcendental knowledge destroys the darkness of material existence, the exalted state of love of Godhead is situated on a platform above the condition of transcendental knowledge. The intimate love of the gopīs for Kṛṣṇa in the mood of parental love (vātsalya-rasa) is a very exalted condition, superior to ordinary love of God. The gopīs are eternally situated in in that condition of intense love of Kṛṣṇa (aviratam śrī-kṛṣṇe kurvaṭīnām). Because in this verse Śukadeva Gosvāmī has used the word "aviratam" (eternally), we should understand that the relationship of the gopīs with Kṛṣṇa is eternal and beginningless. The gopīs are also, therefore, eternal associates of Śrī Kṛṣṇa.

Anuccheda 145

yasmād eva śrī-gopādinaṁ tadiya-nitya-parikaratvam tadmad etat prakaraṇam tv asiddha-dehānāṁ sădhaka-cām kāśāṅcid apektasyā. yadvaitad-abhiprayam, tac ca, antar-grha-gatāh, ity ādikam na caiva vismayah kāryah ity ādy-antam.

yasmāt—because; eva—certainly; śrī-gopā-adināṁ—of the cowherd men, gopīs, and other innhabitants of Vṛḍávāna; tadiya—of Lord Kṛṣṇa; nitya-eternal; parikaratvam—the status of associates; tasmāt—therefore; etat—in this; prakaraṇam—account; tu—but; asiddha-dehānāṁ—with material bodies; sădhaka-cārīnāṁ—perfect devotees who became eligible to become Śrī Kṛṣṇa’s associates; kāśāṅcit—some of them; apektasya—with reference to; yadva—or; etat-this; abhiprayam-meaning; tat—that; ca-also; antah-grha-gatāḥ iti ādikam na ca eva vismayah kāryah iti ādi-antam-Śrimad-Bhāgavatam 10.29.9-16 (the original verses follow)

antar-grha-gatāḥ kāścid
gopyo 'labdha-vinirgamāḥ
kṛṣṇam tad-bhavaṇa-yuktā
daddhyur milita-locanāḥ
duhsaha-presṛtha-viraha-
tivra-tāpa-dhutāsusubhaḥ
dhyāna-praptācyutāśleṣa-
nirvṛtyā ksīna-mangalāḥ
tam eva paramātmanam
jāra-buddhyāpi sangataḥ
juhur gunamayam deham
sadyaḥ prakṛṣṇa-bandhanāḥ

śrī-parikṣid uvāca

kṛṣṇam viduh param kāntam
na tu brahmatayā mune
guna-pravāhoparāmās
tāsām guṇa-dhiyām katham

śrī-śuka uvāca

uktam purāstād etam te
caidyah siddhiṁ yathā gatāḥ
dviśam api hṛṣīkesam
kim utādhoksaja-priyah

nrnām niśṛyesārthāya
vyaktir bhagavato nṛpa
avyayasyāpameyaśya
 nirguṇasya gunāṭmanah

kāma' krodham bhayam sneham
aiṣyam sauhṛdam eva ca
nityam harau vidadhato
yānti tan-māyātām hi te

na caiva vismayah kāryo
bhavatā bhagavaty aje
yogeśvareśvare kṛṣṇe
yata etad vimucyate.

Someone may argue that because the Śrīmad-Bhāgavatam says "na punah kalpate samsārah" (the gopis never returned to the material world), therefore we must conclude that at a certain time the gopis were conditioned souls, or else how would it be possible for them to not return to the material world (if they had never been in it in the first place).

The answer to this question is that the gopis of Vrajabhūmi may divided into two classes: 1. eternal associates of Śrī Kṛṣṇa, and 2. those who are being promoted to that status from the material world.

The description "na punah kalpate samsārah refers to this second class of gopis, who are becoming eligible to be eternal associates of Śrī Kṛṣṇa. It is this second class of gopis who are described by Śrīla Śukadeva Gosvāmi in the following words (Śrīmad-Bhāgavatam 10.29.9-16):

"Some of the gopis were factually detained from going to Kṛṣṇa by their husbands and were locked up by force within their rooms. Being unable to go to Kṛṣṇa, they began to meditate upon His transcendental form by closing their eyes.
They already had the form of Kṛṣṇa within their minds. *

"If they had been bound by fruitive action, they were fully freed from the reaction of karma by constant meditation on Kṛṣṇa. Their severe painful yearnings caused by their not being able to see Kṛṣṇa freed them from all sinful reactions, and their ecstasy of transcendental love for Kṛṣṇa in His absence was transcendental to all their reactions of material pious activities.*

"All the gopīs who concentrated their minds on Kṛṣṇa in the spirit of paramour love became fully uncontaminated from all the fruitive reactions of material nature, and some of them immediately gave up their material bodies developed under the three modes of material nature.*

"Mahārāja Parīksit heard Sukadeva Gosvāmī explain the situation of the gopīs who assembled with Kṛṣṇa in the rāsa dance. When he heard that some of the gopīs simply by concentrating on Kṛṣṇa as their paramour, became freed from all contamination from material birth and death, he said: The gopīs did not know that Kṛṣṇa is the Supreme Personality of Godhead. They accepted Him as a beautiful boy and considered Him to be their paramour. So how was it possible for them to get freed from the material condition just by thinking of a paramour?*

"On hearing this question of Mahārāja Parīksit, Śukadeva Gosvāmī replied, "My dear King, your question is already answered, even before this incident.*

"Śiśupāla was always envious of Kṛṣṇa, and because of this envy Kṛṣṇa killed him. Since Kṛṣṇa is the Supreme Personality of Godhead, Śiśupāla gained salvation simply by seeing Him. If an envious person can get salvation simply by concentrating his mind on Kṛṣṇa, then what to speak of the gopīs who are so dear to Kṛṣṇa and always thinking of Him in love? There must be some difference between the enemies and the friends. If Kṛṣṇa’s enemies could get freed from material contamination and become one with the Supreme, then certainly His dear friends like the gopīs are freed and with Him. *

"Kṛṣṇa is not an ordinary person. He is the Supreme Personality of Godhead, full of all spiritual qualities. He appears in this material world out of His causeless mercy in order to benedict the conditioned souls, and whenever He appears, He appears as He is without change.*

"If one somehow or other becomes attached to Kṛṣṇa or attracted to Him, either because of His beauty, quality, opulence, fame, strength, renunciation or knowledge, or even through lust, anger or fear, or affection or friendship, then one’s salvation and freedom from material contamination is assured.*

"Rest assured that one attracted by Kṛṣṇa attains liberation from material bondage because Kṛṣṇa is the transcendental master of all mystic power. There is nothing surprising about this.*"*

Anuccheda 146

Text 1

atra antah iti sphaţam eva. aśubham śrī-krśna-prāptāv antarāya-rūpaṁ guru-
bhayādikam. maṅgalaṁ śrī-krṣṇa-prāptau sādhanam sakhyādi-sahayā-cintanam.

na karma-bandhanam janma
vaiṣṇavānām ca vidyate ity uktam eva.

atra-here; antah iti-the verse beginning with the word "antah" (10.29.9);
sphutam-the meaning is clear; eva- certainly; āsūbham-inauspicious things; śrī-
krṣṇa-prāptau-when Śrī Kṛṣṇa was attained; antarāya-rūpa- consisting of
impediments; guru-of superiors; bhayā-lear; ādikam-beginning with; maṅgala-
auspiciousness; śrī-krṣṇa-prāptau-when Śrī Kṛṣṇa wa attained; sādhanam-
practice; sakhyā-ādi-beginning with friendship; sahayā- assistance; cintanam-
meditation; na-not; karma-of fruitful actions; bandhanam-bondage; janma-no
birth; vaiṣṇavānām- of the pure devotees of the Lord; ca-also; visyate-exists; iti-
thus; uktam-it is said; eva-certainly.

In Śrīmad-Bhāgavatam 10.29.10 (the second verse quoted in Anuccheda 145),
the word "āsūbha" means "the gopīs' fear of their superiors, and other
inauspicious impediments, which obstructed their going to meet Kṛṣṇa", and the
word "maṅgala" means "the auspicious process of thinking of Kṛṣṇa as their
dearmost friend, which enables the gopīs to very quickly attain Him.'

By intently meditating on Śrī Kṛṣṇa, these gopīs became purified of all material
defects and returned back to the spiritual world. That such an auspicious result is
obtained by the devotees is confirmed in the following verse from Vedic literature:

"Pure devotees of Lord Kṛṣṇa are always free from the bondage of fruitful
actions (karma). Such devotees do not again take birth in the material world, for
they return to the eternal spiritual world."

Text 2

dṛṣya-cāṇya-trāpi tad-asambhava-sthale tac-chabda-prayogah

vatsyaty urasi me bhūṭir
bhavat-pāda-hatāṃhasah ity ādau.

tatra yathā śrī-bhagavad-vākya-yathārthāyārthantaram anusandheyam, tadvad
ihāpiti.

dṛṣya-te may be seen; ca-also; ānyatrā-in another place; api-also; tat-of that;
asambhava-sthale-the unlikeliness; tat-of that; sabda-word; prayogah-usage;
vatsyati-will eternally remain; urasi-on the chest; me-My; bhūṭiḥ-Lakṣmi-devi;
bhavat-your; pāda-of the foot; hāṭa- struck; āmhasah-sins; iti-thus; ādau-in the
passage beginning; tatra-in this connection; yathā-just as; asi śrī-bhāgavat-of the
Supreme Personality of Godhead; vākya- the statement; yathārthāyā-actual
truth; ārtha-antaram- different meaning; anusandheyam-should be considered;
tadvat- in the same way; ihā-here; āpi-also; iti-thus.

When Śrīmad-Bhāgavatam says that the gopīs became liberated (instead of already being eternally liberated) (10.29.9-16), we may take it in the opposite way. An example of a statement intended to be taken in the opposite way is the following verse spoken by Lord Nārāyaṇa to Bhrigu Muni, who had just kicked the Lord's chest (to test whether the Lord were actually humble and situated in the mode of goodness). Lord Nārāyaṇa said (Śrīmad-Bhāgavatam 10.89.11):

"My dear Bhrigu Muni, My chest has now become sanctified because of the touch of your feet, and I am now assured that the goddess of fortune, Lakṣmī, will be very glad to live there perpetually."*

This statement of the Lord is actually untrue. The opposite is true: that Bhrigu Muni became purified by touching the Lord (although under extraordinary circumstances). In the same way, it may also be taken that the description of the gopīs attaining liberation at a certain point actually means not that they attained liberation, but that they were already liberated eternally.

Text 3

paramātmānam iti brahma-stavānta-nirdiśta-siddhānta-rityā śrī-kṛṣṇasya svabhāvata eva parama-premāspadatvam dārsitam.

paramātmānam iti-the phrase beginning with the word paramātmānam" (Śrīmad-Bhāgavatam 10. 29.11 quoted on page 1061); brahma-of Lord Brahma; stavā-of the prayers; ānta-at the conclusion (Śrīmad-Bhāgavatam 10.14.53)

kṛṣṇam enam avehi tvam
amānam akhilātmanām
jagad-dhitāya so 'py atra
dehivābhāti māyāyā
nirdista-indicated; siddhānta-conclusion; rityā-by the words; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; sva-bhāvāyaḥ-by His own nature; eva-certainly; parama-supreme; premā-of love; āspadam-object; dārsitam-revealed.

In these verses (quoted in Anuccheda 145) the word “paramātmānam" means "the all-pervading Supersoul" or "the supreme soul of all souls". Because Śrī Kṛṣṇa is the supreme soul of all souls, He is the supreme object of everyone's love. This is described in the following statement at the conclusion of Brahma's prayers to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.53):
"You should know Kṛṣṇa as the original soul of all ātmās (living entities). For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this with the strength of His own internal potency."*

Text 4

jāra iti ya buddhīḥ tayāpi tan-mātrenāpi saṅgataḥ. na tu sāksād eva jāra-rūpena prāpyeti tad-bhāva-puraskāreṇa bhajanasya prabalyam vyaṁjitam. jāra-śabdene nirdeśāī loka-dharma-maryādātīkramam darśayivā tathā-vidha-bhāvasyāti-nirargalavām darśitam.

jāra-paramour; iti-thus; ya-which; buddhīḥ-conception; tayā-by that; āpi-also; tat-mātrenā-in that way; āpi- also; saṅgataḥ-contacting; na-not; tu-but; sāksāt- directly; eva-certainly; jāra-rūpena-as a paramour; prāpya-by the attainment; iti-thus; tat-bhāva-puraskāreṇa-with that conception; bhajanasya-of the worship; prabalyam- superiority; vyaṁjit-am manifested; jāra-śabdena-by the word "jāra"; nirdeśat-by the indication; loka-of the world; dharma-of the piety; maryādā-of the limits; atikramam- overstepping; drsayita-revealing; tathā-vidha-bhāvasyā-of that conception; āti-nirargalavām-complete lack of restraint; darśitam-is revealed.

In verse 11 (quoted in Anuccheda 145) we may note the word "jāra-buddhyā" (thinking of Him as their paramour). Although the love of the gopis for Kṛṣṇa appeared to cross beyond all bounds of propriety and morality, actually it did not. The gopis thought of Kṛṣṇa as their paramour, and thinking in that way their love for Him was unexcelled, but still, their contact with Kṛṣṇa remained always free from the gross physical activity known in this world as adulterous love.

Text 5

bandhanam śrī-krṣṇa-prāpti-virodhī-guru-jana-madhya-vasādi-rūpam, tatra gunamayam deham jahuh ity atra rājaḥ sandehaḥ krṣnam viduh iti, he mune tāh śrī-krṣnam param kevalam kāntam nigūḍha-vallabham viduh, na tu brahma iti.


bandhanam-the word "bandhanam"(bondage); śrī-krṣṇa- of Śrī Kṛṣṇa; prāpti-attainment; virodhi-obstruction; guru-jana-superiors; madhya-in the midst;
vaśā-residence; adi-beginning with; rūpam-in the form of; tatra-there; gunamayam-fashioned from the three modes of material nature; deham-body; jahuh-they abandoned; iti-thus; atra-in this description; rājñāh-of Maharaja Pariksit; sandehah-doubt; kṛṣṇam viduh iti-beginning with the phrase "kṛṣṇam viduh"; he mune-O sage; tāh-the gopis; śri-kṛṣṇam- Śrī Kṛṣṇa; param-the word "param"; kevalam-means "only"; kāntam-the word "kāntam"; nigudha-vallabham-means "paramour"; viduh-they understood; na-not; tu-but; brahma-the Supreme Personality of Godhead; iti-thus; tarhi-then; katham-how is it possible?; tāsā-of them; guna-pravāhasya-of the influence of the three modes of material nature; upārāmah-cessation; sambhavati-is it possible; yasya-of Him; brahma-as the Supreme Personality of Godhead; bhāvanā-conceition; syāt-may be; tatra-there; tasya-of Him; nirgunasya-beyond the influence of the three modes of material nature; eva-certainly; udayāt-because of arisal; bhavet-may be; prācina-previous; māyikā-guna-pravaha-influence of the three modes of material nature; upārāmah-cessation; tāsu-among them; tu-but; kāntataya-with the conception as paramour; eva-certainly; bhavayantisu-thinking; prākṛta-material; gunā-modes of nature; ātita-beyond; gunasya-of the quality; eva-certainly; tasya-of that; udayāt-with the arisal; prākṛta-guṇa-bhāve-in the condition free from the three modes of material nature; api-even; tat-guṇā-anubandha-guṇatvāt-from the bondage of the three modes of material nature; parama-purūśa-ārtha-the supreme goal of life; anugatānām-who have attained; teśām-of them; katham-how is it?; uparamah-cessation; iti-thus; arthah-the meaning; yadvā-or tāśām-of the gopis; guna-pravāhah-the influence of the three modes of nature; katham-how is it?; uparamah-cessation; paramā-arthikoh-seeking after the supreme goal of life; na-does not; bhavati-become; yena-by which; tatah-therefore; muktiṁ-liberation; kathayasi-you describe; iti-thus; bhāvah-the meaning.

In verse 11, (quoted in Anuccheda 145), the word "bandhana" means "husbands, fathers, and other superiors, who stopped the gopis from going to Kṛṣṇa". When Mahārāja Pariksit heard that the gopis became liberated from their material bodies constructed from the three modes of material nature, and became liberated simply by thinking of Kṛṣṇa, a doubt arose in his mind. He said:

"the gopis simply thought of Kṛṣṇa as their paramour (śri-kṛṣṇam param kāṁtham viduh), and they were completely unaware that He was actually the Supreme Personality of Godhead (brahma). Under these circumstances, how is it possible that they became free from the influence of the three modes of material nature simply by thinking of a paramour? Generally, those who understand the actual truth about the Supreme Personality of Godhead become free from the modes of nature. How is it possible, then, that the gopis became liberated without understanding the actual truth about Śrī Kṛṣṇa?"

Text 6

brahmatayā vedana-vailaksanyam pratipādayati guna-dhiyām brahma-niṣṭhaye
api tyajake tasya parama-saundaryâdi-gûñe dhîś ceto yâsâm. tatrottaram uktam iti.

brahmatây-as the Supreme Personality of Godhead; vedana-vailaksanyam-
different conception; pratipâdayati- demonstrates; guna-dhiyam-the word guna-
dhiyam (fixing their mind on the attributes)"; brahma-nîsthâyâh-of fixing the
mind on the Personality of Godhead; api-even; tyajake-in abandonment; tasya-of
Him; para-paramtranscendental; saudaryâ- beauty; âdî-beginning with; gune-in the
attribute; dhîh-the word dhî"; cetah-mind; yásâm-of whom; tatra-in this
connection; uttaram-the answer; uktam iti-the verse beginning with the word
"uktam" (Śrīmad-Bhâgavatam 10.29.14);

In verse 13 (quoted in Anuccheda 145), we may note that the word "guna-
dhiyam" (meditating on the qualities) does not mean that the gopis were absorbed
in thinking of the three modes of material nature, but that they were meditating on
the transcendental qualities and beautiful form of Śrī Kṛṣṇa. How the gopis
obtained liberation simply by thinking of Śrī Kṛṣṇa as their paramour is explained
in the following verse (Śrīmad-Bhâgavatam 10.29.14):

"On hearing this question of Mahârâja Parîkṣit, Śukadeva Gosvâmî replied, "My
dear King, your question is already answered, even before this incident.*
"Śiśupâla was always envious of Kṛṣṇa, and because of his envy Kṛṣṇa killed
him. Since Kṛṣṇa is the Supreme Personality of Godhead, Śiśupâla gained salvation
simply by seeing Him. If an envious person can get salvation simply by
concentrating his mind on Kṛṣṇa, then what to speak of the gopis who are so dear
to Kṛṣṇa and always thinking of Him in love? There must be some difference
between the enemies and the friends. If Kṛṣṇa's enemies could get freed from
material contamination and become one with the Supreme, then certainly His dear
friends like the gopis are freed and with Him."*

Text 7

purañjanetihásâdivad duruhvatvât svayam uktasya vyâkhyañam idam. evam hi
drśânta-balena labhyate. yathâ caidyâ-sadbenâtra kârūsa 'pi grhitah.

purañjana-of King Purañjana; itihásâ-the history (recorded in the Fourth
Canto of Śrīmad-Bhâgavatam); adi- beginning with; vat-like; duruhvatvât-because
of the difficulty; svayam-personally; uktasya-spoken; vyâkhyañam-account;
idam-this; evam-in this way; hi-certainly; drśânta-balena-by an example;
labhyate-is attained; yathâ-just as; caidyâ-sadbenâ-by the word "caidyâ (Śiśupâla);
kârūsa-the king of the Kârûsa province (Dantavakra); api-also; grhitah-is
intended.

By reading the story of King Purañjana (Śrīmad-Bhâgavatam, Canto Four), and
other accounts in the Vedic literatures, we may understand how difficult it is to
become liberated and enter the spiritual planet of Śrī Krṣṇa. Śrīla Śukadeva G Gosvāmī has therefore described the actual path of liberation by speaking this verse. We may note that the word "caidya" in this verse does not only refer to Śiṣupāla, but to Dantavakra as well.

Text 8

tau ca jaya-vijayau, tayoś ca
dehendriyāsu-hīnānām
vaikuṇṭha-pura-vāsinām
deha-sambandha-sambaddham
etad ākhyaṭum arhasi

iti yudhiṣṭhira-praśna-drśā tv aprākṛta-vigrāhatvenāśvara-vigrahayor eva satoh
tau-they; ca-also; jaya-Jaya; vijayau-and Vijaya; tayoh-of them; ca-also; deha-of a material body; indriya-material senses; asu-life breath; hīnānām-of those devoid; vaikuṇṭha-pura-of Vaikuṇṭha; vāsinām-the residents; deha-sambandha-in a material body; sambaddham-bondage; etat-this; ākhyaṭum arhasi-please describe; iti-thus; yudhiṣṭhira-of Mahārāja Yudhiṣṭhira; praśna-drśā-by the question; tu-certainly; aprākṛta-not material; vigrāhatvena-with a form; ānāsvara-eternal; vigrahayoh-of the firms; eva-certainly; satoh-of the two devotees.

We may note that Śiṣupāla and Dantavakra had previously been Jaya and Vijaya, the doorkeepers of Vaikuṇṭhaloka. In the following verse (Srimad-Bhāgavatam 7.1.35), Mahārāja Yudhiṣṭhira asked how it was possible that these two liberated residents of the spiritual world could fall into the material world and accept bodies made of the gross material elements. The king said:

"The bodies of the inhaabitants of Vaikuṇṭha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons."*

In another place in Srimad-Bhāgavatam we also find the explanation that the bodies of Śiṣupāla and Dantavakra were not material, but eternal and spiritual. In other words, Jaya and Vijaya never actually accepted material bodies. This is explained by the Supreme Personality of Godhead Himself.

Text 9
bhagavān anugāv āha
   yātat mā bhiṣṭam astu śam
brahma-tejah samartha 'pi
   hantum necche matam tu me

iti bhagavad-uktasy-anusārena.

bhagavān-the Supreme Personality of Godhead; anugau-to His two attendants; āha-said; yātat-depart from this place; mā-let there not be; bhiṣṭam-fear; astu-let there be; śam-happiness; brahma-of a brāhmaṇa; tejah-the curse; samartha-being able; api-even; hantum-to nullify; na icche- do not desire; matam-approved; tu-on the contrary; me-by Me; iti-thus; bhagavat-of the Supreme Personality of Godhead; uktī-the words; anusārena-according to.

Jaya and Vijaya descended to the material world to facilitate the Lord's pastimes there. Their being cursed by the Four Kuṭumars was simply a pretext. The Lord's pastimes was the actual reason. This is confirmed by the following verse from Srimad-Bhāgavatam (3.16.29):

"The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brāhmaṇas' curse, I would not do so. On the contrary, it has My approval."*

Text 10


ittham-in this way; jaya-Jaya; vijayau-and Vijaya; sanakā-ādi-by the four Kumaras; śāpa-of a curse; vyājena- on the pretext of; kevalam-eclusively; bhagavatāth-of the Supreme Personality of Godhead; līlā-pastimes; artham-for the purpose of; samsrāv-in the material world; avatīrya- having descended; iti-thus; padma-uttara-khaṇḍa-of the Uttra-khaṇḍa of the Padma Purana; gadyā-the prose statement; ānusārena-according to; ca-also; sva-bhakta-for the Lord's devotees; cittā-the minds; ākāra-attracting; vinodāya- for pastimes; yuddhā-ādi-fighting and other activities; krīḍa-pastimes; nimittatayā-fashioned with; tasya-of Him; durghaṭa-ghatana-kārinya-causing strife; icchaya-with the desire; eva-certainly; vara-trayam-three times; sviṣasya- own; ānimā-ādi-beginning with ānimā; siddhi-mystic perfections; maya-consisting of; parama-jyotih-spiritual effulgence; dehasya-body; gunamaya-consisting of the three modes of material nature; pārthiva-of a king; deha-body; āntara-within; praveśahas-entrance.
The reason for the descent of Jaya and Vijaya to the material world is described in the following prose statement from the Uttara-khanda of Padma-Purâna:

"On the pretext of being cursed by the Four Kumâras, Jaya and Vijaya descended to the material world. Actually, the only real reason for their descent was to perform pastimes with the Supreme Personality of Godhead."

In order to attract the minds of the devotees with His transcendental pastimes, the Lord desired to fight great heroic battles with certain demons. In order to fulfill this desire of the Lord, Jaya and Vijaya three times accepted the bodies of kings. The bodies they accepted were splendidly effulgent and fully invested with animâ and other mystic powers. They were not ordinary bodies.

Text 11

\begin{quote}
atah e\v a\ saptame kṛṣṇa-cakra-hatāṁhasau ity atra ūṭkā ca kṛṣṇa-cakreṇa hatam yayoś tau, tayoh pāpaṁ eva hatam, na tau ity eśā.
\end{quote}

\begin{quote}
atath eva therefore; saptame-in the Seventh Canto of Śrī[6]mad-Bhāgavatam; kṛṣṇa-cakra-hatāṁhasau iti atra-in Bhāgavatam 7.1.45; ūṭkā-Śrīdharā Svāmi’s commentary; ca- also; kṛṣṇa-Lord Kṛṣṇa’s; cakreṇa-by the disc; hatama-destroyed; amhah-the sin; yayoḥ-of whom; tau-they; tayoḥ-of them; pāpam-the sin; eva-certainly; hatama-destroyed; na-not; tu-but; tau-them; iti-thus; eśa-the commentary;
\end{quote}

In his commentary on Śrīmad-Bhāgavatam 7.1.45, Śrīdharā Svāmi explains that Jaya and Vijaya did not accept material bodies when they descended to this world. Śrīdharā Svāmi says:

"By the phrase 'kṛṣṇa-cakra-hatāṁhasau' it should be understood that Lord Kṛṣṇa destroyed the sinful reactions of Jaya and Vijaya. It was, therefore Jaya and Vijaya's sinful reactions that were killed, and not their bodies."

Text 12

\begin{quote}
tathā tad-arthaṁ eva śrī-kṛṣnecchayaiva triṇāṁ aprakṛta-vigrahāhāṁ eva tad-abhisāra-pratisūrdha-samaye
\end{quote}

\begin{quote}
nāsuyan khalu kṛṣṇāya
mohitās tasya māyāyā
manyamāñāḥ svapraśva-sthān
svān svān dārāṁ vraja-kasāḥ
\end{quote}
itivat tat-kālika yo guṇamayo dehas tatra praveśah.

tathā-in that way; tat-arthaṃ-for that reason; eva- certainly; śrī-krṣṇa-of Śrī Kṛṣṇa; icchāya-by the desire; eva-certainly; atrāpi-somewhere; tāsāṃ-of the gopīs; aprakṛta-non-material; vigrāhāṇām-of forms; eva-certainly; tat-abhisāra-the rendezvous with Kṛṣṇa; pratirodha-of obstruction; samaye-on the occasion; na-not; āsuyan-they consider sinful; khalu-certainly; krṣṇāya-for Kṛṣṇa; mohitām-bewildered; tasya-His; māyāyā-by potency; manyamānāḥ-conceiving; sva-parśva-by their sides; sthān- remaining; svān svān-their own; đārāh-wives; vraja-okasah-residents of Vrajabhumi; itivat-in this way; tat-kālika-kalpitah-created for that specific occasion; yah-which; guṇamayaḥ-constructed of the three modes of material nature; deah-body; tatra-there; praveśah-entrance.

When Kṛṣṇa played His flute to call the gopīs to the arena of the rāsa dance, the gopīs went to meet Kṛṣṇa in their original spiritual bodies, and left behind them imitation material bodies constructed of the modes of material nature especially for that occasion. This is described in the following statement of Śrīla Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.33.37):

"The so-called husbands of the gopīs felt no enmity towards Lord Kṛṣṇa. Enamoured by the influence of the external energy of Kṛṣṇa, they thought that their wives were sleeping by their sides. They could not understand that they had gone to dance with Kṛṣṇa."

Text 13

idam evāpeksya darśāntike 'py uktam. jāhur guṇamayaṃ deham iti viśeṣaṇa-vaiyārythān na tu svam ity arthaḥ.

idam-this; eva-certainly; āpeksya-in reference to; darśāntike-in the example; api-also; uktam-described; jāhuh-they left behind; guṇamayaṃ-composed of the three modes of material nature; deham-bodies; iti-thus; viśeṣaṇa-vaiyārythāt-because of useless contradiction; na-not; tu- but; svam-their own; iti-thus; arthaḥ-the meaning.

From this explanation we may understand that where it says in Śrīmad-Bhāgavatam (10.29.11) that the gopīs left behind material bodies (jahur guṇamayaṃ deham) when they went to join Śrī Kṛṣṇa in the rāsa-dance, it does not mean that they left behind their own material bodies. The gopīs always had eternal spiritual forms, and the bodies left behind by them were specially constructed for the occasion.
In the mood of enmity Jaya and Vijaya (Śīsupāla and Dantavakra) were constantly thinking of Kṛṣṇa, and when they were finally killed by Kṛṣṇa, they attained Kṛṣṇa's association in the spiritual world. In the same way the gopīs, who were always intensely absorbed in feelings of love for Kṛṣṇa, also attained His association again in the spiritual world. These gopīs were so attracted to the sweetness of Śri Kṛṣṇa's handsome form, that they gave up their lives in order to attain His association.

nrnām iti sāmāyato jīvānām eva niḥshreyasāya vyaktau satyam bhaktānām tu sutarām evety ayātam. anyathā tasya vyaktir eva na sambhaved ity āha avyayasya iti. nirgunasya prākrta-guna-rahitasya gunātmahah. tatra ye caśvāryādayo gunās ta ātmanah svarūpāṇy eva yasya tasya. tarhy etādṛśa-lilāyā katham nrnām niḥshreyasām bhavati? ucyate etad-bodhanena bhavatity āha kāmam iti.

nrnām iti-the verse beginning with the word "nrnām" (Śrīmad-Bhāgavatam 10.29.14), quoted on pps 1060 and 1061; sāmāyah-in general; jīvānām-of living entities in the material world; eva-certainly; niḥshreyasāya-for the well-being; vyaktau-manifested; satyam-when; bhaktānām-of the devotees; tu-certainly; sutarām-greatly; eva-certainly; iti-then; āyātam-attains; anyathā-otherwise; tasya-His; vyaktih- personal presence; eva-certainly; na-not; sambhavet-would not be possible; iti-then; āha-he says; avyayasya iti-if the phrase beginning with the word "avyayasya"; nirgunasya-the word "nirgunasya"; prākrta-material; guna-qualities; rahitasya- devoid of; guna-ātmanah-the word
"gunātmanah"; tatra- there; ye-which; ca-also; aiśvara-ādayag- various powers and opulences; gunah-qualities; te-they; ātmanah-of the self; svārūpān-own forms; eva-certainly; yasya-of whom; tasya-of Him; tarhi-then; etādṛśa-lilāyā- with these pastimes; katham-how is it?; nṛnām-of the human beings; niḥśreyasām- auspiciousness; bhavati-is; ucyate-it is said; etat-bodhanena-by this understanding; bhavati-is; iti-thus; aha-he says; kāman iti-the next verse (10.29.15), which begins with the word "kāman".

In Śrīmad-Bhāgavatam 10.29.14. (quoted in Anuccheda 145), Śrīla Śukadeva Gosvāmī said that Lord Kṛṣṇa appears in this material world in order to benefit the conditioned souls. Otherwise He has no reason to appear in this world. This is explained in the second part of the verse, where the word "ayayasya" means that Lord Kṛṣṇa never falls down. In other words, He is never forced to descend to this material world, but only comes out of His own wish.

In this verse the word "nirgunasya" indicates that Śrī Kṛṣṇa has no material qualities, for He has all spiritual qualities, powers and opulences (gunātmanah).

The question may be asked: Why are that Lord Kṛṣṇa's pastimes in this material world beneficial for the conditioned souls? The answer to this question is given in the next verse (10.29.15), where it is said:

"If one somehow or other becomes attached to Kṛṣṇa or attracted to Him, either because of His beauty, qualities, opulence, fame, strength, renunciation or knowledge, or even through lust, anger, or fear, or affection or friendship, then one's salvation and freedom from material contamination are assured."

In other words, by appearing in this world and manifesting His transcendental pastimes, Lord Kṛṣṇa gives the conditioned souls an opportunity to hear about Him and thus become attracted to Him. Attraction to Kṛṣṇa is the beginning of all- auspiciousness for the conditioned souls.

Text 16


atra-in this verse; tat-mayatā-śabdena-by the word "tanmayata"; tat-pracrūra- is meant "HIs greatness"; ucyate- it is said; tatra-there; kāma-lust; snehao- affection; ādīsu-beginning with; tat-to Him; uparaktā-attached; ātmata-mind; iti-thus; paryavasanam-the conclusion; strib-mayah-lusty; jalma-degraded man; itivat-just as; krodha-anger; bhaya- fear; aikyesu-in oneness; tu-certainly; prāyah-mainly; tat-pralinata-entering; iti-thus; dugha-mayam-with milk; jalama- water; itivat-like.
In this verse (Śrīmad-Bhāgavatam 10 29.15, quoted in Anuccheda 1+5), the word "tan-mayatām" means "the greatness of Śrī Kṛṣṇa". In the case of the devotees, who always remember Kṛṣṇa with love and affection, this means that they become attracted to Śrī Kṛṣṇa. In the case of the demons, however, this means that by meditating on Kṛṣṇa in a mood of fear and anger, they get the opportunity to merge into the effulgence of Kṛṣṇa, just as a drop of water merges into a container of milk. In this way there are two separate destinations for the devotees and the demons, although both kinds of liberation are designated by the single word "tan-mayatām" in this verse.

Text 17

ekasya śabdasya viśesana-vāśād artha-bhedā ca yujyate. syāc caikasya brahma-śabdavat iti nyāyena krodha-bhayayar atra pathanam anyesu kaimutyopapadanāyaiva, na tu tad-upadeśa-vivakṣayā.

ekasya-of one; śabdasya-word; viśesana-vāśāt-according to characteristics; artha-bhedah-different meanings; ca-also; yujyate-are engaged; syāt-there may be; ca-also; ekasya-of one; brahma-śabda-the word "brahma"; vāt-like; iti-thus; nyāyena-according to the Vedanta-sutra (2.3.4); krodha-of anger; bhayayoh-and fear; atra-here; pathanam-reading; anyesu-among others; kaimutya-upapadanāya-what to speak of?; eva-certainly; na-not; tu-but; tat-of that; upadeśa- instruction; vivakṣayā-with a desire to speak.

In this context the word "tan-mayatām" has these two meanings. The phrase "dugdhamayam jalam" is an example of an ambiguous statement that can be interpreted in different ways. The fact that a single word may have many meanings is described in the following statement of Vedānta-sūtra (2.3.4):

syāc caikasya brahma-śabdavat

If the demons attained liberation simply by meditating on Śrī Kṛṣṇa in the mood of fear and anger, then the devotees, by meditating on Kṛṣṇa with love, certainly attained a much greater result. Therefore the destination attained by the gopīs was certainly much greater than the liberation attained by Jaya and Vijaya.

Text 18

na ca gopikādīnāṁ ye kāmādayo bhāvās tad-anusaranenānīye kṛtārthā bhavantīti citram ity āha na ca iti. kim vaktavyam ekesām vimuktir jagato 'pi sambhavatīty āha yatah iti. śrī-śukah.

na-not; ca-also; gopikā-ādīnāṁ-of the gopis and other residents of Vṛndavana;
ye-which; kāmā-lust; ādayāh- beginning with; bhāvān-sentiments; tat-
anusaranena-in accordance with; ānye-others; kṛtā-ārthāh-results; bhavanti-come
into being; iti-thus; citram-astonishment; iti-thus; āha-he said; na ca iti-the
phrase beginning with the words na ca" (10.29.16); kim-what more; vaktavyam-
need said; ekesām-of each one; vimuktiḥ-liberation; jagataḥ-from material
existence; api-also; sambhavati-came into existence; iti-thus; āha-he said; yataḥ
iti-the phrase beginning with the word "yataḥ" (10.29.16); śrī-śukāḥ-spoken by
Śrīla Śukadeva Gosvāmi.

The gopīs attained liberation from material existence (yata etad vimucyate)
simply by meditating on Kṛṣṇa in what was apparently lust, and the other
residents of Vṛndāvana also became liberated by meditating on Kṛṣṇa as their child
or friend. One might be surprised to hear that the residents of Vṛndāvana became
liberated by lust and other seemingly material emotions. One would have certainly
expected a different result to be obtained from lust and other emotions. However,
because these emotions were directed towards Kṛṣṇa, Śukadeva Gosvāmi informs
Mahārāja Parīkṣit that this auspicious result obtained by the residents of
Vṛndāvana is not at all surprising (na caiva vismayaḥ kāryaḥ).

Anuccheda 147

Text 1

atra pūrvavad ihāpi śrī-vrajeśvarādīnāṁ prācīna-jaṁdikāṁ vyakhṣeyam. tathā hi

trayyā copanisadbhiś ca
sānkhya-yogaṁ ca sātvataih
upagiyamāna-māhātmayam
harim sāmyayatātmajam ity etat.

atha-now; pūrvvat-as before; ihā-here; api-also; śrī-vrajeśvara-ādīnāṁ-of
Maharaja Nanda and the other residents of Vṛndavana; prācīna-former; jaṁma-
birth; ādikām-beginning with; vyakhṣeyam-may be explained; tatha hi-
furthermore; trayyā-by studying the three Vedas (Sāma, Yajur and Atharva); ca-
also; upaniṣadbhiḥ ca-and by studying the Vedic knowledge of the Upaniṣads;
sānkhya-yogaiḥ-by reading the literature of sāṅkhya-yoga; ca-and; sātvataiḥ-by
the great sages and devotees, or by reading Vaiṣṇava-tantra, Pancarātras;
upagiyamāna-māhātmayam-whose glories are worshiped (by all these Vedic
literatures); harim-unto the Supreme Personality of Godhead; sā-she; amanyata-
considered (ordinary); ātmajam-as her own son; iti-thus; etat-this.
The previous births of the king of Vraja and other associates of the Lord will now be discussed. The glorious position of Mother Yasoda is described in the following verse (Śrimad-Bhāgavatam 10.8.45):

"The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upanisads, the literature of sāṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child."*

Text 2

canaṁ virīṇco na bhavah

na imam virīṇcaḥ na bhavah-the following verse from Śrimad-Bhāgavatam (10.9.20):

canaṁ virīṇco na bhavo
na śrīr apya anga-saṃśrayā
prasādām lebhire gopī
yat tat prāpa vimuktidāt.

Mother Yaśodā’s good fortune is also described in the following verse (Śrimad-Bhāgavatam 10.9.20):

"Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by Mother Yaśodā."**

Text 3

iti vakṣyamānānusāri-mahā-māhātmyam śrutvā vismita-manāḥ śrī-rājovāca

nandāḥ kim akarod brahman
śreyā evaṁ mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ stanam hariḥ

iti-thus; vakṣyamānām-about to be spoken; anusāri-the following; mahā-great; māhātmyam-glorification; śrutvā- hearing; vismita-manāḥ-astonished; śrī-rājā uvāca- Mahārāja Parīkṣit; further inquired (from Śukadeva Gosvāmi; nandā-Mahārāja Nanda; kim-what; akarot- performed; brahman-O learned brāhmaṇa;
śreyah-auspicious activities, like performing penances and austerities; evam-as exhibited by him; mahā udayam-from which they achieved the greatest perfection; yasodā-mother Yasodā; ca-also; mahā-bhāgā-most fortunate; papau-drunk; yasyāh-of whom; stanam the breast milk; hariḥ-the Supreme Personality of Godhead.

Having heard of the great fortune of Mother Yasodā, Parīkṣit Mahārāja became astonished and inquired form Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.8.46):

"O learned brāhmaṇa, mother Yasodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"*

Text 4

pitarau nānvanindetām
krṣnodārārbhakehitam
gāyanty adyāpi kavyayo
yal loka-śamalāpaham

yayoh prasanno 'vatirnas tau pitaru api.

pitarau-the actual father and mother of Kṛṣṇa; na-not; anva-vindetām-enjoyed; kṛṣṇa-of Kṛṣṇa; udāra- magnanimous; arbhaka-ihitam-the childhood pastimes He performed; gāyanti-are glorifying; adya api-even today; kavyayah-great, great sages and saintly persons; yat-which is; loka-śamala-aphaham-by hearing of which the contamination of the whole material world is vanquished; yayoh-with whom; prasannah-pleased; avatirṇah-descended; tau-the two; pitarau-the actual father and mother of Kṛṣṇa; api-even.

Parīkṣit Mahārāja also described the great fortune of Nanda Mahārāja and Yasodā-devi in the following verse (Śrīmad-Bhāgavatam 10.8.47):

"Although Kṛṣṇa was so pleased with Vasudeva and Devaki that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yasodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devaki."*

Anuccheda 148
tad evam praśnam avadhārya śrī-śuka uvāca
drono vasūnāṁ pravaro
dharayā bhārīyayā saha
kariśyamāna ādeśān
brahmaṇas tam uvāca ha
ādeśān gopālanādi-lakṣanam.

tat-then; evam-in this way; praśnam-the question of Parīkṣit Mahārāja;
avadhārya-hearing; śrī-śukah-Śrī Sukadeva Gosvami; uvaca-said; dronah-by the
name Drona; vasūnām-of the eight Vasus (a type of demigod); pravarah-who was
the best; dharayā-with Dharā; bhārīyayā-His wife; saha- with; kariśyamānah-just
to execute; ādēśān-the orders; brahmaṇah-of Lord Brahmā; tam-unto him; uvaca-
said; ha-in the past; ādeśān-the orders; gopālanā-ādi-lakṣanam- birth in a family
of cowherds.

Considering Mahārāja Parīkṣit's question about the previous birth of Nanda and
Yaśodā, Sukadeva Gosvami replied (Śrīmad-Bhāgavatam 10.8.48):

"To follow the orders of Lord Brahmā, Drona, the best of the Vasus, along with
his wife, Dharā, spoke to Lord Brahmā in this way."*

Anuccheda 149

kim uvāca. tad āha
jātayor nau mahādeve
bhūvi viśveśvare harau
bhaktīṃ syāt paramā loke
yayaṁjo durgatim taret

kim-what?; uvāca-did he say; tat-this; āha-he said; jātayoh-after we two have
taken birth; nau-both husband and wife, Drona and Dharā; mahādeve-in the
Supreme Person, the Supreme Personality of Godhead; bhūvi-on the earth; viśva-
iśvare-in the master of all planetary systems; harau-in the Supreme Lord; bhakti-
devotional service; syāt-will be spread; paramā-the ultimate goal of life; loke-in
the world; yayā-by which; añjāh-very easily; durgatim-miserable life; taret-one
can avoid and be delivered.

What did they say? They said (Śrīmad-Bhāgavatam 10.8.49):
"Drona and Dharā said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service."*
Anuccheda 150

Text 1
tataś ca

astv ity uktah sa bhagavān
vraje drono mahā-yaśah
jajñe nanda iti khyāto
yasodā sā dharābhavat

tatah-then; ca-also; astu-when Brahmā agreed, "Yes, it is all right"; iti uktah-
thus being ordered by him; sah-he (Drona); bhagavān- eternally the father of
Kṛṣṇa (Bhagavān's father is also Bhagavān); vraje-in Vrajabhūmi, Vṛndāvana;
dronah-Drona, the most powerful Vasu; mahā-yaśāh-the very famous
transcendentalist; jajñe-appeared; nandah-as Nanda Mahārāja; iti-thus; khyātah-
is celebrated; yasodā-as mother Yasodā; sā-she; dharā-the same Dharā; abhavat-
appeared.

Lord Brahmā agreed to the request of Drona and Dharā (Śrīmad-Bhāgavatam
10.8.50):

"When Brahmā said, 'Yes,let it be so,' the most fortunate Drona, who was equal
to Bhagavān, appeared in Vrajapura, Vṛndāvana, as the most famous Nanda
Mahārāja, and his wife, Dharā, appeared as Mother Yasodā."**

Text 2

tato bhaktir bhagavati
putrī-bhūte janārdane
dampatyoh nitarām āsid
gopa-gopiśu bhārata

tatah-thereafter; bhaktih bhagavati-the cult of bhakti, devotional service unto
the Supreme Personality of Godhead; putrī-bhūte-in the Lord, who had appeared
as the son of mother Yasodā; janārdane-in Lord Kṛṣṇa; dam-patyoh-of both
husband and wife; nitarām-continuously; āsit-there was; gopa-gopiśu-all the
inhabitants of Vṛndāvana, the gopas and the gopis, associating with Nanda
Mahārāja and Yasodā and following in their footsteps; bhārata-O Mahārāja
Parīksit.

Śukadeva Gosvāmī continued the narration (Śrīmad-Bhāgavatam 10.8.51):

"Therefore, O Mahārāja Parīksit, best ofthe Bhāratas, when the Supreme
Personality of Godhead became the son of Nanda Mahārāja and Yasodā, they
maintained continuous, unswerving devotional love in parental affection. And in
their association, all the other inhabitants of Vṛndāvana, the gopas and gopis,
developed the culture of krśna-bhakti."

Text 3

aneyesām yah putro nāsit, tasmāṁ tu tayoh putratāṁ prāptā iti cvi-
pratyavārthaḥ bhakti-viśeṣo-mātreṇaiva-viśeṣa-niyamāt.

aneyesām-of others; yah-who; putrah-the son; nā-not; āsīt-was; tasmā—in this
connection; tu-but; tayoh-of Nanda and Yasoda; putratāṁ-the condition of being
the son; prāptah-attained; iti-thus; cvi-pratyaya-āṛtha-the meaning of the cvi-
affix; bhakti-viśeṣa-mātreṇa-simply by pure devotional service; eva-certainly;
udaya-viśeṣa-niyamāt-appearing according to.

Krśna became the son of Nanda and Yaśodā. He was not the son of anyone else.
This is the meaning of the use of cvi-pratyaya in this verse. He became their son
because of their deep love for Him.

Text 4

vātsalyābhidha-prema-viśeṣenaiva śrī-krśnah putratayodeti, na tu sva-dehād
āvirbhāvena hiranyakaśipu-sahū-sambhe śrī-nṛsimhasya, brahmani śrī-varāhasya
cā pītrtvaprayogāt, na ca garbha-praveśena parikṣiḍ-rakṣaṇārtham tat-praviṣṭasyāpi
tasyottara-mātrtvāśraṇāt.

vātsalyā-ābhida-named vātsalyā-rāsa; prema-love; viśeṣena-by the specific;
eva-certainly; śrī-krśnah-Śrī Krśna; putrataya-as a son; udeti-appears; na-not; tu-
but; sva-dehāt-from one's own body; āvirbhāvena-by appearance; hiranyakaśipu-
of Hrīnṛyakaśipu; saḥū-in the assembly hall; stambhe-in the pillar; śrī-
nṛsimhasya-of Lord Nṛsimha; brahmani-in Lord Brahma; śrī-varāhasya-of Lord
Varāha; ca-also; pītrtvā-fatherhood; aprayogāt—because of unsuitability; na-not;
ałco; garbha-within the womb; praveśena-by entrance; parikṣiḍ-of Maharaja
Parikṣit; rakṣanā-protection; ārtham—for the purpose; tat-that; praviṣṭasyāpi-
entered; pīt-sa-of Lord Krśṇa; uttara-of Uttara-devi; mātrtvā-
motherhood; āśraṇāt-because of not being described in the Vedic literatures.

Śrī Krśna appears as the son of a certain devotee when that devotee is immersed
in parental love for the Lord. It is this parental love for Krśṇa that makes the Lord
one's son, and not simply the Lord's appearance from the body of a certain living
entity. For example, Lord Nṛsimha appeared from the pillar in Hrīnṛyakaśipu's
assembly hall, and Lord Varāha appeared from the nostril of Lord Brahmā, but no
one will say that the pillar is the father of Lord Nṛsimha, or that Brahmā is the
father of Lord Varāha. In the same way, Lord Viṣṇu entered the womb of Uttarā-
devi in order to protect Mahārāja Parīksit, but no one will say that Uttarā was the mother of Lord Viśnū, even though He entered her womb. Therefore it is not the superficial appearance of being born as the "natural" son of a certain devotee that establishes the devotee's parental relationship with the Lord, but rather it is the increase of parental love that is the sole cause of that relationship.

Text 5

tādṛśa-prema tu suddhah samudriktaś ca śrī-vrajeśvarayor eva. ata eva garbha-praveśādikam vināpi tayoh putratayā tasya prasiddhīḥ. yathā nandasy tv ātmajā utpanne ity ādau. tathopāsanā ca yathā sakala-loka-mangalo nandagopataanayān ity ādau, na tv evam stambhādeh.

tādṛśa-like this; prema-love; tu-certainly; suddhah-pure; samudriktah-intense; ca-also; śrī-vraja-śvarah-ah-of the king and Queen of Vraja; eva-certainly; atah eva-therefore; garbha-within the womb; praveśā-entrance; ādikam-beginning with; vinā-without; āpi-even; tayoh-of Nanda and Yaśodā; putratayā-sonship; tasya-of Lord Krṣṇa; prasiddhīh-fame; yathā-just as; nandah tu ātmaje utpanne iti ādau-Śrīmad Bhāgavatam 10.5.1-- the entire verse is:

nanda tv ātmajā utpanne
jāṭahlaṇḍo mahā-manāḥ
āhūya viprāṇ veda-jītān
snātaḥ śucir alankṛtaḥ

tathā-in the same way; upāsanā-worship; ca-also; yathā- just as; sakala-all; loka-of planets and living entities; māngaḥ-auspiciousness; nanda-gopa-of Nanda Maharaja; tanayāh-the son; iti-thus; ādau-in the passage beginning; na-not; tu-but; evam-in the same way; stambhā-ādeh-from the pillar or other places from which Lord appears.

Even though Śrī Krṣṇa was not born from the womb of Yaśodā-devi, because of Nanda and Yaśodā’s intense pure love for Krṣṇa in the mood of parental love, they are famous as the parents of Śrī Krṣṇa. The parenthood of Nanda and Yaśodā is confirmed in the following verses from the Vedic literatures:

"Śukadeva Gosvāmī said: Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Krṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brahmanas who knew how to recite Vedic mantras. After having these qualified brahmanas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers."

-{ }Śrīmad-Bhāgavatam 10.5.1
"Nanda Mahārāja's son is the Supreme Personality of Godhead, who brings auspiciousness to all planetary systems and all living entities".

- { Vaisnava Literature

Text 6

kim ca śrīmad-anakadundubhi-prabhṛtiṣy āvirbhāvo ’pi na prākrtavat tadiya-carama-dhātv-ādau praveśah, kintu sac-cid-ānanda-vigrasasya tasya tanomanasy āveṣa eva. tad uktam

kim ca-furthermore; śrīmat-anakadundubhi-Maharaja Vasudeva; prahṛtiṣu-and in the Lord's other fathers; āvirbhāvah-appearance; api-also; na-not; prākrtavat-like that of an ordinary child; tadiya-his; carama-dhātu-ādau-in the semen; praveśah-entrance; kintu-however; sat-eternal; cit-full of knowledge; ānanda-and bliss; vigrasasya-of the form; tasya-of Lord Kṛṣṇa; tat-of Maharaja Vasudeva; manasi- within the mind; āveṣah-entrance; eva-certainly; tat-this; uktam-is described.

Even the Lord's so-called natural parents did not beget Him as ordinary parents beget a child by seminal injection in the womb of the mother. Lord Kṛṣṇa appeared, in His eternal, all-cognizant and blissful spiritual form within the mind of Mahārāja Vasudeva, and from there He was transferred to the heart of Devākī. This is described in the following verse (Śrīmad-Bhāgavatam 10.2.18):

Text 7

tato jagan-mangalam acyutāmśam
   samāhitam śūra-sutena devī
dadhāra sarvātmakam ātma-bhūtam
   kāṣṭhā yathānanda-karam manastah

tattah-thereafter; jagat-mangalam-auspiciousness for all living entities in all the universes of the creation; acyuta-amśam-the Supreme Personality of Godhead, who is never bereft of the six opulences, all of which are present in all His plenary expansions; samāhitam-fully transferred; śūra-sutena-by Vasudeva, the son of Śūrasena; devī-Devakī-devi; ātma-bhūtam-the cause of all causes; kāṣṭhā-the east; yathā- just as; ānanda-karam-the blissful (moon); manastah-being placed within the mind.

"Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devākī. Devakī, having thus
been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon."

Text 8


tatāḥ-therefore; śrī-nārada-among Nārada; prahlāda- Prahlāda; dhruva-Dhruva; ādisu-and others; dasanāt- because of sight; sarva-sammatatvāt-because of agreement; tādṛṣa-prema-viṣayatvena-because of this kind of love; sāksāt-directly; ca-also; śrī-bhagavat-of the Supreme Personality of Godhead; āvirbhāvā-appearance; āvyavahita- immediate; purva-previous; pracura-long; kalam-time; vyāpya-having pervaded; santatah-continually; tat-āvesah-the entrance of Śrī Kṛṣṇa; śrī-vraja-īśvarayoh-in the King and Queen of Vraja-bhumi; api-even; avaśyam-certainly; eva- indeed; kalpyate-is accomplished; brahma-of Lord Brahma; vara- benediction; prārthanayā-by the request; āpi-also; tat- that; eva-certainly; labhyate-is attained; iti-thus; samānāh-agreed; eva-certainly; granthāh-scriptures.

Śrī Kṛṣṇa is actually already always present in the material world in His all-pervading feature. He is present in everyone's heart, and great devotees such as Nārada, Prahlāda, and Dhruva are able to see Him because they are filled with love for Him. Just as Lord Kṛṣṇa is always visible to Nārada and other great devotees because of their love for Him, in the same way, the Lord appeared before the king and queen of Vraja-bhumi as their son because of their pure love for Him, and also because of the benediction granted to them by Brahmā in their previous life. This description is confirmed by all Vedic literatures, and this is the actual meaning of the word "tataḥ" in this verse (Text 7).

Text 9

vātsalyam tv atrādhiham, yena vinā tasya putra-bhāvo na sambhatitya atrāiva putratām manyamāna iti puribhāta ity asya bhāvah.

vātsalyam-parental love; tu-certainly; atrā-ādhikam- increased; yena-by which; vinā-without; tasya-of Śrī Kṛṣṇa; putra-of son; bhāvah-state; na-not; sambhavati-is possible; iti-thus; atrā-here; eva-certainly; putratām- sonship; manyāmāhe-we consider; iti-thus; putra-son; bhūtah-become; iti-thus; asya-of this verse; bhāvah-the meaning.
In this verse (10.8.51, quoted in Text 7) the word “putra-bhūtah” indicates that because of the intense parental love felt by Vasudeva, Devakī, Nanda, and Yaśodā for Lord Kṛṣṇa, the Lord became their son. Without intense parental love for Him it is not possible for one to get the Lord as a son.

Text 10

idam prakātāyāṁ līlāyam samahitam aprakātāyāṁ tu. tayor nitya-siddhatva eva pūrato 'vadhārayiśyamāne-visnora nādita ādi-rasa-siddha-dam-patyavat śrī-vrajeśvarayos tasya cānāditro vatsala-rasa-siddha-pitr-putra-bhāvo vidyata eva. atah putra-bhūta iti ca kvacit paṭhah.

idam-this; prakātāyāṁ-manifest; līlāyāṁ-in the pastimes; samahitam-arranged; aprakātāyāṁ-in the unmanifest pastimes; tu-but; tayoh-of the Lord's parents; nitya-siddhatve-in the eternal perfection; eva-certainly; pūratah-formerly; avadhārayiśyamāne-will be determined; lakṣmī-vasnvoḥ-of Lakṣmī and Viṣṇu; nāditah-without beginning; ādi-origin; rasa-mellow; siddha-perfected; dam-patyavat-as husband and wife; śrī-vraja-īśvarayoh-of the king and queen of Vraja; tasya-of that; cā-also; nāditaḥ-beginningless; vatsala-rasa-in parental love; siddha-perfected; pitr-of father; putra-and son; bhāvah-condition; vidyate-is; eva-certainly; atah-from this; putra-bhūtaḥ-the word "putra bhūtaḥ"; iti-thus; ca-also; kvacit-in some manuscripts; paṭhah-alternate reading.

In the Lord's pastimes within the material world (prakāṭa-lilā), the relationship of parent and child exchanged by the Lord and His devotees in the parental mellow (vātsalya-rasa) begins at a certain point in time, and appears to be existing within the limitations of material time. The same parental mellow is experienced by the Lord's parents in the unmanifested pastimes (aprakāṭa-lilā) in the spiritual world also. The parental mellow actually has no beginning in time.

In some manuscripts of Śrīmad-Bhāgavatam we find the reading "putra-bhūtaḥ" (who is the son) instead of "putri-bhūtaḥ" (who became the son). The reading “putra-bhūtaḥ” refers to the beginningless mellow of parental love for the Lord tasted by the devotees in the spiritual world.

Text 11

ata eva na hy asyāsti priyāḥ kaścit ity ādi prakarane

yuvayor eva naivāyam

ātmajop bhagavān hariḥ

sarveśām ātmajoh hy ātmā
pītā mātā sa iśvarah

ity etat śrī-vrajeśvarau prati śrīmad-uddhava-vākyam.

atah eva-therefore; na hi asyā āsti priyā kaścit iti ādi prakarane-in the passage beginning with these words (Śrīmad-Bhāgavatam 10.46.37); yuvayoh-of the two of youl; eva- certainly; na-not; eva-certainly; āyam-He; ātmajaḥ-the son; bhagavān-the Supreme Personality of Godhead; harih-Hari; sarvesām-of everyone; ātmajaḥ-the son; hi-certainly; ātmā-the Supersoul; pitā-father; mātā-mother; sah-He; iśvarah-the supreme controller; iti-thus; etat-this; śrī-vraja-iśvarau prati-to the king and queen of Vraja; śrīmat-uddhava-of Uddhava; vākyam-the statement.

We may note here the following verse spoken by Uddhava to the king and queen of Vṛndāvana, which seems to deny the parental relationship between Lord Kṛṣṇa and the king and queen of Vraja. Uddhava said to them (Śrīmad-Bhāgavatam 10.46.42):

"My dear Nanda and Yaśodā, Kṛṣṇa is not your son, but the Personality of Godhead. He is one's son. He is actually everyone's father, mother, and supreme controller."*

Text 12


tat-aduṣīṇya-aloof from everything; prakātaṇena-by the manifestation; āpata- at that moment; santvāṇa-for consoling; mātra-only; tātparyaka-meaning; bahyā- external; ārtham- meaning; api-although; vastavam-actual; artham-meaning; tu- but; evam-in this way; vahati-is; pūrva-previous; uktam- spoken; prakarena- by the method; ayam-this; priyā-dear; apriya-not dear; adī-beginning with; mata-mother; pīr- father; ādi-beginning with; rahitah-devoid of; api-although; bhagavān-the Supreme Personality of Godhead; harih-Hari; yah-who; sah-He; ayam-He; krśṇa-rūpatvena-in the form of Śrī Kṛśṇa; viśēsa-specific; akārah-form; san-being; yuvayoh-of the two of you; eva-certainly; ātmajah-the son; na-not; eva-certainly; sarvesām-of everyone; sah-He; eva- certainly; iśvara-rūpatvena-as the Supreme Controller; sāmānya-akāraṭa-as the all-pervading Supersoul; tu- also; sarvesām-of everyone; ātmaj-śon; ādi-beginning with; sarva-all; rūpah- form; syāt-may be; kiṁtu-however; paratra-in others; māyā-mayatvat-because of
being a production of the illusory energy; nā-not; āsmākan-of us; ādaraah-faith; pūrvatra-previously; tu-but; mumukṣu- desiring liberation; mukta-and liberated; bhakta-by the devotees; śāghya-praiseworthy; premamayatvāt-because of pure love; ati-great; ādāraah-faith; iti-thus; bhāvaḥ-the meaning.

The basic meaning of this verse is that, in order to pacify Nanda and Yaśodā, Uddhava tells them that their son, Kṛṣṇa, is actually the Supreme Personality of Godhead, who is aloof from the entire cosmic manifestation and impartial to all living entities. There is, however, another, a deeper meaning of this verse. This verse actually means: Although Kṛṣṇa is the Supreme Personality of Godhead (bhagavān harir yah sah), and although He is aloof to all living entities, impartial to friends and enemies, and without father, mother, or other relations, still He has become the son of Nanda and Yaśodā (yuvāyor evātmajah), even though He is never the son of anyone (naiva sarvesām). One may say also interpret this phrase as "ātmaja eva sarvesām (He is the son of everyone), in which case it is understood that Lord Kṛṣṇa expands as the Supersoul in the hearts of all conditioned souls, and in this way He becomes their son. This interpretation is a product of the illusory potency, māyā. This second interpretation is not very sound, and we do not accept it. The great devotees who are liberated or aspiring to become liberated praise the other interpretation (yuvāyor evatāmajah) which describes the great parental love of Nanda and Yaśodā for Kṛṣṇa. We also endorse this interpretation, which emphasizes the parenthood of Nanda and Yaśodā.

Text 13

tathoktam prāg eva
tayor ittham bhagavati
krṣṇe nanda-yaśodāyoh
vikṣyānurāgam paramāṁ
nandam ahoddhavo mudā

yuyāṃ śāghyatamau nūnām
dehinām iha mānāda
nārāyane 'khila-gurau
yat kṛtā matir idṛṣī iti.

tatha-in the same way; uktam-described; prāk-before; eva-certainly; tayih-of the two of them; ittham-in this way; bhagavati-for the Supreme Personality of Godhead; krṣṇe- Kṛṣṇa; nanda-of Nanda Maharaja; yaśodāyoh-and Yaśodā-devi; vikṣyā-seeing; ānurāgam-love; paramām- transcendental; nandam-to Nanda; aha-spoke; uddhahav-Uddhava; mudā-with happiness; yuyām-you two; śāghyatamau-most praiseworthy; nūnām-indeed; dehinām-of living entities; iha-in this world; mānada-O glorious one; nārāyane-for Lord Nārāyana; akhila-of everyone; gurau-the Lord; yat-because; kṛtā-attained; matih-conception; idṛṣi-
like this. iti-thus.

The parental love of Nanda and Yaśodā for their son Krṣṇa is glorified in the following verses from Śrīmad-Bhāgavatam (10.46.19-30):

"When Uddhava saw Mahārāja Nanda and Yaśodā so extraordinarily overwhelmed with thoughts of Krṣṇa, the Supreme Personality of Godhead, and when he experienced their extraordinary affection for Him, he also became overwhelmed and began to speak as follows, 'My dear mother Yaśodā and Nanda Mahārāja, you are most respectable among human beings because no one but you can meditate in such transcendental ecstasy'".*

Text 14

tathā

sa pitā sā janāṇī
yau puṣṇitam svaputra-vat
śiśūn bandhubhir utsṛṣṭān
akalpaiḥ poṣa-rakṣaṇe

iti śrī-vraja-śvaram prati śrī-krṣṇa-rāmābhīyaṁ santvānāṁ ca śrī-rāmasyaiva para-puratvatvaṁ apekṣyeta jñeyam.

tathā-in the same way; sah-he; pitā-the father; sā-she; ca-also; janāṇī-the mother; yau-who; puṣṇitam- nourished; sva-putra-vat-as their own son; śiśūn-the children; bandhubhiḥ-by his relatives; utsṛṣṭān-abandoned; ekalpaiḥ-unable to protect; poṣa-in nourishment; rakṣaṇe- and protection; iti-thus; śrī-vraja-śvaram-prati-to the king of Vrajabhumi; śrī-krṣṇa-rāmābhīyaṁ-by Lord Krṣṇa and Balarāma; santvānāṁ-consolation; ca-also; śrī-rāmasya-of Lord Balarāma; eva-certainly; para-transcendental; putratvaṁ-sonship; apekṣya-in reference to; iti-thus; jñāeyam-may be understood.

In the following verse Krṣṇa and Balarāma console Nanda Mahārāja and glorify Nanda and Yaśodā's exalted parental relationship with them. Krṣṇa and Balarāma said (Śrīmad-Bhāgavatam 10.45.22):

"My dear father and mother, although I was born of Vasudeva and Devakī, you have been Our real father and mother, because from Our very birth and childhood, you raised Us with great affection and love. Your affectionate love for Us was more than anyone can offer one's own children. You are actually Our father and mother, because you raised Us as your own children at a time when We were just like orphans. For certain reasons We were rejected by Our father and mother, and you protected Us."*
yathoktam tatraiva tena

yathā yūyam vrajam tāta
vayam ca sneha-duhkhitān
jñātin vo draṣṭum eṣyāmo
vidhāya suhṛdām sukham iti.

"My dear father and mother, I know you will be feeling separation by returning to Vṛndāvana and leaving us here, but please rest assured that I shall be coming back to Vṛndāvana just after giving some satisfaction to My real father and mother, Vasudeva and Devaki, My grandfather, and other relatives and family members."*

Text 16

draṣṭum eṣyāmah paśyante eva sthāsyāma ity arthah. tasmād anayor eva mukhyam putratvam śrī-krṣne virājata iti siddham. prākṛtam anusarāmah.

draṣṭum-to see; eṣyāmah-we shall go; paśyantah- seeing; eva-certainly; sthāsyāmah-shall cause to stay; iti- thus; arthah-the meaning; tasmāt-therefore; anayoh-of Nanda and Yaśodā; eva-certainly; mukhyam-primary; putratvam-sonship; śrī-krṣne-in relationship to Śrī Kṛṣṇa; virājate-manifested; iti-thus; siddham-demonstrated; prākṛtam-natural; anusarāmah-in accordance with.

In this verse Kṛṣṇa promises to return to Vraja to see Nanda and Yaśodā. This means that He intends to remain in Vraja for some time. In this verse we may see that Nanda and Yaśodā, and not Vasudeva and Devaki are the real parents of Śrī Kṛṣṇa.

Anuccheda 151
Text 1

gopa-gopînâm api tasmin premâsîd eva dam-patyoḥ tayos tu tāsv api nitarâm āsit iti.

gopa-of the cowherd men; gopînâm-and gopîs; api-also; tasmin-in relation to Lord Krṣṇa; prema-pure love; āsit-was; eva-certainly; dam-patyoḥ-Śrīmad-Bhāgavatam 10.8.51

dam-patyor nitarâm āsîd

gopa-gopîsu bhârata;

tayoh-of Nanda and Yaśodâ; tâsu-among the gopîs; api-also; nitarâm-greatly; āsit-was; iti-thus.

The elderly cowherd men and gopas of Vṛndâvana also felt intense parental love for Lord Krṣṇa. This is confirmed in the following verse of Śrīmad-Bhāgavatam (10.8.51):

"Therefore, O Mahârâja Parîksit, best of the Bhâratas, when the Supreme Personality of Godhead became the son of Nanda Mahârâja and Yaśodâ, they maintained continuous, unswerving devotional service in parental affection. And in their association, all other inhabitants of Vṛndâvana, the gopas and gopîs, developed the culture of krṣṇa-bhakti."*

Text 2

upasaṁharati

krṣṇo brahmaṇa ādesam
    satyam kartum vraje vibhuḥ
saha-râmo vasami caibre
tesâm pritîm sva-lîlayâ

upasaṁharati concludes; krṣnah-the Supreme Personality of Godhead, Krṣṇa; brahmaṇah-of Lord Brahmâ; ādesam-the order; satyam-truthful; kartum-to make; vraje-in Vrajabhûmi, Vṛndâvana; vibhuḥ-the supreme powerful; saha-râmah-along with Balarâma; vasan-residing; caibre-increased; tesâm-of all inhabitants of Vṛndâvana; pritîm-the pleasure; sva-lîlayâ-by His transcendental pastimes.

In the following verse (Śrīmad-Bhāgavatam 10.8.52) Śrîla Śukadeva Gosvâmî concludes his description of the parenthood of Nanda and Yaśodâ:
"Thus the Supreme Personality, Kṛṣṇa, along with Balarāma, lived in Vrajabhūmi, Vṛndāvana just to substantiate the benediction of Brahmā. By exhibiting different pastimes in His childhood, He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana."*

Text 3

svesu bhakta-jana-viśesu ya lilā tad-bhakti-viśesa-vāsa-lilā-viśesas tayaiva teśām sarvesām api pritim cakre. dvāv api tau pratī tena vara-dānād iti bhāvah. yadyapy evam, tathāpi brahmana ādeśām satyām kartum mahad-āśir anyathā na syād iti dārsayitum apiṭy arthāh. yadvā, sva-lilayā teśām pritim kartum vraje vāsān brahmanā ādeśām satyām cakre. tad-anūnangataḥ svayam ādyṛya sarvatrāvyahbicārīnām cakāretī. sṛ-śukāh.

svesu-among His own; bhakta-jana-devotees; viśeṣu-specific; ya-which; lilā-pastime; tat-bhakti-viśesa-by devotional service; vāsa-controlled; lilā-pastimes; viśeṣah-specific; taya-by that; eva-certainly; teśām-of them; sarvesām-of all the inhabitants of Vṛndāvana; api-also; pritim-pleasure; cakre-increased; dvāv api tau-to Nanda and Yaśodā; tena-by that; vara-dānāt-because of granting the benediction; iti-thus; bhāvah-the meaning; yadyapi-although; evam-in this way; tathāpi-nevertheless; brahmanah-of Lord Brahma; ādeśām-the order; satyam-truthful; kartum-to make; mahat-āśih-great benediction; anyathā-otherwise; na-not; syāt-may be; iti-thus; dārsayitum-to reveal; api-also; iti-thus; arthāh-the meaning; yadvā-or; sva-lilayā-by His transcendental pastimes; teśām-of them; pritim-the pleasure; kartum-to make; vraje-in Vrajabhumi; vāsān-residing; brahmanah-of Lord Brahma; ādeśām-the order; satyam-truthful; cakre-made; tat-anūnangataḥ-by placing the words in this sequence; svayam-personally; ādyṛya-respecting; sarvatrā-everywhere; avyabhicārīnām-without break; cakāra-did; iti-thus; sṛ-śukāḥ-spoken by Śrīla Śukadeva Gosvami.

Śrī Kṛṣṇa becomes controlled by the pure love of His devotees, and He increased the pleasure of the residents of Vrajabhūmi in transcendental reciprocation for their pure love for Him. Even so, Lord Kṛṣṇa arranged that the residents of Vraja obtained His association as a result of the benediction of Brahmā. The Lord did this in order to demonstrate that the association of Lord Kṛṣṇa is not ordinary. It is a great benediction bestowed upon the living entities. It is also possible to interpret this verse to mean: "Śrī Kṛṣṇa lived in Vṛndāvana just to increase the pleasure of His devotees there. Incidentally, He did this by fulfilling the benediction offered by Brahmā".

Anuccheda 152
Text 1

tad etat kāraṇam tad-ābhāsam eva manyamānac tayor brahmādibhyo 'pi saubhāgyātīśayasya khyāpanārtam anantaram eva ekadā grha-dāśisu ity ādy ādhyāyam ārabdhavan. tatraiva ca sāksac chri-bhagavad-bandhana-rūpa mahā-vāsi-kāraṇa-kāraṇa-vāttsaiya-mahima-viditam. tena brahmanāpi śiva-lakṣmībhīyas api durlabham bhagavat-prasāda bhāram āha

tat-therefore; etat-of this; kāraṇam-the cause; tat-ābhāsam-in appearance; eva-certainly; manyamānah- considering; tayoh-of Nanda and Yasoda; brahmā-adibhyah-than what is obtained by Brahma, or other demigods; api-even; saubhāgyā-good fortune; ātiśayena-be greatness; khyāpana- praising; ārtham-for the purpose; anantaram-afterwards; eva- certainly; ekadā grha-dāśisu iti ādi ādhyāyam-the Ninth Chapter of the Tenth Canto of Śrīmad-Bhāgavatam, which begins with the words "ekada grha-dāśisu"; ārabdhanav-began; tatra-there; eva-certainly; ca-also; sāksāt-directly; śri-bhagavat-of the Supreme Personality of Godhead; bandhana-binding; rūpa-consisting of; mahā-vāsi-greatly subordinate to; kāraṇa-cause; kāraṇa-cause; vāttsalya-parental relationship; mahima-glory; viditam-known; tena-by him; brahmaṇa-Brahma; api-even; śiva-by Śiva; lakṣmībhīyam-of Lakṣmī-devi; api-even; durlabham-difficult to obtain; bhagavat-of the Supreme Personality of Godhead; prasāsa-bharam-great mercy; aha-he describes.

Nanda and Yaśodā did not become Lord Kṛṣṇa's parents by achieving the blessing of Brahmā. Actually, Nanda and Yaśodā are more fortunate and exalted than the demigod Brahmā. This is confirmed in the Ninth Chapter of the Tenth Canto of Śrīmad-Bhāgavatam, where we find the description of the glories of mother Yaśodā's maternal love for Kṛṣṇa, how Lord Kṛṣṇa is completely under the control of Mother Yaśodā, and how she bound Him with ropes. Mother Yaśodā obtained greater mercy form Lord Kṛṣṇa then even Brahmā, Śiva or Lakṣmī could ever attain. This is described in the following verse, (Śrīmad-Bhāgavatam 10.9.20):

Text 2

nemam viriṇco na bhavo
na śrīr apy anga-samśrayā
prasādam lebhire gopī
yat tat prāpa vimuktidāt

na-not; imam-this exalted position; viricah-Lord Brahmā; na-nor; bhavah-Lord Śiva; na-nor; śrīr-the goddess of fortune; api-indeed; anga-samścayā-although she is always the better half of the Supreme Personality of Godhead; prasādam-mercy; lebhire-obtained; gopī-mother Yaśodā; yat tat-as that which;
prāpa-obtained; vimukti-dāt-from Krṣṇa, who gives deliverance from this material world.

"Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā."

Text 3

sa ādi-devo jagatāṁ paro gurūḥ ity ukteh viṁśitaṁ tāvad bhaktādi-gurūḥ sa ca, bhavah tu vaisnavānāṁ yathā śambhuh ity ādi darṣanāṁ tato ‘py utkarsaṅvān, sa ca. śrīḥ tu tayor api bhagavat-bhakti-sikṣā-nidāraṇa-prathama-rūpatvāt paramoktaṅvāt. tad evam uttarottara-vināyāsenā yathottara-mahimānāṁ sūcayitvā śrīṁ tu na kevalam bhakti-mātrenā tāḍrṣy eva, kim tarhi parama-sakhyena tato ‘py anirvacanīya-māhāt myety āha anga-saṁśrayā iti.

sa-ādi-devo jagatāṁ paro- gurum- iti-thus; ukteh-from-the statement (Śrimad-Bhāgavatam 2.9.5); viričih-Brahma; tāvat-in that way; bhaktā-of the devotees; ādi-the original; gurum- spiritual master; saḥ-he; ca-also; bhavah-Śiva; tu-also; vaisnavaṁ-of the Vaiṣṇava; yathā-just as; śambhuh-Śiva; iti-thus; ādi-beginning with; darṣanā-from the revelation; tatāḥ-then Brahma; api-even; utkarkaṁvā- superior; saḥ-he; ca-also; śrīḥ-Lakṣmī; tu-but; tayōh- then Brahma or Śiva; api-even; bhagavat-of the Supreme Personality of Godhead; bhakti-of the pure devotional service; sikṣā-teaching; nidāraṇa-teaching; prathama-first; rūpatvāt-because of nature; parama-utkarkaṁvāt-most superior; tat-therefore; evam-in this way; uttara-uttara-vināyāsena-grades of excellence; yathā-just as; uttara- superior; mahimān-amb-glory; sūcayitvā-having indicated; srīḥ-Lakṣmī; tu-but; na-not; kevalam-only; bhakti- devotion; mātrenā-alone; tāḍrṣi-in this way; eva-certainly; kim-how; tarhi-then; parama-great; sakhyena-with friendship; tatāḥ-then Brahma and Śiva; api-even; anirvacanīya-indescribable; māhātmya-glory; iti-thus; āha-anga-saṁśraya-the words "ānga-saṁśrayā"; iti-thus.

The exalted demigod Brahmā is the original spiritual master of the devotees of the Lord. This is confirmed in the following statement of Śrimad-Bhāgavatam (2.9.5):

"Lord Brahmā is the first spiritual master."

Śiva is still more exalted. This is described in the following verse from Śrimad-Bhāgavatam (12.13.16):

"Śiva is the best among all the devotees of Lord Krṣṇa".
Because Lakṣmi is considered the teacher of devotional service to Brahmā and Śiva, she is more exalted than even Brahmā and Śiva. The glories of Lakṣmi are so great that they cannot be described by even Brahmā and Śiva. Lakṣmi's good fortune extends beyond the realm of ordinary devotional service, for she is an intimate friend of the Personality of Godhead. This is confirmed in this verse (Śrīmad-Bhāgavatam 10.9.20) by the word "ānga-samśrayā" (Lakṣmi-devī is the better half of the Supreme Lord).

Text 4

evam-bhūtāpi sā ca prasādam lebhīre eva. kasmāt? vimuktidāt

astv evam āṅga bhagavān bhajatām mukundo
muktim dadāti karhicit sma na bhakti-yogam

ity ukta-rītāy prāyah muktim eva dadāti, na tu tathā-bhūtam prasādam, tasmāc
cā śrī-bhāgavata eva kintu gopi śrī-gopēśvarī yat tat anirvacanīyam prasāda-
sabdenāpi bhavah ca śrīh ca na lebhīre na lebhīre na lebhīre na lebhīre ity arthah.
lebhīre ity asya pratyekam nañcas trīr-āvṛttiś ca niśedhasyātisayārthā.

evam-bhūtā-in this way; āpi-also; sā-she; ca-also; prasādam-mercy; lebhīre-
attained; eva-certainly; kasmāt- how?; vimuktidāt-from the giver of liberation;
astu-to be sure; evam-thus; āṅga-O King; bhagavān-the Supreme Personality of
Godhead; bhajatām-of those devotees engaged in service; mukundah-the Lord,
the Supreme Personality of Godhead; muktim-liberation; dadāti-delivers;
kārhit-at any time; sma-indeed; na-not; bhakti-yogam-loving devotional
service; iti-thus; ukta-rītāy-from the statement; prāyah-generally; muktim-
liberation; eva-certainly; dadāti-gives; na-not; tu- but; tathā-bhutam-in the same
way; prasādam-mercy; tasmāt- therefore; ca-also; śrī-bhāgavata-of the Supreme
Personality of Godhead; eva-certainly; kintu-however; gopi-the gopi; śrī-gopi-
iśvarī-the queen of the gopis; yat tat-what; anirvacanīyam-indescribable; prasāda-
sabdenā-by the word "prasādam"; āpi-also; sāmsāntīyam-praiseworthy; tasmāt-
therefore; prāpa-attained; tat-rūpa-prasādam-that mercy; viṁśiḥ-Brahma; ca-
also; bhavah-Śiva; ca-also; śrīh- Lakṣmi; ca-also; na-did not; lebhīre-attain; na-
did not; lebhīre-attain; na-did not; lebhīre-attain; iti-thus; arthah-the meaning;
lebhīre-the word "lebhīre"; iti-thus; asya-of it; pratyekam-each time; nañcah-
egated; trih-āvṛttih-three times; ca-also; niśedhasyā-of prohibition; ātisāyā-
great; ārthā-the meaning.

What kind of mercy did Yaśodā-devī obtain from Lord Krṣṇa? Lord Krṣṇa gave
her a benediction greater than liberation. This is described in the following verse
from Śrīmad-Bhāgavatam (5.6.18):

"Those engaged in getting the Lord's favor attain liberation from the Lord very
easily, but He does not very easily give the opportunity to render direct service
unto Him."

Yaśodā-devi, the queen of the gopis (gopi) obtained an indescribable (yat tat) benediction (prasādam) from Lord Kṛṣṇa, which could not be obtained (na lebhīre) by even Brahmā, Śiva, or Lākṣmī. The phrase "na lebhīre" (not attained) should be understood to be repeated three times to refer to Brahmā, Śiva, and Lākṣmī. In this way the rarity of the mercy obtained by Yaśodā is emphasized.

Text 5


pūrva-before; uttara-and after; ādhyāya-in chapters; dvaye-two; śrī-bādārāyanēḥ-of Śrīla Sukadeva Gosvami; vivakṣitam-described; idam-this; drona-of Drona; dharayoh-and Dhara; tāvat-in that way; sādhārana-devatātvam-position as material demigods; cat-if; tarhi-them; tayoh-of them; śrī-sivā-ādi-of Brahma,Śiva and Lākṣmī; durlabha-difficult to attain; caranā-avindaa-of the lotus feet; sphurti-manifestation; lesaya-of a glimpse; śrī-krṣnasya-of Śrī Kṛṣṇa; tathā-in that way; prāptau-in the attainment; svatāḥ-by themselves; sambhavana-ability; nā-not; āsti-is; na-not; ca-also; tayoh-of them; tādrśa-like this; gādhai-intense; bhajana-devotional service; adikam-beginning with; kutracit-somewhere; varṇyate-is described; anyathā-otherwise; tat-that; eva-certainly; āham-I; ākhyāsyam-shall describe; na-not; ca-also; tābhyaṁ-by them; yat-what; idrśam-like this; phalam-result; labdham-is obtained; tat-that; brahmaṇi-to Brahma; pūrvam-formerly; prārthitam-requested; kintu-however; durgatī-difficulty of attainment; tārana-overcoming; hetutvena-by the cause; uttama-bhakti-the most pure devotional service; mātram-only; na-not; ca-also; brahmaṇi-Brahma; api-even; śrī-krṣnasya-of Śrī Kṛṣṇa; mahā-bhaktaiḥ-by great devotees; api-even; durlabha-difficult to attain; putravā-sonship; adikam-beginning with; viśiśya-singlyed out; tābhyaṁ-to them; ca-also; varam-benediction; dattavān-gave; na-not; ca-also; na-not; imam-this; viriṇcah-Brahma; iti-thus; ādina-by the passage beginning with these words; ucyamāna-described; tādrśa-like this;
prasādā-of mercy; āpti-attainment; rāhityasya-devoid of; brahmanah-of Brahma; varah-benediction; tāḍrā-like this; phala-result; dāne-in the gift; bhavati-is; samārthah-able; vakṣyate-may be described; ca-also; tasya-of Brahma; tat-of Lord Kṛṣṇa; prasādā-of the mercy; āpti-attainment; rāhityā-lack; ātiśayah-great; tat-of them; bhūri-great; bhāgyam-good fortune; iha-here; janma-birth; kim apīsome; atavyam-in the forest; yat-which; gokule-in Gokula; api-even; katamāāṅgri-of their lotus feet; rajah-of the dust; abhiśekam-bath; iti-thus; ādīnā-in the passage beginning; tasmā-therefore; tayoh-of them; tādrśā-like this; mahaudaye-in the occurrence; kāraṇam-cause; nā-not; asti-is; kintu-however; niskāraṇatvena-as without a cause; tayoh-of them; nityam-eternal; eva-certainly; tāḍṛśīm-like this; sthitim-situation; vijāya-percieving; mayā-by me; sva-own; bhakti-devotional service; viśeṣa-specific; pracāra- appearance; kāraṇaka-cause; sṛi-bhagavattvāt-like the Supreme Personality of Godhead; lilaya-as a pastimes; eva-certainly; drona-of Drona; dhārā-and Dhārā; rūpenā-in the forms; āṁśena-as partial incarnations; eva-certainly; āvātirnayoḥ-descended; aikya-as one; vivakṣayā-with a desire to describe; yathā-kathāṅcit-just as; kāraṇā-of cause; abhaśāḥ-appearance; eva-certainly; upayasahaṅt-described; iti-thus.

Someone may say that Drona and Dharā are ordinary material demigods, and therefore they could not possibly have become Kṛṣṇa's parents without receiving a benediction form Brahmā. That Drona and Dharā become Kṛṣṇa's parents because of Brahmā's blessings is not an acceptable proposition, however, for Śrīmad-Bhāgavatam clearly says that Brahmā himself is not able to attain the good fortune obtained by Drona and Dharā (Śrīmad-Bhāgavatam 10.9.20, quoted in Text 2). How can Brahmā give as a gift what other great devotees and he himself are unable to attain? Brahmā himself says this in the following prayer (Śrīmad-Bhāgavatam 10.14.34):

"My dear Lord, I am therefore not interested in either material opulences or liberation. I am not humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana forest so that I may be able to be favoured by the dust of the feet of some devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet."*

Also, no Vedic literature says that Drona and Dharā performed great devotional service to the Lord to make themselves eligible to become his parents.

The truth is that Drona and Dharā are partial expansions (āṁśa-avatāra) of Nanda and Yaśodā, Kṛṣṇa's eternal parents in the spiritual world. They descended to this material world, just as the Lord Himself did in order to display His pastimes on earth.
kim ca śrī-bhāgavate 'smin śrī-bhagavatpremaiva sarva-purusārtha-
siromanitvenoghusyate. tasya ca paramāśaya-rūpam śrī-gokulam eva, tatrāpi śrī-
vrajeśvarau. tatas tat-paramāśraya-nityatve siddha eva tādṛśa-grantha-prayitnah
saphalah syāt. yata eva śrī-brahmādibhis tatra yat kiṃcit janma prārthayata iti.

kim-furthermore; śrī-bhāgavate-in the Śrīmad-Bhāgavatam; asmin-in this; śrī-
bhagavat-for the Supreme Personality of Godhead; prema-pure love; eva-
certainly; sarva- of all; purusā-artha-goals of life; siromanitvena-as the crest
jewel; udghusyate-is described; tasya-of that; ca-also; paramā-āśraya-rūpam-as
the ultimate shelter; śrī-gokulam-Srī Gokula; eva-certainly; tatrā-there; āpi-also;
śrī-vraja-īśvarau-the king and queen of Vrajabhumī; tatah- therefore; tat-of that;
parama-asraya-supreme abode; nityatve- in eternity; siddhā-demonstrated; eva-
certainly; tādṛśa- like this; granthā-of the scripture; prayatnah-endeavor;
saphalah-fruitful; syāt-may be; yatah-because; eva- certainly; śrī-brahmā-
adibhiḥ-by Brahma and other great devotees of the Lord; tatra-there; yat-because;
kiṃcit-any; janma-birth; prartha-itis requested; iti-thus.

