

Sri Krsna-sandarbha

The second of the six famous “Sat-Sandarbhas” A logical and sastric establishment of bhakti unto Lord Sri Krishna - by Srila Jiva Goswami

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VOLUME ONE

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

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

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

Anuccheda 1

Text 1

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

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

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

Sarva-samvādinī Comment

atha iti nirdhāraṇam. bahusv ekasya nirṇayah

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

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

Text 2

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

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

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

Text 3

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

yatre me sad-asad-rūpe
pratiśiddhe sva-saṁvidā
avidyayātmani kṛte
iti tad brahma-darśanam

tat-that; eva-certainly; brahma-ādi-beginning with Brahman; trayaṁ-three feature; tasya-of that; ṛtīye-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-saṁvidā-by self-realization; avidyayā-by ignorance; ātmani-in the self; kṛte-having been imposed; iti-thus; tat-that is; brahma-darśanam-the process of seeing the Absolute.

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

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

Text 4

ity-ādinā tatra viviktam apy ekākārvirbhāvatayā
saṁśayābhāvāt tat-tan-nirdhāraṇārtham tat-tad-vacanam
niddhriyate.

iti-ādinā-by this and other verses; tatra-in this connection; viviktam-discerned; api-manifestation; saṁśaya- of doubt; abhāvāt-because of the absence; tat-tat-various; nirdharaṇa of discrimination; artham-for the purpose; tat-tat-various; 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-paramātmānos tu nānavirbhāvatvāt tāni vacanāni tat-tan-nirdhāraṇārtham
uddhriyante.

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

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

Text 6

tatreśvaro nirākāro nāstīti prāṇ nirṇītam

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

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

Text 7

paramātmā-śabdena ca sarvāntaryāmi-puruṣaḥ pratipāditas teṣv eva sandarbheṣu. tathā ca sati tasmiṃs tṛtīyādhyāyārambhe evam abhāṣyam.

paramātmā-śabdena-by the word Paramātmā; ca-also; sarva-antaryāmī-all-pervading; puruṣaḥ-Supreme Person; pratipāditas-described; teṣu-in these; eva-certainly; sandarbheṣu-in the Sandarbhas; tathā-in the same way; ca- also; sati-being; tasmin-in this; tṛtīya-adhyāya-of the Third Chapter; ārambhe-in the endeavor; evam-in this way; abhāṣyam-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 pūrvam brahmāditayā tridhaiva tattvam ekam uktam tatra brahmaṇaḥ kiṃ lakṣaṇam bhagavat-paramātmanor vā, tatra tatra viśeṣaḥ kaścīd vā kim astīti śrī-śaunakādi-praśnam āśaṅkya śrī-sūta uvāca

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

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

Text 9

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

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

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

Text 10

yaḥ śrī-bhagaṇ pūrṇa-sad-aiśvarya-tena pūrvam nirdiṣṭaḥ, sa eva pauruṣam rūpam puruṣatvenāmnāyate yad rūpam tad evādau sargārambhe jagṛhe. prākṛta-pralayeṣv asmin līnam sat-prakāṣatayā svī-kṛtavān.

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

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

Text 11

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

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

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

Text 12

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

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

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

Text 13

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

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

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

Text 14

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

tat-therefore; evaṁ in this way; viṣṇoḥ-of Viṣṇu; tu-certainly; trīṇi-three; rūpāni-forms; iti-thus; ādau-in the beginning; mahat-of the mahat-tattva; sraṣṭṛtvena-by being the creator; prathamam-first; puruṣa-purusa incarnation; ākhyam-named; rūpaṁ-form; yacchayate-is presented; yat- which; ca-also; brahma-saṁhitā-in the Brahman-saṁhitā; ādau-and other Vedic literatures; karaṇa-arnāva-śāyī- resting on the causal ocean; saṅkarṣaṇatvena-as Lord

Saṅkarṣaṇa; śrūyate-is heard from authorized sources; tat- therefore; eva-certainly; jagṛhe iti-the verse beginning with the word jagṛhe; pratipāditam-is established.

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

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

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

Text 15

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

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

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

Text 16

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

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

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

Anuccheda 2

Text 1

tasya puruṣa-rūpasya visarga-nidanatvam api pratipādayitum āha sārdhena

tasya-of Him; puruṣa-rūpasya-in the form of the puruṣa incarnation; visarga-the secondary phase of creation; nidānatvam-the state of giving; api-also; pratipādayitum-to conclusively describe; āha-speaks; 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, (Sūta Gosvāmī) speaks the next one and a half verses (Śrīmad-Bhāgavatam 1.3.2-3):

Text 2

yasyāmbhasi śayānasya
yoga-nidrām vitanvataḥ
nābhi-hradāmbujād āsīt
brahmā viśva-srjām patih

yasyāvayava-samsthānaiḥ
kalpito loka-vistarāḥ

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

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

Text 3

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

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

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

Text 4

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

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

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

Text 5

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

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

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

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

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

Text 6

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

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

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

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

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

Text 7

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

tathā-in the same way; ca-also; bhārate-in the Mahābhārata; mokṣa-dharme-in the
Mokṣa-dharma; nārāyaṇīye-in the Nārāyaṇīya; garbha-udake-in the Garbhodaka ocean;
śayānasya-resting; rūpa-the form; antareṇa-by being within; śvetadvīpa-pateḥ-of Lord
Viṣṇu, the master of Śvetadvīpa; vākyaṁ-the statement.

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

Text 8

asman-mūrtiś caturthī yā
sāsrjac cheṣam avyayam

sa hi saṅkarṣaṇaḥ proktaḥ
pradyumnaṁ so 'py ajījanat
pradyumnād aniruddho 'haṁ
sargo mama punaḥ punaḥ

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

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

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

Text 9

tatraiva vedavyāsaḥ

paramātmēti yaṁ prāhuḥ
sāṅkhya-yoga-vido janāḥ

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

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

yo śau vyaktatvam āpanno
nirmame ca pitāmaham

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

Vedavyāsa also explains:

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

Text 10

tad evaṁ saṅkarṣaṇasya vaibhavam uktvāniruddhasyāpy āha aniruddho hīti, lokeṣu pratyekaṁ brahmāṇḍeṣu mahātmā paramātmā. vyaktatvam prakāṣyam pradyumnād iti śeṣaḥ.

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

The first part of this passage describes the glories of Lord Saṅkarṣaṇa, and the second part, beginning with the words "aniruddho hi", describes the glories of Lord Aniruddha. The word

"lokeṣu" means "in each universe" and the word "mahātmā" means the all-pervading Supersoul (paramātmā). The word "vyaktatvam" means "manifested from Lord Pradyumna." The rest of the verse is clear and requires no comment.

Text 11

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

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

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

Text 12

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

sā iyam-this same; prakriyā-activity of creation; dvitīyasya-of the Second Canto of Śrīmad-Bhāgavatam; śaṣṭhe-in the Sixth Chapter (verse 39) ; dṛśyate-is observed; yathā-just as; saḥ eṣaḥ ādyaḥ puruṣaḥ-in the verse sa eṣa ādyaḥ puruṣaḥ kalpe kalpe sṛjaty ajaḥ ātmātmāny atmanātmānam sa 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 Kṛṣṇa, expanding His plenary portion as Mahā-Viṣṇu, the first incarnation, creates this manifested cosmos, but He is unborn. The creation, however, takes place in Him, and the material substance and manifestations are all Himself. He maintains them for some time and absorbs them into Himself again."*

Text 13

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

iti-thus; ādi-padye-in the first line of the verse; ṭikā-commentary; saḥ eṣaḥ ādyaḥ-the phrase beginning with these words; bhagavān-refer to Bhagavān; yaḥ-who is; puruṣa-avatāraḥ-the puruṣa incarnation; san-being so; sṛṣṭi-ādikam-the creation, maintenance and 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 ādyaḥ' refers to Bhagavān, the Supreme Personality of Godhead, who appears as the puruṣa-incarnation, and thus creates, maintains and annihilates the material worlds."

Text 14

evam ādyo 'vatāraḥ puruṣaḥ parasya.

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

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

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

Text 15

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

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

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

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

Text 16

tathā tṛtīyasya vimśe daivena ity ādikam.

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

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

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

Text 17

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

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

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

Note: The verse and commentary are given below.

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

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

Text 18

tasmād virāṭtvena tad-rūpaṁ na vyākhyātam.

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

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

Text 19

tasmāc ca vāsudeva-sthānīyo bhagavān puruṣād anya evety āyātam.

tasmāt-from this study; ca-also; vāsudeva-sthānīyaḥ- the Lord; s appearance as Vāsudeva; bhagavān-His Bhagavān feature; puruṣāt-from the puruṣaincarnation; anyaḥ- different; eva-certainly; iti-thus; āyātam-follows.

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

Anuccheda 3

Text 1

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

tad vai bhagavato rūpaṁ
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-rūpaṁ-the Lord's form; āha-he describes; tat-vai-but that is; bhagavataḥ-of the Personality of Godhead; rūpaṁ- form; viśuddham-purely; sattvam-existence; ūrjitam- excellence; iti-thus.

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

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

Text 2

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

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

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

Text 3

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

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

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

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

Text 4

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

viśuddham-pure; jāḍya-of inert matter; amsena-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 evānyāt kaḥ prāṇyād yad eṣa ākāśa ānando na syāt iti śruteḥ.

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

The Taittirīya Upaniṣad (2.7.1) says:

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

Anuccheda 4

Text 1

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

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

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

Text 2

paśyanty ado rūpam adabhra-caḥṣuṣā

sahasra-pādorū-bhujānanādbhutam
sahasra-mūrdha-śravaṇākṣi-nāsikam
sahasra-mauly-ambara-kunḍalollasat

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

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

Text 3

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

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

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

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

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

-Bhagavad-gītā 8.22

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

-Śruti-śāstra

Text 4

tatra prathamasya sahasrapād-āditvam paramātma-sandarbhē
vyañjitaṃ.

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

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

Text 5

ṛtīyasyaṣṭame tu dvitīya-puruṣasya vyūhaṃ upalakṣya śrī-maitreyaṇa

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

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

Text 6

prekṣāṃ kṣipantaṃ haritopalādreḥ
sandhyābhra-nīver uru-rukma-mūrdhnaḥ
ratnodadhāraśadhi-saumanasya
vana-sraja veṇu-bhujāṅghripāṅghreḥ

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

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

Text 7

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

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

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

Text 8

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

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

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

Text 9

tathā navamasya caturdaśe śrī-śukena

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

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

In Śrīmad-Bhāgavatam (9.14.2) Śukadeva Gosvāmī says:

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

Text 10

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

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

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

Anuccheda 5

Text 1

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

etat-this (form); nānā-multifarious; avatārāṇām-of the incarnations; nidhānam-source; bījam-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 puruṣa] is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created."*

Text 2

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

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

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

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

Sarva-samvādinī Comment

Text 1

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

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

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

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

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

Anuccheda 6

Text 1

atha prācuryeṇa tad-avatārān kathayaṁs tad-aikya-vivakṣayā tad-aṁśāṁśinām apy
āvirbhāva-mātram gaṇāyati vimśatyā

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

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

Text 2

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

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

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

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

Text 3

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

yaḥ-who; ambhasi-on the Garbhodaka ocean; śayānaḥ- resting; yaḥ-who; ca-also; sahasra-pād-of the Universal Form with thousands of faces and feet; ādi-beginning with; rūpaḥ- with forms; saḥ eva-He indeed; puruṣa-ākhyāḥ-known as the puruṣa incarnation; devaḥ-the Supreme Personality of Godhead; ete cāmśaḥ kalāḥ puṁsaḥ-the verse beginning with the phrase ete cāmśa-kalā-puṁsaḥ; iti-thus; upasamhārsya-of the conclusion; api-also; samvadat-from the statement; kaumāram-the word kaumāram; catuḥsana-rūpam- consisting of the Four Kumāras; brahmā-the word brahma; brahmaṇaḥ-qualified Brahmanas; bhūtvā- having become.

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

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

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

Anuccheda 7

dvitīyam tu bhavāyāsyā
rasātala-gatām mahīm
uddhariṣyann upādatta
yajñeṣaḥ saukaram vapuḥ

asya viśvasyodbhavāya

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

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

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

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

Sarva-samvādinī Comment

Text 1

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

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

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

Text 2

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

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

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

Text 3

tatrādau vidher ghrāṇād ante nirāt iti purāṇāntaram

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

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

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

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

The following explanation also appears in the Purāṇas:

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

Text 4

uktaś ca pralayaś cākṣuṣādau devādi-sṛṣṭiś ca caturthe

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

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

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

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

Anuccheda 8

Text 1

ṛtīyam ṛṣi-sargam vai
devarsitvam upetya saḥ
tantram sātvatam ācaṣṭa
naiṣkarmyam karmaṇām yataḥ

ṛtīyam-the third one; ṛṣi-sargam-the millennium of the ṛṣis; vai-certainly; devarsitvam-incarnation of the ṛṣi amongst the demigods; upetya-having accepted; saḥ-he; tantram-

exposition of the vedas; sātvatam-which is especially meant for devotional service; ācaṣṭa-collected; naiṣkarmyam-nonfruitive; karmaṇām-of work; yataḥ-from which.

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

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

Text 2

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

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

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

Anuccheda 9

Text 1

turye dharma-kalā-sarge
nara-nārāyaṇāv ṛṣī
bhūtvātmopaśamopetam
akarot duṣcaram tapaḥ

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

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

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

Sarva-samvādinī Comment

turye iti dharmasya bhāgavata-mukhyasya kalāyāḥ śraddhā-ṣṭī-ādi-sāhityena paṭhitāyāḥ śrī-bhagavac-chakti-lakṣaṇāya mukteḥ ca sarge prādurbhāve. anayor ekāvatāratvaṁ hari-kṛṣṇābhyāṁ sodarābhyāṁ api saha.

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

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

Anuccheda 10

pañcamāḥ kapilo nāma
siddheśaḥ kāla-viplutam
provācāsuraḥ sāṅkhyam
tattva-grāma-vinirṇayam

āsuri-nāmne viprāya

pañcamāḥ-the fifth one; kapilaḥ-Kapila; nāma-of the name; siddheśaḥ-the foremost amongst the perfect; kāla- time; viplutam-lost; provāca-said; āsuraye-unot the brāhmaṇa

named Āsuri; sāṅkhyam-metaphysics; tattva-grāma- the sum total of the creative elements; vinirṇayam-exposition; āsuri-Asuri; nāmne-named; viprāya-to the Brahmaṇa.

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

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

Sarva-samvādinī Comment

pañcamah itī

kapilo vāsudevākhyas
tattvam sāṅkhyam jagāda ha
brahmāḍibhyaś ca devebhyo
bhṛgu-āḍibhyas tathaiva ca

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

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

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

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

"An imposter later assumed the name Kapila and spoke an illogical, atheistic theory opposed to the Vedas. He spoke this theory, to his disciple named Āsuri, and claimed his

atheism to be the actual Sāṅkhya philosophy. In this way there are two contradictory philosophies, both bearing the same name of Sāṅkhya."

Anuccheda 11

Text 1

śaṣṭham atrer apatyatvam
vṛtaḥ prāpto `nasūyayā
ānvīkṣikīm alarkāya
prahlādādibhya ūcivān

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

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

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

Text 2

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

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

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

Text 3

etad-vākyenānasūyayā tu dadācit sākṣād eva śrīmad-īśvarasyaiva putra-bhāvo vṛto 'stīti
labhyate.

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

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

Text 4

uktam ca brahmāṇḍa-purāṇe pati-vratopakhyena

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

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

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

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

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

Anuccheda 12

tataḥ saptama ākūtyām
rucer yajño `bhyajāyata
sa yāmādyaiḥ sura-gaṇair
apāt svāyambhuvāntaram

sa yajñas tadā svayam indor `bhūd ity arthaḥ

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

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

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

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

Sarva-samvādinī Comment

tataḥ ity ayam eva matāmahena manunā hariḥ ity anuktaḥ.

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

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

Anuccheda 13

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

urukrama ṛṣabho jātaḥ

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

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

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

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

Sarva-samvādinī Comment

aṣṭame ity ayam evāveśa ity eke.

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

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

Anuccheda 14

ṛṣibhir yācito bheje
navamam pāṛthivam vapuḥ
dugdhemām oṣadhīr viprās
tenāyam sa uṣattamaḥ

pāṛthivam vapuḥ rāja-deham pṛthu-rūpam dugdha adugdha. uṣattamaḥ kamanīyatamaḥ.

ṛṣibhiḥ-by the sages; yācitaḥ-being prayed for; bheje-accepted; navamam-the ninth one; pāṛthivam-the ruler of the earth; vapuḥ-body; dugdha-milking; imām-all these; oṣadhīḥ-products of the earth; viprāḥ-O brāhmaṇas; tena-by; ayam-this; saḥ-he; uṣattamaḥ-beautifully attractive; pāṛthivam vapuḥ-these words; rāja-of the kings; rūpam-in the form;

ṛṥhu-rūpam-as King Ṛṥhu; dugdha-the word dugdha; adugdha-milked; uṣattamaḥ-the word uṣattamaḥ; kamaṇīyaḥ tama-beautifully attractive.

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

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

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

Anuccheda 15

Text 1

rūpaṁ sa jagṛhe mātsyaṁ
cākṣuṣodadhi-samplave
nāvy āropya mahī-mayyām
apād vaivasvataṁ manum

rūpam-form; saḥ-He; jagṛhe-accepted; mātsyam-of a fish; cākṣuṣa-Cākṣuṣa; 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 Cākṣuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat."*

Text 2

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

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

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

Text 3

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

urmi-mālī mahā-vegaḥ
sarvam āvṛtya tiṣṭhati
bhūrlōkam āśritam sarvam
tadā naśyati yādava

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

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

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

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

Mārkaṇḍeya replied:

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

Text 4

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

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

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

Sarva-samvādinī Comment

Text 1

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

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

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

Text 2

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

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

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

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

Anuccheda 16

surāsurāṇām udadhim
mathnatām mandarācalam
dadhre kamaṭha-rūpeṇa
pṛṣṭha ekādaśe vibhuḥ

spasṭam

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

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

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

Sarva-samvādinī Comment

sura ity ayam eva sura-prārthanāt kṣauṇim dadhre iti pādme. anyatra tu tad-artham kalpādaḥ 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; kṣauṇim-Mandara Mountain; dadhre-held; iti-thus; pādme-in the Padma kalpa; anyatra-at another circumstance; tat-artham-for the same purpose; kalpa-of the kalpa; ādaḥ-at the beginning; ca-also; prādurabhāvāt-appeared; iti-thus.

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

Anuccheda 17

Text 1

dhānvantaram dvādaśamam
trayodaśamam eva ca
apāyayit surān anyān
mohinyā mohayan striyā

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

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

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

Text 2

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

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

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

Sarva-samvādinī comment

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

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

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

Anuccheda 18

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

narasimham rūpam bibhrat

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

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

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

Anuccheda 19

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

kṛtvā prakāṭayya.

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

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

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

Sarva-samvādinī Comment

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

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

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

Anuccheda 20

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

avatāre śrī-paraśurāmābhidhe.