Śrīmad-Bhāgavatam is the best of scriptures because it describes pure love for
the Supreme Personality of Godhead as the ultimate goal of life. That pure love of
Godhead is perfectly manifested in the holy abode of Gokula, and Nanda and
Yaśodā, the king and Queen of Gokula, are perfect examples of that pure love for
Krśna. For this reason, Brahmā prays to attain any sort of birth in that holy land of
Gokula.

Anuccheda 153

Text 1

tasmāt svābhaviky eva tayos tādṛśī sthitir iti pratipādayāṁs tat-sambandhenaiva
bhajatāṁ sukhāpo nānyeṣāṁ ity āha:

nāyam sukhāpo bhagavān
dehināṁ gopikā-sutah
jñānāṁ cātma-bhūtānām
yathā bhākṣitaṁ ita

tasmāt-therefore; svābhaviki-natural; eva-certainly; tayo- of them; tādṛśī-like
this; sthitih-situation; iti- thus; pratipādayan-demonstrating; tat-sambandha-
with a relationship with Śrī Krśna; eva-certainly; bhajatāṁ- engaging in
devotional service; sakhā-easily; āpah-attained; nā-not; ānyeṣāṁ-by others; iti-
thus; āha-he says; na-not; ayam-this; sukha-ā-apah—very easily obtainable, or object of happiness; bhagavān—the Supreme Personality of Godhead; dehinām—of persons in the bodily concept of life, especially the karmīs; gopikā-sutah-Kṛṣṇa, the son of mother Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudeva, and as the son of mother Yaśodā He is known as Kṛṣṇa); jñāninām ca-and of the jñānis, who try to be free from material contamination; ātma-bhūtānām—of self-sufficient yogīs; yathā-as; bhakti-matām—of the devotees; iha—in this world.

Nanda and Yaśodā are actually the eternal parents of Śrī Kṛṣṇa in the spiritual world. Now that we have clearly demonstrated this fact, we shall explain that such an intimate realtionship with Śrī Kṛṣṇa can only be obtained by those engaged in devotional service to the Lord. It cannot be obtained by anyone else. That Lord Kṛṣṇa may be attained only by devotional service is described in the following verse (Śrimad-Bhāgavatam 10.9.21):

"The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self."*

Text 2

sukhenāpyata iti sukhāpah. ayam śri-gopikā-suto bhagavān dehinām dehaḥbhimānānim tāpa-ādinā na sukhāpah, na sulabhah, kintu tair aticirenaiva tena sūddhe 'ntah-karane kathāntcit tad-bhaktāvalokana-leśena jāta-sad-buddhibhis tad eva tāpa-ādikam tasmin arpayadbhhīh kathaṇcīd evāsau labhyate. tathā cātma-bhūtāṇāṁ āvīr bhūtādevatātma-vṛttāṇāṁ nirvṛttā-dehaḥbhimānānim jānānim api tādrśena jānēna na sukhāpah. kintu pūrvenaiva karanena jāta tad-āsattibhis tena jānēna yad brahma sphurati tad evāyam iti cintayadbhīs taḥ kathaṇcīd evāsau labhyate. tatas ca dvayaḥ apī tayoh sādhanayor hinafrat tal-labhaḥ ca na sāksat, kintu kenaic āmsenaiveti vyāyūjarim.

sukhenā-easily; āpyate-attained; iti-thus; sukha-āpah—the word "sukha-pah"; ayam-this; śri-gopikā-sutah- Kṛṣṇa, the son of Mother Yaśodā; bhagavān—the Supreme Personality of Godhead; dehinām-ābhimānānim—of persons in the bodily conception of life; tāpah-ādinā—by performing austerities or similar practices; na-not; sukhā-āpah-easily attained; na-not; su-labhabhā-labhā-labhā-labhā; kintu-but; taḥ-by them; ati-cirena-after a long time; eva—certainly; tena—by that; sūuddhe-pure; antah-karane—in the heart; kathāntcit—somehow or other; tat-bhakta—of a pure devotee of the Lord; āvalokana-leśena—by merciful glance; jāta-produced; sat—transcendental; buddhibhīh-intelligence; tat—that; eva—certainly; tāpah-ādikam—austerities and other similar processes; tasmin-to Lord Kṛṣṇa; arpayadbhhīh-offering; kathāntcit—somehow; eva—certainly; āsau-He; labhyate—is attained; tathā—in that way; cā—also; ātma-bhūtānām—of self-sufficient yogīs;
āvirbhūta-manifested; ādvaīta- undivided; ātma-self; vr̥ttinām-in the condition; nivr̥ta- negated; dehā-abhīmānānām-bodily conception of life; jñānīnām-of the mental speculators; api-also; tādṛṣṭa-like that; jñānena-by knowledge; na-not; sukha-āpah-easily attained; kintu-but; pūrvena-former; eva-certainly; karaṇena-by the cause; jāta-produced; tat-āsattibhiḥ-by that contact; tena-by that; jñānena-knowledge; yat-which; brahma-Brahman; spuruṣi-become manifested; tat-that; eva-certainly; āyam-this; iti-thus; cintyayadbhiḥ-meditating; taḥ-by them; kathancit-somehow; eva-certainly; āsau-He; labhyate-is attained; tat-therefore; ca-also; dvayoh-of the two; api-also; tayoh-of them; sādhanayoh-engaged in spiritual practices; hīnatvat-without; tat-lābhaḥ-attainment of Śrī Kṛṣṇa; ca-also; na-not; sāksat-directly; kintu-however; kencit-by a certain; amśena-partial expansion; eva-certainly; iti-thus; vyanjitam-manifested.

This verse explains that the Supreme Personality of Godhead, Kṛṣṇa, the son of Mother Yaśodā, is not easily accessible to the materialists, who consider the body the same as the self, even if they perform austerities and other similar practices to attain Him. Such persons may become somewhat purified at heart by prolonged austerities, and after a long time they may receive the merciful glance of a pure devotee of the Lord. By the mercy of such a devotee, the materialist may learn how to offer his performance of austerities and other spiritual practices as service to the Lord, and in that way Lord Kṛṣṇa may become accessible to him. In the same way, Lord Kṛṣṇa is also not easily accessible to the mental speculators who are from the bodily conception of life and who meditate on the impersonal Brahman. Only by the mercy of a devotee of the Lord can such speculators actually perceive the real nature of the Absolute Truth, and direct their meditation to Lord Kṛṣṇa. These two processes (austerity and mental speculation) do not enable us to directly perceive the original feature of the Absolute Truth, but give us only a glimpse of His nature.

Text 3

te prāpnuvanti mām eva
sarva-bhūta-hite ratāḥ
kleśo'dhikataras teṣām
avyaktāsakta-cetasām

iti śrī-bhagavad-ukteḥ.

avyaktā-unmanifested; hi-certainly; gatiḥ duḥkham-progress is troublesome; dehavadbhiḥ-of the embodiment; āvāpyate-achieve; kleśah-trouble; adhikatarah-more troublesome; teṣām-of them; avyakta-unmanifested; āsakta-being attached; cetasām-of those whose minds; iti-thus; śrī-bhagavat-of the Supreme Personality of Godhead; ukteḥ-according to the statements (Bhagavad-gitā 12.4-5).

This is confirmed by the Supreme Personality of Godhead Himself (Bhagavad-
gītā 12.4-5):

"But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, fixed, and immovable-
[ ]the impersonal conception of the Absolute Truth-[ ]by controlling the various
senses and being equally disposed to everyone, such persons, engaged in the welfare
of all, at last achieve Me.*

"For those whose minds are attached to the unmanifested, impersonal feature
of the Supreme, advancement is very troublesome. To make progress in that
discipline is always difficult for those who are embodied."**

Text 4

tvam paryātann arka iva tri-lokīm
    antaś-caro vāyur ivātma-sākṣī
parāvare brahmaṇī dharmato vrataih
    snātasya me alam vicakṣva

iti śrī-vyāsā-praśnāntarāt

bhavatānudita-prāyam
    yaśo bhagavato 'malam
yenaivāsau na tuṣyeta
    manye tad darśanam khilam

iti śrī-nārada-prativacanāc ca.

tvam-Your Goodness; paryātan-travelling; arka-the sun; iva-like; tri-lokīm-
the three worlds; antaś-carah-can penetrate into everyone's heart; vāyuh iva-as
good as the all-pervading air; ātma-self-realized; sākṣī-witness; parāvare-in the
matter of cause and effect; brahmaṇī-in the Absolute; dharmata-nder
disciplinary regulations; vrataih- in vow; snātasya-having been absorbed in; me-
mine; nyūnām- deficiency; alam-clearly; vicakṣva-search out; iti-thus; śrī-vyāsa-
of Vyāsadeva; praśnā-question; āntarāt- after; śrī-nāradāḥ Śrī Nārada; uvāca-
said; bhavatā-by you; anudita-prāyam-almost not praised; yaśaḥ-glories;
bhagavatāh-of the Personality of Godhead; amalam-spotless; yena-by which; eva-
certainly; asau-He (the Personality of Godhead); na-does not; tuṣyeta-be pleased;
manye-I think; tat-that; darśanam-philosophy; khilam-inferior; iti-thus; śrī-
nārada-of Narada Muni; prativocanāt-from the reply; ca-also.

The superiority of devotional service and the inferiority of other methods of
spiritual realization is confirmed in the following question posed by Śrīla
Vyāsadeva and the answer given by Nārada Muni (Śrīmad-Bhāgavatam 1.5.7-8):

"Like the sun, Your Goodness can travel everywhere in the three worlds, and
like the air you can penetrate the internal region of everyone. As such, you are as good as the all-pervasive Supersoul. Please, therefore, find out the deficiency in me, despite my being absorbed in transcendence under disciplinary regulations and vows.*

"Śrī Nārada said: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless."*

Text 5


sukhā-easily; apah-attained; tu-but; keśām-by whom?; iti-thus; apekṣāyām-in reference to; nidāraṇam-indication; āha-speaks; iha-here; śrī-gopikā-sute-of Lord Krṣṇa; bhaktimatām-by the devotees; yathā-just as; sukkhā-easily; apah-attained; iti-thus; śrī-gopikāyāḥ-of Mother Yaśodā; tu-certainly; sukhā-easily; apah-attained; iti-thus; evam-in this way; kim-what further?; vaktavyam-need-be said; tasyāh-of her; sutah-the son; evā-certainly; āyam-He; bhagavān-the Supreme Personality of Godhead; iti-thus; atah-from this; gopika-sutah iti-the word "gopikā-sutah"; višeṣanam-descriptive epithet; dattam-is given; sukham-happiness; āpayati-causes to attain; iti-thus; va-or; sukkhāpaḥ-the word "sukhāpaḥ"; yatah-because; gopikā-sutah-the son of Mother Yaśodā; tat-utatva-as the son; lilāyāḥ-from the pastimes; sva-sādhāraṇa-dṛṣṭya-seeing Krṣṇa as an ordinary child; anādarat-without reverence; tathā-in the same way; jñānīnām-of the mental speculators; api-even; na-not; sukhā-apah-attainment of happiness; yatah-from which; eva-certainly; gopikā-sutah-the son of Mother Yaśodā; sarvāll; ātma-self; aikya-sole; vṛtti-activity; udayena-by the manifestation; bhagavat-of the Lord; svarūpa-form; ānanda-bliss; vaicitri-wonder; sāra-best; uparicāra-service; tat-His; līlā-pastimes; tattva-truth; anubhāvāt—because of the perception;

One may ask: Who, then, is able to attain Śrī Krṣṇa? This question is answered by the word "bhaktimatām" (by the devotees) in this verse. The Supreme Personality of Godhead (bhagavān), who is known as the son of Yaśodā-devī (gopikā-sutah) is attainable by Mother Yaśodā, and the other devotees. What more need be said in this regard? The word "sukhāpaḥ" may also be interpreted to mean "the object of happiness". This mean that Śrī Krṣṇa appeared to be an ordinary child, the son of Yaśodā-devī. Thinking of Krṣṇa as her own son, Yaśodā attained transcendental bliss by observing Śrī Krṣṇa's charming childhood pastimes. The mental speculators are always absorbed in meditation on the all-pervading
impersonal feature of the Lord, and are thus unable to understand the
transcendental happiness obtained by seeing the astonishing and beautiful
transcendental form and pastimes of the Supreme Person.

Text 6

yathā iha gopikā-sute bhaktimatām iti nidāraṇam. sukhenāpyate jñāyate iti vā
sukhāpah subodhah. tatas cāyam dehābhimānibhir api tat-tad-alaukika-karma-
lingakat tarkāt jñānibhir apy anāvṛta-brahmatvāvagamāt subodha eva. satyam.
tathāpi yathā iha śrī-gopikā-sute bhaktimadbhiḥ subodhas tathā na.

yathā-as; iha-in this world; gopikā-sute-to the son of Yaśodā; bhaktimatām-of
the devotees; iti-thus; nidāraṇam- explanation; sukhenā-easily; āpyate-attained;
jñāyate- understood; iti-thus; vā-or; sukhāpah-the word "sukhāpah"; subodhah-
may mean "easily understood"; tataḥ- therefore; cā-also; āyam-He; dehā-
abhimānibhiḥ-by those in the bodily conception of life; api-also; tat-tat-various;
aulukīa-extraordinary; karma-lingat-because of pastimes; tarkāt-from the logical
argument; jānibhiḥ-by the mental speculators; api-also; anāvṛta-visible;
brahmatvā-Supreme; āvagamāt-because of understanding; subodhah-easily
understood; eva-certainly; satyam-in truth; tathāpi- nevertheless; yathā-as; iha-
in this world; śrī-gopikā-sute-of the son of Yaśodā; bhaktimadbhiḥ-by the
devotees; subodhah-easily understood; tathā-in the same way; na-not.

The word "sukhāpah" may also be interpreted to mean "easily understood". When Śrī Kṛṣṇa performs extraordinary feats (such as the lifting of Govardhana Hill), the mental speculators and materialistics immersed in the bodily concept of life become able to understand that Śrī Kṛṣṇa is the Supreme Personality of
Godhead. The intimate devotees and associates of the Lord, however, continue to
consider the Lord to be their friend or son, and thus, in one sense, it is difficult for
them to understand the true position of the Lord, because of their intimate
friendship with Him.

Text 7

te hi śri-krṣṇa-bhaktāḥ

sva-sukha-nibhṛta-cetas tad-vyudastānya-bhāvo
'py ajita-rucira-lilākṛṣṭa-sāraḥ

ity ādi-darśanāṁ tādṛśa-lilānubhavasyaiva parama-puruṣārthatvam
avagacchantīti bhāvah.

te-they; hi-indeed; śri-krṣṇa-bhaktāḥ-devotees of Lord Kṛṣṇa; sva-sukha-own
happiness; nibhṛta-filled; cetah-hearts; tad-vyudda-rejected; anya-other; bhāvah-love; api-also; ajita-of the unconquerable Lord; rucira-charming; līlā-pastimes; ākṛṣṭa-sārah-attracted; iti-thus; ādi-beginning; dārśanāt-from seeing; tādṛśa-like that; līlā-pastimes; anubhava-y of the perception; eva-actually; parama-purusārthatvam-the status of the Supreme Personality of Godhead; avagacchanti-understand; iti-thus; bhāvah-the meaning.

The devotees of the Lord are thus perfectly enlightened about the real purpose of life, and they are plunged in transcendental bliss (suḥkāpa) because of their awareness of the Lord's transcendental handsome and charming pastimes. This is described in Śrīmad-Bhāgavata (12.12.69):

"Śrīla Śukadeva Gosvāmī was simply attracted by the charming pastimes of Lord Kṛṣṇa, and therefore his mind was always filled with transcendental bliss. He had given up all attraction for everything else."

Text 8


atrā-here; artha-meanings trayah-three; api-even; iha-padena-by the word "iha"; paravyoma-nāthā-adī-of Nārāyaṇa, the master of Vaikuṇṭha, and other forms of the Supreme Personality of Godhead; bhaktimantah-devotees; api-even; vyāvṛttah-singled out; gopikā-sutah-iti-the word "gopikā-sutah (the son of Yaśodā); viṣesanena-by the descriptive word; ca-also; traikālikā-in all three phases of time (past, present and future); tat-bhaktānām-of His devotees; tat-with Him; sambandhi-relationship; sukhāpatvam-the state of being easily attained; prati-to; tat-sutatva-sonship; ayoga-non-contact; tat-anyatva-being other; yogau-and contact; vyavacchidyete-singled out; iti-thus; atah-from this; vidyat-of the learned devotees; anubhava-experience; yathārthyaṇa-by the actual nature; nitya-eternal; eva-certainly; tat-sambandhah-that relationship; vivākṣitah-is described; atah evā-therefore; āyam-He; gopikā-sutah-the son of Yaśodā; iti-thus; sāksāt-directly; angulyā-the finger; nirdiṣyate-is pointed to; tasmāt-therefore; api-also; sādhū-properly; uktaṃ-spoken; bitya-eternal; eva-certainly; śrī-vraja-īśvarayoh-of Nanda and Yaśodā, the king and queen of Vraja; tat-with Kṛṣṇa; sambandhah-that relationship; iti-thus.

Three points may be noted in this verse. First, the word "iha" (here) may be understood to mean specifically the devotees attached to the form of Śrī Kṛṣṇa. In
this way the devotees attached to the Lord in His other forms, such as Narayana, the master of Vaikuntha, are also considered to be unable to understand the Lord in His original form as Sri Krsna. The second and third points are that the conceptions that Sri Krsna is only the adopted son of Yasodha, and that instead He is the actual son of Devaki, are both refuted by the use of the word "gopika-sutah". That Nanda and Yasodha, the king and queen of Vrajabhumi, are the eternal parents of Sri Krsna is the true meaning of this word (gopika-sutah). This point is also supported by the great self-realized devotees who understand the true nature of Sri Krsna.

Text 9

atra ekadha grha-dasisu ity adikam, nemam vriinha ity adi padya-dvayantam idam uttara-vakyam, drono vasunam pravarah ity adikasya purva-vakasya badhakatvenaivoktam, purva-virodh-dihamanta-pratipadanad ayuktaivaca ca purvasya. asad vyadesan neti cenh na dihamtarena vakya-sesat itivat. tatra ca yathaiva asat-sabdasya gaty-antaram cintyate, tathatrapi. tac ca purvam evo darsitam. shri-sukha.

atrai-in this connection; ekadha grha-dasisu ity adikam-beginning with Srismad-Bhagavatam 10.9.1; na imam vriinha-iti adi-padya-dvaya-antam-and concluding with Srismad-Bhagavatam 10.9.20; idam-this; uttara-vakyam-reply; dronah vasunam pravarah ity adikasya-of Srismad-Bhagavatam 10.8.49; purva-previous; vakyasya-statement; badhakatvena-as contradictory; eva-certainly; ukta-is said; purva-previous statements; virodhi-contradicting; dhamma-meaning; antara-another; pratipadanaat-because of demonstrating; ayuktavat-because of unsuitableness; ca-also; purvasya-of the previous statement; asat-vyapadesat-as false; na-not; iti-thus; cet-if; na-not; dhamma-meaning; antarena-with another; vakya-of the statement; sesat-from the remainder; iti-thus; vati-like; tatra-in that connection; ca-also; yatha-just as; eva-certainly; asat-sabdasya-of the word "asat"; gatimeaning; antaram-another; cintyate-may be considered; tatha-in the same way; atrahere; api-also; tat-that; ca-also; purvam-previously; darsitam-demonstrated; shri-sukha-spoken by Sriila Sukadeva Gosvami.

In Srismad-Bhagavatam 10.9.1-20 we find an explanation of Nanda and Yasodas eternal parenthood of Sri Krsna, and in Srismad-Bhagavatam 10.8.49, we find the explanation of Nanda and Yasodas previous birth as Drona and Dharah. The seeming contradiction of these two statements may be resolved by accepting the explanation that Drona and Dharah are partial incarnations of Nanda and Yasodah, the Lord's eternal parents in the spiritual world. We may also note that the description of the eternal parenthood of Nanda and Yasodah is given after the description of their previous birth as Drona and Dharah. If there are two contradictory statements in the scriptures, the second statement should be accepted, and the previous statement should be interpreted so that it does not contradict the later statement. This rule of interpretation is expressed in the
Vedánta-sūtra in the following words (2.1.17):

asad-vyāpadeśān neti cen na dharmāntarena vākya-śeṣāt.

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Text 1

tad evām śruti-purāṇādi-nigamokty-anusāreṇa śrī-kṛṣṇasya nityābhivyaktivam
dvārakādiṣu nitya-vihāritvam nitya-yādavādi-parikaratvam ca darśitam. ittham ca
kṛṣṇas tu bhagavān svayam iti su-siddham.

tat-therefore; evam-in this way; śruti-of the Vedas; purāṇa-and Purāṇas; ādi-
beginning with; nigam-of the scriptures; ukti-the statements; anusāreṇa-in
accordance with; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; nityā-eternal; abhivyaktatvam-state
of being manifested; dvārakā-ādi-su-in Dvaraka, Mathura, Vṛndāvana, and other
places of the Lord's pastimes; nitya-eternal; vihāritvam-state of performing
pastimes; nitya-eternal; yādavā-ādī-with the members of the Yadu dynasty, the
residents of Vṛndāvana, and others; parikaravam-association; ca-also; darśitam-
were demonstrated; ittham-thus; ca-also; kṛṣṇah tu bhagavān svayam-the
statement of Bhāgavatam 1.3.28 ("Śrī Kṛṣṇa is the Supreme Personality of
Godhead"); iti-thus; su-siddham- clearly proved.

We have thus quoted many statements from the Vedas and Purāṇas to clearly
prove: 1. the form of Śrī Kṛṣṇa is eternal, 2. Śrī Kṛṣṇa eternally enjoys pastimes in
Dvārakā, Mathurā, and Vṛndāvana, and 3. Śrī Kṛṣṇa eternally associates with the
Yadu dynasty and the inhabitants of Vṛndāvana. By proving these points we have
strengthened the argument of the Bhāgavatam's paribhāṣā-sūtra (kṛṣṇas tu
bhagavān svayam: Śrī Kṛṣṇa is the original Supreme Personality of Godhead,
1.3.28).

Text 2

athā-āṅkate yadi nitya eva tathā-vidhāh śrī-kṛṣṇākhyah svayam bhagavān
tatra tair nija-parikaraih sārdham viharatī, tarhi kathām brahmādi prārthanāyā śrī-
nārāyana evāvatatāreṇi śruyate? tasya yadi śrī-kṛṣne praveṣas tarhi ca kathām eva
dvārakādīṣu virājāmanam svayam bhagavatam parityajye te tasmāi nivedayitum
gataḥ? kathām vā janmādi-līlāyā kramena mathurām gokulaṁ punar mathurāṁ
dvārakām ca tyaktvā vaikuṇṭham ārūḍhavān? iti.

athā-now; āśāṅkate-someone may doubt; yadi-if; nityam-eternally; eva-
certainly; tathā-vidhah-in this way; śrī-krṣṇa akhyah-Śrī Krṣṇa; svayam bhagavan-the Supreme Personality of Godhead; tatra tatra-in various places; nija-parikarahti-His associates; sāmdham-accompanied by; viharati-performs pastimes tarhi-then; katham-how is it?; brahmā-of Brahma; ādi-and the other demigods; prārthanāya- by the appeal; śrī-narayanaḥ-Śrī Nārāyaṇa; eva-certainly; āvatatāra-incarnated; iti-thus; śrūyate-it is heard in the Bhāgavatam and other Vedic literatures; tasya-of Him; yadi-if; śrī-krṣṇah-Śrī Krṣṇa; pravesah-entrance; tarhi-then; ca-also; katham-how is it possible?; nityam-eternally; eva-certainly; dvāraka-ādiśu-in Dvāraka, Mathuра, and Vṛndāvana; virajamanam-manifested; svayam-bhagavantam-the Original Supreme Personality of Godhead; parityajyā-abandoning; te-they; tasmai-to Lord Nārāyaṇa; nivedayitum-to appeal; gatah-went; katham-how is it?; vā-or; janmā-ādi- beginning with His birth; lilāyā-pastimes; krameṇa-in accordance with; mathurām-Mathuра; gokulam-Gokula; punah- again; mathurām-Mathuра; dvārakaām-Dvāraka; ca-also; tyātvā- abandoning; vaikuṇṭham-to Vaikuṇṭha-loka; ārūdhvān-ascended; iti-thus.

Now someone may doubt:

1. If Śrī Krṣṇa is the Original Supreme Personality of Godhead, who eternally enjoys pastimes with His liberated associates, as you say, then why is it that the Bhāgavatam and other Vedic literatures say that Brahmā and the other demigods presented an appeal to Lord Nārāyaṇa, who then descended to the earth in the form of Śrī Krṣṇa?

2. If Śrī Krṣṇa eternally remains in Dvārakā, Mathuра, and Vṛndāvana, then why did the demigods not approach Lord Krṣṇa personally with their request? Why did they approach Lord Nārāyaṇa instead?

3. If Dvārakā, Mathuра, and Vṛndāvana are the eternal abodes of Śrī Krṣṇa, then why did Krṣṇa first appear in Mathuра, then travel to Gokula, then again return to Mathuра, then travel to Dvārakā, and finally leave Dvārakā, Mathuра, and Gokula, in order to go to Vaikuṇṭha-loka?

Text 3


atra-in this connection; idam-this; ucyate-may be said; yah-he who; dvārakā-ādau-in Dvārakā, Mathuра, and Gokula; nityāṃ-eternally; viharati-performs pastimes; śrī-krṣṇa-akhyah-Śrī Krṣṇa; svayam bhagavān-the Original Supreme Personality of Godhead; parāt parah-supreme; brahmā-ādiśu-to Brahma and the other demigods; aprakātaḥ-not visible; eva-certainly; prāyaśah-generally; yah-who; tu-certainly; kṣīrodā-ādi-līlā-dhāma-who performs pastimes in the ocean of
milk and other pla?; nārāyanā-ādi-nāma-known by the name Nārāyana, and by other names also; puruṣah-the purusa incarnation; sah eva-that Supreme Person; visnu-rūpah-in the form of Lord Viṣṇu; sāksāt-directly; vā-or; nijā-by His own; āmsena-partial expansion; vā-or; tesu-among the demigods; prakatah-manifest; san-being; brahmāṇa-of the universe; pālana-protector; kartety-creator; iti-thus; uktam-is described; eva-certainly; tatra-here; brahmāṇa-of the universe; ādhikārinah-the administrators; brahmā-ādayaḥ- Brahma and other demigods; api-even; brahmāṇa-of the universe; kāryam-the duty fo administration; tasmāi-to Him; eva-certainly; nivedayitum-to appeal; arhanti-was appropriate for them; tatā-therefore; tadā-then; āpi-certainly; tasmāi-to Narayana; eva-certainly; prthivi-of the earth planet; bhārā-of the burden; āvatāraya-for the lifting; niveditavatah-they appealed.

To the first two questions we reply: The Original Personality of Godhead, Lord Kṛṣṇa, who eternally enjoys pastimes in Dvārakā, Mathurā, and Vṛndāvana, does not generally appear before Brahmā and the other demigods. They cannot approach Him, although they may approach Lord Kṛṣṇa's expansion as Kṣīrodakaśāyī Viṣṇu, who is known to them as the maintainer and creator of the universe. For this reason they appealed to Lord Kṣīrodakaśāyī Viṣṇu to relieve the burden of the earth.

Text 4

anantaram-so 'pi purusas tan prati keśa-darśanena, "sa yāvad ūrvyā bhāram īśvareśvaraḥ ity ādi vākyena ca svayam bhagavatā evāvatāra-samayo 'yam iti sūcayitvā svayam aphy avatītirśām cākāna. sa cāvatītirśā pūrva-yuktyā prakatī-bhavati svayam-bhagavati praveśayaiva. tad evam vaikuṇṭhārohanam aphy tat-tad-amsenaiva. svayam tu tatra tatraiva punar nigūḍham līlāyate. atrodāhītam tantra-bhāgavatādi-vākyam varāhādi-vākyam cānusandheyam. udāhariṣyate ca nityam sanniḥitas tatra bhagavān madhusūdanah ity ādikam.esa cābhīsandhir na sarvair evābudhyateti.

anantaram-then; sah aphy-that very same; puruṣah-Purusa incarnation; tan prati-to them; keśa-of the hair; darśanena- by the appearance; sa yāvat ūrvyāh bhāram īśvara-īśvaraḥ iti ādi vākyena-in Śrīmad-Bhāgavatam 10. 1.22; ca-also; svayam bhagavatāḥ-of the Supreme Personality of Godhead; eva-certainly; āvatāra-of incarnation; samayah-the time; ahyam- this; iti-thus; sūcayitvā-having indicated; svayam- personally; api-even; avatītirśām-cākāra-desired to appear; sa-that; ca-also; āvatītirśā-desire to incarnate; pūrva-previous; yuktyā-by the reason; prakatī-bhavati- became manifest; svayam-bhagavati-when the Supreme Personality of Godhead; praveśaya-for entrance; eva-certainly; tat- therefore; evam-in the same way; vaikuṇṭha-to Vaikuṇṭha; ārohanam-ascent; api-even; tat-tat-amsena-by His various partial expansions; eva-certainly; svayam-personally; tu-but; tatra tatra-in various places; eva-certainly; punah-again; nigūḍham-secretly; līlāyate-performs pastiimes; atra- here; udāhtatam-it is said; tantra-in the
Tantra-bhāgavatā; ādi-and other scriptures; vākyam-the statement; varāhā-of the Varāha Purāṇa; ādi-and other scriptures; vākyam-the statement; cā-also; ānusandheyam-confirmed; udāharisyate- it will be said; nityam-eternally; sannihitah-remains; tatra- there; bhagavān-the Supreme Personality of Godhead; madhusūdanah-Lord Kṛṣṇa; iti-thus; ādikam-in the passage beginning (Śrīmad-Bhāgavatam 11.3.24); esa-this; cā-also; abhisandhīh-explanation; na-not; sarvaiḥ-by everyone; evā- certainly; ābudhyata-was understood; iti-thus.

After hearing the demigods’ appeal, the Personality of Godhead indicated the He desired to personally appear on the earth. The description of this may be found in Śrīmad-Bhāgavatam 10.1.22, and also in the description of the incarnation of a hair found in some scriptures. When the time came for Lord Kṛṣṇa to end His manifest pastimes on the earth, He ascended to Vaikuṇṭha in the form of one of His expansions amṣa-avatāra, although in His original form He actually remained in Dvārakā, Mathurā, and Gokula, and secretly enjoyed pastimes there, invisible to the eyes of ordinary human beings. This description is confirmed by the account found in the Tantra-bhāgavata, Varāha Purāṇa, and other Vedic literatures. That Śrī Kṛṣṇa eternally remains in Dvārakā, Mathurā, and Gokula is also confirmed by the following verse from Śrīmad-Bhāgavatam (11.31.24):

"Śrī Kṛṣṇa eternally remains in the abode of Dvārakā."

We may also note that this mystery of the appearance and pastimes of the Original Personality of Godhead is difficult to understand, and not everyone was able to perceive these secret activities of the Lord.

Text 5

yathā sarva-drṣṭam eva munibhis tādrg varnyate. yathā samudra-tīrā-stha- 
drṣṭyaiva adbhyo va esa prātar udeyī āpah sāyam praviśati iti śrutih pravartate, na 
tu vastuta iti prāncaḥ. yadi tatra sumeru-paribhramanādi-vākyeṇānyathā gatih 
kriyate, tadātrāpi svayam-bhagavattā-nitya-vihaṛādi-pratipādaka-vākyena katham 
nāma na kriyatām, yathā mathurādi-parityāgādy-uktir avatāre prāpaṇcika-jana- 
prakata-lilāpeksayaiva. tad aprakatā tu lilā nityam eva vidyate eva. tasmān 
nityatvena janmādi-mayaṭvena ca lilā-pratipādakānām vākyānām sāmānvaya- 
svārasyā idam labhyate. yathā ya eva śrī-kṛṣṇas tatra tatra nityam aprakatā 
vihārati, sa eva svayam janmādi-lilāyā prakaṭo bhavati. tatra ca nārāyanādayo pi 
praviśanti sarvam sāntam. tad evam tatra śrī-kṛṣṇa-lilā dvi-vidhā, aprakata-rūpā 
prakata rūpā ca. prāpaṇcika-lokāprakaratvāt tat-prakatavāc ca. tatrāprakatā 

yathā-just as; sarva-by eveyone; drṣṭam-seen; eva- certainly; munibhih-by the 
sages; tādṛk-in this way; varnyate-is described; yathā-just as; samudra-of the 
ocean; tīrā-on the shore; stha-remaining; drṣṭya-by the sight; eva-certainly; 
adbhyaḥ-the sun; vai-certainly; esah-he; prāthah-in the morning; udeṭi-arises; 
āpah-the ocean; sāyam-in the evening; praviśanti- ; iti-thus; śrutih-the sutri-
sastra; pravrtate-explains; na-not; tu-but; vastutah- factual; prāṅcah-eastern; yadi-if; tatra-there; sumeru-on Mount Sumeru; paribhramanā-orbit; ādi-beginning with; vākyenā-by the description; ānyathā-another; gatih-path; kriyate-is; tadā-then; ātrā-here; āpi-also; svayam-bhagavattā-the status of the Supreme Personality of Godhead; nitya-eternally; vihārā-pastimes; ādi-beginning with; pratipādaka-establishing; vākyena-by the statement; katham- how is it possible; nāma-certainly; na-not; kriyātām-is done; yathā-just as; mathura-ādi- of Mathura, Dvārakā, and Gokula; parityāga-departure; ādi-beginning with; uktih- statement; avatāre-in the incarnation; prāpāncika-jana- before the residents of the material world; prakāta-manifest; lilā-pastimes; apekṣaya-in relation to; eva-certainly; tat-therefore; aprakātā-non-manifest; tu-certainly; lilā- pastimes; nityam-eternally; eva-certainly; vidyate-exist; eva-certainly; tasmāt-therefore; nityatvena-as eternal; janmā-asi-mayatvena-consisting of the Lord's appearance and other pastimes; ca-also; lilā-the pastimes; pratipādakānām- which establish; vākyānām-of the statements; sāmāṃvaya- because of the logical sequence; idam-this; labhyate-is obtained; yathā-just as; yah-who; eva-certainly; śrī-krṣṇah-Śrī Kṛṣṇa; tatra tatra-in various places; nityam-eternally; aprakṣaṭ-although not manifest to everyone; viharati-performs pastimes; saḥ-He; eva-certainly; svayam-personally; janmā-ādi-beginning with His appearance; lilāyā-by pastimes; prakatah-manifest; bhavati-is; tatra-there; ca-also; nārāyana-ādayaḥ-Nārāyaṇa and the other incarnations of Śrī Kṛṣṇa; api-even; praviśanti-enter; sarvam-completely; śāntam-peaceful; tat-therefore; evam- in this way; tatra-in this connection; śrī-krṣṇa-of Śrī Kṛṣṇa; lilā-the pastimes; dvi-vidhā-of two types; aprakāta-rūpā-unmanifested; prakata-rūpā-manifested; ca- also; prāpāncika-lokā-to the residents of the material world; aprakatavat-because of not being manifest; tat-to them; prakatavat-because of being manifest; ca-also; tatra-in this connection; aprakata-the unmanifest pastimes are described in the following verse (Gopala-tapani Upanisad 2.40).

Great sages say the appearance and disappearance of Lord Kṛṣṇa from this material world is like the rising and setting of the sun (The sun remains unchanged, although it appears and disappears from the view of certain living entities). This is described in the following statement of the Śruti-śāstra:

"The Personality of Godhead appears and disappears from this material world just as the sun seems to rise in the morning and then seems to enter the ocean again at sunset."

This comparison of Lord Kṛṣṇa's appearance and disappearance to the rising and setting of the sun gives us only a partial understanding of the Lord's appearance in this world. Lord Kṛṣṇa's pastimes may be divided into two types: 1. prakāta (manifested) pastimes, and 2. aprakāta (unmanifested) pastimes. Lord Kṛṣṇa eternally remains in Dvārakā, Mathurā, and Gokula (which are simultaneously manifest in both the spiritual and material worlds and, invisible to the eyes of ordinary conditioned souls, enjoys aprakāta pastimes. When the proper time for the Lord's prakāta (manifest) pastimes arrives, Lord Nārāyaṇa and the other viśnu-tattva expansions of the Lord enter the transcendental body of Lord
Kṛṣṇa and appear along with Him in His prakāṭa pastimes, which may be seen by the living entities in the material world. When the time for the Lord's prakāṭa pastimes is ended, Lord Nārāyaṇa and the other forms of the Lord leave the earth planet and return to the Vaikunṭhalokas. The original form of Śrī Kṛṣṇa remains, however, and, invisible to the eyes of ordinary living entities, enjoys aprakāṭa pastimes in Dwārakā, Mathurā, and Gokula. We have already described the Lord's manifest and unmanifest pastimes, quoting many statements from Vedic literatures. We may note the following verse from Gopāla-tāpanī Upanisad (2.48), where the Lord's unmanifest (aprakāṭa) presence and pastimes are described:

Text 6

yatāsau samsthitah kṛṣnas
tribhiḥ śaktyā samāhitah
rāmāniruddha-pradyumnai
rukminyā sahito vibhuh

iti mathurā-tattva-pratipāda-śrī-gopāla-tāpanī-ādau.

"Lord Kṛṣṇa, accompanied by His three potencies, and by Balarāma, Pradyumna, Aniruddha, and Rukmini, eternally stays in delightful Mathurā-puri."

Text 7


cintamani-prakara-sadmasu kalpa-vṛksa iti ādi-in 5.29, and other verses from the Vedic literature; vrndāvana-of Vṛndāvana; tattva-the truth; pratipādaka-elucidating; brahma-samhita-in the Brahma-samhita; ādau-and other Vedic
literatures; ca-also; prakaṭa-manifest; lilā-tah-from the pastimes; kiṁcit-somewhat; vilakṣanatvena-extraordinary; drṣṭa-may be seen; prapatéika-laukaih
tat-vastubhih-with matter; cā-and; āmisra-unmixed; kālavat-ādi-material things
which are under the influence of material time; madhyā-in the midst; āvasāna-
destruction; pariccheda-breaking; rahita-devoid of; sva-pravāhā-own sequence;
yādava-indratva-as the king of the Yadu dynasty; vṛaja-yuva-rāja-as the young
prince of Vraja; ādi-beginning with; vcitā-proper; āhāh āhāh-day after day;
mahā-sabha-in the great assembly; upaveśa-entrance; go-cārān-tending the
surabhi cows; vinodā-pastimes; ādi-beginning with; lakṣana-consisting of;
prakaṭa-rūpa-manifested pastimes; tu-certainly; śrī-vigrāvat-like the
transcendental form of Lord Kṛṣṇa; kālā-ādibhih-by time and other material
limitations; aparicchedya-unbroken; eva-certainly; sati-transcendental and
eternal; bhagavat-of the Supreme Personality of Godhead; icchā-desire; ātmaka-
consisting of; svārūpa-of His transcendental form; śaktya-by the potency; eva-
certainly; labdha-attained; ārambha-beginning; samāpanā-and end; prapatéikā-
of the material world; āprapatéika-beyond the materila world; loka-of the world;
vastu-substance; samvalitā-consisting of; tadiya-His; janmā-birth; ādi-beginning
with; lakṣana-consisting of.

Lord Kṛṣṇa's manifest (prakaṭa) pastimes in Vṛndāvana are described in
Brahma-saṁhitā (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the
cows, yielding all desires, in abodes built with spiritual gems and surrounded by
millions of purpose trees. He is always served with great reverence and affection by
hundred and thousands of goddesses of fortune."*

The Lord's unmanifested (prakaṭa) pastimes are completely distinct from the
material world and its influence, and are also completely free from the limitations
of material time. In this way, Lord Kṛṣṇa eternally enjoys pastimes, day after day
entering the assembly hall of Dvāraka as the king of the Yadu dynasty, and day
after day taking care of the surabhi cows as the young prince of Vrajabhūmi.
Although Lord Kṛṣṇa's pastimes are always aloof from the influence of matter, in
His manifested (prakaṭa) pastimes, by His own wish, and by the workings of His
internal potency, His pastimes appear to be material, and appear to be under the
jurisdiction of time: with a beginning, growth, dwindling, and end.

Text 8

tatrāprakaṭā dvi-viḍhāh mantropāsanamayi svārasīkā ca, prathamā yathā tat-tad-
ekatara-sthānādi-niyata-sthitikā tat-tan-mantra-dhyāṇa-mayi. yathā- brhad-
dhyāṇa-ratnābhiśekādi-prastavah krama-dipikāyām. yathā vā
atha dhyānam pravākṣyāmi	sarva-pāpa-pranāśanam
pitāmbara-dharam krṣṇam
pundarika-nibheksanam

ity ādi śri-gautamiya-tantre.

tatrā-there; āprakaṭāh-the unmanifested pastimes; dvi-vidhāh-two kinds;
mantra-upāsana-mayi-consisting of worship by chanting mantras; svā-rasikī-
consisting of directly relishing; ca-and; prathamā-the first; yathā-in the following
way; tat-tat-various; ekatara-one of many; sthānā-abode; ādi-beginning with;
niyata-constantly; sthitikā-remaining in; tat-tat-various; mantra-mantras;
dhyāna- meditation; mayi-consisting of; yathā-just as; brhat-dhyāna-intense
meditation; ratnā-with jewels; abhiśekā-ceremonial bathing; ādi? prastavah-
beginning with; krama-dipikāyām-in the Krama-dipikā; yathā-just as; vā-or;
atha-now; dhyānam-meditation; pravāksyāmi-I shall describe; sarva-all; pāpa-
sins; pranāsanam-destroying; pitā-yellow; ambara-garments; dharam-wearing;
krṣṇam-Śrī Krṣṇa; pundarika-lotus flowers; nibha-resenting; iksanam-eyes; iti
ādi-in the passage thus beginning; śri-gautamiya-tantre-in the Gautamiya Tantra.

To worship the Lord's unmanifested (aprakāta) pastimes, two processes may be
adopted: 1. mantropāsanamayi, and 2. svārasikī. The first process
(mantropāsanamayi) entails remaining permanently in a place where the Lord
enjoyed pastimes, and worshipping the Lord by chanting various mantras
describing His pastimes. This process of mantropāsana is described in the Brhad-
dhyāna-ratnābhiśeka chapter of the Krama-dipikā, and in other passages in the
Vedic literatures. The Gautamiya Tantra also describes this process of mantra-
meditation in the passage which begins with the following verse:

"I shall now the describe the process of meditating upon Lord Krṣṇa, whose
eyes are like lotus-flowers, and who is dressed in yellow garments. Meditating on
Lord Krṣṇa in this way, one becomes free from the reactions to all past sins."

Text 9

yathā ca

venum kvānāntam aravinda-dalayatāksam
barhāvatam samasitāṁ buda-sundarāṅgam
kandarpa-koti-kamaniya viśesa-śobham
govindam ādi-purusam tam aham bhaijāmi

yathā-just as; ca-also; venum-the flute; kvānāntam-adept in playing;
aravinda-dala-like lotus petals; ayata- blooming (extending); aksam-whose eyes;
barhavatamsam-head bedecked with peacock feather; asita-as of dark blue;
ambuda-clouds; sundara-beautiful; angam-whose figure; kandarpa-of cupids;
koti-by millions; kamaniya-to be desired; viśesa-unique; śobham-whose
brilliance; govinda, etc.

The following verse from the Brahma-samhitā (5.30) may also be used in the process of mantropāsanā (worship of the Lord by chanting mantras):

"I worship Govinda, the primeval Lord, who is adept in playing His flute, with blooming eyes like lotus-petals, with head bedecked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of cupids."**

Text 10

ālola-candraka-lasad-vanamālya-vamśi- 
ratnāṅgadām pranaya-keli-kalā-vilāsam
śyāmam tribhanga-lalitam niyata-prakāsām
govindam ādi-puruṣam tam aham bhajāmi

iti brahma-samhitāyām

ālola-swinging; candraka-moon-locket; lasad-beautiful with; vana-mālya-garland of flowers; vamśi-flute; ratna- jewelled; añgadam bracelets (ornaments); pranaya-pleasure pastimes; śyāmam-dark blue; tri-bhanga-by bending in three places; lalitam-charming (graceful); niyata-eternal; prakāsām-manifestation; iti-thus; brahma-samhitāyām-in the Brahma-samhitā (5.42).

The next verse (Brahma-samhitā 5.31) may also be chanted in performing the process of mantropāsanā:

"I worship Govinda, the primeval Lord, round whose neck is swinging a garland of flowers beautified with the moon-locket, whose two hands are adorned with the flute and jeweled ornaments, who always revels in pastimes of love, and whose graceful three-folding bending form of Śyāmasundara is eternally manifest."**

Text 11

homas tu pūrvavat kāryo 
    govinda-priyaye tataḥ ity ādy antaram

govindam manasā dhyāyed 
    gāvāṁ madhye sthitam śubham
    bārhāpīdaka-samyuktām
venu-vādana-tat-param
gopijanaih parivrttam
vānya-puṣpāvatamsakam

iti bodhāyana-karma-vipāka-prāyaścitta-smṛttau.

homah-homa sacrifice; tualso; pūrvavat-as before; kāryah-should be
performed; govinda-of Lord Govinda; prītaye for the satisfaction; tatah-then; iti-
thus; ādi-beginning; antaram-untill; govindam-Lord Govinda; manasā-with the
mind; dhīyayet-one should meditate; gāvām-of the surabhi cows; madhye-in the
midst; sthitam-situated; śubham-auspicious; bārhā-āpiḍaka-with a peacock
feather; samyuktam-decorated; venu-the flute; vādana-to the playing; tat-
param-attached; gopijanaih-by the gopis; parivrttam-surrounded; vānya-puṣpā-of
forest flowers; āvataṁsakam-with a garland; iti-thus; bodhāyana-karma-vipāka-

Another example of verses to be used in of mantropāsanā may be found in the
Bodhāyana-karma-vipāka-prāyaścitta-smṛti, in the passage beginning with the
words "homas tu pūrvavat kāryo govinda-prītaye tatah", and ending with the
following verse:

"In this way one should meditate on Lord Govinda, who remains in the midst
of the herd of surabhi cows. He is handsome and auspicious, and His hair is
decorated with a peacock feather. He wears a garland of forest flowers. He is
attached to playing His flute and He is surrounded by the gopis of Vraja."

Text 12

tad u hovāca hairanyo, gopa-veśam abhram tarunam kalpa-drumāśritam. tad
iah ślokā bhavanti.

tat-that; u-certainly; ha-indeed; uvāca-replied; hairanyah-Brahma; gopa-
veśam-in the form of a cowherd boy; abhram-like a dark rain-cloud; tarunam-
youth; kalpa-drumā-under a desire tree; āśritam-staying; tat-that; iha-in this
matter; ślokā-verses; bhavanti-are.

The process of mantra-worship of the Lord is also given in the following
mantras of Gopāla-tāpani Upanisad (1.8-10):

"Brahmā said: He appears like a cowherd boy. His complexion is like a
monsoon cloud. He stays under a desire-tree. The following verses describe Him:

Texts 13-15
sat-pundarīka-nayanam
megābhām vaidyutābaram
dvibhujam jñāna-mudrādhyam
vana-mālinam īśvaram
gopa-gopī-gavāvitam
sura-druma-talāśrayam
divyilanka anopetam
rakta-pankaja-madhyagam

cintayāmś cetasā krṣṇam
mukto bhavati samsrteḥ

sat-transcendental; pundarīka-lotus; nayanam-eyes; meghā-of a cloud;
ābhām—splendour; vaidyutā-of lighthing; āmbaram—with garments; dvi-bhujam—
with two hands; jñāna-mudrā-ādhyam—full of transcendental knowledge;
vana-mālinam-decorated with a garland of forest flowers; īśvaram—the Supreme
Controller; gopa-by the cowherd boys; gopi-gopis; gavā-and cows; āvītam—
surrounded; sura-druma—of a desire tree; talā—at the base; āśrayam-staying;
divyā—glittering and spiritual; alaṅkaraṇa—with ornaments; upetam—decorated;
rakta—of a red; pankaja-lotus flower; madhya—in the midst; gam—standing;
kālindī-of the Yamuna river; jala—of the waters; kallola—of the wages; saṅgī—
touching; mārūta-by the breezes; sevitam—served; cintayām—meditating; cetasā—
with the mind; krṣṇam—of Lord Krṣṇa; muktah—liberated; bhavati—becomes;
samsrteḥ—from material existence.

"Meditating with all his heart on Lord Krṣṇa, whose eyes are handsome lotus
flowers, whose complexion is a monsoon cloud, whose garments are lightning,
who has two arms, who is rich in transcendental knowledge, who wears a garland
of forest flowers, who is the supreme conntroller, who is surrounded by gopas,
gopīs, and surabhi cows, who rests under a sura-druma tree, who is decorated with
splendid ornaments, who stands in the middle of a red lotus flower, and who is
served by breezes that touch the Yamunā’s waves, a person becomes free from
repeated birth and death.

Text 16

govindam sac-cid-ānanda-vigraham ity ādi ca.

govindam sac-cit-ānanda-vigraham iti ādi ca—also in the following verse
from the Gopala-tāpāni Upanisad (1.37):
tam ekam govindaṁ sac-cid-ānanda-vigrahaṁ paśca-padam vrndāvana-sūrabhūruha-talāsinam satatam samaruḍ-gaṇe 'ham paramayā stutyaṁ toṣayāmi.

The following mantra from the Gopāla-tāpani Upaniṣad (1.38) describes the process of mantropāsanā:

"With eloquent prayers I and the Maruts please Lord Govinda, whose form is eternal and full of knowledge and bliss, who stays under a desire-tree in Vṛndāvana, and who is the five-word mantra (klim krṣṇāya govindāya gopijanavallabhāya svāhā)."

Text 17

ya tu tat-tat-kāmānātmaka-pranyogamāyī pūtanā-vadhādi-rūpā, yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tat-vapuh pranayase sad-anugrahāya
ity uktānusārenādīpi sādhaka-hṛdi kadācit sampratīva phurati, sa khalu mantropāsanamayītvē 'pi sārasikyāṁ eva paryavasyati, atītatvena sarvatra nirūṣṭatvāt.

ty-which; tu-certainly; tat tat-variouś; kāmāno-atmaka-according to His desires; pranyogamāyī-application; pūtanā- of Putana; vadha-killing; ādi-beginning with; rūpā- consisting of; yat-yat-whichever; dhiyā-by meditating; te-Your; urugāya-O multiglorious; vibhāvayanti-they specifically think of; tat-tat-the very same; vapuh-transcendental form; pranayase-do You manifest; sat-anugrahāya-to show Your causeless mercy; iti-thus; ukti-the statement; ānusārenā- according to; ādyā-today; āpi-even; sādhaka-of the eligible devotees; hṛdi-in the heart; kadācit-sometimes; samprati-today; īva-as it were; phurati-manifest; sa-that; khalu-certainly; mantra-mantra; upāsana-worship; mayītvē-consisting of; āpi-even; sārasikyāṁ-in rasikopasane; eva-certainly; paryavasyati-becomes completed; atītatvena-greatly; sarvatra-everywhere; nirūṣṭatvāt-because of being indicated.

When the process of mantropāsanā (worship of the Lord by chanting mantras) becomes complete, the eligible devotee attains the stage known as sārasikī (direct perception), where Lord Kṛṣṇa personally appears in the heart of the devotee and manifests His transcendental pastimes there. Even today, some devotees have attained this exalted stage of devotional service. This svārasikī stage of meditation on Lord Kṛṣṇa is described in the following verse of Śrīmad-Bhāgavatam (3.9.11):
"O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You."

Text 18

atha svārasīki ca yathodāhṛtam eva

vatsair vatsa-tarībhīṣ ca
sadā kriḍati mādhavaḥ
vṛṇḍāvanāntara-gataḥ
sa-rāma balakair vṛtaḥ

atha-now; svārasīki-the stage of svarskopasana; ca- also; yathā-just as;
udahṛtam-described; eva-certainly; vatsaih-with the calves; vatsa-tarībhīṣ-the
young cows; ca- and; sadā-eternally; kriḍati-performs pastimes; mādhavaḥ- Lord
Krṣṇa; vṛṇḍāvanā-āntara-gatah-within the forest of Vṛdāvana; sa-rāmaḥ-with
Balarāma; balakaiḥ-and the boys; vṛtaḥ-accompanied.

The following verse from the Vedic literatures describes the pastimes of the
Lord seen by a devotee in the svārasīki stage of meditation:

"Lord Krṣṇa eternally enjoys pastimes with Balarāma, the cowherd boys, the
calves, and the surabhi cows in the forest of Vṛndāvana."

Text 19

atra ca-kārāt śrī-gopendrādayo 'pi grhyante. rāma-sabdena rohiny api tathā
tenaiva kriḍati ity ādinā vraja-gamana-sayanādi-lilāpi. kriḍā-sabdasya
vihārārthatvād vihārasya nānā-sthānānusārana-rūpatvād eka-sthāna-niṣṭhayah
mantra-asenā-mayyā bhidyate. yathāvasara-vividha-svecchamayī svārasīki.

atra-in this verse; ca-kārāt-from the word "ca (and)"; śrī-gopa-indrā-Nanda
Maharāja, the king of the cowherd men; ādayah-and the other residents of Vraja;
api-also; grhyante- may be understood; rāma-sabdena-by the word "rāma";
rohini- Rohini-devi; api-also; tathā-in the same way; tena-by this; eva-certainly;
kriḍati iti ādinā-by the phrase beginning with the word "kriḍati"; vraja-in Vraja;
āgamana-arrival; sayanā-resting; ādi-beginning with; lilā-pastime; api- also;
kriḍā-sabdasya-of the word "kriḍā"; vihārā-artha-vāt-from the meaning "pastime";
vihārasya-of the pastime; nānā-various; sthānā-places; anusārana-rūpatvāt-
because of the feature; eka-one; sthāna-place; niṣṭhayāh-because of firmly
staying; mantra-upāsanā- worship by chanting mantras; mayya-by that wich
consist of; bhidyate-manifested; yathā-as; āvasara-occasion; vividha- various; sva-iccha-mayi-according to His own wish; svārasikī-directly perceived pastimes.

In this verse the word "ca" (also) is used to describe the presence of Nanda Mahārāja and the other residents of Vraja, and the word "rāma" is used to indicate the presence of Lord Balarāma's mother Rohini-devī. The phrase beginning with the word "kṛḍātḥi" describes Lord Kṛṣṇa's pastimes: entering the pasture land of Vraja, taking a nap in the afternoon, and many other pastimes performed in various places of Vṛndāvana-dhāma. The svārasikī pastimes are performed by the Lord according to His own wish and according to various circumstances. By remaining in a holy place, without traveling to other places, one may perform this process of māntropāsanā worship, and become eligible to directly perceive Lord Kṛṣṇa's pastimes in the svārasikī way.

Text 20

 evam brahma-samhitāyām

cintāmani-prakara-sadmasu kalpa-vrksa-
laksāvrtesu surabhīr abhipālayantam
lakṣmī-sahasra-sāta-sambhrama-sevyamānam

govindam ādi-puruṣam tam aham bhajāmi

evac-in the same way; brahma-samhitāyām-in the Brahma-samhitā (5.40);
cintāmani-touchstone; prakara-groups made of; sadmasu-in abodes; kalpa-vrksa-
of desire trees; lakṣa- by millions; āvṛtesu-surrounded; surabhīḥ-surabhi cows;
abhipākayantam-tending; lakṣmī-of goddesses of fortune; sahasra-of thousands;
sāta-by hundreds; sambhrama-with great respect; sevyamānam-being served;
govindam-Govinda; ādi-puruṣam-the original person; tam-Him; aham-I;
bhajāmi- worship.

Lord Brahmā, for example, directly saw Lord Kṛṣṇa's pastimes in the svārasikī way and described them in the following verse (Brahma-samhitā 5.40):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune."*

Text 21

atra katham gāṇāṁ nātyāṁ gamanam api ity atrāpy anusandheyam.
atra-in this connection; katham gānam nātyam gamanam api iti-in the following verse (Brahma-samhitā 5.67):

śriyāḥ kāntāḥ parama-puruṣah kalpa-taravo 
drumā bhūmiṣ cintāmani-gana-mayī toyam amṛtam 
kathā gānam nātyam gamanam api vanṣi priya-sakhi 
cid-ānandam jyotiḥ param api tad āsvādyam api ca

atra-her; api-also; anusandheyam-confirmed.

Lord Brahmapā also described his own svārasikī realization in the following verse (Brahma-samhitā 5.56):

"The damsels of Vṛndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead Kṛṣṇa. The trees there are all-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode."**

Text 22

tatra nānā-lilā-pravāha-rūpatayā svārasaikī gaṅgeva. ekaika-lilātmakatayā 
mantropāsananāyā tu labdha-tat-sambhava-hrāda-srenīva jīneyā. kiṁ ca 
mantropāsanā-mayām api vraja-rājādi-sambandhah śruyate, kiṁ uta svārasikyām 
itī na kutrāpi tad-rahitatā kalpaṇīyā. tad etat sarvam mūla-pramāṇe 'pi drṣyate.
tatra prakata-rūpā vispaṣṭāvā. athāprakataṭāyām mantropāsanāmayīm āha

tatra-where; nānā-variety; lilā-pastimes; pravāha- river; rūpatayā-in the form; 
svārasikī-svārasikī- realization of the Lord's pastimes; gaṅga-the Ganges river; iva- 
like; eka-eka-one after another; lilā-atmakatayā- consisting of pastimes; mantra- 
upāsana-mayī-mantrapasaṇa realization; tu-but; labdha-tat-sambhava-in relation 
to the svārasikī river; hrāda-of lakes; śrenī-series; iva- like; jeyā-may be known; 
kiṁ ca-furthermore; mantra-upāsanā-mayyām-in the stage of mantrapasaṇa 
worship; api- also; vraja-rājā-the king of Vraja; ādi-beginning with; 
sambandhah-in relation to; śruyate-is heard; kiṁ uta-what to speak; 
svārasikyām-in the state of svārasikī realization; iti-thus; na-not; kutrāpi- 
anywhere; tat-rahitatā- confidential nature; kalpaṇīyā-conceivable; tat-therefore; 
etat-this; sarvam-everything; mūla-pramāṇe-in the origin of all evidence; api- 
even; drṣyate-is seen; tatra-where; prakata-rūpā-the Lord's manifest pastimes; 
vispaṣṭā-very clearly seen; eva-certainly; athā-now; aprakataṭāyām-in the 
unmanifested pastimes; mantra-upāsanā-mayyām-in the form of mantrapasaṇa;
āha-he says.

In the stage of svārasikī realization, the various pastimes of Lord Kṛṣṇa appear before the devotee like a constantly flowing Ganges river. Some of those svārasikī pastimes become recorded in various mantras, and thus the mantropāsanā stage of realization may be compared to a series of lakes within the Ganges river of svārasikī realization. In the mantropāsanā stage one hears about Lord Kṛṣṇa, Nanda Mahārāja, and the residents of Vraja-bhumi, whereas in the svārasikī stage one is able to directly see Lord Kṛṣṇa and His associates. From this we may understand that the svārasikī stage is very elevated and difficult to achieve. The most confidential matters are understandable in that svārasikī stage of realization. The svārasikī stage is described in Śrīmad-Bhāgavatam, the most authoritative source of spiritual knowledge, and many svārasikī pastimes are described in its verses. The following verse, (6.8.20), describes Lord's Kṛṣṇa's unmanifest (aprakāta) pastimes, as seen in the svārasikī stage. The pastimes are presented in the form of mantras to be chanted by devotees in the mantropāsanā stage.

Text 23

māṁ keśava gadayā prātar avyād
govinda āsārangam ātta-venuh

māṁ-me; keśavah-Lord Keśavah; gadayā-by His club; prātah-in the morning hours; avyāt-may He protect; govindah-Lord Govinda; āsārangam-during the second part of the day; ātta-venuh-holding His flute.

"May Lord Keśava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."*

Text 24

ātta-venuh iti viśeṣanena govindah śrī-vṛndāvana-deva eva tat-saha-pathat
keśavah api śrī-mathurā-nātha eva, tau hi vṛndāvana-mathurā-prasiddha-mahā-
yoga-pithayos tan-nāmnaiva sahitau prasiddhau. tauca tatra prāpañcika-loka-
dṛṣṭyam śrīmat-pratimākārenabhātah, svajana-dṛṣṭyam sāksād-rūpena ca.
tatottara-rūpaṁ brahma-samhitā-govinda-stavādau prasiddham. ata evātrāpi
sāksād-rūpa-vṛndāvana-prakaraṇa eva tau pathitau tatas ca nārāyana-
varmākhyamantropāsya-devatātvena śrī-gopāla-tāpasyādī-prasiddha-svatantra-
mantrāntaropāsya-devatātvena ca mantropāsanā-mayyām idam udāhram.
viśvarūpa indram.
ātt-venuh iti-the word "atta-venuh; višešanena-describing; govindah-Govinda; śṛ-urndāvana-devah-the master of Urndāvana; eva-certainly; tat-therefore; saha along with; pathāt-the words; keśavah-Keśava; api-also; śṛ-mathurā-nāthah-the lord of Mathurā; eva-certainly; tau-they; hi-certainly; urndāvana-in Urndāvana; mathurā- and Mathurā; prasiddha-famous; mahā-great; yoga-pithayoh- holy places; tat-nāmna-by these names; eva-certainly; sahitau-with; prasiddhau famous; tau-they; ca-also; tatra-there; prápracika-loka-of the conditioned souls in the material world; dṛṣṭyām-in the sight; śrimat-pratimā-ākarena-in the form of the deity; ābhātah-manifested; svajana-of His intimate devotees; dṛṣṭyām-in the sight; sāksāt-in His direct form; ca-also; tatra-there; uttara-rūpam-the latter form; brahma-samhitā-in the Brahma-samhita; govinda-to Lord Govinda; stavā of the prayers; ādau-in the beginning; prasiddham-famous; atah evā-therefore; ātā-here; api-also; sāksāt-in His direct; rūpa-form; urndāvana- of Urndāvana; prakarane-in the chapter; eva-certainly; tau- they; pathitau-read; tatah-therefore; ca-also; nārāyaṇa-varmā-ākhya-of the scripture known as the Nārāyaṇa-varma; mantra-by the mantras; upāsya-worshipable; devatātvena-as the supreme master; śṛ-gopālā-tāpani-ādi-in the Gopālā-tāpani Upaniṣad and other Vedic literatures; prasiddha-famous; sva atra-independent; mantra-mantras; antara-by other; upāsya-worshipable; devatātvena-as the supreme master; ca- also; mantraupāsanā-mayyām-in the stage of mantropasena; idam-this; udāhṛtam-described; viṣvarūpah-the brahama Viṣvarūpa; indram-to Maharaja Indra.

In this verse the word "govinda" refers to the form of Lord Krṣṇa as the master of Urndāvana, and the name "keśava" refers to Lord Krṣṇa as the Lord of Mathurā. The Lord appears in these two forms as the Deity visible to the people in general, and He also appears directly before His intimate devotees. The second manifestation of the Lord’s form before the devotee is described in the prayers to Lord Govinda in the Brahma-samhitā and in other Vedic literatures as well. Realization of the Lord in the stage of mantropāsanā is described in the verses of Gopālā-tāpani Upaniṣad and the scripture known as the Nārāyaṇa-varma.

Anuccheda 155

Text 1

vakṣyaṁaṁ-bhagavad-abhiprayāṇuṣārenāspaṣṭārthatvena ca vastutah svārasikīṁ āha

mā khidyatāṁ mahā-bhāgau
drāksyathah krṣnam antike
antar ṛḍī sa bhūtānāṁ
āste jyotir ivaidhaśī
vaksyamāna—which will be described; bhagavat-of the Supreme Personality of Godhead; abhiprāyā-intention; ānusāreṇa-in conformity with; aspastā-unclear; ārthatvena-with a meaning; ca-also; vastutah-in truth; svārasikīm-the svārasikī stage of realization; āha-he describes; mā-don’t; khiyatām-be unhappy; mahā-bhāgau-O greatly fortunate Nanda and Yaśodā; drākṣyathah-you will see; krṣṇam-Krṣṇa; antike-nearby; antah-within; hr̥di- the heart; sah-He; bhūtānām-of the living entities; āste-remains; jyotīṁ-light; iva-like; edasi-in fuel.

Following Lord Krṣṇa’s instructions, Uddhava spoke the following words (Śrīmad-Bhāgavatam 10.46.36) to Nanda and Yaśodā. Although seeming ambiguous, these words actually describe the svārasikī stage of spiritual realization. Uddhava said:

"My dear Mother Yaśodā and Nanda Mahārāja, Krṣṇa promised that He would come back to Vṛndāvana after finishing His business in Mathurā. This promise He will surely fulfill. I therefore request you both, who are the best among all fortunates, to be not aggrieved on account of Krṣṇa’s absence."

"You are already perceiving His presence twenty-four hours a day, and yet He will come and see you very soon. Actually He is present everywhere and in everyone’s heart, just as fire is present in wood."*

Text 2

he mahā-bhāgau śrī-vrajeśvarau, mā khidyatāṁ yataḥ śrī-krṣṇam drākṣyatihaḥ. katham? yataḥ sah antike eva āste; tasyāntika-sthiter avyābhicāre dr̥stāntah bhūtānām antar hr̥di paramātma-lakṣaṇam jyōtir iva edhasi cāgni-lakṣaṇam jyōtir iva iti. atra nirantara-tat-sphurtir iva bhavatām prāhinām iti bhāvah. arthāntare tūṭtarārdhaḥaḥ hetuttvāvpaśtaṭvam. paramātma-rūpenāntar hr̥di sthitaśyāpi darśanāṇiyamāt. uddhavaḥ śrī-vrajeśvarau.

he-O; mahā-bhāgau-greatly fortunate; śrī-vraja-iśvarau-O king and Queen of Vraja-bhumi; mā khidyatāṁ-don’t lament; yataḥ-because; śrī-krṣṇam-Srī Krṣṇa; drākṣyathah-you will see; katham-how is this possible?; yataḥ-because; sah-he; antike-nearby; āste-stays; tasyā- of Him; āntika-sthit-e-staying nearby; avyābhicāra-in non-separation; dr̥stāntah-an example; bhūtānām-of the living entities; anṭah-within; hr̥di-the heart; paramā-lakṣaṇam- as the Supersoul; jyōtīṁ-light; iva-like; edhasi-in fuel; cā-and; āgni-of fire; lakṣaṇam-characteristics; jyōtīṁ-light; iva-like; iti-thus; atra-here; niraś-tara-continuous; tat-His; sphurtih-manifestation; eva-certainly; bhavatāṁ-of them; prāhinām-living entities; iti-thus; bhāvah-the meaning; arthā-āntare-another interpretation; tū-but; ॴuttarā-of the second; ārdhasya-half of the verse; hetuttvā-of the cause; āaspatvatvam-ambiguity; paramā-ātma-as the Supersoul; rūpa-form; āntah-within; hr̥di-the heart; sthitiśya-staying; āpi-also; darśanā-of the sight; āniyamāte-because of the doubt; uddhavaḥ-spoken by Uddhava; śrī-vraja-iśvarau-to Nanda and Yaśodā.
In this verse the word mahā-bhāgau” (greatly fortunate) refers to Nanda and Yaśodā, the king and queen of Vrajabhūmi. Uddhava says to them: "Do not be unhappy, you will see Kṛṣṇa." Why does Uddhava say that? "Because Kṛṣṇa is already staying nearby" is the answer Uddhava gives. Then he speaks the following example: "Just as fire and light are present within firewood, in the same way, Kṛṣṇa, in His form as the all-pervading Supersoul is present in the hearts of all living entities." The second half of this verse may also be interpreted to mean: "It is as if (iva) Kṛṣṇa is the Supersoul present in the hearts of all living entities." In this way there is some doubt as to whether Kṛṣṇa will become visible as the Supersoul, or in some other way. In this way it may be understood that Kṛṣṇa will become visible to Nanda and Yaśodā by the process of svārasikī realization. In this way Nanda and Yaśodā will not see the form of the Supersoul but the original form of Kṛṣṇa, who was enjoying His pastimes.

Anuccheda 156

Text 1

evam śrī-bhagavān uvāca
bhavatīnāṁ viyogo me
na hi sarvātmanā kvacit

me mayā saha bhavatīnām so 'yam viyogah; sah sarvātmana sarvenāpi prakāśena na vidyate. kim tarhy ekena prakata-lilāyām virājamānena prakāśena viyogah; aprakata-lilāyāṁ tv anyena samyoga evety arthaḥ.

evam-in this way; śrī-bhagavan-the Supreme Personality of Godhead; uvāca-said; bhavatīnām-of you; viyogah- separation; me-with; na-not; hi-certainly; sarva-atmanā-in all respects; kvacit-at any time; me-the word "me"; mayā seha-with me; bhavatīnām-of you; sah ayam-that; viyogah- separation; sah-that; sarva-atmanā-the word; "sarvatanā"; sarvena-by all; api-even; prakāśena-manifestation; na-not; vidyate-is; kim-how? tarhi-then; ekena-by one; prakaṭa-lilāyāṁ-in the manifest pastimes; virājamānena-manifested; prakāśena-manifestation; viyogah-separation; aprakaṭa-lilāyāṁ-in the unmanifest pastimes; tu-but; anyena-with another; samyogah-meeting; eva-certainly; iti-thus;

The svārasikī stage of realization is also described by Lord Kṛṣṇa Himself in His message to the gopis (Śrimad-Bhāgavatam 10.47.29):
"My dear gopīs, you should understand that it is not possible for you to be separated from Me at any time."

Although the gopīs seemed to be separated from Kṛṣṇa, as He appeared in His prakata-līlā (manifested pastimes), they were always thinking of Him, and thus perceiving His presence directly in His aprakata-līlā (unmanifested pastimes). Being situated in the stage of svārasikī realization, the gopīs thus constantly saw Śrī Kṛṣṇa. In this way, although they were separated from His prakata form, they associated with Him in another way (in His aprakaṭa pastimes). In this way Śrī Kṛṣṇa’s statement that it is not possible to be separated from Him may be understood.

Text 2

aitraitad bhaivati na cāntar na bahir yasya ity ādi dāmodara-līlā- praghāṭṭaka-drṣṭyā mṛd-bhaksana-līlādau śrī-vrajeśvary-adinām tathānubhūtyā ca śrī-vigrahasya madhyamatva eva vibhūtvam drṣyate. tacc ca paraspar-virodhī -dharma-dvayam ekatracintya-saktimati tasmin nāsambhavam, śrutes tu śābda-mūl tvāt ity etan nyāyaṇa, ity evam bhagavat-sandarbhe praghaṭṭakena vivṛtam asti.

atra-here; etat-this; uktām-statement; bhavati-is; na cāntar na bahir yasya iti ādi- Srimad Bhāgavatam 10.9.13; dāmodara-of Lord Dāmodara; līlā-pastimes; praghaṭṭaka- the perpect; drṣṭyā-by the sight; mṛt-clay; bhaksana- eating; līlā-adau-beginning with the pastimes; śrī-vraja-iśvari-of the queen of Vrajabhumi; ādinām-and the other residents of Vrajabhumi; tatha-in that way; anubhūtyā-by perceiving; ca-also; śrī-vigrahasya-of the transcendental form of Śrī Kṛṣṇa; madhyamatve-in the position of moving among them; eva-certainly; vibhūtvam-power and opulence; drṣyate-may be seen; tat-that; ca-also; paraspara-mutually; virodhi-contradictory; dharma-natures; dvayam-two; ekatra-in one place; acintya-śektimati-possessing inconceivable potencies; tasmin-in Him; na-not; asambhavam-without birth; śruteḥ-of the śruti-sastra; tu-but; śābda-of Vedic revelation; mūlatvāt-because of being the origin; iti-thus; etat-this; nyāyaṇa-by the nyaya-sastra; iti-thus; evam-in this way; bhagavat-sandarbhe-in the Bhagavat-sandarbhe (Anucchedas 30-39); praghaṭṭakena-by the doctrine; vivṛtam-explained; asti-is.

Because Śrī Kṛṣṇa is full of all inconceivable potencies He is able to appear before His devotees in His aprakata form when He is not visible to them in His prakāṭa form. The wonderful potencies of Lord Kṛṣṇa’s form were seen by Mother Yaśodā and the other residents of Vṛndāvana in His pastimes of being bound with a rope by Mother Yaśodā, and revealing His Universal form to Mother Yaśodā when He was suspected of eating clay. These two pastimes may appear to be self- contradictory: the first showing Śrī Kṛṣṇa as an ordinary child able to be bound up by His mother, and the second pastime showing Śrī Kṛṣṇa as the all-pervading and
omnipotent Supreme Personality of Godhead. Actually, however, there is no contradiction, for Lord Kṛṣṇa may appear as a helpless child or as the Supreme Lord by His inconceivable potencies. These inconceivable potencies are described in the Vedic literatures, which are the most authoritative source of knowledge, as confirmed in Vedānta-sūtra 2.1.27:

śrutes tu śabda-mūlatvāt

"Vedic literature is the most authoritative source of knowledge."

The reader is referred to the Bhagavat-sandarbha (Anucchedas 30-39) for a more elaborate explanation of this subject.

Text 3


tat-thercfore; evam-in this way; vibhūtve sati-when Śrī Kṛṣṇa's transcendental powers and opulences are manifest; yugapat-simultaneously; aneka-in many; sthāna- places; adi-beginning with; adhiṣṭhāna-manifestation; artham-the meaning; rūpa forms; antara-of other; srṣṭiḥ- creation; piṣṭa-peṣiṭā-unnecessary endeavor; kintu-however; yugapat-simultaneously; madhyamatva-in the midst; vibhūtva-of His powers and opulences; prakāśikayā-manifesting; acintya-inconceivable; śākyā-by potency; tat-iccha-anusārṇa- according to His own desire; ekah-one; eva-certainly; śrī-vigrahah-transcendental form; anekadāh-in many ways; prakāśate-is manifested; bimba-reflection; iva-like; sva-iccha-according to His own desire; upādhibhiḥ-with designations; kintu-however; tatra-there; upādhi-designation; matra-only; jīvanatvena-by potency; sāksāt-directly; sparsā-adi-by touch, and other functions of the senses; abhāvena-by the absence; viparītya-udaya-niyamena-in a different way; bimbasya-of the reflection; paricchinnatvena-as broken; ca-also; pratibimbatvam-the state of being reflected; atra-here; tu-certainly; svābhavika-natural; śākti-of potencies; sphuritatvena-by the manifestation; sāksāt- directly; sāpṛṣa-adi-of touch and other functions of the senses; bhāvena-by the prescens; yatha-as; iccham-desired; udayena-by arisal; śrī-vigrasaya-of Lord Kṛṣṇa’s transcendental form; vibhūtvena-with power and opulence; ca- also; bimbavam-the state of being a reflection; eva-certainly; iti-thus; viśeṣah-specific.

When Kṛṣṇa manifests His forms in many different places simultaneously, He
does not have to separately create many new forms, but He simply manifests His own original form in many places at once, as He wishes, by the agency of His inconceivable potencies. He manifests His own form in many places just as single form may be reflected in many places by the use of mirrors. A person who causes his form to be reflected in many mirrors cannot perform the functions of His senses through the reflected forms: for example he cannot see, hear, touch, etc. through his reflected forms. This may be true for an ordinary person, but for Lord Kṛṣṇa He can see, hear, touch, and perform all sensory activities through these "reflected" forms. This is the specific potency of Lord Kṛṣṇa's expanded or (.sy 168)reflected" forms.

Text 4

evan eva sarvaśām api prakāśanam pūrṇatvat āha śrutih

om pūrṇam adah pūrṇam idaṁ
   pūrṇat pūrṇam udacyate
pūrṇasya pūrṇam ādāya
   pūrṇam evāvaśīsyate.

That all the viśnu-tattva expansions of Lord Kṛṣṇa are perfect and complete manifestations of the Lord, equal to his original form in all respects, is confirmed in the following verse found in two Upaniṣads (Isopaniṣad 1) and Brhad-āranyaka Upaniṣad 6.5.4):

"The Personality of Godhead is perfect and complete. And because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as a complete whole. Whatever is produced of the complete whole is also complete by itself. And because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance."*

Text 5

atra-here; ca-also; teṣām-of them; prakāśānām-of the various direct expansions of Lord Kṛṣṇa; taya-by this; eva-certainly; acintya-śaktyā-by the inconceivable potency; prthak prthak-in various ways; eva-certainly; kriya-adini- various activities; bhavanti-are; atah eva-therefore; yugapat-simultaneously; āvīrbhūtānām-manifested; prakāśa-bheda-avālambinām-manifested differently; nimeśa-unmesa-adi-kriyānam-performing different activities, such as rising, taking rest, etc.; avirodhah-without contradiction; atah eva-therefore; vibhoh-of the all-powerful Lord; āpi-also; paraspara-mutually; viruddha-contradictory; kriyā-of actitivies; kartṛtvam-the condition of being the performer; yatha-artha-proper; eva-certainly; tat-therefore; ayathārthatvena-as incorrect; bahuṣah-many; Śrī-bhāgavata-adi-by Śrīmad-Bhāgavatam and other Vedic literatures; varṇitam-described; viduṣām-of the learned devotees; tu-also; tat-udbhavam-arising form that; sukhman-transcendental bliss; na-not; upapadyate-is obtained; iti-thus; tat-anyatha-otherwise; anupapattiiḥ-untenable; ca-atra; pramāṇam-evidence.

Śrī Kṛṣṇa is thus perfect and complete, and innumerable perfect and complete viṣṇu-tattva forms may emanate from Him, but He remains undiminished in all respects. By His inconceivable potency He may expand in many different forms simultaneously, and each of these forms may perform many different activities. These forms may perform different activities simultaneously. That this is described in Śrīmad-Bhāgavatam and other Vedic literatures and the great learned devotees also describe it and delight in learning about it is evidence to prove this remarkable feature of the Lord.

Text 6

ittham evābhīṣpretya śrī-nāradeva
citram batatadv ekena
vapuṣā yugapat prthak

ity ādau vapuṣā ekate 'pi prthak-prakāśatvam teso prthak prthak kriyādhiṣṭhānādītvam tādṛśa-śaktis tv anyatra munijanādau na sambhavatī svayam citratvam coktam.

citram-wonderful; bata-oh; etat-this; ekena-with one; vapuṣā-form; yugapat-simultaneously; prthak-separately; ittham-in this way; eva-certainly; abhipretya-intending; śrī-nāradanea-by Śrī Nārada muni; iti-thus; adau-in the passage
beginning; vапuśа-у form; eкatve-in oneness; api-although; prthak-
prakasatvam-the state of being manifested variously; tesu-in them; prthak prthak-
variosuly; kriya-of activities; adishanatvam-condition of performing; tadsra-like
this; saktih-potency; tu-certainly; anyatra-in other places; munijana-adau-in
great sages and other elevated personalities; na-not; sambhavati-is iti-thus;
svayam-personally; citratvam-astonishment; ca-also; utkam-is described.

Lord Kṛṣṇa's ability to be manifested in many places simultaneously and
perform many different activities at the same time by His mystic potency is not
shared by any one else. No yogī or sage can perform such wonderful activities, and
therefore Nārada Muni spoke the following verse after seeing the many expansions
of the Lord at Dvārakā (Śrīmad-Bhāgavatam 10.69.2):

"It is astounding that Lord Kṛṣṇa, who is one without a second, expanded
Himself in sixteen thousand similar forms to marry sixteen thousand queens in
their respective homes."*

Text 7

eṣa eva prakāśah kvacid ātma-śabdendocyaṭe, kvacid rūpādi-śabdena ca. yathā
tatraiva na hi sarvātmanā kvacit iti. anyatra kṛtvā tv antam ātmānam iti. tāvad-
rūpa-dharo 'vyayah iti ca, kṛṣṇeneccha-śarīrinā iti ca.

esah-this; eva-certainly; prakāśah-manifestation; kvacit-sometimes; ātma-
śabdena-by the word "atma"; ucyate-is expressed; kvacit-sometimes; rūpa-adि-
śabdena-by the word "rūpa", or by other words; ca-also; yathā-just as; tatra-
there; eva-certainly; ; na-not; hi-certainly; sarva-atmanā- by the supreme Lord
who expands into many different forms simultaneously; kvacit-sometimes; iti-
thus; anyatra-in another verse; kṛtvā-having expanded; tāvantam-into those;
ātmānam-forms; iti-thus; tāvat-like that; rūpa-form; dharah-manifesting;
avyayah-the imperishable Supreme Personality of Godhead; iti-thus; ca-also;
kṛṣṇena-by Kṛṣṇa; iccha-śarīrinā-who is able to assume any form He likes.

That Śrī Kṛṣṇa is able to expand into many different forms simultaneously is
also confirmed in the following verses from Śrīmad-Bhāgavatam, where the words
"atmā", "rūpa", and other words also are used to describe the Lord's
transcendental forms:

na hi sarvātmanā kvacit

"Lord Kṛṣṇa is able to assume any form He likes."

kṛtvā tāvantam ātmānam
"Lord Kṛṣṇa expanded into as many forms as there were gopīs."
-|[10.33.19

tāvad-rūpa-dharo 'vyayah

"The imperishable Personality of Godhead then expanded Himself into 16,108 forms and married all 16,000 queens at the same moment."
-|[10.59.42

kṛṣṇeneccha-saririnā

"Lord Kṛṣṇa is able to assume any form according to His will."
-|[11.30.40

Text 8


tatra-there; nānā-kriya-various activities; adi-beginning with adhiśthānātvāt—because of performing; eva—certainly; līlā-rasa-of the Lord's transcendental pastimes; pośaya—for increasing; teśu—in those; prakāśeśu—manifestation; abhimāna—considered; bhedam-difference; parasparam-among themselves; ananusandhānam-without close inspection; ca—also; prāyah—for the most part; sva-icchaya—according to His own desire; uri-karoti-accepts; iti-thus; api-also; gamyate—is understood; evam—in this way; tat-icchamayatvāt—because of His own wish; tat-parikese—among His associates; api-also; j|[sy 241]eyam-it is understood; tatra-there; teśu-among them; api-also; prakāśa—of manifestation; bhedah-distinction; yathā—just as; kanyā-girls; sodaśa-sahasra-of sixteen thousand; vivāhe-in the marriage; śrī-devaky-ādiśu—in Devaki-devi and the other associates of the Lord; uktam—is described; hi—certainly; tīkā-krdbhiḥ-by Śrīdhare Svami; anena—by this devaki-ādi-beginning with Devaki-devi; bandhujana-of relatives; samāgamah-assembly; api-although; pratigrham-in each and every house; yauga-padyena-by the joint verses; sūcitah-indicted; iti-thus;

By His own wish, Lord Kṛṣṇa may expand into many different forms and perform many different activities simultaneously, although the Lord's associates in those pastimes generally do not give any thought to all these wonders. An example of this is the occasion of Lord Kṛṣṇa's marriage to 16,000 queens simultaneously in the presence of Devakī-devī and His other relatives. An astonishing feature of this pastime is described by Śrīla Śrīdhare Svāmī in His commentary on Śrīmad-Bhāgavatam 10.69.2 (quoted in Text 6). Śrīdhare Svāmī says:
"When Lord Kṛṣṇa married 16,000 queens in 16,000 palaces all at the same moment, Devaki-devī and the Lord’s other intimate relatives also became expanded and witnessed all the Lord’s simultaneous marriages."

Text 9

tevu śrī-kṛṣṇe ca prakāśa-bhedād abhimāna-kriyā-bheda yathā śrī-nārada-drśṭa-yogamāyā-vaibhave. tatra hy ekatra
divyantam aksais tatrāpi
priyayā coddhavena ca
pūjitah parayā bhaktyā
pratyutthānāsanādibhiḥ iti
tatrānyatra

mantrayantam ca kasmimścin
mantribhiḥ coddhavādibhiḥ iti.

tevu-among them; śrī-kṛṣṇe-in Śrī Kṛṣṇa; ca-also; prakāśa-of manifestation; bheda-because of distinction; abhimāna-kriyā-of activities; bhedah-difference; yathā-just as; śrī-nārada-by Nārada Muni; drśṭa-observed; yogamāyā-of yogamaya; vaibhave-in the potency; tatra-where; hi-certainly; ekatra-in a certain verse; divyantam-playing; aksaih-with chess; tatra-where; api-also; priyayā-with His wife; ca-and Uddhava; ca-also; pūjitah-worshipped; parayā-with great; bhaktyā-devotion; pratyutthānā-asana-adibhiḥ-with a royal throne and other paraphernalia; iti-thus; (Śrīmad-Bhāgavatam 10.69.20); tatra-where; anyatra-in another verse; mantrayantam-giving advice; ca-also; kasmimścit-in another place; mantribhiḥ-with counsellors; ca-also; uddhava-adibhiḥ-headed by Uddhava; iti-thus; (Śrīmad-Bhāgavatam 10.69.27).