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

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

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

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

Sarva-samvādinī Comment

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

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

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

Anucheda 21

tataḥ saptadaśe jātaḥ
satyavatyām parāśarāt
cakre veda-taroḥ śākhā
dṛṣṭvā puṃso 'lpa-medhasaḥ

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

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

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

Sarva-samvādinī Comment

tataḥ ity asya pūrva-janmany apāntaratamatva-śravaṇād āveśa iti kecit. tat-samyujyād ayam sāksād amśa evety anye.

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

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

Anuccheda 22

Text 1

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

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

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

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

Text 2

naradevatvam rāghava-rūpeṇa. ataḥ param aṣṭadaśe. asya sāksāt puruṣasya skandhe śrī-rāma-gītāyām viśva-rūpam dārsayato brahma-viṣṇu-rudra-kṛta-stutiḥ śrūyate.

naradevatvam-the word "naradevatvam"; rāghava-rūpeṇa- in the form of the descendent of Maharaja Raghu; ataḥ param- thereafter; aṣṭadaśe-in the eighteenth cycle of four yugas; asya-of Him; sāksāt-directly; puruṣasya-of the puruṣa incarnation; skandhe-in the Skandha Purāṇa; śrī-rāma-gītāyām-in the Rāma-gītā; viśva-rūpam-the Universal Form; dārsayataḥ-

revealing; brahma-by Brahmā; viṣṇu-by Viṣṇu; rudra-and by Rudra; kṛtā-offered; stutiḥ-prayers; śrūyate-are heard.

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

Sarva-samvādinī Comment

naradeva ity ayam caturviṃśe catur-yuge tretāyām.

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

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

Anuccheda 23

Text 1

ekonaviṃśe viṃśatime

vṛṣṇiṣu prāpya janmanī

rāma-kṛṣṇāv iti bhuvo

bhagavān aharad bharam

ekonaviṃśe-in the nineteenth; viṃśatime-in the twentieth also; vṛṣṇiṣu-in the Vṛṣṇi dynasty; prāpya- having obtained; janmanī-births; rāma-Balarāma; kṛṣṇau- Śrī Kṛṣṇa; iti- thus; bhavaḥ-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 evāvīrbhāvo 'yam, na tu puruṣa-samjñasyāniruddhasyeti viśeṣa-pratipatty-artham.

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

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

Text 3

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

tatra-there; tasya-of Him; rūpatvāt-because of the form; śrī-kṛṣṇa rūp/eṇa-in the form of Lord Kṛṣṇa; nija-own; amsa-plenary portion; rūpatvāt-because of having the form; rāma-rūpeṇa-in the form of Lord Balarāma; api- also; bhara-of the burden; harītvam-the position of taking away; bhagavataḥ-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; śliṣṭam-two meanings; eva-certainly.

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

Text 4

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

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

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

Anuccheda 24

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

kīkaṭeṣu gayā-prādeṣe.

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

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

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

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Sarva-samvādinī Comment

tataḥ ity ayam kaler abda-sahasra-dvitiye gate vyaktaḥ. muṅḍita-muṅḍitāḥ pātala-varṇo dvi-bhujah.

tataḥ iti ayam-in the verse beginning with the word tataḥ; kaleḥ-of the age of Kali; abda-years; sahasra-thousand; dvitiye-in the second; gate-passed; vyaktaḥ-manifested; muṅḍita-with shaved; muṅḍaḥ-head; pātala-varṇaḥ-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-sandhyāyām
dasyu-prāyeṣu rājasu
janitā viṣṇu-yaśaso
nāmnā kalkir jagat-patiḥ

yuga-sandhyāyām kaler ante.

atha-thereafter; asau-the same Lord; yuga-sandhyāyām-at the conjunction of the yugas; dasyu-plunderers; prāyeṣu-almost all; rājasu-the governing personalities; janitā-will take His birth; viṣṇu-named Viṣṇu; yaśasaḥ-surnamed Yaśā; nāmnā-in the name of; kalkiḥ-the

incarnation of the Lord; jagat-patiḥ-the Lord of the creation; yuga-sandhyāyām-the words yuga-sandhyāyām; kaleḥ ante-mean at the end of the age of Kali.

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

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

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

Sarva-samvādinī Comment

Text 1

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

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

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

Text 2

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

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

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

Text 3

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

kaleḥ-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; anupraviśya-having entered; kurute-creates; vāsudevaḥ-Lord Vāsudeva; jagat-of the universe; sthitim-the auspicious condition.

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

Text 4

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

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

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

Anuccheda 26

atha śrī-hayagrīva-hari-haṁsa-ṛṣṇigarbha-vibhu-satyasena-vaikuṅṭhājita- sārvabhauma-
viṣvaksena-dharmasetu-sudhāma-yogeśvara-bṛhadbhānu-ādinām śuklādīnām cānuktānām
saṅgrahārtham āha

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

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

Text 2

avatāra hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathāvidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ

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

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

Text 3

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

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

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

Text 4

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

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

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

Text 5

atra ye 'mśāvatāras teṣu caīṣa viśeṣo jñeyaḥ. śrī-kumāra-nāradādiṣv adhikārikeṣu jñāna-bhakti-śakty-āṁśāveśaḥ, śrī-pṛthu-ādiṣu kriyā-śakty-āṁśāveśaḥ, kecit tu svayam āveśaḥ. teṣāṁ bhagavān avahāṁ iti vacanāt.

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

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

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

Text 6

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

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

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

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

Sarva-samvādinī Comment

Text 1

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

avatāraḥ iti-in the verse beginning with the word "avatāraḥ"; tatra-there; ca-also; eṣaḥ-He; viśeṣaḥ-specific; iti-thus; atra-gere; etat-this; uktam-is described; bhavati-is; bhagavān-the Supreme Personality of Godhead; khalu-certainly; tridhā-in three features; prakāśate-is manifest; svayam-rūpaḥ-personal form; tat-ekātma-rūpaḥ-a form almost like His original form; āveśa-rūpaḥ-an empowered living entity; tatra-in this connection; ananya-apekṣa-rūpaḥ-not at all different from His original form; svayam-rūpaḥ-is known as "svayam-rupa"; svarūpa-abhede api-although not different from His original form; tat-sāpekṣa-rūpa-adiḥ-forms emanated from His original form; tat-eka-ātma-rūpaḥ-known as "tad-ekātma-rūpa"; jīva-viśeṣa-aviṣṭaḥ-an empowered living entity; āveśa-rūpaḥ-kinown as "āveśa-rūpa"; tat-eka-ātma-rūpaḥ-the tadekātma-rūpa forms; api-also; dvi-vidhā-in two features; tat-samaḥ-equal to the original form; tat-amśaḥ-an expansion of the original form; ca-also; āveśaḥ-empowered incarnations; api-also; ; tridhāḥ-three varieties; bhakti-devotional service; jñāna-knowledge; kriya-activities; śakti-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-ekātma-rūpa, or forms appearing slightly different from His original feature; and 3. āveśa-rūpa, or individual living entities granted some extraordinary power by the Lord.

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

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

Text 2

tatra svayam-rūpo yathā śrī-brahma-saṁhitāyām

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

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

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

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

Text 3

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

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

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

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

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

Text 4

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

Text 5

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

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

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

Text 6

te cāvatārāḥ kārya-bhedena tri-vidhāḥ-puruṣāvatārāḥ, guṇāvatārāḥ, līlāvatārāś ceti. tatrādya ubhaye-śrī-paramātma-sandarbhe darśitaḥ, atyantaś ca-sa eva prathamam devaḥ ity ādinātraiva prakrantaḥ. ete punaḥ pañca-vidhāḥ- dviparārdhāvatārāḥ, kalpāvatārāḥ, manvantarāvatārāḥ, yugāvatārāḥ, svecchamaya-samayāvatārāś ceti. tat-tad-adhikāri-līlātvāt te ca krameṇa-puruṣādayaḥ, kṣīrodaśāyī-ādayaḥ, yajñādayaḥ, śuklādayaḥ, śrī-kṛṣṇa-rāmādayaś ca.

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

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

These incarnations of the Lord are further divided into five categories: 1. dvaiparārdha-avatāra (incarnations who appear in each lifetime of Brahmā), 2. kalpa-avatāra (incarnations who appear in each kalpa), 3. manvantara-avatāra (incarnations who appear in the reign of

the Manus), 4. yuga-avatāra (incarnations who appear in each yuga), and 5. svecchamaya-samaya-avatāra (incarnations who appear whenever They wish).

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

Text 7

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

eṣu-among them; manvanata-avatārāḥ-the manvantara incarnations; ca-also; yajña-Yaja;
vibhu-Vibhu; satyasena-Satyasena; hari-Hari; vaikuṅṭha-Vaikuṅṭha; ajīta-Ajita; vāmana-
Vāmana; sārvabhauma-Sārvabhauma; ṛṣabha-Rṣabha; viṣvaksena-Viṣvaksena; dharmasetu-
Dharmasetu; sudhāma-Sudhāma; yogeśvara-Yogeśvara; bṛhadbhānavaḥ-and Bṛhadbhānu;
krameṇa-caturdaśa-fourteen; ṛṣabhaḥ-Rṣabha; ayam-this; ayuṣmat-putraḥ-the son of
Ayuṣmat; nābhi-putraḥ-the son of Nābhi; tu-but; anyāḥ-another; eṣu-among them; yajñāḥ-
Yajña; prāyaḥ-principally; āveśaḥ-an empowered living entity; tasya-of him; pṛthu-many;
pada-words; graha-accepting; śravaṇāt-from hearing; hari-Hari; vaikuṅṭha-Vaikuṅṭha;
vāmanāḥ-Vāmana; tu-but; parāvasthā-upamaḥ-almost like the most powerful incarnations;
vaibhavasthaḥ-vaibhava-rūpa forms of the Lord; tadṛśatvena-like Them; varṇanāt-because of
the description; anye-others; prāyaḥ-principally; prābhavavasthaḥ-prābhava-rūpa forms of
the Lord; na-not; ati-from the elaborate; varṇanāt-description.

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

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

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

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

Text 8

atha yugāvatārāḥ śukla-rakta-śyāma-kṛṣṇāḥ.

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

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

Text 9

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

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

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

Anuccheda 27

Text 1

atha vibhūtīr āha

ṛṣayo manavo devā
manu-putrā mahaujaṣaḥ
kalāḥ sarve harer eva
saprajāpatayaḥ smṛtāḥ

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

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

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

Text 2

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

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

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

Anuccheda 28

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

ete cāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam iti.

tat-therefore; evaṁ-in this way; paramātmānam-Lord Paramātmā; sa-along with; aṅgam-His expansions; eva-certainly; nirdhārya-having specifically described; prokta-spoken;

anuvāda-repeatedly said; pūrvakam-previously; śrī-bhagavantam-Lord Bhagavān; api-also; ākāreṇa-with His form; nirdhārayati-specifically describes; ete-all these; ca-and; amśa-plenary portions; kalāḥ-portions of the plenary portions; puṁsaḥ-of the Supreme; kṛṣṇaḥ-Lord Kṛṣṇa; tu-but; bhagavān-the Personality of Godhead; svayam-in person; iti-thus.

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

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

Text 2

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

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

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

Text 3

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

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

Text 4

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

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

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

Text 5

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

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

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

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

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

Text 6

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

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

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

Text 7

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

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

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

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

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

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

Text 8

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

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

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

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

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

Text 9

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

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

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

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

Text 10

athavā kṛṣṇas tu iti śrutyā prakaraṇasya bādhāt, yathā śaṅkara-śarīraka-bhāṣye śruty-ādibalīyastvāc ca na bādhaḥ iti sūtre, te haite vidyācita eva iti śrutiḥ, manaś-cid-ādīnām

agninām prakaraṇa-prāptam kriyānupraveśa-lakṣaṇam asvātantryam badhitvā vidyā-cittvenaiva svātantryam sthāpayati tadvad ihāpiti.

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

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

śruty-ādibalīyastvāc ca na bādhaḥ

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

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

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

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

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

Text 11

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

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

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

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

Text 12

yathoktaṁ brahma-saṁhitāyām

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

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

This is confirmed in Brahma-saṁhitā (5.50):

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

Text 13

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

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

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

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

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

Text 14

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

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

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

Text 15

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

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

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

Text 16

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

atra-in this connection; tattvavāda-the followers of Śrīpada Madhvācārya; guravaḥ-the spiritual masters; tu-but; ca-also; śabda-sthāne-in place of the word; sva-"sva" (own); śabdāṁ-the word; paṭhitvā-reading; evam-in the following way; ācāṣate-declare; ete-these; proktāḥ-mentioned; avatārāḥ-incarnations; mūla-rūpī-the origin; svayam-in person; eva-certainly; kim-what are; svarūpaḥ-His own forms; sva-own; aṁśa-plenary portions; kalāḥ-and portions of the plenary portions; na-not; tu-but; jīvavad-as the individual living entities; vibhinnāmśaḥ-eternally distinct parts.

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

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

Text 17

yathā varāhe

svāmśaś cātha vibhinnāmśa
iti dvedhāmśa iṣyate
amśino yat tu sāmārthyam
yat svarūpaṁ yathā sthitiḥ

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

This is confirmed in the Varāha Purāṇa:

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

Text 18

tad eva nānumātro 'pi
bhedaḥ svāmśāmśinaḥ kvacit
vibhinnāmśo 'lpa-śaktiḥ syāt
kiñcit sāmārthya-mātra-yuk

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

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

Text 19

atrocyate amśānām amśi-sāmārthyādikam tad-aikyenaiva mantavyam. tac ca yathāvidāsina ity ādau tasyākṣayatvena tāsām akṣayatvam yathā tadvat, amśāmśitvānupapatter eva. tathā ca śrī-vāsudevāniruddhayoḥ sarvathā sāmye prasakte kadācid aniruddheṅapi śrī-vāsudevasyāvīrbhāvanā prasajjyeta. tac ca śruta-viparītam ity asat eva. tasmād asty evāvaṭary-avatārayos tārātamyam.

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

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

Text 20

ata eva tṛtīyasyāṣṭame

āśīnam urvyām bhagavantam ādyaṁ
saṅkarṣaṇam devam akunṭha-sattvam
vivitsavs tattvam ataḥ parasya

kumāra-mukhyā munayo 'nvapṛcchan

svam eva dhiṣṇyam bahu mānayantam
yad vāsudevābhidham āmananti

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

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

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

Text 21

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

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

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

Text 22

kim ca, taiḥ svayam eva prakāsādivān naivam paraḥ iti sūtre sphuṭam aiśāmsī-bhedo
dārśitaḥ.

kim ca-furthermore; taiḥ-by them; svayam-in person; eva-certainly; prakāśa-of manifestations; ādi-original source; vat-like; na-not; evam-in this way; paraḥ-superior; iti-thus; sūtre-in the Vedānta-sūtra; sphuṭam-clearly; amśa-of the expansions; amśi-of the Original Personality of Godhead, the source of all expansions; bhedaḥ-the difference; darśitaḥ-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-rūpī para evam-vidho jīva-sādṛśaḥ.-yathā tejo-'mśasyaiva sūryasya khadyotasya ca naika-prakāratety-ādinā. tasmāt sthite bhede sādhu eva vyākhyātam kṛṣṇas tu bhagavān svayam iti.

amśatve-in the matter of being an expansion; api-even; na-not; matsya-ādi-rūpī-manifest in many transcendental forms such as the forms of Lord Matsya, Lord Varāha, etc.; paraḥ-superior; evam-vidhaḥ-in this way; jīva-the individual living entities (vibhinnāmśa expansions); sādṛśaḥ-like; yathā-just as; tejaḥ-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; iti-thus; ādinā-beginning; tasmāt-therefore; sthite bhede-in considering the distinction; sādhu-nicely; vyākhyātam-described; kṛṣṇaḥ tu bhagavān svayam iti-"Kṛṣṇa is the Original Personality of Godhead".

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

Text 24

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

indra-ari-the enemies of Indra; iti-thus; padya-of the verse; 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"; ekākāriṣyate-become as if one word; tataḥ-then; ca-also; indrāri-the enemies of Indra; iti-thus; atra-here; arthāt-from the meaning; te-they; eva-certainly; mṛdayanti-crush; iti-thus; āyāti-goes; śrī-sūtaḥ-Śrī Sūta Gosvāmī.

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

Anuccheda 29

Text 1

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

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

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

Text 2

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

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

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

Text 3

atrocyate. tāni kim śrī-bhāgavatīyāni parakīyāni vā.

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

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

Texts 4 and 5

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

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

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

Text 6

avatāra-vākyaṣu anyān puruṣāṁśatvena jānīyāt, kṛṣṇas tu svayam-bhagavattveneti pratijñā-kāraṇe granthārtha-nirṇayakatvāt.

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

Because in the opening statement of a book the truth (pratijñā) the book intends to establish is presented,

in these descriptions of the incarnations, one should know that Kṛṣṇa is the original Supreme Personality of Godhead, and the others are expansions of the puruṣa-incarnation.

Text 7

tad uktam, aniyame niyama-kāriṇī paribhāṣā iti.

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

A paribhāṣā-sūtra is defined in the following quote:

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

Text 8

atha paribhāṣā ca sakṛd eva paṭhyate śāstre, na tv abhyāsenā; yathā vipratīṣedhe param kāryam iti, tataḥ ca vākyānām koṭiḥ apy ekenaivamunā śāsanīyā bhaved iti nāsyā guṇānuvādatvam.

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

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

Text 9

praty utaitad viruddhayamānānām etad anugūṇārtham eva vaiduṣī, na ca paribhāṣikatvāt tac-chāstra eva sa vyavahāro jñeyo na sarvātreṭi gauṇatvam āśaṅkyam.

prati uta-on the contrary; etat-this; viruddhayamānānām-of those statements which contradict this; etat-this; anugūṇa-artham-non-conflicting meaning; eva-certainly; vaiduṣī-

knowledge; na-not; ca-also; paribhāṣikatvāt-because of being a paribhāṣa-sūtra; tat-that; śāstre-in the book; eva-certainly; saḥ-that; vyavahāraḥ-procedure; jñeyaḥ-known; na-not; sarvatra-everywhere; iti-thus; gaṇatvam-the condition of being a secondary meaning; āśaṅkyam-doubtful.

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

Text 10

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

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

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

Text 11

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

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

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

Text 12

yathākāśasyānutpatti-śrutiḥ prāṇānām ca tac-chrutiḥ sva-virodhiṇī nānyā śrutis ca;
"ātmani vijñāte sarvam idaṁ vijñātaṁ bhavati, idaṁ sarvaṁ yad ayam ātmā
ityādinopamardyate.

yathā-just as; ākāśasya-of the sky; anutpatti-not produced; śrutiḥ-śruti-mantra;
prāṇānām-of the life-breath; ca-also; tat-of that; śrutiḥ-the śruti-mantra; sva-virodhiṇī-

contradicting this; na-not; anya-other; śrutiḥ-śruti-mantras; ca-also; ātmani-when the Absolute Truth; vijñāte-is understood; sarvam-everything; idam-this; vijñātam-understood; bhavati-becomes; idam-this; sarvam-everything; yat-which; ayam-this; ātmā-Supreme Self; iti-thus; ādinā-by these and other quotes; upamardiyate-is refuted.