That the intimate associates of Lord Kṛṣṇa may also appear in different forms simultaneously, just as the Lord can, is described in the following verses of Śrīmad-Bhāgavatam (10.69.20 and 27), where Nārada’s visit to Kṛṣṇa’s palaces in Dvārakā reveals the simultaneous expansion of Uddhava, the Intimate associate of the Lord:

"In one palace Nārada saw Lord Kṛṣṇa engaged in playing chess along with His dear wife and Uddhava. The Lord immediately got up from His seat and invited Nārada to sit on His personal seat. The Lord again worshiped Him with as much paraphernalia for reception as He had in the palace of Rukmini. Nārada then left that palace and visited other palaces where he again saw Lord Kṛṣṇa engaged in different activities. In another palace Nārada saw Lord Kṛṣṇa consulting with ministers like Uddhava and others on important matters of business."*

bhāva-of love; bhedāt-because of difference; abhimāna- of identity; bhedahdifference; lakṣyate-is characterized; ayaṁ-He; eva-certainly; tat-avasthah-in that condition; aham-I; atra-here; asmi-am; iti-thus; evam-in this way; śadda-sahasra-of 16,000 queens; vivāhe-in the marriage; kutracit-somewhere; śrī-krṣṇa of Śrī Kṛṣṇa; samakṣāṁ-in the presence; maṅgalikam-auspicious; karmaactivities; kuvatvāh-performing; devakṛṣṇa-of Devaki; tat-dārśana-of seeing Him; sukkha-happiness; bhavati-is; tat-parokṣam-in His absence; tu-but; tat-dārśana-for the sight of Him; utkānta-longing; iti-thus; tāthā-in that way; yogamāya-of the Lord potency yogamaya; vaibhava-the power; dārśane-in the sight; eva-certainly; kvacit-in some circumstances; uddhavana-with Uddhava; samyogahassociation; kvacit-in some circumstances; viyogah-separation; iti-thus; vicitrātawonder.

Śrī Kṛṣṇa appears in various forms according to the nature of His devotee's love for Him. If the devotee aspires to see the Lord in a certain way, the Lord appears in that aspect, and says to the devotee: "Here I am, just as you have desired Me." The Lord may sometimes appear before the devotee, and sometimes also may be far away from the devotee. For example, when Lord Kṛṣṇa played the part of the ideal husband of 16,000 wives in Dvārakā, sometimes Devaki-devī would perform her household duties in the association of her great son, and she would feel transcendental bliss. Then again, sometimes she would not have His association, and she would long to see Him. In the same way Uddhava and the other devotees would sometimes have Lord Kṛṣṇa's association, and sometimes they would be separated from Him. This meeting and separation of the Lord and His devotees is a very wonderful activity effected by the Lord's yogamāya potency.

Text 11

tad evam tatra prakāśa-bhede sati tad-bhedanābhimāna-kriyā-bhede ca sthite
tadānāṁ vrndāvana-prakāśa-viśeṣe sthitena śrī-krṣṇasyāprakāra prakāśena tāsām
aprakāra-prakāśatmikānāṁ samyogah, tat prakāśa-viśese prak-sthiteṇa sampratī
mathurāṁ gatena tat-prakāra-prakāśena prakāra-prakāśatmikānāṁ tāsāṁ viyoga iti
vyavatiṣṭhate. etenā tadānāṁ prakāśa-dvayenaiva svi-krtena sthāna-traye 'pi sa-
parakara-śrī-krṣṇa-nityāvasthayita-vākyam anupahatam syāt. prakāra-līlāyaṁ
anyatra sa-parikarasya tasya kadâcid gamane 'pî prakâśântarenâvasthânâd iti.
tasmât sâdhûktam bhavatînam 'vîyogo me ity âdî. seyam nitya-samyojita parama-
rahasyeti brahma-jnâna-sâdhrśya-bhângyâ samacchadyaivopadistâ. drśyate çanytâpi
rahasyopadeśe 'rthântare-samacchannoktih. yathâ mahâbhârate jâtu-grham
gacchatah pândavân prati vidurasya; yathâ vâ sâșthe haryaśvâdin prati śrî-
nâradasya.

 tat-therefore; evam-in this way; tatra-there; prakâśâ- of manifestation; bhide-
in the difference; sati-being so; tat-bhedenâ-with that distinction; abhimâna-
kiyâ-bhide-in various different activities; ca-also; sthite-situated; stadânîm-then;
vrndâvana-in Vrndâvana; prakâśa- manifestation; viśese-specific; sthitena-
situated; śri-krśnasya-of Śri Kṛṣṇa; aprakata-unmanifested; prakâśena-by
presence; tâsâm-of the gopis; aprakata- unmanifested; prakâśa-presence;
âtmikânam-perceiving; samyojâh-contact; tat-of Him; prakâśa-manifestation;
viśese-specific; prak-sthitena-formerly situated there; sampratî-at the present
time; mathurâ-to Mathurâ; gatena- gone; tat-prakata-prakâśena-with the
maniiusted presence; prakata-prakâśa-atmikânam-perceiving the manifest
presence; tâsâm-of the gopis; viyogah-separation; iti-thus; vyavatisthate-
manifested; etena-by this; tadânîm-at that time; prakâśa-manifestation; dvayena-
by the two; eva-certainly; śri-krtena-accepted; sthâna-traye-in three places
(Dvaraka, Mathura, and Gokula): api-also; sa-parikara- with His associates; śri-
krśna-of Śri Kṛṣṇa; nitya-eternal; avasthayita-residence; vâkyam-statement;
anupahatam- not fetuded; syât-may be; prakâta-lilâyîm-in Lord Kṛṣṇa's
manifested pastimes; anyatra-in other places; sa-parikarasya-with His associates;
tasya-of Lord Kṛṣṇa; kadâcit-sometimes; gamane-going; api-also; prakâsā-
antarena-by another kind of manifestation; avasthânât- because of residence; iti-
thus; ; tasmât-therefore; sâdhu- well; uktaîm-said; bhavatînâm-of you; viyogah-
separation; me-with Me; iti-thus; âdî-in the verse beginning with these words
(Śrîmad-Bhâgavatam 10.47.29); sa iyaîm-this; nitya-eternal samyojita-association;
parama-supreme; rahasya-secret; iti-thus; brahma-spiritual jnâna-knowledge;
sâdhrśya-similarity; bhângyâ-by deceptive words; samacchadya-having concealed;
eva-certainly; upâdiśṭa-instructed; drśyate-is seen; ca-also; anyatra-in other
places; api-also; rahasya-confidential; upadeśe-in instructions; artha-meaning;
antara- with another; samacchana-concealed; ukthi-statement; yathâ- just as;
mehabharate-in the Mahâbhârata; jâtu-of lac; grham-to the house; gacchatah-
goîng; pândavân prati-to the Pandavas; vidurasya-of Vidura; yathâ-just as; vâ-or;
sâșthe-in the Sixth Canto of Śrîmad-Bhâgavatam; haryaśva-adin-the Haryaśvâs and
other sons of Daksa; prati-to; śrî-nâradasya-of Nârada Muni.

When Lord Kṛṣṇa is not directly present before His devotees He remains present
in His aprakâta (unmanifested) form. In this way, even when He had gone to
Mathurâ and Dvârakâ, He remained present before the gopis and other inhabitants
of Vrndâvana. By either His prakaṭa (manifest) or aprakâta (unmanifest) presence
He always remains in Vrndavana, Mathurâ, and Dvarakâ. Although superficially a
description of His all-pervading feature as the Supersoul, Lord Kṛṣṇa's instruction
to the gopîs that "It is not possible for you to be separated from Me" (Śrîmad-
Bhâgavatam 10.47.29), is actually a description of His eternal aprakâta presence in
Vrndāvana, and the gopīs constant perception of Him in the sārasikī form of meditation. In this way, while apparently speaking about the Supersoul, Kṛṣṇa actually described His eternal presence in Vrndāvana and His eternal association with the residents of Vrndāvana. Such a method of indirectly expressing one thing while appearing to say another may be seen in many places in Vedic literature. For example, such a device was used by Vidura to warn the Pándavas travelling to the house of lac, and a similar method of expression was also used by Nārāda Muni in his allegorical explanations to the Haryaśvas and Savalāśvas, the sons of Mahārāja Dakṣa (as described in the Sixth Canto of Śrīmad-Bhāgavatam).

Anuccheda 157

Text 1

yad evam punar api tathaivopadīṣati

yathā bhūtā bhūteṣu
   khaṁ vāyv-agnir jalam mahī
tathāhaṁ ca manah-prāna-
   bhūtendriya-guṇāśrayah

   yat-because; evam-in this way; punah again; api-also; tatha-in that way; eva-certainly; upadiśti-instructs; yathā-just as; bhūtāni-the material elements; bhūteṣu-in the varieties of material manifestation and in the moving and non-moving living entities; kham-ether; vāyu-air; agniḥ-fire; jalam-water; mahī-earth; tatha-in the same way; aham-I; ca-also; manah-the mind; prāṇa-the life-breath; bhūta-elements of the body; indriya-senses; guṇa-and qualities; aśrayaḥ-the shelter.

Superficially describing the all-pervading Supersoul, Lord Kṛṣṇa actually described the gopīs' constant meditation on Him and their uninterrupted svārasikī perception of Him through strong feelings of separation in the following verse from Śrīmad-Bhāgavatam (10.47.29):

"My dear gopīs, just as the five material elements of earth, water, fire, air, and ether are all-pervading within this material world, and present in the bodies of all living entities, in the same way, I am always present within you. I reside in your minds, senses, and Your life-breath, for I have taken shelter in all these places."*

yathā-the word "yathā"; ka-adīnī-ether, and the other material elements; kārana-rūpāni-causes; bhūtāni- elements; vāyu-ādiśu-in air and other elements; sva-sva-own; kārya-rūpesu-in the effects; bhūtesu-in the elements; avasthitāni-situated; tatra-there; akāṣasya-of ether; sthitih-resting place; vāyau-in air; vāyoh-of air; agnāv-in fire; iti-ādi-and the other elements in the same way; tathā-in the same way; bhavatīśu-in you; aham-I; bahih-outside; anupalabhyamānah-not attainable; api-although; nityam-eternally; tiṣṭhāma-I am situated; iti-thus; eva-certainly; arthah-the meaning; katham-bhūtah-like what?; aham-I am; bhavatīnām-of you; mat-ekā-jīvātūnām-for whom I am the very life and bd soul; mahah-ādi-in the mind and other senses; āśrayah-taken shelter; anyathā-otherwise; nimesaṃ-for a second; api-even; mat-viyogena-by separation from Me; tāṇi-they; api-even; na-not; tiṣṭheyuḥj-could be situated; iti-thus; bhāvah-the meaning; yat vā-or; kim-rūpah-in what for?; tiṣṭhāsi-are you situated; iti-thus; ākāṅksāyām-in the desire; āha-he says; bhavatīnām-of you; mahah-ādi-of the mind and other senses; āśrayah-bhūtah-taken shelter; yah-who; dvi-bhūja-with two hands; śyāmasundara-whose form is black and beautiful; venu-the flute; vinodi-playing; rūpah-with the form; tat-rūpah-with that form; eva-certainly; iti-thus;

This statement of Śrī Kṛṣṇa may be interpreted in the following way: "The material elements are causes of each other. For example, ether is the cause of air, air of fire, fire of water, and water of earth. Each elemental cause is situated within its effect. For example, ether is situated within air, air within fire, fire within water, and water within earth. Because I am the cause of everything, I am situated within everything in the same way, because as a general rule a cause is always situated within its effect. Even though we have been externally separated, I am still remaining always within you in this way. Especially for you, O gopīs of Vraja, who have dedicated your life and soul to Me, separation between us is not possible at any time, for I always reside within your minds and senses. How do I reside there? In what form? I remain always there in My original form, playing the flute with two hands and handsome with a dark complexion."

Anuccheda 158
Text 1

nany ittham prakāśa-vaicitrī katham syāt, yāyā viraha-samyogayor yugapad eva sthitir ity āsankyāhaya

ātmany evātmanātmānam
srje hanmy anupālaye
ātma-māyānubhāvena
bhūtendriya-gunātmana

nanu-is it not so?; ittham-in this way; prakāśa-of manifestation; vaicitri-wonder; katham-how is it possible; syāt-that it may be; yāyā-by which; viraha-of separation; samyogayoh-and association; yugapat-simultaneously; eva- certainly; sthitih-situation; iti-thus; āsankyā-having doubted; aha-He says; ātmani-in the atma; eva-certainly; atmāna-by the atma; atmānam-the atma; srje-I create; hanmi-I destroy; anupālaye-I protect; ātma-māya-anbhāvena-by My own potency; bhūta-of the elements; indriya-and senses; guna-and qualities; atmanā-by the atma.

Someone may object: How is it possible for the gopīs to be simultaneously associated with Śrī Kṛṣṇa, and then again separated from Him? This is very astonishing. In order to allay this doubt, Śrī Kṛṣṇa spoke the following words in His message to the gopīs (Śrīmad-Bhāgavatam 10.47.30):

"My dear gopīs, you should understand this appearance of Mine in My aprakaṭa form in your meditation on Me. By My inconceivable internal potency I appear in this aprakaṭa form with all My transcendental attributes and thus I relieve the distresses born from My absence."

Text 2


ātmani-the word; "atmani"; ananta-unlimited; prakāśa- manifestations; maye-consisting of; śrī-vigrāha-laksne-the form of Śrī Kṛṣṇa; svasmin-in His own; atmana-the word "atmana"; svayam-means "personally; " ātmanām-the word "atmanam"; prakāśa-viśesam-means "specific manifestation; srje-the word "srje"; abhīvyāṇjayāmi-means "I manifest" kena-how?; nimitta-bhūtena-by His instrument; ātma-māya-anubhāvena-by His potency; acintyāyāḥ-inconceivable; svarūpa-of His transcendental form; saktēh-of the potency; māya-akhyāyā-named maya; yutah-endowed with; iti-thus; madhva-of Madhvacarya; bhāṣya-in the
In this verse the word "ätmanā" may be understood to mean "the form of Śrī Kṛṣṇa, which is manifested in unlimited kinds of expansion". The word "svayam" may mean "personally", and the word "ätmānā" may mean "this specific form". The word "ṣrē" may mean "I manifest". Understood in this way, the verse may be interpreted to mean (.sy 168) Out of all my unlimited forms, I personally appear in this specific form (the aprakata form perceived in svārāsikī meditation).

One may ask: By what method does Lord Kṛṣṇa appear in this way? The answer to this question is that the Lord appears in this way by the agency of His personal inconceivable potency (ätma-māyānubhāvena). This potency of the Lord is described in the following statement from the Catur-veda-sīkha quoted in Madhvacārya's commentary explaining this verse:

"The Supreme Lord possesses His own eternal potency, which is manifested from His own transcendental form, and which is known as māyā."

Text 3

kidṛṣena? bhūtendriya-gunātmanā bhūtāni paramārtha-satyāṇi yāni mamendriyāṇi, ye ca guṇa-rūpa-rasādayas tēṣām ātmanā prakāśakenety arthaha. buddhindriya iti pathē ātmanā iti asya viśeṣanam. buddhayo nāhkarānāṁ, indriyāṁ bahih-karanāṁ, guṇa-rūpādayas tāṁ sarvāṇy api ātmā svarūpanṁ yatra teneti.

kidrēsenā-what is the nature?; bhuta-indria-guna-atmana- the word "bhūtendriya-gunatamanā" bhutani-the word "bhūta"; prama-artha-satyaṇi-means "transcendental"; yani-which; mama- My; indriyani-senses; ye-which; va-also; guṇa-qualities; rupa-rasa-adyah-beginning with the beauty of His transcendental form; teṣaṁ-of them; atmana-by the self; iti-prakasakena- manifesting; iti-thus; arthah-the meaning; buddhindriya-the word "bhuddhiniya; iti-thus; pathe-in the text; atmana-iti- the word "atmana" asya-of that word; viśeṣanam-modifier; buddhayah-the word "buddhi"; antah-karanani-means the mind and intelligence; indriyani-the word "indriya; bahih-karanani- means "the external senses"; gunah-qualities; rupa-adyah- beginning with beauty; tani-them; sarvani-all; api-also; atma-self; svarupam-own form; yatra-where; tena-by that; iti- thus;

One may ask: How is this aprakata form manifested? To this question the answer may be given: Kṛṣṇa appears with His own transcendental qualities and senses: "bhūtendriya-gunatamanā". In this word "bhūta" means (.sy 168) transcendental", "guna" means the handsomeness of Lord Kṛṣṇa's form and His other transcendental attributes", and "ātmanā" means "manifesting". In some texts of Śrimad-Bhāgavatam we find the word "buddhindriya" instead of "bhūtendriya". According to this reading, the Lord appears with His own transcendental mind and
intelligence.

Text 4

tad evam āvirbhūya anu paścāt kadāpi hanmi, tato 'nyatra gaśchāmi; han himsā-gatyoh. kadāpi anu paścāt punah pālaye, svayam āgatya palayāmi, nija-viraha-dunān iti sēṣah. etat-kāraṇam tu yat tv aham bhavatīnāṃ vai īty ādau vakṣyate.

tat-therefore; evam-in this way; āvirbhūya-having become manifested; anu-the word "anu"; paścāt-means "afterwards"; kadāpi-at a certain time; hanmi-l destroy; tatah-of this; anyatra-otherwise; gaśchāmi-I go; han-the verbal root "han"; himsā-gatyoh-in the sense of killing; kadāpi-at a certain time; anu-the word "anu"; paścāt-means "afterwards"; punah-again; pālaye-I protect; svayam-personally; āgatya-having arrived; palayāmi-l maintain; nija-own; viraha-separation; dunān-afflicted; iti-thus; sēṣah- the remainder; etat-of that; kāraṇam-the cause; tu-also; yat tv aham bhavatīnāṃ vai īty ādau-in the Śrīmad-Bhāgavatam 10.47.34; vakṣyate-about to be described;

In this verse (quoted in Text 1) the word "anu" means "after appearing in this way" and "hanmi" means "I go". The verb "han" may mean either "to kill" or "to go". The word "pālaye" means "after coming, I protect from the sufferings created by separation from Me". This will be described in Śrīmad-Bhāgavatam 10.47.34.

Text 5

hanter arthāntare trayānām eka-karmakatve 'pi tam ātmanām prakāśam kadācit tirodhāpayāmi. tasmāt tam prakāśam ākrśya prakāśa-vaśvidhyām eki-karomīty arthāh.

hanteḥ-of the verb "han"; artha-antare-in the alternate meaning; trayānām-of the three; eka-karmakatve-in the single actor; api-also; tam-Him; ātmanā-own; prakāśam-form; kadācit-at a certain time; tirodhāpayāmi-disappears; tasmāt-from that; tam-that; prakāśam-form; ākrśya-pulling; prakāśa-of form; vividhyām-plurality; eki-karomi-l become one; iti-thus; arthah-the meaning.

If the alternate meaning of the verb "han" (to kill) is accepted, it may be interpreted to mean that the Lord sometimes makes His form invisible. One example of this is when the thousands of expansions (of Lord Krśna at Dvārakā meet together at a certain time and) become a single Krśna (who enters the Sudharmā assembly house).
evam eva daśama-saptitamādhyāye svāmibhir api vyākhyaṁ evam sarva-grhebhyaḥ prthak prthāṁ nirgatyānantaṁ eka eva sudharmam prāviśat iti.

evam-in this way; eva-certainly; daśama-of the Tenth Canto of Śrīmad-Bhāgavatam; saptitama-adhyāye-in the 70th Chapter; svāmibhiḥ-by Śrīdharā Svami; api-certainly; vyākhyaṁ-is explained; evam-in this way; sarva-grhebhyaḥ-from all the palaces in Dvāraka; prthak prthāk-in various forms; nirgatyā-after having left; anantaram-afterwards; ekaḥ-one; eva-certainly; ; sudharmam-the sudharama assembly house prāviśat-entered; iti-thus;

This is described in the following words by Śrīdharā Svāmī (in his commentary on Śrīmad-Bhāgavatam 10.70.17):

"The many expansions of Śrī Kṛṣṇa, having each left His own respective palace in Dvārakā, become a single Kṛṣṇa who then entered the Sudharmā assembly house."

Text 7

tathā ca madhva-bhāṣya-dhṛtam padma-vacanam
sa devo bahudhā bhūtvā	nirgūṇah purusottamah
ekī-bhūya punah sete
nirdoṣo harir ādi-kṛt iti.

tathā-in the same way; ca-also; madhva-of Madhvacārya; bhāṣya-in the commentary; dhṛtam-quoted; padma-of the Padma Purāṇa; vacanam-the statement; saḥ-He; devaḥ-the Supreme Personality of Godhead; bahudhā-many; bhūtvā-having becōem; nirguṇa-above the three modes of material nature; puruṣa- uttamaḥ-the Supreme Person; eki-bhūya-having become one; puhah-
again; sete-lies down; nirdoṣaḥ-free from al fault; hariḥ-Hari; ādi-kṛtaḥ-the original creator of everything; iti- thus;

This is also confirmed by Śrīpāda Madvācārya who, in his commentary on this verse quotes the following statement from the Padma Purāṇa:"

"The Supreme Personality of Godhead, Lord Hari, is the original creator of everything. He is always free from any fault or defect, and He is always transcendental to the influences of the three modes of material nature. He
sometimes expands Himself into many forms, and then again all His expansions enter Him, and He becomes one."

Text 8

śrutiṣ ca śāṅkara-bhāṣya-dhṛta sa ekadhā bhavati
tridhā bhavati ity ādyā.

śrutiḥ-the Śruti-sastra; ca-also; śāṅkara-of Śaṅkarācārya; bhāṣya-in the commentary; dhṛta-quoted; sah-he; ekadhā-in one form; bhavati-is manifested; tridhā- in many forms; bhavati-is manifested; tridhā-in many forms; bhavati-is manifested; iti-thus; ādyā-in the passage beginning.

The manyfold expansions of the Supreme Personality of Godhead are also described in the following verse from the Śruti-sāstra, (quoted in the commentary of Śaṅkarācārya):

"The Supreme Personality of Godhead is sometimes manifested as one, and then again, sometimes He expands Himself into many forms."

Text 9

tad-anantaram punar api tam ātmānām pālaye punar abhivyajya nija-preśṭha-janaih saha kri dayā sambhūtānandam karomity arthah. evam hany mi aśilīo 'pi sva-viyogi-jāna-visaya-kārūnya-krta-bhavantarena svayam eva prayukta iti na dosa āsankhyāḥ; chindyām sva-bāhuma api vah pratikūla-śīlam itivat.

tat-anantaram-afterwards punah-again; api-also; tam- that; ātmānam-atma; pālaye-I maintain; punah-again; abhivyaya-I manifest; nija-with my own; preśṭha-janaih-dear devotees; saha-along with; kri daya-with pastimes; sambhūta-anandam-bliss; karomi-I experience; iti-thus; arthah-the meaning; evam-in this way; hanmi-I destroy; aśilāḥ-not a very pleasant word; api-although; sva-viyogi-separated from Me; jana-persons; viṣaya-field of experience; kārūnya-merciful krta-being; bhāva-antarena-because of love; svayam- personally; eva-certainly; prayuktah-appeared; iti-thus; na- not; dosah-fault; āsankhyā-worthy of being suspected; chindyām-sva bāhuma api vah pratikūla-sītam itivat-as Śrīmad-Bhāgavatam 3.16.6

In this verse the phrase "ātmānam pālaye" means [,sy 168]I appear before My devotees and enjoy transcendental bliss by performing pastimes in their association". One should not take it that the use of the word "hanmi" is a literary fault in thes verse. A similar phrase is spoken by the Lord in the following words
(Śrīmad-Bhāgavatam 3.16.6): "chindyāṁ sva-bāhum api vah pratikūla-śilam."

Anuccheda 159

Text 1

nanu prakāṭam eva mathurāyāṁ vikriḍāsīty atrāsmākāṁ sambhāvanā kathāṁ jāyatāṁ ity āṣankya tāsāṁ evānubhāvam pramanayati

ātmā jñānamayah suddho
vyatirikto 'gūnānmayah
susūpti-svapna-jāgradbhir
mano-vr̥ttibhir iyate

nanu-is it not so; prakāṭam-manifested; eva-certainly; mathurāyāṁ-Matura; vikriḍāsīty-You perform pastimes; iti- thus; atra-here; āṣākam-of us; sambhāvanā-possible; kathāṁ-how is it possible; jāyatāṁ-may become produced; iti- thus; āṣankya-having doubted; tāsāṁ-of the gopīs; eva- certainly; anubhāvan-the direct experience; pramanayati- demonstrates; ātmā-the self; jl.sy 241]āna-mayah-full of transcendental knowledge; suddhah-pure; vyatiriktaḥ-aloof from material entanglement; agūṇa-anvayah-free from the three modes of material nature; susūpti-in deep sleep; svapna-dreaming sleep; jāgradbhiḥ-and the wakeful condition; manah-vr̥ttibhiḥ- with the activities of the mind; iyate-goes.

After hearing Lord Kṛṣṇa's explanation of His aprakāṭa presence in Vṛndāvana, even after He had gone to Mathurā, the gopīs might protest: "My dear Kṛṣṇa, at present You are enjoying pastimes in Mathurā, how is it possible for You to be still present with us in the village of Vṛndāvana?" In order to answer the gopīs' doubt, as well as to explain their svārasikī perception of Him, Lord Kṛṣṇa spoke the following verse (Śrīmad-Bhāgavatam 10.47.31):

"This Personality of Godhead is free from all phases of material entanglement and from the grip of the three modes of nature. He is pure and full of all transcendental knowledge. He appears in the thoughts of His devotees whether they are awake, dreaming, or deeply asleep."

Text 2

yadvā, astāṁ tāvad aprakāṭa-lilāyāṁ mad-viyogābhāva-vārtā prakāṭa-lilāyāṁ api
tathānusandhiyatām ity āha ātmā jñānamayah ity ādi.

yad vā-or; astām-there may be; tāvat-to that extent; aprakāta-lilāyām-in the unmanifested pastimes; mat-from me; viyoga-separation; abhāva-non-existance; vārtā-explanation; prakāta-lilāyām-in the manifested pastimes; api-also; tatha-in the same way; anusandhiyatām-may be investigated; itī-thus;

In this verse Śrī Kṛṣṇa says that just as He is present before His devotees in His manifested (prakāta) pastimes, He is also not separated from them in His aprakāta (unmanifested) pastimes. Although appearing to be absent from them, He is always manifested within their thoughts.

Text 3

arthās cāyam ātmā-sabdō 'sminn asmac-cabdārtha-paras tataś ca ātmā aham śrī-kṛṣṇa-lakṣana bhavatīnām suśupty-ādi-lakṣaṇābhīḥ mano vr̥ttibhir iyate anubhūyate eva.

arthā-the meaning; ca-also; ayam-this; ātmā-sabdah- the word "atma"; asmin-in this context; asmat-sabda-parah- menas "I"; tatāh-therefore; ca-also; ātmā-the word "ātmā"; aham-I; śrī-kṛṣṇa-lakṣaṇaḥ-Śrī Kṛṣṇa; bhavatīnām-of the gopīs; suśupti-ādi-lakṣaṇābhīḥ-in wakefulness, dreaming, and deep sleep; manah-vṛttibhiḥ-by the activities of the mind; iyate-is perceived; anubhūyate-is perceived; eva- certainly.

In this verse the word "ātmā" means "I, Śrī Kṛṣṇa", and the phrase "mano-vṛttibhir iyate" means [.sy 168] I am perceived in meditation by the gopīs when they are awake, dreaming, and even deeply sleeping."

Text 4

kidṛṣah? jñānamayah nānā-vidyā-vidagdhah; śuddhah doṣa-rahitah. vigato 'tirikto yasmād iti vā viśeṣeṇātirikta iti vā vyatiriktaḥ sarvottamah. guṇānvaṇaḥ sarva-guna-sālī; ata eva sa ca sphūrti-rūpa 'yam anubhavah kadācīt sāksākāravāyāpi kalpyata iti cira-kāla-vīrahe 'pi tāsām sandhuṣaṇa-kāranaṁ jñeyam.

kidṛṣah-what is His nature? jñānamayah- [.sy 241]ānāyama"; nānā-in various; vidyā-departments of knowledge; vidagdhah-expert; śuddhah-pure; doṣa-fault; raihitah-without; vigatah-separated; atiriktaḥ-best; yasmāt- from which; iti-thus; vā-or; viśeṣena-specifically; atiriktaḥ-best; iti-thus; vā-or; viśeṣena-specifically; atiriktaḥ-best; iti-Thus; vā-or; vyatiriktaḥ-the word "vyatiriktaḥ"; sarva-uttamah-
means "the best of all"; guṇa- anvayāḥ-the word " gunānvayāḥ" sarva-gunāśālī-means "full of all auspicious attributes" atah eva-therefore; sah-He; ca-also;
spūrti-is manifest; rūpah-whose form; ayam-this; anubhavāh-direct perception;
kadācit-at certain times; sāksāt-kāratvaya-for direct appearance; api-also;
kalpyate-is suitable; iti-thus; cira-kāla-for a long time; virāhe-in separation; ai-even;
tāsām-of the gopīs; sadhuksaṇa-of intensifying the love; kāraṇam-the cause; jñeyam-may be known.

How is this Supreme "ātmā" described? He is expert in all kinds of knowledge (jñānamayāḥ), pure and free from any fault (suddhah), superior to all living entities (vyatiriktaḥ), and full of all auspicious attributes (sarva-gunāśālī). The perception of Lord Kṛṣṇa's aprakata form in the gopīs' meditation enlivened them, increased their love for Him, and made it possible for them to bear the long period of their speration from Him.

Text 5


atra-here; susupte-in deep sleep; api-even; tat-of Śrī Kṛṣṇa; spūrti-nirdeśah-appearance; sarvada-at every moment; eva-certainly; sphurāmi-ī am manifest; iti-thus; mātrā-only; tātparyakah-meaning; yad và-or; tatra-there; tāsām-of the gopīs; svapna-in dream; jāgratoh-or awake; ananya-without any other; vṛtti-activity; siddham- perfection; eva-certainly; ; vṛtti-activity; antara-other; asāmbhavat-because of the absence; tu-but; śrī-kṛṣṇa-samādhi-laksane-in ecstatic meditation on Śrī Kṛṣṇa; susupte-in deep sleep; api-even; tasmin-in that; eva-certainly; svapna-jāgrat-gatānāṁ-of the gopīs who were either awake or asleep; vṛtti-vaicitriṇāṁ-who activities were wonderful; tat-anubhāvita-by that perception of Śrī Kṛṣṇa in constant meditation; mātrā-only; avesatayā-by the entrance; praveśa-appearance; bhavati-is; tat-therefore; uttara-kāles-tad in that; prākṛtaih-by ordinary conditioned souls; sukham-happily; aham-ī; asvapsam-slept; itivat-like; tābhih-by the gopīs; sah-He; anusandhyaita-seen in meditation; iti-thus; tatha-in that way; uktam-said.

Lord Kṛṣṇa appeared before them even in their sleep. That is the meaning of His statement: "I am always manifest before you." This proves that whether awake or asleep they did not do anything but meditate on Him. Whether awake, asleep, or in deep sleep, the gopīs were always wonderfully able to see Lord Kṛṣṇa in meditation. In this way Lord Kṛṣṇa entered them and appeared before them. The
gopis constantly saw Lord Krṣṇa, even in the condition of dreamless deep sleep (the kind of sleep which, when experienced by ordinary conditioned souls, is described by them with the words "I slept well").

Text 6

tathā hi garude
javagrat-svapna-susuptesu
yoga-sthasya ca yoginah
yā kācin manaso vṛttih
 sa bhavaty acyutāśrayā iti

tatha hi—furthermore; garude—in the Garuda Purāṇa; javagrat—either waking; svapna—dreaming; suṣupteṣu—or in deep sleep; yoga-sthasya—situated in yoga; ca—also; yoginah—the aspiring transcendentalist; yā—which; kācit—some; manasah—fo the mind; vṛttih—activity; sa—that; bhavati—is; acyuta—to the infallible Supreme Personality of Godhead; āṣrayā—in relation with; iti—thus;

Constant meditation on Lord Krṣṇa is also described in the following verse from the Garuda Purāṇa:

"Whether awake, dreaming, or in deep sleep, transcendentalists continuously meditate on the infallible Supreme Personality of Godhead (Lord Acyuta)."

Anuccheda 160

Text 1

nu na tathāpy asmākam viraha eva sarvopamārdaḥ sphurati, kim karma ity āśankya, hanta yadi mad-viyogitaḥbhimāṇi-manavo-vṛttim katham api roddhum śaknutha, tada svata eva nitya-samyojtvam udeśyatīty evam upadeśena vaktum yoga-sāstra-prakriyām āha dvābhyaṁ

nu na—is it not so?; tatha-api—nevertheless; asmākam—our; virahah—seperation; eva-certainly; sarva-completely; upāmardakah—devestating; sphurati—is manifest; kim—what is this?; karma—activity; iti—thus; āśankya—doubting; hanta—indeed; yadi—if; mat—from Me; viyogita—seperation; abhimāṇi—considering; manah—of the mind; vṛttim—activity; katham api—somehow; roddhum—to obstruct; śaknutha— you may be able; tada—then; svatah—personally; eva—certainly; nitya— eternal;
sanyogitvam-association; udeśyati-will become manifested; evam-in this way; upadeśena-by the instruction; vaktum-to speak; yoga-sāstra-of the yoga-scriptures; prikriyam-activities; āha-He spoke; dvābhyaṁ-in the next two verses.

At this point the gopīs might reply: "We now feel the devastating effect of separation from You, O Kṛṣṇa." How is it that You now tell us we are not separated from You?" Considering that the gopīs might raise this objection, Śrī Kṛṣṇa decided to instruct them with the following words: [.sy 168]My dear friends, if you become able to free Yourselves from the illusion of thinking that You are separated from Me, you will find that will have My association at every moment." Intending to give this instruction to the gopīs, Lord Kṛṣṇa spoke the next two verses from Śrīmad-Bhāgavatam (10.47.32-33) in which He describes the process of meditation prescribed in the yoga-sāstras. The first of these verses (10.47.32) follows:

Text 2

yenendriyārthān dhyāyeta
mrṣā svapnavad utthitaḥ
tan-niruddhhyād indriyāṇi
vinidrah pratyapadyate

yena-by whom; indriya-artha-the objects of the senses; dhyāyeta-may meditate; mrṣā-false; svapnavat-like a dream; uttitaḥ-awakened; tat-that; niruddhyāt-by suppressing; indriyāṇi-the senses; vinidrah-awakened from sleep; pratyapadyata-becomes.

"The living entity in his sleeping or dreaming condition sees his dream body, senses, and sense-objects as real, and in his awake condition sees the same things as unreal. In the same way one who is awake to spiritual knowledge sees that the external material body, senses, and sense-objects are temporary. He should check the activities of the material senses, therefore, in order to actually understand the eternal Absolute Truth."*

Text 3

utthitaḥ pumān yathā mithyā-bhūtām eva svapnam dhyāyatī, evam badhitān api indriyārthān śabdādīn yena manasā dhyāyeta cintayet, dhyāyāṁ ca yenendriyāṇi pratyapadyata prāpa, tan-manah vinidrah analasah sana niruddhyāt niyacched iti.

utthitah-risen from sleep; pumān-person; yathā-just as; mithya bhūtām-false; eva-certainly; svapnam-dream; dhyāyati-considers; evam-in the same way;
badhitān-checked; api-although; nidriya-of the senses; arthān-the objects; śabda-adin-beginning with sound; yena-by which; manasā-by the mind; dhyāyeta-cintayet-may consider; dhārayan-thinking in this way; ca-and; yena-with the mind; indriyāni-the senses; pratayapadya prāpa-attains; tat-mahab-his mind; vindirah analasah-awake; san-being; niruddhyāt-niyacchet-controls; iti-thus;

This verse explains that just as a person who is awakened (utthitah) from a dream sees all the activities of the dream as unreal. In the same way a transcendentalist who is awake (vinidraḥ) to spiritual knowledge should consider (dhyāyeta) that the sense-objects (indriyārthān), such as sound, sight, smell, taste, and touch, when manifested in matter are similarly unreal because they are temporary. Such a wise person should restrict (niruddhyāt) the activities of the material senses in order to attain a higher spiritual goal.

Text 4

yady api svapnādivat tad-vihāras tāsu nājñānādhyastah, prakata-lilāyām tasyapṛptes tāsām evānubhāva-siddhatvāt, tathāpy aprakata-lilāyām nitya-samyoγam anusandhāpayitum tasya tāḍrśatvenaivopadeso bhagavatā yogya iti tathoktam. ekāmśe 'pi samyogo viyogo nāstyk eveti va tathoktam.

yady api-although; svapna-ādivat-like a dream or other kind of illusion; tat-from Krṣṇa; viharah-the separation; tāsu-among the gopīs; na-not; ajñāna-ignorance; adhyastah-may be attributed; prakata-lilāyām-in the Lord's manifested pastimes; tasya-of Lord Krṣṇa; aprāptah-from not attaining; tāsām-of the gopīs; eva-certainly; anubhāva-of direct perception; siddhatvāt-because of perfection; tathapi-nevertheless; aprakata-lilāyām-in the unmanifested pastimes; nitya-eternal; samyoγam-contact; sanusandhāpayitum-to reveal; tasya-of that; tāḍrśatvena-like this; upadeśah-instruction; bhagavatā-by the Supreme Personality of Godhead; yogya-appropriate; iti-thus; tatha-in that way; uktam-described; eka-amīśe-one expansion; api-although; samyoγam-contact; viyogah-separation; na-not; asti-is; eva-certainly; iti-thus; va-or; tatha-in that way; uktam-explained

In the verse Śrī Krṣṇa hinted to the gopīs that their conception of being separated from Him was an illusion, like the illusions one sees in a dream. He wanted to explain to them that if they were associating with Him in His aprakata feature, by constantly meditating on Him, they were certainly not separated from Him, but were continuously associating with Him.

Anuccheda 161
mano-nirodham eva stauti
etad-antah samāmnayo
yogah sānkhyam manisinām
tyāgas tapo damah satyam
samudrānta ivāpagāh

   manah-of the mind; inrodham-control; eva-certainly; stauti-He glorifies; etat-
having Him; antah-as their goal; samāmnayah-study of the Vedic literature;
yogah-yogah sānkhyam-empiric philosophy; manisinām-of the philosophers;
tyāgah-renunciation; tapah-austerity; damah-control of the mind; satyam-
thruthfulness; samudra-antah-entering the ocean; iva-just like; apagāh-rivers.

   In the next verse (10.47.33), Lord Kṛṣṇa continued His explanation, hinting to
the gopīs that because they were always thinking of Him, they were therefore not
actually separated from Him. Lord Kṛṣṇa said:

"My dear gopīs, all kinds of spiritual paths are intended to bring the follower
closer to Me in Kṛṣṇa consciousness. Different processes of spiritual realization
such as Vedic study, yoga, study of sankhya philosophy (as followed by great
thinkers), renunciation, austerity, self-control, truthfulness, and other auspicious
activities, are intended to bring the followers closer to Me. All these different ways
of determining the goal of life are compared to rivers. I am like the ocean, and as
rivers flow down towards the ocean, all attempts for knowledge flow towards
Me."*

Text 2

    eṣa mano-nirodho 'ntah samāptih phalam yasya sah. samāmnayah vedah, sa
tatra paryavasyatity arthah. mārga-bhede 'py ekatra paryavasāne dṛṣṭāntah
samudrāntah āpagah nadyah iva iti. yasmāt sarvair eva vedādividbhīḥ prāśasyate
mano-nirodhas tasmād yūyam api mad-viyogābhimāni-mano-vṛttim niyacchateti
padya-dvayena dhvanitam.

    eṣah-this; manah-of the mind; nirodha-control; antah- end; samāptih-
conclusion; phalam-result; yasya-of whom; saḥ-he; samāmnayah-the word
"samāmnaya"; vedah-means the Vedas; saḥ-that; tatra-here; paryavasyati-attain
completion; iti-thus; arthah-the meaning; mārga-of spiritual paths; bhede-in the
distinction; api-although; ekatra-in one place; pravāyasāne-in the conclusion;
dṛṣṭāntah-an example; samudra-in the ocean; antah-the word "āpagah"; nadyah-
mens "rivers"; iva-just like; iti-thus; yasmât- because; sarvaih-by all; veda-adidhibhīh-the knowers of Vedic literatures; prāsasyate-is pacified; manah-of the mind; nirodhaḥ-control; tasmāt-therefore; yūyam-you; api-also; mat-vivogabhimāṇi-considering yourselves separated from Me; manah-of the mind; vr̥ttim-activity; niyacchata-you should control; iti-thus; padya-dvayena-by these two verses; dhvanitam-spoken in this way.

In this verse Śrī Kṛṣṇa gives the example of the rivers and the ocean. Just as many rivers flow to the ocean, in the same way, study of the Vedic literatures, and other spiritual practices all find their ultimate conclusion in Kṛṣṇa consciousness. Śrī Kṛṣṇa also explains to the gopīs that they who understand the meaning of the Vedas carefully control the activities of the mind. Therefore Lord Kṛṣṇa advises the gopīs to control their minds and become free from the misconception of thinking that they are separated from Him.

Anuccheda 162

Text 1

nanu, aho yadi tvad-virahena vayam ati-duhkitā ity atah kṛpāluk-cittas tvam asmabhyaṁ nija-prāpti-sādhanam upadiśasi, tarhi svayam kim u prakaṭam eva nayasi, tasmāt kaitavam evedām tava kṛpālūtavam ity āśāṅkyāhā

nanu-is it not so?: aho-Oh; yadi-if; tvat-from You; virahena-by separation; vayam-we; ati-duhkhita-greatly distresses; iti-thus; atah-therefore; kṛpāluk-with a merciful; cittha-heart; tvam-You; asmabhyaṁ-to us; nija-prāpti-for attaining You; sādhanam-method; upadīśasi-You are teaching; tarhi-then; svayam-personally; kim u-why is it?: prakata-appear; eva-certainly; na-not; ayasi-you are manifesting; tasmāt-for this reason; kaitavam-cheating; eva- certainly; idam-this; tava-Your; kṛpālūtvaṁ-mercy; iti-thus; āśāṅkya-considering that the gopīs might think in this way; aha-Lord Kṛṣṇa said.

At this point Śrī Kṛṣṇa considered that the gopīs response to His instructions might take the form of the following thoughts:

"My dear Kṛṣṇa, we are certainly distressed by Your long absence. You advertise Yourself as very merciful by giving this philosophical instruction to us. However, if you are actually merciful to us, then why do You not return to Vṛndāvana and appear before us as associate with us as before. We think that Your clever words and Your so-called mercy to us are simply meant for cleverly cheating us."
Considering that the gopis might be thinking in this way, Lord Kṛṣṇa spoke the following words (Śrīmad-Bhāgavatam 10.47.34):

Text 2

yat tv aham bhavatīnāṃ vai
dūre varte priyo drśām
manasah sannikārṣārtham
mad-anudhyāna-kāmayā
yat-because; tu-certainly; aham-I; bhavatīnāṃ-of you; vai-certainly; dūre-far away; varte-I remain; priyāh-dear; drśām-to the eyes; manasah-of the mind; sannikārṣa-of attracting; artham-for the purpose; mat-upon Me; anudhyāna-meditation; kāmyayā-with great desire.

"My dear gopīs, although you were accustomed to love Me from the very beginning of your lives, in order to increase your superexcellent love for Me, I have purposely separated Myself from you. I have done this so that you may be in constant meditation on Me."

Text 3

bhavatīnāṃ drśāṃ priyāh apy aham yad dūre varte, tad-bhavatīnāṃ mad-anudhyāneccchāyā yah manasah sannikārṣah tad artham mama bhavan-nikaṭe sthitau mad-artham bhavatīnāṃ drśeyavāvesah syād dūre tu manasy eveti tatra mama sannikārṣam syād ity etad arthaḥ.

bhavatīnāṃ-of you; drśāṃ-of the eyes; priyāh-dear; api-although; aham-I am; yat-because; dūre-far away; varte-I remain; tat-therefore; bhavatīnāṃ-of you; mat-upon Me; anudhyāna-meditation; icchāyā-with a desire; yah-who; manasah-of the mind; sannikārṣa-attraction; tat-artham-for this purpose; mama-My; bhavan-you; nikate-near; sthitau-situation; mat-artham-for My sake; bhavatīnāṃ-of you; drṣya-by the sight; iva-like; avesah-entrance; syāt-may be; dūre-from a distance; tu-but; manasi-in the mind; eva-certainly; iti-thus; utatra-there mama-My; sannikārṣam-attraction; syāt-may be; iti-thus; etat-this; arthah-the meaning.

In this verse Śrī Kṛṣṇa says to the gopīs:

"Although you are all full of love for Me and very eager to always see Me (bhavatīnāṃ drśāṃ priyāh), I have now separated Myself from your company (yad dūre varte) In order that you may constantly meditate upon Me (manasah
sannikarṣārtham). In this way you may always see Me within your minds, just as formerly you always saw Me with your eyes."

Anuccheda 163

tad eva nidarśayati

yathā dūra-care preṣṭhe
mana āvisya vartate
strīnāṃ ca na tathā cetaḥ
sannikṛṣṭe ḍṛsi-gocare

cā kārāt strīṣu preṣṭhasya ca.

tat-therefore; eva-certainly; nidarśayati-Lord Kṛṣṇa reveals; yathā-just as; dūra-care-faraway; preṣṭhe-beloved; manah-the mind; āvisya-having entered; vartate-remains; strīnām-of women; ca-and; na-not tathā-in the same way; cetaḥ-the mind sannikṛṣte-attracted; ākṣi-gocare-in the sense of sight; ca-kārāt-from the word "ca (and)"; strīṣu-among women; preṣṭhasya-of the beloved; ca-also;

Lord Kṛṣṇa continued His explanation in the next verse (Śrimad-Bhāgavatam 10.47.35):

"When a woman's beloved is away, she thinks of Him meditatively, and he is present before her. In fact she is more conscious of him than when he was actually present. In the same way you have become more conscious of Me in this condition of separation then when I was directly present before you."*

Anuccheda 164

manah-sannikarṣe kim syāt tatṝāha

mayy āveṣya manah kṛṣṇe
vimuktāseṣa-vṛtta yat
anusmarantyo mām nityāṁ
acirāṁ māṁ upesyaṁtha

vimuktaḥ āseṣaḥ viraha-tat-kārana-bhāvanā-rūpah vṛttayah yena tan-manah
mayi kṛṣṇa-rūpa eva āveṣya māṁ kṛṣṇa-rūpam eva acirāt eva samīpa eva eṣyatha,
ananya-vedyatayā prápsyatha.
manah-of the mind; sannikarṣe-in the attraction; kim- that result; syāt-may occur; tatra-in this connection; aha- Śrī Kṛṣṇa says; mayi-in Me; āveṣya-having entered; manah-the mind; kṛṣṇe-Kṛṣṇa; vimukta-aśeṣa-vṛtti- free from thinking of anything else; yat-which; anusmarantyaḥ- meditating; mam-on Me; nityam-constantly; acirāt-quickly; māṁ-Me; upeṣyatha-you will attain; vimuktaḥ-freed; aśeṣah-complete; viraha-separation; tat-kāraṇa-that cause; bhāvanā-of meditation; rūpah-in the form; vrītayḥ-activities; yena-by which; tat-manah-the mind; mayi-in Me; kṛṣṇa-rūpe-in the form of Kṛṣṇa; eva- certainly; āveṣya-having entered; māṁ-Me; kṛṣṇa-rūpam- in the form of Kṛṣṇa; eva-certainly; acirāte-quickly; eva- certainly; samīpe-near; eva-certainly; eṣyatha-you will go; ananya-vedyatayā-without being aware of anyone else; prāpsyatha-you will attain.

In the next verse (Śrimad-Bhāgavatam 10.47.36), Lord Kṛṣṇa describes the result obtained by the gopīs' constant meditation on Him:

"My dear gopīs, because you constantly think of Me without thinking of anything else, or ever forgetting Me, You will quickly attain Me."*

Anuccheda 165

Text 1

tarhi katham prakaṭam māgacchase? tatāha

yā mayā kṛīḍatā rātryām
   vane 'śmin vraja āsthitah
alabha-rasāḥ kālyānayo
   māpur mad-vīrya-cintayā
tarhi-then; katham-why is it?; prakatam ma agacchasi-you are not present before us; tatra-to this question; aha-Lord Kṛṣṇa replies; yā-which; mayā-with Me; kṛīḍatā- performing pastimes; rātryām-at night; vane asmin-in this forest of Vṛndāvana; vraje-in Vraja; āsthitah-situated; alabda-not attained; rasah-dance; kālyānayah-fortunate gopīs; ma-Me; apuh-attained; mat-vīrya-of My transcendental glories; cintayā-by meditation.

The gopīs might reply to this statement by saying:

"If by thinking of You one quickly attains Your association, then why have You not already appeared before us?"
To answer this question, Śrī Kṛṣṇa spoke the following verse (Śrīmad-Bhāgavatam 10.47.37):

"My dear gopīs, when I performed the rāsa dance with you in the evening of the șarāt season in this forest of Vṛndāvana, some fortunate gopīs were forcibly prevented from going to see Me. These gopīs immediately left their bodies and quickly attained My eternal association by constantly thinking of My transcendental glories. In this way they quickly attained Me by thinking of Me."*

Text 2

tādvad bahir-vighna-vāncanārtham ity arthah. tā hi tāt-rātri-prakata-rasa-mātram alabdhavatyo 'py asmin vṛndāvana eva sarva-vighnasapastaprakata-vicitra-kṛda-nidhānam mām apur eveti. tathā ca vāsana-bhāṣya-dhṛtam markandeya-vācanam:

tadānīṁ eva tāh prāptah
śrīmantam bhakta-vatsalam
dhīnataḥ paramāṇandam
kṛṣṇam gokula-nāyikah iti.

tadvat-in that way; bahih-external; vighna-impediments; vāncanā-artham-for removing; iti-thus; arthah-the meaning; tāh-the gopīs; hi-certainly; tat-rātri-on that night; prakata-manifest; rasa-mātram-the rasa dance; alabdhavatyah-not attaining; api-although; asmin-in this; vṛndāvane-forest of Vṛndāvana; eva-certainly; sarva-all; vighna-impediments; aspasta-not manifest; aprakata-aprakata, unmanifest presence; vicitra-wonderful; kṛda-pastimes; nidhānam-abode; mām-Me; apuh-attained; eva-certainly; iti-thus; tathā-in the same way; ca-also; vāsana-bhāṣya-in the commentary Vāsana-bhāṣya; dhṛtam-quoted; markandeya-of the Markandeya Purāna; vācanam-the statement; tadānīṁ-then; eva-certainly; tāh-the gopīs; prāptah-attained; śrīmantam- full of the transcendental beauty and opulence; bhakta-to the devotees; vatsalam-affectionate; dhīnataḥ-by meditation; parama-anandam-full of transcendental bliss; kṛṣṇam-Śrī Kṛṣṇa; gokula-of Gokula; nāyikah-the ladies; iti-thus.

In this verse Śrī Kṛṣṇa says that when certain gopīs were prevented from entering the arena of the rāsa dance He personally appeared before them in His aprakata form, and those gopīs gave up their bodies meditating on Kṛṣṇa and directly seeing Him in His aprakata feature, and in this way they attained the direct association of Śrī Kṛṣṇa, who eternally enjoys wonderful pastimes with His devotees. The same incident is also described in the following verse from the Mārkandeya Purāṇa, quoted in the Vāsana-bhāṣya:

"When some of the gopīs were prevented from entering the arena of the rāsa-
dance, they gave up their bodies meditating on Lord Kṛṣṇa, who is full of transcendental bliss, handsomeness, and opulence, and who is full of love for His devotees. By meditating on Him in that way, those gopis attained His eternal association."

Text 3

tatrāpi kālāyanyah sarva-vighna-rahitah. arthāntare sa-sārina eva ca. tāsāṁ sārina-purityāgādikām tu mayikam etevi bhāvah. tasmāt tāsāṁ vroja prakatyanānupālambhāt tathā mayi bhaktir hi bhūtānām ity adi vakṣyamānānusārena markandeya-vacanānusārena ca tadiyābhipsita-rūpa-rūpa-vilāsasyaiva mama pṛpeṭhe siddhātva ca vidyata eva prakatayā asya lilayā prthak tasmīn anya lilā, tasyām ca mām eva yusmakam api sthitir adhyāvasiyatam.

tatrāpi-nevertheless; kālāyanyah-the word "kālāyanyah"; sarva-from all; vighna-impediments; rahitah- free; artha-antare-in a second meaning; sa-sārina-with the body; eva-certainly; ca-also; tāsāṁ-of these gopis; sārina-the body; pūrṇa-abandonment; adikam-beginning with; tu-but; mayikam-material; eva-certainly; iti-thus; bhavah-the meaning; tasmāt-therefore; tāsāṁ-of the gopis; vroja-in Vraja-bhumi; prakatyaṇa-y the manifestation; anupālambhāt-because of not being perceived; tathā-in that way; mayi bhaktihi hi bhūtānām iti adi-in Śrīmad-Bhāgavatam 10.82.44:

mayi bhaktir hi bhūtānām
amratvāyā kalpate
distyā yad āśīn mat-sneho
bhavatīnām mad-āpanah

vakṣyamāna-to be spoken; anusārena-in accordance with; markandeya-of the Markandeya Purāṇa; vacana-the statement; anusārena-in accordance with; ca-also; tadiyā-His; abhipsita- desired; rūpa-form; vilāsasya-and pastimes; eva-certainly; prakatayā-manifested; asyāh-of this; lilayā-pastimes; prthak-variously; tasmīn-this; anya-another; lilā- pastime; tasyām-in that pastime; ca-also; ma-Me; eva-certainly; yusmakam-of you; api-also; sthitih-situation; adhyāvasiyatam-attained.

In this verse the word "kālāyanyah" may be interpreted to mean either "free from all impediments" or "along with the body". If the second interpretation is accepted, it is to be understood that these gopis left behind material bodies in order to convince their husbands that they had not gone to Kṛṣṇa, although in their original spiritual forms they attained the association of Lord Kṛṣṇa in His aprakata pastimes.

These gopis entered the éternal spiritual world to associate with Lord Kṛṣṇa and enjoy pastimes with Him in the specific way they desired. This is described in the
previous statement quoted from Mārkandeya Purāṇa and also in the following
verse spoken by Lord Kṛṣṇa in Śrīmad-Bhāgavatam (10.82.44):

"Lord Kṛṣṇa told the gopīs: ~The means of attaining My favor is loving service
unto Me, and fortunately you are all thus engaged. Those living beings who render
service unto Me are eligible to be transferred to the spiritual world and attain
eternal life with knowledge and bliss." *

Text 4

yam eva lilām madiyā-vrajāgamanasaṁkrit-pratijñānusarena śīgṛham eva yadu-
puryaḥ sakāśād bhavat-prema-yaṅtritayaḥ samagatyaḥ samartheva eva vṛaja-
veśibhyah santatam darśayiśyamita bhavaha. asmin iti nirdeśāt tādānīṁ api svasya
vṛṇḍāvānaṁsthatvam.

yam-which; eva-certainly; lilām-pastime; madiyā-My; vṛaja-to Vraja-bhumi;
agamana-entrance; asakṛt-many times; prati[.sy 241]a-promis; anusrena-in
accordance with; śīgṛham- quickly; eva-certainly; yadu-puryaḥ sakāśāt-from
Dvārakā; bhagavat-prema-by love of God; yaṅtritaya-by the controlling power;
samagatya-having met; aham-I; sarvebhyaḥ-to all; eva- certainly; vṛaja-
veśibhyah-the residents of Vrahabhumi; santatam-continually; darśayiśyami-I will
reveal; iti-thus; bhavaha-the meaning; asmin-in this; iti-thus; nirdeśaḥ-by
specifically mentioning; tādānīṁ-then; api also; svasya-of Himself;
vṛṇḍāvānaṁsthatvam-residence in Vṛṇḍāvana; suca-yati-He indicates; prakāreṇa-
passage; asmin-in this; idam-this; uktam-said; bhavati-is;

In these verses it is as if Kṛṣṇa had said to the gopīs:

"I am completely submissive to the pure love of My devotees, and therefore
every day I leave the city of the Yadus and come to Vrajabhumi, revealing My
prakārata form to the residents there. This is just according My repeated promise to
return to Vṛṇḍāvana."

We may also note that the use of the word "asmin" (in this Vṛṇḍāvana) (in
Śrīmad-Bhāgavatam 10.4737, quoted in Text 1) indicates Śrī Kṛṣṇa remaining in
Vṛṇḍāvana, even after it was understood by the people in general that He was
living in the city of the Yadus.

Text 5

na hy atra tāsām adhyātama-vidyā śreyaṁ-kāri bhavati
tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah
a na jñānam na ca vairāgyam
prayah śreya bhaved iha iti bhāgavate.

na-not; hi-certainly; atra-in this connection; tāsām-of the gopis; adhyātama-
transcendental; vidyā-knowledge; śreyah-kārī-better; bhavati-is; tasmāt-
therefore; maj-bhakti-yuktasya-of one who has devotion for Me; yoginah-
engaged in bhakti-yoga; vai-certainly; mat-ātmanah-who has become completely
dedicated to Me; na-not; jñānam- transcendental knowldege; na-not; ca-and;
vaīrāgyam- renunciation; prayah-generally; śreyah-better; bhavet-may be; iha-
here. iti-thus; bhāgavata-spoken by the Supreme Personality of Godhead.

The gopis were able to attract Śrī Kṛṣṇa to continuously stay among them in
His aprakāta form because they were situated in the platform of pure devotional
service, a position more exalted than the attainment of transcendental knowledge
or the performance of severe austerities. That devotional service to Śrī Kṛṣṇa is
superior to the cultivation of knowledge or austerity is confirmed by Lord Kṛṣṇa
Himself in the following verse (Śrīmad-Bhāgavatam 11.20.31):

"A pure devotee who is completely dedicated to My service is already situated
in the topmost perfection of life. His position will not be improved by adopting the
inferior activities of cultivation of transcendental knowledge or performance of
severe austerities."

Text 6

jñāne prayāsam udapāsyā namanta eva jivanti iti brahmaṇā ca sādharana-
bhaktānām apy anupadeyatvenoktatvāt. na ca tac-chravaṇena tāsām viraha-jvala
samyati.

jñāne prayāsam udapāsyā namantaḥ eva jivanti:Śrīmad-Bhāgavatam 10.14.3:

jñāne prayāsam udapāsyā namanta eva
 jivanti san-mukharitām bhavadiya-vārtām
 sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
 yeva prāyaśo 'jita jito 'py asi tais tri-lokyām

iti-thus; brāhmaṇa-spoken by Lord Brahma; ca-also; sādharana-ordinary;
bhaktānām-of devotees; api-also; anupadeyatvena-because of being unacceptable;
uktatvāt-from the statement; na-not; ca-and; tat-of Śrī Kṛṣṇa; sraveneṇa-by
hearing; tāsām-of the gopis; viraha-of separation; jvala-the flames; samyati-
become pacified.
The cultivation of impersonalism will not extinguish the burning fire of the gopis' separation from Kṛṣṇa. Even for ordinary devotees, the cultivation of impersonal spiritual knowledge is never recommended. This is described in the following verse spoken by Lord Brahmā to Lord Kṛṣṇa in Śrīmad-Bhāgavatam (10.14.3):

"My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any āśrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable."**

Text 7

tam syāmam manoharam vinā sādharana-bhaktānām api

svargāpavarga-na rakeṣv
api tulyārtha-darsināḥ ity ukta-diśa

tam-Him; syāmam-the blackish form of Śrī Kṛṣṇa; manah-haram-enchanting to the mind; vinā-without; sādharana-ordinary; bhaktānām-of devotees; api-even; svarga-apavarga-narakaesu api tulyārtha-darsināḥ iti ukta-diśa-Śrīmad-Bhāgavatam 6.10.28:

nārāyaṇa-parāh sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

Even ordinary devotees reject the knowledge and liberation offered by the impersonalists. Ordinary devotees reject these things because they prevent one from seeing and understanding the handsome dark form of Śrī Kṛṣṇa. That the devotees reject the liberation offered by the impersonalists is described in the following verse of Śrīmad-Bhāgavatam (6.10.28):

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*
Text 8

nātyantikām viganayasy api te prasādam ity ady ukta-diśa vā heya-rupatvenānubhāvat.

na atyantikām viganayasi api te prasādam iti adi ukta-diśa-by the statement of Śrīmad-Bhāgavatam 3.15.48:

nātyantikām viganayanty api te prasādam
kimv anyad arpita-bhayam bhruva unnayais te
ye 'nga tvad-anghri-śaranā bhavataḥ kathāyāh
kirtanya-tīrtha-yāsasaḥ kuśalā rasa-jñāḥ

vā-or; heya-rupatvena-as worthy of being abandoned; anubhavat-by direct perception.

That the devotees reject the impersonalists illusory liberation is also confirmed in the words of the Four Kumāras to the Supreme Personality of Godhead (Śrīmad-Bhāgavatam 3.15.48):

"Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom."*

Text 9

tāsām tu sva-rasasya parama-virodhy eva tat. purvaṁ ca

śrūyatam priya-sandeśo
bhavatīnāṁ sukhāvahat ity evoktām

tāsām-of the gopīs; tu also; sva-rasasya-of their own mellow of devotional service to Śrī Kṛṣṇa; parama-supreme; virodhi-obstruction; eva-certainly; tat-that impersonalist conception of spiritual knowledge; purvaṁ-formerly; ca also; śrūyatam-let it be heard; priay-of your beloved Kṛṣṇa; sandeśah-the message; bhavatīnāṁ-of You; sukhā-happiness; avahāh-bringing; iti-thus; eva-certainly; uktam-said.
The impersonalist theory is the greatest possible impediment to the gopīs' ecstatic love of Kṛṣṇa, which is described by Uddhava in these words (Śrīmad-Bhāgavatam 10.47.28):

"My dear gopīs, please hear this message from Lord Kṛṣṇa, the Supreme Lord whom You love very dearly. Hearing this message from Kṛṣṇa will greatly delight you."*

Text 10

atah-from this; uktam-spoken; tāsām-of the gopīs; eva-certainly; abhipraya-of the intention; kathane-in the statement; śrī-svāmibhiḥ-by Śrīdharā Svami; api-also; nānu-is it not so?; kim-what?; anyan-others; iva-just like; asmān-to us; ātma-vidyā-with the false theories of the impersonalists; lobhayasi-You are cheating; vayam-we; tu-but; sarva-with all; sundara-beautiful; sarva-with all; alankāra-ornaments; tvayā-with you; viraham-separation; na-not; eva-certainly; sahāmahe-we are able to tolerate; iti-thus; tasmād-therefore; vidurasya-of Vidura; iva-just like; kuta-uktiḥ-a riddle; iyam-this; iti-thus; ukte-said; eva-certainly; arthah-the meaning; bhavati-is; antah-angah-hidden and confidential; sah-he; ca-also; Śrī-yudhiṣṭhirasya-of Maharaja yuddhiṣthira; iva-just like; tāsām-of gopīs; eva-certainly; gamyah-approachable; iti-thus; śrī-bhagavān-spoken by the Supreme Personality of Godhead; vraja-devaih-to the gopīs of Vrajabhumi.

In his commentary on Śrīmad-Bhāgavatam 10.47.34, Śrīdharā Svāmī gives following glimpse into the gopīs' thoughts when they heard Śrī Kṛṣṇa's message, The gopīs thought:

"O Kṛṣṇa, why are you trying to cheat us by speaking these theories of the impersonalists to us as if we were outsiders? You may speak in this way to others, but not to us. O Lord, we think that You are the ultimate in all handsomeness, and we are completely unable to tolerate being seperated from You."

When traveling to the house of lac where Duryodhana had planned to kill the Pāṇḍavas, Vidura spoke a riddle to the five Pāṇḍavas hinting the nature of Duryodhana's plan, and Yudhiṣṭhira was able to understand the information concealed in Vidura's words. In the same way Śrī Kṛṣṇa informed the gopīs of His eternal presence among them in His aprakāṭa form and the gopīs were able to understand the meaning of this riddle He spoke to them.
Anuccheda 166

Text 1

purvākhyaṁ anusārenaivāha

evam priyatamādiṣṭam
    ākṛnyā vraja-yoṣiṭah
ta ucūr uddhavam pṛtās
    tat-sandesa-agata-smṛtiḥ

    purva-previous; akhya-account; anusārena-in accordance with; eva-certainly;
aha-Sukadeva Gosvami said; evam-in this way; priyatama-of the most dear Kṛṣṇa;
adīstam-instruction; ākṛnyā-having heard; vraja-yoṣiṭah-the gopis of
Vrajabhumi; taḥ-they; ucūh-spoke; uddhavam-to Uddhava; pṛtāh-pleased; tat-
of Lord Kṛṣṇa; sandeṣa-message; agata-smṛtiḥ- remembering.

The gopis were able to understand the description of Śrī Kṛṣṇa's aprakāta
presence among them and they became pleased and satisfied to understand that
they were not actually separated from Him. Their satisfaction is described by
Sukadeva Gosvami (Śrīmad-Bhāgavatam 10.47.38):

"After hearing the message written by their dearmost Kṛṣṇa, the gopis became
pleased and satisfied. Remembering that message, they spoke the following words
to Uddhava."*

Text 2

tat-sandeṣenāgata smṛtīr nitya-samyogānusandhana-rūpa yāsām tādṛṣyāḥ. ata
eva pṛtiḥ. itaḥ param kadācid aprakāta-lilānubhāve sati tāsām santaśaṁ prakaṭa-
lilā-darśanatas tu viraha eveti bhava-dvaitam lakṣyate.

tat-of Lord Kṛṣṇa; sandeṣa-with the message; agatā-arrived; smṛtih-
memory; nitya-eternal; samyoga-association; anusandhana-rūpa-in connection
with; yāsām-of whom; tādṛṣyā-similarity; atah Eva-therefore; pṛtiḥ-they were
pleased; itaḥ-from this; param-greatly; kadācit-at a certain time; aprakāṭa-
unmanifested; līla-pastimes; anubhāve sati- when perceived; tāsām-of them;
santaśa-satisfaction; prakaṭa-lilā-manifest pastimes; darśanatah-from the
observation; tu-also; viraha-separation; eva-certainly; iti- thus; bhava-of nature;
dvaita-duality; lakṣyate-is characterized.
Remembering Lord Kṛṣṇa's instructions, the gopīs were able to directly see Lord Kṛṣṇa's aprakāta form and pastimes and they became relieved of their strong feelings of separation. They became very much pleased and satisfied (pritāḥ).

Anuccheda 167

tatra santoṣam āha
tatā taṁ kṛṣṇa-sandeśair
vyapeta-viraha-jvarah
uddhavam pūjāyām cakruḥ
jñātvatmānam adhokṣajam

yathā tena sandiṣṭam tathaiva ātmānam anubhūya adhokṣajam cānubhūyety arthah. śrī-śukah.

tatra-in this connection; santoṣam-the satisfaction of the gopīs; āha-Sukadeva Gosvami describes; tatāh-then taṁ- the gopīs; kṛṣṇa-of Lord Kṛṣṇa; sandeśaiḥ-by the instructions; vyapeta-extinguished; viraha-of separation; jvarah-the flames; uddhavam-Uddhava; pūjāyam cakruḥ- worshipped; jñātvatmānam-adhokṣajam who remains invisible to the conditioned souls; yathā-just as; tena-Lord Kṛṣṇa; sandiṣṭam-instructed; tatha-in the same way; eva-certainly; ātmānam-the Supreme Personality of Godhead; adhokṣajam-who cannot be seen with materially contaminated senses; ca-also; anubhūya-perceiving; iti-thus; arthah-the meaning; śrī-śukah-spoken by Śukadeva Gosvami.

Śrīla Śukadeva Gosvāmi describes the gopīs' satisfaction (Śrimad-Bhāgavatam 10.47.53):

"Uddhava's messages and instructions saved the gopīs from the burning flames of separation from Kṛṣṇa, and the gopīs acknowledged the benediction from Uddhava. Uddhava practically acted as the preceptor spiritual master of the gopīs, and they in return worshiped Him as they would worship Kṛṣṇa."

Anuccheda 168

sva-viraham vyañjayati
apy eṣyatiha dāsārhas
tapa sva-kṛtaye suca
sanjīvayān nu no gatair
yathendro vanam ambudaiḥ

spaśtam. śrī-gopya uddhavam.

sva-their; viraham-separation; vya{.sy 241}jayati-reveals; api-perhaps; eṣyati-
Kṛṣṇa will come; iha-here; daśārha-the descendant of Daśārha; taptah-burning;
sva-kṛtayā-on His account; suca-with grief; sa{.sy 241}jīvayan-restoring to life;
nu- certainly; nah-us; gatraih-with the touch of His hands; yatha- just as;
indraḥ-Maharaja Indra; vanam-the forest; ambudaiḥ-with clouds; spāstam-the
meaning is clear; śrī-gopyah-spoken by the gopis; uddhavam-to Uddhava.

The gopis described their intense feelings of separation from Kṛṣṇa is the
following words spoken to Uddhava (Śrīmad-Bhāgavatam 10.47.44):

"Separation from Kṛṣṇa makes us agitated, as if there were fire in our bodies.
Kṛṣṇa proposed to come back to Vṛndāvana to extinguish the fire, just as a cloud
appears in the sky to extinguish the forest fire by its downpour".*

Anuccheda 169

Text 1

evaṁ yathā śrīmad-uddhava-dvaropadiṣṭam tathā kurukṣetra sāksād api svayam
upadiṣṭam

mayi bhaktir hi bhūtānām
amṛtatvaṁ kalpate
distyā yad āśin mat-sneho
bhavatīnām mad-āpanaḥ

evaṁ-in this way; yathā-just as; śrīmat-uddhava-dvara-delivered by Uddhava;
upadiṣṭam-instruction; tathā-in the same way; kurukṣetra-at Kuruksetra; sāksāt-
personally; api-also; svayam-directly; upadiṣṭam-instructed; mayi-to Me;
bhaktih-devotional service; hi-certainly; bhūtānām-of the living beings;
amṛtatvāya-the eternal life; kalpate-brings about; distyā-by good fortune; yat-
which; āśīt-was; mat- for Me; snehāḥ-the affection; bhavatīnām-of all of you;
mat-of Me; āpanaḥ-the obtaining.
The same instructions sent to the gopīs in the letter carried by Uddhava were also personally spoken to the gopīs at a later time at the holy place of Kurukṣetra. At that time Lord Kṛṣṇa personally said to the gopīs (Śrīmad-Bhāgavatam 10.82.44):

"Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vṛja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor."*

Text 2

itya atra tādṛśināṁ sāksād eva tat-prāptih phalam nānayeśām ivāmrṭatvam-mātram ity etat tāsām asvasana-rūpa-bhagavad-vācanaṁāntaram. nānau tvam dvārakāyām eva sadā krīdasi, vayam tu vrndavāna-vāsinyah. katham prāpsyama ity asankya yuṣmābhīr nitya-saṁyukta evāhām asmiṁī tathā-vidham ātmānam upadiśati dvābhyaṁ.

iti-thus; latra-in the verse; tādṛśināṁ-of those like them; sāksāt-directly; eva-certainly; tat-of Lord Kṛṣṇa; prāptih-the attainment; phalam-result; na-not; anyeśām-of others; iva-just like; amṛṭa-āmortality; mātram-only; iti-thus; etat-this; tāsām-of the gopīs; asvasana-rūpa- for consoling; bhagavat-of the Supreme Lord; vācana-words; anāntaram-afterwards; nānu-is it not so?: tvam-You; dvārakāyām-in Dvaraka; eva-certainly; sadā-etrernally; krīdasi-perform pastimes; vayam-we; tu-but; vrndavāna-vāsinyah-residents of Vṛndāvana; katham-how is it possible?: prāpsyamah-we will be able to attain; iti-thus; asankya-considering; yuṣmābhīh-with you; nitya-etrernally; saṁyukta-associates; eva-certainly; aham-I; asmi-am; iti- thus; tathā-vidham-in that way; ātmānam-personally; upadiśati-instructs; dvābhyaṁ-in the following two verse (Śrīmad-Bhāgavatam 10.82.45-46).

In this verse Lord Kṛṣṇa says that they who become His pure devotees (as the gopīs were) are eligible to become liberated. Others, who take up a process of spiritual realization other than bhakti-yoga will remain unable to become liberated. Considering that the gopīs might say: "My dear Kṛṣṇa, at present You are always remaining at Dvārakā and enjoying pastimes there. We, however, must always remain in Vṛndāvana. Under these circumstances, how is it possible for us to attain Your association?", Kṛṣṇa consoled them by saying that He eternally remains in their association in His aprākaṭa form. This was explained by Him in the following words (Śrīmad-Bhāgavatam 10.82.45-46):

Text 3

aham hi sarva-bhūtānām
"My dear gopīs, just as the material elements are present within all material objects (which have the material elements as their origin), in the same way, because I am the origin (and also the cause of dissolution) of everything, I am present everywhere, within and without everything. You saw Me in My prakāta form in the forest of Vṛndāvana. Now please see Me in My aprakāta form, eternally manifested before you in meditation."*

Text 4


yathā-just as; aham-I; ahaṅkāra-conception of ego; bhūta-of living entities; adīh-origin; sarvesām-of all; bhūtānām-material elements; kha-adinām-ether, air, fire, water and earth; adī-beginning; anta-end; adī-orginal; rūpah-form; ahaṅkāra-false-ego; anta-gatani-within; eva-certainly; khā-adī-the material elements; itī-thus; arthah-the meaning; yathā-just as; kha-adini-beginning with ether; bhūtāni-the material elements; bhautikāṇām-of what is constructed from the materila elements; sarava-a shallow dish; saṁdhava-salt; adinam-beginning
with; adi-beginning; anta-end; rupāṇi-forms; kha-adinām-of ether and the other elements; antah-gatāni-within; eva-certainly; tani-they; iti-thus; arthah-the meaning; evam-in this way; etāni-these; prakāṭa-lilāyāṁ-in the manifest pastimes; anubhūyaṁanāṁi-being perceived; yuṣmākam-of you; mamā-ego; aspadāṇī-abodes; bhūtāni-elements; parama-artha-the spiritual goal of life; satya-vastūni-transcendental realities; śrī-vṛndāvana-adini-beginning with the abode of Vṛndāvana; bhūteṁ-among them; aprakāṭa-lilā-gateśu-in the unmanifested pastimes; parama-artha-satyā-vastuśu-spiritual realities; vartante-are; yuṣmākam-of you; prakāṭa-lilā-abhimāṇi-manifested in the prakāṭa pastimes; ahānta-ego; aspadam-abode; ātma-the word "atma"; ca-and; aprakāṭa-lilā-abhimāṇi-manifested in the prakāṭa pastimes; ahānta-ego; aspadam-abode; ātma-the word "atma"; ca-and; aprakāṭa-lilā-abhimāṇi-in the aprakāṭa pastimes; ahanta-of ego; aspadena-by the abode; atmana-by the "ātmanā"; tataḥ-the word "tatah"; vyāptah-means "pervaded"; eam-in this way; idanta-the state of being like this; ahanta-ego; aspadam-abode; yat-which; ubhayam-both; tat-that; ca-also; puhah-again; pare-in the Supreme; prakata-manifested; atra-here; dṛṣyamāne-being observed; api-although; tasyāṁ-in that; vṛnda-atavyam-forest of Vṛndāvana; virahāmane-separated; aksare-impervishable; nityam-eternally; eva-certainly; yuṣmat-with you; sangini-associated; mayi-in Me; āsraya-rūpe-the ultimate shelter; abhatam-the word "abhatam"; virajamānam-means "is manifested; pasyata-please see; iti-thus; tasmātherefore; prakāśa-of manifestation; bheda-from distinction; eva-certainly; tat-tat-variety; vastu-substances; adi-beginning with; bheda-distinction; vyapadeśa-by name; viraha-separation; samyoga-and meeting; vyavāsta-condition; ca-and; iti-thus; idam-this; atra-here; api-also; vyaktam-manifested

In these verses Kṛṣṇa says: "Just as (yathā) the material elements are present within all material objects (which have the material elements as their origin), in the same way, because I am the origin of everything, I am also present within everything." Lord Kṛṣṇa explains that He is present in both His manifest prakāṭa (ātmā) and all-pervading aprakāṭa (ātmanā) forms. He said: "In My prakāṭa form (pare) you saw Me in the forest of Vṛndāvana. Now please see Me in My aprakāṭa form (aṅkare) eternally manifested before you. I am the Supreme Lord and the ultimate shelter of all living entities, and there is no real difference between My prakāṭa and aprakāṭa forms."

Anuccheda 170

Text 1

śrī-bhagavac-chikṣānurūpam eva śrī-rṣir uvāca
adhyātma-sīkṣaya gopāḥ
evam kṛṣṇena sīkṣitah
tad-anusmarana-dhvasta-
jīva-kośas tam adhyagan

śrī-bhagavat-of the Supreme Personality of Godhead; śīkṣa-the instructions;
anurūpam-following; eva-certainly; śrī-rsiḥ Śrīla Śukadeva Gosvami; uvāca-said;
adhyātma-spiritual; śīkṣā-with instruction; gopāḥ-the gopīs; evam-in this way; kṛṣṇena-by Śrī Kṛṣṇa; śīkṣitah- taught; tat-that; anusmarana-by
rememberance; dhvasta- destroyed; jīva-kośa-material illusion; tam-on Him;
adhyagan-meditated;

After describing Lord Kṛṣṇa instructions to the gopīs, Śrīla Śukadeva Gosvāmi
described the gopīs' response (Śrīmad-Bhāgavatam 10.82.47):

"By hearing and remembering Lord Kṛṣṇa's instruction about His presence
among them in His aprakāṭa form, the gopīs became free from all illusion. They
continually meditated on Kṛṣṇa, and thus always associated with Him in His
aprakāṭa form."

Text 2

ādhyātma-sīkṣaya tad-upadeśanātmanam śrī-kṛṣṇam adhikṛtya yā śīkṣā tayā vā;
tathā-vidham yad upādiṣṭam tad-anusmaranena nītya-siddhāprakāṭa-lilayāḥ punar
anusandhanena dhvastah tyakta-prāyaḥ jīva-kośaḥ prapañcas tatra
prakatayābhiniveśo
yābhīs tath. tam svayam upadīṣṭam nītya-samyuktā-rūpam śrī-kṛṣṇam ādhyagan
pranīhitavatyaḥ. tatrāpi purva-dārsīta-śruti-puraṇādi-gata-nītyata-vākyam mayi
bhaktir hi iti phala-bheda-vākyam ca na jñānam na ca vairāgyam ity ady ayuktata
vyānī-vākyam cānusandhāya parokṣa-vādārtha-prayuktam arthāntaram na
prameyam.

ādhyātma-about Himself; sīkṣaya-by instruction; tat- upadeśa-by that
instruction; atmānam-the Supreme Person; śrī-kṛṣṇa-Śrī Kṛṣṇa; adhikṛtya-in
relation to; yā- which; sīkṣa-instruction; tayā-with that; vā-or; tathā- vidham-in
that way; yat-which; upādiṣṭam-instructed; tat- anusmārāṇena-by remembering
that; nītya-siddhā-eternally perfect; aprakāṭa-unmanifested; lilayāḥ-of pastimes;
punah- again; anusandhanena-by meditative understanding; dhvastah-the word
"dhvasta"; tyakta-prayah-means "given up"; jīva-kośa- the word "jīva-kosa";
prapañca-material conception; tatra- there; prakatya-to the manifest pastimes;
abhiniveśah- attachment; yābhīh-by them; tah-they; tam-Him; svayam-
personally; upādiṣṭam-instructed; nītya-samykta-eternally associated; rūpam-
form; śrī-kṛṣṇam-Śrī Kṛṣṇa; ādhyagan-the word "ādhyagan"; pranīhitavatyaḥ-
means "meditated on"; tatra-nevertheless; purva-uously; dārsīta-shown; śruti-
in the Śrutī; puraṇa-Puranas; adi-and other Vedic literatures; gata-within;
nityate-eternal; vakyam- statements describing; mayi bhaktih hi iti-Srīmad-Bhāgavatam 10.82.44; phala-of results; bheda-dinstinction; vakyam- description; ca-also; na jñānam na ca vairāgyam- iti adi-Srīmad-Bhāgavatam 11.20.31; ayktanun suitesbility; vyañji- manifesting; vakyam-statement; ca-also; anusandhaya- having examined; paroṣa-vāda-artha-prayuktam-a hidden meaning; artha- antaram-another meaning; na not; prameyam-ascertainable.

By remembering (tad-anusmarana) Lord Kṛṣṇa's instructions about His aprakata presence (ādhyaṭma-ṣīkṣayā) among them, the gopīs gave up their illusion of being attached to Śrī Kṛṣṇa's prakata form, and not being aware of His eternal presence in their midst in His aprakaṭa form. Understanding Lord Kṛṣṇa instructions, the gopīs constantly meditated on His form and pastimes, and in that way continuously associated with Him. Śrī Kṛṣṇa's eternal presence among the gopīs in His aprakaṭa form is described in the following verses of Śrīmad-Bhāgavatam:

"Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor."*

-[]10.82.44

"A pure devotee who is completely dedicated to My service is already situated in the topmost perfection of life. His position will not be improved by adopting the inferior activities of the cultivation of transcendental knowledge or performance of severe austerities."

-[]11.20.31

If one analyzes these verses and tries to discover another hidden meaning here, he will not find any suitable alternate meaning. What we have just explained is the only appropriate interpretation.

Anuccheda 171

Text 1

atha jñāna-rūpam prakaṭārtham asvi-kurvanā nitya-lilā-rūpam rahasyārtham svi-kurvanā api purvavāt punaś ca prakaṭa-lilābhīnīveṣena viraha-bhitaḥ parama-dainyottaram evam prārthayam āsur ity āha

atha-now; jñāna-rūpam-of knowledge; prakata- manifested; artham-meaning; asvi-kurvanāh-not accepting; nitya- eternal; lilā-of pastimes; rūpam-form; rahasya- confidential; artham-meaning; svi-kurvahāh-accepting; api- also;
purvavāt-as before; punah-again; ca-also; prakāṭa-līlā-to Lord Kṛṣṇa's prakāta pastimes; abhiniveśena-with great attachment; viraha-os separation; bhītahafraid; parama-of great; dainya-humbleness; uttaram-reply; evam-in this way; prārthayam āsuḥ-prayed; iti-thus; āha-said.

In this way it may be understood that by accepting Śrī Kṛṣṇa's instructions as true, the gopīs did not accept the monistic conception of the all-pervasiveness of the Absolute, but rather understood Kṛṣṇa's confidential explanation of His eternal presence among them in His aprakāta form. Even though the gopīs were able to understand that Lord Kṛṣṇa was always present before them in His aprakāta form, they became afraid of being again separated from His prakāta form, and with great humbleness offered the following prayer (Śrīmad-Bhāgavatam 10.82.48):

Text 2

āhuṣ ca te nalina-nābha padāravindam
yogeśvarair hrīdī vicintyam agādha-bodhaih
samsāra-kūpa-patitottaranāvalambam
gēham jusām api manasy udiyāt sadā nah

āhuḥ-the gopīs said; ca-and; te-Your; nalina-nābha-O Lord, whose navel is just like a lotus flower; pada-aravindam- lotus feet; yoga-iṣvaraḥ-by great mystic yogis; hrīdī- within the heart; vicintyam-to be meditated upon; agādha-bodhaih-who are highly learned philosophers; samsāra-kūpa- in the dark well of material existence; patita-of those fallen; uttarana-for deliverance; avalambam-the only shelter; geham- in family affairs; jusām-of those engaged; api-although; manasi-in the minds; udiyāt-let be awakened; sadā-always; nah-our.

"The gopīs spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs."

Text 3

āstam tāvād durvidhihatanam asmākāṃ tad-dārśana-gandha-vartāpi he nālina-nābha tava padāravindam tvad-upadesānūnārasāmākāṃ manasy apy udiyāt. nānu kim ivātrāśambhayam? tatrāhuḥ yogeśvaraih. eva hrīdī vicintyam na tv asmābhīs tat-smaranārambha eva mūrccha-gaminībhīḥ. tad uktam uddhavaṁ prati svayam-bhāgavata
āstam-let there be; tāvāt-in that way; durvidhih-by misfortune; hatanam-struck; asmākam-of us; tat-of that; darśana-of the sight; gandha-slight; vartanews; api-even; he-O; nālina-nāḥha-O Lord whose navel is just like a lotus flower; tava-Your; pada-aravindam-lotus feet; tvat-upadeśa-Your instructions; anusarena-according to; asmākam-of us; manasi-in the minds; api-although; udiyāt-let it be awakened; nan-is it not so?; kim iva-is it?; atra-in this case; asambhavyam-impossible; tatra-in this connection; ahuḥ-they say; yoge-īśvaraih-by great mystic yogis; eva-certainly; hrdi-within the heart; vicintyām-to be meditated upon; na- not; tu-but; amsābhīh-by us; tat-smarana-of remembering Your lotus feet; arambhe-in the activity; eva-certainly; mūrccha-gamibhih-bewildered.

In this verse the gopīs say: "O Lord, please permit us, who are very unfortunate, to have an occasional glimpse of Your lotus feet. O Lord whose navel is like a lotus flower, we wish that Your lotus feet may be awakened within our hearts." If Kṛṣṇa were to ask the gopīs: "What is the difficulty? Why is it impossible or so difficult for you to remain content by meditating on My lotus feet?" then the gopīs might reply: "O Lord, Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We are only ordinary persons engaged in household affairs. How is it possible, then, for us to meditate on Your lotus feet, which are the proper object of meditation for great souls.

Text 4

tad uktam uddhavaṁ prati svayaṁ-bhagavatā

mayi tah preyāsam preṣṭha
dūra-sthe gokula-striyāh
smarantyo 'nga vimuhyaṁti
virahotkaṇṭha-vihvalah iti.

ta-that; uktam-said; uddhavam prati-to Uddhava; svayam-bhāgavata-by the Supreme Personality of Godhead; mayi-Me; tah-they; preyāsam-preṣṭhe-the most dear; dūra sthe-far away; gokula-of Goskula; striyāh-the women; smarantyah- meditating; anga-O friend; vimuhyaṁti-are overwhelmed; viraha- of separation; utkāntha-with anxiety; vihvalah-agitated; iti-thus.