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

Text 13

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

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

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

Text 14

tad evaṁ śrī-bhāgavata-mate siddhe ca tasya vākyaṁ balavattamatve śrī-bhāgavatasya sarva-śāstropamardakatvena prathame sandarbhe pratipannatvāt, asminn eva pratipatsyamānatvāc ca parakīyānām apy etad anuṅṅyam eva vidvājāna-dṛṣṭam-yathā rājñāḥ śāsanāṁ tathaiva hi tad-anucarāṇām apīti.

tat-therefore; evaṁ-in this way; śrī-bhāgavata-of Śrīmad-Bhāgavatam; mate-in the opinion; siddhe-perfect; ca-also; tasya-of this; vākyaṁ-statement; balavt-tama-tve-in the position of being the most authoritative evidence; śrī-bhāgavatasya-of Śrīmad-Bhāgavatam; sarva-śāstra-upamardakatvena-by the condition of being the most authoritative of all the Vedic literatures; prathame sandarbhe-in the first Sandarbha (Tattva-sandarbhā); pratipannatvāt-because of being established; asmin-in this; eva-certainly; pratipatsyamānatvāt-because of being about to be known; ca-and; parakīyānām-of others; api-even; etat-this; anuṅṅyam-non-contradictory nature; eva-certainly; vidvat-jāna-by

learned scholars; dṛṣṭam-seen; yathā-just as; rajñāḥ-of the king; śāsanam-the order; tatha-in the same way; eva-certainly; hi-indeed; tat-his; anucarāṇām-of the followers; api-also; iti-thus.

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

Text 15

tatra śrī-bhāgavatīyāni vākyāni tad-anugatārthatayā darśyante. tatrāmśenāvatīrṇasya iti amśena śrī-baladevena sahetya arthaḥ. kalābhyām nitaraṁ hareḥ iti hareḥ kalā pṛthvī, abhyam śrī-rāma-kṛṣṇābhyām iti.

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

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

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

Text 16

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

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

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

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

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

Text 17

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

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

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

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

Text 18

pūrṇatvenaiva tatra "sarvātmakam ātma-bhūtam ity uktam.

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

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

Text 19

tathā nātividvajjana-vākye

etau bhagavataḥ sāksād
dharer nārāyaṇasya hi
avatīrṇāv ihāṁśena
vasudevasya veśmani

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

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

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

etau bhagavataḥ sāksād
dharer nārāyaṇasya hi
avatīrṇāv ihāṁśena
vasudevasya veśmani.

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

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

Text 20

evam eva

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

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

evam-in this way; eva-certainly; tau-both; imau-these; vai-certainly; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-of Hari; aṁśau-part and parcel expansion; iha-here (in this universal); āgatau-has appeared; bhara-vyāyāya-for mitigation of the burden; ca-and; bhuvaḥ-of the world; kṛṣṇau-the two Kṛṣṇas (Kṛṣṇa and Arjuna); yadu-kuru-udvahau-who are the best of the Yadu and Kuru dynasties respectively; iti-thus; atra-in this verse; āgatau-the word "āgatau"; iti-thus; kartari-performer of the activity; niṣṭhā-the past participle; kṛṣṇau-the word "kṛṣṇau"; iti-thus; karmaṇī-the receiver of the activity; dvitīyā-in the accusative case; tataḥ-therefore; ca-also; bhagavataḥ-the word "bhagavataḥ"; nānā-of various; avatāra-incarnations; bījasya-of the origin; hareḥ-of the word "hareḥ"; puruṣasya-of the puruṣa-incarnation; tau imau-the words "tau imau"; nara-nārāyaṇa-ākhyau-named

Nara-Nārāyaṇa Ṛṣis; amśau-plenary expansions; karṭṛ-bhūtau-performers of the activity; kṛṣṇau-the word "kṛṣṇau"; kṛṣṇa-arjunau-Kṛṣṇa and Arjuna; karma-bhūtau-receiving the action; āgatavantau-appeared; tayoh-of the two; praviṣṭavantau-entered; iti-thus; arthaḥ-the meaning; kṛṣṇau-the two Kṛṣṇas; kīdrśau-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; sukhada-delighting; nānā-līlā-antarāya-for performing various pastimes; ca-also; yadu-kuru-udvahau-the word "yadu-kurudvahau"; yadu-kuru-vaṁśayoḥ-in the Yadu and Kuru dynasties; avatīrṇau-appeared; iti-thus; arthaḥ-the meaning; arjune-in Arjuna; tu-indeed; nara-of Nara Ṛṣi; āveśaḥ-entrance; kṛṣṇaḥ-Kṛṣṇa; nārāyaṇaḥ-Lord Nārāyaṇa; svayam-personally; iti-thus; āgama-vākyaṃ-the statement of the Vedic literatures; tu-also; śrīmad-arjune-in Arjuna; nara-of Nara Ṛṣi; praveśa-the empowerment; upekṣayā-in regard to; yaḥ-who; tu-but; svayam-directly; ananya-siddhaḥ-perfect and supremely independent; nārāyaṇaḥ-Lord Nārāyaṇa; nārāyaṇaḥ-Nārāyaṇa; tvam-You; na-not; hi-indeed; sarva-dehinām-residing in all living entities; iti-thus; ādau-in the beginning; darśitaḥ-revealed.

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

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

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

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

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

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

arjune tu narāveśaḥ
kṛṣṇo nārāyaṇaḥ svayam

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

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

nārāyaṇas tvam na hi sarva-dehinām

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

Text 21

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

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

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

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

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

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

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

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

Text 22

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

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

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

Text 23

kutratic cāmsādi-śabda-prayodaḥ

nāhaṁ prakāśaḥ sarvasya
yogamāyā-samāvṛtaḥ

iti śrī-gītōpaniṣad-diśā pūrṇasyāpi sādharmaṇa-janeṣv asamyak prakāśāt tat-pratīveśāṁśa ivāṁśa iti jñeyam.

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

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

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

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

Text 24

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

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

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

nārāyaṇa-samo guṇaiḥ

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

Text 25

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

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

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

Text 26

kim ca śāstram hi śāsanātmakam śāsanam copadeśaḥ. sa ca dvidhā-sākṣāt, arthānataradvārā ca.

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

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

Text 27

sākṣād upadeśas tu śrutiḥ iti paribhāṣyate.

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

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

sākṣād upadeśas tu śrutiḥ

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

Text 28

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

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

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

nirapekṣa-ravā śrutiḥ

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

Text 29

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

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

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

Text 30

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

śrī-kṛṣṇasya-of Śrī Kṛṣṇa; sarvajña-avyabhicāreṇa-because of omniscience; vakṛḥ-of the speaker; śroṭṛ-of the hearer; pūrvaka-at the beginning; saṅgama-of their association; aprastavena-without respectful prayers; dvija-of the brāhmaṇa; ātmajaḥ-the sons; me-by Me; yuvayoḥ-of the two of you; didṛkṣuṅā-with a desire to see; iti-thus; kārya-activity; antara-opposite; tātparya-meaning; darśanena-by the revelation; ca-also; tasya-of that; etat-this; mahā-purāṇasya-of the Śrīmad-Bhāgavatam; ca-also; tattva-of the truth; upadeṣṭṛ-teacher; śrī-sūta-Śrī Sūta Gosvāmī; ādi-beginning with; vat-possessing; tat-that; upadeśe-in the instruction; tātparya-explanation; abhāvāt-because of the lack; vakṣyamāna-about to be spoken; artha-meaning; antaraḥ-contrary; eva-certainly; naikatyena-nearby; pada-of words; sambandhāt-because of contact; ca-also.

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

Text 31

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

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

Even though Śrī Kṛṣṇa is the Original Personality of Godhead, He indulgently accepts the Bhūma-puruṣa's identification of Him as an incarnation of Nārāyaṇa Ṛṣi, Śrī Kṛṣṇa will soon reveal that He is actually the Original Godhead, the origin and resting place of the innumerable incarnations of Godhead. The followers of Śrīpāda Rāmānujācārya accept that

the Original Personality of Godhead is Nārāyaṇa, and Śrī Kṛṣṇa is an incarnation of the puruṣa-avatāra Kāraṇārṇavaśāyī Viṣṇu. They quote the verse "yuvāṁ nara-nārāyaṇāv ṛṣī dharmam ācaratām" (My dear Kṛṣṇa and Arjuna, You are both incarnations of Nara-Nārāyaṇa Ṛṣis, who formerly performed exemplary activities for spiritual progress) and the verse "tvarayetam anti me" (O Kṛṣṇa and Arjuna, please quickly come to Me) to support their views, although the actual meaning of the Vedic literatures refutes their conclusion.

Text 32

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

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

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

Text 33

tatraiva ca tvarayetam anti me iti, yuvāṁ nara-nārāyaṇāv ṛṣī dharmam ācaratām ity ādeśa-dvayasya pāramparika-virodhaḥ sphuṭa eva.

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

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

Text 34

kim ca, yadi tasya tav amśāv abhaviṣyatām, tarhi karatāla-maṇivat sadā sarvam eva paśyann asau tāv api dūrato 'pi paśyann evābhaviṣyat. tac ca yuvayor didṛkṣuṇā iti tad-vākyena vyabhicāritam. yadi svayam eva śrī-kṛṣṇas tat-tad-rūpāv ātmānau darśayati, tadaiv tena tau dṛśyeyatām ity āhītam ca, tathā ca sati dṛśyatābhāvād amśatvaṁ nopapadyate. tasmād apy adhika-śaktitvena, praty uta pūrṇatvam evopapadyate.

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

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

Text 35

evam api yat tv arjunasya taj-jyotiḥ-pratāditākṣatvaṁ tad-darśana-jāta-sādhvasaṁ ca jātam, tatra svayam eva bhagavatā tat-tal-līlā-rasaupayika-mātra-śakteḥ prakāśanād anyasyāḥ sthitāyā api kuṅṭhanān na viruddham.

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

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

dr̥ṣyate ca svasyāpi kvacid yuddha prakṛtād api parābhavādikam.

dr̥ṣyate-is seen; ca-also; svasya-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 vaikuṅṭhād āgatānām apy aśvānām prakṛta-tamasā bhraṣṭa-gatitvam.

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

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

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

Text 38

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

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

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

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

Text 39

atas tadya-tātparyā-śabdottthāv arthāv evam eva dṛṣyete. tatra tātparyottho yathā-asau kṛṣṇaḥ svayam bhagavān api yathā govardhana-makha-lilāyām śrī-gopa-gaṇa-vismāpana-kautukāya kācin nijām divya-mūrtim pradarśayan taiḥ samam ātmanaivātmānam namaś cakre, tathāivārjuna-vismāpana-kautukāya śrī-mahā-kāla-rūpeṇaivātmanā dvija-bālakān harayitvā pathi ca tam tam ca atkāram anubhāvya mahā-kāla-pūre ca tam kām api nijām mahā-kālākhyām divya-mūrtim darśayitvā tena samam tad-rūpam ātmānam namaś cakre, tad-rūpeṇaiva sārjunam ātmānam tathā babhāṣe ca.

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

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

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

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

Text 40

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

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

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

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

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

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

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

Text 41

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

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

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

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

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

Text 42

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

atha-now; śabda-utthaḥ-the word in this connection; api-although; arthaḥ-meaning; yathā-just as; tatra-there; śrī-mahā-kālam-the Bhūma-puruṣa; uddīśya-referring to; puruṣa-uttama-uttamam-the best of best persons; iti-thus; viśeṣaṇasya-of the adjectiv; arthaḥ-the

meaning; puruṣaḥ-the word "puruṣaḥ" (-persons); jīvaḥ-individual living entities; tasmāt-than whom; api-even; uttamaḥ-superior; tat-antaryāmī-the all-pervading Supersoul; tasmāt-than whom; api-even; uttamam-superior; bhagavat-of the Original Personality of Godhead; prābhava-rūpa-Prābhava expansion; mahā-kāla-śaktimāyām-the Bhūma-puruṣa, who is the controller of mahā-kāla-śakti potency; tam-Him; iti-thus.

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

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

Text 43

atha śrī-mahā-kāla-vākyasya

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

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

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

dvijātmajā me yuvayor didṛkṣuṇā
mayopanītā bhuvī dharmā-guptaye
kalāvātīrṇāv avañer bharāsurān
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."*

The proper interpretation of this verse is:

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

Text 44

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

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

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

Text 45

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

vākyam-statement; antaram-another; āha-said; he-O; dharma-guptaye-for the protector of religion; kalāvatīrṇau-the word "kalāvatīrṇau"; kalā-the word "kalā"; amśāḥ-means part and parcels; tat-yuktāu-along with them; avatīrṇau-descended; madhya-pada-lopi-samāsaḥ-a compound where the middle word is understood; kim vā-or; kalāyām-the word "kalā" understood in the locative case; amśa-lakṣaṇe-as the expansion; māyikā-prapañce-meaning "the material world"; avatīrṇau-descended; vā-or; padaḥ-step; asya-of Him; viśva-bhūtāni-

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

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

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

Text 46

brahma-tejomayaṁ divyaṁ
mahad yad dṛṣṭavān asi
ahar sa bharata-śreṇṭha
mat-tejas tat sanātanam

prakṛtiḥ sā mama parā
vyaktāvyaktā sanātānī
tam praviśya bhavantiḥa
muktā yogavid-uttamāu.
iti śrī-hari-varṣe 'rjunar prati śrī-bhagavad-uktaś ca.

brahma-tejaḥ-mayam-the Brahman effulgence; divyam-transcendental; mahat-great; yat-which; dṛṣṭavān asi-You have seen; aham-I am; saḥ-that; bhārata-śreṣṭha-O best of the descendents of Bharata; mat-My; tejas-splendor; tat-that; sanātanam-eternal; prakṛtiḥ-energy; sā-that; mama-My; parā-superior; vyakta-manifested; avyaktā-and unmanifested; sanātānī-eternal; tān-that; praviśya-entering; bhavanti-become; iha-here; muktāḥ-

liberated; yogavid-uttamāḥ-the best of yogīs; iti-thus; śrī-hari-vaṁśe-in the Hari-vaṁśa; arjunam prati-to Arjuna; śrī-bhagavat-of the Lord; uktaḥ-spoken; ca-and.

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

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

Text 47

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

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

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

The Bhūma-puruṣa glorified Kṛṣṇa and Arjuna, saying "You appear with Your transcendental potencies and various incarnations and expansions (kalāvatīrṇau). This interpretation of the word "kalāvatīrṇau" may be accepted if the word is understood as a ṭṛtīya-tatpuruṣa-samāsa. This interpretation is very logical and easy to accept. If one wants to

interpret "kalāvatiṛṇau" as two words in the nominative case, and interpret the two words to mean "Kṛṣṇa and Arjuna are My expansions", this interpretation will be difficult for the learned reader to accept.

Text 48

tathā

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

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

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

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

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

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

Text 49

ity asya na kevalam etad-rūpeṇaiva yuvām loka-hitāya pravṛttau, api tu vaibhavāntareṇāpīti stauti pūrṇeti. svayam-bhagavattvena tat-sakhatvena ca ṛṣabhau sarvāvatārāvatāri-śreṣṭhāv api

pūrṇa-kāmāv api sthityai loka-rakṣaṇāya loka-saṅgraham lokeṣu tat-tad-dharma-pracāra-
 hetukam dharmam ācaratām kurvātām madhye yuvām nara-nārāyaṇāv ṛṣi ity anayor
 alpāṁśatvena vibhūtivān-nirdeśaḥ. uktam caikādaśe śrī-bhagavatā vibhūti-kathana eva
 nārāyaṇo munīnām ca iti. dharmika-maulitvād dvija-putrārtham avaśyam eśyatha ity ata eva
 mayā tathā vyavasitam iti bhāvaḥ.

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

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

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

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

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

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

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

Text 51

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

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

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

Text 52

niśāmya vaiṣṇavam dhāma
pārthaḥ parama-vismitaḥ
yat kiñcit pauruṣam puṁsam
mene kṛṣṇānubhāvitam iti

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

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

Text 53

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

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

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

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

Text 54

atha parakīyāny api viruddhāyamānāni vākyaṇi tad-anugatārthatayā dṛśyante.

atha-now; parakīyāni-in other Vedic literatures; api-also; viruddhāyamānāni-refuting;
vākyaṇi-statements; tat-to them; anugata-arthatayā-with the proper explanation; dṛśyante-
are seen.

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

Text 55

tatra śrī-viṣṇu-purāṇe

ujjahārātmanaḥ keśau
sita-kṛṣṇau mahā-mune iti

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

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

ujjahārātmanaḥ keśau
sita-kṛṣṇau mahā-mune

Our critic may interpret this verse to mean:

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

Text 56

mahābhārata

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

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

mahābhārata-in the Mahābhārata; saḥ-He; ca-also; api-even; keśau-two hairs; hariḥ-Lord Hari; uccakarta-snatched; śuklam-white; ekam-one; aparaṁ-the other; ca api-also; kṛṣṇam-black; tau-these two; ca api-also; keśau-hairs; āviśatām-entered; yadūnām-of the Yadu dynasty; kule-in the family; striyau-two pious ladies; rohiṇīm-Rohiṇī; devakīm-

Devakī; ca-and; tayoh-of the two; ekaḥ-one; balabhadraḥ-Balarāma; babhūva-became; yaḥ asau-who; śvetaḥ-white; tasya-of Him; devasya-of the Supreme Personality of Godhead; keśaḥ-hair; kṛṣṇaḥ-black; dvitīyaḥ-second; keśavaḥ-Keśava; sambabhūva-became; keśaḥ-hair; yaḥ asau-which; varṇataḥ-because of color; kṛṣṇaḥ-as Kṛṣṇa; uktaḥ-is known.

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

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

Text 57

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

atra-in this connection; tātparyam-explanation; śrī-svāmibhiḥ-by Śrīdhara Svāmī; ittham-thus; vivṛtam-presented; bhūmeḥ suretara-varūtha-in the verse from Śrīmad-Bhāgavatam (2.7.26) which begins "bhūmeḥ suretara-varūtha"; iti-ādi-padye-in the verse beginning; sita-kṛṣṇa-keśaḥ-the description of Kṛṣṇa and Balarāma as black and white hairs of Lord Viṣṇu; iti-thus; atra-in this connection; sita-white; kṛṣṇa-and black; keśatvam-the state of being hairs; śobhā-bodily splendor; eva-certainly; na-not; tu-but; vayah-of a certain age; pariṇāma-kṛtam-produced by a transformation; avikāritvāt-because the Supreme is without transformation; yat-which; ca-also; ijahara ātmanaḥ keśau-the quote "ujjahārātmanaḥ keśau" from the Viṣṇu 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; kiyat etat-how is this?; mat-My; keśau-"kesas"; eva-certainly; tat-that; kartum-to do; śaktāu-able; iti-thus; dyotana-splendor; artham-meaning; rāma-kṛṣṇayoh-of Kṛṣṇa and Balarāma; varṇa-complexion; sūcana-description; artham-meaning; ca-also; keśu-uddharaṇam-description of the emanation of the "keśa"; iti-thus; gamyate-is explained; anyathā-another interpretation; tatra-there; eva-certainly; pūrvāpara-with other passages in the Vedic literatures; virodhāpatteḥ-because of contradicting; kṛṣṇaḥ tu bhagavān svayam-the quote "kṛṣṇas tu bhagavān svayam" (Bhāg. 1.3.28); iti-thus; etad-virodhāt-contradicting; ca-also.

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

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

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

Text 58

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

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

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

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

Text 59

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

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

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

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

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

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

Text 60

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

yaiḥ-by whom; tu-but; yathā-as; śrutam-heard; eva-certainly; idam-this; vyākhyātam-explained; te-they; tu-but; na-not; samyak-completely; parama-amrṣṭavantaḥ-pure; yataḥ-

because; sura-mātrasya-of only a demigod; api-even; nirjaratva-of freedom from old-age; prasiddhiḥ-perfection; akāla-kalite-beyond the bondage of time; bhagavati-in the Original Personality of Godhead; jarā-of old-age; anudayena-because of the non-appearance; keśa-of hairs; śauklya-whiteness; anupattiḥ-non-appearance; na-not; ca-also; asya-of Him; keśeṣu-among the hairs; naisargika-by nature; sita-whiteness; kṛṣṇatā-and blackness; iti-thus; pramāṇam-transformation; asti-is.

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

Text 61

ata eva nṛsimha-purāṇe kṛṣṇāvatāra-prasaṅge śakti-śabda eva prayujyate, na tu keśa-śabdaḥ. tathā hi

vāsudevāc ca devakyām
avatīrya yadoḥ kule
sita-kṛṣṇe ca tac-chaktī
kaṁsādyān ghatayīṣyataḥ ity ādinā

ataḥ eva-therefore; nṛsimha-purāṇe-in the Nṛsimha Purāṇa; kṛṣṇa-avatāra-prasaṅge-in the connection with the account of Lord Kṛṣṇa's incarnations; śakti-śabdaḥ-the word "śakti"; eva-certainly; prayujyate-is employed; na-not; tu-but; keśa-śabdaḥ-the word "keśa"; tathā hi-as it is said; vāsudevāt-from Vasudeva; ca-and; devakyām-in Devakī; avatīrya-having descended; yadoḥ kule-in the family of the Yadu dynasty; sita-kṛṣṇe-Balarāma and Kṛṣṇa; ca-and; tat-śakti-full of all transcendental potencies; kaṁsa-ādyān-Kaṁsa and many other demons; ghatayīṣyataḥ-will kill; iti ādinā-in the passage beginning with these words.

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

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

Text 62

astu tarhi amśopalakṣaṇaḥ 'keśa'-śabdaḥ; no, avilupta-sarva-śaktitvena sāksād ādi-puruṣatvayaiva niścetum śakyatvāt kṛṣṇa-viṣṇu-ādi-śabdānām aviśeṣataḥ paryāyatva-pratīteś ca. naivam avatārāntarasya kasya vānyasya janma-dinaṁ jayanty-ākhyayāti-prasiddham.

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

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

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

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

To this I reply: Actually Kṛṣṇa is specifically described as the Original Personality of Godhead, and the day when He appeared in this world is especially famous, more famous than the appearance-day of any other form of the Lord.

Text 63

ata evoktaṁ mahābhārata

bhagavān vāsudevaś ca
kīrtiyate 'tra sanātanaḥ
śāsvataṁ brahma paramaṁ
yogi-dhyeyaṁ nirañjanam.

ataḥ eva-therefore; uktam-explained; mahābhārata-in the Mahābhārata; bhagavān-the Original Personality of Godhead; vāsudevaḥ-Kṛṣṇa, the son of Vasudeva; ca-and; kīrtiyate-is glorified; atra-in this connection; sanātanaḥ-eternal; 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 yogīs' meditation. He is glorified in the pages of this book."

Text 64

tasyākāla-kalitatvam

yo 'yaṁ kālas tasya te 'vyakta-bandho
ceṣṭām āhuḥ

ity ādau devakī-devī-vākye.

tasya-of Him; akāla-kalitatvam-the state of being beyond the influence of time; yaḥ ayam kālaḥ tasya te 'vyakta-bandho ceṣṭām āhuḥ iti ḍau-the verse from Śrīmad-Bhāgavatam 10.3.26 ("yo 'yaṁ kālas tasya te 'vyakta-bandho ceṣṭām āhuḥ ceṣṭate yena viśvam nimesādir vatsarānto mahiyāns taṁ tveśānaṁ kṣema-dhāma prapadye"); devakī-devī-by Devakī; vākye-in the statement.

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

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

Text 65

natāḥ sma te nātha sadāṅghri-pankajam
viriñca-vairiñcyā-surendra-vanditam
parāyaṇam kṣemam ihecchatām param
na yatra kālaḥprabhavet paraḥ prabhuḥ

ity ādau śrī-dvārakā-vāsi-vākye ca prasiddham

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

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

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

Text 66

ato yat prabhāsa-khaṇḍe keśasya bālatvam eva ca tat sitimnaḥ kāla-kṛta-palita-lakṣaṇatvam eva ca darśitam, tasya śarīriṇām śuṣka-vairāgya-pratipādana-prakaraṇa-patitvatena sura-mātra-nirjaratā-prasiddhatvena cāmukhyārthatvān na svārthe prāmāṇyam.

ataḥ-therefore; yat-because; prabhāsa-khaṇḍe-in the Prabhāsa-khaṇḍa; keśasya-of hair; bālatvam-youthfulness; eva-certainly; ca-also; tat-that; sitimnaḥ-whiteness; kāla-by time; kṛta-produced; palita-white hair of old-age; lakṣaṇatvam-characteristic; eva-certainly; ca-and; darśitam-is revealed; tasya-of Him; śarīriṇām-of the embodied living entities; śuṣka-dry; vairāgya-renunciation; pratipādana-prakaraṇa-explanation; patitvatena-by the fallen status; sura-of the demigods; mātra-even; nirjaratā-the state of freedom from old-age; prasiddhatvena-by the fame; ca-also; amukhya-arthatvāt-because of accepting the secondary meaning; na-not; sva-arthe-in the connection; prāmāṇyam-evidence.

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

Text 67

brahmā yena ity ārabhya

viṣṇur yena daśāvatāra-gahane kṣipto mahā-saṅkaṭe
rudro yena kapāla-pāṇir abhito bhikṣāṭanam kāritaḥ ity ādau.

tasmai namaḥ karmaṇe iti garuḍa-vacanāt. kim ca tat-pratipādanāya matsyādy-avatārāṅām
matsyādi-śabda-samyena chaloktir eveyam.

brahmā yena iti ārabhya-in the passage beginning "brahmā yena"; viṣṇuḥ-Viṣṇu; yena-
because of which; daśa-ten; avatāra-of incarnations; gahane-in the dark abyss; kṣiptaḥ-
thrown; mahā-great; saṅkaṭe-difficulty; rudraḥ-Śiva; yena-by which; kapāla-carrying a
skull; pāṇiḥ-in His hand; abhitaḥ bhikṣa-aṭanam kāritaḥ-begging alms; iti-thus; ādau-in the
passage beginning; tasmai-to that; namaḥ-I offer my respectful obeisances; karmaṇe-unto
karma; iti-thus; garuḍa-of the Garuḍa Purāṇa; vacanāt-from the statement; kim ca-
furthermore; tat-that; pratipādanāya-to establish; matsya-Lord Matsya; ādi-beginning with;
avatārāṅām-of the incarnations of Godhead; matsya-ādi-śabda-of the words "matsya-ādi";
samyena-the same; chala-false; uktiḥ-statement; eva-certainly; iyam-this.

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

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

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

Text 68

yathā

aho kanaka-daurātmyam
nirvāktum kena śakyate
nāma-sāmyād asau yasya
dhusturo 'pi mada-pradaḥ.

yathā-just as; aho-Oh; kanaka-of gold; daurātmyam-the wickedness; nirvaktum-to be
described; kena-by whom; śakyate-is possible; nāma-by name; sāmyāt-because of equality;
asau-this; yasya-of which; dhusturaḥ-dhustura poison; api-even; mada-pradaḥ-intoxicating.

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

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

Text 69

iti śiva-śāstrīyatvāc ca nātra vaiṣṇava-siddhānta-viruddhasya tasyopayogaḥ. yata uktam skānda eva ṣaṇmukhaṁ prati śrī-śivena

śiva-śāstre 'pi tad grāhyam
bhagavac-chāstra-yogi yat iti

anya-tātparyakatvena svatas tatrāpramānyād yuktam caitat yathā pañkena pañkāmbhaḥ itivat.

iti-thus; śiva-śāstrīyatvāt-the status of being confirmed in the Śaivite scriptures; ca-and; na-not; atra-here; vaiṣṇava-in relation to Lord Viṣṇu; siddhānta-the conclusion; viruddhasya-opposing; tasya-of that; upayogaḥ-suitability; yataḥ-because; uktam-spoken; skānde-in the Skānda Purāṇa; eva-certainly; ṣaṇmukhaṁ-to Kārttikeya; prati-to; śrī-śivena-by Lord Śiva; śiva-śāstre-in the Śaivite scriptures; api-although; tat-that; grāhyam-acceptable; bhagavat-śāstra-in the Vaiṣṇava scriptures; yogi-found; yat-which; iti-thus; anya-another; tātparyakatvena-by interpretation; svataḥ-in their own scripture; tatra-there; apramānyāt-because of not being established; yuktam-suitable; ca-and; etat-this; yathā-just as; pañkena-by mud; pañka-ambhaḥ-muddy water; iti-thus; vat-just as.

Statements in the Śaivite Purāṇas should not be accepted unless they are corroborated by the Vaiṣṇava Purāṇas. This is confirmed in the Śaivite Purāṇas (Skānda Purāṇa) where Lord Śiva says to Kārttikeya:

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

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

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

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

Text 70

pādmottara-khaṇḍe ca śiva-pratipādakānām purāṇānām api tāmasatvam eva darśitam.
mātsye 'pi tāmasa-kalpa-kathāmayatvam iti.

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

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

Text 71

yuktam ca tasya vṛddha-sūtasya śrī-bhāgavatam apaṭhitavataḥ śrī-baladevāvajñātuḥ śrī-bhagavat-tattvāsamyag-jānaṁ vacanam

evam vadanti rājarṣe
ṛṣayaḥ kecanānvitāḥ. itivat.

etādṛśa-śrī-bhāgavata-vākyena sva-viruddha-purāṇāntara-vacana-bādhanam ca.

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

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

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

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

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

Text 72

yatheha karma-jito lokaḥ kṣīyate ity-ādi-vākyaena.

apāma somam amṛtā abhūma ity-ādi-vacana-bādhanavāj jeyam.

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

yathā-just as; iha-here in the earthly planetary system; karma-jitaḥ-performing the karma-kāṇḍa regulations; lokaḥ-persons; kṣīyate-become destroyed; iti-ādi-beginning with these words; vākyaena-by the statement; apāma-drinking; somam-soma; amṛtāḥ-immortal; abhūma-we become; iti-ādi-beginning with these words; vacana-statement; bādhanavāt-contradicting; jñeyam-should be understood; atra-here; api-also; yat-what; sva-own; vacaḥ-statement; virudhyate-is contradicted; nūnam-certainly; te-they; na-do not; smaranti-remember; uta-indeed; iti-thus; yukti-of logic; sat-bhāvaḥ-good condition; dṛśyate-is seen.

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

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

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

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

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

Text 73

tatraivātmanaḥ sandigdhatvam eva tena sūtena vyañjitam

acintyāḥ khalu ye bhāvā

na tāms tarkeṇa yojayet ity ādinā

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

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

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

Text 74

kim ca, tatraivottara-granthe candrasya kalaṅkāpatti-kāraṇa-kathane śrī-kṛṣṇāvatāra-prasaṅge svayaṁ viṣṇuḥ evety uktatvāt svenaiva virodhaś ca.

kim ca-furthermore; tatra-there; uttara-granthe-in the Prabhāsa Khaṇḍa of the Skānda Purāṇa; candrasya-of the moon-god; kalaṅka-of the spots; āpatti-misfortune; kāraṇa-cause; kathane-in the description; śrī-kṛṣṇa-of Śrī Kṛṣṇa; avatāra-appearance; prasaṅge-in that connection; svayaṁ-personally; viṣṇuḥ-Lord Viṣṇu; eva-certainly; iti-thus; uktatvāt-from the statement; svena-by using the word "sva"; virodhaḥ-contradiction; ca-also.

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

Text 75

tasmān na keśāvatāratve 'pi tātparityam, keśa-śabdasya bālatva-vacanāṁ ca.

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

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

Text 76

chalato bhagavat-tattvājñānato veti sthitam.

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

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

Text 77

ato vaiṣṇavādi-padyānām śabdottam artham eva paśyāmaḥ

aṁśavo ye prakāśante
mama te keśa-samjñitāḥ
sarvajñāḥ keśavam tasmān
nāmāhur muni-sattama

iti sahasra-nāma-bhāṣyotthāpita-bhārata-vacanāt keśa-śabdenāmśur ucyate.

ataḥ-therefore; vaiṣṇava-of the Viṣṇu Purāṇa; ādi-and other Vedic literatures; padyānām-of the verses; śabda-the word; uttham-appearing; eva-certainly; paśyāmaḥ-we see; aṁśavaḥ-rays of light; ye-which; prakāśante-are manifest; mama-My; te-they; keśa-samjñitāḥ-known as "keśa"; sarvajñāḥ-omniscient; keśavam-Keśava; tasmāt-therefore; nāma-the name; āhuḥ-speak; muni-sattama-O best of the sages; iti-thus; sahasra-nāma-of the Viṣṇu-sahasra-nāma-stotra; bhāṣya-in the explanation; utthāpita-spoken; bhārata-of the Mahābhārata; vacanāt-from the statement; keśa-śabdena-by the word "keśa"; aṁśuḥ-ray of light; ucyate-is spoken.

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

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

Text 78

tatra ca sarvatra keśetara-śabda-prayogān nānā-varṇāmśūnām śrī-nārada-dr̥ṣṭatayā mokṣa-dharma-prasiddheś ca. tathā cāmśutve labdhe tau cāmsū vāsudeva-saṅkarṣaṇāvatāra-sūcakatayā nirdiṣṭāv iti tayor eva syātām iti gamyate. tadīyayor api tayor aniruddhe 'bhivyaktiś ca yujyata eva.

tatra-in this place; ca-and; sarvatra-throughout the Vedic literatures; keśa-itarā-śabda-prayogāt-because of the use of other words; nānā-varṇa-colors; amśūnām-of effulgences; śrī-nārada-of Nārada Muni; dr̥ṣṭatayā-by the observation; mokṣa-dharma-in the scripture known as Mokṣa-dharma; prasiddheḥ-from the conclusion; ca-also; tathā-in the same way; ca-and; amśutve-in the effulgence; labdhe-attained; tau-two; ca-also; amśu-splendors; vāsudeva-Vāsudeva; saṅkarṣaṇa-Saṅkarṣaṇa; avatāra-incarnations; sūcakatayā-by indicating; nirdiṣṭau-indicated; iti-thus; tayor-of Them; eva-certainly; syātām-may be; iti-thus; gamyate-is approached; tadīyayor-of Their expansions; api-also; tayor-of Them; aniruddhe-in Lord Aniruddha; abhivyaktiḥ-manifestation; yujyate-is suitable; eva-certainly.

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

Text 79

avatāri-tejo-'ntarbhūtatvād avatārasya. evam eva sattvam rajas tamaḥ iti ādi prathama-skandha-padya-prāptam aniruddhākhyā-puruṣāvatāratvam

avatāri-of the Original Source of all Incarnations; tejaḥ-the effulgence; antarbhūtatvāt-because of being situated within; avatārasya-of the incarnation; evam-in this way; eva-certainly; sattvam rajas tamaḥ iti ādi-in the verse beginning "sattvam rajas tamaḥ"; prathama-skāndha-of the First Canto of Śrīmad-Bhāgavatam; padya-prāptam-in the verse; aniruddha-ākhyā-known as Aniruddha; puruṣa-avatāratvam-as a puruṣa-incarnation.

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

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

"The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's

creation, maintenance, and destruction, He accepts the three qualitative forms of Brahmā, Viṣṇu, and Śiva. Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness."

Text 80

bhavānī-nāthaiḥ ity ādi pañcama-skandha-gadya-prāptam saṅkarṣaṇāvatāratvam ca bhavasya saṅgacchate.

bhavānī-nāthaiḥ iti ādi-in the verse beginning "bhavānī-nāthaiḥ" "bhavānī-nāthaiḥ strī-gaṅārbuda-sahasrair avarudhyamāno bhagavataś catur-mūrter mahā-puruṣasya turīyām tāmasīm mūrtim prakṛtim ātmanaḥ saṅkarṣaṇa-samjñām ātma-samādhi-rūpeṇa sannidhāpyaitad abhigrṇan bhava upadhāvati"; pañcama-skandha-of the Fifth Canto of Śrīmad-Bhāgavatam; gadya-prāptam-in the prose passage; saṅkarṣaṇa-of Lord Saṅkarṣaṇa; avatāratvam-the status of an incarnation; ca-and; bhavasya-of Śiva; saṅgacchate-is manifested.

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

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

Text 81

tataś ca ujjahāra ity asyāyam arthaḥ. ātmanaḥ sakāśāt śrī-vāsudeva-saṅkarṣaṇāmśa-bhūtau keśau amśu ujjahāra uddhṛtavān prakāṭi-kṛtya darśitavān ity arthaḥ.

tataḥ-therefore; ca-also; ujjahāra iti-of the word "ujjahāra"; asya-of it; ayam-this; arthaḥ-the meaning; ātmanaḥ-the word "ātmanaḥ"; sakāśāt-understood in the sense of "from Himself; śrī-vāsudeva-Vāsudeva; saṅkarṣaṇa-and Saṅkarṣaṇa; amśa-bhūtau-plenary expansions; keśau-by the word "keśau"; amśu-two splendid appearances; ujjahāra-the word "ujjahāra"; uddhṛtavān prakāṭi-kṛtya darśitavān-manifested; iti-thus; arthaḥ-the meaning.

Therefore the statement of the Viṣṇu Purāṇa (ujjahārātmanaḥ keśau sita-kṛṣṇau mahā-mune) should be understood in the following way: The word "ātmanaḥ" means "from Himself", the word "keśau" means the two incarnations Vāsudeva and Saṅkarṣaṇa, who have black and white complexions, and the word "ujjahāra" means "manifested." The entire statement means "The Lord then appeared as Vāsudeva and Saṅkarṣaṇa, who have black and white complexions."

Text 82

atrāyaṁ sumerur ity eka-deśa-darśanenaivākhaṇḍa-sumeru-nirdeśavat tad-darśanenaṅpī pūrṇasyaivāvīrbhāva-nirdeśo jeyaḥ.

atra-here; ayam-this; sumeruḥ-Mount Sumeru; iti-thus; eka-deśa-one side; darśanena-by seeing; eva-certainly; akhaṇḍa-the entire; sumeru-Mount Sumeru; nirdeśavat-like the revelation; tat-of that; darśanena-by the sight; aṅpī-also; pūrṇasya-of the whole; eva-certainly; āvīrbhāva-appearance; nirdeśaḥ-indication; jeyaḥ-should be known.

Just as by seeing one face of the Mountain Sumeru, one can understand the nature of the entire mountain, in the same way, by properly understanding this verse from Viṣṇu Purāṇa, one will be able to know the actual nature of Lord Kṛṣṇa's appearance in the material world.