Always eager to directly associate with Śrī Kṛṣṇa, the gopīs continuously meditated upon Him. This is described in the following verse (Śrīmad-Bhāgavatam 10.46.5) spoken by Lord Kṛṣṇa to Uddhava:

"My dear Uddhava, the gopīs are always absorbed in thoughts of Me, who am most dear to them. Since I have gone away to Mathurā, they are always thinking of
Me in such a way that they remain overwhelmed and almost dead in anxiety due to 
separation from Me."

Text 5

tad evopadayanti agadha-bodhaih sāksād-darśane 'py akṣubhita-buddhibhīh, 
na tv asmābhīr iva tad-darśaneccchayā kṣubhita-buddhibhīh. caranasyāravindata-
rūpakam ca, tat-sparsenaiva dāha-śantir bhavati, na tu smaraneneti jñāpayanti.

tat-therefore; eva-certainly; upapadayanti-they explain; agadha-bodhaih-who 
are highly learned philosophers; sāksāt- darśane-in directly seeing; api-even; 
akṣubhita-with unagitated; buddhibhīh-intelligence; na-not; tu-but; asmābhīh-
by us; iva-as it were; tat-Your lotus feet; darśana-to see; icchāyā-with the desire; 
kṣubhita-with agitated; buddhibhīh-intelligence; caranasya-of the feet; 
aravindata-of a lotus flower; rūpakam-metaphor; ca-also; tat-of them; sparśena-
by the touch; eva-certainly; dāha-of the fire; santih-extinguishing; bhavati-
comes into existence; na-not; tu-but; smaranena-by remembering; iti-thus; 
jñāpayati- they presented their appeal.

In this verse the gopīs protest to Kṛṣṇa that they cannot remain satisfied simply 
by remembering His lotus feet, but they insist that they must have His direct 
association. In this verse they intended to say: "O Lord, the highly learned 
philosophers are able to meditate upon You because their minds are tranquil and 
free from all desires, including the desire to directly attain Your lotus feet. This 
peaceful condition of the mind is certainly a prerequisite in the matter of 
meditation. We are not able to meditate on Your lotus feet because our minds are 
agitated with the desire to directly see You, and therefore, in that unpeaceful 
condition, we cannot fix our minds in meditation. The metaphor comparing Your 
feet to a lotus flower is very appropriate, for a lotus flower is very cooling to the 
touch, although simply thinking of a lotus flower is not at all cooling. Therefore, 
in the same way, our burning desire to associate with You can be relieved only by 
the direct contact of Your lotus feet. Our desires will not be satisfied simply by 
meditating on You.

Text 6

nunu tathā nididhyāsanam eva yogesvarānām samsāra-duhkham iva bhavatīnām 
viraha-duhkham dūri-kṛtya tad-udāyaṃ kariṣyatītī asankhyāhuḥ samsāra-kūpa-
patitānāṃ eva uttaranavālambam, na tv asmākam viraha-sindhu-nimāgnānāṃ tac-
cintānarambhe duhkha-vrddher evanubhuyāmānātvād iti bhavah.

nunu-is it not so?; tathā-in that way; nididhyāsanam- meditation; eva-
certainly; yoga-iṣvarānām-of the yogis; samsāra-of material existence; duhkham-
suffering; iva-as it were; bhavatīnām-of you; viraha-of separation; duhkham-
suffering; dūri-kṛtya-casting far away; tat-udāyam-the arisl of that; karisyati-will
do; iti-thus; asanākya- considering; ahuḥ-they said; samsāra-kūpa-in the dark
well of material existence; patitānām-of those fallen; eva- certainly; uttarana-for
deliverance; avālamba-the only shelter; na-not; tu-but; asmākam-of us; viraha-
of separation; sindhū-in the ocean; nimāgnānām-drowning; tat-cintāna-arambhe-
in the activity of remembering Your lotus feet; duhkha-of suffering; vrddheh-of
the increase; eva-certainly; anubhuyāmānātvāt-because of experiencing; iti-thus;
bhavah-the meaning.

The gopis thought that Kṛṣṇa might say to them: "The great mystic yogīs
meditate on My lotus feet and thus become relieved from the sufferings of material
existence. Please, therefore, take up this process of meditating on My lotus feet
and you will become free from the suffering of separation from Me just as the yogīs
become free from suffering in the same way".

By distinguishing themselves from the yogīs in this verse, the gopis intended to
say to Kṛṣṇa: "They who have fallen into the dark well of material existence may
become delivered by meditating on Your lotus feet, but such meditation is not
helpful for us, who are drowning in the ocean of separation from You. When we
remember Your lotus feet we do not at all experience relief, but rather the intense
suffering of our separation only increases."

Text 7

nān vadhunaivātrāgatya muhur mām sāksād evānubhavata, tatrāhuh geham
juśam iti tava sāngatis ca tvat-pūrva-sangama-vilāsa-dhāmni tat-tade-asmāt-kāma-
dughe svabhāvikāsmāt-priti-nīlaye nija-grhe gokula eva bhavatu, na tu dvārakādav
iti sva-manoratha-vīśeṣena tasmīn eva prītmatīnām ity arthah. yah kaumāra-
harah sa eva hi varah ity adivat. tasmād asmākam manasi tāc-carana-cintānābhavat
svayam-aga manasyāsamarthya-ad-anābhi-rucer vā sāksād eva śrī-vrṇdāvana eva yady
agacchasi, tadāiva nistara iti bhavah.

nānu-is it not so?; adhuna-at present; eva-certainly; atra-here; agatya-having
arrived; muhuh-constantly; mām-Me; sāksāt-directly; eva-certainly;
anubhavata-you may see; tatra-in this connection; ahuḥ-they said; geham-in
family affairs; juśam-of those engaged; para-of others; grhiniṇām-of the waves;
asvādhiṇānām-not independant; iti-thus; arthah-the meaning; yad vā-or; geham
juśam-the words "geham juśam"; iti-thus; tāva-Your; sāngatiḥ- association; ca-
also; tvat-Your; pūrva-previous; sangama-in the association; dhāmni-in the
abode; tat-tat-various; asmāt-of us; kāma-desires; dughe-fulfilling; svabhāvik-by
nature; asmāt-of us; priti-nīlaye-the object of love; nija-in Your; grhe-home;
gokule-in Gokula; eva-certainly; bhavatu-should be; na-not; tu-but; dvārakā-
adau-in Dvāraka or other places; iti-thus; sva-manoratha-vīśeṣena-with a specific
desire; tasmīn-in that place; eva-certainly; prītmatiṇām-with attachment; iti-
thus; arthah-the meaning; yah kaumāra-harah sa eva hi varah iti adi vat-as in the
following verse (Caitanya-caritamrta, Madhya lila 13.122):

yah kaumāra-harah sa eva hi varas tā eva caitra-kṣapās
  te conmīlita-mālatī-saurabhayaḥ prauḍhāḥ kadambānilaḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-lilā-vidhau
  revā-rodhasi vetāsi-taru-tale cetaḥ samutkāntīhate
tasmāt-therefore; asmākam-of us; manasi-in the mind; tat-carana-of Kṛṣṇa's lotus
feet; cintana-meditation; abhavat- because of inability; anābhiruceḥ-because of
lack of desire; vā-of; sāksāt-directly; eva-certainly; śrī-vṛndāvane- in Vṛndāvana;
eva-certainly; yadi-if; agacchasi-You come; tada-then; eva-certainly; nīstarah-
relief; itī-thus; bhavah-the meaning;

The gopīs also thought that Kṛṣṇa might suggest that they return with Him to
Dvārakā, where they may associate with Him without interruption. For this reason
the gopīs said the words "geham juśām" (we are only ordinary persons engaged in
household affairs). In this way they reminded Kṛṣṇa that they were the wives of
others, and not independent of their husbands. It was not possible for them to
leave their husbands and go with Him to Dvārakā. One may also interpret the
words "geham juśām" to mean "My dear Kṛṣṇa it is not at all suitable for us to
associate with You in Dvārakā or any other place except for this land of
Vṛndāvana. We are very attached to this land of Vṛndāvana, which seems to us to
fulfill all our desires, and which is the place where we formerly enjoyed pastimes
in Your company. This desire of the gopīs to remain in Vṛndāvana and enjoy
Kṛṣṇa's association there is described in the following verse (Caitanya-caritāmṛta
Madhya-līlā 13.122):

"That very personality who stole away my heart during my youth is now again
my master. These are the same moonlit nights of the mont of Caitra. The same
fragrance of mālatī flowers is there, and the same sweet breezes are blowing from
the kadamba forest. In our intimate relationship, I am also the same lover, yet still
my mind is not happy here. I am eager to go back to that place on the bank of the
Revā under the Vetasī tree. That is my desire."*

By these words (geham juśām) the gopīs said to Kṛṣṇa: "We cannot become
relieved of our distress by meditating on Your lotus feet, and we are not able to
return to Dvārakā with You, nor would we desire to do so if we could. Therefore
the only solution to our plight is if You personally return with us to Vṛndāvana
and grant us Your association there."

Anuccheda 172
Text 1

tad evam svarasiky aprakaṭa-lilā darṣitā. athāprakaṭa-prakaṭa-lile dve 'py artha-
viśeṣenāha
gopinām tat-patinām ca

sarveṣām api dehinām

yo 'ntaś carati so 'dhyakṣa
esa kṛdāṇa-deha-bhāk
tat-therefore; evam-in this way; svarasik-in the svarasiki state of self-
realization; aprakaṭa-unmanifested; lilā pastimes; darṣitā-are revealed; atha-now;
aprakaṭa- unmanifested; prakaṭa-and manifested; lile-pastimes; dve- both; api-
also; artha-viśeṣenā-with the specific description; gopinām-of the gopis; tat-
patinām-and of their husbands; ca-also; sarvesām-of everyone; api-also;
dehinām-situated within a body; yah-who; antah-within; carati-moves; sah-He;
adhyakṣaḥ-the witness; esah-He; kṛdana- for pastimes; deha-bhāk-with a form.

Śrī Kṛṣṇa's prakāṭa form, and also His aprakāṭa form which appeared in the
hearts of the of the devotees in the stage of svārṣikī meditation, are both described
in the following verse from Śrimad-Bhāgavatam (10.33.35):

"The same Śrī Kṛṣṇa who appeared in Vṛndāvana in His prakāṭa form and
enjoyed pastimes in the company of the cowherd men of Vṛndāvana, also appeared
in His aprakāṭa form within the hearts of all of the Vraja-gopīs and the cowherd
men who were their husbands."

Text 2

antah antah-sthitam aprakatam yathā syāt tahā gopinām ta-patinām ca tat-
patiṁ-manyānāṁ kṛdāṇa-deha-bhāk san teśāṁ eva gokula-yuva-rajataya
adhyakṣaḥ ca san yaś carati kṛdati, sa eṣaḥ prakata-lilā-gato 'pi bhūtvā sarveṣām
viśva-vartināṁ dehinām api kṛdāṇa-deha-bhāk san, teśāṁ pālakatvaṁ-adhyakṣo 'pi
saḥ carati tasmād anādita eva tābhīḥ kṛdā-śālītvāna siddhatvāt tac-chakti-rūpaṁ
tāsāṁ saṅgaṁe vastuta eva para-dāratā-doṣo 'pi nāsti.

antah-the word "antah; antah-sthitam-means "situated within"; aprakatam-
unmanifested; yathā-just as; syāt-may be; tathā-in the same way; gopinām-of the
gopīs; tat-patinām-of their husbands; ca-also; tat-patim-their husband;
manyānāṁ-considered; kṛdāṇa-for pastimes; deha-the form; manifesting; san-
being so; teśām-of them; eva-certainly; gokula-of Gokula; yuva-rājataya-as the
prince; adhyakṣaḥ-the monarch; ca-also; san-being so; yah-who; carati-the word
ncaarati"; kṛdati-means "performs pastimes; " saha eṣaḥ-He; prakata-lilā-gatah-in
His manifest pastimes; api-also; bhūtvā-having become; sarveṣām-of everyone;
viṣva-vartinām-in the universe; dehinām-embodied beings; api-even; kriđana-for pastimes; deha-form; bhāk-manifesting; san-being so; teṣām-of them; pālakatvena-as the protector; adhyaksah-the monarch; api-even; san-being; carati-performs pastimes; tasmāt-therefore; anāditah-without beginning; eva-certainly; tābhīh-with he gopīs; kriđā-sālivena- performing pastimes; siddhatvāt-because of the perfection; tat-sakti-of His potency; rūpānām-as the forms; tāsām-of them; sāṅgame-in the association; vastutah-in fact; eva-certainly; para-of another; dāraṭā-with the wife; doṣaḥ-fault; api-even; na-not; asti-is.

In His aprakata form Śrī Kṛṣṇa was manifested within (antaḥ) the thoughts of the gopīs (tat-patīnām). Śrī Kṛṣṇa is known as "adhyakṣa" (the monarch) both because He is the playful (yaś carati) prince of Gokula, and because He is the supreme monarch and protector of all living entities (sarasvām dehinām). Lord Kṛṣṇa is the real husband of the gopīs and He has been enjoying pastimes with them from time immemorial. Because the relationship of Śrī Kṛṣṇa and the gopīs is actually eternal, Śrī Kṛṣṇa cannot be criticized for "immorality" or "adultery".

Text 3

tatas teṣām tat-patītvam ca nāsuyan khalu krṣṇāya ity adi vakṣyamāna-diśā teṣām tāsām ca prāṭiti-mātram, na tu daïhikam. tādrśa-prāṭiti-sampadānām ca tāsām utkāṇtha-posārtham iti tat-prakarana-siddhāntasya pārakasthā darśitā. śrī-śukhā.

tataḥ-therefore; teṣām-of them; tat-patītvam-the position of husband; ca-also; na asuyan khalu krṣṇāya iti adi-in Śrīmad-Bhāgavatam 10.33.37:

nāsuyan khalu krṣṇāya
mohitās tasya māyayā
manyamānaḥ sva-parśvasthān
svān svān dārāṇ varjaukasah

vakṣyamāna-about to be spoken; diśā-by this statement; teṣām-of the husbands; tāsām-of the gopīs; ca-also; prāṭiti-existing in the imagination; mātram-only; na-not; tu-but; daïhikam-in an actual form; tādrśa-in that way; prāṭiti-sampadānām-conviction; ca-also; tāsām-of the gopīs; utkāṇtha-longing; poṣa-increasing; artham-for the purpose of; iti tat-prakarana-of that description; siddhāntasya-of the conclusion; pāra-akasthā-without doubt; darśitā-demonstrated; śrī-śukhā-spoken by Śrī Śukadeva Gosvami.

Śrī Kṛṣṇa is the real husband of the gopīs. The cowherd men who played the role of being the gopīs' husbands were actually not their husbands. The husband
and wife relationship between the various cowherd men and the gopīs was existing only in their imagination and only for enhancing Kṛṣṇa's pārakīya relationship with the gopīs. This is confirmed in the following statement of Śrīla Sukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.33.37):

"The gopīs' husbands thought that their wives were sleeping by their sides. Enamoured by the influence of the external energy of Kṛṣṇa, they thought that the gopīs were their wives. They could not understand that the had gone to dance with Kṛṣṇa." *

Anuccheda 173

Text 1

evam tat-tal-līlā-bhedenaikasyāpi tat-sthānasya prakāśa-bhedah śrī-vigraha-vāt. tad uktam vṛṣṇah paramam padam avabhāti bhūriḥ iti śrutiḥ.

evam-in the same way; tat-tat-in various; līlā- pastimes; bhedena-by distinctions; ekasya-of the single Supreme Lord; api-even; tat-sthānasya-in the transcendental abode; prakāśa-of manifestation; bhedah-distinctions; śrī-vigraha-vāt-just as there are many different forms of the Supreme Lord; tat- therefore; uktam-it is said; vṛṣṇah-the Supreme Personality of Godhead who fulfills all desires; paramam padam-in the transcendental abode; avabhāti-is manifested; bhūriḥ-in many different forms; iti-thus; śrutiḥ-the Statement of the Rg Veda ( )

Just as the Supreme Personality of Godhead has many different forms in order to enjoy many different pastimes, in the same way, the transcendental abode of the Lord, although one, is manifested in many different forms. This is described in the following verse from the Rg Veda:

"The transcendental abode of the Supreme Personality of Godhead, who fulfills all desires, is manifested in many different ways."

Text 2

tatra tv itara-līlāntah-patibbhiḥ prāyaśa itara-līlāvākāśa-viśeśo nopalabhya te
dṛṣya-te ca prakata-līlāyam api asankāri-bhāvenaiva vicitrāvākāsātavam. yathā
dvādaśā-yojana-mātra-pramitāyam dvāra-kāntah-puryām kroṣa-dvaya-pramita-grha-
kokti-prabhṛti-vastuni, yathā sv-alpe govardhana-garte tad-asāṅkhyā-gokula-

utra-in this connection; tu-also; itara-līla-antah-patibhih-with other pastimes; avakāśa-opportunity; viśesah-specific; na-not; upalabhya-is attained; dṛṣṭaye-is observed; ca-also; prakata-līlāyāṁ-in the manifest pastimes; eva-certainly; vicitra-avakāśatvam- astonishing characteristics; yathā-just as; dvādaśa-yojana- of 12 yojanas (96 miles); mātra-only; pramitāyāṁ- measurement; dvāraka-of Dvāraka; antah-puryāṁ-inner part of the city; kroṣa-dvaya-of 2 krosas (4 miles); pramita-the measurement; grha-palaces; koṭi-millions; prabhṛti- beginning with; vastu-substances; yathā-just as; su-alpe- very small; govardhana-of Govardhana Hill; garta-in the valley; tat-asankhya-immeasurable; gokula-Gokula; pravesah-entrance; yathā-just as; brāhmaṇa-by Lord Brahma; dṛṣṭyā-by his glance; vṛndāvanasya-of Vṛndāvana; sva-own; vṛksa-trees; trna-blades of grass; pakṣa-birds; adī-beginning with; avakāśatā-entrance; brahmāṇa-universes; adī-beginning with; ananta-unlimited; vastu-substances; avakāśatā-entrance; ca-also; yathā-just as; ca-also; śrī-nārada-by Nārada; drsta-seen; yogamāya-of Yogamaya; vaibhave-in the potency; sama-kalam-simultaneously; eva-certainly; dvārakāyāṁ-at Dvārakā; prastaya-of morning; madhyāṁnika-of midday; sāyāntana-of evening; līlā-pastimes; iti-thus; ādi-beginning with; tat- therefore; vṛndāvanasya-of Vṛndāvana; tāvat-in that way; prakāśa-bhedā-varying manifestations; udāhriyante-are described.

Each different abode of the Lord has its own specific feature, and specific pastimes are enjoyed in each abode. There is no overlapping of pastimes, where the pastimes of one abode are performed in another. However, even in the Lord's manifest pastimes within the material world, the Lord's abode manifests very wonderful features. For example, although the inner part of Dvārakā city is only 12 yojanas (96 miles) in diameter, within that relatively small place there are millions of palaces 2 krosas (4 miles) across, as well as many gardens, lakes, and so on, all very large. Another example is the valley Govardhana Hill, which although very small in size, contains the infinitely large spiritual realm of Gokula. Another example is the small animals and plants in the forest of Vṛndāvana, which were seen by Lord Brahma is be larger than innumerable universes. Another example may be seen in Dvārakā City, where Nārada Muni observed the Lord's morning, midday, and evening pastimes occurring simultaneously (in other words, Nārada saw that in Dvārakā it was morning, midday, and evening all at the same time).

In this way the Lord's abode of Goloka Vṛndāvana is manifested in many different parts, each part being the place of specific pastimes.

Text 3

tatrāprakāṭa-lilānugato yathā yāmale rudra-gaurī-samvāde
vithyām vithyām nivāso 'dhara-madhu-suvacas tatra santanakānām
eke rakendu-koty-atāpa-viśāda-kāras tēsu caike kamante
rame rātrer virame samudita-tapana-dyoṭi-sindhūpameyā
ratnāṅganaṁ suvarṇacita-mukura-rucas tehhya eke drumendrah

yat kusumām yadā mṛgyaṁ
yat phalam ca varānāne
tat tadaiva prasūyante
vṛṇḍāvana-suradrumāḥ

tatra-in this connection; aprakāṭa-līla-anugataḥ-in the unmanifested pastimes;
yathā-just as; yāmale-in the Yāmala-tantra rudra-of Lord siva; gaurī-and Parvati;
sāṃvāde-in the conversation; vithyām-vithyām-on every path; nivāsah- residence;
adharā-madhu-suvaçaḥ-O Parvati, whose speeches are very sweet and pleasing;
tatra-there; santanakānāṁ-of the desire-trees; eke-some; raka-indu-full moon,
atāpa-viśāda-kārah-with the clear shining, tēsu-among them; ca-also; eke-some;
kamante-appear very beautiful; rame-O Parvati; rātreyh-of night; virame-in the end;
samudita-arisen; tapana-shining; dyoṭi-splendor; sindhu-ocean; upameyāh-compared to;
ratna-of jewels; anganam-branches; suvarga-acita-golden; mukura-of the buds;
rucaḥ-splendor; tehhyah-from them; eke-some; druma-indrāh-desire-trees;
yat-what; kusumam-flower; yadā-when; mṛgyam-sought; yat-what;
phalam-fruit; ca-also; vara-anane-O beautiful-aced Parvati; tat-that; tada-then;
eva-certainly; prasūyante-blossoms forth; vṛṇḍāvana-of Vṛṇḍāvana; sura-
drumāḥ-the desire trees.

Another wonderful feature of the Lord's abode is the presence of desire trees there. The desire trees in the aprakāṭa spiritual Goloka Vṛṇḍāvana are described in the following passage from the Yāmala Tantra, where Lord Śiva says to Pārvati:

"My dear sweetly speaking Pārvati, on each and every path in Goloka Vṛṇḍāvana are many different kinds of desire trees. Some are splendid as the pristine full moon, and some are like the newly rising sun, or like an expansive ocean of brilliant light. Some have jeweled branches, and some have buds splendid as gold. Whatever flower or fruit one wishes to pick from these desire trees is at once manifest on their branches."

Text 4

arthas ca he adhara-madhu-suvaçaḥ adhara-madhu-tulyāni suvacāṁsi yasyās

tathā-bhūte, he gauri. tatra śrī-vṛṇḍāvane ratnāṅgânāṁ santakānāṁ madhye eke
drumendra rakendu-koty-atāpa-viśāda-kārah. he rame tēsu ca santakesu eke rātrrer
virame samudita-tāpāna-dyoṭi-sindhūpameyah kamante virājante, tehhyaḥ tan apy
atikramya eke kamante. katham-bhūhah? suvarṇacita-mukura-rucaḥ iti. atra ca
yadā yat kusumām mṛgyaṁ bhavati, yadā ca yat phalam mṛgyaṁ bhavati, tadaiva
tad-vrndavana-suradrumah prasûyante iti.

arthah-the meaning; ca-also; he-O; adhara-madhù-suvaçah- this word "adhara-madhù-suvaçah"; adhara-lips; madhù-honey; tulyâni-equal; suvaçâmsi-eloquent words; yasyâh-of whom; tathâ-bhûte-in that way; he gauri-O Gauri; tatra-there; sri-vrnda-vane-in Vrndaavana; ratna-angânâm-with jewelled branches; santakânâm-of the desire trees; madhye-in the midst; eke-some; druma-indrâh-desire trees; raka-raudu-the full moon; koṭi-millions; atâpa-shining; viśada-clear; karah-effulgence; he-rame-O goddess; teṣu-among them; ca- also; santakeṣu-desire trees; eke-some; râtreh-of night; virame-at the end; samudita-arisen; tâpana-shining dyutí- splendor; sindhu-ocean; upameyah-compared to; kamante-the word "kamante"; virâjate-means "shine beautifully"; tebhya- from them; api-even; atikramya-passing beyond; eke-some; kamante-shine beautifully; katham-bhutah-what are their characteristics?; suvarna-with gold; acita-studded; mûkura- buds; rucah-splendor; iti-thus; atra-here; ca-also; yadâ- when; yatthat; kusumam-flower; mṛgyam-is sought; bhavati- is; yadâ-when; ca-also; yatwhat; phalam-fruit; mṛgyam-sought; bhavati-is; tada-then; eva-certainly; tatvrnda-vana-of Vrndaavana; suradrumah-the desire trees; prasûyante- cause it to blossom; iti-thus;

In these verses the word "adhara-madhù-suvaçah" means "O Pârvatî, whose words are as sweet as honey", and the word "ratnânganâm" and "santakânâm" mean {.sy 168}among the desire trees, whose branches are studded with jewels". The sentence "eke kamante" means {.sy 168}although some desire trees are as splendid as the moon, and others as splendid as the sun, some (eke) desire trees shine with a specific splendor, surpassing that of the others. The second verse means that whatever flower or fruit one may wish to take from the desire trees, they will immediately produce.

Text 5

evam brahma-samhitâyâm apy âdi-puruṣa-govinda-stotra eva

śrīyah kântah kântah parama-puruṣah kalpa-taravo
drumâ bhûmiś cintâmani-gana-mayi toyam amrtam
kathâ gânam nâyâm gamanam api vaṁśi priya-sakhî
cid-ânandam jyotiḥ param api tad âsvâdyam api ca

sa yatra kṣârâbdhîh sravatî surabhihyaś ca sumahân
nîmesârdhâkhyo va vrajati na hi yatrápi samayaḥ bhaje
svetadvîpam tam aham iha golokam iti yam
vidantas te santah ksiti-virala-cârâ katipaye

evan-in the same way; brahma-samhitâyâm-in the Brahma-samhita; api-also;
âdi-puruṣa-the Original Person; govinda- to Lord Govinda; stotre-in the prayers;
eva-certainly; \; šriyah-the
goddess of fortune; \; kântâh-the
damsels; \; kântâh-the
enjoyer; \; paârama-puruṣâh-the
Supreme Personality of
Godhead; \; kalpa-taravah-
desire trees; \; drumâh-all the
trees; \; bhûmih-the
land; \; cintâmani-gâna-mayt-made
of the transcendental
touchstone jewel; \; toyam-the
water; \; amrta-nectar; \; kathâ-
talking; \; gânam-song; \; nâtyam-dancing;
gamanam-walking; \; api-also; \; vamśî-the
flute; \; priya-sakhí-
constant companion; \; cit-ànandam-transcendental
bliss; \; jyotih-
effulgence; \; param-the
supreme; \; api-also; \; tat-that; \; âsvâdyam-everywhere
perceived; \; api ca-also;\{ sah-that; \; yatra-where;
ksîra-of milk; \; abdhih-ocean;
stravati-flows; \; surabhîhyâh-from the
surabhi cows; \; ca-also; \; sumahân-great;
nimesa-ardha-akhyâh-the
space of half a moment;
vât-or; \; vrajati-passes; \; na-not;
hî-certainly; \; yatra- where; \; api-also;
samaya-occasion; \; bhaje-worship;
svetadvîpam-Svetadvîpa; \; tam-that; \; aham-I; \; iha-here;
golokam-Goloka
Vrndâvana; \; iti-thus; \; yam-which
vidantah-know; \; te-they; santah-self-realized
souls; \; ksîti-viral-a-cârâh-in this
world; \; katipaye-a very few.

The wonders of the spiritual Goloka Vrndâvana planet are also described in the
following verses from Brahma-samhitâ (5.56-57):

"I worship Lord Krsna's transcendental abode, known as Svetadvîpa, or Goloka
Vrndâvana. The damsels of Vrndâvana, the gopis, are super
goddess of fortune. The
enjoyer in Vrndâvana is the Supreme Personality of
Godhead Krsna. The trees
there are all wish-fulfilling
trees, and the land is made of transcendental
touchstone. The water is all nectar, the talking is singing, the walking is dancing,
and the constant companion of Krsna is His flute. The effulgence of transcendental
bliss is experienced everywhere. Therefore Vrndâvana-dhâma is the only relishable
abode."

"In that Vrndâvana numberless milk-cows always emit transcendental oceans of
milk, and in that Vrndâvana there is eternal existence of transcendental time, who
is ever present and without past or future and hence is not subject to the quality of
passing away even for the space of half a moment. That realm is known as Goloka
only to a very few self-realised souls in this world."

Text 6

jyotih laukika-lîlâ-mâdhuryayâ mahâ-pralaye 'py anasvaram sûryâdi-rûpam yat
tatra vartate, tathâ tesâm asvadyam api yat kiñcit tat sarvam cid-ânanda-rûpam
param api parama-tattvam eva, na tu prâkrtam. candrâkayoh sthitis ca tatra
vilaksâneavitva gautamiye tantre kâthitâ. samânodita-candrâkram iti hi vrndâvana-
visesam. samânatvam ca râtrau râtrau râka-candramayatvâd iti. api ca iti
parenânvayâh. râsâvesa eva tad-ajñânâd eva samayo na vrajati ity uktam. anyathâ
paurvâpâryabhâve sati cestâtmiâkâyâ lîlâyâh svarûpa-hanîh syât. svetam: subhram
dosa-rahitam ity arthah dvîpam tad ivâyasangâ-sûnyam sarvatah param ity
arthah; tad-uktam śrûtyâ yathâ hi sarasi padmam tisthâti tathâ bhûmyâm tisthati
iti.
jyotih-effulgence; laukika-earthly; lilā-pastimes; mādhuryaayā-for the
sweetness; mahā-pralaye-at the time of universal destruction; api-even;
anāsvaram-not destroyed; sūrya-adi-rūpam-the sun, moon, and stars; yat-because;
tathā-where; varate-are; tathā-in the same way; teśām-of them; asvadyam-
relishable; api-also; yat-which; kiṃcit-something; tat-that; sarvam-everything;
cit-spiritual; ananda-bliss; rūpam-with the form; param-transcendental; api-also;
parama-tattvam-spiritual; eva-certainly; gautamiye tantra-in the Gautamiya
Tantra; kathitā-is described; samāna-equal; udita-arisen; candra-moon; arka-
and sun; iti-thus; hi-certainly; vrndāvana-of Vṛndāvana; višeṣaṇam-
description; samānatvam-equality; ca-also; rātrau rātrau-night after night; rāka-
candramayatvāt-because of the full moon; iti-thus; api ca-also; iti-thus; api ca-
also; iti-thus; parena anvayaḥ-as previously stated; rasa-of the blissful spiritual
relationships between Lord Kṛṣṇa and His liberated associates; aveṣena-because of
the entrance; tat-ajñānāt-because of ignorance of time; eva-certainly; samayah-
time; na-does not; vrājati-exist; iti-thus; uktaṃ-said; anyathā-otherwise;
paurva-before; apārya-and after; abhāve-non-existence; sati-being so; ceṣṭa-
atmikāyāḥ-consisting of activities; līlāyāḥ-of pastimes; svarūpa-the form; hanih-
destruction; sāyāt-would be; śvetam-the word "śvetam"; subhram-means "white"
or "pure"; doṣā-of all fault; rahitam-free; iti-thus; arthah-the meaning; dvīpam-
island; tat-that; iva-like; anya-with others; sanga-contact; śunyam-devoid of;
sarvatah-everything; param-above; iti-thus; arthah-the meaning;

In these verses the word "jyotih" (effulgence) indicates that in the spiritual
realm of Goloka Vṛndāvana there are a spiritual and eternal sun and moon, which
are not destroyed at the time of cosmic annihilation. That delightful sun and moon
are eternal, and full of knowledge and bliss. They are not material and are different
from the material sun and moon in many ways. For example, the material moon
waxes and wanes, appearing as a full moon on only one day a month. In Goloka
Vṛndāvana, however, on each night the moon is full, and it never wanes. This is
described in the Gautamiya Tantra in the following words:

"In Goloka Vṛndāvana there are a spiritual sun and moon. There a full moon
rises on each night, for the moon never wanes."

We may also note in these verses the word "bhaje" (I worship). This word
shows that the abode of Śrī Kṛṣṇa is worshipable as the Lord Himself. The word
"bhaje" is used here just as some verses previously Lord Brahmā used the same
word to worship Lord Kṛṣṇa (govindam ādi-puruṣaṁ tam aham bhajāmi).

The phrase "samayo na vrajati" indicates that the residents of Goloka
Vṛndāvana are so immersed in love of Kṛṣṇa and and enthralled by their pastimes
with Him that they forget about time. This phrase should not be interpreted to
mean that there is no sequence of events in the spiritual world, for if this were so it
would be impossible for the Lord to enjoy pastimes there with His devotees.

The word "śvetam" (white) means "pure and free from all fault". The word
"dvīpam" (island) means that Goloka Vṛndāvana is situated far above the material
worlds. It is free from any touch of matter, just as a lotus flower remains always
untouched by water. This is described in the following statement of the Gopāla-
tāpanī Upaniṣad (2.30):

"As a lotus remains always untouched by water, so the spiritual world of Goloka Vṛndāvana remains always untouched by matter."

Text 7

kiñca brahma-samhitāyām eva tat-stavādau-cintāmanī-prakara-sadmasu
kalpavrksa-laksāvetu iti.

kiñca-furthermore; brahma-samhitāyām-in the Brahma-samhitā (5.29); eva-
certainly; tat-stava-of Brahma's prayers; adau-in the beginning; cintāmanī
prakara-sadmasu kalpa-vrksa-laksāvetu iti-the following verse:

cintāmanī-prakara-sadmasu kalpa-vrksa-
laksāvetu surabhīr abhipālayantam
lakṣmi-sahāstra-sata-sambhrāma-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi"

The spiritual world of Goloka Vṛndāvana is also described by Lord Brahmā in
the following verse from the Brahma-samhitā (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the
cows, yielding all desires, in abodes built with spiritual gems and surrounded by
millions of purpose trees. He is always served with great reverence and affection by
hundreds and thousands of goddesses of fortune."*

Text 8

evam nārada-pañcarātre ca śruti-vidyā-samvāde

tatāh śveta-mahā-dvīpas
catur-dikṣu vidikṣu ca
adhaś cordvham ca din-nāthās
toam kṣīrāmṛtārnavah

evam-in the same way; nārada-pañcarātre-in the Narada- pañcarātra; ca-also;
śruti-between Śruti; vidyā-and vidya; samvāde-in the conversation; t atah-from
that; śveta-white; mahā-great; dvīpa-island; catuh-dikṣu-in the four directions;
vidikṣu-in the other directions; ca-also; adhaḥ-beneath; ca-also; urdhvam-above;
ca-also; dik-nāthāḥ-protectors of the directions; toam-water; kṣīra-of milk;
amṛta-nectar; arṇavaḥ-an ocean.
The spiritual world of Goloka Vrndavana is also described in Nāradas-pañcarātra:

"The spiritual world of Śvetadvipa is a great white island surrounded by a nectar ocean of milk. Gaurds stand in all ten directions to protect this spiritual realm.

Text 9

mahā-vrndāvanāṁ tatra
   keli-vrndāvanāṁi ca
   vṛksāh-drumās caiva kalpa-
   cintāmanī-mayāi sthali

   mahā-vrndāvanam-a place known as Mahā-vrndāvana; tatra-there; keli-
   vrndāvanāṁi_places known as Keli-vrndāvana; ca also; vṛksāh-the trees; kalpa-
   drumāh-desire trees; ca also; eva-certainly; cintāmanī-mayāi-made of touchstone;
   sthali-the ground.

"Within that spiritual realm is Mahā-vrndāvana, and many places known as Keli-vrndāvana, where Lord Kṛṣṇa enjoys pastimes. These places are made of cintāmanī jewels and are filled with groves of desire trees.

Text 10

krīḍā-vihanga-lakṣānāṁ ca
   surabhīnām anekaśaḥ
   nāṇā-citra-vicīra-śri-
   rāṣa-mañḍala-bhūmayaḥ

   krīḍā-vihanga-playful birds; lakṣānāṁ-characteristic; ca also; surabhīnām-
   surabhi cows; anekaśaḥ-many; nāṇā-various; citra-colorful; vicīra-wonderful;
   śri-beautiful; rāṣa-for the rāṣa-dance; mañḍala-bhūmayaḥ-areas.

"In these places known as Vrndāvana are many playful birds and surabhi cows. There are many wonderful, colorful and beautiful places where the Lord enjoys the rāṣa-dance.
keli-kuṇja-nikuṇjāni
nānā-saukhyā-sthalāni ca
pracīra-chatra-ratnāni
phānāh śesasya bhānty aho

keli-for pastimes; kuṇja-niku[.sy 241]jāni-various groves; nānā-various;
saukhyā-for sporting; sthalāni-places; ca also; pracīra-chatra-pavillions; ratnāni-
jewels; phānāh- hoods; śesasya-of Ananta-śesa; bhānti-are manifest; aho- Oh.

"In these places are many groves where Lord Kṛṣṇa enjoys pastimes and many
jeweled pavilions, brilliant as the hoods of Ananta.

Text 12

yac-chiro-ratna-vṛndānām
atula-dyuti-vaibhavah
brahmaiva rajate tatra
rūpam ko vaktum arhati iti.

yat-of which; sirah-the roofs; ratna-of jewels; vṛndānām-of the multitudes;
atula-incomparable; dyuti- splendor; vaibhavah-opulence; brahma-the Brahman
effulgence; eva-certainly; rajate-shines; tatra-there; rūpam-beauty; kah-who?;
vaktum-to describe; arhati-is able; iti-thus.

"The splendor of the jewels on these roofs is the origin of the Brahman
effulgence. In this way the abode of Goloka Vṛndāvana is the summit of all beauty.
Who is able to describe the beauty of Vṛndāvana?"

Text 13

itham śrī-vṛndāvanasyāprakāta-līlānugata-prakāśa eva goloka iti vyākhyaṭam.
tatrāprakaṭa-līlāyā dvaividhye mantropāsana-mayyām kiṃcid vilaksānah, sa ca tat-
ttan-mantreṣu yathā-darśita-pratiniyāta-līlā-sthāna-sanniveśah, yathā pūrva-
tāpanyām.

itham-in this way; śrī-vṛndāvanasya-of Śrī Vṛndāvana; aprakaṭa-līla-anugata-
of the unmanifested pastimes; prakāśah-manifestation; eva-certainly; golokah-
Goloka; iti-thus; vyākhyaṭam-in named; tatrā-there; aprakaṭa-līlāyā-of the
unmanifested pastimes; dvaividhye- two kinds; mantra-uyyāsana-mayyām-in the
stage of mantropasana; kiṃcit-somewhat; vilaksanah-different; sah- that; ca-also;
tat-tat-various; mantreṣu-in mantras; yathā-ās; darśita-revealed; pratiniyāta-
eternal; lilā-of pastimes; sthāna-places; sanniveśah-entrance; yathā-just as; pūrva-tāpanyām-in the First Chapter of the Gopala-tapani Upānīṣad.

In this way the spiritual realm where Lord Kṛṣṇa's aprakāta (unmanifested) pastimes (divided into mantropāsana and svāraski) are manifest is known as Goloka Vṛndāvana. This abode of Goloka Vṛndāvana has been described in this book in many verses and it is also eloquently described in the First Chapter of Gopāla-tapani Upānīṣad.

Text 14

yathā ca skande śrī-nārada-vākyam
yasmin vṛndāvanaṁ punyam
govindasya niketanam
tat-sevaka-samākīrtam
tatraiva sthiyate mayā

yathā-just as; ca-also; skande-in the Skanda Purāṇa; śrī-nārada-of Nārada Muni; vākyam-the statement; yasmin- in which; vṛndāvanam-Vṛndāvana; punyam-pure; govindasya- of Lord Govinda; niketanam-the abode; tat-sevaka-with His servants; samākīrtam-filled; tatra-there; eva-certainly; sthiyate-mayā-I remain.

The Lord's abode of Vṛndāvana is also described in the Skanda Purāṇa, where Nārada Muni says:

"In that spiritual world is Lord Govinda's pure and splendid Vṛndāvana, which is filled with devotees of the Lord. I also stay there.

Text 15

bhūvi govinda-vaikuṇṭhām
tasmin vṛndāvane nrpa
yatra vṛndādayo bhṛtyāh
santi govinda-lālasāḥ

bhūvi-on the earth planet; govinda-of Lord govinda; vaikuṇṭham-the spiritual planet; tasmin-in that; vṛndāvane- Vṛndāvana; nrpa-O king; yatra-where; vṛnda-Tulasi-devi; adayah-beginning with; bhṛtyah-the Lord's servants; santi-are; govinda -for Lord Govinda; lalasah-full of love.
"That spiritual abode of Lord Govinda is also manifested on this earth planet, O king, and it is known as Vrndavana-dhama. Tulasidvi, myself, and many other great devotees of Lord Govinda stay there."

Text 16


atha-now; prakata-lil-a-manifest pastimes; anugatah- following; prakasah- manifestation; shrvi-snu-purana-in the Visnu Purana; hari-vamsa-Hari-vamsa; adau-and other Vedic literatures; prasiddha-celebrated; sah-esah-that; eva-certainly; prakasah-manifestation; taedanim-then; prakrtaih-by residents of the material world; api-even; kaiscit-by certain; bhagya-visesa-udayavadbhiih-very fortunate; dadrse-was seen; samprati-at the present time; asmabhiih-by us; api-even; tat-of that; amsah-a part; drsyate-is visible; atra-here; tu-also; yat-which; prakrta-pradesa-in the material world; iva-as it were; ritayah-the movements; avalokyante-are observed; tat-thyat; tu-also; bhagavati-to the Supreme Personality of Godhead; iva-as it were; sva-icchaya-by His own desire; laukika-ordinary; lilasa-pastimes; visesa-specific; angikara-nibandhanam- acceptance; iti-thus; jneyam-should be understood; shr-bhagavat-of the Supreme Personality of Godhead; dhamaSa-of the abodes; tesam-of them; sarvathSa-in all respects; prapaSa-atitavat-being beyond the material nature; adi- original; gunaih-with qualities; shruti-smrtibhyam-by the Shruti and Smrti literatures; krta-pramaSaSvat because of being demonstrated.

The on this earth where the Lord enjoyed His manifest pastimes are glorified in the Visnu Purana, Hari-vamsa, and other Vedic literatures. At the time of the Lord's manifest presence on this planet, certain very fortunate residents of this world had the opportunity to personally see the Lord and His abode, and even today we may see the transcendental places on this earth where the Lord, appearing like an ordinary human being, enjoyed pastimes. Even when manifested in this world, the abodes of the Lord are always transcendental and above the influence of the material energy. This is confirmed by the Shruti and Smrti literatures.
ata evoktam ādi-varāhe

vasanti mathurāyām ye
   viṣṇu-rūpā hi te khalu
ajñānās tan na paśyanti
   paśyanti jñāna-cakṣusah iti.

   atah-evā-therefore; uktam-it is said; ādi-varāhe-in the Varaha Purāṇa; vasanti-
   reside; mathurāyam-in Mathurā; ye- those who; viṣṇu-rūpah-forms of Viṣṇu; hi-
   certainly; te- they; khalu-indeed; ajñānāh-ignorant persons; tan-them; na-do
   not; paśyanti-see; paśyanti-they see; jñāna- cakṣusah-those whose eyes are
   illumined with transcendental knowledge.

The glories of the Lord's abode and its residents are described in the Ādi-Varāha
Purāṇa:

"They who are situated in transcendental knowledge can see that the residents
of Mathurā have four-armed spiritual forms like the form of Lord Viṣṇu. This fact
is not visible to ordinary persons, unaware of the transcendental nature of the
Lord's abode."

Text 18

tad etan-mūla-pramāṇe 'py aprakaṭa-lilānugataḥ prakāśaḥ śrī-vṛndāvanasya

te cautsukya-dhiyo rājan
   matvā gopas tam iśvaram
ity ādau darśitam eva.

   tat etat-this; mūla-pramāṇe-in evidence; api-also; aprakaṭa-lilā-anugatah-
   unmanifested pastimes; prakāśaḥ- manifestation; śrī-vṛndāvanasya-of Vṛndāva-
dhama; te- they; ca-also; austukya-dhiyah-eager to know; rajan-O king; matvā-
   having considered; gopah-the cowherd men; tam-Him; iśvaram-the Supreme
Personality of Godhead; iti-thus; ādau-in the passage beginning; darśitam-
revealed; eva-certainly;

That the Lord revealed His unmanifest pastimes in Vṛndāvana is described in
the Śrīmad-Bhāgavatam passage (10.28.11) where the Lord showed the vrajavāsts
the spiritual world.

Text 19
prakaṭa-lilānugato yathā

aho ami deva-varāmarārcitam
padāmbujāṃ te sumanah-phalārhanam
namanty upādāya sikhābhīr ātmanas
tamo-‘pahatyai taru-janma yat-kṛtam ity ādi.

ātmanah sumanah-phala-rūpam arhanam upādāya ātmanah eva sikhābhīr namanti.
yad yaiḥ sṛṇvātām paśyātāṃ ca samsārinām tamo-‘pahatyai taru-janma etat kṛtam iti.
yat kṛtam iti tṛṭiya-tatpurusā vā. śṛi-bhagavān śri-baladevam.

prakṛtā-līla-anugataḥ-manifest pastimes; yathā-just as; aho-Oh; amī-these;
deva-vara-ama-by the best of the demigods; arcitam-worshiped; pada-ambujam-
lotus feet; te-your; sumanah-of Sumahah flowers; phala-and fruits; arhanam-
offerings; namanti-offer obeisances; upādāya-having offered; sikhābhīh-with
their branches; ātmanah-of themselves; tamah-of the darkness of ignorance;
upahatyai-for removal taru-as trees; janma-birth; yat-by whom; kṛtam-accepted;
iti-thus; adi-in the passage beginning; atmanah-from themselves; sumanah-
sumanah flowers; phala-and fruits; rupam-consisting of; arhanam-offering;
upadaya-placing; atmanah-from themselves; eva-certainly; sikhābhīh-with their
branches; namanti-offer obeisances; yat-the word; "yat"; yaiḥ-means "by
whom"; sṛṇvātām-of the hearers; pasyaṇam-of the hearers; ca-also; samsārinam-
of the residents of the material world; tamah-of the ignorance; upahatyai-for the
removal; taru-as trees; janma- birth; etat-this kṛtam-accepted; iti-thus; yat-
kṛtam-the word "yat-kṛtam"; iti-thus; tṛṭiya-tatpurusah-as an instrumental
tatpurusā compound; va-or; śṛi-bhagavan-spoken by Lord Kṛṣṇa; śri-baladeva-
to Lord Baladeva.

The extraordinary nature of the Lord’s abode in this world during His manifest
pastimes is also described in the following verse spoken by Lord Kṛṣṇa to Lord
Baladeva (Śrīmad-Bhāgavatam 10.15.5):

"My dear brother You are superior to all of us, and Your lotus feet are
worshiped by the demigods. Just see how these trees, their branches full with fruits
and sumanah flowers, have bent down to worship Your lotus feet. It appears that
they are trying to get out of the darkness of being obliged to accept the form of
trees. It further appears that they have accepted the forms of trees in order to offer
everything to You, so that those who see them or hear of their exemplary
devotional service may become purified of the darkness of material life."*

Anuccheda 174

yathā ca
sapady evâbhitah paśyan
dīśo 'paśyat purah-sthitam
vṛndāvanam jana-ājīvya-
drumākīrnam samā-priyam

yatra naisarga-durvairāh
sahāsan nṛ-mrgādayāḥ
mitrānivājitāvāsa-
āvaira-rut-tarṣakādikam

samānām ātāmāmānām api, samasya sahaçarasya śrī-bhaga-vatō 'pi vā, ā
sarvato-bhāvēna sarvāmśenaiva priyam iti tatrātad-amśatvam niśidhāya sarvato 'py
ānandatiśaya-pradatvam pradarśitam. śrī-sukāh.

yathā-just; ca-also; apadi-immediately; eva-in deed; abhitah-on all sides;
paśyan-looking; diśah-in the directions; apaśyat-Lord Brahmā saw; purah-
sthitam-situated in front of him; vṛndāvanam-Vṛndāvana; jana-ājīvya-druma-
ākīrnam-dense with trees, which were the means of living for the inhabitants;
samā-priyam-and which was equally pleasing in all seasons; yatra-where;
naisarga-by nature; durvairāh-living in enmity; saha āsan-live together; nṛ-
human beings; mṛga-ādayah-and animals; mitrāṇi-friends; āvaira-iva-like; ajīta-of Lord
Śrī Kṛṣṇa; āvāsa-residence; druta-gone away; rut- anger; tarṣaka-ādikam-thirst
and so on. samānām-equally disposed to everyone; ātma-arāmānām-of the
transcendentalists who take pleasure in the Śrī; api-also; samasya-the word
"sama"; sahaçarasya-companions; śrī-bhagavatāh-of the Supreme Personality of
Godhead; api-also; vā-or; ā-the letter "a"; sarvatah-bhāvēna-in all respects;
sarva-amiśena-in all details; eva-certainly; priyam-dear; iti-thus; tatra-where; atat-
amśatvam-the condition of being rejected; niśidhāya-having rejected; sarvatah-
completely; api-also; ānanda-of bliss; atiśaya-great; pradatvam-granting;
pradarśitam-os revealed; śrī-sukāh-spoken by ŚRīla Sūkadeva Gosvāmi.

Śrī Vṛndāvana-dhāma is the Lord's transcendental place, beyond the reach of the
illusory energy. It is full of unlimited transcendental bliss, and it is pleasing to
everyone, and especially to the self-satisfied, saintly devotees, who are equal to
everyone, and inimical to no one. This confirmed by Śrīla Sūkadeva Gosvāmi
(Śrīmad-Bhāgavatam 10.13.59-60):

"Then, looking in all directions, Lord Brahmā immediately saw Vṛndāvana
before him, filled with trees, which were the means of livelihood for the
inhabitants and which were equally pleasing in all seasons.*
"Vṛndāvana is the transcendental abode of the Lord, where there is no hunger,
anger or thirst. Through naturally inimical, both human beings and fierce animals
live there together in transcendental friendship."**
Anuccheda 175

Text 1

tad evam śrī-krṣṇasya nitya-lilāspatadena tāṇya eva sthānāni darśītāni. tac
cāvadhārānām śrī-krṣṇasya vibhutve sati vyabhicāri syāt. tatra samādhīyate tesaṁ
sthānānām nitya-tal-lilāspatadenāv śrūyamānātvāt tadādhāra-śakti-lakṣa-svarūpa-
vibhutvam avagamyate. sa bhagavah kasmin pratiṣṭhata iti sve mahmni iti śruteh.
sāksād brahma gopāla-pūri ity ādes ca.

tat-therefore; evam-in this way; śrī-krṣṇasya-of Śrī Kṛṣṇa; nitya-eternal; lila-of
pastimes; aspadatvena- as the abode; tāṇi-they; eva-certainly; sthānāni-places;
darśītāni-realed; tat-that; avadhārānām-conclusion; śrī-krṣṇasya-about Śrī
Kṛṣṇa; vibhutve sati-in the all-pervasiveness; vyabhicāri-error; syāt-may be;
tatra-in this matter; samādhīyate-the doubt is resolved; tesaṁ-of them;
sthānānām-of the places; nitya-eternal; tat-of Him; lila-of pastimes; aspadatvena-
as the abode; śrūyamānātvāt-because it is heard in the Vedic literatures; tat-of
Him; adhāra-for maintenance; śakti-potency; laksana- characterized; svarūpa-
form; vibhutvam-all-pervasiveness; avagamyate-may be understood; sah-He;
bhagavah-the Supreme Personality of Godhead; kasmin-where?; pratiṣṭhata-is
situated; iti-thus; sve-in His own; mahimni-glory; iti-thus; śruteh-from the
Śruti-sastra (Chandogya Upanisad 7.24.1); sāksāt-directly; brahma-the Supreme
spirit; gopāla-of Lord Gopala; purī-the town (Vṛndāvana); iti-thus; ādeh-in the
passage beginning (Gopala-tapani Upanisad 2.29) ca-also;

We have thus explained that Vṛndāvana, Mathurā, and Dvārakā are the
transcendental abodes where Śrī Kṛṣṇa eternally enjoys pastimes. At this point
someone may object, saying that because Lord Kṛṣṇa is all-pervading, it is
improper to limit Him to these three places. He is present everywhere. To this
objection we may reply that the Vedic literatures describe Vṛndāvana, Mathurā and
Dvārakā as the places where Lord Kṛṣṇa eternally enjoys pastimes, and the Vedic
literatures also explain that Lord Kṛṣṇa is all-pervading by His potencies. His
potencies, which He uses to maintain the material creation, are all-pervading, and
in that sense He is present in every corner of the universe. He does not, however,
eternally enjoy pastimes in every corner of the material universe. His presence in
His original form as Śrī Kṛṣṇa, and His eternal pastimes, are specifically manifest in
Vṛndāvana, Mathurā, and Dvārakā, and not in other places. This is confirmed in
the following statements of Śruti-śāstra:

"Where does the Supreme Personality of Godhead reside? He resides in His
own glorious abode in the spiritual world."

-][Chändogya Upaniṣad 7.24.1
"The Supreme Personality of Godhead in His original form eternally resides in His own spiritual abode known as Gopāla-puri (Vṛndāvana)."
-[]Gopāla-tāpani Upanisad 2.29

Text 2

tatas tatraivāvyadvadhānena tasya lilā. anyeśām prākṛtavān na sāksāt tasya sparso 'pi sambhavati. šārānā-śaktis tu nataram. yatra kvacid va prakāta-lilāyām tad-gamanādikām śrūyate. tad api teṣām ādhāra-śakti-rūpānām sthanānām āvesād eva mantavyam. vaikuṇṭhāntarasya tv aprakṛtave 'pi śrī-kṛṣṇa-vilāsāspadātaka-kāranijā-yogatā-viśeśabhavān na tādṛśatvam iti jñeyam.

tatah-therefore; tatra-there; avyadvadhānena-without interruption; tasya-His; lilā-pastimes; anyeśām-of other places; prākṛtavāt-because of being material; na-not; sāksāt-directly; tasya-His; sparsah-touch; api-even; sambhavati-is possible; dhārānā-for maintenance; śaktih- potency; tu-but; nataram-all-pervading; yatra-where; kvacit- at some place; va-or; prakāta-lilāyām-in the Lord's manifest pastimes; tat-of Lord Kṛṣṇa; gamana-going; adikam-beginning with; śrūyate-is heard in the Vedic literatures; tat-that; api-also; teṣām-of them; ādhāra-for maintencance; śakti- potency; rūpānām-in the form of sthānānām-of the places; āvesāt-because of entrance; eva-certainly; mantavyam- should be considered; vaikuṇṭha-Vaikuṇṭhaloka; antarasya- within; tu-but; aprkartvāt-because of freedom from material contact; api-also; śrī-kṛṣṇa-of Śrī Kṛṣṇa; vilāsa- of the pastimes; aspadata-abode; kāra-manifesting; nija-for Himself; yogatā-suitability; viśeśa-specific; abhavat- because of non-existence; na-not; tādṛśatvam-the same nature; iti-thus; j[.sy 241]eyam-may be known.

Śrī Kṛṣṇa eternally enjoys pastimes in Vṛndāvana, Mathurā, and Dvārakā, without any interruption. He does not appear in His original form in the material world and He never directly touches the material energy. He is all-pervading within the material world by His potency, but not in His original form. In Lord Kṛṣṇa's manifest pastimes we see that sometimes He travels outside of Vṛndāvana, Mathurā or Dvārakā, and goes to other places, such as Mithilā or Hastināpura. In such cases it could be understood that these places are not part of the material world, but are extensions of His abodes of Vṛndāvana, Mathurā, and Dvārakā. Even the many Vaikuṇṭha planets, although completely spiritual without any touch of matter, are not suitable for the Lord's pastimes in His original form as Śrī Kṛṣṇa. Only Vṛndāvana, Mathurā, and Dvārakā are residences suitable for Lord Kṛṣṇa.

Text 3

athāprakāta-prakāta-lilayoh samanvayas tv evam vivecaniţah tatra yadyapi tasyāprakāta-lilāyām bāyādikām api vartate, tathāpi kiśorākārasyaiva mukhyatvāt
tam āśrityaiva sarvam pravartata iti prakāṭa-lilāpi tam āśrityaiva vaktavyā yadvā dvārakāyām api mathurāyām api vrndāvane 'pi yugapad eka eva kisorākṛtiḥ śrī-kṛśnakhyo bhagavān śrīmad-ānakaḍundubhi-śrī-vrajāraja-nandana-rūpena prapaṇcika-lokāprakataṁ nityam eva lilāyamāna āste

atha-now; aprakāṭa-unmanifest; prakāṭa-and-manifest; lilayoh-of the pastimes; samanvayah-sequence; tu-certainly; vivecaniyah-should be considered; tatra-there; yadyapi-although; tasyā-of Lord Kṛṣṇa; aprakāṭa-lilāyam-in the unmanifest pastimes; bālya-childhood; adikam-and other ages; api-also; vartate-are manifest; tathāpi-nevertheless; kiśora-youthful akārasya-of the form; eva-certainly; mukhyatvāt-because of being the most important; tam-of that youthful form; āśritya-taking shelter; sarvam-everything; pravartate-is manifested; iti-thus; prakāṭa-līlā-the manifest pastimes; api-also; tam-that youthful form; āśritya-having taken shelter; eva-certainly; vaktavyā-should be said; yadvā-or; dvārakāyām-in Dvārakā; api-also; mathurāyām-in Mathura; api-also; vrndāvane-in Vṛndāvāna; api-also; simultaneously; ekah-one; eva-certainly; ; kiśora-youthful; skṛtiḥ-form; śrī-kṛśna-akhyaḥ-known as Śrī Kṛṣṇa; bhagavān-the supremely opulent Personality of Godhead; śrīmat-ānakaḍundubhi-of Maharaja Vasudeva; śrī-vraja-rāja-of the king of Vrajabhumi; nandana-as the son; rūpena-in the form; prapaṇcika-in the material world; loka-to the residents; aprakāṭaṁ-unmanifested; nityam-eternally; eva- certainly; lilāyamānah-performing pastimes; āste-remains.

Although in the unmanifest (aprakāṭa) pastimes of the spiritual world, Lord Kṛṣṇa appears in all ages, beginning with His form as an infant, nevertheless, His form as a newly blossoming youth is prominent. This is also true in the Lord's manifest pastimes on this earth, where His pastimes as a youth are prominent. In His aprakāṭa pastimes in the spiritual world, which remain invisible to the residents of the material world, Lord Kṛṣṇa eternally appears as a fresh youth and eternally enjoys pastimes in Dvārakā, Mathurā and Vṛndāvāna, as the youthful son of Mahārāja Vasudeva, and Mahārāja Nanda, the king of Vraja. In this way it may be understood that of all ages in which Lord Kṛṣṇa manifests His form, the age of fresh youth (kiśora) is the most important.

Text 4

atha kadācit
bhakti-yogta-vidhānārtham
kathāṃ paśyema hi striyaḥ

eva bāla-rūpena prakāṭi-bhavati.

atha-now; kadāc-īt a certain time; bhakti-yoga-the science of devotional service; vidhāna-artham-for executing; katham-how; paśyena-can observe; hi-certainly; stiyah-women. iti adi ukta-diśā-by this statement; sati-being so; api-also; anuśāṅgike-in this matter; bhū-of the earth; bhara-of the burden; haranathe lifting; ādiike-beginning with; kārye-the activity; svesām-of His own devotees; ānanda-of transcendental bliss; camatkāra-and wonder; pośanāya-for increasing; eva-certainly; loke asmin-in this world; tad-rti-saha-yoga-camatkārinīh-astonishing to the residents of this world; nīja-own; janma-of birth; bālya-childhood; pauganda-age of 10 until 15 years; kiśora-youth; ātmika- consisting of; laukika-manifest in the material world; līlā-pastimes; prakaṭayan-displaying; tat-artham-for that purpose; prathamataḥ-at the beginning; eva-certainly; avatāritā- descended; śrīmat-anakadundubhi-of Mahārāja Vasudeva; grhe-in the home; tad-vidha-in that way; yadu-vrnda-samvalīte-in the association of the Yadu family; svayam-personally; eva-certainly; bāla-rūpena-as a child; prakāṭi-bhavati- appeared.

Lord Kṛṣṇa appeared in this world in order to remove the burden of the earth, teach the science of devotional service, and fulfill many other objectives as well. This is described in the following prayer spoken by Śrīmati Kuntīdevī to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 1.8.20):

"You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?"*

As Lord Kṛṣṇa was manifested in this material world to fulfill all these purposes, He also manifested the both ordinary and wonderful pastimes of His birth, childhood, adolescence, and youth. The Lord manifested these pastimes in order to astonish and delight His devotees and to fulfill this purpose He appeared in the Yadu dynasty, as a child in the home of Mahārāja Vasudeva.

Text 5


atha-now; ca-also; tatra tatra sthāne-in these various places; vacana-jāta-by
these statements; siddha-demonstrated; nitya-eternally avasthita-situated; kaiśora-adi-beginning with youth; vilāsa-pastimes; sampādanāya-for manifesting; taih-with them; eva-certainly; prākāśa-antarena-by the absence of manifestation; aprakatam-unmanifest; api-also; sthitaih-situated there; parikaraṇa-sākām-with His associates; nija-prākāśa-antarena-without His prakaṭa appearance; aprakatam-unmanifested; api-also; viharati- performs pastimes; eva-certainly; atha-then; śrīmat- anakadundubhi-of Mahāraja Vasudeva; grhe-in the home; avatīrya-having descended; ca-also; tādvat-in that way; eva-certainly; prakāśa-antarena-by the absence of His prakaṭa presence; aprakatam-unmanifested; api-also; sthitya- by manifestation; eva-certainly; svayam-personally; prakati-bhūtasya-manifested; sa-vraja-with all the cowherd men and cowsl śrī-vraja-rājasya-of Nanda, the king of Vrajabhumī; grhe-in the home; api-also; tadiyaṃ-his own; anāditaḥ-from time immemorial; eva-certainly; siddham-perfect; sva-vātsyalya-mādhurīm-the sweetness of parental love for Kṛṣṇa; jātah-is born; ayaṃ-He; nandayati-rejoices; bālah-child; ayaṃ-this; ringati-crawls; paugandah-adolescent; ayaṃ-this; vikrīdati-plays; adi-beginning with; sva-vilāsa-viśesaiḥ-with specific pastimes; punah puhah-again and again; na-not; vikartum-to navi-kartum-to make new; samayati- arrives.

We have already proven that Śrī Kṛṣṇa eternally remains in His abodes of Dvārakā, Mathurā, and Vṛndāvana. Therefore, it should be understood, that when He leaves one abode to go to another, He remains in the former place in His aprakata form and continues to enjoy pastimes with His associates who remain in that particular abode. Śrī Kṛṣṇa began His earthly pastimes by appearing in the home of Mahārāja Vasudeva. Shortly afterwards He left that place in His prakaṭa form (although He remained there in His aprakata form). He became manifested then in Vṛndāvana, the home of Nanda Mahārāja and the cowherd men who were his subjects and associates. Nanda Mahārāja was eternally filled with the most exalted sentiments of paternal love for Kṛṣṇa, and when He got Kṛṣṇa as His infant son, he said "This newly born child brings me great pleasure." When Kṛṣṇa grew a little older, Nanda exclaimed in delight: "See how the little boy is crawling on His hands and knees." When Kṛṣṇa grew into adolescence, Nanda proclaimed: "See how playful the boy is!" In this way Lord Kṛṣṇa brought newer and newer delight to Nanda Mahārāja by performing various pastimes.

Text 6

evânandayatīti.

tatra-there; ca-also; sakala-of all; mādhuri- sweetness; śiromani-crest jewel; ma{.sy 241}jarim-cluster; ākaśora-from His youth; bālya-to his childhood; keli-of pastimes; lakṣmīm-opulence; uḷḷasya-causing to shine; gokula- janān-the residents of Gokula; niṭārām-completely; ātma-vaiš-krta-controlled; antah-within; bahih-and without; indriyaṇ-senses; āpādy-causing; punah-again; api-also; teṣām-of them; saṁādhikam-in meditation; api-also; prema- of pure love; rddhim-wealth; samvardhayan-increasing; śrīmat-ananakadundubhi-prabhṛtīn-Maharaja Vasudeva and the other members of the yadu dynasty; api-also; nandayan-delighting; bhū-of the earth; bāhā-the burden; rājanya-of kings; sangham-multiplicity; api-also; samhāran-destroying; mathurām-to Mathura; yāti-goes; tatāh-then; ca-also; dvāraka-akhyām-named Dvāraka; sva-dhāma-His own abode; viṣeṣam-specific; prakāśayitum-in order to manifest; samudram-to the ocean; gatvā-having gone; tat-tat-līlā-of various transcendental pastimes; mādhurīm-sweetness; pariveśayati-manifests; atha-then; siddhāśu-perfect; nija-by His own associates; prekṣitā-observed; tat-tat-līlā- in His various pastimes; ca-also; tatra tatra-in various places; nītā-siddham-eternally perfect; aprakatativam-unmanifest presence; eva-certainly; uri-kṛtya-having accepted; tau-they; aprakatau-two unmanifest presences; līlā-prakāśau-in pastimes; prākāṭa-līlā-prakāśabhīyam- with the two forms of manifest pastimes; eki-kṛtya-making them one; tathā-vidha-in that way; tat-tat-nīja-vṛndam-His various associates; apratyūham-without obstacle; eva-certainly; anandayati-delights.

While remaining in Vṛndāvana, Lord Kṛṣṇa displayed His childhood, adolescent, and youthful pastimes, which are the crest jewels of all charming sweetness. He continually enchanted the minds and senses of the cowherd residents of Gokula, and He caused them to constantly remember Him with ecstatic feelings of transcendental love. After that, Lord Kṛṣṇa traveled to Mathurā, where He killed many demons and delighted Mahārāja Vasudeva and the other members of the Yadu dynasty. After that, the Lord traveled to the ocean to manifest His transcendental abode of Dvārakā, and enjoy many sweet pastimes there. When the Lord had completed all these pastimes in the company of His associates, He left the material world and returned to the spiritual world. At that time the Lord's prakāṭa (manifest) pastimes were no longer visible to the residents of the material world, and only the aprakāṭa (unmanifest) pastimes of the spiritual world (where Lord Kṛṣṇa delighted His associates without any impediment) remained. At that time there was no longer any distinction between prakāṭa and aprakāṭa pastimes, for the Lord's pastimes could no longer be directly seen by the ordinary residents of the material world.

Text 7

atra ca pūrnā-kaśora-vyāpinī eva vraje prakāṭa-līlā jñeyā.
kva cāti-sukumārāṅgau
kiśorau nāpta-yauvanau iti.

atra-in this connection; ca-also; pūrṇa-full; kiśora-the age of kiśora (10-15 years); vyāpini- manifesting; eva-certainly; vraje-in Vrajabhumi; prakata-manifest; lilā-pastimes; jñeyā-may be understood; kva-how is it?; ca-also; atri-very; sukumāra-delicate; angau-bodies; kiśorau-from 10-15; na-not; apta-attained; yauvanau-full youth; iti-thus.

In Lord Kṛṣṇa's manifest pastimes in Vraja, He grew to the age of kiśora (15 years old), but at that age He left Vraja to go to Mathurā. This is confirmed by the following verse from Śrīmad-Bhāgavatam (10.44.8), where the audience in Kaṁsa's wrestling arena in Mathurā describe Kṛṣṇa and Balarāma as being in the age of kiśora:

"Muṣṭika and Cāṇūra are just like thunderbolts, as strong as great mountains, and Kṛṣṇa Balarāma are two delicate boys of tender age, who have not even reached the age of yauvana (16 years)."*

Text 8

nāsmātto yuvayos tāta
nityotkanthitayor api
bālya-pauganda-kiśorāḥ
putrābhyām abhavan kavacit iti.

na-not; asmātah-of us; yuvayoh-of you; tāta-O father; nitya-always; utkanthi tayoh-anxious for Our protection; api-although; bālya-babyhood; pauganda-childhood; kiśorāh- and adolescence; putrābhyām-for the two sons; abhavan-was; kvacit-at any time.

That Śrī Kṛṣṇa was in the last part of the kiśora period (15 years), when He entered Mathurā is confirmed by the following verse from Śrīmad-Bhāgavatam (10.45.3) where Lord Kṛṣṇa says to Vasudeva and Devaki:

"My dear father and mother, although you have always been very anxious for the protection of Our lives, you could not enjoy the pleasure of having Us as your babies (bālya), as your growing boys (pauganda) and as your adolescent youths (kiśora)."*

Text 9
manāmsi tāsām aravinda-locanah
pragalba-lilā-hasita-valokanaih
jahāra matta-dvradendra-vikramo
dṛśām dadac chṛi-ramanātmanotsavam

ity api hi śrūyate.

manāmsi-the hearts; tāsām-of the women of Mathura; aravinda-like the lotus flower; locanah-eyes; pragalba- heroic; lilā-pastimes; hasita-smiling; avalokanaih-with glances; jahāra-stole; matta-maddened; dvirada-indra-regal elephant; vikramah-prowess; dṛśām-to the eyes; dadat-gave; śrī-of the goddess of fortune; ramanā-the enjoyer; utsavam- festival; iti-thus; api-also; hi-certainly; śrūyate-is heard.

The youthful handsomeness of Lord Kṛṣṇa when he entered the city of Mathurā at the close of His kiśora age is described in the following statement of Śrimad-Bhāgavatam (10.41.27):

"Passing through the streets of Mathurā very slowly, and smiling, heroic, lotus-eyed Lord Kṛṣṇa immediately stole the hearts of the women of Mathurā. Lord Kṛṣṇa, who is the husband of the goddess of fortune, passed through the street appearing as handsome as a maddened elephant. Casting his smiling lotus glances at the residents of Mathurā, He delighted their eyes with the beautiful sight of His transcendental form."

Text 10

ata eva
ekādaśa samās tatra
gūḍhārcih sa-balo 'vasat

ity atrai-kādaśa sama vyāpya gūḍhārcirity eṣa evārthāḥ.
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atah eva-therefore; ekādaśa-eleven; samāḥ-years; tatra- therein; gūḍha-arciḥ-covered fire; sa-balaha-with Baladeva; avasat-resided. iti-thus; atra-in this verse;
ekādaśa-samah-eleven years; vyāpya-appearing; gūḍha-hidden; arciḥ-flame; iti-
thus; eṣah-He; eva-certainly; arthaḥ-the meaning.

We may note that although Lord Kṛṣṇa entered Mathurā at the conclusion of
His kaiṣora age (the stage of adolescence which generally occurs at the end of the
fifteenth year), He only remained in Vṛndāvana for eleven years. Śrī Kṛṣṇa's eleven
year stay in Vṛndāvana is confirmed in the following statement of Śrīmad-
Bhāgavatam (3.2.26):

"Thereafter, His father, being afraid of Kaṁsa, brought Him to the cow pastures
of Mahārāja Nanda, and there He lived for eleven years like a covered flame with
His elder brother, Baladeva."*

Text 11

athāvaikādaśābhir eva samābhis tasya pūrṇa-kaiṣoratvām jñeyam

kālenālpena rājarṣe
  rāmah kṛṣṇaḥ ca gokule
aghṛṣṭa-jānubhiḥ padbhir
vikakramatur anjasā

ity ādeh.

athāva-or; ekadaśābhiḥ-with eleven; eva-certainly; samābhīḥ-years; tasya-His;
pūrṇa-complete; kaiśoratvam- kaiśora-age; j[asy 241]eyam-should be understood;
kālena alpena- within a very short time; rājarṣe-O King (Mahārāja Parīksit);
rāmāḥ krṣṇaḥ ca-both Rāma and Krṣṇa; gokule-in the village of Gokula; aghṛṣṭa-
janubhiḥ-without the help of crawling on their knees; padbhīḥ-by Their legs
alone; vicakramatūḥ-began to walk; anjasa-very easily. iti- thus; adeh-in the
passage beginning.

From this statement we may understand that Lord Krṣṇa grew up more quickly
than an ordinary child, and He attained the full age of kaiśora (which generally
takes 15 years to attain) in eleven years. That Lord Krṣṇa grew very quickly in His
childhood is confirmed in the following statement of Śrīmad-Bhāgavatam
(10.8.26):

"O King Parīksit, within a very short time both Rāma and Krṣṇa began to walk
very easily in Gokula on Their legs, by Their own strength, without the need to
crawl."

Text 12

tad evaṁ sthite līlāyā dvaya-samānvaye tv aprakata-līlai-ki-bhāva-samayaś
cayam anusandheyam. prathamam śri-vrnda-vaṇe tato dvārakā-mathurayor iti.
sarva-prakata-līlā-paryāvasaṁe yuga-ad eva hi dvārakā-mathurayor līlā-dvayaikyam.
mathurā-prakata-līlāy eva dvārakāyām anugamanāt. ata eva rukmini-prabhrtināṁ
mathurāyām apy aprakata-prakāśāḥ śruyate.

tat therefore; evam-in this way; sthite-when situated; līlā-dvaya-of the two
pastimes; samānvaye-in the sequence; tu-but; aprakata-unmanifested; līlā-
pastimes; eki-bhāva-samayaḥ-when they become one; ca-also; evam-in this way;
anusandheyaṁ-may be placed in the proper sequence; prathamam- first; śri-
vrnda-vane-in Śrī Vṛndāvana; tata-them; dvārakā-mathurayoh iti-thus; sarva-all;
prakata-manifest; līlā-pastimes; paryāvasāne-at the conclusion; yugapat-
simultaneously; eva-certainly; hi-indeed; dvara-ka-of Dvārakā; mathurāyoh-and
Mathura; līlā-the pastimes; dvaya- two; ailyam-became one; mathurā-of Mathurā;
prakata- manifest; līlāyāḥ-of the pastimes; eva-certainly; dvārakāyaṁ-at Dvārakā;
anugamanāt because o fimitation atah eva-therefore; rukmini-of Rukmini-devi;
pabhrtinm- and the other associates of Lord Krṣṇa at Dvārakā; mathurāyam at
Mathurā; api-also; aprakata-unmanifest; prakāśāḥ-presence; śruyate-is described
in the Vedic literatures.
Now let us consider the sequence of Lord Kṛṣṇa's prakata and aprakata pastimes on this earth planet. Lord Kṛṣṇa first enjoyed pastimes at Vṛndāvana, and after that He enjoyed pastimes at Mathurā and then Dvārakā. After all the Lord's earthly pastimes were concluded, only His aprakata (unmanifest) pastimes remained on the earth. At that time there was no longer any distinction between the Lord's prakata and aprakata pastimes. The Lord's pastimes at Dvārakā are considered to be an extension of His pastimes at Mathurā. The pastimes in both places are certainly very similar. It is even explained in some Vedic literatures that Śrī Rukimini-devī and the Lord's other associates at Dvārakā are also present in Mathurā in their aprakata (unmanifest) forms.

Text 13

vṛndāvane tv iyaṁ prakriyā viśiṣṭā kilhyate. tatra prathamam śrī-vṛndāvane-vasinām tasya prāṇa-koti-nīrmaṇchaniya-darsana-leṣasye virahah; tataḥ śrīmad-uddhava-dvārā santvānām. punaḥ ca pūrvaved eva tesām mahā-vyākulaṭāyām uditaryam śrī-baladeva-dvārāpi tathaiva samādhānam.

vṛndāvane-in Vṛndāvana; tu-also; iyaṁ-this; prakriyā-activity; viśiṣṭā-singled out; likhyate-is described in Vedic literatures; tatra-there; prathamam-at first; śvī-vṛndāvane-of Vṛndāvana; vasinām-of the inhabitants; tasya-of Lord Kṛṣṇa; prāṇa-of life breath; kotī-millions; nirma(śy 241)chaniya-valuable; darsana-sight; leṣasya-of a brief; virahah-separation; tataḥ-therefore; śrīmat-uddhava-dvārā-by Uddhava; santvānām-consolation; punah-again; ca-also; pūrvavat-as before; eva-certainly; tesām-of them; mahā-vyākulaṭāyāṁ-in great distress; uditeryam-arisen; śrī-baladeva-dvāre-by Lord Balarama; api-also; tatha-in the same way; eva-certainly; samādhānam- peace.

The separation felt by the residents of Vṛndāvana after Lord Kṛṣṇa's departure to Mathurā are specifically described in various Vedic literatures. In Kṛṣṇa's absence, the Vṛndāvana residents were greatly afflicted with feelings of separation, and in that state they considered a momentary glimpse of Lord Kṛṣṇa to be more valuable to them than the value of their entire lives multiplied by millions of times. Uddhava visited them in order to console them, and after Uddhava's departure, when the distress of the devotees in Vṛndāvana became again very great, Lord Balarāma Himself returned to Vṛndāvana in order to pacify them.

Text 14

atha punar api paramotkantha-koti-visphuā-hṛdayānāṁ sūryoparāga-vrājāvayājāya tad-avalokana-kāmāyā kurukṣetra-gatānāṁ tesām dharmān te catakānāṁ iva nijāṅga-nava-ghana-saṅghāvalika-dānena tādṛśa-sāmilāpa-mandra-
garjitenā ca punar jīvana-saṅcarānām. atha dīna-katipaya-saha-vāsādīnā ca tān ati-
ksñātarān annena durbhika-duhkhītān iva santarpaya tath saha nija-vihāra-
viśesānam ekam eva rāmyam āspadbri sṛ-ṛṇāvānam praty iva pūrvavat
sambhāvītyāḥ nijāgamanāsāvyā-vacana-ṛcanaṁyāḥ prasthāpanam.

atha-now; punah-again; api-also; parama-supreme; utkanta-longings; koti-
millions; visphuta-manifest; hrdayānām-in their hearts; sūrya-of the sun;
uparāga-of the eclipse; vṛājya-journey; vājyāyā-on the pretext; tat-of Lord
Krṣṇa; avalokana-the sight; kāmāyā-with the desire; kuruṣetra-to Kuruksetra;
gatānām-gone; tesaṁ-of them; dharmān-the nature; te-they; catakānāṁ-of
cataka birds; iva-just like; nija-own; ānga-limbs; nava-new; ghana-rain-cloud;
sangha-multitude; avalokā-sight; dānena-by the gift; tādṛśa-like that; samlāpa-
talking; manda-deep; garjitenā-by rumbling sounds; ca-also; punah-again;
jīvana- of the life; saṅcarānām-attainment; atha-then; dīna-days; katipaya-for a
few; saha-with Him; vāsa-remaining; adinā- beginning with; ca-also; tān-them;
ati-ksīnātarān-very thin; annena-with food; durbhika-by the difficulty of
obtaining food; duḥkhītān-distressed; iva-just like; santarpaya-having satisfied;
taih-them; saha-with; nija-own; vihāra-pastimes viśesānaṁ-of specific; ekam-
one; eva-certianly; rāmyam-delightful; āspadbri; sṛ-ṛṇāvānām-Sṛ stand-
Vṛndāvana; prati-to; eva-certainly; Pūrvavat-as before; sambhāvītyā-considered;
nija-own; agamana-arrival; avāsā-aspiration; vacana-of words; ṛcanaṁyā-
composed of; prasthāpanam-dispatch.

The hearts of the residents of Vṛndāvana were filled with unlimited intense
longings to again see Lord Krṣṇa, and on the pretext of going on pilgrimage
during the time of a solar eclipse, they went to the holy place of Kuruksetra to see
Krṣṇa. At Kurukṣetra the residents of Vṛndāvana were just like cataka birds (who
do not accept water to drink from any source other than rainwater, drunk by them
as it falls through the sky), who have regained their almost lost lives by seeing the
dark cloud of Lord Krṣṇa’s form and hearing the grave thunder of His words. Then
again, the residents of Vṛndāvana also seemed like poverty-stricken men on the
brink of starvation who have just gotten the urgently needed meal that was the
personal association of Lord Krṣṇa. In this way, Lord Krṣṇa, after satisfying the
residents of Vṛndāvana with His own association, after enjoying some pastimes in
their company, and after speaking (as He had also previously done) many words
reassuring them that He would soon return to Vṛndāvana be with them again, Lord
Krṣṇa again sent them all back to their delightful abode of Śrī Vṛndāvana-dhāma.

Text 15

sūryoparāga-yātrā tv iyāṁ dūrataḥ prastutāpi kamṣa-vadhān nāti-bahu-
samvatsarāntarā. śiśupāla-sālva-dantavakra-vādhāt prāg eva jñeyā. śṛ-ṛṇa-
tirtha-yātrā hi duryodhana-vadhāka-kālinā. tasmin tasyāṁ kuruṣetram āgata
khalu duryodhana-vadhah. sa ca sūryoparāga-yātrāyāḥ pūrvam pathitā
sūryoparāga-yātrā ca śri-bhīṣma-drona-duryodhanādy-āgamana-mayīti.
sūrya-of the sun; uparāga-at the eclipse; yātrā-the journey; tu-but; iyam-this;
dūrātah-far away; prastuta-described; api-although; kamsa-of Kamsa; vadḥāt-
from the killing; na-not; ati-very; bahu-many; samvatsara-years; antara-
afterwards; śisupāla-of Śisupāla; śalva-Salva; dantavakra-and Dantavakra;
vadḥāt-the killings; prāk-before; eva-certainly; āve-should be known; śrī-
baladeva-of Lord Baladeva; tīrtha-yātrā-pilgrimage journey; hi-certainly
duryodhana-of Duryodhana-vadhā-the killing; eka-at the same; kālinā-time;
tasmin-when He; tasyām-during that pilgrimage; kuruṣetram-at Kurukṣetra;
āgate-arrived; khalu-certainly; duryodhana-of Duryodhana; vadah-the killing;
sa-that; ca-also; sūrya-of the sun; uparāga-at the eclipse; yātrāyah-the journey;
pūrvam-before; paṭhitā-is read; sūrya-of the sun; uparāga-at the eclipse; yātrā-
journey; ca-also; śrī-bhīṣma-of Bhīṣmadeva; drona-Dronacarya; duryodhana-
duryodhana; adi-and others; āgamana-arrival; mayi-consisting of; iti-thus.

This journey of the inhabitants of Vṛṇḍāvana to Kurukṣetra during the solar
eclipse occurred only a few years after the killing of Kamsa, and some years before
the killing of Śisupāla, Śalva, and Dantavakra. Although Śrīmad-Bhāgavatam
describes this pastime (the journey of the residents of Vṛṇḍāvana to Kurukṣetra)
after the description of Lord Balarāma's pilgrimage to many holy places, and His
arrival at Kurukṣetra during the war between the Pāṇḍavas and the Kurus, and the
killing of Duryodhana, the journey of the residents of Vṛṇḍāvana to Kurukṣetra
occurred before the Kurukṣetra war, because the Bhāgavatam also explains that
Bhīṣma, Drona, and Duryodhana also came to Kurukṣetra at the time of the solar
eclipse. This would not have been possible after the Kurukṣetra war (where they
all died).

Text 16

tatrayaṁ kramah prathaṁañ śūryoparāya-yātrā, tatāḥ śrī-yudhiṣṭhira-sabhā,
tasyām śisupāla-vadhah, tatāḥ kuru-pāṇḍava-dyutāḥ, tadaiva śalva-vadho vana-
parvani prasiddhāḥ. dantavakra-vadhās ca tatāḥ, tatāḥ pāṇḍavānāṁ vana-
gamanam, tatāḥ śrī-baladevasya tīrtha-yātrā, tatāḥ duryodhana-vadhā iti. tasmād
uparāga-yātrā kamsa-vadhāṁ nāti-kāla-vilambenaḥvahav iti lakṣyate.

tatra-in this connection; kramah-the sequence of events; prathaṁañ-first;
śūrya-uparāga-yātrā-the journey of the residents of Vṛṇḍāvana during the solar
eclipse; tath-then; śrī-..yudhiṣṭhira-sabhā-the Rajusuya sacrifice of Maharaja
Yudhiṣṭhira; tasyām-at the sacrifice; śisupāla-of Śisupāla; vadḥā-the killing;
vana-parvani-in the Vana-parva of the Mahabharata; prasiddhāḥ-celebrated;
dantavakra-of Dantavakra; vadḥā-the killing; ca-also; tatāḥ-then; tatāḥ-then;
pāṇḍavānāṁ-of the Pandavas; vana-to the forest; gamanam-going; tatāḥ-then;
śrī-baladevasya-of Lord Baladeva; tīrtha-yātrā-pilgrimage; tatāḥ-then;
duryodhana-of Duryodhana; vadah-the killing; iti-thus; tasmāt-therefore;
uparāga-at the time of the solar eclipse; yātrā-the journey of the inhabitants of
Vrndāvana; kamsa-of Kaṁsa; vadhat- from the killing; na-not; ati-very; kāla-
long time; vilambena-with an interval; abhavat-was; iti-thus; lakṣyate- is
described.

The sequence of events may be given as follows: First, the residents of
Vrndāvana traveled to Kurukṣetra at the time of the solar eclips, then (2) there was
the Rājuṣūya sacrifice of Mahārāja Yudhiṣṭhira, during which (3) Śīṣupāla was
killed. Then (4) there was the gambling match between the Kurus and Pāṇḍavas,
and then (5) the killing of Śalva, the celebrated description of which is found in
the Vana-prarva of the Mahābhārata. After that (6) Dantavakra was killed, and
after that (7) the Pāṇḍavas were exiled to the forest. After that (8) Lord Balarāma
went on His tour of all the holy places, and after that (9) the Kurukṣetra war was
fought, and Duryodhana was killed. From this sequence of events we may
conclude that the journey of the residents of Vrndāvana to Kurukṣetra at the time
of the solar eclips happened not a very long time after the killing of Kaṁsa.