Text 83

atha sa cāpi keśau ity ādikā-vyākhyā.

udvavarhe yoga-balenātmanaḥ sakāśād vicchidya darśayām āsa. sa cāpi iti ca-śabdaḥ pūrvam uktam deva-kartṛkam nivedana-rūpam artham samuccinoti.

atha-now; sa cāpi keśau iti ādika-on the verse beginning "sa cāpi keśau"; vyākhyā-commentary; udvavarhe-the word "udvavarhe"; yoga-balena-by mystic potency; sakāśāt-near; ātmanaḥ-from Himself; sakāśāt-near; vicchidya-separating; darśayām āsa-revealed; saḥ ca aṅpī iti-the words "sa cāpi"; ca-śabdaḥ-the word "ca"; pūrvam-formerly; uktam-spoken; deva-by the demigods; kartṛkam-done; nivedana-of an appeal; rūpam-in the form; artham-meaning; samuccinoti-refers.

An explanation of the verses from Mahābhārata quoted in Text 56 follows:

In these verses the word "udvavarhe" means that the Lord appears by His own mystic potency. The word "ca" (also) refers the reader to the demigods' prayers recorded in the previous verses.

Text 84

api-śabdas tad-udvarhane śrī-bhagavat-saṅkarṣaṇayor api hetu-kartṛtvam sūcayati.

api-śabdaḥ-the word "api"; tat-udvarhane-in connection with the word "udvavarhe"; śrī-bhagavat-of Lord Vāsudeva; saṅkarṣaṇayoḥ-and Lord Saṅkarṣaṇa; api-also; hetu-kartṛtvam-the condition of being the cause; sūcayati-indicates.

The word "api" (even) in connection with the word "udvavarhe" (manifested) ("Even if Kṛṣṇa and Balarāma had appeared from Lord Viṣṇu") indicate that in reality Vāsudeva and Saṅkarṣaṇa are emanations of Kṛṣṇa and Balarāma.

Text 85

tau cāpi iti ca-śabdo 'nukta-samuccayārthatvena bhagavat-saṅkarṣaṇau svayam āviviśatuḥ. paścāt tau ca tat tadātmyenāviviśatur iti bodhayati. api-śabdo yatrānusyūtāv amū, so 'pi tad-amīśa apīti gamayati. tayor eko balabhadro babhūva ity ādikam tu nara-nārāyaṇo bhavet. hariḥ eva bhaven naraḥ ity ādivat tad-aikyāvāpty-apekṣayā.

tau capi iti-the words tau capi"; ca-śabdaḥ-the word "ca"; anukta-unspoken; samuccaya-arthatvena-with additional meanings; bhagavat-Vāsudeva; saṅkarṣaṇau-and Saṅkarṣaṇa; svayam-personally; āviviśatuḥ-entered; paścāt-afterwards; tau-the two; ca-also; tat-therefore; tad-ātmyena-in Their original forms; āviviśatuḥ-entered; iti-thus; bodhayati-teaches; api-śabdaḥ-the word "api"; yatra-where; anusyūtau-joined; amū-the two; saḥ api-the same person; tat-His; amīśaḥ-expansions; api-also; iti-thus; gamayati-causes to go; tayor-from the two; ekaḥ-one; balabhadraḥ-Balarāma; babhūva-became; iti adikam-etc.; tu-also; nara-nārāyaṇaḥ-Nara and Nārāyaṇa Ṛsis; bhavet-became; hariḥ-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 Saṅkarṣaṇa (the puruṣa-incarnations) entered the wombs of Devakī and Rohiṇī. Then: Kṛṣṇa and Balarāma (the original forms of Vāsudeva and Saṅkarṣaṇa) entered the wombs of Devakī and Rohiṇī "also". Then, within the womb of Devakī, Vāsudeva and Kṛṣṇa joined to become a single Kṛṣṇa, and within Rohiṇī's womb Saṅkarṣaṇa and Balarāma joined to become a single Balarāma. In this way the word "api" (also) refers to the joining of Kṛṣṇa-Vāsudeva and Balarāma-Saṅkarṣaṇa. In other words, Lord Kṛṣṇa sent His immediate viṣṇu-tattva expansions into the material world before He personally came, and when He personally came, He and His viṣṇu-tattva forms became united into a single form. This is confirmed in the following statements:

1. "tayor eko balabhadro babhūva" (the two of Them then became one Balarāma).

2. "nara-nārāyaṇo bhavet. harir eva bhaven naraḥ" (Nara-Nārāyaṇa Ṛṣis joined to become a single Lord Hari).

Text 86

keśavaḥ śrī-mathurāyām keśava-sthānākhyā-mahā-yoga-pīṭhādhipatvena prasiddhaḥ, sa eva kṛṣṇa iti.

keśavaḥ-Kesava; śrī-mathurāyām-in Mathurā; keśava-of Lord Keśava; sthāna-the abode; ākhya-known as; mahā-great; yoga-pīṭha-sacred place; adhipatvena-as the ruler; prasiddhaḥ-famous; saḥ-He; eva-certainly; kṛṣṇaḥ-Kṛṣṇa; iti-thus.

Another meaning of this passage from the Mahābhārata which explains that Kṛṣṇa appears as a "keśa" is that "Keśava" is specifically the name of Lord Kṛṣṇa when He appears as the monarch of Mathurā. In this way, the passage from the Mahābhārata may be paraphrased: "The original Kṛṣṇa then appeared in His feature as Keśava (the monarch of Mathurā)."

Text 87

ata evodāhariṣyate bhūmeḥ suretara ity ādi. śrī-nṛsimha-purāṇe tu sita-kṛṣṇe ca mac-chakti ity tat-tad-varṇa-nirdeśenāmśu-vācaka eva śakti-śabda ity tat-tulya-tātparyopekṣayā.

ataḥ eva-therefore; udahariṣyate-it may be said; bhūmeḥ suretara ity ādi-the verse beginning "bhūmeḥ suretara"; śrī-nṛsimha-purāṇe-in the Nṛsimha Purāṇa; tu-but; sita-white; kṛṣṇe-and black; ca-and; mat-my; śakti-potencies; tat-tad-various; varṇa-colors; nirdeśena-by describing; amśu-the effulgence; vācakaḥ-describing; eva-certainly; śakti-śabdaḥ-by the word "śakti"; iti-thus; tat-with that; tulya-equal; tātparya-understanding; upekṣayā-with reference to this.

In the Śrīmad-Bhāgavatam (2.7.26) Lord Kṛṣṇa is described as "sita-kṛṣṇa-keśa". This does not mean that Kṛṣṇa is an incarnation of a black hair from Lord Viṣṇu. The actual explanation of this word is found in the Nṛsimha Purāṇa, where the Lord explains: "sita-kṛṣṇe ca mac-chakti" (I appear in many viṣṇu-tattva forms, which have complexions of white, black, and many other colors).

Text 88

śrīmad-bhāgavatasya tu naiṣā prakriyāvakalitā. tasmāt evaṁ vadanti rājarse ity ādivad eva sābhimatā. kadācid ātma-gopanāya bhagavān yad anyathā darśayati, tad eva ṛṣayo yathā-mati prastuvantīti. tad etad anuvādakasya bhūmeḥ suretara-varūtha-ity ādau kalayā sita-kṛṣṇa-keśaḥ ity asya ca yojanā.

śrīmad-bhāgavatasya-of the Śrīmad-Bhāgavatam; tu-but; na-not; eṣa-this; prakriyā-avakalitā-fault; tasmāt-therefore; evam vadanti rājarṣe iti ādivat-just as the verse beginning with "evam vadanti rājarṣe"; eva-certainly; sa-it; abhimatā-may be considered; kadācit-sometimes; ātma-Himself; gopanāya-for concealing; bhagavān-the Original Personality of Godhead; yat-because; anyathā-otherwise; darśayati-displays Himself; tat-for this reason; eva-certainly; ṛṣayaḥ-the sages; yatha-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 bewilderment when Śālva tricked Him (evam vadanti rājarṣe) is described as an explanation given by some sages. In other words, although Kṛṣṇa is never actually bewildered, some sages said that He was bewildered on that occasion. Therefore the statements of the Bhāgavatam sometimes contain the opinions of certain sages according to their partial understanding. Sometimes the Original Personality of Godhead chooses to conceal Himself and He appears to be something that He actually is not. Because the Lord sometimes does not reveal His actual nature, therefore it is said that the sages describe Him according to their realization. In other words, the opinions of the sages sometimes present an incomplete view of the Supreme Lord. It is possible to interpret this Bhāgavatam verse (2.7.26) (which describes the "sita-kṛṣṇa-keśaḥ") as such a partial understanding, even though it is recorded in the Bhāgavatam.

Text 89

kalayā amśena yaḥ sita-kṛṣṇa-keśaḥ, sita-kṛṣṇau keśau yatra tathā-vidhaḥ, sa eva sākṣād bhagavān jāta ity evaṁ kartavyeti.

kalayā-the word "kalayā"; amśena-means "with His expansions; yaḥ-who; sita-kṛṣṇa-keśaḥ-the phrase "sita-kṛṣṇa-keśaḥ"; sita-kṛṣṇa keśau yatra tathā-vidhaḥ-who expands as the white and black puruṣa incarnations (Saṅkarṣaṇa and Vāsudeva); saḥ eva-that very same person; sākṣāt-directly; bhagavān-the Original Personality of Godhead; jātaḥ-appeared; iti-thus; evaṁ kartavya iti-in this way it should be understood.

Lord Kṛṣṇa is therefore the Original Personality of Godhead, and the phrase "kalayā sita-kṛṣṇa-keśaḥ" means "The Supreme Personality of Godhead, who expands as the white and black puruṣa-incarnations (Lord Saṅkarṣaṇa and Lord Vāsudeva)."

Text 90

ata eva puruṣa-nārāyaṇasya tathāgamana-pratipādaka-śrī-hari-varṁśi-vākyam api tat-tejasām ākarṣaṇa-vivakṣayaivoktam. sarveṣām praveśaś ca tasmin sayuktikam evodāharaṇīyaḥ.

ataḥ eva-therefore; puruṣa-nārāyaṇasya-of Lord Nārāyaṇa; tathā-in the same way; āgamana-Kṛṣṇa's arrival; pratipādaka-describing; śrī-hari-varṁśa-vākyam-statement of the Hari-varṁśa; api-and; tat-His; tejasam-potency; ākarṣaṇa-taking; vivakṣayā-with an intention to describe; uktam-spoken; sarveṣām-of all; praveśaḥ-entrance; ca-also; tasmin-within Him; sa-yuktikam-with good reason; eva-certainly; udāharaṇīyaḥ-should be described.

According to the description of Lord Kṛṣṇa's advent found in the Hari-varṁśa (and quoted in Text 59 of this anuccheda), all the potencies of Lord Nārāyaṇa are present within the form of Lord Kṛṣṇa. Actually, all the forms of the Personality of Godhead are present within the original form of Kṛṣṇa.

Text 91

ataḥ pādmottara-khaṇḍe nṛsimha-rāma-kṛṣṇeṣu ṣaḍ-guṇya-paripūraṇam ity avatārāntara-sādhāraṇyam api mantavyam. kintv avatārāṇām prasaṅge teṣu śreṣṭhe vividīṣite sāmānyatas tāvat sarva-śreṣṭhas traya uktāḥ. teṣv apy uttarottaratrādhikya-kramābhiprāyeṇa śrī-kṛṣṇe śraīṣṭhyam vivakṣitam. ata eva śrī-viṣṇu-purāṇe maitreyena hiraṇyakaśipuṭvādiṣu jaya-vijayayos tayor amukti-mukti-kāraṇe pṛṣṭe śrī-parāśaro 'pi śrī-kṛṣṇasyaivāty-udbhataīśvarya-prakāśam āha.

ataḥ-therefore; padma-uttara-khaṇḍe-in the Uttara Khaṇḍa of the Padma Purāṇa; nṛsimha-in Lord Nṛsimha; rāma-in Lord Rāma; kṛṣṇeṣu-and in Lord Kṛṣṇa; ṣaḍ-guṇya-of the six opulences; paripūraṇam-fullness; iti-thus; avatāra-antara-for all the incarnations of Godhead; sādhāraṇyam-universal feature; api-although; mantavyam-should be considered; kintu-however; avatārāṇām prasaṅge-among all the incarnations of Godhead; teṣu-among them; śreṣṭhe-best; vividīṣite-desired to be known; sāmānyataḥ-generally; tāvat-to that extent; sarva-of all; śreṣṭhaḥ-best; trayaḥ-three; uktāḥ-are described; teṣu-among them; api-even; uttara-uttaratra-ādhikya-krama-of each one superior to the preceding one; abhiprāyeṇa-with the intention; śrī-kṛṣṇe-for Lord Kṛṣṇa; śraīṣṭhyam-superiority; vivakṣitam-is desired to be spoken; ataḥ eva-therefore; śrī-viṣṇu-purāṇe-in the Viṣṇu Purāṇa; maitreyena-by Maitreya; hiraṇyakaśipuṭva-ādiṣu-in the condition of accepting the forms of Hiraṇyakaśipu and other demons; jaya-of Jaya; vijayoḥ-and Vijaya; tayor-of them; amukti-without liberation; mukti-of liberation; kāraṇe-when the cause; pṛṣṭe-was asked; śrī-parāśaraḥ-Parāśara Muni; api-also; śrī-kṛṣṇasya-of Lord Kṛṣṇa; eva-certainly; ati-great; udbhata-extraordinary; aiśvarya-opulence and prowess; prakāśam-manifestation; āha-described.

The Padma Purāṇa Uttara-khaṇḍa explains:

nṛsimha-rāma-kṛṣṇeṣu
śāḍ-guṇya-paripūraṇam

"The six opulences of wealth, strength, fame, beauty, knowledge and renunciation are fully present in the forms of Lord Nṛsimha, Rāma, and Kṛṣṇa."

Although all the forms of the Personality of Godhead fully display these six opulences, these three forms are singled out as especially displaying them. Because the most significant word "nṛsimha-rāma-kṛṣṇeṣu" is a dvandva-compound, and because the most important word is generally placed at the end of a compound-word, we may conclude that because Kṛṣṇa is placed at the end of this compound, He is the most important of all the forms of the Lord.

This is confirmed in the Viṣṇu Purāṇa, where Maitreya Muni asks Parāśara Muni why Jaya and Vijaya, although killed by the hands of Lord Nṛsimha, Lord Varāha, and other forms of the Lord, did not attain liberation, although they both became liberated when killed by the hand of Lord Kṛṣṇa. To answer this question, Parāśara Muni described Lord Kṛṣṇa's supreme position among all the forms of the Personality of Godhead, and His supreme opulence and power.

Text 92

kim ca śrī-kṛṣṇam aprāpyānyatra tv asurāṇām muktir na sambhavati.

kim ca-furthermore; ca-also; śrī-kṛṣṇam-Lord Kṛṣṇa; aprāpya-without attaining; anyatra-otherwise; tu-but; asurāṇām-of demons; muktiḥ-liberation; na-not; sambhavati-is possible.

Generally speaking, demons cannot attain liberation unless they attain the personal association of Lord Kṛṣṇa.

Text 93

eva-kāra-dvayena svayam eva śrī-gītāsu tathā sūcanāt

eva-kāra-the word "eva"; dvayena-by twice repeating; svayam-personally; eva-certainly; śrī-gītāsu-in the Bhagavad-gītā; tathā-in this way; sūcanāt-from the indication.

This is described in the following verses of Bhagavad-gītā (16.19-20), where Lord Kṛṣṇa repeats the word "eva" (certainly) twice to emphasize the point:

Text 94

tān ahaṁ dviṣataḥ krūrān

samsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

tān-those; aham-I; dviṣataḥ-envious; krūrān-mischievous; samsāreṣu-into the ocean of material existence; narādhamān-the lowest of mankind; kṣipāmi-put; ajasram-innumerable; aśubhān-inauspicious; āsurīṣu-demoniac; eva-certainly; yoniṣu-in the wombs.

"Those who are envious and mischievous, who are lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

Text 95

āsurīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānti adhamām gatim

āsurīm-demoniac; yonim-species; āpannāḥ-gaining; mūḍhāḥ-the foolish; janmani janmani-in birth after birth; mām-unto Me; aprāpya-without achieving; eva-certainly; kaunteya-O son of Kuntī; tataḥ-thereafter; yānti-goes; adhamām-condemned; gatim-destination.

"Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence."

Text 96

kutracid bhagavad-dveṣiṇām tat-smaraṇādi-prabhāvena śrūyatām vā muktiḥ. sarveṣām api tad-dveṣiṇām tu mukti-pradatvam anyatrāvātāre 'vatāriṇi vā na kaccic ca śrūyate. tasmāt teṣām api mukti-datṛtvāya śrī-kṛṣṇa evaiśvarya-prakāśādhikyam darśayati. yuktam eva varṇayām āsa sa śrī-parāśaraḥ.

kutracit-sometimes; bhagavat-of the Lord; dveṣiṇām-of the enemies; tat-of the Lord; smaraṇa-ādi-by remembrance, or by otherwise rendering service; prabhāvena-by the strength; śrūyatām-is heard; vā-or; muktiḥ-liberation; sarveṣām-of all; api-however; tat-dveṣiṇām-of the Lord's enemies; tu-but; mukti-liberation; pradatvam-the status of granting; anya-other; avātāre-during the incarnation; avatāriṇi-the source of incarnations; vā-or; na-not; kaccit-some; ca-and; śrūyate-is heard; tasmāt-for this reason; teṣām-of them; api-even; mukti-datṛtvāya-for granting liberation; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; aiśvarya-opulence; prakāśa-manifestation; adhikyam-superiority; darśayati-reveals; yuktam-properly; eva-certainly; varṇayām āsa-described; saḥ-he; śrī-parāśaraḥ-Parāśara Muni.

According to the descriptions of the Vedic literatures, although the enemies of the Supreme Lord attain liberation by constantly thinking of the Lord or by inadvertently serving Him in some capacity, generally they do not all become liberated simply by associating with the Lord or being killed by Him. By killing and liberating these demons, Lord Kṛṣṇa reveals His transcendental opulence, greater than the opulences of any other form of the Personality of Godhead. These statements are all confirmed by the explanations spoken by Parāśara Muni and recorded in the Viṣṇu Purāṇa.

Text 97

ata eva sarvam aiśvarya-sākṣāt-kārasya mukti-hetutvam uktvā punaś ca pūtanādi-mokṣam vicintya kālanemi-ādihām ca tad-abhāvam āśankya tad apy asahamānaś tasya tu śrī-kṛṣṇākhyasya bhagavataḥ paramādbhuta-svabhāva evāyam ity uvāca sarvāntima-gadyena

ataḥ eva-therefore; sarvam-completely; aiśvarya-opulence; sākṣāt-kārasya-manifesting; mukti-liberation; hetutvam-the condition of being the cause; uktvā-having described; punaḥ-again; ca-also; pūtanā-of Pūtanā; ādi-and others; mokṣam-the liberation; vicintya-considering; kālanemi-of Kālameni; ādīnām-and others; ca-also; tat-abhāvam-the position of not being liberated; āśankya-suspecting; tat-that; api-also; asahamānaḥ-not tolerating; tasya-of Him; tu-but; śrī-kṛṣṇa-ākhyasya-named Śrī Kṛṣṇa; bhagavataḥ-of the Original Personality of Godhead; parama-supreme; adbhuta-astonishing; svabhāvaḥ-nature; eva-certainly; ayam-this; iti-thus; uvāca-said; sarva-all; antima-at the end; gadyena-by the prose statement.

When Lord Kṛṣṇa considered how Pūtanā and other demons had already become liberated, He began to suspect that perhaps Kālanemi and the other remaining demons would not attain liberation. This possibility became completely intolerable for the Lord. This astonishing transcendental nature of the Supreme Personality of Godhead, Lord Kṛṣṇa, is described by Parāśara Muni at the end of his prose description of the Lord's opulence. Parāśara said (Viṣṇu Purāṇa 4.15.9):

Text 98

ayam hi bhagavān kīrtitaḥ saṁsmṛtaś ca dveṣānubandhenāpy akhila-surāsurādi-durlabham phalaṁ prayacchati, kim uta samyag-bhaktimatām ity anena.

ayam-He; hi-certainly; bhagavān-the Supreme Personality of Godhead; kīrtitaḥ-glorified; saṁsmṛtaḥ-remembered; ca-and; dveṣa-anubandhena-with hatred; api-even; akhila-by all; sura-the demigods; asura-demons; ādi-and others; durlabham-difficult to attain; phalam-result; prayacchati-grants; kim uta-what to speak?; samyak-bhaktimatām-of the pure devotees.

"The Supreme Personality of Godhead, Lord Kṛṣṇa, freely gave liberation to the demons who, although full of hatred for Him, somehow became immersed in remembering Him or

talking about Him. If the Lord gave to these demons liberation, which is ordinarily very difficult for them, or even for the demigods or anyone else to achieve, then how shall we be able to describe the benediction He gave to the pure devotees full of love for Him?"

Text 99

ataḥ śrī-bhāgavata-mate tayor janma-traya-niyamaś ca śrī-kṛṣṇād eva tan-mokṣaḥ sambhaved ity apekṣayaiveti jñeyam.

ataḥ-therefore; śrī-bhāgavata-of the Śrīmad-Bhāgavatam; mate-in the opinion; tayor-of Jaya and Vijaya; janma-traya-niyamaḥ-punishment of taking three births as demons; ca-and; śrī-kṛṣṇāt-from Śrī Kṛṣṇa; eva-certainly; tat-their; mokṣaḥ-liberation; sambhaved-became possible; iti-thus; apekṣayā-in this regard; eva-certainly; iti-thus; jñeyam-it should be understood.

The Śrīmad-Bhāgavatam explains that Jaya and Vijaya were cursed to take three births as demons. We may note in this connection that they were ultimately liberated by Kṛṣṇa. Their liberation was possible only from the hand of Kṛṣṇa and not from any other form of the Lord.

Text 100

ata eva śrī-nāradeṇāpi tam uddiṣyaivoktam vaireṇa yam nṛpatayaḥ ity ādinā, śrī-brahmaṇā ca ye ca pralamba-khara-durdara ity ādinā sarveṣāṃ muktivatvam ca tasya śrī-kṛṣṇasya nija-prabhāvātiśayena yathā kathañcit smartṛ-cittākaraṇātiśaya-svabhāvāt. anyatra tu tathā svabhāvo nāstīti nāsti muktivatvam. ata eva veṇasyāpi viṣṇu-dveṣiṇas tadvad āveśābhāvān mukty-abhāva ity.

ataḥ eva-therefore; śrī-nāradena-by Nārada Muni; api-also; tam uddiṣya-in this connection; eva-certainly; uktam-is explained; vaireṇa yam nṛpatayaḥ iti ādinā-by the verse (Bhāg. 11.5.48) "vairēṇa yam nṛpatayaḥ śiśupāla-pauṇḍra-śālvādayo gati-vilāsa-vilokanādyaiḥ dhyāyanta ākṛta-dhiyaḥ śayanāsanādau tat-sāmyam āpur anurakta-dhiyāṃ punaḥ kim"; śrī-brahmaṇā-by Lord Brahmā ; ca-also; ye ca pralamba-khara-durdara ity ādinā-by the verse (Bhāg. 2.7.34-35) "ye ca pralamba-khara-dardura-keśy-ariṣṭa-mallebha-kāmsa-yavanāḥ kapi-pauṇḍrakādyāḥ anye ca śālva-kuja-balvala-dantavakra-saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ/"ye vā mṛdhe samiti-śālina ātta-cāpāḥ kāmboja-matsya-kuru-srjaya-kaikayādyāḥ yāsyanty adarśanam alam bala-pārtha-bhīma-vyājāhvayena hariṇā nilayam tadīyam"; sarveṣāṃ-of all; muktivatvam-the position of granting liberation; ca-and; tasya-of Him; śrī-kṛṣṇasya-Śrī Kṛṣṇa; nija-prabhava-atiśayena-by His great potency; yathā-just as; kathañcit-in every way; smartṛ-of the meditator; citta-the mind; ākaraṇa-attracting; atiśaya-great;

svabhāvāt-because of nature; anyatra-otherwise; tu-but; tathā-in that way; sva-own; bhāvaḥ-nature; na-not; asti-is; na-not; asti-is; muktivatvam-the position of granting liberation; ataḥ eva-for this reason; veṅasya-of King Veṅa; api-also; viṣṇu-for Lord Viṣṇu; dveṣiṇaḥ-full of hatred; tadvat-in that way; āveśa-entrance; abhāvāt-because of the non-existence; mukti-of liberation; abhāvaḥ-non-existence; iti-thus.

Even demons who are killed by Lord Kṛṣṇa, or who think of Him at the time of death in a spirit of enmity, attain liberation. This is confirmed by Nārada Muni in the following verse of Śrīmad-Bhāgavatam (11.5.48):

"Kings like Śiśupāla, Pauṇḍraka and Śālva meditated in envy upon the movements, playful gestures, glances and other attractions displayed by Lord Kṛṣṇa. Thus fixing their minds while engaged in lying down, sitting, and in all activities, they attained a status equal to His. How then to compare with those whose minds are naturally attached to Him in a favorable mood?"*

It is also confirmed by Lord Brahmā in these words (Śrīmad-Bhāgavatam 2.7.34):

"All demonic personalities like Pralamba, Dhenuka, Baka, Keśī, Ariṣṭa, Cāṇūra, Muṣṭika, Kuvalayāpīḍa elephant, Kaṁsa, Yavana, Narakāśura and Pauṇḍraka, great marshals like Śālva, Dvidida monkey and Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmī, as also great warriors like Kāṁboja, Matsya, Kuru, Sṛñjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuṅṭha planets."*

By His own transcendental potency, Lord Kṛṣṇa can grant liberation to anyone, regardless of how they think of Him. It is only Lord Kṛṣṇa who will always grant liberation to the demons killed by Him. If one is thinking of Lord Kṛṣṇa, even adversely, at the time of death, he will certainly become liberated. If one hatefully thinks of any other form of the Lord at the time of death, he may not necessarily become liberated. For example, the demon Veṅa was unable to think of the form of Śrī Kṛṣṇa at the time of his death, and therefore the demon did not attain liberation. One who, at the time of his death meditates on the Personality of Godhead in a spirit of animosity is only assured of liberation if the object of his meditation is specifically the form of Śrī Kṛṣṇa.

Text 101

ata evoktam tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet iti.

ataḥ eva-therefore; tasmāt-therefore; kenāpi-by any; upāyena-means; manaḥ-the mind; kṛṣṇe-in Kṛṣṇa; niveśayet-one should fix.

Because liberation is attainable even for one who remembers the form of Śrī Kṛṣṇa even in a spirit of animosity, it is said in the Śrīmad-Bhāgavatam (7.1.33):

"Therefore one must somehow think of Kṛṣṇa, whether in a friendly way, or inimically."

Text 102

tasmād asty eva sarvato 'py āścaryatamā śaktiḥ śrī-kṛṣṇasyeti siddham.

tasmāt-from this evidence; asti-there is; eva-certainly; sarvataḥ-completely; api-also; āścaryatama-most astonishing; śaktiḥ-potency; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; iti-thus; siddham-the conclusion.

From these statements we may conclude that Lord Kṛṣṇa is the master of the most wonderful transcendental potency.

Text 103

tad evaṁ virodha-parihāreṇa viruddhārthānām apy arthānukūlyena śrī-kṛṣṇasya svayam-bhagavattvam eva dṛḍhī-kṛtam.

tat-therefore; evaṁ-in this way; virodha-objections; parihāreṇa-by removing; viruddha-arthānām-of the improperly interpreted scriptural passages; artha-ānukūlyena-by the proper interpretation; śrī-kṛṣṇa-of Śrī Kṛṣṇa; svayam-bhagavattvam-the status of the Original Personality of Godhead; eva-certainly; dṛḍhī-kṛtam-is conclusively proven.

By answering all objections and by giving the proper interpretation of those scriptural passages, which when misinterpreted cover the actual meaning of the Vedic literatures, I have firmly established the fact that Lord Kṛṣṇa is the Original Form of the Personality of Godhead.

Text 104

tatra ca vedānta-sūtrādāv apy ekasya mahā-vākyasya nānā-vākya-virodha-parihāreṇaiva sthāpanāya darśayan nāpy atraivedrśam ity āsraddheyam. vākyaṇām durbala-balitvam eva vicaraṇīyam, na tu bahv-alpatā. dṛśyate ca loke-ekenāpi yuddhe sahasra-parājaya iti. evam ca bahu-virodha-parihāreṇaiva svasmin śrī-kṛṣṇākhye para-brahmaṇi sarva-vedābhidheyam āha

tatra-in this connection; ca-also; vedānta-sūtra-in the Vedānta-sūtra; ādau-and other Vedic literatures; api-also; ekasya-of one; mahā-vākyasya-great statement; nānā-various; vākya-statements; virodha-opposition; parihāreṇa-by removing; eva-certainly; sthāpanāya-

of establishing; darśayan-showing; na-not; api-but; atra-here; eva-certainly; īdṛśam-in this way; iti-thus; aśraddhā-lack of faith; iyam-this; vākyaṅām-of statements; durbala-of the weak; balitvam-strength; eva-certainly; vicaraṅīyam-to be established; na-not; tu-but; bahu-of many statements; alpatā-weakness; dṛśyate-is observed; ca-also; loke-in the world; ekena-by one; api-even; yuddhe-in battle; sahasra-of thousands; parajayaḥ-victor; iti-thus; evam-in the same way; ; ca-also; bahu-many; virodha-objections; parihāreṅa-by removing; eva-certainly; svasmin-in Himself; kṛṣṇa-ākhye-named Kṛṣṇa; para-brahmaṅi-the Supreme Personality of Godhead; sarva-all; veda-of the Vedas; abhidheyam-name-āha-says.

Someone may object: By speaking only a few arguments, you have attempted to refute the great mass of evidence against your theory. I cannot believe your conclusion.

To this I reply: In the Vedānta-sūtra and other Vedic literatures many lengthy arguments are refuted in a few words. The length of an argument is not the criterion of whether it is true or not. Even in the material world we may see an example of this, for sometimes a single strong fighter may defeat a thousand soldiers in the battle. In the same way a single strong argument may defeat thousands of illogical words. All of your arguments are defeated by Lord Kṛṣṇa Himself, for He describes Himself as the ultimate meaning of all the Vedic literatures in the following words (Śrīmad-Bhāgavatam 11.21.42-43):

Text 105

kiṁ vidhatte kiṁ ācaṣṭe
 kiṁ anūdyā vikalpayet
 ity asyā hṛdayaṁ loke
 nānyo mad veda kaścana

mām vidhatte 'bhidhatte mām
 vikalpyāpohyate hy aham

kiṁ-what; vidhatte-direct; kiṁ-what; ācaṣṭe-declare; kiṁ-what; anūdyā-taking as the object; vikalpayet-may conjecture; iti-thus; asyāḥ-of the Vedic literature; hṛdayaṁ-intention; loke-in this world; na-not; anyāḥ-other; mat-than Me; veda-knows; kaścana-anyone; mām-Me; vidhatte-they ordain; abhidhatte-set forth; mām-Me; vikalpya-speculating; aphyate-am fixed; hi-certainly; aham-I.

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me."

Sarva-samvadini Comment

kim vidhatte iti; asya cūrṇika-praghaṭṭake keśa"-śabda-vyākhyāne śrī-hari-varṇa-vākyaṇi

tatra sā pārvatī nāma
guhā devaiḥ sudurgamā
tribhis tasyaiva vikrantair
nityam parvasu pūjitā

purāṇam tatra vinyasya
deham hariḥ udāra-dhīḥ
ātmānam yojayām āsa
vasudeva-gr̥he prabhuḥ iti.

kim vidhatte iti-Śrīmad-Bhāgavatam 11.21.42-43 quoted on @ page 234; asya-of this verse; cūrṇika-praghaṭṭake-in the style of composition known as "cūrṇika"; keśa-śabda-of the word "keśa"; vyākhyāne-in the explanation; śrī-hari-varṇa-of the Hari-varṇa; vākyaṇi-the statements; tatra-there; sā-that; pārvatī-of the mountain; nāma-indeed; guhā-the cave; devaiḥ-by the demigods; sudurgamā-very difficult to be approached; tribhiḥ-by three; tasya-of Him; eva-certainly; vikrantaiḥ-powerful; nityam-eternally; parvasu-in that place; pūjitā-worshipped; purāṇam-existing from time immemorial; tatra-there; vinyasya-placing; deham-form; hariḥ-Lord Hari; udāra-dhīḥ-magnanimous; ātmānam-Himself; yojayām āsa-manifested; vasudeva-of Mahārāja Vasudeva; gr̥he-in the home; prabhuḥ-the Supreme Master.

That Lord Kṛṣṇa is not an incarnation of one of Lord Viṣṇu's hairs, but is directly the Original Supreme Personality of Godhead is also confirmed in the following statement of the Hari-varṇa:

"The Supreme Personality of Godhead, Lord Hari, Whom even the demigods cannot approach, then appeared in that mountain cave in His primeval original transcendental form. After being worshipped by Brahmā , Śiva, and Viṣṇu, the magnanimous Supreme Lord appeared within the home of Mahārāja Vasudeva."

Anuccheda 30

Text 1

ṭad evam, kṛṣṇas tu bhagavān svayam ity etat-pratijā-vākyaṇi mahā-vīra-rājāyevātmanaiva nirjityātmasāt-kṛta-virodhi-śatārthāyāpi śobhā-viśeṣeṇa prekṣāvātām ānandanārtham caturāṅgiṇīm senām ivānyām api vacana-śreṇīm upaharāmi. tatra tasya līlāvatāra-kartṛtvam āha

tat-therefore; evam-in this way; kṛṣṇaḥ tu bhagavān svayam iti-the statement "kṛṣṇas tu bhagavān svayam (Bhāg. 1.3.28); etat-of this; pratijā-assertion; vākyaṇi-for statement;

mahā-great; vīra-of heros; rājāya-for the ruler; iva-just as; ātmanā-personally; iva-just as; nirjitya-having defeated; ātmasat-kṛta-brought under subjugation; virodhi-of those attempting to refute the arguments; śata-of hundreds; arthāya-meanings; api-even; śobhā-with a beauty; viśeṣeṇa-specific; prekṣāvātām-of the observers; ānandana-artham-for the delight; caturaṅgiṇīm-consisting of four parts (footsoldiers, cavalry, chariot warriors, and warriors riding elephants); senām-army; iva-just like; anyām-the other; api-even; vacana-of words; śreṇim-multitude; upharāmi-I bring; tatra-in this connection; tasya-of Lord Kṛṣṇa; līlā-avatāra-of pastime incarnations; kaṛṭṛtvam-the status as the original source.

Our paribhāṣā-sūtra (kṛṣṇa tu bhagavān svayam) now appears as a great heroic king who has just defeated hundreds of enemies in the form of opposing arguments and completely brought them under his submission to the great delight of all onlookers. I shall now bring into view the multitude of arguments that forms the footsoldiers, cavalry, chariot warriors and elephant-riding warriors of his army. The first division of that army consists of the arguments to prove that Śrī Kṛṣṇa is the origin of all līlā-avatāras (pastime incarnations). At the beginning of this division is the following verse spoken by the demigods to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.2.40):

Text 2

matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-
 rājanya-vipra-vibudheṣu kṛtāvātāraḥ
 tvam pāsi nas tri-bhuvanāṁ ca yathādhuneśa
 bhāraṁ bhuvo hara yadūttama vandanāṁ te
 ity ādi spaṣṭam devāḥ śrī-bhagavantam.

matsya-the fish incarnation; aśva-the horse incarnation; kacchapa-the tortoise incarnation; nṛsimha-the Narasimha incarnation; varāha-the Varāha incarnation; haṁsa-the swan incarnation; rājanya-incarnations as Lord Rāmacandra and other kṣatriyas; vipra-incarnations as brāhmaṇas like Vāmanadeva; vibudheṣu-among the demigods; kṛta-avatāraḥ-appeared as incarnations; tvam-Your Lordship; pāsi-please save; naḥ-us; tri-bhuvanāṁ ca-and the three worlds; yathā-as well as; adhunā-now; īśa-O Supreme Lord; bhāraṁ-burden; bhuvaḥ-of the earth; hara-please diminish; yadu-uttama-O Lord Kṛṣṇa, best of the Yadus; vandanāṁ te-we offer our prayers unto You; iti-thus; ādi-beginning; spaṣṭam-the meaning is clear; devāḥ-the demigods; śrī-bhagavantam-to Lord Kṛṣṇa.

"O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You."*

Anuccheda 31

tathā, sureṣv ṛṣīṣv īśa tathaiva ity ādi. spaṣṭam, brahmā tam.

tathā-in the same way; sureṣu ṛṣīṣu īśa tathā eva iti ādi-the Śrīmad-Bhāgavatam 10.14.20 ("sureṣv ṛṣīṣv īśa tathaiva nṛṣv api, tiryakṣu yadaḥsv api te 'janasya, janmāsātām curmadanigrahāya, prabho vidhātaḥ sad-anugrahāya"); spaṣṭam-clear; brahma-Brahmā ; tam-to Lord Kṛṣṇa.

This is confirmed in the following verse spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.20):

"O Original Personality of Godhead, O creator of the entire cosmic manifestation, although You never take birth You nevertheless appear among the demigods, sages, human beings, animals, and aquatics, in order to crush the false pride of the demons, and bestow Your mercy to the saintly devotees."*

Anuccheda 32

tathā, bahūni santi nāmāni rūpāṇi ca sutasya te ity ādi. spaṣṭam. gargaḥ śrī-vraja-rājam.

tathā-in the same way; bahūni santi nāmāni rūpāṇi ca sutasya te iti ādi-the Śrīmad-Bhāgavatam (10.8.15) ("bahūni santi nāmāni rūpāṇi ca sutasya te, guṇa-karmānurūpāṇi tāny ahaṁ 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 aśarīriṇaḥ ity ādi. śarīriṣv aśarīriṇa ity api jñāne hetu-garbha-viśeṣaṇam. śarīriṣu madhye 'py avatīrṇasya sataḥ svayam aśarīriṇaḥ.

evam-in the same way; yasya avatāraḥ jñāyante śarīreṣu aśarīriṇaḥ iti ādi-in the Śrīmad-Bhāgavatam 10.10.34 ("yasyāvatārā jñāyante śarīrṣve aśarīriṇaḥ, tais tair atulyātīśayair vīryair dehiṣv asaṅgataih"); śarīreṣu-among the conditioned souls who have material bodies;

aśarīriṇaḥ-without a material body; iti-thus; api-although; jñāne-in knowledge; hetu-of causes; garbha-the origin; viśeṣaṇam-distinguishing characteristic; śarīriṣu-among embodied beings; madhye-in the midst; api-although; avatīrṇasya-incarnated; sataḥ-of the Absolute Truth; svayam-personally; aśarīriṇaḥ-without a material body.