Text 17

yat tu tasyām eva

aste 'niruddho raksāyām

kṛtavarma ca yūṭhapah

iti, tad api śrī-pradyumṇānirudhayor alpa-kalād eva yauvana-prāptya sambhavati.
yathoktam

nāti-dirghena kālena

sa karṣṇi rudha-yauvanaḥ iti.

athāvāniruddha-nāma kaścit śrī-krṣṇa-nandana eva, yo dasāmante 'stadaśa-
mahāratha-madhya ājanītah. tathaiva ca vyākhyātam tatra tair iti.

yat tu-however; tasyām-at the pilgrimage to Kurukṣetra; eva-certainly; aste-
remains; aniruddha- Aniruddha; raksāyām-for the protection; kṛtavarma-
Kṛtavarma; ca- also; yūṭhapah-the general; iti-thus; tat-therefore; api- also śrī-
pradyumṇa-of Pradyumṇa; aniruddhayoh-and Aniruddha; alpa-kalāt-quickly;
eva-certainly; yauvana-of full youth (16 years of age); prāptya-by attainment;
sambhavati-is possible; yatha-just as; uktam-it is said; na-not; ati-from a very;
dirghena-long; kālena-time; saḥ-he; karṣṇi-Pradyumṇa, the son of Lord Krṣṇa;
rudha-fully developed; yauvanaḥ-youth; iti-thus; athāva-or; aniruddha-nāma-
named Aniruddha; kaścit-a certain person; śrī-krṣṇa-nandanaḥ-the direct son of
Lord Krṣṇa; eva-certainly; yah-who; dasāma-of the Tenth Canto of Śrīmad-
Bhāgavatam; ante-at the conclusion; aṣṭadaśa-of the eighteen; mahāratha-
Mahāratha warriors; madhy-in the midst; ājanītah-is counted; tatha-in the same
way; eva-certainly; ca-also; vyākhyātam-may be explained; tatra-there; taih-by
them; iti-thus.

In this connection someone may raise the objection that Lord Kṛṣṇa's grandson Aniruddha was already full grown when the residents of Vṛndāvana met Lord Kṛṣṇa at Kurukṣetra and therefore that event must have been many years after the killing of Kamsa. That Aniruddha was already an adult by that time is proven by the following statement of Śrīmad-Bhāgavatam (10.82.6):

"When the residents of Vṛndāvana and the members of the Yadu dynasty went to Kurukṣetra at the time of the solar eclipse, some important personalities like Aniruddha, the son of Pradyumna, and Kṛtavarma, the commander-in-chief of the Yadu dynasty, along with Sucandra, Śuka, and Śaraṇa, remained in Dvārakā to protect the city."*

This objection is answered by the fact that both Pradyumna and Aniruddha grew very quickly. It did not take many years for them to change from new-born infants to fully grown adults. And therefore, there need not have been an period of many years between the killing of Kamsa and the adulthood of Pradyumna and Aniruddha. The rapid growth to adulthood by Pradyumna and Aniruddha is described in the following statement of Śrīmad-Bhāgavatam (10.55.9):

"Pradyumna, the son of Lord Kṛṣṇa grew very swiftly, and before long he was fully grown."

Another explanation may also be given: Another person, one of the direct sons of Lord Kṛṣṇa was also named Aniruddha. This Aniruddha was one of the 18 mahāratha sons of Lord Kṛṣṇa and he is mentioned at the end of the Tenth Canto of Śrīmad-Bhāgavatam. It may be that the Aniruddha who remained in Dvārakā at the time of the pilgrimage to Kurukṣetra was this Aniruddha. At any rate, there was not a very long interval of time between the killing of Kamsa and the meeting of Lord Kṛṣṇa with the inhabitants of Vṛndāvana at Kurukṣetra.

Text 18

ataḥ kurukṣetra-yatrāyam eva śrīmad-anakāḍūṇḍubhinā śrī-kunti-devim pratyuktam

kaṁsa-pratapitah sarve
vayaṁ yata diśo daśa
etārhy eva punah sthānam
daivenāśādītaḥ svasah iti.

atah-then; kurukṣetra-yatrāyam-during the pilgrimage at Kurukṣetra; eva-certainly; śrīmat-anakāḍūṇḍubhinā-by Maharaja Vasudeva; śrī-kunti-devim-to Śrīmati Kunti-devi; pratyuktam-replied; kaṁsa-by Kamsa; pratapitah-troubled;
sarve-all; vayam-we; yatah-fled; diśah daśa-to the ten directions; etārhi-then; eva-certainly; punah-again; sthānām-our own places; daivena-by destiny; asāditah- attained; svasah-my dear sister; iti-thus.

That the meeting of Lord Kṛṣṇa with the inhabitants of Vṛndāvana at Kuruksetra happened shortly after the killing of Kamsa is also confirmed by the following words spoken at that meeting in reply to Śrīmati Kunti-devī by Maharāja Vasudeva (Śrīmad-Bhāgavatam 10.82.21):

"My dear sister, you know that we were very much harassed by King Kamsa, and by his persecutions we were scattered here and there. We were always full of anxieties. Only in the last few days have we returned to our own places, by the grace of God."

Text 19

ataḥ prathama-darśanād eva draupadi-śrī-kṛṣṇa-mahīśinām paraspara-vivāha-prāśno 'pi sangacchate. atra
agniṣyatī adīrghena
kālena vrajam acyutah
ity ādikam api padyam sahāyāṃ bhavet.

ataḥ-then; prathama-first; darśanāt-from the sight; eva-certainly; draupadi-of Draupadi; śrī-kṛṣṇa-of Lord Kṛṣṇa; mahīśinām-and of the queens; paraspara-mutual; vivāha-of the marriages; prāśnah-questions; api-also; sangacchate-harmonizes; atra-in that connection; agamiṣyati- will return; adīrghena kālena-in a short time; vrajam-to Vrajabhumi; acyutah-Lord Kṛṣṇa; iti-thus; ādikam-beginning; api-also; padyam-verse; sahāyāṃ-support; bhavet- may be.

We may also conclude that the meeting at Kurukṣetra happened not long after the killing of Kaṁsa because Draupadi asked the different queens of Kṛṣṇa how they had accepted the Lord's hand in marriage. That Draupādi was just then learning about Lord Kṛṣṇa's marriages indicates that the meeting at Kurukṣetra happened soon after the killing of Kaṁsa, and before the Rājaśṭya sacrifice. It was also before the Rājaśṭya sacrifice that Uddhava delivered Lord Kṛṣṇa's message to the gopīs and promised (Śrīmad-Bhāgavatam 10.46.34):

"Lord Kṛṣṇa will soon return to Vrajabhūmi."

Text 20
prakrtam anusaramah. atha vrndavanam prasthapitanam api tesam punar api
nijadarsanena mahaa-santapa-vrddhim ativotkanta-habhih sir-govindah sasmara. yam
eva saaksad drstavam paramatkanthaḥ śrimad uddhavah.

prakrtam-nature; anusaramah-following; atha-then; vrndavanam-Vrndavana;
prasthapitam-nam-situated; api- also; tesam-of them; punah-again; api-also; nija-of
their own Kṛṣṇa; adṛśanena-by not seeing; mahā-great; utkanthaḥbhih-with
anxieties; śri-govinda-Lord Govinda; sasmara-remembered; yam-whom; eva-
certainly; saksat- directly; drstavān-swa; parama-with great; utkanthah- anxiety; śrimat-uddhavah-Uddhava.

After the meeting at Kuruksetra, Lord Kṛṣṇa became full of anxiety as He
remembered the sufferings of the residents of Vṛndāvana in their separation from
Him. He personally sent Uddhava to see them, and when Uddhava saw the
condition of the residents of Vraja, he also became full of anxiety about their
condition.

Text 21

tam avasāram labdhvā prastāvāntare
gāyanti te viśada-karma grheṣu devyo
rājñam svā-satru-vadham ātma-vimokṣaṇam ca
gopyās ca kuñjara-pater janakātmājāyāḥ
pitros ca labdhā-śaranaḥ munayo vayam ca
iti vyānjayam āṣa.

tam-that; vaasāram-opportunity; labdhvā-obtaining; prastāva-prayer; antare-
within; gāyanti-glorify; te-Your; viśada-pure; karma-activities; grheṣu-in Your
palaces; devyāh-the queens; rājñām-of the kings; sva-satru-of their enemies;
vadham-killing; ātma-themselves; vimokṣanam-release; ca-also; gopyāḥ-the
goples; ca-also; kuñjara-pateh-of the king of elephants; janaka-of Maharāja
Janaka; atmajayah-of the daughter; pirtoh-of Your parents; ca-also; labdhā-
attained; śaranaḥ-shelter; munayah-sages; vayam-we; ca-also. iti-thus;
vyanjayam āṣa-manifested.

Uddhava's delivery of Lord Kṛṣṇa's message to the gopīs occurred before the
Rājasūya sacrifice, for he mentioned them when he advised Lord Kṛṣṇa to kill
Jarāsandha and attend the Rājasūya sacrifice. Uddhava said (Śrīmad-Bhāgavatam
10.71.9):

"My dear Lord, when Jarāsandha is killed then the queens of all the imprisoned
kings will be so joyful at their husbands' being released by Your mercy that they will all begin to sing Your glories. They will be as pleased as the gopis were when they were relieved from the hands of Śāṅkhuśāra. All the great sages, the King of the elephants, Gaṇendra, the goddess of fortune, Stā, and even Your father and mother, were all delivered by Your causeless mercy. We also have been thus delivered, and we are always singing the transcendental glories of Your activities.”

Text 22

tataś ca rājasuya-samāpty-antaram śalva-dantavakrā-vadhānte jhatiti svayam gokulam evājagama. tathā ca padmottara-khaṇḍe gadya-padyāṇī
tataḥ-then; ca-also; rājasuya-of the Rājasuya sacrifice; samāpti-completion; antaram-after; śalva-of Śalva; dantavakrā-and Dantavakrā; vadhā-of the killing; ante-after; jhatiti-quickly; svayam-personally; gokulam-to Gokula; eva-certainly; ajagama-returned; tathā-in that way; ca-also; padma-uttara-khaṇḍe-in the Uttara-khaṇḍa of the Padma Purāṇa; gadya-in prose; padyāṇi-and verse.

After the Rājasūya sacrifice had been concluded, and after the demons Śalva and Dantavakra were killed, Lord Kṛṣṇa quickly returned to Gokula. This is described in the following prose and verse passage from the Uttara-khaṇḍa of the Padma Purāṇa:

Text 23


atha-then; śiśupālam-that Śiṣupala; nihatam-had been killed; śrutvā-having heard; dantavakrah-Dantavakra; kṛṣṇena-with Kṛṣṇa; yodddhum-to fight; mathurām-at Mathurā; ajagāma-arrived; kṛṣṇah-Kṛṣṇa; tu-also; tat-that; śrutvā-having heard; rātham-a chariot; aruhya-ascending; tena-with him; yodddhum-to fight; mathurām-at Mathurā; ayayau-arrived; tayoh-of them; dantavakra-Dantavakra; vasudevayoh-and Kṛṣṇa; ahaḥ-day; ratrām-and night; mathura-of
Mathurā; dvāre-at the gate; saṅgramah- battle; småvartata-occurred; krṣṇah-
Kṛṣṇa; tu-but; gadayā-with a club; tam-him; jaghāna-struck; sah-the demon;
ca-also; curnita-crushed; sarva-all; āngah-limbs; vajra-by lightning bolt;
nirbhinnah-struck; mahīdharah-a mountain; iva-like; gata-asuh-dead; avāṇi-of
the earth; tale-on the surface; papāta-fell; sah api-that very demon; sarupyena-
with the same form of the Lord; yogi-by the perfect yogis; gamyam- attainable;
nitya-eternal; ananda-sukham bliss; dam-granting; sasvātam-eternal; paramam-
transcendental; padam-situation; avāpa-attained; itham-thus; jaya-vijayau-Jaya
and Vijaya; sanaka-adi-by the Four Kumaras; śapa-of a curse; vyajena-on the
pretext; kevalam-soley; bhagavatah-of the Supreme Personality of Godhead; līla-
of pastimes; arham-for the purpose; samsrtau-to the material world; avatirya-
having descended; janma-traye-for three births; api-although; tena-by the lord;
eva-certainly; nihatau-killed; janma-traya-avasane- at the completion of the three
births; muktim-liberation; avāptau-attained; krṣṇah-Lord Kṛṣṇa; api-also; tam-
him; hatvā-having killed; yamunām-the Yamuna river; uttiṣya- having crossed;
nanda-vrajam-the cowherd land of Nanda Maharaja; gatvā-having gone; sa-
utkanthau-full of longing; pitarau-parents; abhivādyaa-greeting; avāṣya-and
comforting; tābhyaam-by them; sa-asru-covered with tears; kāṇṭham- necks;
ālingitah-embraced; sakala-to all; gopa-vṛndān-the cowherded men; prāṇāmya-
offering obeisances; avāṣya-and comforting; bahu-many; vastra-garments;
abharaṇa-ornaments; adibhīh-and with other gifts; tatra-sthān-staying there;
sarvān-all; samarpayām āśa-gave.

"Hearing that Śiśupāla had been killed by Kṛṣṇa, Dantavakra arrived at Mathurā
to fight with the Lord, and when Lord Kṛṣṇa heard about this, He mounted a
chariot and went to Mathurā to fight with the demon. Kṛṣṇa and Dantavakra
remained at the entrance of Mathurā and fought day and night for a long time. In
the midst of this battle Lord Kṛṣṇa struck Dantavakra so heavily with His club that
the demon immediately fell down dead to the ground, all his limbs crushed by the
force of Lord Kṛṣṇa's blow. He seemed like a great mountain smashed to pieces by
a powerful bolt of lightning. Because he was killed by Lord Kṛṣṇa, the demon
Dantavakra attained a spiritual form like the Lord's and entered the eternal and
blissful spiritual world, which is only approached by the perfect yogis. Dantavakra
and Śiśupāla had actually been the gatekeepers of Vaikuṇṭha, and their names were
Jaya and Vijaya. On the pretext of being cursed by the four Kumāras, they had
descended to the material world for three lifetimes in order to facilitate the
pastimes of the Personality of Godhead. Now that the three lifetimes were
completed, they were killed by the Lord, and they attained liberation, returning to
their original posts in the spiritual world.

"After killing this demon, Lord Kṛṣṇa crossed the Yamunā river, and entered
Vrajaḥbhumī, the kingdom of Nanda Mahārāja. His foster parents, Nanda and
Yaśodā had been greatly aggrieved because of separation from the Him, and He
greeted them and consoled them. Tears running down their necks, Lord Kṛṣṇa's
parents embraced their dear son. Lord Kṛṣṇa also offered respectful obeisances to
all the cowherd residents of Vraja, consoling them with many words, and offering
them many gifts of costly garments, ornaments and other things.
Text 24

kalindyāḥ puline ramye
punya-vrkṣa-samācīte
gopa-narībhīr aniṣām
krīḍayām āsa keśavāḥ

kalindyāḥ-of the Yamuna river; puline-on the shore; ramye4-delightful;
punya-vrkṣa-with desire trees; samācīte-filled; gopa-narībhīh-with the gopis;
aniṣām-day and night; krīḍayām āsa-performed pastimes; keśavāḥ-Lord Keśavāḥ.

"Having returned to Vṛndāvana, Lord Kṛṣṇa continuously enjoyed pastimes,
day and night, with the gopis on the charming Yamunā shore, which had many
groves of transcendental desire-trees.

Text 25

ramya-keli-sukhenaiva
gopaveśa-dharah prabhuh
bahu-prema-rasenātra
māsa-dvayam uvāsa ha iti.

ramya-delightful; keli-of pastimes; sukhena-with happiness; eva-certainly;
gopa-veśa-dharah-as a cowherd boy; prabhuh-the Supreme Lord; bahu-of great;
prema-love; rasena-with the mellow; atra-there; māsa-dvayam-for two monts;
avāsa-uvāsa-resided; ha-certainly.

"The Lord remained in Vṛndāvana for two months. Garbed as a cowherd boy,
He enjoyed many delightful pastimes with the residents of Vraja, and reciprocated
their expressions of love in many ways."

Text 26

atredam jñeyam dantavakraṣya mathurāyām āgamanam rājasūyāṇantaram
indraprasthe śrī-krṣṇavāsthānam jñātvā jarāsandha-vadhārtham śrīmad-uddhava-
yukti-cchāyam avalambya gadā-kuśalam manyatveniakakinaṁ dvandva-yuddhāya
tam āhavīyutum tad-arthaṁ eva tad-rāṣṭram tad upadrāvayitum ca. punaś ca
dvārakā-gatam tam śrutvā prasthitasya mathurā-dvāra-gatena tena sangamah.
yat sthānam adyāpi dvārakā-dīg-gatam tad iheti prasiddham vartate. sarvam etat śrī-
nāradasya śrī-bhagavad-rathasy ca mano-mayatvāt sambhavati. atah śrī-
bhagavatenâpi virodho nástity alam kalpa-bheda-kalpanâya. yata eva jhatiti tasya sâlva-vadha-śravanam api tatroktam sampadyate. tathâ śrî-krśnasya gokulâgamanam ca śrî-bhâgavata-sammatam eva

atra-in this connection; idam-this; j[.s]y 2+1]eyam-may be understood; dantavakrasya-of Dantavakra; mathurâyâm- at Mathurâ; âgamanam-arrival; râjasûya-the Râjasûya sacrifice; antaram-after; indraprasthe-at Indraprastha; śrî-Kṛṣṇa-of Śrî Kṛṣṇa; avasthânam-residence; jñâtvâ-having understood; jârâsandha-of Jârâsandha; vadha-killing; artham-for the purpose; śrimat-uddhava-of Uddhava; yukti-châyam-plan; avalambya-taking recourse; gâdâ- at fighting with a club; kuśalam-expertise; manyatvena-with the conception; ekakinam-alone; dvandva-yuddhâya for a dual; tam-Lord Kṛṣṇa; âhavayitum-to call; tat-artham-for that purpose; eva-certainly tat-râstram-His kingdom; tat-that; upadrâvayitum-to cause to leave; ca-also; punah-again; ca- also; dvârakâ-gatam-at Dvârakâ; tam-him; šrutvâ-having heard; prasthitasya-situated; mathurâ-dvâragatena-at the gateway of Mathurâ; tena-with him; sangamah-meeting; yat- which; sthânam-place; adya-today; api-even; dvârakâ-dik-gatam-the "Dvârakâ-gate"; tat-that; iha-here; iti-thus; prasiddham-famous; vartate-is; sarvam-all; etat-this; śrî-nâradasya-for Śrî Nârâda; śrî-bhâgavat-rathasya- travelling on Lord Kṛṣṇa's personal chariot; ca-also; manah-maya-tvāt-because it travels as fast as the mind; sambhavati- is possible; atah-therefore; śrî-bhâgavatena-with the Śrīmad-Bhâgavatam; api-also; virodhah-difference; na-not; asti-is; iti-thus; alam-sufficiently; kalpa-bheda-kalpanâya- with understanding of the actual situation; yataḥ-because; eva-certainly; jhatiti-quickly; tasya-of him; sâlva-of Śâlva; vadha-of the death; śravanam-hearing; api-also; tatra-there; uktam-said; sampadyate-was; tathâ-in the same way; śrî-krśnasya-of Śrî Kṛṣṇa; gokula-at Gokula agamanam-arrival; ca-also; śrî-bhâgavata-with the Śrīmad-Bhâgavatam; sammatam-in harmony; eva-certainly.

It may seem to some readers that this account of the killing of Dantavakra and Lord Kṛṣṇa's return to Vṛndâvana contradicts the description found in Śrīmad-Bhâgavatam. Actually there is no contradiction here, and the accounts of the Padma Purâna and Śrīmad-Bhâgavatam are in perfect agreement. This may be understood in the following way: Dantavakra considered that, upon Uddhava's advice, Lord Kṛṣṇa had asked Bhīma to kill Jârâsandha in a club duel, because Lord Kṛṣṇa Himself was not very expert at fighting with clubs. Proud of His own skill in club-fighting, Dantavakra planned to challenge Lord Kṛṣṇa to a private club duel, and then kill Him. Dantavakra wanted to fight with Lord Kṛṣṇa alone in order to protect himself from any possible revenge Lord Kṛṣṇa's friends might try to take on him after he had killed the Lord. Thinking in this way, Dantavakra specifically did not want to fight Lord Kṛṣṇa in Dvârakâ, but in some place far away from the Lord's capitol city. Thinking that Lord Kṛṣṇa had remained in Indraprastha after the Râjasûya sacrifice had ended, Dantavakra sent a message challenging the Lord to come to Mathurâ and fight with him. The message came to Indraprastha, and Nârâda Muni, travelling on Lord Kṛṣṇa's personal chariot, which moves as swiftly as the mind, instantly carried it to Dvârakâ, where Lord Kṛṣṇa had just finished killing Śâlva. Lord Kṛṣṇa and Nârâda Muni immediately travelled
to Mathurā on the Lord's transcendental chariot, (the place in Mathurā where they arrived is still known, even today, as the "Dvārakā Gate"), and the Lord answered Dantavakra's challenge, and killed him. Because Vṛndāvana is so close to Mathurā, Lord Kṛṣṇa took the opportunity to visit the gopas and gopis there.

The Padma Purāṇa's description of Lord Kṛṣṇa's return to Vṛndāvana is in perfect harmony with the account of the Lord's pastimes found in Śrīmad-Bhāgavatam. This may be seen in the following quotation from Śrīmad-Bhāgavatam (10.39.35):

Text 27

tas tathā tapyatir viksya
sva-prasthāne yadūtamaḥ
santvayāṁ āsa sa-premair
āyāsyā iti dautakaiḥ iti.

tah-the gopis; tathā-in that way; tapyatih-suffering; viksya-having seen; sva-prasthāne-on the chariot; yadu-uttamah-Lord Kṛṣṇa, the most exalted member of the Yadu dynasty; santvayāṁ āsa-consoled; sa-premaiḥ-with love; āyāsye-I shall return; iti-thus; dautakaiḥ-with messages; iti-thus.

"Kṛṣṇa was very much affected upon seeing the plight of the gopīs, and He therefore consoled them. He told them they should not be aggrieved; He was coming back very soon after finishing His business."*

Text 28

yāta yūyaṁ vrajaṁ tāta
vayam ca sneha-duhkhitān
jñātin vo draṣṭum ēṣyāmo
vidhāya suḥrādāṁ sukham iti.

yāta-please go; yūyaṁ-you; vrajaṁ-to Vrajabhumi; tāta- O father; vayam-we; ca-also; sneha-by love; duhkhitān- distressed; jñātin-relatives; vah-you; draṣṭum-to see; ēṣyāmwe shall go; vidhāya-having given; suḥrādāṁ-to our friends and well-wishers; sukham-happiness; iti-thus.

Lord Kṛṣṇa's promise to return to Vṛndāvana is also recorded in the following verse (Śrīmad-Bhāgavatam 10.45.23) spoken by the Lord to Nanda and Yaśodā, shortly after the Lord had killed Kamsa:

"My dear father and mother, I know you will be feeling separation by returning
to Vrndāvana and leaving Us here, but please rest assured that I shall be coming
back to Vrndāvana just after giving some satisfaction to my real father and mother,
Vasudeva and Devaki, My grandfather, and other relatives and family members."**

Text 29

hatvā kamsāṁ rāṅga-madhya
pratipam sarva-sātvatām
yadāha vah samāgatyā
krṣṇah satyam karoti tat

agamisyaty adīrghena
kālēna vrajam acyutah
priyam sātvatām patih iti ca.

hatvā—having killed; kamsam-Kamsa; taṅga-of the wrestling arena; madhye-in
the middle; pratipam-the enemy; sarva-of all; sātvatām-the members of the Yadu
dynasty; yat-which; aha-said; vah-to us; samāgya-assembled; krṣṇah- Lord
Krṣṇa; satyam-truth; karoti-will do; tat-that; āgamiṣyati-will arrive; adīrgha-in
a short; kālēna-time; vrajam-to Vraja; acyutah-the infallible Personality of
Godhead; priyam-happiness; vidhāyaate-will give; pitroh-to His parents;
bhagavān-the Supreme Personality of Godhead; sātvatām-of the Yadu dynasty;
patih-the master; iti-thus; ca-also.

The following verses (spoken by Uddhava to Nanda Mahāraja and Yaśodā-devī)
also record Lord Krṣṇa’s promise to return to Vrndāvana (Śrīmad-Bhāgavatam
10.46.35 and 34):

"I have brought a message from Krṣṇa to the effect that He will soon come back
to Vrndāvana and satisfy you both by His personal presence. Now that Krṣṇa has
killed King Kamsa, the Yādava’s enemy, in the wrestling arena, Krṣṇa has promised
that He will come back to Vrndāvana after finishing His business in Mathurā. This
promise He will surely fulfill."**

Text 30

tasya śrī-mukhena bhakta-mukhena ca bahuṣah kalpānām anyathānupapatteḥ
satya-sankalpaḥ iti śrutaḥ. īśvarānām vacaḥ satyam iti svayam śrī-bhāgavatām ca.

tasya-of Lord Krṣṇa; śrī-mukhena-from the mouth; bhakta-of the devotees;
mukhena-by the mouth; ca-also; bahuṣah-many times; kalpānām-of these
expressions; anyathā-otherwise; anupapatteḥ-no reason; satyā-sankalpaḥ-
truthful; iti-thus; śrutaḥ-from the śruti-sastra; īśvarānām-of the Supreme
Personality of Godhead; vacah-the words; satyam- truth; iti-thus; svayam-directly; śri-bhāgavatam-in Śrimad-Bhāgavatam (10.33.31); ca-also.

Many different times Lord Kṛṣṇa promised that He would return to Vṛndāvana, and His devotees also repeated that promise. It is not reasonable to assume that Lord Kṛṣṇa would not keep such a promise repeated so many times. Lord Kṛṣṇa always speaks truthfully and does not break His promise. This is confirmed by the śruti-śāstra, which says:

"The Supreme Personality of Godhead is always truthful."

Śrīmad-Bhāgavatam (10.33.31) also says:

"The Supreme Personality of Godhead always speaks the truth."

Text 31

na kevalam etāvad eva kānanam, tasya vrajāgamanam api sphutam evety āhuh

yarhy ambujāksāpasāra bho bhavān

kūrūn madhūn vātha suhrd-didrksayā
evam madhūn mathurām vēti vyākhyāya tadānim tan-mandale suhrdah vrajasthā
eva prakaṭā iti tair apy abhimatam.

na-not; kevalam-only; etāvat-in this way; eva- certainly; kānaṁ-cause;
tasya-of Lord Kṛṣṇa; vraja-in Vraja-bhumi; agamanam-arrival; api-also; sphuṭa-clearly;
eva-certainly; iti-thus; āhuh-they describe; yarhi-whenever; ambuja-
aksā-O lotus-eyed one; apasāra-You go away; bho-oh; bhavān-Yourself; kūrūn-
the descendants of King Kuru; madhūn-the inhabitants of Mathurā AM
6:57:03Vrajabhūmi); vā-either; atha-therefore; suhrt-didrksayā-for meeting
them; evam-in this way; madhūn-the word "madhūn"; mathurām- means
Mathurā; va-or; iti-thus; vyākhyā-having explained; tadānim-then; tat-
mandale-in that area; suhrdah-the word "suhrdah (friends)"; vrajasthāh-means
"the residents of Vraja"; eva-certainly; prakāṭāh-manifested; iti-thus; tait-
by them; api-also; abhimatam-considered.

These are not the only quotes where Lord Kṛṣṇa's return to Vṛndāvana is promised or described. For example, Lord Kṛṣṇa's return to Vṛndāvana is described in the following statement of the inhabitants of Dvārakā (Śrīmad-
Bhāgavatam 1.11.9), where (according to Śrīdhara Svāmī) the word "madhūn" refers to the residents of Vṛndāvana (which is situated within the district of Mathurā):
"O lotus-eyed Lord, whenever You go away to Mathurā, Vrndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun."*

Text 32

tatra yoga-prabhāvena
nitvā sarva-janam hariḥ

ity atra sarva-sabdāt. dvārakā-vāsināḥ śrī-bhagavatam.

tatra-there; yoga-prabhāvena-by His mystic potency; nitvā-having carried; sarva-janam-all His friends and relatives; hariḥ-Lord Hari; iti-thus; atra-in this connectio9n; sarva-sabdāt-from the word sarva (all)". dvārakā-vāsināḥ-the residents of Dvārakā; śrī-bhagavatam-to the Supreme Personality of Godhead.

The Lord also arranged for the residents of Vrndāvana to visit Him at Dvārakā. This is described in the following verse of Śrīmad-Bhāgavatam (10.50.57):

"By His mystic potency Lord Kṛṣṇa brought all the residents of Vrndāvana to Dvārakā."

The word "sarva" (all) here must include the residents of Vrndāvana. This verse is spoken by the residents of Dvārakā about the Supreme Personality of Godhead.

Anuccheda 176

Text 1

tad etad āgamanam dantavakra-vadhānantaram eva śrī-bhāgavata-sammatam, yataḥ
jnātīn vo draṣṭum eṣyāmo
vidhāya suhrdaṁ sukham

iti kamsa-vadhānte.

tat etat-this; arrival of Lord Kṛṣṇa in Vrndāvana; dantavakra-of Dantavakra; vadha-the killing; anantaram-after; eva-certainly; śrī-bhāgavata-of the Śrīmad-Bhāgavatam; sammatam-opinion; yataḥ-because; jnātīn-relatives; vah- you; draṣṭum-to see; eṣyāmah-we shall return; vidhāya- having given; suhrdaṁ-to our
friends; sukham-happiness; iti- thus; kaṁsa-of Kaṁsa; vadha-the death; ante-after.

That Śrī Kṛṣṇa visited Vṛndāvana after the killing of Dantavakra is confirmed by these verses of Śrīmad-Bhāgavatam, and also by the following verse (Śrīmad-Bhāgavatam 10.45.23), where Lord Kṛṣṇa (just after killing King Kaṁsa) says to Nanda Mahārāja and Yaśodā-devī:

"My dear father and mother, I know you will be feeling separation by returning to Vṛndāvana and leaving us here, but please rest assured that I will be coming back to Vṛndāvana just after giving some satisfaction to my real father and mother, Vasudeva and Devaki, My grandfather, and other relatives and family members."*

Text 2

api smaratha nah sakhyah
svānāṁ artha-cikīrṣayā
gatāṁś cirayitāṁ śatru-
pakṣa-ksapana-cetasah

iti kurukṣetra-yatrāyāṁ ca śrī-bhagavad-vākyena tad-anāgamanे dantavakra-
vadhānantac hata-pakṣa-ksapana-sukha-dānam.

api-do you; smaratha-remember; nah-us; sakhyah-O friends; svānāṁ-of one's own friends and relatives; artha-cikīrṣayā-desiring the welfare; gatāṁ-gone; cirayitāṁ- delayed; śatru-pakṣa-of enemies; ksapana-destruction; cetasah-thoughts; iti-thus; kurukṣetra-yatrāyāṁ-at the Kurukṣetra pilgrimage; ca-also; śrī-bhāgavat-of the Supreme Personality of Godhead; vākyena-by the statement; tat- His; anāgamanē-in the non-return; dantavakra-of Dantavakra; vadha-the killing; antam-after; tat- His; satru-pakṣa-of enemies; ksapana-destruction; sukha-happiness; dānam-giving; eva-certainly; upeksitam-neglected; āśit-was.

That meeting of Lord Kṛṣṇa with the residents of Vṛndāvana at the holy place of Kurukṣetra occurred before His visit to Vṛndāvana and also before the killing of Dantavakara is confirmed by the following words spoken by Lord Kṛṣṇa to the gopīs during their meeting at Kurukṣetra (Śrīmad-Bhāgavatam 10.82.41):

"My dear friends, you know that Lord Balarāma and Myself left Vṛndāvana just to please our relatives and family members. Thus we were long engaged in fighting with our enemies, and were obliged to forget you, who were so much attached to Me in love and affection. I can understand that by this action I have been ungrateful to you, but still I know you are faithful to Me. May I inquire if you have been thinking of Us although We had to leave you behind? My dear gopīs do you now dislike remembering Me, considering Me to have become unfaithful to you?
Do you take My misbehavior with you very seriously?"

Lord Kṛṣṇa did not want to return to Vṛndāvana until after most of the important demons had been killed. After Dantavrāka was killed, however, He considered that most of the demons had already been dispatched, and He could then return to Vṛndāvana for a visit.

Text 3


tat—therefore, evam-in this way, māsa-dvyaṁ—for two months, prakātaṁ—manifested; kriṇitvā—performing pastimes; śrī-krṣṇaḥ-Lord Kṛṣṇa; api—also; tāṁ—them; ātma—their hearts; viraha—of separation; arti—by distress; bhaya—by fear; pidentān—tormented; avadhāya—having heard; punah—again; evam—in this way; mā—don’t; bhūt—be; iti—thus; bhū—of the earth; hāraṇa—removal; adi—beginning with; prayojaṇa-rūpena—by the neccessity; nija—His own; priya—jana—devotees; sangama—to the meeting; antarāya—by the impediment; samvalita-prāyaṁ—mainly with direct meeting; prakāta-lilā—manifest pastimes; tat—those; lilā—pastimes; bahirangena—situated without proper knowledge; apāreṇa—not transcendently situated; janena—by the people; durvedyatayā—difficult to be underrood; tat—to that; antarāya—impediments; sambhavana—possibility; leśa—fragment; rahitayā tayā—devoid of; nija—His; santata—eternal; aprakāta—unmanifest; lilā—with pastime; eki—krtya—joining; pūrva—previously; ukta—described; aprakāta—unmanifest; lilā—for pastimes; avakaṣa—opportunity; rūpam—consisting of; śrī-vṛndāvanasya—of Śrī Vṛndāvana-dhamā; eva—certainly; prakāṣa—viśeṣam—specific manifestation; tebhyaḥ—from them; krṣṇam—Lord Kṛṣṇa; ca—also; tatra—there; chandobhiḥ—by the vedic hymns; stūyaṁānaṁ—being glorified; iti ādi—beginning with these words; ukta—diśa—by the statement; svena—own; nāthena—by the Lord; sa-nātham—having a ruler; śrī goloka—akhyam—named Goloka; padam—abode; āvirbhavayāṁ āsa—revealed; ekena—by one; prakāśena—manifestation; dvāravatīṁ—to Dwārakā; ca—also; jagāma—went.

Lord Kṛṣṇa then returned to Vṛndāvana and enjoyed manifest pastimes with the devotees there for two months. When Lord Kṛṣṇa became aware that the inhabitants of Vṛndāvana were very anxious about the possibility of being again seperated from, He reassured them, telling them that He would never be separated from them. He remained in Vṛndāvana with them in His aprakāta form, invisible to
the eyes of ordinary conditioned souls, and He fulfilled their earnest desire to have His association constantly. At the same time in His prakṛta form He left Vṛndāvana and returned again to Dwārakā. Lord Kṛṣṇa's eternal aprakṛta presence in Vṛndāvana in the spiritual world (Goloka) is described in the following verse from Srimad-Bhāgavatam (10.28.18):

"All the cowherd men saw Kṛṣṇa, who was being worshiped with excellent prayers on the Goloka Vṛndāvana planet."

Text 4

tathā pādmottara-khanda eva tad-anantaram gadyam atha tatrastha nandādayah sarve janāḥ putra-dāra-sahitāḥ paśu-paksi-mṛgāyāś ca vasudeva-prasādena divya-rūpa-dharā vimānārūḍhāḥ paramam vaikunṭhalokam āpur iti. kṛṣṇa tu NANDAGOPA-vraja-akṣam sarvesām paramam nirmayam sva-padām dattvā divi deva-ganahī samstūyamāno dvāravatīm viveṣa iti ca.

tathā-in the same way; pādma-of the Pādma Purana; uttara-khanda-in the Uttara-khanda; eva-certainly; tat-antaram-after that; gadyam-prose passage; atha-then; tatrasthah-staying in Vṛndāvana; nanda-adayah-the cowherd residents headed by Nanda Maharaja; sarve-all; janāḥ-the people; putra-children; dāra-and wives; sahitāh-accompanied by; pasu-cows; paksi-birds; mṛgā-deer; adayāh-and others; ca-also; vasudeva-of Lord Vasudeva; prasādena-by the mercy; divyarūpa-dharā-manifesting spiritual forms; vimāna-airplanes; arūḍhā-aboard; paramam-supreme; vaikunṭhalokam-spiritual planet; āpuḥ-attained; iti-thus; kṛṣṇah-Lord Kṛṣṇa; tu-but; nanda-of Nanda Maharaja; gopa-the cowherd; vraja-of Vrajabhumi; okasām-of the residents; sarvesām-all; paramam-supreme; nirmayam-free from all defects; sva-His own; padam-abode; dattvā-having given; divi-in the spiritual world; deva-ganahī-by the demigods; samstūyamānah-being glorified; dvāravatīm-Dvāraka; viveṣa-entered; iti-thus; ca-also.

After Lord Kṛṣṇa's two month visit to Vṛndāvana He brought all the residents of Vṛndāvana back with to Goloka Vṛndāvana in the spiritual world. This is confirmed in the following prose passage from the Padma Purana, Uttara-khanda (which immediately follows the passage quoted in Anuccheda 175, Texts 23-24):

"Then, by Lord Kṛṣṇa's mercy, Nanda Mahārāja, and all the cowherd men of Vraja, along with all their wives, children, cows and other domestic animals, as well as all the deer and other wild animals in the Vṛndāvana forest, and every living entity in Vṛndāvana, all manifested eternal spiritual forms and, boarding transcendental airplanes, traveled to Goloka Vṛndāvana, the highest planet in the spiritual sky. Lord Kṛṣṇa thus gave to His friends eternal residence in His own abode, which is free from all imperfection. After this, Lord Kṛṣṇa, who was being glorified by the demigods in the upper material planets, entered Dvārakā and continued His manifest pastimes within the material world."
Text 5

tatra nandādayah putra-dāra-sahitāh ity anena putrāh śri-kṛṣṇādayah, dārah śri-
yasodādaya iti labhē putrādi-rūpair eva śri-kṛṣṇādibhih saha tat-prāpteh kathanāt
prakāśāntareṇa tatra teṣām sthitīś ca tair api nāvagateti labhyate.

tatra-in this passage; nanda-adayah-headed by Nanda Maharaja; putra-
children; dāra-wives; sahitāh-accompanied by; iti-thus; anena-by this; putrāh-
children; śri-kṛṣṇa-adayah-headed by Lord Kṛṣṇa; dārah-wives; śri-yasodā-
adayah-headed by Yasodā-devi; iti-thus; labdhē- attained; putrta-of children; adi-
beginning with; rūpaih-with forms; eva-certainly; śri-kṛṣṇa-adibhih-headed by
Śrī Kṛṣṇa; saha-along with; tat-prāpteh-of the attainment; kathanāt-by the
description; prakāśa-manifestation; antarena-by another; tatra-there; teṣām-of
them; sthitih- situation; ca-also; tahi-by them; api-also; na-not; avagata-
understood; iti-thus; labhayate-is attained.

The phrase "nandādayah dāra-sahitāh" in this passage means that Nanda
Maharāja, Kṛṣṇa, Yasodā-devi, and all the cowherd men, boys, and gopis went to
Goloka Vṛndāvana. Kṛṣṇa remained with them, appearing as the youthful son of
Maharāja Nanda, and all the residents of Vṛndāvana became unaware tha Kṛṣṇa
had ever gone to Mathurā, or that they had ever been separated from Him.

Text 6

vāsudeva-prasādena akasmād āgamanā-rūpenā parama-prasādena divya-rūpa-
dharah tad-anandotphullatayā pūrvato 'py āścarya-rūpāvirbhāvam gata ity arthah.

vāsudeva-of Lord Kṛṣṇa; prasādena-by the mercy; aksamāt-causeless;
āgamanā-rūpenā-arrived; parama- transcendental; prasādena-by mercy; divya-
transcendental; rūpa-forms; dharah-manifesting; tat-ānanda-with transcendental
bliss; upthullatayā-by the expansion; pūrvatah-as before; api-also; āścarya-
wonderful; rūpa-forms; avirbhāvam-manifestation; gatah-attained; iti-thus;
arthah- the meaning.

The phrase "vāsudeva-prasādena divya-rūpa-dharah" means that by Lord
Kṛṣṇa's causeless transcendental mercy the residents of Vṛndāvana manifested
wonderful and blissful spiritual forms.

Text 7
vimānārūdhāh iti golokasya sarvopari-sthiti-drṣty-apeksayā vastutats tv ayam abhiṣandhiḥ.

vimāna-ariplanes; arūdhāh-aboard; iti-thus; golokasya-of Goloka Vṛndāvana; sarva-everything else; upari- above; sthiti-situation; drṣṭi-observation; apeksayā-in relation to; vastuḥ-in truth; tu-also; ayam-this; abhiṣandhiḥ-is the meaning.

The phrase beginning with the word "vimānārūdhāh" means that they traveled on transcendental airplanes to the highest spiritual planet, Goloka Vṛndāvana.

Text 8

krṣṇo 'pi tam hatvā yamunām uttirya iti gadyānusārena yamunāyā uttara-pāra eva vṛjavāsas tadānim ity avagatmyate; sa ca teśām vṛndāvana-darśanākṣamatayaiva, tat-parityāgena tatra gatavāt.

krṣṇah-Lord Kṛṣṇa; api-also; tam-Dantavakra; hatvā-having; killed; yamunām-the Yamuna river; ittirya- having crossed; iti-thus; gadya-prose passage; anusārena-in accordance with; yamunāyāh-of the Yamuna; uttara-opposite; pāre-on the shore; eva-certainly; vṛaja-in Vraja Bhumi; avāsah-residing; tadānim-then; it-thus; avatgatyate-is understood; saḥ-He; ca-also; teśām-of them; vṛndāvana-of Vṛndāvana; darṣana-sight; aksamataya-unable to endure; eva-certainly; tat-of Lord Kṛṣṇa; parityāgena-by the abondonment; tatra-there; gatavāt-because of having left.

The phrase beginning with the words "krṣṇo 'pi tam hatvā yamunām uttirya" means that after killing Dantavakra, Lord Kṛṣṇa crossed to the other side of the Yamunā and entered Vṛndāvana. He enjoyed pastimes with the residents of Vṛndāvana, who found their life in Vṛndāvana unbearable because of separation from Him.

Text 9

tataḥ ca vimāṇa-śīromānīnā svenaiva rathena para-prāpana-pūrvakāṁ śrīmad-gopēbhyaḥ śrī-vṛndāvana eva pūrvam golokatāya darśite tat-brakāsa-viśesa eva nīgūḍham nivesaṇaṃ vaikuṇṭhāvāptir iti.

arke cen madhu vindeta
kim artam parvatam vrajet

iti nyāyat. saṁpārthe 'vyayam arke-śabdah.
na veda svām gatim bhraman

iti vadatā śrī-bhagavatā teśām gatitvenāpi vibhāvito 'sau. tasmād vrndāvane

nigūḍha-praveśa eva samaṇjasah. atra vrndāvana-nitya-lilā-vākya-vrndam
cādhikam apy asti pramānanam.

tatah-then; ca-also; vimāna-of airplanes; śironmaninā-by the crest-jewel;
svena-by His own; eva- certainly; rathena-chariot; para-the opposite shore;
prāpama- attainment; pūrvam-previous; śrimat-gopēbhyaḥ-to the cowherd
men; śrī-vrndāvane-in Vṛndāvana; eva-certainly; pūrvam-previous; golokatayā-
as Goloka Vṛndāvana; darśite-when revealed; tat-that; prakāśa-manifestation;
viśeśe-specific; eva-certainly; nigūḍham-concealed-; nīvesanam-entrance;
vaikuṇṭha-the spiritual world; avāptih-attainment; iti-thus; arke-nearby; cet-if;
madhū- honey; vindeta-one find; kim artham-why?; parvatam-to a mountain;
vrajet-would one go; iti-thus; nyāyāt-from the adage; samipa-of "nearby", arthe-
with the meaning; avyayam- always; arke-śabdah-the word "arke"; na-did not;
veda-understand; svām-their own; gatim-destination; bhraman- bewildered; iti-
thus; vadata-speaking; śrī-bhagavatā-by the Supreme Personality of Godhead;
tesām-of them; gatitvena-about the destination; vibhāvitaḥ-manifested; asau-
thiś; tasmāt-therefore; vrndāvane-in Vṛndāvana; nigūḍha- concealed; praveśe-
entrance; eva-certainly; samaṇjasah- correctly; atra-here; vrndāvana-in
Vṛndāvana; nity- eternal; lilā-pastimes; vākya-descriptions; vrndam-many; ca-
also; adhikam-abundance; api-also; asti-there is; pramānam-evidence.

Someone may raise the objection: If previously (Śrīmad-Bhāgavatam Canto 10
Chapter 28) Lord Kṛṣṇa had shown the highest planet in the spiritual world
(goloka) to the cowherded men in Vṛndāvana, and thus revealed that the Vṛndāvana
of this earth planet is in truth non-different from the Goloka Vṛndāvana in the
spiritual world, then why did He take them to the Goloka Vṛndāvana in the
spiritual world, if the earthly Vṛndāvana and the Goloka Vṛndāvana planet are
actually identical? There is an adage "Why should one go to a mountain in search
of honey, if honey is easily available nearby?" According to this understanding,
therefore, there is no reason for Lord Kṛṣṇa to transfer the residents of Vṛndāvana
to the Goloka planet, because they are actually already living there.

The answer to this objection follows: In the Tenth Canto, 28th Chapter of
Śrīmad-Bhāgavatam, Lord Kṛṣṇa reveals His aprakata (invisible to the eyes of
ordainy conditioned souls) presence in Vṛndāvana. In the spiritual world
(goloka), Lord Kṛṣṇa, His associates, and His pastimes are all aprakata (invisible to
the conditioned souls), whereas in the Lord's pastimes in the earthly Vṛndāvana,
these are all prakrata (visible to the conditioned souls). Therefore when this
passage says that the Lord traveled to Goloka Vṛndāvana with His associates, the
primary understanding is that the Lord remained with them in His aprakata
(invisible to the conditioned souls) form. These aprakata pastimes are known as
the pastimes of Goloka Vṛndāvana, the highest planet in the spiritual world. Many
scriptural passages confirm this explanation of the Lord's eternal pastimes in the
Goloka Vṛndāvana planet.
atha gadyānte dvāravatīṁ viveśa iti ca śalva-vadhārtham nirgataih śrī-bhagavat-pratyāgamanaṁ pratikṣyamānaṁ yādavaiḥ sahaiveti śrī-bhāgavatavād eva labhyate, tām vinā svayam grha-praveśānaucityāt. kṣaṇārdham menire 'rbhakāḥ ity ādivad alpa-kāla-bhāvanena vā.

atha-now; gadya-of the prose passage; ante-at the end; dvāravatīm-Dvāraka; viveśa-entered; iti-thus; ca-also; śalva-of Śalva; vadha-killing; artham-for the purpose; nirgataih-left; śrī-bhagavat-of the Supreme Personality of Godhead; pratyāgamanaṁ-return; pratikṣyamānaṁ-waited; yādavaiḥ-the Yadus; saha-along with; eva-certainly; labhyate-is attained; tam-Him; vinā-without; svayam-personally; grha-homes; praveśa-entrance; anaucityā-because of impropriety; kṣaṇa-moment; artham-half; menire- considered; arbhakāḥ-the boys; iti-thus; ādi-in the passage beginning; vat-just like; alpa-brief; kāla-time; bhāvanena-with the conception; vā-or.

The words "dvāravatīṁ viveśa" (and then the Lord entered Dvārakā) at the end of the prose passage from the Padma Purāṇa, Uttara-khaṇḍa (quoted in Anuccheda 176, Text 4) may be explained in the following way:

Lord Kṛṣṇa and the members of the Yadu dynasty left Dvārakā to kill Śalva. After Śalva was killed, the Yādavas waited for Lord Kṛṣṇa to return without Him. Therefore, after the killing of Śalva, Lord Kṛṣṇa entered Dvārakā, along with all the members of the Yadu dynasty. This description follows the account given in Śrīmad-Bhāgavatam. Although the Yādavas waited for two months for Lord Kṛṣṇa to return from Vṛndāvana, that two months seemed to them to be only a few moments. A similar contraction of time was experienced by the Vṛndāvana cowherd boys stolen by Lord Brahmā. This is described in the following words of Śrīmad-Bhāgavatam (10.14.43):

"Although they had been absent for an entire year, the cowherd boys thought that year to be as long as half a moment."

Text 11

tad evam punah śrī-gokulāgamanābhimpārayenaiva śrī-vṛndāvana-nathopāsanā-mantre nihata-kamsatvena tad-viśeṣaṇaṁ dattam. yathā baudhāyanokte
govinda gopījana-vallabheśa
kamsāsura-ghna tridaśendra-vandya ity ādi.

anyatra ca tatra
govinda gopijana-vallabhea
vidhasta-kamsa ity ádi.

tat-therefore; evam-in this way; punah-again; sri-gokula-to Gokula; agamana-
return; abhiprayena-with the meaning; eva-certianly; sri-vrndavana-of
Vrndavana; natha-for the Lord; upasanâ-worship; mantre-in the mantra; nihata-
kamsatvena-as the killer of Kamsa; tat-of Him; višešanam-description; dattam-is
given; yathâ-just as; baudhâyana-of the Baudhâyana; ukte-in the statement;
govinda-O pleaser of the cows, land, and senses; gopijana-to the gopis; vallabha-
dear; iśa-O Supreme Controller; kamsa- Kamsa; asura-the demon; ghna-killer;
tridaśa-of the demigods; indra-by the king (Indra); vandy-worshipped; iti- thus;
âdi-in the passage beginning; another places; ca-also; tatra-there; govinda-O
Govinda; gopijana-to the gopis; vallabha-dear; iśa-O Supreme controller;
vidhvasta-kamsa-O killer of Kamsa; iti-thus; âdi-in the passage beginning.

That Lord Krsna returned to Vrndavana after killing Kamsa, Śâlva, and
Dantväkra is alluded to in many verses that describe the worship of Lord Kṛṣṇa as
the master of Vṛndavana, and the killer of Kamsa. That both descriptions are found
in the same verses confirms the explanation that Lord Kṛṣṇa returned to
Vṛndavana after killing Kamsa. Examples of this may be found in the following
statements of the Baudhāyana-śāstra:

"O Lord Govinda, O Supreme Personality of Godhead who is worshiped by
Lord Indra, the king of the demigods, O Lord who killed Kamsa, and who is very
dear to the gopis."

"O Lord Govinda, O Supreme Controller, O killer of Kamsa, O Lord who is
very dear to the gopis."
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.. ^Q = - above long 'a' - 'u' sound
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.. Upper case non-Italicized
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iththam eva punah prāpty-abhiprayeṇoktam

anusmarantyo māṁ nityam
   acirān māṁ upaisyatha iti;

distya yadāśīṁ mat-sneho
   bhavatīnāṁ mad-āpanah iti;

   iththam-thus; eva-certainly; punaha-again; prāpti- attainment; abhiprayena-by
the intention; uktam-is spoken; anusmarantyaḥ-remembering; māṁ-Me;
nityam-constantly; acirāt-quickly; māṁ- Me; aupisyatha-you will attain; distya-
by good fortune; yada-when; asit-there was; mat- for Me; sneha-love;
bhavatīnāṁ- of you; mat-for Me; āpanah-attainment; iti-thus.

When Lord Kṛṣṇa explained to the gopīs that they would again meet Him, this
should be taken as a prediction of His return to Vṛndāvana. The following verses
may be taken as examples of this prediction:

"My dear gopīs, by constantly remembering Me, you will quickly attain My
association."*

   -[Srimad-Bhāgavatam 10.47.36

"O My dear damsels of Vraja, your affection for Me is your good fortune, for it
is the only means by which you have attained My favor."*

   -[Srimad-Bhāgavatam 10.82.44

Text 13
gopīnām sā gurur satīḥ iti ca.

That the gopīs were again to attain Lord Kṛṣṇa’s association is also confirmed by the following statement of Śrīmad-Bhāgavatam (10.83.1):

"Lord Kṛṣṇa is the spiritual master and ultimate destination which was to be attained by the gopīs."

Text 14

thatāiva kevalena hi bhāvena ity ādi padya-dvaya-.krtena sādhaka-cārinām gopīnām prathama-tat-prāpti-prastavena nitya-preyasīnām api tan-mahā-vyogānanta-ra-prāptim tasya viyogasyātītata-nirdeśād draḍhayati dvābhāyām
tathā-in the same way; eva-certainly; kevalena hi bhāvena it ādi padya-dvaya-kṛtena-by the following verses from Śrīmad-Bhāgavatam (11.12.7-8):

kevalena hi bhāvena
gopyo gāvo nagā mrgāh
ye ’nye mūdha-dhiyo nāgāh
siddhā mām ṭyur añjasā

sādhaka-cārinām-elevated devotees; gopīnām-of the gopīs; prathama-first; tat-of Lord Kṛṣṇa; prāpti-attainment; prastavena-from the beginning nitya-eternally; preyasīnām- very dear; api-although; tat-from Lord Kṛṣṇa; mahā-great; viyoga-separation; anantara-after; prāptim-attainment; tasya-of this; viyogasya-separation; atitavat-passing over; nirdeśāt-from the description; draḍhayati-confirms; dvābhāyām-by the following two verses (Śrīmad-Bhāgavatam 11.12.10-11).

Although the greatly elevated gopīs were extremely dear to Lord Kṛṣṇa from the very first time they met Him, they still were separated from Him for a certain time. Their reunion with Him and the end of their separation from Him is alluded to in
the following verses of Śrīmad-Bhāgavatam (11.12.8, 11.12.10, and 11.12.11):

"All the inhabitants of Vṛndāvana, including the gopīs, cows, unmoving creatures, the twin arjuna trees, animals, living entities with stunted consciousness, bushes and thickets and snakes like Kāliya all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me."***

Text 15

rāmena sārdham mathurāṁ praṁite
svāphalikina mayy anurakta-cittah
vigādha-bhāvena na me viyoga-
tivrādhayo 'nyam dadṛśuḥ sukhāya

rāmena-with Balarāma; sārdham-with; mathurāṁ-to Mathurā City; praṁite-
when brought; svāphalikina-by Akrūra; mayi-Myself; anurakta-constantly
attached; cittah- those whose consciousness was; vigādha-extremely deep;
bhāvena-by love; na-not; me-than Me; viyoga-separation; tivra-intense;
ādhyayah-mental distress, anxiety; anyam- other; dadṛśuḥ-they say; sukhāya-that
could make them ahppy.

"The residents of Vṛndāvana headed by the gopīs were always completely
attached to Me with deepest love. Thus when I, along with My brother Balarāma,
was brought to Mathurā City by My uncle Akrūra, the residents of Vṛndāvana
suffered extreme mental distress due to separation from Me, and could not find
any other source of happiness in their lives."***

Text 16

tāḥ tāh kṣapāḥ preṣṭhatamena nītā
mayaiva vṛndāvana-gocarena
kṣanārdhavat tāh punar āṅga tāsāṁ
hinā mayā kalpa-samā babhūvuh

tāḥ tāh-all those; kṣapāḥ-nights; preṣṭhatamena- with the most dearly beloved;
nītā-spent; mayi-with Me; eva-indeed; vṛndāvana-in Vṛndāvana; gocarena-who
can be known in; kṣanā-a moment; ārdhavat-like half; tāh-those very nights;
punar-again; āṅga-dear Uddhava; tāsāṁ-for the gopīs; hināh-berief; mayā-of Me;
kalpōa-a day of Brahmā (4,320,000,000 years); samāh-equal to; babhūvuh-
became.

"Dear Uddhava, all of those nights which the gopīs spent with Me, their most
dearly beloved, in the land of Vrndavana, seemed to them to pass in less than a moment. Bereft of My association, however, those same nights appeared to the gopis to drag on forever, as if each night were equal to a day of Brahma."****

Text 17

atra vigāda-bhāvena viyoga-tīvraḍhayah satyo mattah anyam nija-sakhyādikam api na sukhaṇya dadṛṣuḥ. tataḥ cādhunā tu sukhaṇya paśyantī viyoga nāstītī arthah.
evam tās tāḥ kṣapā mayā hīnāḥ satyāḥ kalpa-samā babhūvuh. adhunā tu tādṛṣyo na bhavantītī nāstī eva viyoga ity arthah.

atra-in this verse; vigāda-extremely deep; bhāvena-by love; viyoga-separation; tīvra-intense; adhayah-mental distress; datyah-truth; mattah-than Me; anyam-other; nija- own; sakhya-friendship; adikam-beginning with; api-even; na-not; sukhaṇya-that could make the happy; dadṛṣuḥ-they saw; tataḥ-therefore; ca-also; adhunā-at present; tu-but; sukhaṇya-for happiness; paśyanti-they see; iti-thus; viyogah-separation; na-not; asti-is; iti-thus; arthah-the meaning; evam-in this way; tātāḥ-all those; kṣapāh-nights; mayā-of Me; hīnāḥ-beredit; satyā-in truth; kalpa-a day of Brahma; samāh-equal to; babhūvuh-became; adhunā-at present; tu-but; tādṛṣyah-like that; na-not; bahvanti-are; iti-thus; na-not; asti-is; eva-certainly; viyogah-separation; iti-thus; arthah-the meaning.

We may note that in these verses the verbs "dadṛṣuḥ" (saw) and "babhūvuh" (became) are in the past tense. Using the past-tense, these verses describe the gopis' unhappiness because of separation from Krṣṇa and their experiencing a single night to be as long as a day of Brahma because of Lord Krṣṇa's absence. Because these activities are described in the past, we may conclude that they are no longer happening at the time Lord Krṣṇa spoke these verses to Uddhava. At that time the gopis' separation from Lord Krṣṇa had ended, and they were continually enjoying pastimes with Him in His aprakāta form.

Anuccheda 177

Text 1

tataḥ ca prakatāprakatayoḥ prthaktvāpratipattyāvaprakaṭa-bhāvam āpadya svanāma-rūpayor eva tāḥ sthitā ity āhā
tā nāvidan mayy anuyāsanga-baddha-
dhiyah svam ātmānam adas tathedam
yathā samādhau munayo 'adhi-toye
nadyah praviṣṭa iva nāma-rūpe

tatah—therefore; ca-also; prakata-manifest; aprakatayoh-and of unmanifest
pastimes; prthaktva—distinction; apratipatya-by non-acceptance; eva—certainly;
aprakata-unmanifested; bḥavam—nature; āpadya-attaining; sva-of His own; nāma-
holy name; rūpayoh-and form; eva—certainly; tāḥ-the gopis; sthitāḥ-situated; iti-
thus; āha-He says; tāḥ-they (the gopis); na-not; avidan—were aware of; mayi-in
Me; anuśanga-by intimate contact; baddha-bound up; dhiyāh—their
consciousness; svam—their own; ātmānam-body or self; adah—something remote;
tathā—considering like that; idam-this which is most near; yathā—just as;
samādhau—in yoga samādhi; munayah—great sages; abdhi—of the ocean; toye— in
the water; nadyah—the rivers; praviṣṭāḥ—have entered; iva—like; nāma-names;
rūpe—and forms.

The Lord's presence in His prakāta (visible to the conditioned souls) and
aprakāta (invisible to the conditioned souls) forms is ultimately one. There is no
real distinction between prakāta and aprakāta. Always engaged in ecstatic
meditation on Lord Kṛṣṇa and perceiving Him in His aprakāta form, the gopīs
forgot even about their own names and forms. This is described in the following
verse of Śrīmad-Bhāgavatam (11.12.12) where Lord Kṛṣṇa says:

"My dear Uddhava, just as the great sages in yoga trance merge into self-
realization like rivers merging into the ocean, and are thus not aware of material
names and forms, similarly the gopīs of Vṛndāvana were so completely attached to
Me within their minds that they could not think of their bodies, nor of this world,
nor of their future lives. Their entire consciousness was simply bound up in
Me."

Text 2

tāḥ-the gopīs; tathā-bhūtāḥ-in that way; viraha—of separation; autkanthya—with
anxiety; atiśayena—great; abhiyakta—manifested; durdhara—difficult to achieve;
maḥa—bhāvah—ecstatic love; satyah—truth; atha—now; kadācit—at certain times;
tāsām—of them; darśana—seeing; artham—for the purpose; gate—gone; mayi—in Me;
labdhā—attained; yah—which; anuśaṅga—contact; maḥa—great; modana—bliss;
bhāva—state; abhiyakti—kārī—manifesting; punah—again; sanyogah—meeting;
tena—by that; baddhah—bound; bhīh—mind; yāsām—of whom; tathā—bhūtāḥ—of that
way; satyah-uthfully; svam- own; mama-aspadam-concept of pssesiveness; ātmānam-self; ahankāra-aspadam-concept of self; ca-also; adah-from this; aprakata-unmanifest; ṃila-pastimes; anugatatvam-following; abhimatam-considered; vā-or; tatha-in that way; idam-this aprakata-manifested; ṃila-pastimes; anugatatvam-following; abhimatam-considered; vā-or; yathā-just as; syāt-may be; tathā-in the smae way; na-not; avidan-understood; kintu- however; dvayoh-of the two; aikyena-as one; eva-certainly; aviduh-understood; iti-thus; arthah-the meaning.

In this verse Lord Kṛṣṇa describes the gopis' ecstatic love for Him in the mood of separation. Having gotten the blissful opportunity to again see Lord Kṛṣṇa and associate with Him, the gopis became absorbed in continuously thinking of Him. This continuous thought of Lord Kṛṣṇa absorbed all their attention, and eventually they could no longer think of who they were or what their possessions or status was. They could not understand if they were only remembering Lord Kṛṣṇa (aprakata) or whether Lord Kṛṣṇa was actually present before them (prakāta), they were so intently meditating upon Him.

Text 3

prakāta-prakatatayā bhinnām prakāśa-dvayam abhimāna-dvayam līlā-dvayam cābhed enaivājānann iti vivakṣitam. tataś ca nāma ca rūpaṁ ca tasmin tat-tan-nāma-rūpātman aprakata-prakāśa-viśeṣe praviṣṭa iva" na tu praviṣṭah, vastubheddād ity arthaḥ. nāma-rūpa iti samāhāraḥ.

prakta-as manifested; aprakatatayā-and as unmanifested; bhinnām-different; prakāśa-manifestations; dvayam-two; abhimāna-conceptions; dvayam-two; līlā-pastimes; dvayam-two; ca-also; abhedena-with no difference; ajānān-not understanding; iti-thus; vivakṣitam-intended to be said; tataḥ-therefore; ca-also; nāma-name ca-and; rūpa- form; ca-also; tasmin-in that; tat-tat-various nāma-names; rūpa-atmani-and forms; aprakata-unmanifested; prakāśa- appearance; viśeṣe-specific; praviṣṭah-entered; iva-just as if; na-not; tu-but; praviṣṭah-entered; vastu-of substance; bhedāt-because of difference; iti-thus; arthaḥ- the meaning; nāma-rūpah-the word "nāma-rūpah"; iti-thus; samaahārahā-d dvandva-samahara-samasa.

The gopis were unable to make any distinction between the names and forms (nāma-rūpe) in the Lord's prakata and aprakata pastimes. In both prakata and aprakata pastimes the Lord manifests the same form and His associates are also the same, He and His associates have the same names and forms, and the pastimes are also the same. Actually prakata and aprakata are the same, except that when the Lord and His pastimes are visible to the conditioned souls they are called prakata, and when they are not seen by the conditioned souls, they are called aprakata. We may also note in this connection that the phrase {.sy 168}praviṣṭa iva" (as if they
had entered) indicates that the prakāṭa and aprakāṭa pastimes of the Lord did not merge together and become one series of pastimes. The prakāṭa and aprakāṭa pastimes were always identical, even from the very beginning, and therefore it is not possible for them to join together, for they never had been separate. for this reason, Lord Kṛṣṇa said "as if they had become one". We may also note that the word "nāma-rūpe" is a samāhāra-dvandva-samāsa (names and forms).

Text 4

tatra prakatāprakata-lilā-gatayor-nāma-rūpayor abhede drśṭantah yathā samādhau munayah iti. samādhīṁ atra śuddha-jivasyeti gacyam. tayor lilayor bhedāvedane drśṭantah yathābhdi-toye nadyaḥ iti. yathā nadyaḥ prthivi-gatam abedhi-toya-gatam ca sva-sthitim bhedena na vindanti, kintūbhaytasyāṁ api sthitau samudra-toyānugatāv evāviśanti, tathā mad-anuṣange sati prakāṭaṁ aprakaṭaṁ ca ca lilā-sthitim tās ca bhedena na viduh, kintu mayy evāvīśur ity arthaḥ. drśṭantās tv ayam lilā-bhedāvedanāṁśa eva, na tu sarvāvedanāṁśe; lokavat tu lilā-kaivalyam itivat. tad evam prakatāprakata-liilayor dvayor api tāsāṁ sva-prāptau bhāva eva kāṛānam darśitam.

tatra-in this verse; prakata- of manifest; aprakata- and unmanifest; lilā- pastimes; gatayoh-gone; nāma-names; rūpayoh-and of forms; abhede-in nondistinction; drśṭantah-example; yathā-just as; samādau-in trance; munayah- sages; iti-thus; samādhiḥ-trance; atra-here; śuddha-purified; jivasya-by the soul; iti-thus; gamyam- approachable; tayoh-of the two; lilayoh-pastimes; bheda- difference; avedane-in the description; drśṭantah-example; yatha-just as; abdhi- of the ocean; toye-in the waters; nadyaḥ-the rivers; iti-thus; yathā-just as; nadyaḥ-the rivers; prthivi-gatam-gone to the earth; abdhi-toya-the water of the ocean; gatam-gone; ca-also; sva-sthitim-own position; bhedena-with difference; na-do not; vindanti-find; kintu-however; ubhayasyāṁ-in goth; api-also; sthitau- situated; samudra-toya-anugatāu-in the water of the ocean; eva-certainly; aviśanti-enter; tathā-in the same way; mat-anuṣange-in My association; sati-when manifested; prakaṭam- manifest; aprakata-unmanifest; ca-also; lilā-of pastimes; sthitim-situation; tāḥ-the gopīs; bhedena-as different; na-did not; viduh-understand; kintu-however; mayi-in Me; eva- certainly; avivishuḥ-entered; iti- thus; arthah-the meaning; drśṭantah-example; tu-but; ayam-this; lilā-of pastimes; bheda-difference; avedana-description; amśe-part; eva- certainly; na-not; tu-but; sarva-everything avedana- describing amśe-part; lokavat-just like ordinary living entities; tu-but; lilā-pastimes; kaivalyam-transcendental; itivat-just like; tāt-therefore; evam-in this way; prakata-of manifested; aprakata-and unmanifested; lilayoh-pastimes; dvayoh-of the two; api-also; tāsāṁ-of the gopīs; sva-prāptau-in the attainment; bhāvaḥ-state; eva-certainly; kāṛāṇam-cause; darśitam-is revealed.

In order to explain that the names and forms of the Lord and His devotees are the same in both prakata and aprakrata pastimes, Lord Kṛṣṇa gives the following
example: "yathā samādhau munayah" (just as great sages in the yoga trance of nirvikalpa-samādhi merge into self-realization). In other words, the Lord explains that the names and forms of the prakāta and aprakātra pastimes are not different, just as the minds of the yogis are not different from the object of their meditation.

Lord Kṛṣṇa then gives another example to explain that the prakāta and aprakātra pastimes are actually identical. The Lord says: "yathābdhi-toye nadyah" (just as rivers merge into the ocean). This example may be taken to describe the prakāta and aprakātra pastimes. In other words, just as the water flowing in different places of a river is not different from the water at the river's mouth about to enter the ocean, in the same way the Lord's prakāta and aprakātra pastimes are non-different. In other words, because the gopīs were immersed in constant meditation upon Lord Kṛṣṇa, they perceived His presence directly, and for them there was no distinction of prakāta and aprakātra.

These examples of the yogis' meditation and the rivers' entering the ocean should be taken as explaining the non-difference of the Lord's prakāta and aprakātra pastimes. They should not be taken to explain that all variety is meaningless, as the impersonalists would have it.

The Lord's pastimes are described in the following way in the Vedānta-sūtra (2.1.33):

"The activities of the Supreme Personality of Godhead may appear like those of an ordinary human being, but they are not so in actual fact. They are all transcendental pastimes, and not in any way like the fruitive actions of the conditioned souls."

In this way we have described the Lord's prakāta and aprakātra pastimes, and the gopīs' direct association with Lord Kṛṣṇa by continuously meditating upon Him in ecstatic love.

Anuccheda 178

Text 1

tatā ca-prakāṭa-lilāyāṁ praviṣṭa api yādṛśam tasya svarūpaṁ prāptas tad darsayann anyad apy anuvadati

mat-kāmā ramanām jāram
  asvarūpa-vido 'balāḥ
brahma māṁ paramaṁ prāpuḥ
  saṅgāc chata-sahasraśaḥ

  tatāh-therefore; ca-also; aprakaṭa-unmanifested; lilāyāṁ-in pastimes;
praviṣṭah-entered; api-although; yādṛśam-like which; tasya-His; svarūpaṁ-
original form; prāptah-attained; tat-that; darsayan-revealing anyat-another; api-
even; anuvadati-repeats; mat-Me; kāmāḥ-those who desired; ramaṇam-a
charming lover; jāram-the lover of another's wife; asvartūpa-vidah-not knowing
My actual situation; abalāḥ-women; brahma-the Absolute; mām-Me; paramam-
supreme; prāpuḥ-they achieved; saṅgāt-by association; satā-sahasraśaḥ-by
hundreds of thousands.

That the gopīs attained the direct association of Lord Kṛṣṇa in His original form
by always meditating upon Him is confirmed in the following explanation spoken
by Lord Kṛṣṇa (Śrīmad-Bhāgavatam 11.12.13):

"All those hundreds of thousands of gopīs were unaware of My actual position,
understanding Me to be their most charming lover and ardently desiring Me in
that way. Thus, intimately associating with Me, the gopīs attained Me, the Supreme
Absolute Truth."***
tadinām eva gokula-bhājah śata-sahasraśah prāpuḥ. saṅgasya tat-prāpakatvam ca jhaṭitī samāṇa-bhāva-janakatvāt. yathoktam etat pūrvaṃ eva kevalena hi bhāvena gopyo gāvah ity ādi. evam gāvadīsv api dvi-vidhatvam gamyam.

tat-therefore; evam-in this way; sthite-situated; tāsām-of them; mat-amśa-

bhūtānāṃ-manifested from My transcendental potency; nitya-eternally;

priyānām-dear associates; saṅgāt-from association; anyah-others; api-also;
tadānim-then; evga-certainly; gokulabhājah-residents of Gokula; śata-in

hundreds; sahasraśah-and thousands; prāpuḥ-attained; saṅgasya-of association;
tat-prāpakatvam- the cause of attainment; ca-also; jhaṭitī-at once; samāṇa-

equal; bhāva-condition; janakatvāt-because of being the origin; yatha-just as; ukta-
described; etat-this; pūrvaṃ previously; eva-certainly; kevalena-exclusively; hi-
certainly; bhāvena-by love and devotion; gopyah-the gopīs; gavāḥ-and surabhi

cows; iti-ādi-in the passage beginning (Śrīmad-Bhāgavatam 7.12.8); evam-in this way;
gava-adīsu-among the surabhi cows and other residents of Gokula; api-also; dvi-
vidhatvam-two divisions; gamyam-may be understood.

Some of the gopīs were intimate eternal associates of Lord Kṛṣṇa and
manifestations of His internal potency, whereas many hundreds and thousands
of other gopīs and residents of Gokula were pure devotees who were being elevated
to that position from the status of conditioned souls. This second group is
described in the following words (Śrīmad-Bhāgavatam 11.12.8):

"It is only by pure love and devotion for Lord Kṛṣṇa that the gopīs, surabhi
cows, and other residents of Vraja were able to attain His association."

In this way we may understand that the residents of Gokula were divided into
these two groups.

Text 4

kim ākhyam prāpuṣ tatrāha mām kṛṣṇākhyam eva, nārākṛti param brahma iti

purāṇa-vacanāt, yo 'vatārānāṁ madhye śreṣṭho 'vatārāḥ ko bhavitā katham

asyāvatārasya brahmatā bhavatī tāpanibhyāṣ ca.

kim-what?; ākhyam-name; prāpuḥ-attained; tatra-in this connection; aha-He

says; mām-Me; kṛṣṇa-akhyam-named Kṛṣṇa; eva-certainly; nara-human; akṛti-
from; praram-the supreme; brahma-Absolute Truth; iti-thus; purāṇa-of the
Śrīmad-Bhāgavatam (7.12.8); vacanāt-from the statement; yah-who; avatārānām-of
the incarnations of Godhead; madhye-in the midst; śreṣṭhah-the best; avatārāḥ-
incarnation; kah-who?; bhavitā-will be; katham-how is it?; asy-of this;
avatārasya-incarnation; brahmatā-greatness; bhavati-is; iti-thus; tāpanibhyāḥ-
from the Gopala-tapai Upaniṣad; ca-also.
Someone may ask what is the name of this "brahma" attained by the gopīs. The Lord answers the question when He says "mām kṛṣṇākhyam eva" (I am the Supreme Brahma, and My name is Kṛṣṇa).

Lord Kṛṣṇa is the Supreme Brahma, the Supreme Personality of Godhead. This is confirmed by all Vedic literatures. For example the Śrīmad-Bhāgavatam says:

"The Absolute Truth has a humanlike form."

In the Gopāla-tāpani Upaniṣad the question is asked:

"Of all the features and forms of the Absolute Truth, what is His ultimate feature and original form?"

To this question the following answer is given:

"Lord Kṛṣṇa is the ultimate feature and the original form of the Absolute."

Therefore, when it is described that the gopīs attained the Brahman, it does not mean that they attained something impersonal. Rather, it means that they attained the association of the Supreme Person, Lord Kṛṣṇa.

Text 5

kidrṣa-sambhandham tvām prāpūs tatrāha ramanam jāram iti. ramanah patir nandana śabdavad yaugikatva-badhāt. yathā mitrā-putro mitrā-nandana evocye, na tu mitrā-patih. mitrā-patih api mitrā-ramanā evocye, na tu mitrā-putra iti. tata ś cāyam arthah.

kidrṣa-what kind; sambhandham-of relationship; tvām- with You; prāpūh-they attained; tatra-in this connection; aha-He says; ramanam-charming lover; jāram-the lover of another's wife; iti thus; ramanah-the word "ramana"; patih-means "husband" or "lover"; nandana-śabdavat-like the word "nandana (son)" yaugika-badhāt-because of improper usage; yathā-just as; mitra-of Mitra; putraḥ-the son; mitra-nandanah-"mitra-nandana"; eva-certainly; ucye-is said; na-not; tu-but; mitra-patih-"mitra-pati"; mitra-of Mitra; patih-the husband or lover; api-although; mitra-ramanah-"mitra-ramana"; eva-certainly; ucye-is said; na-not; tu-but; mitra-putraḥ-"mitra-putra"; tataḥ-from this; āyaṃ-this; arthah-is the meaning.

One may ask: What relationship did the gopīs have with Lord Kṛṣṇa?

The answer to this question is found in the words {.sy 168}ramanam jāram" (Lord Kṛṣṇa was the gopīs' lover). We may carefully note the distinction between the words "ramana" (lover) and "nandana" (son). For example, when we say "mitrā-ramanā", we mean "Mitrā's lover or husband", and when we say "mitrā-nandana" we mean {.sy 168}Mitrā's son".
yathā bhīṣmam udāra-darśaniyam katām karoti tīta atra kriyā khalu viśeṣasya kṛtīm prayayyanti viśeṣanānām api prayayyati, katām karoti tam ca bhīṣmam ity ādi rityā, tathātrīpi prāptam brahma prāpūs tac ca paramam bhagavad-rūpam tac ca mām Śrī-krṣṇākhyam svayaṁ bhagavad-rūpam ity ādi rityā.

yathā-just as; bhīṣmam-fearful; udāra-expanded; darśaniyam-visible; katām-the adjective "kata"; karoti-does iti-thus; atra-here; kriyā-activity; khalu-certainly; viśeṣasya-of the specific word; kṛtīm-action; prayayayanti-explain; viśeṣanānām-of the adjectives; api-also; prayayayati-explains; katham-how is it; karoti-he does; tam- that; ca-also; bhīṣmam iti ādi-beginning with the word "bhīṣma"; rityā-according to the context; tatha-in that way; atra-here; api-also; prayayati-attained; brahma-the Supreme; prāpuh-they attained; tat-that; ca-also; parama-transcendental; bhagavat-of the Personality of Godhead; rūpam-form; tat-that; ca-also; mām-Me; Śrī-krṣṇa-akhyam-named Śrī Krṣṇa; svayaṁ-personally; bhagavat-of the Personality of Godhead; rūpam-the form- iti-thus; ādi-beginning with; rityā-according to the context.

We may understand that the word "brahma" in this verse refers to the personal form of Śrī Krṣṇa, the Supreme Personality of Godhead, by studying the context of the word. In this context to interpret the word "brahma" to mean the impersonal Brahman effulgence would be inappropriate. The word must mean Lord Krṣṇa here. The appropriate meaning of a word may be seen by the context in which it is used. For example, the word [.sy 168]kata" may mean "fearful," "expanded", [.sy 168]visible", or "beautiful". The only way to determine the proper meaning in a particular sentence is obviously to study the context in which the word is used. In the context of this verse the word "brahma" clearly refers to Lord Krṣṇa.

Text 7

kintu jāram ity ukter eva ramana-viśeṣatve labdhe ramana-padam adhikam syād ity aksarādhiṣṭhaka vyākhyām iti nyāyād adhikārtham eva bodhayati. tatra cādhiaka-padasyaivārthah paryavasyatīti pratyatne nopadanāj jāratvām ca pratīti- mātram.

kintu-however; jāram iti-the word "jara"; ukteḥ-vrom the word; eva-certainly; ramana-of "ramana"; viśeṣatve-as a figure of speech; labdhe-attained; ramana-padam-the word "ramana"; adhikam-specific; syāt-is; iti-thus; aksara-of the letters; adhikyena-more than; arthā-the ordinary meaning; adhikyam-exceeding; iti-thus; nyāyāt-from the nyaya-sastra; adhika-expanded; artham-meaning; eva-certainly; bodhayati-teaches; tatra-there; ca-also; adhika-expanded; padasya-of
the word; eva-certainly; arthah-meaning; prayavasyati-is determined; iti-thus;
prayatne-with great endeavor; na-not; upadanât-as a figure of speech; jâratvam-as
a paramour; ca- also; pratitika-an imagination; mâtram-only.

In this verse the word "jâra" (paramour) should be understood to mean
"husband". The word "jâra" here is a playful figure of speech (as described in the
nyâya-sâstra), and does not exactly convey the simple face-value of the word.
Actually Lord Kṛṣṇa was the eternal husband of the gopîs, and they had no other
lover or husband other than Lord Kṛṣṇa. The idea that the gopîs had other
husbands and that Lord Kṛṣṇa was their paramour was an illusion existing only in
the gopîs' imagination. They considered Lord Kṛṣṇa their paramour, although in
fact He was their husband.

Text 8

gopinām tat-patīnām ca ity ādeḥ kintu sādhanāṁśv api para-brahmaṁah
sarvāmśītvāt sarva-pātṛtvāc ca patītvam eva.

gopinām-of the gopîs; iti ādeḥ-in the passage beginning with these words;
kintu-however; sādhanāṁśu-among women in general; api-also; para-
brahmaṁah-of the Supreme Personality of Godhead; sarvāmśītvāt-because of
being the original source of all emanations; sarva-pātṛtvāt-because of being the
ultimate protector of all living entities; ca-also; patītvam-the lord and husband;
eva-certainly.

That Lord Kṛṣṇa is the eternal husband of the gopîs is confirmed in the
following statement of Śrimad-Bhāgavatam (10.33.35):

gopināṁ tat-patīnāṁ ca

"Lord Kṛṣṇa was the gopîs' husband."

It also may be understood that because Lord Kṛṣṇa is the Supreme Personality
of Godhead, the ultimate source of all emanations, and the supreme protector of
all living entities, He is the natural master of all living entities and the natural
husband of all women. For these reasons, therefore, it is appropriate to say that
Lord Kṛṣṇa is the husband of the gopîs (and not their paramour).

Text 9

tathoktam pîñgalayā ātmanā ramañena vai iti, reme 'nena yathā ramā iti
tatha-in the same way; uktam-spoken; piṅgalā-by Piṅgalā; ātamanā-ramanena vai iti-the Śrimad-Bhāgavatam (11.8.39):

santuṣṭā śraddadhāty etad
yathā lābhena jivat
viharāmy amuaivāham
ātmanā ramaṇena vai;

reme anena yathā ramā iti- Śrimad-Bhāgavatam (11.8.34):

suhṛt preśhatamo nātha
ātmā cāyam ṣaṁrīṇām
tam viśrītyātmanaivāham
rame 'ṇena yathā ramā.

That Lord Kṛṣṇa is the ultimate master and husband of all living entities is described by Piṅgalā in the following words (Śrimad-Bhāgavatam 11.8.34 and 39):

"I am now completely satisfied and I have full faith in the Lord's mercy. Therefore I will maintain myself with whatever comes of its own accord. I shall enjoy life only with the Lord as my husband because He is the real source of love and happiness."***

"The Supreme Personality of Godhead is absolutely the most dear one for all living beings because He is everyone's well-wisher and Lord. He is the supreme Soul situated in everyone's heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord I will enjoy with Him just as Lakṣmī-devī."***

Text 10

lakṣmi-devyā ca

sa vai patih syād akutobhayaḥ svayam
samantataḥ pāti bhāyāturāṁ janam

lakṣmi-devyā-by Lakṣmī-devi; ca-also; sah-he; vai-indeed; patih-a husband; syāt-would be; akutah-bhayah.-who is not fearful of anyone; svayam-self-sufficient; saman-tatah-entirely; pāti-maintains; bhāyā-āturāṁ-who is very afraid; janam-a person;

Śrīmatī Lakṣmī-devī also confirms that Lord Kṛṣṇa is the ultimate husband of
all living entities (Śrīmad-Bhāgavatam 5.18.20):

"He alone who is never afraid but who, on the contrary, gives complete shelter to all fearful persons can actually become a husband and protector. Therefore, my Lord, you are the only husband, and no one else can claim this position. If you were not the only husband, You would be afraid of others. Therefore persons learned in all Vedic literature accept only Your Lordship as everyone's master, and they think no one else a better husband and protector than You."*

Text 11

tasmāt pūrvaṁ yāṁ jāratvena pratītaṁ pṛāpuḥ, pāscāṁ nijā-rūpaṁ eva tam pṛāpur iti. tathā jāram ity evokte paryavasitam na siddhyed iti ramanam ity ucye. ramanam ity evokte bhagavattvam śrī-kṛṣṇa-rūpatvam ca na siddhyati, mām ity evokte brahmaṭvam bhagavattvam ca pramāṇantara-sākṣaṁ bhavatīti sākṣād eva tat tad ucye.

tasmāt—therefore; pūrvaṁ—at first; yam—whom; jāratvena—as lover; pratītaṁ—believed; pṛāpuḥ—they attained; pāscāt—afterwards; nijā—His own; rūpaṁ—form; eva—certainly; tam—Him; pṛāpuḥ—attained; iti—thus; tathā—in the same way; jāram—paramour; iti—thus; eva—certainly; ukte—in the statement; paryavasitam—determined; na—not; siddhyet—is established; iti—thus; ramanam—husband; iti—thus; ucye—isc said; ramanam—husband; iti—thus; eva—certainly; ukte—in the statement; bhagavattam—as the Supreme Personality of Godhead; śrī-kṛṣṇa—rūpatvam—in the form of Śrī Kṛṣṇa; ca—also; na—not; siddhyet—is completed; mām—Me; iti—thus; eva—certainly; ukte—in the statement; brahmaṭvam—as the Supreme Brahmaḥ; bhagavattvam—as the supremely opulent Personality of Godhead; ca—also; pramāṇa—evidence; antara—without; sa—with; akāṅkṣaṁ—the word necessary to complete the meaning; bhavati—is; iti—thus; sākṣāt—directly; eva—certainly; tat tat—in various ways; ucye—is said.

In this verse (Śrīmad-Bhāgavatam 11.12.13, quoted in Anuccheda 178, Text 1) Śrī Kṛṣṇa is described in different ways. First He is described as the gopis' paramour (jāram), and then as the gopis' husband (ramanam). These descriptions are then superseded by the description of Him as the supremely opulent Personality of Godhead. It should be understood that the conception of Lord Kṛṣṇa as the gopis' paramour is corrected by the description of Him as the gopis' husband. This description also is corrected by the description of Him as the Supreme Personality of Godhead.

Text 12

pūrva-pratītatvāt ramana-padenāpi jāratvam eva pratīyeteti tan-nirārthāṁ tat-
tad-anuvādaś cāvasyaṁ kāryah. brahma māṁ paramam ēty ēsu pādesu patha-
kramasyāvivaksitatvāj jāra-bhāvasya ca pūrvatvād arthika eva kramo labhyate. ēsa
eva ca sarvatra baliyān. tato na viparyayenārthaś ca kāryah. kim cāprāpte hi
śāstram artha-vad iti nyāyena, dadhna juhotīty ādi-vad aprāpte ramāṇa pada eva
tātparyam, na tu pūrvā-pūrvā-prāpte brahmādi- jāra-paryānte.

pūrvā-previous; pratitvatvāt-from the conception; ramana-padena-by the word
"ramana"; api-also; jāratavam-the state of being a paramour; eva-certainly;
pratīyetā-may be accepted; iti-thus; tat-of that; nirasa-refutataion; artham-for
the purpose; tat-tat-various; anuvadah-explanations; ca-also; avaśyam-
inevitably; kāryah-should be done; brahma- Supreme Brahman; mām-Me;
paramam-absolute; iti-thus; ēsu-in these; pādesu-words; pāthā-kramasya-of the
sequence of words; avivaksitavat-because of not being the actual intention of the
speaker; jāra-of a paramour; bhāvasya-of the condition; ca-also; pūrvatvāt-
because of being placed before; arthikah-according to the meaning; eva-certainly;
kramah-sequence; labhyate-is obtained; esah-this; eva-certainly; ca-also;
sarvatra-in all conditions; baliyān-the most convincing interpretation; tatāh-
therefore; na-not; viparyayena-opposite; arthah-meaning; ca-also; kāryah-
should be accepted; kim ca-furthermore; aprāpte-not attained; hi-certainly; artha-
vat-with meaning; iti-thus; nyāyena-by the example dadhna-with yogurt; juhoti-
he offers sacrifice; ādi-beginning with; vat-just as; aprāpte-not attained; ramana-
pade-in the word "ramana" eva-certainly; tātparyan-explanation; na-not; tu-but;
pūrvā-pūrvā-previous; prāpte-attained; brahma-the Supreme Brahman; ādi-
geginning with; jāra-with the description of the paramour; paryānte-as the
conclusion;

In this verse three conceptions of Lord Kṛṣṇa are presented, each one correcting
the preceding one. The idea that Lord Kṛṣṇa is the gopīs' paramour is superseded
by the description of Him as their husband. That description is also supressed by
the description of Him as the Supreme Personality of Godhead. Although the word
"ramana" precedes the word "jāra" in this verse, it should be understood to be
before it in the sequence of ideas (which is more important that the mere
sequence of words). This is described in the following statement of the nyāya-
sāstra:

"The Vedic literatures should be understood according to their context."