This is also confirmed in the following verse spoken by Nalakūvara and Maṇigrīva to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.10.34):

"Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform: extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality."*

This statement explains that the forms of Lord Kṛṣṇa are always spiritual.

Text 2

nātaḥ paraṁ parama yad bhavataḥ svarūpam ity ādi dvitīya-sandarbhodāhāraṇa-praghaṭṭaka-dṛṣṭyā jīvavad deha-dehi-pārthākyābhāvena mukhyamatvārthayogāt. kuverātmajau śrī-bhagavantam.

nataḥ paraṁ parama yad bhavataḥ svarūpam iti ādi-Śrīmad-Bhāgavatam 3.9.3; dvitīya-sandarbha-in the second Sandarbha; udāharaṇa-praghaṭṭaka-dṛṣṭyā-by the description; jīvavat-like an ordinary conditioned soul; deha-of the body; dehi-and the possessor of the body; pārthākyā-of separateness; abhāvena-because of non-existence; mukhyamatvārthayogāt-because of the inappropriateness; kuvera-ātmajau-the two sons of Kuvera; śrī-bhagavantam-to the Supreme Lord.

This is also confirmed in the following verse spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 3.9.3):

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

In the verse beginning "yasyāvatāraḥ" (Śrīmad-Bhāgavatam 10.10.34) we should not interpret the word "aśarīriṇaḥ" to mean "formless". The actual meaning is that because the Supreme Lord does not manifest an external material body different from Himself, He is therefore called "aśarīriṇaḥ". This has already been explained in the second (Bhagavat) sandarbha. Someone may argue that the word "aśarīriṇaḥ" should be interpreted as "formless" because that is the direct meaning of the word. To this objection I reply: Because this interpretation ("formless") is contradicted in many Vedic literatures, and the Supreme Lord is affirmed to possess an eternal transcendental form, therefore the primary meaning ("formless") should be rejected, and the secondary meaning of the word ("without an external material body") should be accepted.

Anuccheda 34

aparam

yat-pāda-pañkaja-rajah śirasā bibharti
śrīr abjajah sagiriśah saha loka-pālaiḥ
lilā-tanuḥ sva-kṛta-setu-parīpsayā yaḥ
kālo 'dadhāt sa bhagavān mama kena tuṣyet.

spāṣtam. nagnajit śrī-bhagavantam.

aparam-further; yat-whose; pāda-feet; pañkaja-lotus; rajah-dust; śirasā-on the head; bibharti-carries; śrīr-Lakṣmī; abjajah-Brahmā; sagiriśah-with Śiva; saha-with; loka-pālaiḥ-the protectors of the planets; lilā-for pastimes; tanuḥ-form; sva-kṛta-accepted; setu-principles of religion; parīpsayā-with a desire; yaḥ-who; kālah-time; adadhāt-placet; saḥ-He; bhagavān-the Supreme Lord; mama-my; kena-by what?; tuṣyet-may please; spāṣtam-clear; nagnajit-Nagnajit; śrī-bhagavantam-to the Supreme Personality of Godhead.

This is also confirmed in the following verse (Śrīmad-Bhāgavatam 10.58.37) spoken by King Nagnajit to Lord Kṛṣṇa:

"O Lord who accepts the form of the various pastime-incarnations in order to protect the principles of religion, O Lord, the dust of whose lotus feet is reverentially placed by Lakṣmī, Brahmā, Śiva, and all the demigods upon their heads, O Supreme Personality of Godhead, what may I do to please You?"

Anuccheda 35

Text 1

param ca

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

param-in another place (Bhāg. 10.87.46); ca-also; namaḥ-I offer my respectful obeisances; tasmai-to Him; bhagavate-the Original Personality of Godhead; kṛṣṇāya-Lord Kṛṣṇa;

akuṅṭha-medhase-omniscient; yaḥ-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 Kṛṣṇa, the all-knowing Original Personality of Godhead who, in order to liberate the conditioned souls, accepts the auspicious forms of His many incarnations."

Text 2

ṭikā namaḥ iti śrī-kṛṣṇāvatāratayā nārāyaṇam stauti, ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam, ity ukteḥ ity eṣā. ata eva śruti-stava-śravaṇānantaram tasmā eva namaskārāt śruti-stutāv api śrī-kṛṣṇa eva stutya ity āyātam.

ṭikā-commentary; ca-also; namaḥ iti-this verse, which begins with the word "namaḥ"; śrī-kṛṣṇa-avatāratayā-the appearance of Lord Kṛṣṇa; nārāyaṇam-Nārāyaṇa Ṛṣi; stauti-glorifies; ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam iti ukteḥ-from the statement "Kṛṣṇas tu bhagavān svayam"; iti eṣā-the same; ataḥ eva-therefore; śruti-of the personified Vedas; stava-of the prayers; śravaṇā-hearing; anantaram-after; tasmā-to Him; eva-certainly; namaskārāt-because of obeisances; śruti-of the personified Vedas; stutau-in the prayers; api-also; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; stutyaḥ-glorified; iti-thus; āyātam-concluded.

Śrīdhara Svāmī explains in his commentary on this verse:

"Speaking to Nārāyaṇa Ṛṣi, Nārada glorified the appearance of Lord Kṛṣṇa by speaking this verse, which confirms the truth of the statement "ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam". In this way, at the end of the Prayers of the Personified Vedas, Nārada Muni affirmed that Lord Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations.

Text 3

tathaiva śrutibhir api nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujaḥ ity ādi padye nijāri-mokṣa-pradatvādy-asādhāraṇa-liṅgena sa eva vyañjitaḥ. spaṣṭam. śrī-nāradaḥ.

tathā-in the same way; eva-certainly; śrutibhiḥ-by the Personified Vedas; api-also; nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujaḥ iti ādi padye-in the Śrīmad-Bhāgavatam 10.87.23 "nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo ḥṛdi yan munaya upāsate tad arayo 'pi yayuḥ smaraṇāt striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo vayam api te samāḥ samadṛśo 'ṅghri-saroja-sudhāḥ"; nija-own; ari-enemies; mokṣa-liberation; pradatva-giving; asādhāraṇa-extraordinary; liṅgena-by the quality; saḥ-He; eva-certainly; vyañjitaḥ-characterized; spaṣṭam-the rest of the verse is clear; śrī nāradaḥ-Nārada Muni.

Because Lord Kṛṣṇa grants liberation even to the enemies killed by Him, He is unique among all the forms of the Personality of Godhead. This is confirmed by the following statement spoken by the Personified Vedas and repeated by Nārada Muni in Śrīmad-Bhāgavatam (10.87.23):

"By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord."*

Anuccheda 36

Text 1

tathā guṇāvatāra-kartṛtvam āha

ity uddhavenāty-anurakta-cetasā
prṣṭo jagat-kṛīḍanakaḥ sva-śaktibhiḥ
grhīta-mūrti-traya īśvareśvaro
jagāda saprema-manohara-smitaḥ

tathā-in the same way; guṇa-of the modes of material nature; avatāra-incarnations; kartṛtvam-the state of accepting; āha-describes; iti-thus; uddhavana-by Uddhava; ati-anurakta-cetasā-in a spirit of unalloyed devotional service; prṣṭaḥ-inquired; jagat-for whom the universe; kṛīḍanakaḥ-is just like a toy; sva-with His own; śaktibhiḥ-potencies; grhīta-accepted; mūrti-trayaḥ-the three forms of the guṇa-avatāras; īśvara-īśvaraḥ-the supreme controller of all controllers; jagāda-spoke; sa-prema-affectionate; manohara-enchanting; smitaḥ-with a smile; spaṣṭam-the meaning of the verse is clear.

That Lord Kṛṣṇa is the source of all the guṇa-avatāras (Viṣṇu who controls the mode of goodness, Brahmā who controls the mode of passion, and Śiva who controls the mode of ignorance) is confirmed in the following verse from Śrīmad-Bhāgavatam (11.29.7):

"When the great pure devotee Uddhava had asked this question, Lord Kṛṣṇa, who accepts the forms of the three guṇa-avatāras (Viṣṇu, Brahmā and Śiva), who controls the universe with His various potencies just as a child controls a toy, and who is the supreme controller of all the demigods, smiled in a charming and affectionate way and replied to His devotee's question in the following words."**

Text 2

atra ajānatām tvat-padaṅvīm ity udāhṛtam vacanam apy anusandheyam. śrī-śukaḥ.

atra-in this connection; ajānatām tvat-padaṅvīm-Śrīmad-Bhāgavatam 10.14.19 ("ajānatām tvat-padaṅvīm anātmany ātmātmā bhāsi vitatya māyām sṛṣṭāv ivāham jagato vidhāna iva tvam eṣo 'nta iva tri-netraḥ."); iti-thus; udāhṛtam-said; vacanam-statement; api-also; anusandheyam-should be considered; śrī-śukaḥ-Śrī Sukadeva Gosvāmī.

In this connection we may note the following statement spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.19):

"O Lord Kṛṣṇa, persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahmā, maintainer Viṣṇu, and annihilator Śiva. Persons who are not in awareness of things as they are contemplate that I, Brahmā, am the creator, Viṣṇu is the maintainer, and Lord Śiva is the annihilator. Actually You are alone everything: creator, maintainer and annihilator."*

Anuccheda 37

Text 1

atha puruṣāvatāra-kartṛtvam apy āha

iti matir upakalpītā vitṛṣṇā
bhagavati sātṛvata-puṅgave vibhūmni
sva-sukham upagate kvacid vihartum
prakṛtim upeyuṣi yad-bhava-pravāhaḥ

śrī-bhīṣmaḥ uvāca-Śrī Bhīṣmadeva said; iti-thus; matiḥ-thinking, feeling and willing; upakalpītā-invested; vitṛṣṇā-freed from all sense desires; bhagavati-unto the Personality of Godhead; sātṛvata-puṅgave-unto the leader of the devotees; vibhūmni-unto the great; svasukham-self-satisfaction; upagate-unto He who has attained it; kvacid-sometimes; vihartum-out of transcendental pleasure; prakṛtim-in the material world; upeyuṣi-do accept it; yat-bhava-from whom the creation; pravāhaḥ-is made and annihilated.

That Lord Kṛṣṇa is the origin of the puruṣa-avatāras, who are the creators of the material universes, is confirmed in the following prayer spoken by Bhīṣmadeva to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 1.9.32):

"Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental pleasure by descending on the material world, although from Him only the material world is created."*

Text 2

ṭikā ca parama-phala-rūpaṁ śrī-kṛṣṇa-ratiṁ prārthayitum prathamam svakṛtam arpayati iti iti vigato bhūma yasmāt tasmin. yam apekṣyānyatra mahattvaṁ nāstīty arthaḥ. tad eva paramaiśvaram āha sva-sukham svarūpa-bhūtaṁ paramānandaṁ upagate prāptavaty eva. kvacit kadācid vihartum kṛḍitum prakṛtim upeyuṣi svīkṛtavati, na tu svarūpa-tirodhanena jīvat pāratantryam ity arthaḥ. vihartum ity uktaṁ prapañcayati yad yato bhava-pravāhaḥ sṛṣṭi-paramparā bhavati ity eṣā.

ṭikā-commentary; ca-and; parama-ultimate; phala-result; rūpaṁ-form; śrī-kṛṣṇa-for Lord Kṛṣṇa; ratiṁ-attraction; prārthayitum-to pray; prathamam-first; svakṛtam-accepted; arpayati-offers; iti-thus; iti-thus; vigato-gone; bhūma-the Lord; yasmāt-from whom; tasmin-in Him; yam-whom; apekṣya-in relation; anyatra-in someone else; mahattvaṁ-greatness; na-not; asti-is; iti-thus; arthaḥ-meaning; tad-this; eva-certainly; parama-supreme; aiśvaram-opulence; āha-said; sva-sukham-own happiness; svarūpa-own form; bhūtaṁ-manifested; parama-supreme; ānandaṁ-bliss; upagate-attained; prāptavati-gives; eva-indeed; kvacit-somewhere; kadācid-sometime; vihartum-to play; kṛḍitum-to play; prakṛtim-nature; upeyuṣi-attains; svīkṛtavati-accepted; na-not; tu-indeed; svarūpa-own form; tirodhanena-by disappearance; jīv-a jīva; vat-like; pāratantryam-independence; iti-thus; arthaḥ-the meaning; vihartum-to enjoy pastimes; iti-thus; uktaṁ-said; prapañcayati-creates; yad-which; yataḥ-from which; bhava-pravāhaḥ-material world; sṛṣṭi-paramparā-creation; bhavati-is; iti-thus; eṣā-this.

The following explanation of this verse is found in Śrīdhara Svāmī's commentary:

"In this verse Bhīṣmadeva prays for attraction to Lord Kṛṣṇa, which he considers the supreme goal of life, and aside from which there is nothing worth praising. Bhīṣma also describes the transcendental opulences of the Lord by using the words `sva-sukham upagate' (full of all transcendental bliss). Bhīṣma says `kvacit vihartum prakṛtim upeyuṣi' (The Lord sometimes descends to this material sphere to display His transcendental pastimes). The Lord appears in this world and again disappears from it according to His own desire. He is completely independent, and He is not forced to enter the material sphere, as the conditioned souls are. Indeed, Lord Kṛṣṇa is actually the creator of the cosmic manifestation (`yad-bhava-pravāhaḥ')."

Text 3

evam eva tam pratyuktaṁ devair apy ekādaśe tvattaḥ pumān samādhigatya yayāsyā vīryam, dhatte mahantam iva garbham amogha-vīryaḥ. iti.

evam-in this way; eva-certainly; tam-He; pratyuktam-answered; devaiḥ-by the demigods; api-also; ekādaśe-in the Eleventh Canto (Bhāg. 11.6.16); tvattaḥ-from You; pumān-the puruṣa-avatāra; samadhigatya-having attained; yayā-by the material potency; asya-of the universe; vīryam-potency; dhatte-places; mahantam-the mahat-tattva; iva-like; garbham-the womb; amogha-infallible; vīryaḥ-power.

This is also confirmed in the following prayer spoken by the demigods and recorded in Śrīmad-Bhāgavatam (11.6.16):

"O Lord Kṛṣṇa, You are the origin of the puruṣa-incarnation who is like the father who impregnates the womb of material nature."

Text 4

ṭikā ca tvattaḥ puruṣaḥ vīryam śaktim samādhigatya prāpya yayā māyayā saha mahantaṁ dhatte. kam iva asya viśvasya garbham iva iti eṣā. bhīṣmaḥ śrī-bhagavantam.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; tvattaḥ-the word "from You"; puruṣaḥ-the puruṣa-incarnation; vīryam-the word vīryam; śaktiḥ-means "potency"; samadhigatya-"samadhigatya"; prāpya-means "having attained"; yayā-"by which"; māyayā-means "by maya"; saha-with; mahantam dhatte-creates the material world; kam iva-to what may it be compared?; asya-of this; viśvasya-universe; garbham iva-like the womb; iti-thus; eṣā-the commentary; bhīṣmaḥ-Bhīṣma; śrī-bhagavantam-to the Supreme Personality of Godhead.

This verse is explained by Śrīdhara Svāmī in the following way:

"In this verse the word `tvattaḥ' means `the puruṣa-avatāra is manifested from You', and the word `vīryam' means `potency'. `Samādhigatya' means `having attained' and `yayā' means `by the material creative potency māyā'. In this way the Lord manifests the material creation (`mahantaṁ 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-bhayaṁ apahantum ity ādau tasyādi-puruṣatvaṁ śreṣṭhatvam apy āha, puruṣam ṛṣabham ādyam kṛṣṇa-samjñam nato 'smi iti. kṛṣṇeti samjñā tan-nāmatvenāti-prasiddhir yasyeti mūrty-antaraṁ niṣidhyate. tan-mūrter namaskriyamānatvena ca nitya-siddhatvaṁ darśyate. tatraiva ṭikā-kṛdbhir api taṁ vande paramānandaṁ nandanandana-rūpiṇam ity uktam. śrī-śukaḥ.

ataḥ eva-therefore; bhava-of material existence; bhayam-the fear; apahantum-to remove; iti-thus; ādau-beginning; tasya-of Him; ādi-puruṣatvam-the position of being the Original Personality of Godhead; śreṣṭhatvam-the position of being the best; api-also; āha-describes; puruṣam-person; ṛṣabham-best; ādyam-original; kṛṣṇa-samjñam-named Kṛṣṇa; nataḥ asmi-I offer my respectful obeisances to Him; iti-thus; kṛṣṇa-Kṛṣṇa; iti-thus; samja-name; tat-nāmatvena-by this name; ati-great; prasiddhiḥ-fame; yasya-of whom; iti-thus; mūrti-forms; antaram-other; niṣidhyate-are eclipsed; tat-mūrteḥ-of that form; namaskriyamānatvena-by offering obeisances; ca-also; nitya-siddhatvam-eternal perfection; darśyate-is revealed; tatra-there; eva-certainly; ṭikā-kṛdbhiḥ-by the author of the commentary; api-also; tam-to Him; vande-I offer my respectful obeisances; paramānandam-full of transcendental bliss; nanda-of Nanda Mahārāja; nandana-the son; rūpiṇam-with the form; iti-thus; uktam-described; śrī-śukaḥ-Śrī Śukadeva Gosvāmī.

Śukadeva Gosvāmī clearly explains that Lord Kṛṣṇa is the Supreme Original Personality of Godhead in the Śrīmad-Bhāgavatam (11.29.49), where he says:

"I offer my respectful obeisances to Lord Kṛṣṇa, the Original form of the Personality of Godhead."

From this it may be observed that Kṛṣṇa is the most important name of the Lord, and His two armed form as Kṛṣṇa is His most important form. This eternal supreme status of Lord Kṛṣṇa is revealed in this verse where Śukadeva Gosvāmī offers His respects to the Lord. This is also confirmed by Śrīdhara Svāmī, the foremost commentator on Śrīmad-Bhāgavatam in the following words:

"I offer my respectful obeisances unto the supremely blissful Original Personality of Godhead, who is known as the son of Mahārāja Nanda."

Anuccheda 39

Text 1

tad evam jagṛhe ity ādi-prakarāṇe yat svayam utprekṣitam tac ca śrī-svāmi-sammatyāpi dṛḍhī-kṛtam.

tat-therefore; evam-in this way; jagṛhe iti adi prakarane-in the chapter beginning jagṛhe" (Bhāgavatam, Canto One, Chapter Three); yat-which; svayam-directly; utprekṣitam-indicated; tat-that; ca-also; śrī-svāmi-of Śrīdhara Svāmī; sammatya-by the opinion; api-also; dṛḍhī-kṛtam-confirmed.