An example may be seen in the interpretation of the Vedic statement begining
with the words "dadhnā juhotī".

Text 13

nandagopa-sutam devi
patim me kuru te namaḥ
iti kṛta-japānāṁ kumārīnāṁ tu patī-bhāvanā-pūrteti cet tarhi tāsāṁ anavadya-bhāvanāṁ sankalpa-siddhir eva śrī-bhagavatā sutarāṁ karyā.

nanda-gopa-of Nanda Maharaja; sutam-the son; devi-goddess Katyayani; patim-husband; me-my; kuru-please make; te unto you; namah-I offer my respectful obeisances; iti-thus; kṛta-japānām-offering prayers; kumārinām-of the young girls; tu-also; patī-bhāvanā-pūṛta-with the conception as husband; iti-thus; cet-if; tarhi-then; tāsāṁ-of them; anavadya-bhāvanām-without any fault; sankalpa-of the desire; siddhih-attainment; eva-certainly; śrī-bhagavatā-by the Supreme Personality of Godhead; sutarāṁ-nicely; karyā-should be done.

We may also note that the unmarried gopīs prayed to goddess Katyayani to have Lord Kṛṣṇa as their husband. Their prayers are recorded in the following words of Śrimad-Bhāgavatam (10.22.2):

"The unmarried girls used to pray with great devotion to the goddess Katyayani, addressing her as follows: O goddess please be kind to us, and arrange for our marriage with the son of Nanda Mahārāja, Kṛṣṇa."

It should be understood that Lord Kṛṣṇa is very inclined to fulfill this desire of the pure-hearted gopīs. There is no reason for us to assume that He did not.

Text 14

tatraiva ca svayam angī-kṛtam yatābalāḥ ity ādau. siddhāḥ iti. mayā iti ca.

tatra-in this connection; ca-also; svayam-personally; angī-kṛtam-accepted; yavatābalāḥ iti ādau siddhāḥ iti mayā iti ca-in the following vers from the Śrimad-Bhāgavatam (10.22.21):

yatābalā vrajam siddhā
mayemā raṁsyatha kṣapāḥ
yad uddiśya vratam idam
cerur aryārcanam satih.

Lord Kṛṣṇa personally fulfilled the gopīs' wish, and He accepted them in the following words (Śrimad-Bhāgavatam 10.22.21):

"My dear gopīs, your desire to have Me as your husband will be fulfilled because with this desire you have worshiped goddess Katyayani. I promise you that during the next autumn season you shall be able to meet with Me, and you shall enjoy Me as your husband."**

sarvatra-everywhere; paryavasāna-conclusion; nirūpa- drava-istha-their worshippable Lord Krṣṇa; prāptih- attainment; eva-certainly; khalu-and eva; siddhānta-of the siddhānta; rasa-and rasa; śastrayoh-sastras; sammatā—concluded; pracīnaiḥ-former; adhunikaḥ-and present; laukikaḥ-appearing like those of an ordinary human being; alukikaḥ-appearing very extraordinary; varnakaḥiḥ-describing; kaṁvibhiḥ- by poets and philosophers; tatha—in that way; eva-certainly; upakhyāyate—is described; śramat—full of all glory and opulence; asmat—my; upajivya-life and soul; caranaḥ-by the lotus feet; api—also; lañita-mādhave—in the play Lalita-Mādhava; tatha—in the same way; eva-certainly; samarpitam—placed; śrī-bhagavata—by the Supreme Personality of Godhead; ca—also; yat tu aham bhavatīnām vai iti ādīnā—beginning with Śrīmad-Bhāgavatam (10.47.34); yā mayā kridātā rātryām iti ādi-antena-and concluding with Śrīmad-Bhāgavatam (10.47.37);

The original verses are given below:

yat tv aham bhavatīnām vai
duē vārte priyo drśam
manasaḥ sannikārṣarītham
mad-anudhyāna-kāmyāyā

yathā duē-care preṣṭhe
mana āviśya vartate
strīnāṁ ca na tathā cetaḥ
sannikṛṣṭe ḍṣi-gocate

mayy aveśya manaḥ kṛṣne
vimuktaśeṣa-vṛtti yat
anusmarantyo mām nityam
acīrān mām upeśyatha

yā mayā kridātā rātryām
vane 'śmin vraja āsthitah
alabha-rasah kalyāṇyo
māpur mad-virya-cintayā
tathā-in that way; abhipretam-intended; jāra-bhāva-mayah- the conception that Lord Kṛṣṇa is the paramour of the gopis; sangamah-connection; ca-also; sadā-always; eva-certainly; sa-upadravah-fought with calamity; tasmāt-therefore; asau- this; paryavasāṇa-puruṣa-arthatve-in the conclusive description of the Supreme Personality of Godhead; tat-tat-the various; sāstra-of the Vedic literatures; sammatah-concluded; na-not; syāt-is.

That Lord Kṛṣṇa returned to Vṛndāvana, and that He was the actual husband of the gopis is confirmed by all siddhānta-sāstras and rasa-sāstras, and by all philosophers and poets, ancient and contemporary, engaged in describing the Supreme Lord's pastimes, which are sometimes like the activities of an ordinary human being, and sometimes are extraordinary and superhuman. These conclusions are also confirmed in the Lalita-Mādhava-nātaka by Śrīla Rūpa Gosvāmī, whose lotus feet are my life and soul, and they are also confirmed by the Supreme Personality of Godhead Himself in the following words (Śrīmad-Bhāgavatam 10.47.34-37):

"My dear gopis, although you were accustomed to love Me from the very beginning of your lives, in order to increase your superexcellent love for Me, I have purposely separated Myself from you. I have done this so that you may be in constant meditation on Me."

"When a women's beloved is away, she thinks of him meditatively, and he is present before her. In fact, she is more conscious of him than when he was actually present. In the same way you have become more conscious of Me in this condition of separation than when I was directly present before you."

"My dear gopis, because you constantly think of Me without thinking of anything else, or ever forgetting Me, You will quickly attain Me."

"My dear gopis, when I performed the rāsa dance with you in the evening of the sarat season in this forest of Vṛndāvana, some fortunate gopis were forcibly prevented from going to see Me. These gopis immediately left their bodies and quickly attained My eternal association by constantly thinking of My transcendental glories. In this way they quickly attained Me by thinking of Me."*

From this we may understand that the conception that Lord Kṛṣṇa is the gopis' paramour is fraught with danger and calamity. Such a conclusion is not correct and it is not supported by the evidence of Vedic literature.

Text 16

tathā para-koṭi-sankhyānām niṣa-pādabja-dalair ity ādi yugale
kuja-gatiṁ gamitā na vidāmaḥ
kaśmalaṇa kavaram vasanām vā

iti cety ādi-rūtinām udbhata-mahā-bhavanām tāsām vraje bhāva-sangopānām
pūrvam api duṣkaram āsīt.

   tathā-in the same way; para-koti-sankhyānām-of millions; nija-own; pāda-
   feet; abja-lotus; dalaīh-with petal; iti-thus; ādi-in the passage beginning; yugale-
   in the two verses Śrīmad-Bhāgavatam (10.35.16-17):

nija-pādābja-dalair dhvaja-vajra-
   nirajankaśa-vicitra-lalāmaih
vraja-bhuvah samayan khura-todaṁ
   varsma-dhūrya-gatir īrita-venuh

vrajati tena vayaṁ sa-vilāsa-
   vikṣanārpita-mano-bhava-vegah
kuja-gatīṁ gamītā na vidāmah
   kāśmaḷena kavaram vasanaṁ vā

   iti-thus; ca-also; iti-thus; ādi-rīttinām-of this passage; udbhata-exalted; mahā-
   bhavanam-ecstatic love; tāsām-of the gopīs; vraje-in Vrajabhumi; bhāva-of
   ecstatic love; saṅgopānām-hiding; pūrvam-formerly; api-although; duṣkaram-
   difficult; āsīt-was.

   When Lord Kṛṣṇa was enjoying His prakāta pastimes in Vrajabhūmi, it was very
difficult for the millions of gopīs to conceal the great ecstatic love they felt for
Him. This is described in the following verses of Śrīmad-Bhāgavatam (10.35.16-
17):

"Another gopī said: My dear friend, when Kṛṣṇa returns home with His cows,
the footprint of the soles of His feet-[]{with flag, thunderbolt, trident, and lotus
flower-[]}relieves the pain the earth feels when the cows traverse it. He walks in a
stride which is so attractive, and He carries His flute. Just by looking at Him we
become lusty to enjoy His company. At that time, our movements cease. We
become just like trees and stand perfectly still. We even forget what we look
like."*

Text 17

mahā-virahe tu jātā

nivarayāmah samupetya madhavam
   kin no 'kariśayn kula-vṛddha-bandhavāḥ iti.

   mahā-virahe-in ecstatic love felt in separation; tu-also; jātā-produced;
nivarayāmah-let us ward off; samupetya- having met; mādhvam-Lord Kṛṣṇa;
kim-what?; nah-to us; akariśyan-might do; kula-vṛddha-bandhavāḥ-our elders.
iti- thus.

As Lord Kṛṣṇa was departing for Mathurā, the gopīs found it very difficult to conceal their ecstatic love for Him. This is described in the following statement of Śrīmad-Bhāgavatam (10.39.26):

"The gopīs prayed to the demigods to create some natural disturbance, such as a hurricane, storm or heavy rainfall, so that Kṛṣṇa could not go to Mathurā. They then began to consider: 'Despite our elderly parents and guardians, we shall personally stop Kṛṣṇa from going Mathurā. We have no other alternative than to take this direct action. Everyone has gone against us to take away Kṛṣṇa from our sight. Without Him we cannot live for a moment.'"

Text 18

visṛjya lajjām ruruduh sma su-svaram
govinda dāmodara mādhaveti ca iti.

visṛjya-abandoning; lajjām-shame; ruruduh sma-they cried; su-svaram-in sweet voices; govinda-O Govinda; dāmodara-O Dāmodara; mādhava-O Mādhava; iti-thus; ca-also; iti- thus.

The gopīs' anxiety at Lord Kṛṣṇa's departure from Vṛndāvana is also described in the following verse (Śrīmad-Bhāgavatam 10.39.29):

"The gopīs became more and more griefticken at Kṛṣṇa's leaving Vṛndāvana. They could not check their minds, and they began to cry loudly, calling the different names of Kṛṣṇa, 'O dear Dāmodara! Dear Mādhava!'"

Text 19

tā man-manaskā mat-prānā
mad-arte tyakta-daihikāḥ iti.

tān-they; mat-upon Me; manaskah-with minds fixed; mat-prānāh-their lives dedicated to Me; mad-arte-for My sake; tyaka-abandoned; daihikāḥ-all wordly obligations; iti-thus; (the verse concludes: mam eva dayitam presthām atmanam manasa gatah).

Lord Kṛṣṇa described the gopīs' great love for Him in the following words (Śrīmad-Bhāgavatam 10.46.4):
"The gopīs are always absorbed in thoughts of Me. They have dedicated body, desire, life and soul and to Me. I am anxious not only for gopīs, but for anyone who sacrifices society, friendship, love and personal comforts for Me. It is My duty to protect such exalted devotees. The gopīs are the most dear. They are always thinking of Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me. They are keeping alive simply by thinking that I am returning to them very soon."

Text 20

kṛṣṇa-dūte samāyāte
    uddhave tyakta-lauikikāḥ iti,

gata-hriyāḥ iti.

kṛṣṇa-dūte-when the messenger of Lord Kṛṣṇa; samāyāte-arrived; uddhave-
Uddhava; tyakta-gopīs abandoned; lauikikāḥ-all their ordinary duties; iti-thus; -
gata-gone; hriyāḥ-shame; -the entire passage Śrīmad-Bhāgavatam (10.47.9-10):

iti gopyo hi govinde
    gata-vāk-kāya-mānasāḥ
krṣṇa-dūte samāyāte
    uddhave tyakta-lauikikāḥ

gāyantyah priya-karmāni
    rudvantyaḥ ca gata-hriyāḥ
tasya saṁsmaṁtvay saṁsmaṁtvya
    yānī kaiśora-bālyayoh.

The gopīs' great love for Lord Kṛṣṇa in separation from Him is also described in
the following words (Śrīmad-Bhāgavatam 10.47.9-10):

"Uddhava understood that gopīs of Vṛndāvana were all simply absorbed in the
thought of Kṛṣṇa and His childhood activities. While talking about Kṛṣṇa with
Uddhava, they forgot all about their household business. They even forgot about
themselves as their interest in Kṛṣṇa increased more and more."

Text 21

kācin madhukaram dṛṣṭvā iti.
kācit madhukaram krṣṭvā iti- Śrīmad-Bhāgavatam (10.47.11):

kācin madhukaram drṣṭvā
dhyāyanti priya-saṅgamam
priya-prasthāpitam dūtam
kalpayitvedam abravit.

The ecstatic love of gopīs in separation from Lord Krṣṇa is also described in the passage narrating Śrīmati Rādhārāṇī's taking a bumble-bee as Lord Krṣṇa's messenger. This passage begins with the following verse (Śrīmad-Bhāgavatam 10.47.11):

"One of gopīs, namely Śrīmati Rādhārāṇī, was so much absorbed in thoughts of Krṣṇa by dint of Her personal touch with Him that She actually began to talk with a bumblebee, which was flying there and trying to touch Her lotus feet. While another gopī was talking with Krṣṇa's messenger Uddhava, Śrīmati Rādhārāṇī took that bumblebee to be a messenger from Krṣṇa and began to talk with it as follows: 'Bumblebee, you are accustomed to drinking honey from the flowers, and therefore you have preferred to be a messenger of Krṣṇa, who is of the same nature as you.'"

Text 22

yā dustyajām svajanam ārya-patham ca hitvā iti.
yāh dustyajām svajanam ārya-patham ca hitvā iti-in Śrīmad-Bhāgavatam (10.47.54):

āsām aho carana-ruṇu-juśām aham syām
vrndāvane kim api gulma-latauṣadhinām
yā dustyajām svajanam ārya-patham ca hitvā
bhejur mukunda-padavim śrutibhir vimṛgyām.

Uddhava glorifies the exalted status of gopīs in the following words (Śrīmad-Bhāgavatam 10.47.54):

"The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana because the gopīs trample them and bless them with the dust of their lotus feet."
Text 23

gopyo hasantyah papracchu
rāma-sandarśanādṛtāḥ iti.

gopyah hasantya papracchdh rāma-sandarśana-adṛtāḥ iti-in Śrīmad-Bhāgavatam (10.65.9):

gopyo hasantyah papracchu
rāma-sandarśanādṛtāḥ
kvacid āste sukham kṛṣṇah
pura strījana-vallabhah.

The gopīs also revealed their ecstatic love for Kṛṣṇa when they spoke to Lord Balarāma (Śrīmad-Bhāgavatam 10.65.9):

"When the gopīs arrived, Lord Balarāma glanced over them with loving eyes. Being overjoyed, the gopīs, who had so ong been mortified on account of Kṛṣṇa's and Balarāma's absence, began to ask about the welfare of the two brothers. They laughed and specifically asked Balarāma whether Kṛṣṇa was enjoying His life surrounded by the enlightened women of Dvārakā Puri. Does He sometimes remember His father Nanda and His mother Yaśodā and the other friends with whom He so intimately behaved while He was in Vṛndāvana? Does Kṛṣṇa have any plans to come here to see His mother Yaśodā, and does He remember us gopīs, who are now pitiable bereft of His company? Kṛṣṇa might have forgotten us in the midst of the cultured women of Dvārakā, but as far as we are concerned, we are still remembering Him by collecting flowers and sewing them into garlands. When He does not come, however, we simply pass our time by crying. If only He would come here and accept these garlands that we have made."**

Text 24

mātaram pitaram bhratṛṇ
patin putrān svasṛ api
yad-arthे jahima dāśārha
dustya-jān svajanān prabho

iti ca śṛūyate.

mātaram-mother; pitaram-father; bhratṛṇ-brothers; patin-husbands; putrān-children; svasṛḥ-sisters; api-also; tay-arthē-for whose sake; jahima-abandon;
dāśārha-O Lord Kṛṣṇa; dusti-yājñā-difficult to give up; svajaṇān-own friends and relatives; prabho-O Lord (the concluding line of the verse is):

tā nah sadyah parityajya
gatāh sancchinnā-sauhrdāh.

The gopīs continued (Śrīmad-Bhāgavatam 10.65.11):

"Dear Lord Balarāma, descendant of Daśārha, You know that we would give up everything for Kṛṣṇa's friendship. Even in great distress one cannot give up the connection of family members, but although it might be impossible for others, we gave up our fathers, mothers, sisters and relatives without caring at all about our renunciation."*

Text 25

atra nivarayāmah ity ādikam yathā sanklptam tathaiva visṛjya lajjām ity ādīnā
caritam. tāsāṁ lajjā-tyāgāḥ khalu bhāva-vyaktyaiva syāt, sarvesāṁ gokula-vāsinām
rodanādi-sāmyāt. tatas tad-vyakti-pūrvaka-rodana-dvārena tābhir nivāraṇam api
yogyaṁ itī.

atra-here; nivarayāmah-*check Him!; itī-thus; ādikam- beginning; yathā-just
as; sanklptam-considered; tatha-in the same way; eva-certainly; visṛjya-having
abandoned; lajjā-ahame; itī-thus; ādīnā-in the passage beginning with these
words; caritam-activity; tāsāṁ-of the gopīs; lajjā- of shame; tyāgah-
abandonment; khalu-certainly; bhāva-of ecstatic love; vyaktya-by the
manifestation; eva-certainly; syāt-is; sarvesāṁ-of all; gokula-vāsināṁ-the
residents of Gokula; rodana-crying; adi-beginning with; sāmyāt-because of
equality; tatah-therefore; tat-of this; vyakti-manifestation; pūrvaka-previous;
rodana-dvārena-by crying; tābhīḥ-by the gopīs; nivaranaṁ-checking; api-even;
yogyaṁ-is suitable; itī-thus.

In these verses (Śrīmad-Bhāvagatam 10.39.26 and 29, quoted in Text 17 ans 18)
the gopīs attempted to stop Lord Kṛṣṇa from going to Mathurā (nivarayāmah).
Impelled by ecstatic love, they could not restrain themselves (visṛjya lajjām), and
they began to cry loudly, calling the different names of Kṛṣṇa. Indeed, all the
residents of Gokula were crying, and the gopīs were trying to stop Kṛṣṇa from
going to Mathurā.

Text 26
evam tyaktā laukikā ēty ādiśu ca suṣṭhy eva bhāva-vyaktir gamyate. kim bahunā mātaram ēty ādau mātr-ādīn jahima ēty uktam na tu pūrva-rāgavat pati-sutānvaya-bhratr-bāndhavān ati-villānghyeti-mātram uktam.

evam-in this way; tyakta-abandoned; laukikah-ordinary duties; iti-thus; ādiśu-in the verses beginning with these words (Śrīmad-Bhāvagatam 10.47.9-11); caalso; suṣṭhu-clearly; eva-certainly; bhāva-ecstatic love; vyaktih-manifestation; gamyate-is understood; kim bahunā-what to speak of; mātaram it ādau-the statement of Śrīmad-Bhāgavatam (10.65.11); mātr-mother; ādīn-beginning with; jahima-we abandon; iti- thus; uktam-said; na-not; tu-but; pūrva-rāgavat-as the previous expression of love; pati-husband; suta-children; anvaya-and family; bhratr-brother; bāndhavān-and other relatives; ati-vilānghhya-rejecting; iti-thus; mātram-only; uktam-said.

The gopīs' ecstatic love for Lord Kṛṣṇa is seen in Śrīmad-Bhāgavatam 10.47.9-10 (quoted in Text 20). How much more is it seen in the description of Śrīmad-Bhāvagatam 10.65.11 (quoted in Text 24)? This is not like the first stirrings of love. The gopīs gave up their mothers, children, brothers and relatives for Lord Kṛṣṇa's sake.

Text 27

gopyo hasantyah iti tūnmanda-lakṣanam tadānim hāsāyogyatvat, yathāiva kācin madhukaram dṛṣṭvā īty ādāv unṃādā eva dṛṣyate.

gopyah-the gopīs; hasantyah-laughing; iti-thus; tu- certainly; unmadah-of insanity; lakṣanam-symptom; tadānim- then; hāsa-of laughter; ayogyatvat-because of inappropriateness; yathā-just as; eva-certainly; kācit-a certain gopi; madhukaram-a bumble-bee; dṛṣṭvā-having seen; iti-thus; ādāu-in the passage beginning with these words; unṃādah-madness; eva-certainly; dṛṣyate-is seen.

Sometimes the gopīs manifested symptoms of transcendental insanity because of their intense love for Kṛṣṇa and their separation from Him. For example (Śrīmad-Bhāvagatam 10.65.9 quoted in Text 23), when the gopīs, aggrieved at their separation from Lord Kṛṣṇa, inquired about Kṛṣṇa from Lord Balarāma, they laughed (gopyo hasantyah) as they spoke. Such distressed and inappropriate laughter is a symptom of insanity. Another example of transcendental insanity is seen when Śrīmati Rādhārāṇī addressed the bumble-bee, taking it to be a messenger of Kṛṣṇa (Śrīmad-Bhagavatam 10.47.11, quoted in Text 21).

Text 28
The gopis' abandonment of their mothers and other relatives may also be taken as another symptom of their transcendental insanity (Śrīmad-Bhāvagatam 10.65.11, quoted in Text 24). In this way numberless gopis were unable to conceal their ecstatic love for Lord Kṛṣṇa, and they often manifested the symptoms of transcendental insanity.

Text 29

Because of the great suffering of separation from Kṛṣṇa, the residents of Vṛndāvana became insane. In this condition they tried for some time to conceal their ecstatic love for Lord Kṛṣṇa, and everyone in Vṛndāvana, impelled by this transcendental insanity, forgot about the marriages of Lord Kṛṣṇa and the gopis. Imagining the gopis to be the wives of others, the maddened inhabitants of Vṛndāvana considered the love of Kṛṣṇa and the gopis to be the relationship of a paramour with the wives of others. When the exalted devotees expert in understanding the mellow of devotional service carefully studied the entire situation in Vṛndāvana, they came to this conclusion. They were perfectly
convinced that the dealings of Lord Kṛṣṇa with the gopīs did not in any way violate the principles of morality.

Text 30


adharmamayatva-impitet; pratitau-in the belief; tu-but; āśīlatayā-with vulgarity; vyahanyate-is destroyed; eva- certainly; rasah-the mellow of devotional service; adharmamayatvam-impety; ca-also; dvi-vidhā-of two kinds; pārakīyatvena-as adultery; pāra-sparśena-as illicit sex; ca-also; tasmāt-therefore; yathā-as; aiśvarya-of opulence; jñāna-knowledge; mayyām-consisting of; śrī-pariksīt-of Maharaja Parīksīt; sabhāyām-in the assembly; aiśvarya-of opulence; j [.sy 241]āṇa-ritoity-with knowledge; eva-certainly; tat- that; pariḥṛtya-abandoning; rasa-avahatvam-with the mellows of devotional service; samāḥitam-composed; tatha-in the same way; lokavāt-like those of an ordinary human being; līlā- pastimes; kaivalyā-in transcendence; avalambane-in the situation; prema-mayyām-consisting of pure love for Lord Kṛṣṇa; śrī-gokula-of Gokula; sabhāyām-in the assembly; loka-ritoity-applying like that of the material world; samādheyam-may be considered.

Sexual immorality is of two kinds: pārakīya and pāra-sparṣa. The idea that Lord Kṛṣṇa's dealings with the gopīs are on the level of these sinful activities completely destroys the proper understanding of the mellow of devotional service. This misconception was carefully refuted by Śukadeva Gosvāmī (Śrīmad-Bhāgavatam (10.33.29-36) in His explanation of the rāsa-dance to Mahārāja Parīksīt. Śrila Śukadeva Gosvāmī presented to Mahārāja Parīksīt various arguments that could be appreciated by him and His associates, who were all aware of Lord Kṛṣṇa's transcendental opulence. Although Śukadeva Gosvāmī's explanations were presented in terms of Lord Kṛṣṇa's opulent feature (aiśvarya), which is most prominently manifested in Dvārakā-dhāma, these arguments apply very well to Lord Kṛṣṇa's pastimes in Vṛndāvana, which appear like those of an ordinary person, but are actually beyond the limitations of the material world.

Text 31

tathā hi
nāsuyan khalu kṛṣnāya
mohitās tasya māyayā
manyamānah sva-parśva-sthān
svān svān dārān vrajaukasah

tathā hi-furthermore; na-not; asuyan-they consider sinful; khalu-certainly;
krṣṇāya-for Krṣṇa; mohitāḥ-bewildered; tasya-祂; māyayā-by potency;
manyamānah—considering; sva-parśva-by their sides; sthān—remaining; svān
svān—their own; dārān—wives; vraja-okasah—residents of Vrajabhumi.

We may note in this connection that the cowherded men were unaware that
their wives had gone to dance with Lord Krṣṇa. This is confirmed in the following
statement of Srīla Sukadeva Gosvāmī (Śrīmad-Bhāvagatam 10.33.37):

"The so-called husbands of the gopis felt no enmity towards Lord Krṣṇa.
Enamoured by the influence of the external energy of Krṣṇa, they thought that
their wives were sleeping by their sides. They could not understand that they had
gone to dance with Krṣṇa."

Text 32

iti yat śrūya-te tasyāpy ayam arthah. māyayā mohitāḥ santōḥ nāsuwan tasya svā-
nitya-preyasi-svi-kāra-laksane katham av asad-dhāmārtha-suhrī-priyatma-
tanaya-prānāsaya jivatutamah pāra-dāra-svīkārāmanagala-mangali-karottiti
dośaropām nākurvann īty arthah. māyā-mohitatvam evāha many iti. svarūpa-
siddhānāṁ bhagavad-dārānāṁ apāra-kartṛka-bālāt kāra-parihārartham tat-tad-
ākāratayā māyā-kalpita ye sve sve dārās tan sva-parśvasthān manyamānah svamatyā
niścinvāna īty arthah.

iti-thus; yat-which; śrūya-te is heard; tasya-of that; api-also; ayam-this;
arthah-the meaning; māyayā-by the illusory potency; mohitāḥ-bewildered;
santōḥ—being so; na- did not; asuyan-envy; tasya-His; sva-own; nitya-eternally;
preyasi-dear gopis; svīkāra-acceptance; laksane—in the description; katham—how
is it?; asāu-He; asmat-our; dhāma—land; artha—wealth; suhrī-friends; priya-dear
wives; atma-tanaya-children; prāna-asaya-own life freath; jivatu-tamah-supreme
source of life; pāra-others; dāra-wives; svīkāra—of accepting; amangala—in
auspicious; mangali-karoti—makes auspicious; iti-thus; doṣa—of fault; aropam—
imposition; na-not; akurvan-doing; iti-thus; arthah—the meaning; māyā—
mohitatvam—the state of being bewildered by maya; eva-certainly; aha-he
describes; manya iti-the phrase beginning with the word "manyamana; svarūpa-
siddhānāṁ—situated in their original spiritual forms; bhagavat—of the Supreme
Personality of Godhead; dārānām—of the wives; apāra-another; kartṛka—the doer;
bālāt-kāra—force; parihāra—abandonment; artham—for the purpose; tat-tat—
ākāratayā—with thy forms; māyā—by the Lord's maya potency; kalpitah—fashioned;
ye—which; sve sve—their own; dārā—wives; tan—them; sva-parśva—sthān—staying by
their own sides; manyamānah—considering; sva-matyā—with their own
conceptions; niṣcīnāna-believing; iti-thus; arthah-the meaning;

This verse says that the cowherdmen did not blame Lord Kṛṣṇa for performing the rāsa-dance with the gopis. They thought: "Lord Kṛṣṇa is more dear to us than our homes, land, wealth, friends, wives, children, or even our own life-breath. If He dances with the wives of others, that inauspicious action becomes supremely pure and auspicious because it is performed by Him. Therefore there is no reason to criticise Him in any way." This verse also states that the cowherd men, bewildered by the Lord's māyā were unaware that their wives had gone to dance with Lord Kṛṣṇa. The gopis went to Lord Kṛṣṇa in their original spiritual forms, and by Lord Kṛṣṇa's potency, illusory material forms that resembled the gopis' forms were left at the homes of the cowherd men, who took these forms to be their wives. In this way the coherd men were unaware that their wives had gone to dance with Kṛṣṇa. They thought their wives were sleeping by their sides.

Text 33


parama-samarthayaḥ-supremely competent; tasya-this; māyāḥ-bewilderings potence; nija-own; prabhu-master; preyasīnām-of those who are dear; tat-ekā- anurāga-svabhām-by nature full of pure, undivided love for Lord Kṛṣṇa; maryādā-rules of morality; raksanā-artham-for protecting, pariāyam-wedding; ārābhya-having performed; sada- constantly; eva-certainly; sa-avadhānatāyām-in great carefulness; yogyatvāt-because of suitability; tat-that; dinam-day; upalakṣaṇam-implied byt not expressed; eva- certainly; iti-thus; tat-therefore; evam-in this way; ca- also; tat-their; patim-husband; manya-adisu-considering; eva-certainly; vivaha-marriage day; adi-beginning with śayana- taking rest; adi-beginning with; samayeṣu-at various occasions; eva-certainly; ca-also; svarūpa-siddhāh-perfect spiritual forms; avavivre-accepteded; anyeṣu-among other; ca- also; anyadā-otherwise; ca-also; kalpiṭāh-forms fashioned from the illusory potency; eva-certainly; iti-thus; gamyate- may be understood; tāvat-to that extent; eva- certainly; ca- also; yuktam-engaged; tāsu-among the gopīsmaryādā- morality; rakṣana-for protection; utkantha-anxiety; avardhana-for decreasing; eka-sole; pravojanatvāt-because of the necessity; tasyāḥ-of that.

In order to protect the gopis' morality, the Lord's supremely expert yogamāyā potency arranged that the gopis, who are full of pure love for Lord Kṛṣṇa, and most dear to Him, would marry Lord Kṛṣṇa, whom they always consider to be
their real husband. When associating with Lord Kṛṣṇa, the gopīs assume their original spiritual forms, and again, when associating with their so-called cowherd husbands, they manifest another, illusory form, different from their original spiritual forms. All this is performed by the agency of the Lord's yogamāyā potency in order to preserve the moral conduct of the gopīs and free them from a situation that would distress them.

Text 34

yathaiva hi, tava suṭah sati yad-adhāra-bimbe datta ced ity ādau, śuṣrūṇantyaḥ patin kāṣcīt ity ādau, tā vāyamānā patighih ity ādau ca, svarūpa-siddhānām eva darśanam tatra tatrāvagatam. evam anyatraṇy avagamyaṃ.

cyatha-just as; eva-certainly; hi-indeed; tava suṭah sati yad-adhāra-bimbe datta cet iti ādau-in Śrīmad-Bhāgavatam (Canto 10 Chapter 35.14)- śuṣrūṇantya-serving; patin- husbands; kāṣcīt-some gopīs; iti ādau-in that passage (Śrīmad-Bhāgavatam 10.29.6) tah-the gopīs; vayamānāh-forbidden; patibhiḥ-by their husbands; iti-thus; ādau-in the passage beginning (Śrīmad-Bhāgavatam 10.29.8); ca-also; svarūpa-siddhānām- situated in their original spiritual bodies; eva-certainly; darśanam-seeing; tatra tatra-here and there; avagatam- understood; evam-in the same way; anyatra-in other places; api-also; avagamya-may be understood.

In many places of Śrīmad-Bhāgavatam the original spiritual forms of the gopīs are described. For example, the description of the gopīs feelings of separation from Lord Kṛṣṇa (Śrīmad-Bhāgavatam Canto 10 Chapter 35), is spoken by the gopīs in their original feature, and the account of the rāsa-dance (beginning with Śrīmad-Bhāgavatam Canto 10, Chapter 29) describes the gopīs in their original forms.

Text 35

tāsām anya-krta-dhvamsa-bhāvasya kāranam prabhavaś ca sambhāvyate

ya etasmin mahā-bhāgah
pritiṁ kurvanti månavaḥ
nārayo 'bhībhavantya etān
viṣnus-paksanī ivāsurah"

iti kaimutya prāpteḥ.

tāsām-of the gopīs; anya-by another; krta-performed; dhvamsa-negation; abhāvasya-non-existence; kāranam-cause; prabhavah-strength; ca-also; sambhāvyate-is possible; ye-those persons who; etasmin-unto this child; mahā-
bhāgāh-veryfortunate; prītim-affection; kurvanti-execute; mānavāh-such persons; na-not; arayah-the enemies; abhibhavanti-do overcome; etān-those who are attached to Kṛṣṇa; viṣṇu-paksān-the demigods, who always have Lord Viṣṇu on their side; iva-like; asurāh-the demons; iti-thus; kaimutya-what to speak of; prāpteh-from the attainment.

When the gopīs wanted to join Lord Kṛṣṇa in the rāsa-dance, their superiors and so-called husbands tried to check them. However, because the gopīs are pure devotees of Kṛṣṇa, they cannot be restrained in their attempt to meet Him. This is described in Śrīmad-Bhāgavatam (10.8.18):

"Demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate towards Kṛṣṇa, they cannot be defeated by demons like the associates of Kaṁsa [or by the internal enemies, the senses]."*

That the gopīs were beyond the control of their so-called husbands, also demonstrates that the gopīs did not really have any husband other than Kṛṣṇa.

Text 36

atha tāsām atapya-śravaṇam ca mātr-prabhṛtinām apatyē tat vyavahārāt. svapatyatve sati vibhava-vaigunyaṇa rasābhāsatvam āpadyeta.

atha-now; tāsām-of the gopīs; apatyā-of children; śravaṇam-hearing; ca-also; mātr-of their mothers; prabhṛtinām-and others; apatyē-children; tat-therefore; vyavahārāt-because of engagement; sva-apatyatve-their own children; sati-if considered; vaibhava-vaigunyaṇa-as vulgar; rasa-abhāsatvam-incompatible mellows; āpadyeta-is obtained.

In Śrīmad-Bhāgavatam (10.29.19) we find mention of the gopīs' children. This should be assumed to refer to the younger children of the gopīs' mothers, or to the children of the other elderly gopīs. The idea that the word "apatyā" here refers to the gopīs' own children is a vulgar idea. This idea is an inappropriate mixing of rasas (rasābhāsa).

Text 37

tataś ca

bhajate tādṛśīh kriḍā
yāḥ śrūtvā tat-paro bhavet iti.

tatah-then; ca-also; bhajate-worships; tādrśih-like this; krīdāḥ-pastimes; hāh-
which; śrūtvā-hearing; tat-parah-attachet to the Supreme Personality of Godhead;
bhavet- may become; iti-thus.

Śrila Śukadeva Gosvāmī explains (Śrīmad-Bhāgavatam 10.32.26):

"Simply by hearing about Lord Kṛṣṇa's transcendental pastimes, one becomes
attached to the Lord."

If the gopīs had children by others, that would be an unpleasant and vulgar
situation, and it would make the Lord's pastimes not at all pleasing and attractive.
Because Lord Kṛṣṇa's pastimes are always attractive, therefore, it must be
understood that the gopīs did not have children.

Text 38

siṣevas ātmanā kaviya-kathā-rasaśrayaḥ iti ca virudhyate.

siṣevas ātmanā kaviya-kathā-rasaśrayaḥ iti-the following verse
from Śrīmad-Bhāgavatam (10.33.26):

siṣevas ātmanā kaviya-kathā-rasaśrayaḥ;

cā-also; virudhyate-is in disagreement.

The idea that the gopīs had husbands other tha Kṛṣṇa, and children also, is
vulgar and incorrect. This is confirmed by Śrīla Śukadeva Gosvāmī (Śrīmad-
Bhāgavatam 10.33.25):

"While strolling on the bank of the Yamunā, Kṛṣṇa recited various kinds of
poetry. He thus enjoyed the company of the gopīs in the soothing moonlight of
autumn."*

Text 39

para-putrata-pratipādanāyaśva hi pāyantya sīṣūn payah ity evoktam. na tu
sūtan stānam iti.
That the children mentioned in this connection were not the gopis' own children, but the children of others, is also confirmed in the following statement of Śrimad-Bhāgavatam: [sy 168] The gopis were feeding the children milk. We may note that this passage does not specify "their own" children, and does not say that the gopis were feeding the children milk from their breasts. From this we may conclude that these were not the gopis' own children.

Text 40

ata eva
mātāraḥ pitarāḥ putrāḥ
bhṛatarāḥ patayāḥ ca vai

iti parīhāsatvenaiva śrī-bhagavad-vākyam rasāya sampadyate, vastavatvena tu vairāsyāyaiva syāt, tāsām angi-karisyamānatvāt.

atah eva—therefore; mātāraḥ—mothers; pitarāḥ—husbands; putraḥ—sons; bhṛatarāḥ—brothers; patayāḥ—husbands; ca—also; vai—certainly; iti—thus; parīhāsatvena—with joking; śrī-bhagavat-of the Supreme Personality of Godhead; vākyam—statement; rasāya—for transcendental mellows; sampadyate—is produced; vastavatvena—in actuality; tu—but; vairāsyāya—for a perverted expression of mellows; syāt—may be; tāsām—of them; angi-karisyamānatvāt—about to accept.

When Lord Kṛṣṇa was about to perform the rāsa-dance, He joked with the gopis, saying (Śrimad-Bhāvagatam 10.29.19):

"My dear friends, I can understand that you have left your homes without permission of your guardians; therefore I think your mothers, your fathers, your elderly brothers or even your sons, and what to speak of your husbands, must be very anxious to find you."*

This description of the gopis' husbands and sons should be taken as a joking fabrication invented by Kṛṣṇa. This view may be easily accepted by studying the nature of these joking words spoken by the Lord. Accepted as joking words, this statement is perfectly compatible with the mellows of devotional service. If these words, however, are taken to be literally true, they are a vulgar expression of that which is incompatible with the mellows of devotional service. Therefore, in this instance the literal interpretation should be abandoned.
kvacit tābhīr eva teṣu yat pati-śabdah prayuktas tad bahir loka-avyaharata eva nāntar-drśtitah, yat paty-apyatya-suhrdam ity ādīnā tad-angī-kārāt.

kvacit-in some places; tābhīh-by the gopīs; eva- certainly; teṣu-among them; yat-which; pati-śabdah-the word "pati (husband)"; prayuktah-used; tat-that; bahih-loka-avyaharatāh-according to the conventions of the external material world; eva-certainly; na-not; antah-drśtitah- according to internal perception; yat pati-apyatya-suhrdam iti ādīnā-according to the Śrīmad-Bhāgavatam (10.29.29):

yat paty-apyatya-suhrdam anuvṛttir anga
strīnām sva-dharma iti dharma-vidā tvayoktam
astv evam etad upadeśa-pade tvaiśe
preṣṭho bhavāṁs tanu-bhṛtāṁ kila bandhur ātmā
tat-angī-kārāt-because of Lord Krṣṇa's acceptance of the gopīs.

In some circumstances there may be reference to the gopīs' [.sy 168]husbands". These references are only according to the understanding of ordinary people. In truth, the gopīs had no real husband except for Krṣṇa. The description of the gopīs' husbands found in Śrīmad-Bhāgavatam 10.29.29 and other places should be understood in that way.

Text 42

mām eva dayitam preṣṭham
ātmānam manasā gataḥ
iti bhagavatā tāsām ātma-karana-prakāśanāt.

mām-to Me; eva-certainly; dayitam-husband; preṣṭham- most dear; ātmānam-self; manasā-by the mind; gataḥ-gone; iti-thus; bhagavatā-by the Supreme Personality of Godhead; tāsām-of the gopīs; ātma-karana-of the mind; prakāśanāt-from the manifestation.

The gopīs always thought of Lord Krṣṇa as their husband. this is described by Lord Krṣṇa Himself in the following statement to Uddhava (Śrīmad-Bhāgavatam 10.46.4):

"The gopīs always meditate upon Me as their dearmost husband."
Text 43

gopyah kim acarad ayam ity ādau dāmodarādhāra-sudhām api gopikānām svam ity anena tābhīh śvayam ukteś ca.

gopyah kim acarad ayam ity ādau dāmodarādhāra-sudhām api gopikānām svam ity anena-by the description in Śrīmad-Bhāgavatam:

gopyah kim ācarad ayam kuśalāṁ sma venur dāmodarādhāra-sudhām api gopikānām bhūṅkte śvayam yad avasaśta-rasām hradinyo hṛṣyat-tvaco 'śru mumucus taravo yathāryāḥ
tābhīh-by the gopīs; śvayam-personally; ukteh-from the statement; ca-also.

The gopīs themselves describe Lord Kṛṣṇa as their only husband (Śrīmad-

Bhāgavatam (10.21.9):

"My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for the gopīs for whom that nectar is actually meant. The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river, on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."*

Text 44

tata etad uktam bhavati,rāsa-paṅcādhyayyam nāsuyan khalu kṛṣṇāya ity ukta-diśā.

tatăh-therefore; etat-this; uktam-said; bhavati-is; rāsa-paṅca-adhyayam-in the five chapters of Śrīmad-Bhāgavatam which describe the rasa-dance; na-did not; asuyan-envy; khalu- Indeed; kṛṣṇāya-Lord Kṛṣṇa; iti-thus; ukta-diśa-by the indication of these words.

From these descriptions of Śrīmad-Bhāgavatam we may understand that Lord Kṛṣṇa was the real husband of the gopīs. The cowherd men who appeared to be the gopīs' husbands according to external vision were illusory presentations fashioned by the Lord's yogamāya potency. Understood in this way, the statement of Śrīmad-Bhāgavatam (10.33.37, quoted in Text 31):
"The gopīs' husbands harbored no ill feelings toward Lord Kṛṣṇa."

does not at all contradict the statement that Lord Kṛṣṇa was the only real husband of the gopīs.

Text 45

sa vo hi svāmī iti tāḥ prati tāpanī-sthita-duurvāsaso vākyavat.

sah-He; vah-your; svāmī-husband; iti-thus; tah prati-to the gopīs; tāpanī-sthita-in the Gopala-tāpanī Upanisad; duurvāsasah-of Durvāsa Muni; vakyatvat-from the statement;

That Lord Kṛṣṇa is the husband of the gopīs is also confirmed in Gopāla-tāpani Upanisad, where Durvāsa Muni says to the gopīs "Lord Kṛṣṇa is your husband."

Text 46

kṛṣṇa-vadhvah ity ukta-ṛityā ca.

kṛṣṇa-of Lord Kṛṣṇa; vadhvah-the wives; iti-thus; ukta-ṛityā-according to the statement; ca-also;

That the gopīs are Lord Kṛṣṇa's wives is also confirmed in the following statement of Śrīmad-Bhāgavatam:

"The gopīs are Lord Kṛṣṇa's wives."

Text 47


yah-who; khalu-certainly; yogamāyām-the yogamāyā potency; upāśritah-
taken shelter; iti-thus; śravanāt-from the Śrīmad-Bhāgavatam; tat-tat-various; artha-meanings; bhagavat-the Supreme Personality of Godhead; niyukta-engaged; yogamāya-by the yogamāya potency; akalpita- not fashioned; kalpitatayā-and fashioned; yogamaya-yogamaya; eka-one; vāditat-understood; svatāt-own; parah-others; pracchanna-concealed; dvividhāyamānah āsan-were manifested in two ways; tāḥ-they; tu-but; pāścat-after; yogamāya-by Yogamāya; eva-certainly; devyā-by the goddess; prapitābhyaṁ-attained; mārṣya-boundary of morality; utkalitābhyaṁ-pastimes; sva-by Him; pāltasya-protected; rasa-posa-of transcendental melloes; taroh-of the desire tree; prayavasana-conclusion; dravato-pastimes; mahā-great; sukha-happiness; prāpti-of attainment; rūpāya-consisting; phalāya-result; muni-of the sage; ākāsa-from the sky; adi-beginning with; vani-statements; ādikam- beginning with; dvāri-kṛtya-concealing; vā-or; sva-yām- directly; eva-certainly; parakāti-bhūya-revealing; eva- certainly; vā-Śrī-gokula-of Gokula; vāśinah-the residents; prsti-to; tatha-in the same way; eva-certainly; vyakti-krta-manifested; svarūpa-in My original form; mām-Me; eva-certainly; ramanām-as their husband; prāptah-they attained; na-did not; asuyan-envy; khalu-certainly; krśnāya-Lord Krṣṇa; iti-thus; ādi-in the passage beginning with these words; ukta-said; astu-ency; parihārasya-rejecting samyaktvāya-for propriety; tat-kalpita-created by yogamaya; tu-also; sva-svaplitim-to gopa-husbands; iti-thus; eva-certainly; śrī-bhagavatantam-to the Supreme Personality of Godhead.

Śrīmad-Bhāgavatam also explains:

"The gopīs had taken shelter of the Lord's internal potency known as yogamāya."

In order to facilitate the Lord's pastimes with His devotees, the yogamāya potency manifested the gopīs in two different ways. By the agency of yogamāya, the gopīs appeared in their original spiritual forms and associated with Lord Kṛṣṇa. In these original forms Lord Kṛṣṇa was their only husband. Then again, illusory representations of the gopīs were also manifested in Gokula, and these illusory forms became the wives of the various cowherd men. In this way, when the gopīs went to join Lord Kṛṣṇa in the rāsa-dance, they went in their original spiritual forms, whereas the illusory forms manifested by yogamāya remained with their various gopa-husbands. In this way, in their original forms, the gopīs obtained Lord Kṛṣṇa as their only husband (svarūpa-mām eva ramanām prāptah).

Text 48

drṣyate ca, samjñā-chayādivat kalpanāya vyaktatvam eva parināmah sarvatra. tad ittham eva mātā pīrāḍinām abhiṣamīkṣa sidhyati. śrī-bhagavān.

drṣyate-is observed; ca-also; samjñā-of names chaya- and shadows; adivat-beginning with; kalpanāyah-because of the conception; vyaktatvam-
manifestation; eva-certainly; parināmah-fransformation; sarvatra-everywhere; tat- therefore; ittham-in this way; eva-certainly; mātā-mothers; pitr-fathers; ādīnām-and of others; abhistam-desire; sidhyati-is fulfilled; śrī-bhagavan-the Supreme Personality of Godhead.

These illusory representations of the gopīs were expansions of their names and shadow reflections of their forms. Just as the reflection of a fruit cannot be tasted, however, these reflections of the gopīs were not actually the wives of the cowherd men. The entire relationship was illusory. The gopīs were actually the wives of Lord Kṛṣṇa. The gopīs' mothers, fathers, friends, and relatives desired that that Lord Kṛṣṇa would become the gopīs' husband, and the Lord fulfilled their desire.

Anuccheda 179

Text 1

pūrvokta evāprakāta-līlā-praveṣa-prakāta-līlāvīskāra-rūpo 'ṛthas tad-anantarapraśnottarābhhyām apy abhipreto 'sti. praśnavat śrī-uddhava uvāca

pūrva-previous; uktah-described; eva-certainly; aprakāta-unmanifested; līlā-pastimes; praveṣa-entrance; prakāta-manifest; līlā-pastimes; aviośkāra-manifestation; rūpah-consisting of; arthah-meaning; tat-that; anantar-a after; praśna-question; uttarābhhyām-and answer; api-also; abhipretah-intended; asti-is; praśnavat-as a question; śrī-uddhavah-Śrī Uddhava; uvāca-said Śrimad-Bhāgavatam (11.12.16).

Lord Kṛṣṇa's prakata (visible to the conditioned souls) and aprakata (invisible to the conditioned souls) pastimes, which have already been discussed in these pages, were also described in Śrimad-Bhāgavatam (11.12.16), in the following question by Śrī Uddhava and the answer given by Lord Kṛṣṇa:

Text 2

samśayaḥ śrīvato vācam
tava yogesvareśvara
na nivartata ātma-stho
yena brāhmyati me manah

śrī-uddhavah uvāca-Śrī Uddhava said; samśayah- doubt; śrīvataḥ-of one who is hearing; vācam-word; tava- Your; yoga-īśvara-the lords of mystic power;
iśvara-You who are the Lord of; na-not; nivartate-goes away; ātma-in the heart; sthah-situated; yena-by which; brāhmyati-is bewildered; me-my; manah-mind.

"Śrī Uddhava said: O Lord of all masters of mystic power, I have heard Your words, but the doubt in my heart does not go away; thus my mind is bewildered.***

Text 3

tava vācām śrvnataḥ avadhārayato 'pi mama ātma-sthāḥ saṃśayah mayoditeṣv avahita ity adikādyāya-traya-gata-mahā-vākyārtha-paryālocanaśamarthym na vivartate: kutha yena yata eva rāmena sārdham mathurām pranīte ity ādi laksanāt tava vākyān mama mano bhrāmyati. hanta tāsām anana saṅgamah kutra kathām vidyata iti cintayā na sva-sthāṃ vartata ity arthaḥ.

tava-Your; vācām-statement; śrvnataḥ-hearing; avadhārayatah-hearing; api-although; mama-my; ātma-in the heart; sthah-situated; saṃśayah-doubt; maya-by me; uditesu-expressed; avahitah-listening; iti-thus; adika-beginning; adhyāya-chapters; traya-three; gata-gone; mahā-vākya-of the most important statements of the Vedas; artha-meaning paryālocana-understanding; asamarthym-inability; na-does not; vivartate-disappear; kutha-because of what reson?; yena-with wom; yatah-because; eva-certainly; rāmena-Lord Balarama; sārdham-along with; mathurām-to Mathurā; pranīte-went; iti-thus; ādi-in the passage beginning with these words; laksanāt-from the description; tava-Your; vākyāt-because of the words; mama-my; manah-mind; bhrāmyati-is bewildered; hanta-Oh; tāsām-of the gopīs; anena-by this; saṅgamah-association; kutra-where?; kathām-how is it?; vidyate-exists; cintayā-with the conception; na-not; sva-sthāṃ-in Your own place; vartata-remains; iti-thus; arthaḥ-the meaning.

In this verse the words "tava vācām śrvnataḥ" mean "hearing these words". "Ātma-sthāḥ saṃśayah" means "my inability to understand what You have said in the last three chapters has not gone away". Why? "Because my mind is bewildered by Your statement (Śrīmad-Bhāgavatam 11.12.10):

rāmena sārdham mathurām pranīte
śvāphalkinā mayy anurakta-cittāḥ
vigāḍha-bhāvena na me viyoga-
tīvrādhayo 'nyam dadrśuḥ sukhāya

When Akrūra took Balarāma and Me to Mathurā, the gopīs, their hearts full of love for Me, were tormented by separation from Me and could see no happiness apart from Me.

How is it that they always have Your association? It seems that they do not have
Your association."

Anuccheda 180

Text 1

athottaram tatra tasya samśayam apanetum dvābhyaṁ tāvat tac cittam svā-
sthāyan śri-bhagavān uvāca

sa esa jiva vivara-prasūtih
prānena ghośena guhām praviśtaḥ
mano-mayam sūkṣmam upetya rūpaṁ
mātrā svaro varṇa iti sthavīśthah

atha-now; uttaram-the answer; tatra-there; tasya-of Uddhava; samśayam-
doubt; apanetum-to remove; dvābhyaṁ-by two verses; tāvat-until; tat-that;
cittam-conception; sva-sthāyan-putting at ease; śri-bhagavān-the Supreme
Personality of Godhead; uvāca-said; sah esah-that same person; jivah-the life of
all living entities, and specifically the life of the residents of Vraja; vivara-prasūtiḥ-
appearing in prakāta and aprakāta forms; pranena-more dear than life; ghośena-
with the residents of Vraja; guhām-in an invisible form in Vraja; praviśtaḥ-
entered; manah-mayam-of mental energy; sūkṣmam-subtle; upetya-attaining;
rupam-a form; matra-with transcendental senses; svarah-with a transcendental
form; varhah-iti-manifest.

In order to resolve Uddhava's doubt, Lord Kṛṣṇa spoke the following two verses
(Śrīmad-Bhāvagatam 11.12.17-18):

"My dear Uddhava, I am the life of all living entities, and I am especially the life of
the residents of Vraja. Although I appear in both prakāta and aprakāta forms, I
am now present in Vṛndāvana in My aprakāta form, along with my friends, the
cowherd men, boys, and gopīs. Although present in My aprakāta transcendental
form, endowed with transcendental senses, I am generally invisible to the
conditioned souls, although they may perceive Me with their minds, by meditating
upon Me with devotion."

Text 2

sa esah mal-laksanah jivah jagatām jivana-hetuh; viśeṣato vrajasya jivana-hetur
vāpi paramēśvarah prānena maḥ-prāṇa-tulyena gośena saha vivara-prasūtih
vivarād aprakāta-lilātah prasūtih prakāta-lilāyāṁ ahbhivyaktir yasya tathā-bhūtah
san punah guhām aprakāṭa-lilāyām eva praviśṭah.

sah esaḥ-that very person; mat-laksanaḥ-I; jīvah-life; jagatām-of all the universes; jīvana-of life; hetuh-the origin; višeṣatah-specifically; vrajaśya-of Vraja; jīvana-of life; hetuh-the origin; va-or; api-also; parama-isvarah-the Supreme Controller; prāṇena-with life; mat-prāṇa-to My own life; tulyena-equal; ghośena-with the residents of the cow-pasture; vrajena-known as Vraja saha-along with; vivara-prasūṭiḥ-separation; vivarāt-because of separation; aprakāṭa-lilāyām-in the manifest pastimes; abhivyaktih-manifestation; yasya-of whom; tathā-bhūtah-in that way; san-being so; punah-again; guhām-unmanifest presence; aprakāṭa-lilāyām-in unmanifest pastimes; eva-certainly; praviśṭah-entered.

In this verse the words "sah esaḥ jīvah" mean {.sy 168}1, who am the Supreme Personality of Godhead, the life of all universes, and specifically the life of the residents of Vraja." The words "prāṇena ghośena" mean "with the residents of Vraja, who are more dear to Me than life." The words "vivara-prasūṭiḥ" mean "I, who appear in manifest (prakāṭa) and unmanifest (aprakāṭa) pastimes", and the words {.sy 168}guhām praviśṭah mean "I am now appearing in Vraja in my unmanifest (aprakāṭa) feature, invisible to the eyes of the conditioned souls."

Text 3

kidrśah san, kim krtvā? mātrā mama caḳṣuṛ-ādini, svarah rūpaṃ, iti ittham staviśṭahā sva-pariṣanānām prakāṭa eva san. anyesām sūkṣmam adṛṣyam bahiranga-bhaktānām ca manomayam kathaṅcin manasya eva gavyam yaḍ rūpaṃ prakāśas tad upeta.

kidrśah san-in what way am I maniest?; kim-what?: krtvā-having done; mātrā-with My senses; mama-My; caḳṣuṛ-ādini-eyes and other senses; svarah rūpaṃ-with My transcendental form; iti-ittham-thus; sthaviṣṭahā-manifest; sva-pariṣanānāṃ-to my confidential associates; prakāṭaḥ-manifest; eva-certainly; san-being so; anyesām-to others; sūkṣmam-subtle; adṛṣyam-invisible; bahiranga-bhaktānām-to the neophyte devotees; ca-also; manah-mayam-in the mental platform; kathāṅcit-to a certain extent; manasi-in the mind; eva-certainly; gavyam-approachable; yat-which; rūpaṃ-form; prakāśaḥ-manifestation; tat-therefore; upeta-yaving approached.

How is He manifest? What does He do? The Lord says the word "mātrā", which means "with My eyes and other senses." He says "svarah", which means "in My transcendental form". The word "iti" here means {.sy 168}in this way" and "sthaviṣṭahā" means {.sy 168}manifest before My personal associates". "Sūkṣmam" means "not seen by outsiders, the neophyte devotees." {.sy 168} Manomayam means "entered the heart" and "rūpaṃ upeta" means "manifesting".
Anuccheda 181

Text 1

prakaṭa-liṅgaṅkāraṁ ca sa-drṣṭāntaṁ spāṣṭayati

yathānaṁ kha 'nila-bandhur uṣmā
dalena dārūny adhimathyamānaḥ
anuḥ praṣṭo havīṣa samedhatē
tathaiva me vyaktir iyāṁ hi vāṇī

prakaṭa-līla-of the manifest pastimes; avīṣkāram- appearance; ca-also; sa-
with; drṣṭāntaṁ-an example; spāṣṭayati-explains; yathā-just as; analah-fire; khe-
in the space within wood; anila-air; bandhuḥ-one who accompanies;

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Lord Kṛṣṇa explains His prakāṭa appearance and pastimes by giving the following example (Śrīmad-Bhāgavatam 11.12.18):

"When firewood is rubbed together, heat is produced by contact with air, and by vigorously rubbing the sticks, a spark of fire appears. Once the fire is kindled, ghee is added and the fire blazes. Similarly, I become manifest in this world in My prakāṭa pastimes."***

Text 2

dṛṣṭānto 'yam garbhādi-kramena-virbhāva-mātrāmśe. tṛtiye 'pi tad uktam śrīmad-uddhavenaiva ajo 'pi jāto bhagavān yathāgñiḥ iti; vyaktīḥ āvirbhāvah; yasmāt iyaṁ sva-rahasyaika-vijñasya māṁ eva vānī. nātṛasambhāvanā vidheyety arthaḥ.

dṛṣṭāntah-example; ayam-this; garbha-adi-beginning with infancy; kramena-in sequence; āvirbhāva-mātra-of manifestation; aṁśe-in a part; tṛtiye-in the third Canto of Śrīmad-Bhāgavatam (3.2.15); api-even; tat-that; uktam-said; śrīmat-uddhavena-by Śrī Uddhava; eva-certainly; ajah- unborn; api-although; jātah-born; bhagavān-the Supreme Personality of Godhead; yatha-just like; agnih-fire; iti- thus; vyaktīḥ-āvirbhāvah-manifestation; yasmāt-from which; iyaṁ-this; sva-rahasya-confidential knowledge; vijñasya-of one who is aware; māṁ-Me; eva-certainly; vānī-words; na- not; atra-here; asambhāvanā-impossibility; vidheya-may be considered; iti-thus; arthaḥ-the meaning.

In this verse an example is given to explain the Lord's birth-pastimes within this material world. This same example was also given by Śrī Uddhava in the following words (Śrīmad-Bhāgavatam 3.2.15):

"The Personality of Godhead, the all-compassionate controller of both the spiritual and material creations, is unborn, but when there is friction between His peaceful devotees and persons who are in the material modes of nature, He takes birth just like fire, accompanied by the mahat-tattva."**

One who understands the confidential truth about Lord Kṛṣṇa's descent to this
material world can properly understand the meaning of this example (iyam vâni).

Text 3

tataś cânantaram vakṣyamānāḥ evam gadih ity-adi-granthas tu
sāṃsāyāpanodane vyākhyeyah. evam pūrvokta-vākya-dvayasaivārtha-bhedena
gadih laukikam bhāsānam api jñeyam. tasyāpy utpattir jñeyety arthāḥ. sa ca sa-tāt-
paryako 'ṛtha-bhedaś tikāyām eva drṣyata iti. śrī-sukah.

tatah-then; ca-also; anantaram-afterwards; vakṣyamānāḥ-which will be
spoken; evam gadih iti adi granthah-Śrīmad-Bhāgavatam 11.12.27:

gadih karma gatir visargo
ghrāno raso drk sparśa-śrutiś ca
sankalpa-vijñānam athābhimānāḥ
śūtram rajah-sattva-tamo-vikāraḥ
tu-also; samāyam-doubt; apanodane-in removal; vyākhyaeyah- may be explained;
evam-in this way; pūrva-previous; ukta- spoken; vākya-statement; dvayasya-of
the two; eva-certainly; artha-of meaning; bhedena-with the difference; gadih-the
word "gadih"; lalukikam-of the material world; bhāsānam-speech; api-also;
jñeyam-shoud be understood; tasya-of that; api- also; utpattih-arisal; jñeya-
should be understood; iti-thus; arthāḥ-the meaning; sah-that; va-also;
tātparyakah-meaning; artha-of meaning; bhedah-difference; tikāyām-in Śrīdhara
Śvami’s commentary; eva-certainly; drṣyate-is seen; iti- thus; śrī-śukah-spoken
by Śrīla Śukadeva Gosvami.

Some readers may doubt that the words "iyam vâni" mean "this explanation
may be given”. They may say that the words actually mean "The Supreme
Personality of Godhead appears in the form of the Vedas". This interpretation
cannot be accepted, however, because a few verses after this (11.12.27). in the
verse beginning "evam gadih", Lord Kṛṣṇa uses the word "gadih" (synonymous
with {.sy 168}vâni") to mean "speech". The two words should be accepted to mean
the same thing (speech). They do not mean {.sy 168}the Vedas" in this context.
This explanation is corroborated by the comments of Śrīla Śrīdhara Svāmī.

Anuccheda 182

Text 1
tad evam Šrīmad-bhāgavate punar vrajāgamanādi-rūpo 'yam artho bahudā labdho 'pi padmottara khandavad yan na spaṣṭayā varnītaḥ, tat khalu nijesta-devaasya bahīr-mukhān pratyaçchanecchayantar-mukhāḥ prayutkāntābhavardhanacchayeti gamyate. yata evoktam

parokṣa-vādā rśayāḥ
parokṣam tu mama priyam iti.

tat-therefore; evam-in this way; śrīmat-bhāgavate-in the Śrīmad-Bhāgavatam; punah-again; vraja-to Vrajābhumi; agamana-return; adi-beginning with; rūpah-consisting of; ayam-this; arthah-meaning; bahudhā-in many ways; labdhah-obtained; api-although; padma-uttara-khanda-vat-in the Uttara-khanda of the Padma Purāṇa; yat-wich; na-not; spaṣṭatayā-with cality; varnītaḥ-described; tat-therefore; khalu-certainly; nīja-ṛṣṭa-devaasya-of the worshipable Supreme Lord; bahīr-mukhān-to the ordinary living entities, who do not understand the confidential details of Lord Kṛṣṇa's pastimes; pratyaçchanna-to cover; icchaya-with a desire; antah-mukhān-to the confidential devotees of the Lord; pratyaçchanaṁtha-with eagerness; vardhana-increasing; icchaya- with a desire; iti-thus; gamyate-may be considered; yataḥ- because; eva-certainly; uktam-it is said; parokṣa-vādāḥ- obscure explanations; rśayāḥ-sages; parokṣa-m-difficult to be understood, tu-but; mama-to Me; priyam-dear; iti-thus.

At this point someone may object, saying that although Lord Kṛṣṇa's return to Vraja-bhūmi is clearly described in the Uttara-khanda of the Padma Purāṇa, it is only hinted at in the Śrīmad-Bhāgavatam. The reason this is not openly described in Śrīmad-Bhāgavatam is that Śukadeva Gosvāmi wanted to conceal this confidential pastime from the understanding of the ordinary conditioned souls, and at the same time describe it to the intimate devotees of the Lord. In order to fulfill both purposes Śukadeva Gosvāmi described this pastime in an indirect way, so that the intimate devotees could understand it and others would not understand it. This method of speaking is described by Lord Kṛṣṇa Himself in the following words of Śrīmad-Bhāgavatam (11.21.35):

"The explanation of the Vedas and the great sages are very obscure and are not easily understood. This is not accidental, but deliberate, for in this way I am not exposed to the materialists. Only the pure-hearted devotees can understand the truth about Me by reading the Vedas or hearing the descriptions of the sages."

Text 2

yad etat tu mayā ksudra-
tarena taralāyitam
ksamatam tat ksamā-silah
śrīmān gokula-vallbhāḥ
yat etat-whatever; tu-but; mayā-by me; kṣudratarena- very insignificant; tārāyitam-wavered; kṣamatam-may forgive; tat-that; kṣamā-śilah-merciful; śrīmān-full of all beauty and opulence; gokula-vallabhaḥ-Lord Kṛṣṇa who is very dear to the residents of Gokula.

The insignificant author of this book (Jīva Gosvāmi) prays that if I am wrong in my presentation of this matter, may the merciful Lord Kṛṣṇa, who is very dear to the residents of Gokula, please forgive me.

Text 3

tad etat śrīlā-vṛndāvane lilā-dvayasya milanam sāvasaram eva prastutam; dvāra-kāyam tu prasiddham eva. tatra mausālādi-lilā māyiky eveti pūrvam eva dārśitām, vāstutas tu dvāra-kāyām eva sa-parikarasya śrī-bhagavato nigūḍhatayā sthitiḥ. yādāvarām ca nitya-parikāratvāt tat tyāgena svayam-bhagavatā evāntardhāne tair atikṣobheno-matta-ceṣṭai upamarditā prthivy eva nasyed iti prathamam taśām antardhāpanam.

tat etat-that; śrīlā-vṛndāvana-in Vṛndāvana; lilā-dvayasya-of the prakata and aprakata pastimes; milanam- meeting; sa avasaram-at the proper time; eva-certainly; prastutam-is described; dvāra-kāyām-at Dvāraka; tu-also; prasiddham-celebrated; eva-certainly; tatra-there; mausāla-adi-lilā-the pastimes of the Lord's dissappearance, beginning with the fratricidal war which destroyed the Yadu dynasty; māyikī-illusory; eva-certainly; iti-thus; pūrvam- previously; eva-certainly; dārśitām-established; vāstutaḥ-in truth; tu-but; dvāra-kāyām-in Dvāraka; eva-certainly; sa-parikarasya-with His associates; śrī-bhagavatāh-of the Supreme Personality of Godhead; nigūḍhatayā-in a concealed condition; sthitiḥ-situation; yādāvaṇām-of the member of the Yadu dynasty; ca-also; nitya-parikāratvāt-because of being eternal associates of the Lord; tat-that; tyāgena-by abandoning; svayam-personally; bhagavatāh-of the Supreme Lord; eva-certainly; antardhāne-on the dissappearance; tāiḥ-by them; ati-kṣobhena-with great agitation; unmaṭta-ceṣṭaiḥ-with intoxicated activities; upamarditā-crushed; prthivi-the earth; eva-certainly; nasyet-may be destroyed; iti-thus; prathamam-first; teṣām-of them; antardhāpanam- dissappearance.

At a certain point in Lord Kṛṣṇa's pastimes, He became no longer present to the eyes of the conditioned souls in Vṛndāvana and Dvārakā. At that time He remained in those two holy places in His aprakata (unmanifest) form, and there was no longer any distinction between prakata and aprakata. Because the members of the Yadu dynasty are the Lord's eternal associates, they also remained in Dvārakā with the Lord, although all of them were invisible to the eyes of ordinary living entities. The fratricidal war that destroyed the Yadu dynasty and the other activities culminating in the Lord's departure from the earth planet are the play of the Lord's illusory potency, and the reality of all these activities is
different from what first seems to be. Lord Kṛṣṇa considered that after His departure from the earth the members of the Yadu dynasty would be afflicted by separation from Him and in a maddened condition would destroy the earth. In order to prevent this, Lord Kṛṣṇa arranged that the Yadu dynasty would leave the earth before His own departure.

Text 4

ata evoktam
bhū-bhāra-rāja-prtanā yadubhir nirasya
guptah sva-bāhubhir acintayad aprameyah
manye 'vaner nanu gato 'py agatam hi bhāram
yad yādavam kulam aho aviṣṭḥyam āste

atah eva-therefore; uktam-it is said (Śrīmad-Bhāgavatam 11.1.3); bhū-bhāra-existing as the burden of the earth; rāja-of the kings; prtanā-the armies; yadubhiḥ-by the Yadus; nirasya-eliminating; guptaiḥ-protected; sva-bāhubhiḥ-by Hi own arms; acintayat-He considered; aprameyāḥ-the unfathomable Lord; manye-I think; avanē-of the earth; nanu-one may say; gatah-it is gone; api-but; agatam-it is not gone; hi-indeed; bhāram-the burden; yat-because; yādavam-of the Yadus; kulam-the dynasty; aho-ah; aviṣṭḥ-yam-intolerable; āste-remains.

The reason for the destruction of the Yadu dynasty is given in Śrīmad-Bhāgavatam (11.1.3):

"The Supreme Personality of Godhead used the Yadu dynasty, which was protected by His own arms, to eliminate the kings who with their armies had been the burden of this earth. Then the unfathomable Lord thought to Himself, 'Although some may say that the earth’s burden is now gone, in My opinion it is not yet gone, because there still remains the Yādava dynasty itself, whose strength is unbearable for the earth.'**

Text 5

atra teṣām adharmikatayā tu prthivi-bhāratvam na mantavyam:

brahmanyānāṁ vādayānāṁ
nītaṁ vṛddhopasevināṁ
vīpra-sāpah katham abhūd
vṛṣṇināṁ kṛṣṇa-cetasāṁ ity ādau;

atra-in this connection; teṣām-of the members of the Yadu dynasty;
It should not be thought that the earth was overburdened by the impiety of the Yadu dynasty. That the Yadu dynasty was supremely pious, and that the earth was not burdened by the Yadu's impiety is confirmed in the following verses of Śrīmad-Bhāgavatam (11.1.8. and 10.90.46):

"King Parīksit inquired: How could the brāhmanas curse the Vṛṣṇis, who were always respectful to the brāhmanas, charitable, and inclined to serve senior and exalted personalities and whose minds were always fully absorbed in thought of Lord Kṛṣṇa?"

Text 6

śayāsanātanālāpa-

kṛḍā-snānādi-karmasu

na viduḥ sāntaṁ ātmānam

vṛṣṇayah kṛṣṇa-cetasāḥ

ity adau ca parama-sadhutva-prasiddheḥ.

śayān-sleeping; asana-sitting; aṭṭha-walking; alāpa-taking; kṛḍā-recreation; snāṇa-bathing; adi-beginning with; karmasu-in activities; na-did not; viduḥ-know; sāntaṁ-being; ātmānam-themselves; vṛṣṇayah-the Yadavas; kṛṣṇa-cetasah-thinking of Kṛṣṇa; iti adau-in the passage beginning; ca-also; parama-supreme; sadhutva-of piety; prasiddheḥ-because of fame; iti-thus; adau-in the passage beginning; ca-also; parama-supreme; sadhutva-piety; prasiddheḥ-because of fame.

"The Yādavas loved Kṛṣṇa so intensely that in their regular activities-{\\}in sleeping, sitting, travelling, talking, sporting, cleansing, and bathing-{\\}they were simply absorbed in thoughts of Kṛṣna. and paid no attention to bodily necessities."
prthvi-bhāraś ca vyakti-bāhulya-mātreṇa neśyate, parvata-samudrādīnām
anantānām vidyamānatvāt.

prthvī-of the earth; bhārah-burden; ca-also; vyakti-bāhulya-mātreṇa-merely
by a great manifestation; na-not; iśyate-is overburdened; parvata-mountains;
samudra-oceans; adinām-and of many other grand manifestations; anantānām-
unlimited; vidyamānatvāt-because of the existence.

The earth continually carries many great mountains, oceans, and limitless other
things without feeling overburdened. Therefore we cannot properly say that the
earth became overburdened merely by the increase of a kṣatriya dynasty. Clearly
Lord Kṛṣṇa had certain reasons from removing the Yadu dynasty form the earth,
and the mere number of Yādavas was burdening the earth was certainly not one of
them.

Text 8

tathā na vastavyam ity ādi bhagavad-vākyasya tātparyam idam. māyayāpi
yadūnām tadrśatva-darśanam mamānanda-vaibhava-dhāmni madiya-jana-sukhad-
mad-vilāsaika-nidhau dvārakāyām nocitam, prabhāse tu tat-tad-yogād ucitam iti.

tathā-in the same way; na-; vastavyam-; iti-; ādi-in the passage beginning
(Śrīmad-Bhāgavatam 11.7.5):

na vastavyam ihāsmābhir
jijivishbhir āryakāh
prabhāsam su-mahat-puṇyam
yāśyāmo 'dyaiwa mā ciram

bhagavat-of the Supreme Personality of Godhead; vākyasya-of the statement;
tātparyam-meaning; idam-this; māyaya-by the illusory potency; api-even;
yadūnām-of the Yadavas; tadrśatva-like this; darśanam-sight; mama-My; ananda-
vaibhava-of transcendental bliss; dhāmi-in the abode; madiya-My; jana-pure
devotees; sukhada-delighting; mat-My; vilāsa- of the pastimes; eka-sole; nidhau-
the ocean; dvārakāyām-in Dvāraka; na-not; ucitam-is fit; prabhāse-at Prabhāsa-
ksetra; tu-but; tat-tat-yogāt-because of these things; ucitam- suitable; iti-thus.

Lord Kṛṣṇa thought: "It is not proper that the illusory activities of the
destruction of the Yādavas by fratricidal war occur in the holy place of Dvārakā,
which delights My pure devotees, and which is like a great ocean of My
transcendental pastimes. I shall therefore lead the Yādavas to Prabhāsa-kṣetra,
and these illusory activities may occur there." For this reason Lord Kṛṣṇa spoke the
following words to the elder members of the Yadu dynasty (Śrīmad-Bhāgavatam
11.7.5.):

"My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhāsa. We have no time to delay."***

Text 9

tathā jījīvīśubhiḥ ity uktvā vrjīnāni bhaviśyāmaḥ iti coktvā vastutas tu teśām tadrṣṭvam na bhaviṣyatīty evoktam.

tathā-in the same way; jījīvīśubhiḥ-iti-the statement in Śrīmad-Bhāgavatam 11.6.3.; uktvā-saying; vrjīnāni bhaviśyāmaḥ iti-Śrīmad-Bhāgavatam 11.6.34-38:

śrī-bhagavān uvāca
ete vai su-mahotpātā
vyuṭṭhithāntiḥa śarvataḥ
sāpas ca nāh kulasyāśid

na vastavyam ihāmābhir
jījīvīśubhir āryakāḥ
prabhāsāṁ su-mahat-punyāṁ
yāsyāmo 'dyāva mā ciram

yatra snātva dakṣa śāpād
gṛhiṇo yaksmanodu-rāt
vimuktaḥ kilbīṣat sadyo
bheje bhūyaḥ kalodayam

vayaṁ ca tasmān āplutaḥ
tarpayitvā pirn surān
bhōjayitvosiṣoṣo vīprān
nānā-gunavatāndhasā

teṣu dānāni pātreṣu
śraddhayaopticā mahānti vai
vrjīnāni tariṣyāmo
dānair naubhir ivārnavam

c-aalso; uktvā-having said; vastutaḥ-in truth; tu-aalso; teśām-of them; tadrṣṭvam-condition like that; na-not; bhaviṣyatīti-will be; iti-thus; eva-certainly; uktam-said.

Lord Kṛṣṇa spoke the following words to convince the Yādvas to leave Dvārakā
and go to Prabhāsa-kṣetra, where the fratricidal war and destruction of the Yadu dynasty could take place (Śrīmad-Bhāgavatam 11.6.34-38):

"The Supreme Personality of Godhead said: Our dynasty has been cursed by the brāhmaṇas. Such a curse is impossible to counteract, and thus great disturbances are appearing everywhere around us.***

"My dear respected elders, we must not remain any longer in this place if we wish to keep our lives intact. Let us go this very day to the most pious place Prabhāsa. We have no time to delay.***

"Once the moon was afflicted with consumption because of the curse of Dakṣa, but just by taking bath at Prabhāsa-kṣetra, the moon was immediately freed from his sinful reaction and again resumed the waxing of his phases.***

"By bathing at Prabhāsa-kṣetra, by offering sacrifice there to placate the forefathers and demigods, by feeding the worshipable brāhmaṇas with various delicious foodstuffs and bestowing opulent gifts upon them as the most suitable candidates for charity, we will certainly cross over these terrible dangers through acts of charity, just as one can cross over a great ocean in a suitable boat."***

Text 10

atra ca asmābhīḥ iti vayam iti coktvā svaṇaikya-sūdanāya svātma-vad anyāthā-bhāvatvam eka-gatītvam ca vyaṇjitam iti.

atra-in this connection; ca-also; asmabi iti-in Śrīmad-Bhāgavatam 11.6.35; vayam iti-Śrīmad-Bhāgavatam 11.6.38; ca-also; uktvā-having spoken; svena-with His own; aikya-the same nature; sūcanāya-with the indication; sva-atma-vat-as Himself; anyāthā-bhāvatvam-spiritual position different from material manifestation; eka-gatītvam-with a single object; ca- also; vyaṇjitam-manifested; iti-thus.

We may note that in the last part of this statement (verses 37-38), the Lord hinted to the Yādavas that they would become liberated from the material world and enter the spiritual world. They would attain spiritual bodies, like the Lord's own body.

Text 11

tad evam tāih sākam śrī-bhagavato dvārkāyām eva nityam sthitīṃ āha

tat-therefore; evam-in this way; sthite-situated; tahi-sākam-with His associates; śrī-bhagavataḥ-of the Supreme Personality of Godhead; dvārkāyām-in Dvaraka; eva- certainly; nityam- eternal; sthitim-residents; āha-describes.
In the following verses (Śrimad-Bhāgavatam 11.31.23-24), Lord Kṛṣṇa describes His eternal residence in Dvārakā, accompanied by His liberated associates:

Text 12

dvārakāṁ harinā tyaktāṁ
samudro 'plāvayat kshanāt
varjaiyītvā mahā-rājā
śrīmad-bhagavad-ālayam

-dvārakāṁ-Dvārakā; harinā-by Lord Hari; tyaktāṁ- abandoned; samudraḥ-the ocean; āplāvayat-inundated; kṣanāt-in a moment; varjaiyītvā-having left; mahā-rājā-O king; śrīmat-full of all beauty and opulence; bhagavat-of the Supreme Personality of Godhead; ālayam-the abode.

"O King, after Lord Hari, the supremely opulent Personality of Godhead, left His abode of Dvārakā, the ocean immediately rose and flooded it."

Text 13

nityam sannihitas tatra
bhagavān madhusūdanah
smṛtyāsēṣāsubha-haram
sarva-maṅgala-maṅgalam

nityam-eternally; sannihitah-remains; tatra-there; bhagavān-the Supreme Personality of Godhead; madhusūdanah- Lord Kṛṣṇa; smṛtya-by rememberence; ašesa-all; aśubha- inauspicious things; haram-removing; sarva-maṅgala- maṅgalam- the most auspicious.

"Remembrance of the holy abode of Dvārakā brings all-auspiciousness and drives away everything that is inauspicious. The Supreme Lord Kṛṣṇa stays eternally in the city of Dvārakā."

Text 14

loka-drṣṭyaiva harinā tyaktam atyatam iti vā nityam sannihitah iti vā vakṣyamanāt. tatas cobbhathāpy āplavanam parito jalena parikhavad āvṛaṇam. taj-jala-majjanam ca samudrenaiva śrī-bhagavad-ājñayā tyakta-bhūmi-lakṣaṇasya
hastināpura-prasthāpita-bahirjana-grhādy-adhiśṭhāna-bahir-āvaranasyaiva.

loka-of the conditioned souls; ṽṛṣṭya-by the vision; eva-certainly; harinā-by Lord Hari; tyākta-abandoned; atyākta-not abandoned; iti-thus; vā-or; nityam-eternally; sannihita-remaining; iti-thus; vā-or; vākṣya-mānāt-about to be described; tatāh-therefore; ca-also; ubhayatha-in both ways; api-also; āpāvānam-inundation; paritāth-on all sides; jālana-by water; parikhavat-as a moat; āvaranam-covering; tat-that; jala-of water; majjanam-inundation; ca-also; samudrena-by the ocean; iva-just like; sārābhāgavat- of the Supreme Personality of Godhead; ājñāya-by the order; tyākta-abandoned; bhūmi-place; laksanasya-characterized as; hastinapura-in Hastināpura; prathāpita-established; bahīh-jana-who had not descended with the Lord from the spiritual world; grha-adī-palaces and other paraphernalia; adhiśṭhāna-esablishment; bahīh-externally; āvaranasya-covering; eva-certainly.

To the eyes of the conditioned souls, it seemed that Lord Hari had abandoned Dvārakā, although actually He had not, for it is said that He never leaves Dvārakā (nityam sannihitas tatra). All the Lord's associates that had not descended with Him from the spiritual world were then sent by the Lord to Hastināpura, and by Lord Kṛṣṇa's order, the water of the ocean, which had surrounded Dvārakā like a great moat, rose and flooded the city, covering all the palaces and other buildings of Dvārakā.

Text 15

tatha rasaṁ viśva-karmanā tasyaiva prakaṭa-līlāyāḥ prāpańčika-miśratvāt. atah sudharmadīnam svargād āgamanam ca yuyate. aprakaṭa-līlāyām tato 'pi divyataram sabhāntarādikam api syāt.

tathā-in the same way; rasaṁ-construction; viśva-karmanā-by Viśvakarnā; tasya-of that; eva-certainly; prakaṭa-līlāyāḥ-of the manifest pastimes; prāpańčika-with the material energy; miśratvāt-because of being mixed; atah-therefore; sudharma-adīnām-of the Sudharma assembly-house and other gifts; svargāt-from the heavenly planets; āgamanam-return; ca-also; yuyate-occurs; aprakaṭa-līlāyāṁ-in the unmanifest pastimes; tatāh-than them; api-even; divyataram-more splendid; sabha-antara-adikam-assembly houses and other paraphernalia; api-even; syāt-is.

Although identical with the Dvārakā in the spiritual world, the earthly Dvārakā manifest during Lord Kṛṣṇa's prakaṭa pastimes became unmanifested after His departure. The parts of Dvārakā that had been specially created by Viśvakarmā for the Lord's manifest pastimes, and were therefore somewhat tinted with matter, and those parts of Dvārakā that were gifts from the demigods, such as the Sudharmā assembly-house, were returned to their original places in the upper material
planets, where the demigods reside. The Dvārakā of Lord Kṛṣṇa's aprakāta pastimes in the spiritual world is equipped with assembly houses and other paraphernalia far more opulent and dazzling than the Sudharmā assembly house of the demigods.

Text 16

śrīmān yādavādi-grha-vrndā-lakṣana-śobhopasobhavān yo bhagavad-ālayas taṁ varjayitvā tad evam adyāpi samudra-madhye kadācid asau dūrataḥ kiṁcid drṣyata iti tātṛatyaṁnāṁ mahatī prasiddhiṁ.

śrīmān-the word "śrīmat"; yādava-of the Yadavas; adi- and the other residents of Dvaraka; grha-of palaces; vṛnda- multitude; laksana-characterized by; śībha-upasobhavān-full of variegated beauty and opulence; yah-which; bhagavat-of the Supreme Personality of Godhead; ālayaḥ-abode; tam-that; varjayitva-having abandoned; tat-that; evam-in the same way; adya-today; api-even; samudra-of the ocean; madhye-in the middle; kadācit-sometimes; asau-this; dūrataḥ-from a distance; ki{.sy 241}cit-somewhat; drṣyate-is seen; iti-thus; tātṛatyaṁnāṁ-of the local residents; mahatī-great; prasiddhiḥ-fame.

In these verses the word "śrīmat" describes Dvārakā as full of all beauty and opulence because of the grand palaces of the Yādavas and other residents of the city. After Lord Kṛṣṇa had abandoned Dvārakā, it was flooded by the ocean, and even today some ruins of what was once Dvārakā may be seen in the middle of the ocean. These remains of Dvārakā are famous among the people who live nearby.

Text 17

atra mahārāja iti sambodhanam drṣṭānta-garbham; yad vā mahantō rājāno yādava-lakṣānā yatra tathā-bhūtam tad-ālayam śri-kṛṣṇa-nītya-dhāma-svarūpam dvārakā-puram.

atra-in this verse; maha-rāja-iti-the word {.sy 168}maharāja"; sambodhanam-in the vocative -case; drṣṭānta-garbham-an example; yat vā-or; mahantō-great; rājānḥ-kings; yādava-lakṣānāḥ-meaning the Yadu dynasty; yatra-where; tathā-bhūtam-in that way; tat-that; ālayam-place; śri-kṛṣṇa- of Lord Kṛṣṇa; nītya-eternal; dhāma-abode; svarūpam-the original form; dvārakā-of Dvārakā; puram-the city.

In this verse the (Śrīmad-Bhāgavatam 11.31.23, quoted in Text 12) the word "mahārāja" may be understood to be in the vocative-case. In this way it is used to address King Parīksit "O great king." The word {.sy 168}maharāja" may also be
taken as part of a compound word {.sy 168}mahārāja-śrimad-bhagavad-ālayam" which would then mean {.sy 168}Dvārakā, the eternal abode of the Supreme Personality of Godhead, which is full of all opulences and the residence of the great Yādava kings."

Text 18

na kevalam pura-mātrastivam, tatra ca śrimati bhagavad-īlaye madhusūdanah śrī-krṣṇah nityam eva sannihitah; arthāt tu tātratyarām. kim vā na tatra sannihitah? bhagavān yādavādi-lakṣanākhiśvaravān eva.

na-not; kevalam-alone; pura-mātra-only the city; astitvam-remains; tatra- there; also; śrīmati-opulent; bhagavat-of the Supreme Personality of Godhead; ālaye-in the abode; madhusūdanah-the killer of the Madhu demon; śrī-krṣṇah-Sri Kṛṣṇa; nityam-eternally; eva-certainly; sannihitah-remains; arthāt-that is to say; tātrayānām-of those remaining there; kim vā na-is it not so?; tatra-there; sannihitah-remains; bhagavān-the word "bhagavan"; yādava-of the Yādavas; adi- and the other residents of Dvaraka; laksana-characterized by; akhila-all; aiśvaryavān-with the opulences; eva-certainly.

It is not only that the city of Dvārakā still remains on this earth, but Lord Kṛṣṇa also remains there accompanied by the members of the Yadu dynasty. This is confirmed by the phrase (Śrimad-Bhāgavatam 11.31.24, quoted in Text 13):

nityam sannihitas tatra
bhagavān madhusūdanah

"Lord Kṛṣṇa stays eternally in Dvārakā."

The word "bhagavān" here means "accompanied by all the opulences of the Yadu dynasty and the other residents of Dvārakā."

Text 19

tad ālayam eva viśinaṣṭi smṛtyā iti. sāksād adhunā vyakta-tad-darśanābhāvāt smṛtyā ity uktam. yah svayam evam-bhūtas tasyā tv anyathā sambhāvita ātman api nāsti bhāvah. evam eva śrī-viśnu-purāne

tat-that; ālayam-abode; eva-certainly; viśinaṣṭi-is glorified; smṛtyā iti-by the phrase beginning with the word "smṛtyā"; sāksāt-directly; adhunā-at present; vyakta- manifested; tat-of that; darśana-sight; abhāvāt-because of the non- manifestation; smṛtyā-itī uktam-the statement beginning with the words "by the rememberance"; yah-wich; svayam-personally; tasyā-of the Lord; tu-but;
anyathā- otherwise; sambhāvitvatvam-conception; api-also; na-not; asti-is; iti-thus; bhāvah-the meaning; evam-in this way; eva-certainly; īśī-vaṁu-purāne-in the Viśnu Purāṇa.

In these verses the abode of Dvārakā is glorified in the following words:

"Remembrance of the holy abode of Dvārakā brings all auspiciousness, and drives away everything that is inauspicious."

The use of the word "smṛtyā" (by remembrance) in this verse indicates that the abode of Dvārakā is not directly visible at the present time. This is true for Dvārakā in general, although the principal palace of Lord Kṛṣṇa is a notable exception to this. Lord Kṛṣṇa's principal palace is directly manifest even today. This is described in the following verses of Viśnu Purāṇa (5.9-11):

Text 20

plāvayāṁ āsa taṁ śūnyāṁ  
   dvārakāṁ ca mahodadhīh  
   yadudeva-grham tv ekaṁ  
   nāplāvayata sāgarah

   plāvayāṁ āsa-inundated; tam-that; śūnyām-deserted; dvārakām-Dvārakā; ca-also; maha-udadhīh-the great ocean; yadudeva-of Lord Kṛṣṇa, the monarch of the Yadu dynasty; grham-the palace; tu-but; ekam-alone; na-did not; aplāvayata-inundate; sāgarah-the ocean.

"When the Yādavas had abandoned Dvārakā, the ocean flooded the entire city, covering everything with water, except for the principal palace of Lord Kṛṣṇa, the worshipable Deity of the Yādavas, which was not covered.

Text 21

nātyakramat tato brahmams  
   tad adyāpi mahodadhīh  
   nityam sannihitas tatra  
   bhagavān keśavo yataḥ

   na-did not; atyakramat-overpower; tatah-therefore; brahman-O brahman; tat-that; adya-today; api-even; maha-udadhīh-the great ocean; nityam-eternally; sannihitah-remains; tatra-there; bhagavān-the Supreme Personality of Godhead; keśavah-Lord Keśava; yataḥ-because.
"O brähmana, because Lord Kṛṣṇa stays eternally in that principal palace of Dvārakā, that specific palace was not covered by the ocean, and even today it remains untouched by water.

Text 22

tad ativa-mahā-punyam
   sarva-pāpa-praṇāśanam
viṣṇu-kṛidānvitam sthānam
   drśtvā pāpāt pramucyate. śrī-śukah.

   tat-that; ativa-mahā-punyam-extremely pious; sarva- all; pāpa-sins;
   praṇāśanam-destroying; viṣṇu-of Lord Viṣṇu; kṛida-of the pastimes; anvitam-
   filled; sthānam- place; drśtvā-having seen; pāpāt-from sins; pramucyate- one
   become delivered; śrī-śukah-spoken by Śrīla Sukadeva Gosvāmī.

"That principal palace of Lord Kṛṣṇa is very sacred, and it purifies one from all sinful reactions. In that place, even today, Lord Viṣṇu enjoys transcendental pastimes. Anyone fortunate enough to see this palace of the Lord becomes free from all sins."

Anuccheda 183

Text 1

tad evam aprakāṭa-prakāṭa-lilayoḥ samānvayo darsitah. ata eva padmottara-
   khande bhoga-lilā-sabdābhyaṁ ucyete
bhogo nitya-sāhitī tasya
   lilām samharate kāda

ity ādīnā kadācit samharate sa līlēy arthah. atra prakāṭa-lilāgata-bhavasya virahā-
samyogādi-lilā-vaicitri-bhāra-vahitvena balavattaravād udbhaya-lilaiki-
bhavanāntaram api tan-mayas teṣāṁ abhimāno 'nuvartata eva.

   tat-therefore; evam-in this way; aprakāṭa-unmanifest; prakāṭa-and manifest;
lilayoḥ-of the pastimes; samānvayah- relationship; darsitah-is revealed; atah eva-
   therefore; padma-uttara-khande-in the Uttarā-khaṇḍa of the Padma Purāṇa;
bhoga-“bhoga”; līlā-“lilā”; a sabdābhyaṁ-with the words; ucyete-is described;
bhogah-the unmanifest pastimes; nitya-eternally; sthitih-situated; tasya-of Lord Krṣṇa; lilā-manifest pastimes; samharate-concludes; kadā-when?; iti ādīnā-in the passage beginning; yam-which; kadācit-at a certain time; samharate-concludes; sa-that; lilā-manifest pastimes; iti-thus; arthaḥ-the meaning; atra-\ here; prakata-lilā-gata-bhavasya-of the condition of the manifest pastimes; vimaha-separation; samyoga-and meeting; adi-beginning with; lilā-of pastimes; vaicitri-

bhāra-vahitvena-with wonder; balavattaratvāt-because of intensity; ubhaya-both;
lilā-manifest and unmanifest pastimes; eki-bhava-become one; anāntaram-
afterwards; api-although; tat-mayah-consisting of that; teṣām-of them;
abhimāna-conception; anuvartate-follows; eva-certainly.

The relationship between Lord Krṣṇa's prakata and aprakata pastimes is
described in the following statement of Padma Purāṇa, Uttara-khaṇḍa:

"When the Lord's prakāṭa (manifest) pastimes are concluded, then the Lord
enjoys aprakāṭa (invisible to the conditioned souls) pastimes, which are eternal,
and never end."

The Lord remains within the material world for a certain time, performs His
astonishing prakāṭa pastimes, where sometimes the devotees have the opportunity
to associate with Him, and sometimes again they become separated from Him.
When the prakāṭa pastimes are completed, the Lord remains in His aprakāṭa
pastimes.

Text 2

tatraīśvarya-jñāna-samvalita-bhāvānāṁ śrī-yādāvānāṁ sa bhāvam nūnām evam
sambhavati aho sarva-daiśvānaya-jīvatūnāṁ asmākāṁ iśiṭā śrī-krṣṇākhyo
bhagavān ayam nānā-lilāmrta-nirjaraiḥ sandrāṇanda-camatkāram āsvādayitud
yādava-sīkha-maṇer nityam eva pitr-bhāva-samrddhāya śrīmad-anakadundubher
gṛhe svān svān alam cakāra.

tatra-there; aśvārya-of opulence; j[.sy 241]āna-with knowledge; samvalita-
mixed; bhāvānāṁ-natures; śrī-yādāvānāṁ of the members of the Yadu dynasty;
sah-He; bhāvan-being; nūnām-certainly; evam-in this way; sambhavati-appears;
aho-Oh; sarva-all; daiva-dieties; ananya-jīvatūnāṁ-without any other source of
life; asmākām-of us; iśitā-master; śrī-krṣṇa-akhyah-named Śrī Krṣṇa; bhagavān-
the supremely opulent Personality of Godhead; ayam-He; nānā-various; lilā-of
pastimes; amṛta-of nectar; nirjaraiḥ-with the swiftly moving streams; sandra-
intense; ananda-bliss; camatkāram-wonder; āsvādayitud-to relish; yādava-of the
Yadu dynasty; śīkha-maṇeh-of the crest jewel; nityam-eternally; eva-certainly;
pitr-bhāva-samrddhāya-considering himself the father of the Lord; śrīmat-anaka
dundubheḥ-of Maharaja Vasudeva; gṛhe-in the home; svān svān-His own
associates; alam cakāra-decorated.
When Lord Kṛṣṇa's prakāta pastimes are concluded, and there is no longer any difference between the prakāta and aprakāta pastimes, the members of the Yadu dynasty whose love for Kṛṣṇa is mixed with the knowledge of His transcendental opulences again meet Lord Kṛṣṇa in the spiritual world. At that time they think: "Lord Kṛṣṇa is the Supreme Personality of Godhead. He is our supreme master and the only goal of our lives. To relish the wonderful bliss of sporting in the flowing nectarean rivers of His transcendental pastimes, He has now decorating the home of the crest jewel of the Yadu dynasty, Mahārāja Vasudeva, who is convinced that Lord Kṛṣṇa is His own son."

Text 3


tatā-then; ca-also; sadhita-accomplished; asmat-our; ānanda-satras-transcendental bliss; pradhāna-primarily; vividha-various; karyāḥ-performing activities; parama-transcendental; bandhavah-friend and relative; asau-He; parama-īśvarah-the Supreme Personality of Godhead; tat-tat-rūpān-in various forms; eva-certainly; asmān-us; punah-again; brahma-adyaiḥ-by Brahma and the other demigods; api-even; duradhiṣṭe-difficult to approach; śrī-mathurā-nāmni-named Mathurā; śrī-dvārakā-nāmni-named Dvārakā; va-or; parama-transcendental; dhāmni-in the abode; nāmā-various; mādhuri-of sweetness; dhūrinābhiḥ-with the best; ātma- His own; lilābhiḥ-with transcendental pastimes; anuśīlitaḥ-engaged; eva-certainly; bibhrājītaḥ-appears very splendid; iti-thus.

The Yādavas think: "Lord Kṛṣṇa is the Supreme Personality of Godhead, and He is our greatest friend and relative. His transcendental activities plunge us in transcendental bliss. He now enjoys sweet transcendental pastimes in His own spiritual abode, which is known as Mathurā and Dvārakā, and which the demigod Brahmā and those like him find very difficult to enter."

Text 4

so 'yam abhimānāḥ śrī-vrndāvane tu nija-nija-sambandha-sandhyaka-premaikānusārīṇām śrī-vraja-vāsinām nūnam eva samujjṛmbhate

sah ayam-that very; abhimānāh-conception; śrī-vrndāvane-in Vṛndāvana; tu-but; nija-nija-their own; sambandha-sandhyaka-relationships; prema-pure love; eka-anusārīnām-exclusive; śrī-vraja-vāsinām-of the residents of Vraja; nūnam-certainly; eva-in this way; samujjṛmbhate-becomes manifested.
Although the Yādavas and other residents of Mathurā and Dvārakā think of Lord Kṛṣṇa as the dearmost friend and relative, their love for Him is mixed with the knowledge that He is the Supreme, all-powerful, and all-opulent Personality of Godhead. The residents of Vraja, however, are unaware that Lord Kṛṣṇa is the Personality of Godhead. They consider Him their master, friend, son, or lover, and they love Him with undivided pure devotion. When the Lord's prakāṭa pastimes are concluded, and there is no longer any distinction between prakāṭa and aprakāṭa pastimes, the residents of Vraja think:

Text 5


aho-Oh; yah asay-that very person; gokula-of Gokula; kula-of the community; bhāga-dheya-of transcendental opulence; puñja-abundance; mañjula-charming; prakāśanah- manifestation; mādṛśam-like ours; drśām-of the eyes; jivana-of lives; sańcaya-by the multitude; nirma[.sy 241]chaniya- worshipable; pāda-of the lotus feet; lańchana-leśah-the markings; va[.sy 241]cha-desire; atita-beyond; sukha-of transcendental bliss; santati-abundance; santanakah-granting; mahā-vana-of the forest of Mahavana; vraja-multitude; mahā- great; khani-in the mine; jani-born; nilamanīḥ-sapphire; āvīrāsit-has become manifested.

"The same person who. His handsomeness the great wealth of the community of Gokula, the markings on His lotus feet worshiped by our eyes birth after birth, Himself a delight that brings limitless transcendental bliss greater than our desires or expectations, Himself a great sapphire born from the great jewel-mine of Mahāvana, . . .

Text 6

yo 'sau duṣṭa-bhoja-rāja-visṛṣṭaiḥ pūtanādi-graha-samūhair uparakto 'pi muhur anukūlena vidhīnā teśām svayam eva vinaśa pūrvakāṁ cakoreḥhyaś candramā ivasmābhyaṁ avatirna evāsit.

yah asau-the very person who; duṣṭa-wicked; bhoja-rāja-by the king of the Bhoja dynasty (Kamsa); visṛṣṭaiḥ-sent; putana-Pūtana; adī-beginning with; graha-of demons; samūhahaih-by multitudes; uparaktaḥ-attacked; anukūlena vidhīnā-with a benediction; teśām-of them; svayam- personally; eva-certainly; vināśa-destruction; pūrvakāṁ- previously; cakoreḥhyaḥ-to the cakora birds;
candramāh-the moon; iva-like; asmābhyyām-to us; avatīrnah-descended; eva-certainly; asit-has.

...the same person who was attacked by Pūtanā and a host of other demons sent by the wicked Bhoja king, but was saved when kind fate personally killed them all, who is like a moon descended for us cakora birds, ...

Text 7

yo 'sau tādṛśa-tadiya-mahā-guṇa-gaṇād eva parituṣyadbhir muni-devair iva dattena kenāpi prabhāvena muhur api vipad-gaṇād ātma-klesam aganayann eva nah paritrātavān.

yah asau-that very person; tādṛśa-like that; tadiya- His; mahā-great; guṇa-of transcendental virtues; gaṇāt- because of the multitude; eva-certainly; parituṣyadbhīh- pleased; muni-devaiv-by the great sages and demigods; iva-as it were; dattena-given; kenāpi-something; prabhāvena-potency; muhuh-again and again; api-even; vipat-of calamities; gaṇāt- form a multitude; ātma-to the self; klesam-giving distress; aganayan-not able to count; eva-certainly; nah-us; paritrātavan-protected.

...the same person who, granted great powers by the demigods and sages pleased by the multitude of His exalted virtues, at every moment protected us from the limitless sufferings of a host of calamities, ...

Text 8


yah asau-that same person; nija-with His own; śīla- exemplary character; rūpa-lāvanya-bodily beauty; guṇa- virtues; vilāsa-keli-playful pastimes; vinigūḍha-intimate; sauhrdya-friendship; prakaṭana-manifestation; cāruri-expertise; gumphita-strung; mādhurībhīh-with sweetness; asmān-us; suṣṭhu-intensely; puṣṭān cakāra-enlivened.

...the same person who enlivened us with His exemplary good character, handsomeness, virtue, playfulness, intimate friendship, expert intelligence, and charming sweetness, ...
Text 9

...the same person the faint reflection of whose virtues filled us with bliss beyond what we could desire, the same person who shone with a wonderful sweetness at every moment, ...

Text 10

...the same person who, famous a the Yādavas' relative, established the city of Yadupūrī (Dvārakā) to protect all the devotees and destroy the demon-kings, ...

Text 11

...the same person who, kārya-duty; anuruddhena-in accordance with; tatra-there; eva-certainly; cirāya-for a long time; tīṣṭhātah-remaining; ātmanah-personally; viprayogena-by separation; santapta-distressed; buddhī- intelligence; uddhava-adibhir-by sending Uddhava and others; asmān-us; asakrt-repeatedly;
āśvāsayām āsa-comforted.

...the same person who, duty-bound to stay there for a long time, by sending Uddhava and others again and again comforted us when our hearts burned in separation from Him, ...

Text 12

yo 'sau punar utkanṭha-koti-samākṛṣṭa-mūrtibhiḥ tīrtha-vrājya-vyājena kurukṣetra-pragatair asmābhīḥ śvāsa-mātrāvāśiṣṭair ivāmṛta-varibhir upalabdho babhūva.

yah asau-that same person; punah-again; utkanṭha-koṭi-samākṛṣṭa-mūrtibhīḥ-filled with millions of longings; tīrtha-vrājya-pilgrimage; vyājena-on the pretext of; kurukṣetra-to Kurukṣetra; pragataih-gone; asmābhīḥ-by us; śvāsa-mātrā-avaśiṣṭaḥ-deas with separation; iva-as if; amṛta-of nectar; varidhīḥ-the ocean; upalabdhaḥ-seen; babhūva-was.

...the same person who was like an ocean of nectar reached by us when only our breath remained, our forms were filled with longings, and we had come to Kurukṣetra on the pretext of a pilgrimage, ...

Text 13

yo 'sau tathā-vidhān asmān ātma-sannidhau māśa-katipayam samvāśya parama-svajanatayā mūḍhaiva kṛtābhimānebhīho yādavebhīho nigūḍham kam api śneha-mudrāṁ asmāsū samudghatayāḥ bhavatām evāham iti vyājanayā muhur evāsmaṁ abhitah sandhūksitavān.

yah asau-that same person; tathā-vidhān-like this; asmān-us; ātma-sannidhau-nearby; māśa-katipayam-for a few months; samvāśya-resided; parama-svajanatayā-with His own people; mūḍha-uselessly; kṛta-abhimānebhīḥ-proud; yādavebhīḥ-to the Yadavas; nigūḍham-concealed; kam api-some; śneha-of love; mudrāṁ-sign; asmāsū-to us; samudghatayā-indicating; bhavatām-of you; eva-certainly; aham-I am; iti-thus; vya{.sy 241}janayā-by a hint; muhuh-at every moment; eva-certainly; asmān abhitah-us; sandhūksitavān- kindled the love.

...the same person who, hiding from the Yādavas foolishly proud of their kinship with Him, stayed with us for some months, and who, by showing love for us, and by saying "I am yours," at every moment kindled our love for Him, ...

Text 14

yo 'sau śrī-vṛndāvanam evāsmākam ātmano 'pi paramam abhiṣṭam iti niṣṭanāka śāpathādinā nija-jhatity-āgāmane visrabhyā sāgraham asmān atraiva prasthāpitavān.

yah asau-that same person; śrī-vṛndāvanam-Vṛndāvana; eva-certainly; āsmākam-of us; ātmanah-than Yourself; api- even; paramam-more; abhiṣṭam-dear; iti-thus; niṣṭanāka- having bound; śāpatha-adinā-with many promises; nija-Your own; jhatiti-swift; āgāmane-in the return; visrabhyā-believing; sāagraham-with determination; asmān-us; atra- here; eva-certainly; prasthāpitavān-established.

...the same person who, knowing that we desired to stay in Vṛndāvana even more than we desired Him, and promising to return soon, sent us, who have full faith in Him, here, ...

tatra-there; ca-also; pratikṣanam-at every moment; api-even; nava-navi-krtena-ever new and fresh; ananya-sādharanena-unparalleled; kemāpi-with something; sneha-of love; sandoha-an abundance; mayena-consisting of; kevalena- transcendental; niṣa-His own; svabhāva-nature; viṣeṣena-specific; tatra-there; api-even; niṣa-with His own; saundarya-beauty; vārya-excellent; amṛta-of nectar; pūra-prāpacaya-cayanena-with the great inundation; tatra-there; api-also; vividha-with various; mani-jewels; puṣpa-flowers; adi-and other things; bhūṣana-bhusana-ornaments; para-excellent; bhāga-opulence; para-with transcendental; abhohena-happiness; tatra-there; api-also; vilāsa-of pastimes; mādhuri-of sweetness; dhura-viśeṣa-adhānena-with great opulence; tatra-there; api-also; vicitra-wonderful; guna-of transcendental qualities; gana-of the multitude; ullāsa-splendor; camatkāra-wonderful; vidyā-of transcendental knowledge; vinodena-with the pastimes; tatra-there; api-also; go-of the surabhi cows; pālana-protection; gava-of the cows; akarana-calling; bālya-to those of a child; tūlya-equal; krīdana-pastimes; mohana-enchanting; mantrāyita-singing; muralī-of the flute; vāda-the sound; nadi-of the rivers; vibhramena-with the pastime; tatra-there; api-also; gokula-from Gokula; praveśa-entrance; adi-beginning with; llā-of pastimes; cāturi-expertise; mādhurya-and sweetness; adambharenā-by happiness; tatra-there; api-also; suhṛdām-of His friends; yathā-yathām-properly; anusantarpana-pleasing; keli-kalā-transcendental pastimes; viṣeṣa-specific; prakāśita-manifest; snaha sneha-love; atiśaya-with great; asman-us; upalālayan-is affectionate; eva-certainly; aste-is; yena-with whom; vayam-we; aho-Oh; samaya-gamana-agamana-although; api-although; sambhālayitum-to speaking-not; na-not; parayāmah-we are able; iti-thus.

With wonderful great love, with His very affectionate nature, with the nectar flood of His handsomeness, with the splendor of His many jewel and flower ornaments, with the great sweetness of His pastimes, with the splendor of His wonderful virtues and the bliss of His wonderful knowledge, with His pastimes of playing the flute, speaking charming words, playing as a child, calling the cows, and protecting the cows, with the sweetness of His pastimes of leaving and entering Gokula, and with the playful love that delights His friends, He loves us dearly. We cannot say how the time passes in His company.
etad-anusārena dvārakātah samāgate śrī-krṣne keśāncid vrajavāsinām eva
tadānim tanam ullāsa-vacanam jayati jana-nivāsah ity ādikam śrī-ṣuka-mukhād
āvibhūtam iti vrajaikalantah-bhākta vyācaksate. akleśenaivārtha-viśesa-parispurṭeh
sambhavati ca śrī-bhāgavatasya vicitrārthatvam, vidvat-kāmadhenu-rūpatvāt.

etat-anusārena-in accordance with this; dvārakātah- from Dvārakā; samāgate-
arrived; śrī-krṣne-when Śrī Kṛṣṇa; keśāncit-of certain; vraja-vāsinām-residents of
Vraja; eva-certainly; tadānim-then; tanam-that; ullāsa-of joy; vacanam-
expression in words; jayati-nivāsah-Śrīmad-Bhāgavatam 10.90.48:

jayati jana-nivāsō devakī-janma-vādo
yadu-vara-pariṣat svair ṅahāir adharmam
sthira-cara-vrjina-ghnah susmita-śrī-mukhena
vraja-purā-vanitānām vardhayan kāma-devam;

iti ādikam-in the passage beginning; śrī-ṣuka-of Śrīla Śukadeva Gosvāmī; mukhāt-
from the mouth; āvibhūtam- manifest; iti-thus; vraja-of Vraja; eka-anta-haktāh-the pure devotees; vyācaksate-said; akleśa-without difficulty; eva-
certainly; artha-meaning; viśesa-specific; parispurṭeh- from the manifestation;
sambhavati-is produced; ca-also; śrī-bhāgavatasya-Śrīmad-Bhāgavatam; vicitra-
variegated; artham-meanings; vidvat-kāmadenu-rūpatvāt-as from a kamadhenu
cow.

The Śrīmad-Bhāgavatam is like a wish-fulfilling kamadhenu cow in that it gives
a great variety of information in every verse. There are thus many different
explanations of each verse. For example, the following verse (10.90.48) may be
understood to be spoken by the jubilant residents of Vṛndāvana, when Kṛṣṇa
returned there from Dvārakā:

The following verse (Śrīmad-Bhāgavatam 10.90.48) manifested from Śrīla
Śukadeva Gosvāmī’s mouth may be interpreted as words of joy spoken by the
residents of Vraja when Kṛṣṇa had just arrived from Dvārakā:

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all
living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the
son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His
mighty arms He kills everything inauspicious as well as every man who is impious.
By His presence He destroys all things inauspicious for all living entities, moving
and inert. His blissful smiling face always increases the lusty desires of the gopis of
Vṛndāvana. May He be all glorious and happy!"

Because it is a wise kamadhenu cow, Śrīmad-Bhāgavatam easily gives a
wonderful variety of meanings.
tathā hi jayati ity ādi. ko ’pi so ’yam asmākam jivana-kotī-priyatamo visvak-pracāreṇa śrī-vṛndāvanasyaiva viśesataḥ sthāvarāṇām jāngamāṇām ca tad-virahād yad-duhkham tan-nihantā jayati sarvotkārṣeṇa vartate; arthāt śrī-vṛndāvanasya sthāvarāṇām api bhāvo varnīta eva.

tathā hi-furthermore; jayati iti ādi-Śrīmad-Bhāgavatam 10.90.48; kah api-a certain person; sah ayam-He; asmākam-of us; jivana-than life; koṭi-millions of time; priyatamah-more dear viśvak-pracārena-with all pervasiveness; śrī-vṛndāvanasya-of Śrī Vṛndāvana; viśesatḥ-specifically; sthāvarāṇām-of the inanimate trees and plants; jāngamāṇām-of the moving living beings; ca-also; tat-virahāto-because of separation from Him; yat-which; duhkham-suffering; tat-of that; nihantā-the destroyer; jayati-conquers; sarva-utkārṣeṇa-as superexcellent; vartate-is; arthāt-that is to say; śrī-vṛndāvane-in Vṛndāvana; eva-certainly; śrī-vṛndāvanasya-of Vṛndāvana; sthāvarāṇām-of the inanimate trees and plants; api-even; bhāvah-pure love; varnītah-is described; eva-certainly.

In this verse the word "jayati" means "is very glorious". The residents of Vṛndāvana glorify Lord Kṛṣṇa, saying that His fame is spread all over the land of Vṛndāvana, and He is millions of times more dear to them than their own lives.

The word "jayati" also means "conquers". In this sense the word means that Lord Kṛṣṇa dispels the sufferings the residents of Vṛndāvana, including the gopās, gopīs, cows, and even the inanimate plants and trees, felt because of separation from Him. In this way the intense ecstatic love of Kṛṣṇa experienced by the residents of Vṛndāvana, including even the plants and trees, is described in this verse.

Text 19

kena viśiṣṭah? su-smitena śrī-mukhena atena sadātanam ānandaika-rasatvam, svesu sadaiva su-prasannatvam ca tasya prakāśitam.

kena-how?; viśiṣṭah-is He glorious; su-simtena- gracefully smiling; śrī-mukhena-with His beautiful face; etena-with this; sada-continually; atanam-manifest; ānanda- bliss; eka-sole; rasatvam-nectar; svesu-among His own devotees; sada-eternally; suprasannatvam-auspiciousness; ca- also; tasya-of Him; prakāśitam-is manifest.

How is He glorious (jayati)? His gracefully smiling face brings eternal transcendental bliss and auspiciousness to His devotees.
Text 20

kim kūrvan? vṛaja-rūpam yat puram tat-sambandhinyo yā vanitā janitānurāgāḥ
kula-vadhvās tāsām kāmādevam sarva-premānandopari-virājañānatvāt tāsām
kāmas tu devah para-ma-divya-rūpas tam vardhayān.

kim-what?; kūrvan-is He doing; vṛaja-rūpam-Vṛaja; yat- which; puram-
village; tat-sambandhinyah-residing there; yā- which; vanitā-women;
janīta-anurāgāh-full of love of Krṣṇa; kula-vadhvāh-pious girls;
tāsām-of them; kāmādevam-cupid; sarva-all; prema-pure love of Krṣṇa;
upari-above; virājañānatvāt-because of shining; tāsām-of them; kāmā-cupid;
tu-even; devah-diety; para-ma-supreme; divya-transcendental; rūpa-form;
tam-that; vardhayān- increasing.

What does He do? He increases the lusty desires of the gopis (vṛaja-pura-
vani-tānām vardhayān kāma-devam). In that phrase {.sy 168}vṛaja-pura" means
"the village of Vṛaja," {.sy 168}vanitā" means "the affectionate and pious women",
"kāma" means "lusty desire manifested from the splendor of the bliss of all
transcendental love", and {.sy 168}deva" means "He whose form is supremely
splendid".

Text 21

naru devakyāḥ putro 'yam ity evam vadanti, tat katham yuṣmākam
atrasmiyatyavenaḥbhimānāḥ? tatraḥa jana nivāsah janānām sva-janānām asmākam
nīvāsatvād āśrayatvād eva tathābhidiḥyata ity arthaḥ. sva-janēṣv asmāsu kṛta-
vāsatvād eva vā.

naru-is it not so?; devakyāḥ-of Devakī; putraḥ-He is the son; ayam-He; iti-
thus; evam-in this way; vadanti-they say; tat-therefore; katham-how is it?;
yuṣmākam-of you; ata- here; asmiyatyatvena-as our property; abhimānāḥ-is
considered; tatra-in this connection; aha-He says; jana-with His own associates;
nivāsah-resides; janānām-of the people; sva-janānām-of His own people;
asmākam-of us; nīvāsatvāt- because residing with; āśrayatvāt-because of being the
shelter; eva-certainly; tatha-in that way; abhiḥyate-is named; iti-thus; arthaḥ-
the meaning; sva-janēṣv-among His own associates; asmāsu-among us; kṛta-
vāsatvāt-because of residing with; eva-certainly; vā-or.

The residents of Vṛndāvana may be challenged in the following way: Lord
Krṣṇa is known as the son of Devakī, and therefore He is the associate of Devakī
and the Yādavas. How can you claim that He is your intimate associate?
To this objection the residents of Vṛndāvana have replied with the word "jana-nivāsa". "Jana" here means "with His own people" and "nivāsa" means (sy 168) residence. (The residents of Vraja may say:) Lord Kṛṣṇa resides with us, and He is our supreme shelter. Because He stays with us, He is our intimate friend.

Text 22

tataś cādhikarane kartarir aunāto vāsuh, sa ca divyati kṛiḍatīti devaś ca sa iti vigrahah prāg ayam vāsudevasya ity ādikā śrī-gargoktir api nāsmākam bhātīti bhāvaḥ.

tatah-therefore; ca-also; adhikarane-in this matter; kartarih-the performer of action; aunāikah-the affix vas+u; vāsuh-the word "vāsu"; saḥ-He; ca-also; divyati-kriḍati-performs pastimes; iti-thus; devah-performer of pastimes; saḥ-He; ca-also; iti-thus; vigraha-the form; prāk ayam vāsudevasya iti ādikā-Śrīmad-Bhāgavatam 10.8.14:

prāg ayam vasudevasya
kvacj jātas tavātmajah
vāsudeva iti śrīmān
abhijñāḥ sampracāksate

śrī-garga-of Gargamuni; uktih-the statement; api-although; na-not; asmākam-of us; bhāti-shines; iti-thus; bhāvaḥ- the meaning.

Here someone may protest that Lord Kṛṣṇa is known as "Vāsudeva", the son of Mahārāja Vasudeva, and therefore Lord Kṛṣṇa's relationship with Mahārāja Vasudeva and the Yādavas is prominent, and not His relationship with the cowherd residents of Vṛndāvana. Even if Gargamuni may describe Lord Kṛṣṇa as Vāsudeva (Śrīmad-Bhāgavatam 10.8.14), and may explain that He is the son of Mahārāja Vasudeva, we understand the word Vāsudeva as a name of Lord Kṛṣṇa to mean [sy 168]He who enjoys transcendental pastimes". (vas+u+deva).

Text 23


kim artham-why?; asau-He; devakī-janma-vādah-appearing as the son of
Devakī; abhūt-was; iti-thus; ākānśāyām- in the explanation of the meaning; aha-he says; yadu-varah- the best of the Yadus; pariṣat-the assembly; sahāya-rūpe- assisting; yatra-where; tādṛṣam-in that way; yathā-just as; syāt-may be; tathā-in the same way; svaih-with His own; dorbhīh-arms; bhujā-prāyaih-with His arms; arjuna-Arjuna; adibhīh-and others; adharmam-imiety; tat-that; pracuram- large; duṣṭa-kulam-community of demons; asyān nihantium-to destroy; laksāna-hetoh-because of indirect meaning of the word; kriyāyāḥ satr-pratayaya- 

smaranāt-because of the affix "satr"; tasya-His; atma-janmani-appearance; khāpite- celebrated; te te-they; sahāyāh-assistants; bhaviṣṭanti-will appear; iti-thus; evam-in this way; anusandheya-may be considered; iti-thus; arthah-the meaning.

The question may be raised: If Lord Kṛṣṇa is actually the son of Yaśodā and Nanda Mahārāja, why did He first appear as the son of Devakī?

The answer to this question is: Lord Kṛṣṇa appeared as the son of Devakī so He could associate with His dear devotees, the members of the Yadu dynasty (yadu-varah pariṣat). The Lord's associates all took birth with Him, and with the aid of Arjuna and other associates (svair dorbhīh), the Lord destroyed the demons (asyann adharmam).

Text 24

tathoktaṁ kamsa-vadhāntaram śrī-krṣṇena śrī-vrajeśvaram prati

jñātin vo draṣṭum eṣyāmo

vidhāya suhṛdāṁ sukham iti.

tathā-in the same way; uktam-said; kamsa-of Kamsa; vadha-the death; antaram-after; śrī-krṣṇena-by Śrī Kṛṣṇa; śrī-vraja-iśvaram prati-to Nanda, the King of Vraja; jñātin-relatives; vah-you; draṣṭum-to see; eṣyāmah-we will go; vidhāya-having given; suhṛdām-to our friends; sukham-happiness; iti-thus.

That the residents of Vṛndāvana are the actual intimate relatives of Śrī Kṛṣṇa is confirmed by the following statement of Lord Kṛṣṇa to Nanda Mahārāja, spoken shortly after the killing of Kamsa (Śrīmad-Bhāgavatam 10.45.23):

"My dear father and mother, although I was born of Vasudeva, and Devakī, you have been Our real father and mother, because from Our very birth and childhood, you raised Us with great love and affection. Your affectionate love for Us was more than anyone can offer one's own children. You are actually Our father and mother, because you raised Us as your own children at a time when We were just like orphans. For certain reasons We were rejected by Our father and mother, and you protected Us. My dear father and mother, I know you will be feeling separation by returning to Vṛndāvana and leaving Us here, but please rest assured that I shall be
coming back to Vṛndāvana just after giving some satisfaction to My real father and mother, Vasudeva and Devaki, My grandfather, and other relatives and family members."

Text 25

atra viśesanenaiva śrī-krṣṇa-rūpam viśeṣya-padam upasthāpyate

ayam udayati mudrā-bhaṅjānah padminīnām

itivat. śrī-śukah.

atra-here; viśesanena-by the epithet; eva-certainly; śrī-krṣṇa-rūpam-Śrī Kṛṣṇa; višeṣya-padam-the object of description; upasthāpyete-is established; ayam udayati mudrā-bhaṅjājah padminīnāṁ-Sāhitya-darpana 9.6; itivat-just as; śrī-śukah-spoken by Śrīla Śukadeva Gosvāmī.

We may also note that the many nominative-case words in this sentence are all epithets of Śrī Kṛṣṇa. This is described in the following verse of Sāhitya-darpana (9.6):

ayam udayati mudrā-bhaṅjānah padminīnām.

Anuccheda 184

Text 1

atha teṣām tena paramānandena samayānanusandhānāṁ apy uktam vrajati na hi yatrāpi samayah iti. atas teṣām śrī-krṣṇāgamana-paramānanda-mattānāṁ adyaivāyam agata itiva sadā hṛdi vartate.

atha-now; teṣām-of them; tena-by that; parama- transcendental; anandena-bliss; samaya-anusandhānāṁ-without time; api-also; uktam-is described; vrajati-goes; na hi-not; yatra-where; api-even; samayah-time; iti-thus; atah-therefore; teṣām-of them; śrī-krṣṇa-of Śrī Kṛṣṇa; agamana-of the arrival; parama-supreme; ananda-bliss; mattānāṁ-intoxicated; adya-today; eva-certainly; ayam-He; āgatah-has arrived; iti-thus; iva-just as; sadā- continually; hṛdi-in the heart; vartate-is.

Always experiencing the topmost transcendental bliss, the residents of
Vrndāvana ar unaware of the passing of time. This is confirmed in the following statement of Brahma-samhitā (5.8): "There is no time in the spiritual world." The residents of Goloka Vrndāvana, therefore are always maddened with transcendental bliss, thinking at every moment: "Lord Kṛṣṇa has just returned to Vrndāvana".

Text 2

tad evam prakaṭa-lilāgata-bhāva-viśeṣasyāprakata-lilāyāṁ praveśād bahir antardhāna-lilā-dvitayasyaikyam varṇitam. tatra yadyapi pūrva-pūrvam api tādṛśa-bhāvas teśām anādita evanuvartate, tathāpi tam eva nava-navi-kṛtya samuddipayitum punah punar avatāra iti jñeyam.

tat-therefore; evam-in this way; prakaṭa-lila-agata-in the manifest pastimes; bhāva-viśeṣasya-specific condition; aprakata-lilāyāṁ-in the unmanifest pastimes; praveśāt- because of entrance; bahih-external; antardhāna-and internal; lilā-pastimes; dvitayasya-of the two; aikyam-oneness; varṇitam-is described; tatra-there; yadyapi-although; pūrva-pūrvam-each preceding one; api-although; tādṛśa-bhāvaḥ- with the same condition; teśām-of them; anāditah-without any beginning; eva-certainly; anuvartate-is; tathāpi-nevertheless; tam-that; eva-certainly; nava-navi-kṛtya-making ever fresh; samuddipayitum-to enliven; punah punah-again and again; avatārah-incarnation; iti-thus; jñeyam-may be understood.

Actually there is no difference between the Lord's manifest and unmanifest pastimes. The Lord's ever-fresh pastimes are eternally performed, without any beginning in time. In order to display those pastimes within the material world, the Lord descends to this world again and again. When the Lord's pastimes are revealed to the material world, they are known as prakata (manifest), and when the Lord does not choose to visit this world, but remains in His spiritual abode, the Lord continues to enjoy pastimes, but they are known as aprakata (unmanifest).

Text 3


tat-therefore; evam-in this way; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svayaṁ- bhagavattvam-the position of the Supreme Personality of Gohead, full of all opulences; darśitam-is established; tatrāpi-nevertheless; śrī-gokule-in Gokula;
We have proven that Śrī Kṛṣṇa is the Original Supreme Personality of Godhead and the most excellent manifestation of His transcendental form is displayed in Vṛndāvana. His transcendental glories may be divided into four broad categories: 1. opulence, 2. mercy, 3. sweetness, and 4. transcendental pastimes. An example of the display of His transcendental opulence may be seen in His revelation of millions of eternal, changeless, omnicient, and unlimitedly blissful Viṣṇu forms to Lord Brahmā (In the pastime of Brahma-vimohana), and an example of His mercy may be seen in His granting the position of His own mother to the demoness Pūtānā.

Text 4

mādhurya-gataḥ ca

vṛaja-strīyo yad vānchanti
pulīndyās trṇa-virudhah
gavas cārayato gopāḥ
pada-sparśam mahātmanah

iti śrī-pāṭṭa-mahiśī-prārthanādau.

mādhurya-gataḥ-sweetness; ca-also; vṛaja-of Vṛaja; strīyah-the women; yat-what; vā[.sy 24]́ chanti-desire; pulīndyāḥ- on the shore; trṇa-grass; virudhah- and creepers; gavah- cows; cārayataḥ-herding; gopāḥ-cowherd boys; pada-of the lotus feet; sparśam-touch; mahā-atmanah-of the Supreme Personality of Godhead; iti-thus; śrī-pāṭṭa-mahiśī- of the queens; prārthana-prayers; adau-at the beginning.

The Lord's sweetness is described in the following prayer of the queens at Dwārakā (Śrīmad-Bhāgavatam 10.83.43):

"We simply desire the dust which accumulates underneath the lotus feet of Kṛṣṇa as He travels on the land of Vṛndāvana as a cowherd boy. The gopīs especially, and also the cowherd men and the aborigine tribeswomen always desire to become the grass and straw on the street in Vṛndāvana to be trampled on by the lotus feet of Kṛṣṇa. My dear Queen, we wish to remain as such life after life, without any other desire."**
atra sthito 'pi sarvato 'pi prema-varīyasīnām tāsām tat-pada-sparśa-saubhāgye
tan-mādhurya-prakāśātiśaya-vaiśīṣṭyābhiprāyenaiva tathoktiḥ sangacchate.

atra-here; sthitah-remaining; api-although; sarvatah- completely; api-
although; prema-varīyasīnām-of the greatest lovers of Kṛṣṇa; tāsām-of them; tat-
of Him; pada-of the lotus feet; tat-His; mādhurya-sweetness; prakāśa-
manifestation; atiśaya-very; vaiśīṣṭhya-excellent; abhiprāyena-with the meaning;
tatha-in that way; uktih-the statement; sangacchate-may be understood.

In this verse the queens at Dvārakā have described Lord Kṛṣṇa's sweetness by
describing the good fortune of the gopīs, the greatest lovers of Kṛṣṇa, in being able
to attain the touch of the Lord's lotus feet.

Text 6

tathaiva coktam

trailokya-saubhāgyam idam ca nirikṣya rūpam
yad go-dvija-druma-mṛgah pulakāny abibhran ity ādiṣu.

tatha-in the same way; eva-certainly; ca-also; uktam- said; trailokya-of the
three planetary systems; saubhāgyam- good fortune; idam-this; ca-also; nirikṣya-
seeing; rūpam- the form; yat-which; go-the cows; dvija-birds; druma-trees;
mṛgah-and forest animals; pulakāni abibhran-hairs stood upright in ecstasy; iti
ādiṣu-in the passage beginning.

The sweet beauty of Kṛṣṇa is also described in the following words spoken by
the gopīs to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.29.40):

"O Lord, Your beauty is so sublime that not only men and women, but cows,
birds, beasts, and even trees, fruits and flowers-{}everyone and everything-{}
becomes enchanted, and what to speak of ourselves?"

Text 7

ato lilā-gataś ca cāsau śālghyate
pitarau nanvavindetam
krṣnodārārbhakehitam ity ādiṣu.

atah-now; Ilā-gatah-the Lord's transcendental pastimes; ca-also; asau-they;
slāghyate-are glorified; pitarau nanvavindetam krṣnodārārbhakehitam ity ādiṣu-
Śrīmad-Bhāgavatam 10.8.47:

pitarau nānvavindetāṁ
krṣnodārārbhakehitam
gāyanty adyāpi kavayo
yal loka-samalāpaham.

The glories of Lord Kṛṣṇa's transcendental pastimes are described in the
following verse (Śrīmad-Bhāgavatam 10.8.47):

"Although Kṛṣṇa was so pleased with Vasudeva and Devaki that He descended
as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes,
which are so great that simply chanting about them vanquishes the contamination
of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these
pastimes fully, and therefore their position is always better than that of Vasudeva
and Devaki."*

Text 8

atas tadiyānāṁ apy utkarsa uktaḥ

vṛndāvanam govardhanam
yamunā pulanāṁ ca.

vīkṣyasid ity ādau.

atah-now; tadiyānāṁ-of them; api-also; utkarsah- excellence; uktaḥ-is
described; vṛndāvanam govardhanam yamunā-pulanāṁ ca vikṣyami iti ādau-
Śrīmad-Bhāgavatam 10.11.36:

vṛndāvanāṁ govardhanāṁ
yamunā-pulinnāṁ ca
vīkṣyāsid uttamaṁ prītī
rāma-mādhavayor nrpa

evam vrajavaukāsāṁ prītīṁ
yacchantu bāla-ceṣṭitaiḥ
kala-vākyaiḥ.
The excellence of Lord Kṛṣṇa's pastimes is also described in the following verses (Śrīmad-Bhāgavatam 10.11.36-37):

"O King Pariksit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, They both enjoyed great pleasure."

"In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja."*

Text 9

tataḥ parikarāṇāṁ tu sutarāṁ
aho bhāgyam aho bhāgyam ity ādau.

tatah-then; parikarāṇāṁ-of the Lord's associates; tu-also; sutarāṁ-the great excellence; aho bhāgyam aho bhāgyam ity ādau-Śrīmad-Bhāgavatam 10. 14.32:

aho bhāgyam aho bhāgyam
  nanda-gopa-vrajaukasāṁ
yan-mitram paramāṇandaṁ
  pūrṇaṁ brahma sanātanaṁ.

The exalted position of Lord Kṛṣṇa's personal associates is also described in the following verse (Śrīmad-Bhāgavatam 10.14.32):

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

Text 10

"itthāṁ śatāṁ ity ādau

itthāṁ śatāṁ ādau-in Śrīmad-Bhāgavatam 10.12.11:

itthāṁ śatāṁ brahma-sukhānubhūtyā
dāsyāṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakena
sākam vijahruh krt-punya-puñjāh.

The Lord's associates are also glorified in the following verse (Śrīmad-Bhāgavatam 10.12.11):

"In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?"

Text 11

"nandaḥ kim akarot ity ādau.
nandaḥ kim akarot iti ādau-Śrīmad-Bhāgavatam 10.8.46:

nandaḥ kim akarod brahman
śreyā evaṁ mahodayam
yaśodā ca mahā-bhāgā
papau yasyāḥ hariḥ.

The Lord's associates are also glorified in the following verse (Śrīmad-Bhāgavatam 10.8.46):

"Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmi: O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"

Text 12

etāḥ param ity ādau.
etāḥ param iti ādau-Śrīmad-Bhāgavatam 10.47.58:
etāḥ param tanu-bhrto bhuvi gopa-vadhvo
The Lord's associates are also glorified in the following verse (Śrīmad-Bhāgavatam 10.47.58):

"Among all the living entities who have accepted the human form of life, the gopīs are superexcellently successful in their mission. Their thought is thoroughly absorbed in the lotus feet of Kṛṣṇa. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Kṛṣṇa, who is Mūkunda Himself, the giver of liberation, but the gopīs, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any on any yogic practice."*

Text 13

"gopyas tapah kim acaran ity ādau.
gopayah tapah kim acaran iti ādau-Śrīmad Bhāgavatam 10.44.14:

gopyas tapah kim acaran yad amuṣya rūpaṁ
lāvanya-sāram asamordhvaṁ ananya-siddham
drgbhiḥ pibanty anusavābhinaṁvam durāpaṁ
ekānta-dhāma yaśasah śriya aiśvarasya.

The Lord's associates are also glorified in the following verse (Śrīmad-Bhāgavatam 10.44.14):

"What austerities must the gopīs have performed? With their eyes they always drink the nectar of the face of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."*

Text 14

tatrāpi tatrāti-śuṣubhe tābhiḥ ity ādau ca tāsu prakāśatiśaya-śimā darśitā.
tatrāpi-nevertheless; tatrāti-śuṣubhe tābhiḥ iti ādau-Śrīmad-Bhāgavatam 10.33.6:
tatrāti śuṣubhe tābhīr
bhagavān devakī-sutah
madhye manīnām haimānām
mahā-marakato yathā

cia also; tāsu-among the gopīs; ārikā-ātiṣaya-śīmā-the Lord's appearance;
darśitā-is demonstrated.

The gopīs of Vṛndāvana are also glorified in the following verse (Śrīmad-
Bhāgavatam 10.33.6):

"As the gopīs and Kṛṣṇa danced together, a very blissful musical sound was
produced from the tinkling of their bells, ornaments and bangles. It appeared that
Kṛṣṇa was a greenish sapphire locket in the midst of a golden necklace decorated
with valuable stones."

Text 15

tatah sarvāsv api tāsu

anayā rādhito nūnām
bhagavān harir īśvarah

ity ādibhiḥ prema-variyāstvena prasiddhāyāṁ śrī-rādhikāyāṁ tu kim uteti jñeyam.

   tatah-from this; sarvāsvu-among all; api-even; tāsu- the gopīs; anayā rādhitah
nūnām bhagavān harih īśvara iti ādibhiḥ-Śrīmad-Bhāgavama 10.30.24:

   anayārādhito nūnāṁ
bhagavān harih īśvarah
yan no vihāya govindah
prīto yām anayad rahah;

   prema-variyāstvena-with greatest love for Kṛṣṇa; prasiddhāyam-famous; śrī-
radhikāyam-in Śrīmati Radharani; tu-but; kim uta-what to speak of?; iti-thus;
jñeyam-should be understood.

Among the gopīs, Śrīmati Rādhārāṇī has the greatest love for Kṛṣṇa. She is
indirectly described in the following verse of Śrīmad-Bhāgavatam (10.30.24),
where the word "ārādhitah" hints at Śrīmati Rādhārāṇi's name:

"When the gopīs began to talk among themselves, they said: Dear friends, the
gopī who has been taken away by Kṛṣṇa to a secluded place must have worshiped
(ārādhitaḥ) the Lord more than anyone else."

Text 16


atra-in this connection; ca-also; idam-this; tattvam- truth; dvitiye-in the second (Śrīmad-Bhagavat); sandarbhe-Sandarbha; khalu-certainly; paramatvena-as the Supreme; śri-bhagavatam-the Supreme Personality of Godhead; nirūpya-describing; tasya-of Him; śakti-potencies; dvayi-two; nirūpitā-are described; tatra-in this connection; prathamā-the first potency; śri-vaiśnavānāṁ-by the devotees; śri-bhagavat-vat-as the Supreme Lord; upāsya-worshipable; tadiya-of the Lord; svarūpa-form the transcendental form; bhūtā- manifested; yat-mayi-the Lord's potency; eva-certainly; khalu- indeed; tasyā-of Lord Krṣṇa; sā-she; bhagavattā-full of all opulences; athā-then; dvitiye-the second; ca-also; teśām-by the devotees; jagat-vat-as the material universe; upeksānīya-considered; māyā-lakṣana-known as "maya", or illusion; yat-mayi-the Lord's potency; eva-certainly; khalu- indeed; tasyā-of the Lord; jagatā-the material manifestation; tatra-in this connection; pūrvasyāṁ-in the first; śaktau-potency; śakti-mati-in the Supreme Lord, the master of all potencies; bhagavat-śabda-vat-as the word {.sy 168} bhagavan"; lakṣmī-śabdah-the word "lakṣmī"; prayujyate-is used; iti-thus; dvitiye-in the Second Sandarbha; eva- certainly; darśitam-is demonstrated; tatah-therefore; asmin-in this; sandarbhe-Sandarbha; tu-also; śri-bhagavān-the Supreme Personality of Godhead; śri-krṣṇa-Śrī Krṣṇa; akhyah-named; eva-certainly; iti-thus; nirdhārite- demonstrated; tadiya-His; svarū-a-śaktih-internal potency; tu-but; kim-what; ākhyā-name; iti-thus; nirdhāryam-should be established.

In the Bhagavat-sandarbha we have proven that the ultimate feature of the Absolute Truth is the Supreme Personality of Godhead, full of all opulences and known as "bhagavān". In that sandarbha we have also established that the Supreme Lord has two potencies: 1. the transcendental potency known as "lakṣmī", which is as worshipable as the Lord Himself, and 2. the material potency, which is the material world, and is known as {.sy 168}māyā", or illusion. These conclusions are accepted by the pure devotees of the Lord. In this sandarbha (Śrī-Krṣṇa- sandarbha) we have demonstrated that the original name of the Supreme Lord (bhagavān) is "Krṣṇa". We shall now proceed to consider what is the name of His transcendental potency (lakṣmī).
Text 17

tatra dvayor api puryoḥ śrī-mahiṣy-ākhyā jñeyā. mathurāyām aprakāta-lilāyām śrutaṇa rukminyāḥ prasiddhe anyāsām upalakṣanāt. śrī-mahiṣīṇām tadiya-svarūpa-saktītvam skanda-prabhāsa-khaṇḍe śrī-śiva-gaurī-samvāde gopi-āditya-māhātmye drṣṭam

tatra-in this connection; dvayoh-in the two; api-also; puryoḥ-cities (Dvaraka and Mathura); śrī-mahiṣī-queens; ākhyā-named; jñeyā-should be known; mathurāyām-in Mathura; aprakāta-lilāyām-in the Lord’s unmanifest pastimes; śrutaṇa-in the Gopāla-tapanī Upanisad; rukminyāḥ-of Śrīmati Rukmini-devi; prasiddhe-celebrated; anyāsām-of the other queens; upalakṣanāt-because of implication; śrī-mahiṣīṇām-of the queens; tādiya-of Lord Kṛṣṇa; svarūpa- of the transcendental form; saktītvam-being the potency; skanda-prabhāsa-khanda-in the Prabhāsa-khanda of the Skanda Purāṇa; śrī-śiva-gaurī-of Siva and Gaurī; samvāde-in the conversation; gopi-āditya-māhātmye-in the Gopy-aditya-mahatmya; drṣṭam-is seen.

The Lord’s transcendental potency appears as the queens at Dvārakā and Mathurā. Although in the Lord’s manifest pastimes the queens only appear at Dvārakā, in the unmanifest (aprakāta) pastimes, they also appear in Mathurā. This is confirmed by the Gopāla-tapanī Upanisad, which describes the presence of Rukmiṇī in Mathurā, and thus suggests that the other queens are also present there. That the queens of Lord Kṛṣṇa are His transcendental potencies is described in the following conversation between Lord Śiva and Gaurī (Skanda Purāṇa, Prabhāsa-khanda, Gopy-āditya-mahatmya, Chapter 118, verses 4,5,10-16):

Text 18

purā kṛṣṇo mahā-tejo
yadā prabhāsam āgataḥ
sahito yadavaiḥ sarvaiḥ
sat-paṇcāśat-prakotibhiḥ

sodaśaiva sahasrāṇi
gopyas tatra saṁagataḥ
laksām ekaṁ tatha sāṣṭhir
ete kṛṣṇa-sutāḥ priye

purā-formerly; kṛṣṇah-Kṛṣṇa; mahā-tejah- unlimitedly powerful; yadā-when; prabhāsam-at Prabhāsa-ksetra; āgataḥ-arrived; sahitah-accompanied by; yadavaih- the members of the Yadu dynasty; sarvaih-all; sat-paṇcāśat-prakotibhiḥ-numbering 560 million; sodaśa-sixteen; eva-certainly; sahasrāni-
thousand; gopyah-gopis; tatra-there; samāgatāḥ-assembled; lakaśām-100,000; ekam-one; tathā-in the same way; sāṣṭhīh-six; ete-they; krṣṇa-of Lord Kṛṣṇa; sutāh-the sons; priya-my dear Gauri.

"My dear Gauri, when supremely powerful Lord Kṛṣṇa went to Prabhāsa-kṣetra, He was accompanied by 560 million members of the Yādava dynasty. Also arriving at Prabhāsa were 16,000 queens and 600,000 sons of Lord Kṛṣṇa.

Text 19

ity upakramya
tato gopyo mahā-devi
vidyā yah śodaśa smṛtāḥ
tāsāṁ nāmāṁ te vakṣye
tāni hy eka-manaḥ śṛṇu

lambini candrikā kāntā
kṛūrā sāntā mahodayā
bhīṣāṇī nandini śokā
suparvavimalā ksayā

subhadā sobhanā punyā
hamsaśātā kalā kramāt
hamśa eva matah krṣṇah
paramātmā janārdanaḥ

iti-thus; upakramya-beginning; tatah-then; gopyah-the queens; mahā-devi-O goddess; vidyā-with forms of transcendental knowledge; yah-who; smṛtāḥ-considered; tāsāṁ-of them; nāmāṁ-the names; te-to you; vakṣye-I shall speak; tāni-these names; hi-certainly; eka-manaḥ-with single pointed concentration; śṛṇu-please hear; lambini- Lambini; candrikā-Candrika; kāntā-Kāntā; kṛūrā-Kṛūrā; sāntā-Sāntā; mahodayā-Mahodayā; bhīṣāṇi-Bhīṣāṇi; nandini-Nandini; śokā-Śokā; suparva- Suparva; vimalā-Vimalā; ksayā-Ksaya; śubhadā-Śubhadā; sobhana-Śobhana; punyā-Punyā; hamsasita-Hamsasita; kalā-Kalā; kramāt-in order; hamsaḥ-a swan; eva-certainly; matah-considered; krṣṇah-Kṛṣṇa; parama-atmā-the Supersoul; janārdanaḥ-the rescuer from distress.

Hamśaśītā, and 16. Kalā. These are the names of the queens who are the associates of Lord Kṛṣṇa, who appears like a splendid transcendental swan, and who is the all-pervading Supersoul and the rescuer from distress.

Text 20

tasyaitāḥ śaktayo devi
   śoḍaśaiva prakīrtitāḥ
   candra-rūpī mataḥ kṛśnah
   kalā-rūpās tu tāh smṛtāḥ

   tasya-of Lord Kṛṣṇa; etāh-the; śaktayah-potencies; devi-O goddess; śoḍaśa-sixteen; eva-certainly; prakīrtitāḥ-celebrated; candra-rūpi-appearing as the moon; matah-considered; kṛśnah-Lord Kṛṣṇa; kalā-rūpāḥ- appearing as sixteen phases of the moon; tu-also; tāh-the; smṛtāḥ-are considered.

"These sixteen queens of Lord Kṛṣṇa are His transcendental potencies. Lord Kṛṣṇa appears like the splendid moon, and these queens appear like the sixteen phases of this Kṛṣṇa-moon.

Text 21

sampūrṇa-maṅgalā tāsām
   mālinī śoḍaśi kalā
   pratīpat tīthim ārabhya
   saṅcaraty āśu candramāḥ

   śoḍaśaiva kalā yās tu
   gopi-rūpā varānane
   ekaikaṣas tāh sambhinnāḥ
   sahasreṇa prthak prthak

   sampūrṇa-maṅgalā-full of all auspiciousness; tāsām- among them; mālinī-decorated with garlands and ornaments; śoḍaśi-the sixteenth; kalā-Kalā; pratīpa-tīthim-the new moon day; ārabhya-having begun; saṅcarati-changes; āśu-quickly; candramāḥ-the moon; śoḍaśa-sixteen; eva- certainly; kalāh-phases of the moon; yāh-wich; tu-certainly; gopi-rūpāḥ-queens; vara-anane-O beautiful faced Gaurī; eka-ekasāḥ-one after another; tāh-the; sambhinnāḥ-divide; sahasreṇa-by the thousands; prthak prthak-variously.

"O beautiful Gaurī, these queens appear like the sixteen phases of the moon, which begin with the new moon day and proceed for sixteen days, culminating in
the full moon. Among these sixteen queens, Kalā-devi, who is supremely auspicious, and nicely decorated with garlands and ornaments, is very prominent. These sixteen principal queens of Lord Kṛṣṇa expand into many thousands of queens. In this way the potencies of Lord Kṛṣṇa are manifest.

Text 22

evam te kathitam devi  
rahasyam jñāna-sambhavam  
ya evam veda puruṣah  
sa jñeyo vaśnavo budhaiḥ iti.

evan-in this way; te-to you; kathitam-is spoken; devi-O goddess; rahasyam-secret; jñāna-sambhavam-knowledge; yah-one who, evam-in this way; veda-understands; puruṣah-a person; sah-he; jñeyah-is known; vaisnavah-as a devotee of Lord Viṣṇu; budhaiḥ-by the wise.

"O goddess, I have thus described to you the most confidential part of spiritual knowledge. One who understand this knowledge is known by the learned to be a pure devotee of Lord Viṣṇu."

Text 23

atra gopah rājñyā ity arthaḥ gopo bhū-po 'pi iti nāma-lingānuśāsanāt. lambini  
avatāra-śaktih; supūrvavimala" suvimala; hamsaśītā ity atra prāptasya hamsa-śabdasya vācyam āha hamisa eva iti.

atra-in these verses; gopyah-the word {.sy 168}gopi"; rājñyāh-means "queen"; iti-thus; artha-the meaning; gopah-the word {.sy 168}gopa"; bhū-pah-means "king"; iti-thus; nāma-linga-anuśāsanāt-from the Amara-kosa dictionary; lambini-Lambini; avatāra-śaktih-the Lord's potency which effects His descent to the material world; supūrva-vimala-Supurvavimala; suvimala- the potency of purity; hamsaśītā-Hamsaśītā; iti-thus; atra-here; prāptasya-attained; hamsa-śabdasya-the word "hamsa" (swan); vācyam-object of description; āha-explains; hamsah-the supreme swan; eva-certainly; iti-thus.

In these verses the word "gopi" means {.sy 168}queen". This is confirmed by the Amara-koṣa dictionary in the words "gopo bhūpo 'pi". The names of some of the Lord's queens are explained in the following words: 1.Lambini means {.sy 168}the Lord's potency that effects His descent into the material world", 2. Suparvavimala means "the Lord's potency of transcendental purity", and 3. Hamsaśītā means "the potency that pleases Lord Kṛṣṇa, who is compared to a swan.
sa ca candra-rūpī candra-drṣṭāntenoddēśya ity arthah. anuktam antimam mahā-
śaktim āha sampūrna iti. seyam tu kalā-samāṣṭi-rūpā jñeyā. drṣṭāntopādānaṇāya
andrasya tādṛṣṭvam āha pratipat iti. asu etat tulyasu kalāsu. vivakṣitām āha
śoṣaśāiva iti, śoṣaśānam eva vidyā-rūpatvād eta-upadeśasya jñāna-sambhava-
rahasyatvāt, taj-jñānasya vaiṣṇavānumāpaka-lingatvāc ca.

sah-He; ca-also; candra-rūpā-appearing like the moon; candra-of the moon;
drṣṭāntana-by the example; uddesa- with reference to; iti-thus; arthah-the
meaning; anuktam-not said; antimam-final; mahā-great; śaktim-potency; āha-
said; sampūrna iti-the phrase beginning with the word "sampurna"; sa iyam-that
same potency; tu-certainly; kalā-of the parts; samāṣṭi-aggregate; rūpā-in the
form; j{sy 241}eyā-should be understood; drṣṭānta-the example; upapādanāya-
for stating; andrasya-of the moon; tādṛṣṭvam-condition of being like that; āha-
he said; pratipat iti-the phrase beginning with the word {.sy 168}pratipat"; asu-
among them; etat-tulyasu-equal; kalāsu-parts; vivakṣitām-intention; āha-he says;
śodasa eva-iti-the phrase beginning with the words "śodasāiva"; śodasaṇām-of the
sixteen; eva-certainly; vidyā-rūpātvāt-because of manifesting forms of
transcendental knowledge; etat-upadeśasya-of this construction; jñāna-sambhava-
rahasyatvāt-because of the explanation of confidential knowledge; tat-j{sy 241}
ānasya-of that knowledge; vaiṣṇava-anumāpaka-lingatvāt-considered a devotee

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In these verses Lord Kṛṣṇa is also compared to the moon (candra-rūpī). The last of the sixteen potencies is at first not named, and only afterwards named, separately from the other potencies. This great potency is called "sampūrṇā" because she possesses the powers of all the other potencies. The phrase {.sy 168} pratipat-tithim ārābhya sañcaraty āśu candramāḥ" completes the metaphor comparing Lord Kṛṣṇa to the moon and His potencies to the moon's phases. They who understand this confidential instruction about the Lord's potencies, whose forms are all composed of transcendental knowledge, are known as Vaiṣṇavas, pure devotees of Lord Viṣṇu (sa jñeyo vaiṣṇavo budhaiḥ).

Text 25

krūra-bhīṣani-śokānām api bhagavat-svarūpa-bhūtānām eva satīnām mallānām āsaniḥ itiṣvā śri-kṛṣnasya kathinatva-pratyayakatvāt; mṛtyur bhoja-pateh itivad durjana-vitrāsa-katvāt; asatām sāntā itiṣvā tadiya-śoka-hetuvād eva ca tat tan niruktir upapadyate.

krūra-of Kṛūra (cruelty); bhīṣani-Bhīṣani (fear); śokānām-and Śoka (grief); api-also; bhagavat-of the Supreme Personality of Godhead; svarūpa-from the transcendental form; bhūtānām-manifested; eva-certainly; satīnām-of the transcendental potencies; mallānām-of the wrestlers; āsaniḥ-like a thunderbolt; itivat-just like; śri-kṛṣnasya-of Lord Kṛṣṇa; kathinatva-pratyayakatvāt-because of His harshness; mṛtyuh-the death; bhoja-pateh-of Kamsa, the king of the Bhoja dynasty; itivat-just like; durjana-the demons; vitrāsa-katvāt-because of frightening; asatām-of the demons; sāntā-causing grief; itivat-just like; tadiya-His; śoka-grief; hetuvāt-because of giving; eva-certainly; ca-also; tat tat-variables; niruktih-explanations; upapadyate-are offered.

The Lord's three potencies Krūra (Cruelty), Bhīṣani (Fear), and Śokā (Grief) are described in various places in Śrīmad-Bhāgavatam. For example, Krūra (Cruelty) is mentioned in the statement "Lord Kṛṣṇa appeared like a cruel thunderbolt to
Kamsa's wrestlers (10.43.17). The potency Bhiṣānī (Fear) is mentioned in the statement "Lord Kṛṣṇa appeared like death personified to King Kamsa (10.43.17). The potency Śokā (Grief) is mentioned in the statement "Lord Kṛṣṇa caused great pain to the demons" (10.43.17).

Text 26

yathā prakāśaika-rūpāyā eva sūrya-kānter ātukeṣu tama-ādi vyañjakateti. atah candra-rūpī mātah kṛṣṇah kalā-rūpās tu tāh smṛtāḥ iti sputām eva svarūpa-bhūtavām darśitam. tad evam abhipretya lakṣmitvam āha

yathā-just as; prakāśa-manifestation; eka-in one; rūpāyā-form; eva-certainly; sūrya-of the sun; kānteh-of the effulgence; ātukeṣu-among the owls; tamah-ādi-beginning with darkness; vyañjakata-illumination; iti-thus; atah-candra-rūpī-appearing like the moon; mātah-considered; kṛṣṇah-Lord Kṛṣṇa; kalā-rūpāh-appearing like the moon's phases; tu-also; tāh-the queens; smṛtāḥ-are considered; iti-thus; sputām-clearly; svarūpā-from the Lord's personal form; sakti-potency; bhūtatve-in the condition of being manifested; lakṣmitvam-the position of the goddess of fortune, Lakṣmi-devi; sidhyati-is manifest; eva-certainly; tat-therefore; evam-in this way; abhipretya-intending; lakṣmitvam-the position of Lakṣmi-devi; āha-he describes.

As the sun manifests it's potency in the form of innumerable rays of light that illumine the darkness of night inhabited by owls and other creatures, in the same way the moon manifests it's potency in the form of it's sixteen phases. By comparing the queens of the Lord to the moon's phases and Lord Kṛṣṇa to the moon itself, the relationship between the Lord, who is the master of all potencies, and the potencies themselves, which are manifested from His transcendental form, is explained. That the queens at Dvārakā are expansions of the goddess of fortune, Śrimati Lakṣmi-devī the internal potency of Lord Kṛṣṇa, manifested from His transcendental form, is explained in the following statement of Śrīmad-Bhāgavatam (10.59.43):

Text 27

grheṣu tāsām anapāyy atarka-kṛn
nirasta-sāmyātāsāyasy avasthitah
reme ramābhīr nija-kāma-sampruho
yathetaro gārhaka-medhikāmś ca ran

greṣu-in the palaces; tāsām-of them; anapāyi-wife; atarka-kṛt-the performer of inconceivable pastimes; nirasta- sāmya-atiśayeśu-incomparable; avasthitah-situated; reme- performed pastimes; ramābhīh-with the goddess of fortune; nija-
kāma-samplutah-self-satisfied and blissful; yatha-just as; itarah-others; gārhaka-medhikān caran-absorbed in the duties of household life.

"All the palaces of the more than 16,000 queens of Kṛṣṇa were full of suitable gardens, furniture and other paraphernalia, of which there is no parallel in this world. The queens of Kṛṣṇa were all expansions of the goddess of fortune, Lākṣmī. Kṛṣṇa used to live with them in different palaces, and He treated them exactly the same way as an ordinary man treats his wife."*

Text 28

tīkā ca ramābhih lākṣmyā amśa-bhūtabhih ity esā. svarūpa-saktitvād eva reme ity uktam. ata eva mijah sviyāh paramānandaśakti-vṛtti-viśeṣodaya-rūpa-prema-viśeṣa-svarūpo yah kāmah tena samplutah itī. śrī-śukāh.

tīkā- the commentary of Śrīla Śrīdharā Svāmī; ca- also; ramābhih-with the goddess of fortune; lākṣmyāh-of Śrīmati Lākṣmi-devi; amśa-bhūtabhih-with the expansions; iti-thus; esā-the commentary; svarūpa-of His own form; saktitvāt-because of being the potency; eva-certainly; reme- He enjoyed; iti-thus; uktam-it is said; atah eva-therefore; nijah sviyāh- His own; parama-transcendental; ananda-bliss; sakti-potency; vṛtti-action; viśeṣa-specific; udaya- manifestation; rūpa-the form of; prema-pure love; viśeṣa- specific; svarūpah-in the form; yah-which; kāmah-desire; tena-by Him; samplutah syaptah-manifested everywhere; iti- thus; śrī-śukāḥ-spoken by Śrīla Śukadeva Gosvāmi.

Śrīla Śrīdharā Svāmī comments on this verse:

"The word 'ramābhih' means 'with the goddesses of fortune, who are all expansions of Śrīmati-Lākṣmi-devī'."

The word "nijā-kāma" means "with His transcendental pleasure potency" and the word "samplutah" means "manifest everywhere".

Anuccheda 185

Text 1

ittham aṣṭānām śrī-paṭṭa-mahiśinām tu tat-tat-svarūpa-saktitvām kaimutyenaiva sidhyati. tatra satyabhāmāyā bhū-sakti-rūpatvam padmottara-khandau prasiddham; śrī-yamunāyā kṛpā-śakti-rūpatvam skanda-yamunā-māhātmyādāv ity
ady anveśaniyam. kintu śri-satyaabhāmāyā hari-vamśādau saubhāgyātiśayasya vikhyātavat prema-śakti-pracura-bhū-śaktitvam jñeyam.

itham-in this way; aśṭānām-of the eight; śri-paṭṭa-mahiśinām-principal queens; tu-certainly; tat-tat-svarūpa-śaktitvam-the status as internal potencies of Lord Kṛṣṇa; kimutyena-what to speak of; eva-certainly; sidhyati- is established; tatra-in that connection; satyabhāmāyāḥ-of Satyabhāmā; bhū-śakti-rūpatvam-status as bhū-śakti; padma-uttara-khaṇḍau-in the Padma Purāṇa, Uttara-khanda; prassidham-is established; śri-yamunāyāḥ-of Kalindi-devi; kṛpā-śakti-rūpatvam-status as the kṛpa-śakti; skanda-yamunā-mahātmya/-adau-in the Skanda Purāṇa, Yamuna-mahatmya; iti- thus; ādi-beginning; anveśaniyam-may be established; kintu-however; śri-satyabhāmāyāḥ-of Satyabhāmā; hari-vamśa-adau-in the Hari-vamsa; saubhāgya-good fortune; atiśayasya- of the great extent; vikhyātavat-from the explanation; prema-śakti-prema-śakti; pracura-great; bhū-śaktitvam-status as bhū-śakti; jñeyam-should be understood.

In this way we may understand that all the queens of Lord Kṛṣṇa are the internal potencies of the Lord. In the Padma Purāṇa, Uttara-khanda, Śrīmati Satyabhāmā-devi is described as the Lord’s bhū-śakti, and in the Hari-vamśa, she is described as both Bhū-śakti and Prema-śakti. In the Skanda Purāṇa, Yamunā-mahātmya, Śrīmati Kālindī-devi is described as the Lord’s kṛpa-śakti.

Text 2

svayam lakṣīṁ tu śri-rukmini
dvārakāyāṁ abhūd rājan
mahā-modāḥ puraukasām
rukminīyā ramayopetam
drśtvā kṛṣṇam śriyāḥ patim

ity ādisu tasyāṁ eva bhūriśaḥ prasiddheḥ.

svayam-personally; lakṣmīḥ-Śrīmati Lakṣmi-devi; tu- but; śri-rukmini-Śrīmati Rukmini-devi; dvārakāyāṁ in Dvāraka; abhū- there was; rājan- O king; mahā-great; modāḥ-happiness; pura-okasāṁ-of the citizens; rukminīyā- with Rukmini; ramaya-Lakṣmi-devi; upetam-accompanied by; drśtvā-seeing; kṛṣṇam-Lord Kṛṣṇa; śriyāḥ-of Lakṣmi-devi; pathih-the master; iti-thus; ādisu-in the passage beginning; tasyāṁ-in relation to her; eva-certainly; bhūriśaḥ-greatly; prasiddheḥ-because of fame.

That Śrīmatī Rukmini-devī is personally the goddess of fortune, Lakṣmī-devi, is confirmed in the following statement of Śṛimad-Bhāgavatam (10.54.60):
"All visitors as well as the inhabitants of Dvārakā City became joyful seeing Kṛṣṇa and Rukminī together. In other words, the Supreme Lord, the maintainer of everyone, and the goddess of fortune were united, and all the people felt extremely jubilant."*

Text 3

atah svayam lakṣmītenaiva parasparyogatām āha

asyaiva bhāryā bhavitum
rukmiṇī arhati nāparā
asāv apy anavadyātmā
bhaiśmyāḥ samucitāḥ patiḥ

spaṣṭam. vidarbha-pura-vāsināḥ paraspary.

atah—therefore; svayam—personally; lakṣmītena—with the status of Śrīmati-Lakṣmidevi; eva—certainly; parspa—mutual; yogyatām—compatibility; āha—he describes; asya—of Him; eva—certainly; bhāryā—wife; bhavitum—to be; rukmiṇī—Rukmini; arhati—is suitable; na—not; aparā—anyone else; asāv—He; api—also; anavadya—atmā—very handsome and free from any fault; bhaiśmyāḥ—of the daughter of Maharaja Bhismaka; samucitāḥ—suitable; patiḥ—husband; spaṣṭam—the meaning is clear; vidarbha-pura—of the city of Vidarbha; vāsināḥ—the residents; paraspary—among themselves.

That Śrīmatī Rukmiṇī-devī is personally the goddess of fortune, Śrīmatī Lakṣmī-devī, and she and Śrī Kṛṣṇa are ideally suited for each other is confirmed in the following verse of Śrīmad-Bhāgavatam (10.53.37), where the residents of the city of Vidarbha say among themselves:

"Only princess Rukmini, and no one else, is fit to become the wife of Lord Kṛṣṇa, and only the faultless Lord Kṛṣṇa can be the suitable husband of Princess Rukmiṇī."*

Anuccheda 186

Text 1

tathā tāṁ rūpiṇīṁ śriyam ity ādau, ya līlayā dhṛta-tanor anurūpa-rūpā iti.

spaṣṭam.
tathā-in the same way; tām rūpinim śrīyam iti ādau ya līlayā dhṛta-tanoh anurūpā itiŚrīmad-Bhāgavatam 10.60.9:

tām rūpinim śrīyam ananya-gatim nirikṣya 
yā līlayā dhṛta-tanoh anurūpa-rūpā 
pritah smayan alaka-kuntala-nīśka-kanthā 
vaktrollasat-smīta-sudhām harir ābabhāse;

spaṣṭam-the meaning is clear.

That Śrīmati Rukmini-devi is directly the goddess of fortune, Lakṣmi-devi, is also confirmed in the following verse (Śrīmad-Bhāgavatam 10.60.9):

"When we take account of Rukmini's beautiful face, it appears that the curling hair on her head, the beautiful earrings on her ears, her smiling mouth, and her necklace of gold, all combined to shower rains of nectar; and it was definitely proved that Rukmini was none other than the original goddess of fortune, who is always engaged in the service of the lotus feet of Nārāyaṇa."

Text 2

atah svayam-bhagavato 'nurūpatvena svayam-lakṣmītvam siddham eva. ata eva

vaidarbhīm bhīṣmaka-sutām
śrīyo mātram svayamvare

ity atra māty antarbhavaty asyām iti. mātra-padaṁ bāhuyādhikarana evaunādikām, jñeyam, kārṇyāne 'vadhārane mātram itiyat. tatas ca vaikuṇṭhe prasiddhayā lakṣmyā antarbhāvāpadatvād eṣaiva lakṣmīḥ sarvataḥ paripūrṇety arthāh.

atah—therefore; svayam-bhagavataḥ—the Supreme Personality of Godhead; anurūpatvena—as a suitable companion; svayam-lakṣmītvam—directly the goddess of fortune; siddham—proven; eva—certainly; atah—therefore; vaidarbhīm—the princess of Vidarbha; bhīṣmaka-sutām—the daughter of Maharaja Bhismaka; śrīyah—of the goddess of fortune; mātram—the complete manifestation; svayamvare—in the svayamvara ceremony; iti—thus (the first part of the verse reads:

bhagavan api govinda
upayēme kuṇḍadvaha;

atah—in this connection; māti—measures; antarbhavati—is contained within; aysāmŚrīmati Rukmini-devi; iti—thus; mātra-padaṁ—the word "mātra"; bāhulya-adhikarane—in the sense of greatness; eva—certainly; una-adikam—an affix of the uandi class; jñeyam—should be understood; kārṇyāne—in the sense of completeness;
avadhārane-in this context; mātram- the word "matra"; itivat-just as; tatah-therefore; ca-also; vaikunṭhe-in the spiritula world of Vaikunthaloka; prasiddhāyāh-of the celebrated; lakṣmyāh-Lakṣmi-devi; antarbhava-aspadatvāt-as the origin of the manifestation; eśā-she; eva-certainly; lakṣmīh-the goddess of fortune; sarvatah-in all respects; paripūrṇa-perfect and complete; iti-thus; arthah-the meaning.

That Śrīmati Rukmini-devī is the original form of the goddess of fortune, Lakṣmi-devi, just as Lord Kṛṣṇa is the original form of the Supreme Personality of Godhead, is confirmed in the following statement of Śrīmad-Bhāgavatam (10.52.16):

"O Mahārāja Parīkṣit, Kṛṣṇa then married Rukmini, the daughter of King Bhīṣmaka, ruler of the province known as Vidarbha. Just as Kṛṣṇa is the Supreme Personality of Godhead, Vāsudeva, Rukmini is the supreme goddess of fortune, Mahā-Lakṣmī."

We may note that the word "mātram" in this verse means "in completeness". This means that Śrīmati Rukmini-devī is the original complete form of the goddess of fortune. The goddess of fortune manifested in the Vaikunṭha planets and known as Lakṣmi-devi is an expansion of Śrīmati Rukmini-devī.

Text 3

yat tu

nanv evam etad aravinda-vilocanāha
yad vai bhavān bhagavato ‘sadrśi vibhūmnah
kva sve mahimnī abhirato bhagavams try-adhīśah
kvāham guna-prakṛtir ajña-grhita-pādā

yat-because; tu-but; nanu-is it not so?; evam-in this way; atat-this; aravinda-locana-O lotus-eyed Lord; aha-says; yat-what; vai-certainly; bhavān-Your Lordship; bhagavataḥ- the Supreme Personality of Godhead; asadrśi-not at all like; vibhūmnah-full of all powers and opulences; kva-where?; sve- in Your own; mahimnī-glory; abhiratah-completely; bhagavan-the Supreme Lord; tri-adhīśah-the master of the three planetary systems; kva-where; aham-am I; guna-prakṛtiḥ-a product of the three modes of material nature; ajña-grhita-pādā- ignorant.

Someone may argue that Rukmini-devī is not the original goddess of fortune, and may quote the following statement spoken by Rukmini-devī herself (Śrīmad-Bhāgavatam 10.60.34):

"My dear lotus-eyed Lord, Your statement that we are not a fit combination is
completely right. It is not possible for me to come to an equal level with You because You are the reservoir of all qualities, the unlimited Supreme Personality of Godhead. How can I be a fit match for You? There is no possibility of comparison with You, who are the master of all greatness, controller of the three qualities, and the object of worship for great demigods like Brahmā and Lord Śiva. As far as I am concerned, I am a production of the three modes of material nature. The three modes of material nature are impediments towards the progressive advancement of devotional service. When and where can I be a fit match for You?"

Text 4

iti tasayā evoktis tatra nijāṁśabhāsam eva dainyena svam matvoktam iti mantavyam. yad va guṇa gaunī prakṛtih svabhāvo yasyāḥ sa apakṛṣṭa-rūpety arthaḥ.

iti-thus; tasay-oh her; eva-certainly; uktih-statement; tatra-there; nija-own; amsa-part and parcel; abhāsam-dim reflection; eva-certainly; dainyena-with humility; svam-herself; matva-considering; uktam-statement; iti-thus; mantavyam-should be considered; yat va-or; guṇa- the word "guna"; gaunī-in the sense of "insignificant"; prakṛtih-the word "prakṛtih"; svabhāvah-in the sense of "own nature"; yasyāḥ-of her; sa-she; aprakṛṣṭa-rūpa- inferior; iti-thus; arthaḥ-meaning.

In this verse Śrīmati Rukmini-devi expresses her humbleness by considering herself an insignificant part and parcel of Lord Kṛṣṇa. The word "guna" here means {.sy 168}insignificant", and the word "prakṛtih" means {.sy 168}by nature". Even though she is the supreme goddess of fortune, she nevertheless thinks of herself in this humble way.

Text 5

yathā tatraiva syān me tavāghrir aranāṁ sṛṭibhir bhramantyāḥ iti manuṣyāvatāratābhīnivesāt tasayā eva dainyoktiḥ.

yathā-just as; tatra-in that connection; eva-certainly; syāt me tava aṅghrir aranāṁ sṛṭibhir bhramantyāḥ iti-Śrīmad-Bhāgavatam 10.60.43:

tāṁ tv anurūpam abhajam jagatāṁ adhīśam
ātmānam atra ca paratra ca kāma-pūram
syān me tavāghhir aranāṁ sṛṭibhir bhramantyā
yo vaibhajantam upayāty anṛṭapavargah
manusya-human; avatāra-incarnating as; abhiniveśat-because of adherence; tasyāh-of her; eva-certainly; dainya-of humbleness; uktih-statement.

The humbleness of Śrimati Rukmini-devī may also be seen in the following statement, where she carefully follows her role of appearing as an ordinary human being (Śrimad-Bhāgavatam 10.60.43):

"My dear Lord, You are the master of the three worlds. You can fulfill all the desires of Your devotees in this world and the next because You are the Supreme Soul of everyone. I have therefore selected You as my husband, considering You to be the only fit personality. You may throw me in any species of life according to the reaction of my fruitive activities, and I haven't the least concern for this. My only ambition is that I may always remain fast to Your lotus feet, because You can deliver Your devotees from the illusory material existence and are always prepared to distribute Yourself to Your devotees."

Text 6

atra daiva-prerito vāstavārthas tv evam he aravinda-vilocana bhagavatah tava asāḍrī aham ity etat. yad bhavān aha, nanu niścitam, nanv evam vāksyamāna-prakaranam, na tv anya-prakaranam. tathāivāha- sve svarūpa-bhūte mahimmi aśvarya-yādāv abhitah rato bhagavān kva kutrānyatra. tathā aham vā te gunāh aśvaryādaya eva prakṛtih svarūpam yasyās tathā-bhūta kva kutrānyatra. kintu na kutracid anyatreti. dvayor ekatraiva svarūpe sthitir ity arthah. ata evājnair asya śrī-viśnos tava-jñair grhitau sevitau pādau yasyās tathā-bhūtāham. tasmāc chaktisaktimatar atyanta-bhedabābhāvād evopamānopamayatvābhāvena sādṛśya-bhāva iti bhāvah.

atra-in this connection; daiva-by destiny; preritah- impelled; vāstava-actual; arthah-meaning; tu-but; evam-in this way; he-O; aravinda-vilocana-lotus eyes Lord; bhagavatah-of the Supreme Lord; tava-of You; asāḍrī-not similar; aham-I; iti-thus; etat-this; yat-what; bhavān-Your Lordship; aha-has said; nanu-is it not true?; niścitam-it certainly true; nanu-is it not true?; evam-in this way; vāksyamāna-prakaranam-according to what is about to be explained; na-not; tu-but; anya-prakaranam-in any other way; tatha-in that way; eva-certainly; aha-You say; sve-in Your own; svarūpa-from Your transcendental form; bhūte-manifest; mahimmi-in the glory; aśvarya-transcendental opulences; adāubeginning with; abhitah-completely; ratah-engaged; bhagavān-the Supreme Personality of Godhead; kva-where?; kutra-where?; anyatra-another place; tatha-in the same way; aham-I; vā-or; te-Your; gunāh-qualities; aśvarya-opulences; adayah-beginning with; eva-certainly; prakṛti- nature; svarūpam-form; yasyāh-of whom; tathā-bhūta-in that way; kva-where?; anyatra-in another place; kintuhowever; na-not; kutracit-anything; anyatra-in any place; iti-thus; dvayoh-of the two; ekatra-in one place; eva-certainly; svarūpe-in the transcendental form; sthitih-situation; iti-thus; arthah- the meaning; atah evā-therefore; ajñāth-by
ignorant persons; asya-of Him; śrī-viṣṇoh-Lord Viṣṇu; tava-of You; tattva-jñaiḥ-by the wise; ghiritau-accepted; sevitau-served; pādau-lotus feet; yasyāḥ-of whom; tathā-bhūṭa-in the same way; aham-I; tasmāt-therefore; sakti-of the potency; saktimatoh-and the master of the potencies; atyanta-great; bheda-distinction; abhāvāt-because of the non-existence; eva-certainly; upamāṇa-upameya-tva-abhāvāṇa-because of not being like the two objects compared in a simile; sādṛṣya-bhāvah- close similarity; iti-thus; bhāvah-the meaning.

Śrīmatī Rukminī's statement in this verse (Śrīmad-Bhāgavatam 10.60.34), that she is not at all similar in nature to Lord Kṛṣṇa should be understood only according to the following interpretation: Śrīmatī Rukminī said: "O lotus-eyed Lord, You are the Supreme Personality of Godhead, always situated in Your own transcendental opulence and glory (sve mahimnā abhirataḥ), and I am Your own transcendental potency, the personification of Your opulence and glory (guna-prakṛṭib). You are the master of all potencies, and I am Your transcendental potency. Because the potency and the master of potencies are simultaneously one and different, we cannot be thought of as completely different or unrelated. When I say 'What is the comparison between us?' This means that we do not have merely some similarities, as two objects compared in a simile, but we are intimately related and very similar (kva). We are not sufficiently unrelated to invite comparison. Therefore, O Lord Viṣṇu, when they who are actually intelligent worship and serve Your lotus feet, they also serve mine, for we are so similar in nature."

Text 7

evam sṛṭibhir bhramantyāḥ ity atrāpi hi tvadiya-pādāvibhir ity eva vāstavārthah. tad uktam
devatve deva-deho 'yaṁ
manuṣatve ca mānuṣi iti.

evam-in the same way; sṛṭibhiḥ-in the material world; bhramantyāḥ-travelling; iti-thus; atra-here; api-also; hi- certainly; tvadiya-pādāvibhiḥ-following Your path; iti-thus; eva-certainly; vāstava-actual; arthah-meaning; tatttherefore; uktam-it is said (in the Viṣṇu Purāṇa; devatve-in the position of a demigod; deva-of a demigod; dehaḥ-body; ayam-He; manuṣatve-in the status of a human being; ca-also; mānuṣi-appearing as a human; iti-thus.

When Queen Rukminī says that she is traveling in the material world (sṛṭibhir bhramantyāḥ), this means that she follows Lord Viṣṇu when He incarnates in the material world, and she appears as His companion. This is confirmed in the following statement of Viṣṇu Purāṇa:
"When Lord Viṣṇu appears as a demigod, the goddess of fortuen assumes a form like that of a demigoddess and accompanies Him, and when Lord Viṣṇu assumes a form like that of a human being, the goddess of fortune also assumes a human-like form to become His companion."

Text 8

evam eva

astv ambujākṣa mama te caranānurāga
ātman ratasya mayi cānatirikta-drṣteh
yarthya asya vṛddhaya upatta-rajo-'ti-mātro
mām īkṣase tad u ha naḥ paramānukampā. iti.

evam-in the same way; eva-certainly; astu-let there be; ambuja-akṣa-O lotus eyed Lord; mama-My; te-of Your; carana- feet; anurāgah-pure devotional love; ātman ratasya- experiencing transcendent bliss in Yourself; mayi-in Me; ca-also; anatirikta-unequalled; drṣteh-from the sight; yarthi-if; asya-of that; vṛddayah-increase; upatta-attained; rajah- dust; ati-mātrah-a quantity; mām-me; īkṣa-You see; tat- then; u ha-certainly; naḥ-to us; parama-anukampa-please be merciful; iti-thus.

The transcendental position of Śrīmati Rukmini devi is also explained in the following verse (Śrimad-Bhāgavatam 10.60.46), where she says:

"My dear lotus-eyed husband, You are self-satisfied. You do not care whether or not I am beautiful or qualified; You are not at all concerned about it. Therefore Your non-attachment for me is not at all astonishing; it is quite natural. You cannot be attached to any woman, however exalted her position and beauty. Whether You are attached to me or not, may my devotion and attention be always engaged at Your lotus feet. The material mode of passion is also Your creation, so when You passionately glance upon me, I accept it as the greatest boon of my life. I am ambitious only for such auspicious moments."

Text 9

atraḥ pasyāḥ prakṛtitvam dainyajenāḥ bhedopacārenāviva vyākhyeyam. yad vā asya gārhasṭhasya upatta āngī-krta raño-'ti-mātroḥ sarva-bhūtāḥ raṅjanātisayō yena saḥ.

atra-here; api-also; pasyāḥ-of Śrīmati Rukmini-devi; prakṛtitvam-material position; dainyajena-because of humbleness; abheda-upacārena-with a different interpretation; eva-certainly; vyākhyeyam-should be explained; yat-because; vā-or; asya-of that; gārhasṭhasya-householder status of life; upatta āngī-krta-
accepted; rajah-ati-māтраh sarva-bhūta-ati-rañjana-atiśasah-pleasing to all conditioned souls; yena-by whom; sah-He.

In this verse the word "asya" means "of the householder status of life", "upatta" means "accepted", and "rajo'-pi-mātraḥ" means "the material mode of passion, which enlivens the conditioned souls". In this verse Śrīmati Rukmīnidevi is playing the part of an ordinary wife, humbly describing her attachment to Lord Kṛṣṇa in the vocabulary of conditioned souls.

Text 10

vāstavārthas tv evam yad uktam udāśinā ity ādi śri-bhagavatā, tatrāha astu iti. he ambujāksa, ātman ātmani mayi ca ratasya te caranānurāga mamāstu. mayi ratatvam coktam tathāham api tac-citto nidrām ca na labhe niśi iti svayam eveti bhāvah. nanv ātma-ratasya mama katham tvayi ratih? tatrāha anātirikta-drṣṭeh śaktimaty ātmanī śaktau mayi cānātirikta prthag-bhāva-sūnyā drṣṭir yasya. sakti-śaktimatar aprthag-vastutvād dvayor api mitho viśiṣṭatayāvāgamād vā yuyyata eva api ratiḥ iti bhāvah. tad evam api svābhāvikyam ratau viśeṣatas tu yarhy asya ratiḥ-ākhyaasya bhāvasya vrddhaye upatto rajo'-timātra rāgātiṣayo yena tathā-bhūtas tvam mām ikṣase sa-bhāvaṁ ālokyayasi. tad asau nāh prati pramaiva anukampā iti. evam udāśinatvatvam tava sāksān-mat-sambandhād anyatraiveti mama sudrdha eva viśvāsa iti bhāvah. tasmāt sādhūktaṁ yā lilāyā dhṛta-tanoḥ ity ādīnā śri-rukmini-devyāḥ svayam-lakṣmītvam. śri-sukah.

vāstava-actual; arthah-meaning; tu-but; evam-in this way; yat-because; uktam-it is said; udāśināh vayam iti ādi-Śrīmad-Bhāgavatam 10.60.20:

udāśinā vayam nūnam
na stṛy-apatyāṛthakaṁukāḥ
ātma labdhāsmaha puṁsā
geṣya jyotir akriyāḥ;

śri-bhagavatā- by the Suprem Personality of Godhead; tatra- in this connection; aha-she says; astu iti-the statement of Śrīmad-Bhāgavatam 10.60.46; he-O; ambujāksa-lotus-eyed Lord; ātman ātmani-in the self; mayi-in me; ca-also; ratasya-taking pleasure; te-Your; caṇaḥ-for the feet; anurāgah-love; mama-my; astu-let there be; mayi-in me; ratatvam-the condition of taking pleasure; ca-also; uktam- said; tatha-in the same way; aham-I; api-also; tat-cittah- absorbed in thought; nidrām-sleep; na-do not; labhe-attain; niśi-at night; iti-thus; svayam-personally; eva-certainly; iti-thus; bhāvah-the meaning; nanu-is it not so?; ātma-ratasya-taking pleasure in the self; mama-of Me; katham-how is it?; tvayi-in you; ratih-the condition of taking pleasure; tatra-in this connection; aha-she says; anātirikta-drṣṭeh- because of not being different; śaktimati-in the master of potencies; ātmani-in the Supreme Lord; śaktau-the potency; mayi-in me; ca-also;
anatirikta-without being different in nature; prthak-specific difference; bhāva-of
ture; śūnyā-abse nce; drṣṭih-sight; yasya-of whom; śakti-of the potency;
śaktimatoḥ-and of the master of potencies; aprthak-vastuvat-because of not being
different in nature; vayoh-of the two; api-also; mithah-mutually; visistataya-
with distinction; eva-certainly; avagamāt-because of understanding; vā-or;
yuyate-engaged; eva-certainly; mayi- in me; api-even; ratih-pleasure; iti-thus;
bhāvah-the meaning; tat-therefore; evam-in this way; satyam-eternal and
transcendental; api-also; svābhāvikya-matural; ratau-in pleasure; višeṣatah-
specifically; tu-also; yarhi-if; asya- of that; rati-akhyasya-known as pleasure;
bhāvasya-condition; vrddhaye-for increasing; upattah-accepted; rajah-ati-mātrah-
mode of passion; rāga-love; atiśayah-great; yena-with which; tathā-bhūtah-in
this way; tvam-You; mām-me; īksase- glance upon; sa-with; bhāvam-love;
ālokayasi-glance; tat- then; asau-this; nah asmān prati-for us; parama-great; eva-
certainly; anukampā-mercy; iti-thus; evam-in this way; udāsinatvam-
indifference; tava-Your; sāksāt-directly; mat-with me; sambandhāt-from the
relation; anyatra-anothin g else; iti-thus; mama-my; sudṛdhah-firm; eva-
certainly; viśvāsah-faith; iti-thus; bhāvah-the meaning; tasmāt- therefore;
sādhu-properly; utkam-it is said; yā-not; līlayā-for pastimes; dhṛta-tanoh-
accepting this feature; iti ādīnā-in the passage beginning with these words; śrī-
rukminī-devyah-of Śrīmati Rukmini-devi; svayam-directly; lakṣmitvam-condition
of being the original goddess of fortune; śrī-śukah-spoken by Śrīla Śukadeva
Gosvami.

An explanation of the actual meaning of these words of Queen Rukmini
follows: This verse is Rukmini-devi's reply to the following statement previously
spoken by Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.60.20):

"As I have already explained, I am not very much interested in family life or
love between husband and wife. By nature, I am not very fond of family life, wife,
children, home and opulences. As My devotees are always neglectful of all these
worldly possessions, I am also like that. Actually, I am interested in self-
realization; that gives Me pleasure, and not this family life."*

In reply to these words, Śrīmātī Rukmini says (Śrīmad-Bhāgavatam 10.60.46,
quoted in Text 8):

"O lotus-eyed Lord, You take pleasure in both Yourself and in me (ātman mayi
ratasya). May my devotion and attention be always engaged at Your lotus feet."

This statement of Śrīmatī Rukmini-devi is confirmed by Lord Kṛṣṇa Himself in
the following words (Śrīad-Bhāgavatam 10.53.2):

"My mind is always absorbed in the thought of Rukmini-devi, and sometimes I
cannot sleep at night because I am thinking of her."

Lord Kṛṣṇa may ask: If I am self-satisfied (ātma-rata), the Why should I take
pleasure in you?
Śrīmatī Rukmini-devī answers (Śrīmad-Bhāgavatam 10.60.46, quoted in text 8):

"O Lord, You are the master of all potencies, and I am one of Your potencies. Because the master of potencies and the potencies themselves are in one sense the same in nature, You therefore do not see any difference between us (anatrikta-dṛṣṭeh). In this way when it is said that You take pleasure only in Yourself, it is to understood that You also take pleasure in me Your potency."

When Queen Rukmini says "when You passionately glance upon me, I accept it as the greatest boon of my life", Lord Krṣṇa's passion should be understood to be not the material emotion experienced by the conditioned souls, but the transcendental eternal love between the Supreme Personality of Godhead and His potency. Also, when Lord Krṣṇa describes His indifference to everything material (udāsīnāḥ) it should be understood to mean that He is indifferent to everything except Śrīmati Rukmini-devī and those persons and things directly in relation with her. This idea is expressed by Queen Rukmini-devī in this verse, and she affirms her strong conviction in this regard. From the proper understanding of all these statements of Śrīmad-Bhāgavatam we may understand that Śrīmati Rukmini-devī is the original Lakṣmi, the goddess of fortune.

Anuccheda 187

Text 1

atha-now; vrndāvane-in Vrndāvana; tadiya-His; svarūpa-of the transcendental form; śakti-potency; pradurbhāvah-manifestation; ca-also; śrī-vraja-devyah-the gopis of Vraja; yathā-just as; brahma-samhitāyām-in the Brahma-samhitā (5.48); ānanda-bliss; cit-and knowledge; maya- consisting of; rasa-mellows; prati-every second; bhāvitabhīhi-who are engrossed with; tābhiḥ-with those; yah-who; eva-certainly; niya-rūpatayā-with His own form; kalābhīhi-who are parts of portions of His pleasure potency; goloke-in Goloka Vrndāvana; eva-certainly; nivasati-resides; akhila-ātma-as the soul of all; bhūtah-who exists; govindam-Lord Govinda; ādi-puruṣam-the original personality; tam-Him; aham-I; bhajāmi-worship.
That the gopis of Vṛndāvana are also manifestations of the internal potencies of Lord Kṛṣna is confirmed in the following statement of Brahma-samhitā (5.48):

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Radhā, who resembles His own spiritual figure and who embodies the ecstatic potency (hlādī). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."*

Text 2

tābhih sṛi-gopībhīr mantra tac-chabda-prayogāt. kalābhīh śaktibhīh; nīja-rūpatayā svarūpatayā; saktivam ca tāsām pūrvōktotkārṣeṇa parama-pūrṇā-pradurbhāvānām sarvāsām api lakṣmītvam eva.

tābhih-the word "tabhīh"; sṛi-gopībhīh-means "with the gopis"; mantra-in this mantra; tat-sabda-of this word; prayagāt-according to the usage; kalābhīh-the word "kalābhīh"; śaktibhīh-means "who are parts of His pleasure potency"; nīja-rūpatayā-the word "nīja-rūpatayā"; svarūpatayā-means "with His own form"; saktivam-status as potencies of the Lord; pūrva-previous; ukta-described; utkārṣeṇa-with the excellence; parama-transcendental; pūṛṇa-perfect and complete; pradurbhāvānām-manifestations; sarvāsām-of all of them; api-even; lakṣmītvam-the position of goddess of fortune; eva-certainly.

In this verse the word "tābhīh" means "with the gopis", "kalābhīh" means "who are parts of His pleasure potency", and "nīja-rūpatayā" means (sy 168)with His own form. That the gopis of Vṛndāvana are perfect and complete expansions of the goddess of fortune has been established both in this verse and the previously quoted verses describing their glories.

Text 3

tad uktam tatraiva lakṣmī-sahasra-ṣata-sambhrama-sevyamānam iti.

tat-that; uktam-is described; tatra-here; eva-certainly; lakṣmī-sahasra-ṣata-sambhrama-sevyamānam iti-in Brahma-samhita (5.29):

cintāmani-prakara-sadmasu kalpa-vṛkṣa
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-ṣata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi.
That the gopīs of Vrndāvana are all goddesss of fortune is also described in the following verse of Brahma-samhitā (5.29):

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundred and thousands of goddesses of fortune."*

Text 4

"sriyah kāntāh kāntāh parama-purasah iti ca.

sriyah kāntāh kāntāh parama-purusah iti ca—also in the following verse (Brahma-samhitā 5.56):

sriyah kāntāh parama-puruṣah kalpa-taravo
drumā bhūmiś cintāmani-gaṇa-mayī toyam amṛtam
kathā gānam nāṭyam gamanam api vamsī priya-sakhi
cid-ānandam jyotiḥ param api tad āsvādyam api ca.

That the gopīs are goddesses of fortune is again described in the following verse (Brahma-samhitā 5.56):

"The damsels of Vrndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vrndāvana is the Supreme Personality of Godhead, Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vrndāvana-dhāma is the only relishable abode."**

Text 5


etat-this; abhiprāyena-with the intention; eva- certainly; svāyambhuva-agame-in the Svāyambhuva-agama; api—also; śrī-Śrī; bhū-bhū; lilā-Lilā; śabdaih-with the words; tat-of Lord Kṛṣṇa; preyasi—of the dearmost goddess of fortune; višeśa-
distinction; trayam-in three groups; upadiśtam-is explained; tasmāt-from this; lakṣmiteh-of the goddesses of fortune; api-also; utkārśa-of the glory; varnanam-description; āsām-of them; parama-vyoma-adi-in the various planets of the spiritual world; sthitābhīyah-situated in; tat-nāmna-by these names; eva-certainly; prasiddhābhīyah-celebrated; lakṣmībhīyah-the goddesses of fortune; ādhihikya-the exalted position; vivakṣaya-intending to describe; iti-thus; mantavyam-should be considered; śrī-vṛndāvana-in Vṛndāvana; lakṣmyāh-the goddesses of fortune; tu-also; etāh-they; eva-certainly; iti-thus.

According to the Śvāyambhuva-āgama, the best of the goddesses of fortune are manifestations of the Lord's Śrī, Bhū, and Līlā potencies. These goddesses of fortune reside in the various planets of the spiritual world, and the gopīs of Vṛndāvana should be counted among them, the most exalted lakṣmīs.

Text 6

evam eva pāda-nyāsaṁ bhūja-vidhūtiḥbhīḥ ity ādau krṣṇa-vadhvaḥ ity uktaṁ.
evam-in the same way; eva-certainly; pāda-nyāsaṁ bhūja-vidhūtiḥbhīḥ iti ādau krṣṇa-vadhvaḥ iti uktaṁ in Śrīmad-Bhāgavatam 10.33.7:

pāda-nyāsaṁ bhūja-vidhūtiḥbhīḥ sa-smītaṁ bhrū-vilāsaṁ
bhājyaṁ-madhyaṁ ca-la-kuca-pataṁ kuntuṁgaṁ gānda-loḷaiḥ
svidyān-mukhyāṇaṁ kavara-rasanaṁ-grantharāṇaṁ krṣṇa-vadhvaṁ
gāyantaṁ taṁ tadita ivā tā mehga-cakre virejhaṁ.

That the gopīs of Vṛndāvana are the most exalted of the goddesses of fortune is also confirmed in the following description of the rāsa-dance (Śrīmad-Bhāgavatam 10.33.7):

"While Krṣṇa and the gopīs danced they displayed extraordinary bodily features. The movements of their legs, their placing their hands on one another, the movements of their eyebrows, their smiling, the movements of their breasts of the gopīs and their clothes, their earrings, their cheeks, their hair with flowers[,]as they sang and danced these combined together to appear like clouds, thunder, snow and lightning. Krṣṇa's bodily features appeared just like a group of clouds, their songs were like thunder, the beauty of the gopīs appeared to be just like lightning in the sky, and the drops of perspiration visible on their faces appeared like falling snow. In this way both the gopīs and Krṣṇa engaged in dancing."**

Text 7
ata eva gopijanāvidyā-kalā-prerakah ity atra tāpani-vākye śrīmad-daśāksara-
stha-nāma-niruktau ye gopijanah te ā samyag yā vidyā parama-prema-rūpā tasyāh
kalā vṛtti-rūpā iti vyakhīyam, rāja-vidyā rāja-guhyam ity ādi śrī-gītā-prakaranāt
vyākhyāntare-bhagavaty avidyā-saṁśleṣābhāvāt.

atah eva-therefore; gopijanā-the gopis; a-of pure love of Lord Kṛṣṇa; vidyā-the
knowledge; kalā-the potency; prerakah-the master; iti-thus; atra-here; tāpani-of
the Gopala-tāpani Upanisad (1.8); vākye-in the statement; śrīmat-daśa-aksara-
sthā-nāma-of the eleven syllable name of Lord Kṛṣṇa; niruktau-in the explanation;
ye-those who; gopijanah-gopis; te-they; ā-the word "a"; samyak-properly; yā-
wich; vidyā-knowledge; parama-transcendental; prema-of pure love of Kṛṣṇa;
rūpa-in the form; tasyāh-of that; kalā-the potency; vṛtti-rūpāh-in the form of
activities; iti-thus; vyakhīyam-may be explained; rāja-the king; vidyā-of
knowledge; rāja-the king; guhyam-of secrets; iti adī-śrī-gītā-prakaranat-in the
passage thus beginning (Śrīmad-Bhagavad-gītā 9.2); vyākhyā-antare-the other
explanation; bhagavati-in the Supreme Personality of Godhead; avidyā-of
ignorance; saṁśleṣa-close contact; abhāvāt-because of non-existence.

Someone may object to our description of the gopīs as the internal potency of
Lord Kṛṣṇa, and may quote the following verse from Gopala-tāpani Upanisad (1.8)
to establish their case:

gopijanāvidyā-kalā-prerakah

According to these critics, this passage should be interpreted to mean: "Lord
Kṛṣṇa is the master of the gopīs, who are manifestations of the potency of
ignorance (avidyā)."

This interpretation is not valid, and the proper explanation of this 12-syllable
name of Kṛṣṇa follows: In this word the syllable "ā" should be interpreted to mean
pure love of Kṛṣṇa, and therefore, the word should be translated: "Lord Kṛṣṇa is
the master of the gopīs, who are the potencies of pure and transcendental love of
Godhead". We may note that the word "vidyā" (knowledge) is also used in
connection with love of Kṛṣṇa in the Bhagavad-gītā (9.2), where the Lord says:
"Devotional service to Me is the king of knowledge, and the most secret of all
secrets."

The interpretation of our critics (that the word should be divided "gopijana-
avidyā-kalā-prerakah" and that the gopīs are manifestations of the Lord's potency
of ignorance cannot be accepted, for the gopīs are intimate associates of the Lord,
who never intimately associate with His potency of ignorance (mahā-māyā).

Text 8

tad uktam
hlādinyā samvid-āślistah
sac-cid-ānanda iśvarah
svāvidyā-samvṛtto jīvah
sankleṣa-nikarākaraḥ

iti svāmi-sūktau.

tat—therefore; uktaṁ-it is said; hlādinyā-by the hlādīṇī potency; samvit-by the
samvit potency; āślistah-surrounded; sat-cit-ānandah-always transcendental
blissful; iśvarah—the supreme controller; sva-own; avidyā-by ignorance;
samvṛtah-surrounded; jīvah—the living entity; sanleṣa-of the multitude;
nikara-of the multitude; ākarah-the mine; iti—thus; svāmi-of Śrīdha Śvāmī;
sūktau-in the prayer (Śrīmad-Bhāvārtha-dipikā 1.7.6)

That the Supreme Personality of Godhead does not intimately associate with
His potency of ignorance is confirmed in the following prayer of Śrīdha Śvāmī
(Śrīmad-Bhāvārtha-dipikā 1.7.6):

"The Supreme Personality of Godhead, the supreme controller, is always full of
transcendental bliss and is accompanied by the potencies known as hlādīṇī and
samvit. The conditioned soul, however, is always covered by ignorance and
embarrassed by the threefold miseries of life. Thus he is a treasure-house of all
kinds of tribulations."*

Text 9

tatha

hlādīṇī sandhīṇī samvit
tvayy ekā sarva-saṃsthitau
hlāda-tāpakāri mīrā
tvai no guṇa-varjite

ity ādi viṣṇu-purāṇe ca.

tatha—just as; hlādīṇī-pleasure potency; sandhīṇī—existence potency; samvit-
knowledge potency; tvai—You; ekā-one; sarva-saṃsthitau-who are the basis of
all things; hlāda-pleasure; tāpa-and misery; karī-causing; mīrā—a mixture of the
two; tvai—in You; no-not; guṇa-varjite-who are without the three modes of
material nature; iti—thus; ādi—beginning; viṣṇu-purāṇe—in the Viṣṇu Purāṇa;
calso;

That the Supreme Lord remains always aloof from His potency of ignorance is
also confirmed in the following description of Viṣṇu Purāṇa (1.12.69):
"O Lord, You are the support of everything. The three attributes hlādinī, sandhinī and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You. for You have no material qualities."*

Text 10

tatas tāsāṁ prerakas tat-tat-krīdāyāṁ pravartakah, vallabha-sābdenaikārthyaṁ eva sa vo hi svāmī bhavati iti tasyāṁ eva śrutau tah prati durvāsaso vākyāt.

   tatah-therefore; tāsāṁ-of them; prerakah-instigator; tat-tat-various; krīdāyāṁ-in pastimes; pravartakah-the originator; vallabha-sābdena-by the word "vallabha (dear)"; eka-arthyam-single meaning; eva-certainly; saḥ-He; vah-your; hi-certainly; svāmī-husband and master; bhavati-is; iti- thus; tasyāṁ-in this; eva-certainly; śrutau-in the Gopala-tapani Upanisad (2.23); tah prati-to the gopis; durvāsasah-of Durvāsa Muni; vākyāt-from the statement.

Because Lord Krṣṇa performed such attractive pastimes in the company of the gopis, He was very dear to them (gopijana-vallabha). For this reason He is described as the gopī's supreme master in the following statement of Durvāṣa Muni to the gopis (Gopāla-tāpani Upanisad):

   "My dear gopis, please know that Lord Krṣṇa is your supreme master and husband."

Text 11

   yac ca tāsāṁ kvacit pūrva-janmani sādhakatvam iva śrūyate, tat tu pūrvesāṁ iva vyākhhyeyam. tās tu nitya-siddhā eva.

   yat-because; ca-also; tāsāṁ-of them; kvacit-at a certain time; pūrva-janmanii-in a previous birth; sādhakatvam- elevation in devotional service; iva-as it were; śrūyate-is heard in the Vedic literatures; tat-that; tu-but; pūrvesām-of the previous; iva-just like; vyākhhyeyam-may be explained; tāh-they; tu-but; nitya-siddhāh-eternally liberated; eva-certainly.

We may also note that some of the gopīs were conditioned souls who became purified and elevated to become the intimate associates of Lord Krṣṇa, and other gopīs are eternally liberated associates of the Lord who descended from the spiritual world to assist the Lord in His prakāṭa-pastimes.
ata idam ittham eva vyākhayeyam

tābhīr vidhūta-sokahīr
   bhagavān acyuto vṛtaḥ
vyārocataādhikam tātā
   puruṣah saktibhir yathā

yathā yathāvat; ata eva ādhikam vyarocata ity uktam upapadyate.

   atah eva-therefore; idam-this; ittham-in the following way; eva-certainly;
vyākhayeyam-may be explained; tābhīh-with the gopis; vidhūta-cleansed away;
sokahīh-lamentation; bhagavān-the Supreme Personality of Godhead; acyutah-
infallible; vṛtaḥ-accompanied; vyārocata-enjoyed; ādhikam- greatly; tātā-O
Maharaja Parikṣit; puruṣah-the supreme enjoyer; saktibhīh-with His potencies;
yathā-just as; yathā yathāvat-"yatha" means "just as"; atah eva-therefore; ādhikā-
greatly; vyarocata-shone; iti-thus; uktam-statement; upapadyate-is obtained;
yatha-the word "yatha"; yathāvat-means "just as"; atah eva-therefore; ādhikā-
greatly; vyarocata-He shone; iti-thus; uktam-the statement; upapadyate-is
known.

The nitya-siddha gopis, who are the internal potencies of Lord Kṛṣṇa are
described in the following statement of Śrīmad-Bhāgavatam 10.32.10):

"When Lord Kṛṣṇa reappeared in the midst of the gopis, they became free from
their former state of bereavement. O Mahārāja Parikṣit, at that time Lord Kṛṣṇa
appeared very splendid and brilliant. He appeared like the Supreme Personality of
Godhead, surrounded by His various potencies."*

Anuccheda 188

sva-sakti-vilāsatvāc ca śri-bhagavataḥ

gopyo labdhvācyutam kāntam
   śriya ekānta-vallabham
grhitā-kaṇṭhāyas tad-dorbhyām
   gāyantyas tam vijāhrire

gopyāh eva śriyāḥ, kāntam manoharam; ekānta-vallabham raho-ramaṇam. śri-
sukah.
sva-śakti-with His internal potencies; vilāsatvāt- because of performing
austerities; ca-also; śrī-bhagavatāh- of the Supreme Personality of Godhead;
gopyah-the gopis; abdhva-having attained; acyutam-the infallible Lord; kāntam-
very beautiful; śriyāh-goddesses of fortune; eka-antā-vallabham-the most dear;
ghīta-touched; kaṇṭhyāh-necks; tat- dorbhyām- with His two arms; gāyantyāh-
singing; tam-Him; vijāhrire- performed pastimes; gopyah-the gopis; eva-
certainly; śriyāh- goddesses of fortune; kāntam-the word "kāntam"; manoharam-
means beautiful, and enchanting to the mind; ekanta-vallabham- the word
"ekanta-vallabham"; rahah-ramanam-means "lover"; śrī-śukah-spoken by Śrīla
Śukadeva Gosvami.

That the gopīs are goddesses of fortune with whom the Supreme Persoanlity of
Godhead enjoys intimate pastimes is also confirmed in the following statement of
Śrīmad-Bhāgavatam (10.33.14):

"The gopīs, who were all goddesses of fortune, obtained the infallible beautiful
Supreme Personality of Godhead as their intimate lover. Their necks embraced
by the arms of the Lord, they sang and danced in His company."*

In this verse the word "gopyah" is in apposition to the word {.sy 168}śriyāh".
{.sy a68}Kāntā" means {.sy 168}handsome" and " ekanta-vallabham" means {.sy
168}intimate lover." This verse is spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 189

Text 1

āśām mahattvam tu hlādini-sāra-vṛtti-viśeśa-prema-rasa-sāra-viśeśa-prādhanvāt;
tad uktam ānanda-cin-maya-rasa-pratibhāvītabhiḥ iti ānanda-cin-maya-rasena
prema-rasa-viśeśeṇa pratibhāvītabhiḥ ity arthah. ata eva tat-prācūrya-prakāśena śrī-
bhagavato 'pi tāasu paramollasa-prakāśo bhavati, kvena tābhi ramanecchā jāyate.

āśām-of them; mättvam-the greatness; tu-also; hlādini-of the internal pleasure
potency; sāra-essence; vṛtti-activities; viśeśa-specific; prema-pure love of Kṛṣṇa;
rasa-the mellow; sāra-best; viśeśa-specifically; prādhanvāt-primarily; tat-
therefore; uktam-it is said; ānanda-bliss; cit-knowledge; maya-consisting of;
rasa-the mellow; pratibhāvītabhiḥ-manifestations; ānanda-cin-maya-rasena-with
the mellow of transcendental bliss; prema-of pure love of Kṛṣṇa; rasa-with the
mellows; viśeśaṇa- specifically; prataibhāvītabhiḥ-manifestations; iti-thus;
arthah-the meaning; atah eva-therefore; tat-prācūrya-prakāśena-with that
expansion; śrī-bhagavatāh-of the Supreme Personality of Godhead; api-also; tāsū-
among them; parama-transcendental; ullasa-joy; prakāśah-manifestation;
bhavati-is; yena-by whom; tābhih-with them; ramana-icchā- the desire to enjoy;
jāyate-becomes manifest.

The Supreme Personality of Godhead, Lord Kṛṣṇa, desires to enjoy in the association of the gopīs, who are all His internal pleasure potency (hlādini-Śakti) and are moved by pure love for Him (prema-rasa). This is described in the following statement of Brahma-samhitā (5.37):

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādini]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

In this verse the word "ānanda-cin-maya-rasa-pratibhāvitabhiḥ means "full of the mellows of pure love". She expands into many forms, and the blissful Supreme Personality of Godhead, who desires to enjoy Her as a lover, also expands into many forms.

Text 2

tatraivāha

bhagavān api tā rātrīḥ
śaradotphulla-māllikāḥ
vīkṣya rāntum manaḥ cakre
yogamāyām upāśritaḥ

yogamāyām durgha-tampādikām svarūpa-śaktim tat-taL-līlā-sauṣṭhava-
ghaṭanayāśrita iti tasmai tam pravrīttye arthaḥ. sīr-śukāḥ.

tatra-in this connection; eva-certainly; aha-he says; bhagavān-the Supreme
Personality of Godhead; api-although; tā-those; rātrīh-nights; śaCada-autumn;
upthulla-with blossoming; māllikāḥ-jasmine flowers; vīkṣya-seeing; rāntum-to
enjoy; manah cakre-decided; yogamāyām-Śrī yogamāyaḥ potency; upāśritaḥ-
taking shelter of; yogamāyā- yogamāya; durgha-tampādikām-rare; svarūpa-of
His personal form; śaktim-potency; tat-tat-variouS; līlā-pastimes; sauṣṭhava-
excellence; ghațanaya-with the abundance; asrītah-taking shelter; iti-thus;
tasmai-for that; tam-that; pravrīttya-having begun; iti-thus; arthaḥ-the meaning.

That Lord Kṛṣṇa desires to enjoy in the association of the gopīs is also
described in the following verse (Śrīmad-Bhāgavatam 10.29.1):

"When Kṛṣṇa saw the full moon night of the śārat season, He decorated Himself
with various seasonal flowers, especially the māllikā flowers, which are very
fragant. He then decided to enjoy transcendental pastimes in the company of the gopis."

In this verse the word "yogamāyā" means "the Lord's personal potency that makes the impossible possible". The word "āśrita" means "by performing many transcendental pastimes He took shelter of yogamāyā". In this way the Lord began this pastime. That is the meaning here. This verse is quoted by Śrīla Sukadeva Gosvāmī.

Anuccheda 190

Text 1

atha tāsām nāmāni ca śrūyante bhaviṣyottare malla-dvādaśi-prasāṅge śrī-kṛṣṇa-yudhiṣṭhira-samvāde
gopi-nāmāni rajendra
prādhānyena nibodha me
gopāli pālikā dhānyā
viśākhā dhyāna-niṣṭhikā
rādhānurādhā somābhā
tārakā daśami tathā iti.

daśamī api tārakā-nāmny evety arthah.

atha-now; tāsām-of the gopis; nāmāni-the names; ca- also; śrūyante-are heard; bhaviṣyottara-in the Bhavisya Purāṇa, Uttara-khanda; malla-dvāsaśi-of Malla-dvadasī; prasāṅge-in connection with; śrī-kṛṣṇa-of Lord Kṛṣṇa; yudhiṣṭhira-and Mahārāja Yudhiṣṭhira; samvāde-in the conversation; gopi-of the gopis; nāmāni-the names; raja-indra-O best of kings; prādhānyena-primarily; nibodha-please learn; me-from Me; gopāli-Gopāli; pālikā-Pālikā; dhānyā-
viśākhā-Viśākhā; dhyāna-niṣṭhikā- Dhyānaniṣṭhikā; rādhā-Rādhā; anurādhā-Anurādha; somābhā-Somābhā; tārakā-Tārakā; daśami-the tenth; tathā-
in the same way; iti-thus; daśamī-the tenth; api- also; tārakā-nāmni-with the name "Tārakā"; eva-certainly; iti-thus; arthah-the meaning.

The names of some of the principal gopis were revealed by Lord Kṛṣṇa to Mahārāja Yudhiṣṭhira in the description of Malla-dvādaśi in the Uttara-khanda of the Bhavisya Purāṇa:

Text 2

skanda-prahlāda-samhitāyāṁ dvārakā-māhātmye māyāvasara-prastave śrī-
lalitovacā ity adinā. lalitā Śyāmalā dhanyā visākhā rādhā saibya padmā bhadrety etānya aṣṭaiva grhitāni.

skanda-in the Skanda Purana; prahlada-samhitāyāṁ-in the Prahlada-samhita; dvārakā-māhātmye-in the Dvārakā-māhātmya; māyāvasara-prastave-in the Mayavasara-prastava; śrī-lalita-Śrī Lalita; uvāca-said; iti-thus; ādinā-in the passage beginning; lalitā-Lalitā; śyāmalā-Śyāmalā; dhanyā-Dhanyā; visākhā-
Visākhā; rādhā-Rādhā; saibya-Saibya; padmā-Padmā; bhadra-Bhadra; iti-thus; etāni-these; aṣṭa-eight names; eva-certainly; grhitāni- are mentioned.

In the Māyāvasara-prastava prayers in the Dvārakā-māhātmya of the Prahlāda-
samhitā in the Skanda Purāṇa, in the passage beginning with the words "śrī-
lalitovacā", the names of eight principal gopīs are given in the following way:

Text 3

atha vanitā-śata-kōṭibhiḥ ity āgama-prasiddher anyāny api loka-śastrayor avagantavyāni.

atha-then; vanitā-of gopīs; śata-hundreds; kōṭibhiḥ- of millions; iti-thus; āgama-in the Vedic literatures; prasiddheḥ-because of the demonstration; anyāni-
others; api- also; loka-according to popular tradition; śastrayoh-and also recording in the Vedic scriptures; avagantavyāni-should be understood.

In the Vedic literatures it is also said:

"There are hundreds and millions of gopīs".

This conclusion is confirmed by both popular tradition and scriptural evidence.

Text 4

tad evam parama-madhura-prema-vṛtti-mayīṣu tāsv api tat-sārāṃsodreka-mayī śrī-rādhikā tāsyām eva premotkarṣa-parakaṣṭhāyā darṣitavāt śrī-priti-sandarbhe
darśayisyamānātvāc ca. yatra ca tat-prema-vaiśiṣṭhyam tatraiva yasyāsti bhaktir bhagavaty akincana iti ādīvat sarva api aśvarādi-rūpā anyāḥ saktyo nāty adṛtā api anugacchantīti śrī-vṛndāvane śrī-rādhikāyām eva svayam-lakṣmītvam.

tat-therefore; evam-in this way; parama-transcendental; madhura-sweet; prema-vṛtti-mayīṣu-full of pure love for Lord Kṛṣṇa; tāsu-among them; api-also; tat-sāra-amśa-udreka-mayī-mot full of love for Lord Kṛṣṇa; śrī-rādhikā-Śrīmati Radharani; tāśyām-within her; eva-certainly; prema-of pure love for Kṛṣṇa; utkarsā-para ākaśṭhāyāḥ-of the most exalted pure love; ādṛṣṭatvāt-because of being demonstrated; śrī-priti-sandarbhe-in the Pṛti-sandarbha; darśayisyamānātvāt-because of being explained in the future in that book; ca-also; yatra-where; ca-also; tat-prema-of that pure love of Kṛṣṇa; vaiśiṣṭhyam-the super-excellence; tatra-there; eva-certainly; yasya asti bhaktih bhagavati akincana iti ādīvat-as in the following verse (Śrīmad-Bhāgavatam 5.18.32):

yasyāsti bhaktir bhagavaty akiñcanā sarvair guṇais tatra saṃsāte surāh harāv abhaktaśya kuto mahād-guṇā manorathenaśati dhāvato bāhīḥ;
sarva-all; aśvarya-adi-glories and opulences; rūpāh-consisting of; anyāh-other; saktyaḥ-potencies; na-not; ati-very much; ādṛtāh-worshipped; api-even; anugacchanti-follow; śrī-vṛndāvane-in Vṛndāvana; śrī-rādhikāyām-in Śrīmati Radharani; eva-certainly; svayam-lakṣmītvam-the position of being the original goddess of fortune.

The gopis are all the greatest lovers of Lord Kṛṣṇa, but among them, the highest degree of pure love for Lord Kṛṣṇa is contained within Śrīmati Rādhārāṇī. We will discuss this point more elaborately in the Pṛti-sandarbha. Because Śrīmati Rādhārāṇī possesses such great love for Lord Kṛṣṇa, all other good qualities and opulences are present within Her also.
This is described in Śrīmad-Bhāgavatam (5.18.32):

"All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva."

Because Śrīmati Rādhārāṇī is full of all powers and opulence on account of her pure devotion to Lord Kṛṣṇa, it should be understood that she is the original goddess of fortune, personally appearing in the abode of Śrī Vṛndāvana.

Text 5

ata eva satī-dhanyāsv api mukhyābhiprāyenaiva tasyā eva vṛndāvanādhipatyena
nāma-grahanam. yathā-padme-kārttiča-māhātmye saunaka-nārada-sanvāde

tu eva-aśadharmā� deśe evādhiṣekāriṇī śrī vṛndāvanābhidhe vane tu
śrī-rādhikaivaśya arthaḥ.

ataḥ eva-therefore; sati-dhanyu-esu-among the gopis; api-also; mukhya-
abhīprāyena-as the most important; tasyāh-of her; eva-certainly; vṛndāvana-of
Vṛndāvana; adhipatyena- with the sovereignty over; nāma-grahanam-accepting
the name; yathā-just as; padme-in the Padma Purāṇa; karttiča-māhātmye-in the
Karttiča-māhātmya; saunaka-nārada-sanvāde-in the conversation between
Saunaka Rṣi and Nārada; vṛndāvana-over Vṛndāvana; adhipatyam-sovereignty;
ca-also; dattam-given; tasyai-to her; pratuṣyatā-pleased; krṣnena-by Lord Kṛṣṇa;
anayatra-other places; devi-the queen; tu-also; rādhā-Śrīmati Rādhārāṇī;
vṛndāvane-Vṛndāvana; vane-in the forest; iti-thus; anena-by this; statement;
anayatra-in other places; sādhāraṇe-deśe-in the area of Vṛndāvana; devi-the queen;
eva-certainly; adhiṣekāriṇī-the possessor; śrī-vṛndāvana-Vṛndāvana; abhidhe-in the
place named; vane-in the forest; tu-also; śrī-rādhika-Śrīmati Rādhārāṇī; eva-
certainly; iti-thus; arthāḥ-the meaning.

Śrīmati Rādhārāṇī is the most important of all the gopis, for among them all she
is the queen not only of the forest of Vṛndāvana, but of the entire area surrounding
Vṛndāvana. This is confirmed in the following statement found in the
conversation between Nārada and Saunaka Rṣis in the Kārttiča-māhātmya of the
Padma Purāṇa:

"Being very pleased with Her, Lord Kṛṣṇa gave Śrīmati Rādhārāṇī sovereignty
over the forest of Vṛndāvana and the entire area surrounding it. In this way She
became the queen of Vṛndāvana."

Text 6

evam skānde

varānāśyaṁ viśālākṣi
vimalā puruṣottame
rukminī dvāravatyaṁ ca
rādhā vṛndāvane vane

iti. tathā mātsye 'pi.
evam-in the same way; skande-in the Skanda Purana; varānasyām-in Varanasi; viśālakṣi-Durga; vimalā- Vimalā devi; purośottame-in Jagannatha Puri; rukmini-Rukmini; dvāravatyaṁ-in Dvārakā; ca-also; rādhā- Srimati Radharani; vrndāvane-In Vṛndavana; vane-in the forest; iti-thus; tathā-the same verse if found; mātsye-in the Matsya Purana; api-also.

Śrīmati Rādhārāṇī's sovereignty over Vṛndāvana is also described in the following verse found in both the Skanda and Matsya Purānas:

"Durgā rules over Vāraynasi, and Vimalā-devi presides over Jagannātha Puri. Rukmiṇī-devi is the queen of Dvārakā, and in the same way, Śrīmati Rādhārāṇī is the queen of Vṛndāvana forest."

Text 7

śaktitva-mātra-sādhāranyenaiva lakṣmi-sītā-rukmini-rādhānām api devyā saha gananam. vaiśṣhyam tu lakṣmīvat sitādiśv api jñeyam. tasmān na devyā saha lakṣmy-ādīnām aīkym. śrī-rāma-tāpani-śrī-gopāla-tāpany-ādau tāsām svarūpa-bhūtatvena kathanāt. śrī-rādhikāyāś ca yamale pūrvodāhtra-pādyā-trayāntaram:

bhuja-dvaya-yutah kṛṣṇo
na kadācic catur-bhujaḥ
gopyaikayā yutas tatra
parikriḍati sarvadā iti.

atra vrndāvana-visayaka-tat-sahita-sarvadākṛśitva-lingāvagater na
parasparāvavyābhicārena svarūpa-śaktitvam. satiṣṭ apy anyāsu ekayā ity anena tatrāpi
parama-mukhyatvam abhihitam.

śaktitva-status as potencies of the Lord; mātra-only; sādhāranyena-as the common feature; eva-certainly; lakṣmi-Lakṣmi; sitā-Sitā; rukmini-Rukmini; rādhānām-and of Śrīmati Rādhārāṇī; api-also; devyā saha-with the goddess Durga; gananam- counted; vaiśṣhyam-the supere×cellent quality; tu-but; lakṣmīvat-as Lakṣmi-devi; sitā-adiṣṭu-among Sitā-devi and the others; api-even; jñeyam-should be understood; tasmāt-therefore; na-not; devyā saha-with the goddess Durga; lakṣmi-ādīnām-of Lakṣmi-devi and the others; aīkym-oneness; śrī-rāma-tāpani-in the Śrī Rama-tāpani Upanisad; śrī-gopāla-tāpani Upanisad; ādau-and in other Vedic literatures; tāsām-of them; svarūpa-bhūtatvena-status as the internal potencies of the Supreme Personality of Godhead; kathanāt-because of the description; śrī-rādhikāyāḥ-of Śrīmati Rādhārāṇī; ca-also; yamale-in the Yamala Tantra; pūrva-previously; udāhṛta-explained; pāda-lines; trayā-there;
anantaram- afterwards; bhuja-arms; dvaya-two; yutah-endowed with; kṛṣṇaḥ-
Lord Kṛṣṇa; na-not; kadācit-at any time; catur-bhujaḥ-with four arms; gopya-
with a gopi; ekaya-one; yutah- accompanied; tatra-there; parikriḍati-performs
pastimes; sarvada-eternally; iti-thus; atra-in this verse; vrndāvana-viśayaka-in
the area of Vṛndāvana; tat-sahīta-along with that gopi; sarvada-eternally;
akridita-linga-nature of performing pastimes; avagateh-because of understanding;
na-not; paraspara-mutual; avyabhicārena-without interruption; svarūpa-
saktītvam-status as the Lord's internal potency; satīṣu-among the transcendental
gopīs; api-also; any/esi- among the others; ekāya-with a single one; iti-thus;
anena-with this statement; tatra-there; api-also; parama-mukhyatvam-as the
best of the gopīs; abhīhitam-is established.

In this verse we may note that the four goddesses described are all potencies of
the Lord. That is their common feature. Durgā-devī is the Lord's external potency,
and Lākṣmī, Siṭā, Rukminī, and Śrīmatī Rādhārāṇī are all internal potencies of the
Lord and are in a position superior to that of Durgā-devī. Siṭā-devī is described in
the Rāma-tāpanī Upaniṣad, and Rukminī-devī is described in the Gopāla-tāpanī
Upaniṣad. In these scriptures, both goddesses are described as the internal
potencies of the Lord. Śrīmatī Rādhārāṇī is described as the best of the Lord's
internal potencies in the following statement of the Yamala Tantra:

"The Supreme Personality of Godhead, Lord Kṛṣṇa, always remains in His
original two-armed form. He never appears in with four arms. He eternally enjoys
pastimes with a certain gopi."

We may note that this verse describes Śrīmatī Rādhārāṇī, who eternally enjoys
pastimes with Lord Kṛṣṇa in Vṛndāvana-dhāma. She is the best of the Lord's
internal potencies.

Text 8

tathā ca brhad-gautamiye śrī-baladevaṁ prati śrī-kṛṣṇa-vākyam
sattvam tattvam paratvam ca
tattva-trayam aham kila
tri-tattva-rūpiṇī sakhi
rādhikā mama vallabhā

tathā-in the same way; ca-also; brhat-gautamiye-in the Brhad-gautamiya
Tantra; śrī-baladevaṁ prati-to Lord Baladeva; śrī-kṛṣṇa-of Lord Kṛṣṇa; vākyam-
the statement; sattvam-effect; tattvam-cause; paratvam-the transcendental
potency; ca-also; tattva-trayam-three potencies; aham-I; kila-certainly; tri-tattva-
of these three; rūpiṇi-the form; sakhi-O friend; rādhikā-Śrīmati Radharani;
mama-to me; vallabhā-very dear.

That Śrīmati Rādhārāṇī is the best of Lord Kṛṣṇa's potencies is described in the
following verse from the Brhad Gautamiya Tantra spoken by Lord Kṛṣṇa to Lord
Balarāma:

"My dear friend, I am the master of the three potencies of material cause (tattva), material effect (sattva), and the transcendental potency above the material nature (paratva). These three potencies are embodied in Śrīmatī Rādhārānī, who is very dear to Me."

Text 9

prakrteḥ para evāham
sāpi mac-chakti-rūpinī
sattvikam rūpam āstāya
pūrṇo 'ham brahma cit paraḥ

prakrteḥ-to the material energy; paraḥ-superior; eva- certainly; aham-I am; sa-she; api-also; mat-My; sakti-rūpinī-potency; sattvikam-spiritual; rūpam-form; āstāya-manifesting; pūrṇah-perfect and complete; aham-I am; brahma-the Supreme Personality of Godhead; cit-spiritual; paraḥ-and transcendental.

"I am the Supreme Personality of Godhead, perfect and complete. My form is entirely spiritual and I am above the temporary material energy. Just as I am spiritual and above the material nature, so is My transcendental potency, Śrīmatī Rādhārānī."

Text 10

brahmanā prārthitah samyak
sambhavāmi yuge yuge
tayā ārthaṁ tvayā ārthaṁ
nāśāya devatā-druhām

satyam kāryatvam; tattvam kāranatvam; tato 'pi paratvaṁ ca iti; yat tattva-trayam tad aham ity arthah

brahmanā-by Brahma; prārthitah-appealed; samyak- completely; sambhavāmi-I appear; yuge yuge-millenium after millenium; taya sardham-with Śrīmati Radharani; tvayā sardham-with You; nāśāya-for the destruction; devatā-druhām-of those who are inimical to the demigods; satyam-"satyam", karya tvam-means "effect"; tattvam-"tattvam"; kāranatvam-means "cause"; tatah-from that; api-also; paratvam-superior; ca- also; iti-thus; yat-which; tattva-trayam-three potencies; tat-that; aham-I am; iti-thus; arthah-the meaning.
"Requested by Brahmā, I appear in this material world millenium after millenium in order to destroy the enemies of the demigods and devotees. I come to this world accompanied by You, and also by Śrīmati Rādhārāṇī."

In the verse quoted in Text 8 the word "satya" means "the potency of material cause", "tattva" means "the potency of material effect", and "para" means "the potency superior to these two". These are the three potencies (tattva-trayaṁ tad aham) mentioned here.

Text 11

ata eva śri-rādhā-praṣaṅge tat-pūrato 'pi
sarva-lakṣmīmayi sarva-
kāntīh sammohini parā iti.

atah eva—therefore; śri-rādhā—with Śrīmati Rādhārāṇī; praṣaṅge—in this connection; tat-pūrataḥ—substantiating this fact; api—also; sarva-lakṣmīmayī sarva-kāntīh sammohini parā iti—the following verse from the Brhad-gautamīya Tantra:

devi kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmīmayī sarva-
kāntīh sanmohini parā

That Śrīmati Rādhārāṇī is the best of the goddesses of fortune is also confirmed in Brhad-gautamīya Tantra:

"The transcendental goddess Śrīmati Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

Text 12

ṛk-pariśiṣṭa-śrutis ca tathaivāha
rādhayā mādhavo devo
mādhavana ca rādhikā
vibhrajante jāneśv ā
vibhrajante vibhajate à sarvata iti śruti-padārthah.

rk-of the Rg Veda; pariśista-śrutih-in the appendix; ca-also; tatha-in the same way; eva-certainly; aha-he explains; rādhayā-with Śrīmati Rādhārāni; mādhavah-Lord Kṛṣṇa; devah-the Supreme Personality of Godhead; mādhavena- with Lord Kṛṣṇa; ca-also; rādhikā-Śrīmati Rādhārāni; vibhrajante-are splendid manifest; janesu-in the company of their associates; a-eternally; vibhrajante-"vibhrajante"; vibhrajate-means "are manifest"; ā-"ā"; sarvatah-means "in every respect"; iti-thus; śruti-of the śruti-mantra; pada-of the words; arthah-the meaning.

Lord Kṛṣṇa and Śrīmati Rādhārāṇi are described in the following statement of the Rk-pariśista-śruti:

"Lord Kṛṣṇa and Śrīmati Rādhārāṇi eternally enjoy pastimes in the company of their associates."

Text 13

etat sarvam abhipretya mūrdhanya-sloke tādṛśo 'py arthah sandahe. tatra tayor mahā-mahiśvarya-pratipādako 'rthah pūrvavat svayam anusandheyah. paramamādhurī-pratipādako 'rthas tu yathā

etat-this; sarvam-all; abhipretya-intending; mūrdhanya-sloke-in the first verse; api-also; arthah-the meaning; sandadhe-placed; tatra-here; tayoh-of the two of them; mahā-maha-very great; aiśvarya-glory and opulence; pratipādakah-establishing; arthah-the meaning; pūrvavat-as before; svayam-directly; anusandheyah-is understood; parama-transcendental; mādhurī-sweetness; pratipādakah-establishing; arthah-the meaning; tu-also; yathā-just as.

The first verse of Śrīmad-Bhāgavatam is intended to describe not only the opulences and glory of both Lord Kṛṣṇa and Śrīmati Rādhārāṇi. This verse describes Their transcendental sweetness. The verse is:

Text 14

janmādy asya iti.

janma-ady asya iti-Śrīmad-Bhāgavatam 1.1.1:

janmādy asya yato 'nvayād itaratas cārthesv abhiśijah svarat tene brahma hrdā ya ādi-kavaye muhyanti yat sūrayah
tejo-vāri-mrdām yathā vinimayo yatra tri-sargo 'mrṣā
dhāmnā svena sadā nirasta-kuhakam satyam param dhīmahi

janma-ādi-creation, sustenance and destruction; asya-of the manifested
universes; yathā-from whom; anvayāt-directly; itaratah-indirectly; ca-and;
artheśu-purposes; abhijñāh- fully cognizant; sva-rāt-fully independent; tene-
impacted; brahma-the Vedic knowledge; hṛdā-consciousness of the heart; yah-one
who; ādi-kavaye unto the original created being; muhyanti-are illusorion; yat-
about whom; sūrayah-great sages and demigods; tejah-fire; vāri-water; mrdām-
earth; yathā-as much as; vinimayah-action and reactions; yatra-whereupon; tri-
sargaḥ-three modes of creation, creative faculties; amrṣā-almost factual; dhāmnā-
along with all transcendental paraphernalia; svena-self-sufficient; sadā-always;
nirasta- negation by absence; kuhakam-illusion; satyam-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 Brahmāji, the original living being. By Him even the
great sages and demigods are placed into illusion, as one is bewildered by the
illusory representations of water seen in fire, or land seen on water. Only because
of Him do the material universes, temporarily manifested by the reactions of the
three modes of nature, appear factual, although they are unreal. I therefore
meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental
abode, which is forever free from the illusory representation of the material world.
I meditate upon Him, for He is the Absolute Truth."*

Text 15

yato 'nvayat anugacchati sadā nija-paramānanda-śakti-rūpāyām tasyāṁ śrī-
rādhāyām asakto bhavatīty anvayāḥ śrī-krṣnas tasmat yasmāt; tathā itarataḥ
itarasyāś ca tasya sadā dvitiyāyāḥ śrī-rādhāyā eva.

yathā-from whom; anvayat-because of contact; anugacchati- follows; sadā-
always; nija-His own; parama-transcendental; ananda-bliss; śakti-potency;
rūpāyām-in the form; tasyāṁ-to her; śrī-rādhāyām-Śrīmati Rādhārāni; asaktah-
attached; bhavati-is; iti-thus; anvayāh-attached; śrī-krṣṇah-Śrī Kṛṣṇa; tasmāt-
from Him; yasmāt-from whom; tathā-in the same way; itaratah-from another;
c-aalso; sadā-eternally; dvitiyāyāḥ-distinct; śrī-rādhāyāḥ- Śrīmati Rādhārāni; eva-
certainly.
In this verse the words "yato 'nvayad" mean "Lord Kṛṣṇa, who is attached to Śrīmati Rādhārāṇī, His transcendental pleasure potency", and the word "itaratah" means "His eternal companion, Śrīmati Rādhārāṇī."

Text 16


yatah yasyāḥ-from whom; ādyayasya ādi-rasasya-of the mellow of madhurya-rasa; janma-pradurbhāvah-manifestation; yāu-the transcendental couple; eva-certainly; ādi-rasa-of madhurya-rasa; vidyāyā-of the knowledge; para-ma-parama-transcendental; nidhanam-abode; iti-thus; arthah-the meaning; atah eva-certainly; tayoh-of them; ati-very; ādbhuta-wonderful; vilāsa-of pastimes; mādhuri-sweetness; dhūrīnatām-abundance; uddiśāti-indicates; yah-who; arthesu-the word [.sy 168] arthesu"; tat-tat-various; vilāsa-of transcendental pastimes; kalāpesu-in many; abhij[.sy 241]ah vidagdhaḥ-expert; ya-who; ca-also; svena-with Herself; tathā-vidhena-in that way; atmanā-with her; virajate vilāsati-performs pastimes; sva-rāṭ-performs pastimes in her association.

In this verse the word "yatah" means "from whom", "ādyayasya" means "the mellow of mādhurya-rasa", and "janma" means "manifestation". The meaning is that They are the transcendental abode of the science of mādhurya-rasa. Next the great sweetness of Their wonderful pastimes is described in the words "arthesu", which means "in many pastimes" and "abhijñāḥ", which means "expert". The word "svarat" means [.sy 168]in Her company He shines (rāj) with great splendor".

Text 17

ata eva sarvato 'py aścarya-rūpayos tayor varnane mama tat kṛpaiva samagrityāḥ ādi-kavaye prathamam tal-lilā-varnānam ārabhamānāya mahyam śrīveda-vyāśāya hrda antahkarana-dvārāiva brahma nija-lilā-pratipādakam sabda-brahma yah tene ärambha-sama-kālam eva yugapat sarvam idam purānam mama hrdi prakāśitavān ity arthah. etac ca prathamasya saptama ev vyaktam.

atah eva-therefore; sarvatah-in all respects; aścarya-rūpayoh-wonderful; tayoh-of Śrī Śrī Rādhā-Kṛśna; varnane-in the description; mama-my tat-kṛpa-the mercy of the Lord; eva-certainly; samagritya-compiling; aha-said; ādi-kavaye-to the original philosopher; parthamam-first; tat-of Śrī Śrī Rādhā-Kṛśna; lilā-of the pastimes; varnanaam-description; ārabhamānāya-beginning; mahyam-to me; śrī-
veda-vyāsya-Vedavyasa; hṛdā-by the heart; antah-karaṇ-dvāra-by the heart; eva-certainly; "brahma"- revealed knowledge of the Vedas; nija-His own; lilā-pastimes; pratipādakam-teaching; śabda-brahma-spiritual sound vibration of the Vedas; yah-who; tene-imported; ārambha-sama-kāle-in the beginning of creation; eva-certainly; yugapat- simultaneously; sarvam-everything; idam-this; purāṇam-Śrīmad-Bhāgavatam Purna; mama-my; hṛdi-in the heart; prakāśītvan-revealed; iti-thus; arthathe meaning; etat- that; ca-also; prathamasya-of the First Canto of Śrīmad-Bhāgavatam; saptaime-in the seventh chapter (1.7.4-6):

bhakti-yogena manasi
   samyak pranihite 'male
apaśyat puruṣam pūrnam
   māyāṁ ca tad-apārayam

yayā sammohito jīva
   ātmānam tri-guṇātmakam
paro 'pi manute 'nartham
   tat-kṛtam cābhipadyate

anarthopaśamam sāksād
   bhakti-yogam adhoksaje
lokasyājñātato vidvāṁś
   cakre sātvata-samhitāṁ;

eva-certainly; vyaktam-manifested.

Thinking "by Their mercy I shall completely describe the wonderful divine couple", he (Vedavyāsa) then spoke the next part of this verse. "Ādi-kavye" here means "to me, Vedavyāsa, who am now beginning the description of Their pastimes". "Hṛdā" here means "by the gateway of the heart," "brahma" means "the spiritual words that describe Their pastimes", "yah tene" means "who in the beginning revealed this entire purāṇa in my heart." That is the meaning. The revelation of Śrīmad-Bhāgavatam to Vyāsadeva is described in Śrīmad-Bhāgavatam (1.7.4-6):

"Thus he (Vyāsadeva) fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.*

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

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth."**
yad yasyām ca sūrayah śesādayo 'pi muhyanti, svarūpa-saundarya-gūṇādibhir aty-adhutā keyam iti nirvaktum ārabdhā niścetum na sakhuvanti. evam-bhūtā sā yadi kṛpām nākarisyat, tadā labdha-mādhava-tādṛśa-rūpasyāpi mama

tais tait padais tat-padavim
anvichantyo ’grato ‘balah
vadhvah padaḥ su-prtāṇī
vilokyārtha samābruvan

ity ādinā tasyā lilā-varṇana-leśe ‘pi sahasa-siddhir asau nābhavisyad eveti bhāvah.

yat-the word "yat"; yasyām-about whom (Śrīmati Rādhārani); ca-also; sūrayah-the demigods; śesā-adyah- headed by Ananta Sesa; api-even; muhyantiare bewildered; svarūpa-of her transcendental form; saundarya-beauty; gunaauspicious attributes; adi-bhiih-beginning with; ati-very; adbhutā-wonderful; ka-who?; iyam-is she?; iti-thus; nirvaktum-to describe; ārabdhah-beginning; niścetum-to understand; na-not; sakhuvanti-are able; evam-bhūta-in this way; sā-she; yadi-if; kṛpām-mercy; na-not; akariśyat-will give; tadā-then; labdhah-obtained; mādhvah- of Lord Krṣna; tādṛśa-like; rūpasya-a form; api-even; mama-of me; tait tait-with these; padaih-footprints; tat-padavim-on the path ; anvichantyah-searching; agratah-before them; abalah-the gopis; vadhvah-the gopis; padaih-with the footprints; su-prktāṇi-mixed; vilokya-seeing; artāh-distressed; samābruvan-said; iti-thus; ādinā-in the passage beginning; tasyāh-of Śrīmati Rādhārani; lilā-of the pastimes; varnana-of the description; leśe-in a small fragment; api-even; sahasa-siddhīh-perfection; asau-this; na- not; abhivṣyat-may be; eva-certainly; iti-thus; bhāvah-the meaning.

The word "yat" here means "about whom", {.sy 168}sūrayah" means "even Ananta Śesa and those like Him", and "muhyanti" means "are not able to even begin to understand or describe Their very wonderful virtues and the handsomeness of Their transcendental forms". They think: {.sy 168}If She (Śrīmati Rādhārāni) is not merciful to Me, then even if I have a form like Lord Mādhava's own form I shall not be able to understand pastimes such as the one that begins with this verse (Śrīmad-Bhāgavatam 10.30.26):
"The gopīs began to follow the footprints, and shortly they saw another set of footprints beside them, and immediately they became very sorry."*

Text 19

tayor aścarya-rūpatvam eva vyanakti tejo-vāri-mrdam acaitanyānām api yathā

tayoh-of Śrī Śrī Rādhā-Kṛṣṇa; aścarya-wonderful; rūpatavam-nature; eva-certainly; yvanakti-manifests; tejah- fire; vāri-water; mrdam-and earth; acaitanyānām-of inert material elements; api-even; yathā-as; yena prakāreṇa-in this way; vinimayah-transformation; parasparam-mutually; sva-bhāva-own natures; viparyayah-the opposite; bhavati-become; tathā-in the same way; yah-who; vibrajate-is manifest; iti- thus; śesah-the rest of the meaning; vākya-of the statement; śesam-the remaining portion; ca-also; bhava- nature; ati-bhūtatvena-beyond the ordinary limits; na-not; vaktum-to describe; śaknuvan-able; iti-thus; gamyate-should be understood; tatra-in that context; tejasah-of the word "tejas"; candra-adeh-means the moon and other celestial bodies; tat-of Śrī Śrī Rādhā-Kṛṣṇa; pada-nakha-of the toenails; kānti-splendour; visphārita-manifest; adinā-beginning with; vāri-water; mṛt-earth; vat-like; nistajāt-devoid of light; dharmā-nature; avaptih-attainment; vārīnāḥ-of water; nadi-ādeh-of rivers and other bodies of water; ca-also; tat-samsarga-vamśi-vādyā-adinā-by Lord Kṛṣṇa's flute-music; bāhulya-adi-tejah-vat-as fire; uchchūnata-prāptih-the state; pāśaṇa-stones; adi- beginning with; mrdvat-as earth; ca-also; stambha-prāptih-the state of being stunned; mṛdah-earth; ca-and; pāśanā-adeh-stones and other inert objects; tat-of Śrī Śrī Rādhā-Kṛṣṇa; kānti-the beauty; kandali-churitavetena-with the sweet sound; tejah-vat-as fire; ujvala-prāpti- splendour; vaṁśi-of the flute; vādyā-adinā-beginning with the sound; vāri-vat-as water; ca-also; dravatā-prāptih-the state of fluidity; iti-thus; tat-this; etat-that; sarvam-all; tasya-of Lord Kṛṣṇa; līlā-of the pastimes; vaṁnane-in the description; prasiddham-celebrated; eva-certainly.

The phrase "tejo-vāri-mrdam yathā vinimayah" also describes the pastimes of Śrī Śrī Rādhā-Kṛṣṇa. These words refer to Lord Kṛṣṇa's playing His flute, for upon hearing the sound of His flute, all the living entities in Vrndāvana become overwhelmed with transcendental bliss, and change their nature. The shining moon and stars (tejah) become dimmed, and they appear like water or earth. The Yamunā river and other bodies of water become stunned and solid as earth or stone, and the earth and stones begin to melt and take part on the properties of water. These astonishing things occur as a result of the wonderful pastimes of Śrī Śrī Rādhā-Kṛṣṇa and Lord Kṛṣṇa's melodious flute music.
yatra yasyām ca vidyāmānāyām tridha-sargah śrī-bhū-lileti śakti-trayi-
pradurbhāvo vā, dvārakā-māthurā-vrndāvanāniti sthāna-traya-gata-śakti-varga-
traya-pradurbhāvo vā, vrndāvana eva rasa-yyavahārena suhṛd-udāsina-pratipakṣa-
nyaīkā-rūpa-tri-bhedānām sarvāsām api vraja-devinām eva pradurbhāvo vā, mṛṣā
mithyaiva. yasyāḥ saundaryādi-guna-sampada tās tāh krṣṇayaśa na kiṅcid iva
prayojanam arhantity arthah.

yatra-the word "yatra"; yasyām-means "in whom"; ca-also; vidyāmānāyām-
being so; tridha-in three ways; sargah- manifestation; śrī-bhū-līla-īti-Śrī, Bhu,
and Līla potencies; śakti-potencies; trayī-three; pradurbhāvah- manifestation; vā-
or, dvārakā-Dvārakā; māthurā- Māthurā; Vṛndāvanāni-and Vṛndāvana; iti-thus;
sthāna- places; traya-three; gata-attained; śakti-varga-potencies; traya-three;
pradurbhāvah-manifestation; vā-or; vṛndāvane-in Vṛndāvana; eva-certainly; rasa-
vyavahārena-with the mellowes of transcendental pastimes; suhṛt-friends; udāsina-
neutral parties; pratipakṣa-and enemies; nāyikā-rūpa-of gopis; tri-bhedānām-of
three divisions; sarvāsām-of all; api-also; vraja-devinām-of the gopis of Vraja;
eva- certainly; pradurbhāvah-manifestation; vā-or; mṛṣā-the word "mṛṣā";
mithya-means "false"; eva-certainly; yasyāḥ-of her; saundarya-beauty; adi-
beginning with; guna- transcendental qualities; sampāda-by the opulence; tāh
tāh- they; krṣṇasya-of Lord Krṣṇa; na-not; kincit-anything; iva-as if;
prayojanam-need; arhanti-obtain merit; iti-thus; arthah-the meaning.

The phrase "yatra tri-sārgo mṛṣā" may be interpreted in the following way:

"Yatra" means "in Śrīmatī Rādhārāṇī. [.sy 168]Tri-sārgah" may be interpreted to
mean the Lord three potencies of Śrī, Bhu, and Līlā-śakti, or it may also be
interpreted to mean the Lord's abodes of Dvārakā, Mathurā, and Vṛndāvana, or it
may be interpreted to mean the three classes of gopīs in Vṛndāvana: those friendly
to Śrīmatī Rādhārāṇī, those who are neutral parties, and those who are Śrīmati
Rādhārāṇī's rivals. "mṛṣā" means "irrevelant". All these, the Lord's potencies,
abodes, and the gopīs of Vṛndāvana, are all insignificant in comparison to the
transcendental opulence, qualities and beauty of Śrīmati Rādhārāṇī. Krṣṇa does not
need any of these to satisfy His transcendental desires, for all His desires may be
fulfilled by Śrīmati Rādhārāṇī alone.

Text 21

tat dhīmahi iti tac-chabda-labdhena tac-cabdenānvayah.

tat-them; dhīmahi-1 meditate upon; iti-thus; tat-sabda-labdena-by that word;
tat-sabdena-by the word; anvayah-the meaning.

The word "dhīmahi" means "I meditate on Śrī Śrī Rādhā-Kṛṣṇa."
parama-sakti-śaktimattvenātiṣayitā-mahā-bhāva-rasena vā parasparam abhinātām gatayor anayor aikyenaiva vivakṣitam tad iti. ata eva sāmānyatayā paramārsān nāpumsakatvām ca.

parama-transcendental; śakti-potency; śaktimattvena-and by the master of potencies; atiṣayitā-great; mahā-expanded; bhāva-rasena-transcendental love; vā-or; parasparam- mutually; abhinātām-non-difference; gatayoh-attained; anayoh-mutually; aikyena-as one; eva-certainly; vivakṣitam- described; tat-the co-relative pronoun "tat" which is understood in this sentence; iti-thus; atah eva-therefore; sāmānyatayā-in general; paramārsāt-upon consideration; nāpumsakatvam- the neuter gender; ca-also.

We may note that the co-relative pronoun "tat" (in the singular), understood although not directly expressed in this sentence, refers to both Śrī Śrī Rādhā and Kṛṣṇa, and in addition to that is in the neuter gender. Śrī Śrī Rādhā-Kṛṣṇa are described in the singular because They are the supreme potency and the supreme master of all potencies. Because in one sense there is no difference in nature between the potency and master of potencies, They are both described with one pronoun in the singular. Another reason for using a singular word to describe Śrī Śrī Rādhā-Kṛṣṇa is because there is such a great bond of transcendental love between Them, it is as if they are one. They are described by a neuter pronoun because a feminine pronoun would be inapropriate for Lord Kṛṣṇa and a masculine pronoun would be unsuitable for Śrīmati Rādhārāṇi. For this reason the neuter pronoun "tat" is used, for this can be understood to be the common-gender, both masculine and feminine.

Text 23


katham-bhūtah-how may they be described?; svena dhāmnā- the words "svena dhāmnā"; sva-prabhāvena-means "with their transcendental potency; sadā-always; nirastam-negation by absence; sva-līlā-to the pastimes; pratibandhakāmām-of the obstacles; ārati-old-age; prabhṛtīnām-of those things beginning with; pratipakṣa-nāyikānām-of Śrīmati Rādhārāni’s rival gopis; ca-also; kuhakaṁ-illusion; māyā- illusion; yena-by whom; tat-them.

The phrase "dhāmnā svena sadā nirasta-kuhakam" may be interpreted in the
following way:

By their power and opulence (dhāmnā svena), Śrī Śrī Rādhā and Krṣṇa remain always (sadā) free (nirasta) from the illusions (kuḥakam) of the material nature (birth, death, old age, and disease), as well as from the illusory interference offered by Śrīmati Rādhārāṇi's gopī rivals. None of these can offer any obstruction to the pastimes of Śrī Śrī Rādhā-Krṣṇa.

Text 24

tathā satyam tādṛṣatvena nitya-siddham; yad vā parasparam vilāsādibhir anavaratam ānanda-sandoha-dāne kṛta-satyam iva jātam; tatra niścalam īty arthah.

tathā-in the same way; satyam-the word "satyam"; tādṛṣatvena-in that way; nitya-eternally; siddham-perfect; yat vā-or; parasparam-mutually; vilāsā-adibhibh-with their transcendental pastimes, qualities, form, and words; anavataram-without cessation; ānanda-sandoha-dāne-in transcendental bliss; kṛta-satyam-eternal; iva-as it were; jātam-manifest; tatra-where; niścalam-without change; iti-thus; arthah-the meaning.

The word "satyam" (eternal) in this verse should be understood to mean that Śrī Śrī Rādhā-Krṣṇa are eternally situated in the highest perfection. They eternally relish transcendental bliss in Their pastimes, and this condition is never changed.

Text 25

ata eva param anyatra kutrāpy adṛṣṭa-guṇa-lilādibhir viṣva-vismayakatvāt sarvato 'py utkṛṣṭam.

atah eva-therefore; param-the word "param"; anyatra-in others; kutrāpi-in relation to anyone; adṛṣṭa- unprecedented; guṇa-qualities; līla-and pastimes; adibhibhī- by those things beginning with; viṣva-the universe; vismayakatvāt-because of causing wonder; sarvataḥ-to everything else; api-even; utkṛṣṭam-superior.

The word "param" should be understood to mean that the unprecedented transcendental qualities, pastimes, and other features of Śrī Śrī Rādhā-Krṣṇa are supreme, and nothing else is in any way equal to them. These superexcellent qualities and pastimes fill the entire universe with wonder.

Text 26
atraiko 'pi dharmo bhinna-vācakatayā vākyayor nirdiṣṭa ity ubhaya-sādṛśyāvagamat pratīvastūpamānām alankāro 'yam. iyām ca muhur upamitam iti mālā-prativastūpamā. tena tais tair mitho yogatayā nibaddhatvāt sama nāmāpi. etad-alankārena ca aho parasparam paramāt param api tan-mithuna-bhūtam kim api tattvam mitho guna-gana-mādhurībhīh samatām eva samavāptam iti sakala- jīva-jīvatutama-rasa-pīyūṣa-dhārādhārādharatā-sampāda kasmī vā niṣa-carana- kamala-vilāsaṁ na rocayatītī svataḥ sambhavi vastu vyajyate.

atra-in this connection; ekah-one; api-even; dharmah- nature; bhinna- different; vācakatayā-with words; vākyayoh- of words; nirdiṣṭah-indicated; iti-thus; ubhaya-both; sādṛśya-in that way; avagamata-because of understanding; pratīvastu-upamānām-among the pratīvastu-upamas; alankārah- literary ornaments; ayam-this; iyam-this; ca-also; mūhuh- repeatedly; upamitam-compared; iti-thus; mālā-prativastu-upamā-the ornament named mālā-prativastu-upamā; tena-by this; tāih tāih-by them; mithah-mutually; yogatayā-by suitableness; nibaddhatvāt-because of being connected; sama-nāma-with the same words; api-also; etat-alankārena-with this ornament; ca-also; aho-certainly; parasparam-mutually; paramāt-than the best; param-better; api-also; tat-them; mithuhi-bhūtath-the transcendental couple; kim api- indescribable; tattvam-the truth; mithah-mutually; guna-of transcendental qualities; gana-of a multitude; mādhurībhīh- with the sweetness; samatān-equality; eva-certainly; samavāptam-attained; iti-thus; sakala-all; jīva-of living entities; jīvatutama-life; rasa-of the mellows; pīyūṣa- nectar; dhāra-dhāra-dhāratā-of a great river; sampādā-with the opulence; kasmī-whom?; vā-or; niṣa-Their; carana-feet; kamala-lotus; vilāsam-pastimes; na-not; rocayati-will please; iti-thus; svataḥ-personally; sambhavi-produced; vastu-substance; vyajyate-is manifest.

When a description is used to apply simultaneously to two or more nouns of similar nature, such a literary ornament is called pratīvastu-upamā, and when a series of descriptions are used in this way, it is called mālā-prativastu-upamā. This verse (Śrīmad-Bhāgavatam 1.1.1) is an example of such a mālā-prativastu-upamā, for a series of descriptions intended equally for Rādhā and Kṛṣṇa are given here. Śrī Śrī Rādhā and Kṛṣṇa are described here as greater than the greatest, without any equal. They possess similar sublime transcendental qualities, and the flooding rivers of nectar of Their transcendental qualities is the very life of the devotees. Indeed, who would not become delighted by hearing the transcendental pastimes of Their lotus feet?

Text 27

tatrāhuh

pratīvastūpamā sā syād
vākyayor gamya-samayoh
eko 'pi dharmah sāmānyo
yatra nirdiṣyate prthak iti.
iyam mālayāpi drṣyate iti ca.
evam
samam syād anurūpyena
 ślāghā yogasya vastunah iti.

tatra-in this connection; ahuh-it is said (Sahitya-darpana 10.68); prativastu-upamā-prativastu-upamā; sā-it; syāt-may be; vākyayoh-of the two statements; gamya-samayoh-of equal nature; ekah-one; api-only; dharmah-characteristic; sāmānyah-equal; yatra-where; nirdiṣyate-is delineated; prthak-as different; iti-thus; iyam-this; mālaya-as mala-prativastu-upama; api-also; drṣyate-may be seen; iti-thus; evam-in the same way (Sahitya-darpana 10.92); samam-equal; syāt-may be; anurūpyena-with similarity; ślāgha-praise; yogasya-of what is appropriate; vastunah-in nature; iti- thus.

This is described in the following statement os Sāhitya-darpana (10.68 and 10.92):

"When a metaphor or simile compares two objects that have a single feature in common, the literary ornament is called "prativastu-upamā". When both parts of the comparison have many points in common, the device is called {.sy 168}mālā-prativastu-upamā"."

Text 28

tathā

vastu bālākṛtir vāpi
dvidhārthah sambhavī svatah
kaveḥ praudhokti-siddho vā
tan-nibaddhasya veti śaṭ

sadbhīs tair vyajyamānas tu
vastv-alankāra-rūpakaḥ
artha-śakti-udbhavo rango
yāti dvādasa-bhedatām iti.

tathā-in the same way; vastu-a fact; bāla-akṛtih-a literary device; va-or; api-also; dvidha-arthah-with two meanings; sambhavi-svatah-naturally appropriate; kaveh-of the poet; praudha-uktī-by the statement; siddhah-appropriate; vā-or; tatra-nibaddhasya-according to character in the poet's composition; va-or; iti-thus; śat-
six; śadbhih-by these six; taith-them; vyajyamānah-manifest; tu-also; vastu-
alāṅkāra-rūpakah-the literary ornament of "vastu-upama"; artha-meaning; śakti-
by the potency; udbhavah-manifested; raṅgah-ornament; yāti-attains; dvādaśa-
twelve; bhedatām-divisions; iti-thus.

We also find this description in the Sahitya-darpaṇa (4.9):

"This upamā is divided into six kinds: 1. Those based on fact, and 2. Those
created by skilful use of language, 3. Those that have a double meaning, 4. Those
inherent in the words themselves, 5. those understood through the poet's own
point of view, and 6. those seen through a character in the poet's composition.
These six are then manifested as vastu-umpamā or as artha-sakti. In this way there
are twelve kinds of upamā."

Text 29

atah sarvato 'pi sandrānanda-camatkara-kāra-śrī-krṣṇa-prakāśe śrī-vṛndāvane 'pi
paramādāṅkā-ārūṣa-sthāna-yugālasa tu śrī-krṣṇa iti. tad uktam ādi-
opāvane vedāntino 'pi iti pādyāntaram

aham eva param rūpam
nānyo jānāti kaścana
jānāti rādhikā pārthā
sansā arcanī devataḥ iti.

atah-therefore; sarvatah-in all respects; api-also; sandra-intense; ananda-bliss;
camatkara-kāra-wonderful; śrī-krṣṇa-of Lord Kṛṣṇa; prakāśe-in the appearance;
śrī-vṛndāvane-in Vṛnda/vana-dhama; api-also; parama-supreme; adbhuta-
wonderful; prakāśah-manifestation; śrī-rādhāyā-by Śrīmātī Rādhārāni; yugalitah-
accompanied; tu-also; śrī-krṣṇah-Śrī Kṛṣṇa; iti-thus; tat-this; uktam-is
described; ādi-opāvane-in the Ādi Purāṇa; vedāntinah-knowers of Vedānta; api-
also; iti-thus; pādyā-verse; antaram-after; aham-I; eva-certainly; parama-rūpam-
the Original Personality of Godhead; na-not; anyah-another; jānāti-knows;
kaścana-anyone; jānāti-knows; rādhikā-Śrīmati Radharani; pārthā-O Arjuna;
sansā-plenary expansions; arcani-worship; devatah-the demigods; iti-thus.

The blissful, wonderful form of Śrī Kṛṣṇa, who enjoys pastimes with Śrīmatī
Rādhārāṇī in the abode of Vṛndāvana, is the original feature of the Supreme
Personality of Godhead. This is confirmed in the following statement of Lord
Kṛṣṇa Himself spoken to Arjuna in the Ādi Purāṇa:

"O Arjuna, I am the Original Supreme Personality of Godhead, accompanied by
Śrīmati Rādhārāṇī. There is no original Personality of Godhead other than Me. The
Deities worshiped by the demigods in the upper planetary systems are My viṣṇu-
tattva expansions."

Text 30

tayor nitya-vilāsas tv ittham yathā varṇito 'smad-upajīva-caraṇābujaih

vācā sūcita-śarvarī-ratī-kālā-prāgalbhīyā rādhikām
vṛdī-kuṇcita-locanām viracayān agre sakhinām asau
tad-vakṣo-ruha-citra-keli-makari-pānditya-pāram gatah
kaiśoram saphali-karoti kalayan kuṇje vihāram harih

tayoh-of Śrī Śrī Rādhā-Kṛṣṇa; nitya-eternal; vilāsah-pastimes; tu-also; ittham-in this way; yathā-just as; varnītal-described; asmat-our; upajīva-source of life; carana-ambujaih-whose lotus feet (Śrīla Rupa Gosvami); vācā-by speech; sūcita-revealing; śarvarī-of the night; ratī-in amorous pastimes; kālā-of the portion; prāgalbhīyā-the importance; rādhikām-Śrīmati Rādhārāṇī; vṛdī- from shame; kuncta-locanām-having Her eyes closed; viracayān-making; agre-before; sakhinām-Her friends; asau-that one; tat-of Her; vakṣa-ruha-on the breasts; citra-keli-with variegated pastimes; makari-in drawing dolphins; pānditya-of cleverness; pāram-the limit; gatah-who reached; kaiśoram-adolescence; sa-phali-karoti-makes successful; kalayam-performing; kuṇje-in the bushes; vihāram-pastimes; harih-the Supreme Personality of Godhead.

Quoting from the Bhakti-rasāmṛta-sindhu (2.1.231) by Śrīla Rupa Gosvāmi, whose lotus feet are our very life and soul, we shall give this brief glimpse into the eternal transcendental pastimes of the divine couple, Śrī Śrī Rādhā-Kṛṣṇa:

"Lord Kṛṣṇa made Śrīmati Rādhārāṇī close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Śrī Rādhā and Her friends."*

Text 31

tad evam sandarbha-catuṣṭayena sambandho vyākhyātah. tasmīn api sambandhe śrī-rādhā-mādhava-rūpenaiva pradurbhayās tasya sandarbhinah paramāḥ prakāśaḥ. tad uktam śrūtyā rādhayā mādhavō devaḥ iti. etat artham eva vyātaniśam imāḥ sarva api paripṛťīr iti pūrṇam sambandhanah.

tat-therefore; evam-in this way; sandarbha-catuṣṭayena- by this fourth of the Sandarbhās; sambandhah-the relationship of the individual living entities with the Supreme; v/yakhyātah- is explained; tasmin-in this; api-also; sambandhe-
relationship; śrī-rādhā-mādhava-rūpena-in the form of Śrī Śrī Rādhā-Kṛṣṇa; eva-certainly; pradurbhāvah- manifestation; tasya-of Him; sambandhinah-the master of the realtionship with the individual living entities; paramah-supreme; prakāśah-manifestation; tat-therefore; uktam-it is said; śrutiā-by the sruti-mantra; rādhayā-accompanied by Śrīmati Radharani; mādhavah-Lord Kṛṣṇa; devah-is the Supreme Personality of Godhead; itī-thus; etat-this; artham-meaning; eva-certainly; vyātaniṣam-I have explained; imāh-these; sarvah-all; api-even; paripāṭhi-logical reasons; itī-thus; pūrṇah-completely described; sambandhanah-the relationship between the individual living entities and the Supreme Personality of Godhead.

The description of sambandha (the relationship between the individual, living entities and the Supreme Personality of Godhead), which was begun in the Tattva-sandarbha, and continued in the Bhagavat-sandarbha and Paramātma-sandarbha, is now concluded in this Kṛṣṇa-sandarbha. In the next book (Śrīmad-Bhakti-sandarbha) I shall describe abhidheya (devotional service, or the activities of the relationship between the individual living entities and the Supreme Lord) and in the last book (Pṛti-sandarbha), I shall describe prāyojana (pure love for Kṛṣṇa, the result of engaging in the activities of devotional service).

That Śrī Kṛṣṇa is the Original Supreme Personality of Godhead, (as the śruti-mantra explains: "Śrī Kṛṣṇa, accompanied by Śrīmati Rādhārāṇī, is the Original Supreme Personality of Godhead") has been explained in this Kṛṣṇa-sandarbha.

Text 32

gaura-śyāma-rucojvallābhīr amalair aksn̄or vilāsotsavair nṛyāntībhir aśeṣa-mādāna-klā-vaidagdhya-digdhatmabhīḥ anyonya-priyātā-sudhā-parimala-stomonmadābhīḥ sadā rādha-mādhava-mādhurībhīḥ abhitāc cittām mamākramyatām.

gaura-golden; śyāma-black; ruca-with splendor; ujjvalābhīh-effulgent; amalaibh-spotless; aksn̄oh-of the eyes; vilāsa-of pastimes; utsavaih-with festivals; nrtyantībhih-dancing; aśeṣa-complete; mādāna-klā-in the art of pleasing; vaidagdhya-expertise; digdhatā-own; atmabhīh-selves; anyonya-mutual; priyatā-pleasing; sudhā- nectar; parimala-fragnce; stoma-with the abundance; unmadābhih-intoxicated; sadā-eternally; rādha-mādhava-of Śrī Śrī Rādhā-Kṛṣṇa; mādhurībhih-by the sweetness; abhitah-completely; cittām-heart; mama-my; akravātām-may overwhelm.

The charming sweetness of Śrī Śrī Rādhā-Mādhava is enhanced by Their mutual exchange of pure and playful dancing glances upon each other. That sweetness has anointed Them with the greatest skill in delighting each other with the pastimes of mādhyra-rasa, and that sweetness has made Them intoxicated with the sweet
fragrance of the nectarean love They bear for each other. May that sweetness of the black and gold forms of Śrī Śrī Rādhā-Kṛṣṇa continually overtake my thoughts.

sat-sandarbha-nāmaka-
srī-bhāgavata-sandarbhe tṛtiyāḥ