In this way Śrīdhara Svāmī has confirmed the statement of Śrīmad-Bhāgavatam (Canto One, Chapter Three) that Śrī Kṛṣṇa is the Original Personality of Godhead.

Text 2

punar api tat-sammatir abhyasyate yathā

śrutvājitam jarāsandham
nṛpater dhyāyato hariḥ
ahopāyam tam evādyā
uddhavo yam uvāca ha.

ṭikā ca ādyaḥ hariḥ śrī-kṛṣṇaḥ ity eṣā. śrī-śukaḥ.

punaḥ-again; api-also; tat-that; sammatih-opinion; abhyasyate-is repeated; yatha-for example; śrutva-having heard; ājitam-undefeated; jarāsandham-Jarāsandha; nṛpateḥ-of King Yudhiṣṭhira; dhyāyataḥ-meditating; hariḥ-Hari; aha-spoke; upāyam-plan; tam-that; eva-certainly; ādyaḥ-the Original Personality of Godhead; uddhavaḥ-Uddhava; yam-which; uvāca-spoke; ha-certainly; ṭikā-Śrīdhara Svāmī's commentary; ca-also; ādyaḥ-the Original Personality of Godhead; hariḥ-Hari; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; iti-thus; eṣā-the commentary; śrī-śukaḥ-spoken by Śukadeva Gosvāmī.

That Śrī Kṛṣṇa is the Original Personality of Godhead is also confirmed in the following verse of Śrīmad-Bhāgavatam [(10.72.15):

"When Śrī Kṛṣṇa, the Original Personality of Godhead, heard from King Yudhiṣṭhira that the enemy Jarāsandha was almost impossible to defeat, Lord Kṛṣṇa proposed the following plan, which had already been suggested by Uddhava."

Śrīdhara Svāmī explains in his commentary that the word "ādyaḥ" (Original Personality of Godhead) clearly refers to Lord Kṛṣṇa.

Anuccheda 40

Text 1

kim ca

athāham amśa-bhāgena
devakyāḥ putratam śubhe
prāpsyāmi iti.

kim ca-furthermore; athā-therefore; aham-I; amśa-bhāgena-by My plenary expansion; devakyāḥ-of Devakī; putratam-the son; śubhe-O all-auspicious Yogamāyā; prāpsyāmi-I shall become; iti-thus.

This is also confirmed by the following statement spoken by Lord Kṛṣṇa to His internal potency Yogamāyā (Śrīmad-Bhāgavatam 10.2.9):

"O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī."*

Text 2

amśa-bhāgena ity atra pūrṇatocitam evārthaṁ bahudhā yojayadbhir madhye amśena puruṣa-rūpeṇa māyayā bhāgo bhajanam ikṣaṇam yasya teneti ca vyācaksāṇair ante sarvathā paripūrṇa-rūpeṇeti vivakṣitam, kṛṣṇas tu bhagavān svayam ity uktatvāt, ity evam hi tair vyākhyātam. śrī-bhagavān yogamāyām.

amśa-bhāgena-by the phrase "amśa-bhāgena"; iti-thus; atra-in this connection; pūrṇata-fullness; ucitam-is described; eva-certainly; ārthaṁ-the meaning; bahudhā-in many ways; yojayadbhiḥ-explaining the meaning of this verse; madhye-in the midst; amśena-by the word "amśena-"; puruṣa-rūpeṇa-in the form of a person; māyayā-of material energy; bhāgaḥ-opulence; bhajanam-possession; ikṣaṇam-appearance; yasya-of whom; tena-by this; iti-thus; ca-also; vyācaksāṇaiḥ-by various explanations; ante-at the conclusion; sarvathā-in all respects; paripūrṇa-perfect and complete; rūpeṇa-with a form; iti-thus; vivakṣitam-intended to be described; kṛṣṇaḥ tu bhagavān svayam iti uktatvāt-because of the statement "Kṛṣṇas tu bhagavān svayam"; iti-thus; evam-in this way; hi-certainly; taiḥ-by them; vyākhyātam-explained; śrī-bhagavān-the Supreme Personality of Godhead; yogamāyām-to Yogamāyā.

Śrīdhara Svāmī explains that in this verse the word "amśa-bhāgena" means "accompanied by His expansions, the puruṣa-incarnations". This description confirms the statement of Śrīmad-Bhāgavatam (1.3.38): "Kṛṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead).

Anuccheda 41

Text 1

evam

yasyāmsāmśa-bhāgena
viśvotpatti-layodayāḥ
bhavanti kila viśvātmaṁs
tam tvādyāhaṁ 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 tiniy fragment; viśva-of the universe; utpatti-creation; laya-annihilation; udayāḥ-mannifestation; bhavanti-comes into being; kila-certainly; viśvā-ātman-O all-pervading Supersoul; tam-to Him; tva-unto You; ādya-O Original Personality of Godhead; āham-I; gatiṁ gatā-take shelter.

This is also confirmed in the following statement spoken by Devakī to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.85.31):

"O Lord Kṛṣṇa, O all-pervading Supersoul, You are the Original Personality of Godhead. By a tiny fragment of a part of a part of a portion of Your potency the material universes are created and again annihilated. I surrender unto You and take shelter of You."*

Text 2

ṭikā ca yasyāṁśaḥ puruṣas tasyāṁśo mayā tasyā aṁśā guṇās teṣāṁ bhāgena paramāṇu-mātra-leśena viśvotpatty-ādayo bhavanti tam tvā tvam gatiṁ śaraṇaṁ gatāsmi ity eṣā. śrī-devakī-devī śrī-bhagavantam.

ṭikā-the commentary; ca-also; yasya-of whom; āṁśaḥ-the portion; puruṣaḥ-puruṣa-āvatara; tasya-of Him; āṁśaḥ-the portion; māyā-the māyā potency; tasyāḥ-of that; āṁśaḥ-the parts; guṇāḥ-the three modes of nature; teṣāṁ-of them; bhāgena-by a part; paramāṇu-mātra-leśena-by an atomic fraction; viśva-utpatti-ādayaḥ bhavanti-the creation, maintenance and destruction of the universes is manifested; tam-to Him; tvā-to You; tvam-to You; gatiṁ-the word "gatiṁ"; śaraṇaṁ gata āsmi-I shall take shelter; iti-thus; eṣā-the commentary; śrī-devakī-devī-spoken by Devakī-devī; śrī-bhagavantam-to the Supreme Personality of Godhead.

Śrīdhara Svāmī explains in his commentary:

"In this verse the first "aṁśa" (portion) referred to is the puruṣa-avatāra. The portion of the puruṣa-avatāra is the illusory potency māyā, and the portion of māyā is the three modes of material nature. By an atomic fragment of the modes of nature, the material universes are created, maintained and destroyed. In this way, by a portion of a portion of a portion of a portion of the Lord's potency the material world is created. In this verse the word 'tva' means 'unto You' and the phrase 'gatiṁ gatāsmi' means 'I take shelter'".

The proper interpretation of this verse is:

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

Text 44

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

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

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

Text 45

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

vākyam-statement; antaram-another; āha-said; he-O; dharma-guptaye-for the protector of
religion; kalāvātīrṇau-the word "kalāvātīrṇau"; kalā-the word "kalā"; aṁśaḥ-means part and
parcels; tat-yuktau-along with them; avatīrṇau-descended; madhya-pada-lopi-samāsaḥ-a
compound where the middle word is understood; kim vā-or; kalāyām-the word "kalā"
understood in the locative case; aṁśa-lakṣaṇe-as the expansion; māyikā-prapañce-meaning
"the material world"; avatīrṇau-descended; vā-or; padaḥ-step; asya-of Him; viśva-bhūtāni-
the material world; iti-thus; śruteḥ-from the Śruti-śāstra; bhūyaḥ-the word "bhūyaḥ";
punar api-means "again"; avaśiṣṭān-remaining; avaṇeḥ-of the earth; asurān-demons; hatvā-
having killed; me-the word "me"; mama-means "My"; anti-the word "anti"; samīpāya-
means "to the vicinity"; samīpam-to the vicinity; āgamayitum-causing to arrive; yuvām-You
two; tvarayetām-please hasten; atra-in this context; prasthāpya-having established; tān-
them; mocayatām-please liberate; iti-thus; arthaḥ-the meaning; tat-by the Lord; hatānām-
of those who are killed; mukti-of liberation; prasiddheḥ-celebrated; mahā-kāla-pūra-of the
Bhūmi-puruṣa; jyotiḥ-brahmajyoti effulgence; eva-certainly; muktāḥ-liberated; praviśanti-
enter.

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

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

Text 46

brahma-tejomayaṁ divyaṁ
mahad yad dṛṣṭavān asi
ahar sa bhārata-śreṣṭha
mat-tejas tat sanātanam

prakṛtiḥ sā mama parā
vyaktāvyaktā sanātānī
tām praviśya bhavantiḥa
muktā yogavid-uttamāu.
iti śrī-hari-varṣe 'rjunar prati śrī-bhagavad-uktaś ca.

brahma-tejaḥ-mayaṁ-the Brahman effulgence; divyaṁ-transcendental; mahat-great; yat-which; dṛṣṭavān asi-You have seen; aham-I am; saḥ-that; bhārata-śreṣṭha-O best of the descendents of Bharata; mat-My; tejas-splendor; tat-that; sanātanam-eternal; prakṛtiḥ-energy; sā-that; mama-My; parā-superior; vyakta-manifested; avyaktā-and unmanifested; sanātānī-eternal; tām-that; praviśya-entering; bhavanti-become; iha-here; muktāḥ-liberated; yogavid-uttamāḥ-the best of yogīs; iti-thus; śrī-hari-varṣe-in the Hari-varṣa; arjunam prati-to Arjuna; śrī-bhagavat-of the Lord; uktaḥ-spoken; ca-and.

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

"My dear Arjuna, O best of the descendants of Mahārāja Bharata, this splendid Brahman effulgence that you have seen is the glowing light emanating from My transcendental form. I

am not different from that splendid effulgence, which is My eternal spiritual potency. This potency of Mine is sometimes manifest and sometimes unmanifest. They who have perfected the practice of aṣṭāṅga-yoga may enter this divine effulgence and attain one of the five kinds of liberation."

Text 47

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

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

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

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

Text 48

tathā

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

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

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

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

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

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

Text 49

ity asya na kevalam etad-rūpeṇaiva yuvām loka-hitāya pravṛttau, api tu vaibhavāntareṇāpīti stauti pūrṇeti. svayam-bhagavattvena tat-sakhatvena ca ṛṣabhau sarvāvatārāvatāri-śreṣṭhāv api pūrṇa-kāmāv api sthityai loka-rakṣaṇāya loka-saṅgraham lokeṣu tat-tad-dharma-pracāra-hetukam dharmam ācaratām kurvatām madhye yuvām nara-nārāyaṇāv ṛṣī ity anayor alpāṃśatvena vibhūtivan-nirdeśaḥ. uktam caikādaśe śrī-bhagavatā vibhūti-kathana eva nārāyaṇo munīnām ca iti. dharmika-maulitvād dvija-putrārtham avaśyam eṣyatha ity ata eva mayā tathā vyavasitam iti bhāvaḥ.

iti-thus; asya-of this; na-not; kevalam-only; etad-rūpeṇa-in this way; eva-certainly; yuvām-the two of you; loka-of the living entities; hitāya-for the benefit; pravṛttau-engaged; api-although; tu-also; vaibhava-antareṇa-with transcendental opulences; api-also; iti-thus; stauti-offers prayers; pūrṇa-iti-beginning with the word "pūrṇa"; svayam-bhagavattvena-with the position of the Original Personality of Godhead; tat-of Him; sakhatvena-with the

position of friend; ca-also; ṛṣabhau-best; sarva-avatāra-avatāri-of the origins of all incarnations; śreṣṭhau-best; api-also; pūrṇa-kāmau api sthityai-the phrase "pūrṇa-kāmāv api sthityai"; loka-rakṣaṇāya-for the protection of all living entities; loka-of living entities and planets; saṅgraham-multitude; lokesu-among the living entities; tat-tat-dharma-of the principles of religion; pracāra-preaching; hetukam-for the purpose; dharmam ācaratam-the phrase "dharmam ācaratām"; kurvataṁ-performing; madhye-in the midst; yuvām-you two; nara-nārāyaṇau ṛṣī-Nara-Nārāyaṇa Ṛṣis; iti-thus; anayoḥ-of the two; alpa-small; amśatvena-by an expansion; vibhūvat-full of transcendental opulences; nirdeśaḥ-indication; uktam-spoken; ekādaśe-in the Eleventh Canto of Śrīmad-Bhāgavatam; śrī-bhagavatā-by the Supreme Personality of Godhead; vibhūti-of opulences; kathane-in the description; eva-certainly; nārāyaṇaḥ-Nārāyaṇa; munīnām-of the munis; ca-also; iti-thus; dharmika-of saintly persons; maulivāt-because of the status of being the crown; dvija-of the Brāhmaṇa; putra-of the sons; artham-for the benefit; avaśyam-inevitably; eśyathaḥ-you two will come; iti-thus; ataḥ eva-therefore; mayā-by Me; tathā-in that way; vyavasitam-considered; iti-thus; bhāvaḥ-the meaning.

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

Text 50

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

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

tathā-in the same way; ca-also; śrī-hari-vaṁśe-in the Hari-vaṁśa; śrī-kṛṣṇa-of Śrī Kṛṣṇa; vākyam-the statement; mat-My; darśana-audience; artham-for the purpose of attaining; te-these; bālāḥ-boys; hṛtāḥ-were taken; tena-by Him; mahā-ātmanā-the great soul; vipra-of

the Brāhmaṇa; artham-for the sake; eṣyate-arrived; kṛṣṇaḥ-Kṛṣṇa; na-not; agacchat-arrived; anyathā-otherwise; tu-but; iha-here.

This is also described in the Hari-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

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

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

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

Text 52

niśāmya vaiṣṇavam dhāma
pārthaḥ parama-vismitaḥ
yat kiñcit pauruṣam puṁsam
mene kṛṣṇānubhāvitam iti

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

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

Text 53

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

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

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

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

Text 54

atha parakīyāny api viruddhāyamānāni vākyaṇi tad-anugatārthatayā dṛśyante.

atha-now; parakīyāni-in other Vedic literatures; api-also; viruddhāyamānāni-refuting; vākyaṇi-statements; tat-to them; anugata-arthatayā-with the proper explanation; dṛśyante-are seen.

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

Text 55

tatra śrī-viṣṇu-purāṇe

ujjahārātmanaḥ keśau
sita-kṛṣṇau mahā-mune iti

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

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

ujjahārātmanaḥ keśau
sita-kṛṣṇau mahā-mune

Our critic may interpret this verse to mean:

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

Text 56

mahābhārata

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

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

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

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

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

Text 57

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

atra-in this connection; tātparyam-explanation; śrī-svāmibhiḥ-by Śrīdhara Svāmī; ittham-thus; vivṛtam-presented; bhūmeḥ suretara-varūtha-in the verse from Śrīmad-Bhāgavatam (2.7.26) which begins "bhūmeḥ suretara-varūtha"; iti-ādi-padye-in the verse beginning; sita-kṛṣṇa-keśaḥ-the description of Kṛṣṇa and Balarāma as black and white hairs of Lord Viṣṇu; iti-thus; atra-in this connection; sita-white; kṛṣṇa-and black; keśatvam-the state of being hairs; śobhā-bodily splendor; eva-certainly; na-not; tu-but; vyaḥ-of a certain age; pariṇāma-kṛtam-produced by a transformation; avikāritvāt-because the Supreme is without transformation; yat-which; ca-also; ujjahara ātmanaḥ keśau-the quote "ujjahārātmanaḥ keśau" from the Viṣṇu Purāṇa; iti-thus; ādi-beginning; tat-that; tu-but; keśa-hair; mātra-only; avatāra-incarnation; abhiprāyam-intention; kintu-but; bhū-of the world; bhāra-the burden; avatāraṇa-rūpam-the relief; kāryam-activity; kiyad etat-how is this?; mat-My; keśau-"kesas"; eva-certainly; tat-that; kartum-to do; śaktāu-able; iti-thus; dyotana-splendor; artham-meaning; rāma-kṛṣṇayoḥ-of Kṛṣṇa and Balarāma; varṇa-complexion; sūcana-description; artham-meaning; ca-also; keśu-uddharaṇam-description of the emanation of the "keśa"; iti-thus; gamyate-is explained; anyathā-another interpretation; tatra-there; eva-certainly; pūrvā-apara-with other passages in the Vedic literatures; virodhā-āpatteḥ-because of contradicting; kṛṣṇaḥ tu bhagavān svayam-the quote "kṛṣṇas tu bhagavān svayam" (Bhāg. 1.3.28); iti-thus; etad-virodhāt-contradicting; ca-also.

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

"Sometimes in the Vedic literatures Kṛṣṇa and Balarāma are described as white and black 'keśas'. In this context the word 'keśa' does not mean 'hair', but it is used in the sense of 'splendor'. The phrase 'sita-kṛṣṇa-keśau' means Balarāma and Kṛṣṇa who have beautiful white

and black complexions. It does not mean that black and white hairs grew at a certain time on the head of the changless Supreme Person.

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

Text 58

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

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

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

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

Text 59

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

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

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

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

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

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

Text 60

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

yaiḥ-by whom; tu-but; yathā-as; śrutam-heard; eva-certainly; idam-this; vyākhyātam-explained; te-they; tu-but; na-not; samyak-completely; parama-amṛṣṭavantaḥ-pure; yataḥ-because; sura-mātrasya-of only a demigod; api-even; nirjaratva-of freedom from old-age;

prasiddhiḥ-perfection; akāla-kalite-beyond the bondage of time; bhagavati-in the Original Personality of Godhead; jarā-of old-age; anudayena-because of the non-appearance; keśa-of hairs; śauklya-whiteness; anupapattiḥ-non-appearance; na-not; ca-also; asya-of Him; keśeṣu-among the hairs; naisargika-by nature; sita-whiteness; kṛṣṇatā-and blackness; iti-thus; pramāṇam-transformation; asti-is.

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

Text 61

ata eva nṛsimha-purāṇe kṛṣṇāvatāra-prasaṅge śakti-śabda eva prayujyate, na tu keśa-śabdaḥ. tathā hi

vāsudevāc ca devakyām
avatīrya yadoḥ kule
sita-kṛṣṇe ca tac-chaktī
kaṁsādyān ghatayīṣyataḥ ity ādinā

ataḥ eva-therefore; nṛsimha-purāṇe-in the Nṛsimha Purāṇa; kṛṣṇa-avatāra-prasaṅge-in the connection with the account of Lord Kṛṣṇa's incarnations; śakti-śabdaḥ-the word "śakti"; eva-certainly; prayujyate-is employed; na-not; tu-but; keśa-śabdaḥ-the word "keśa"; tathā hi-as it is said; vasudevāt-from Vasudeva; ca-and; devakyām-in Devakī; avatīrya-having descended; yadoḥ kule-in the family of the Yadu dynasty; sita-kṛṣṇe-Balarāma and Kṛṣṇa; ca-and; tat-śakti-full of all transcendental potencies; kaṁsa-ādyān-Kaṁsa and many other demons; ghatayīṣyataḥ-will kill; iti ādinā-in the passage beginning with these words.

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

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

Text 62

astu tarhi amśopalakṣaṇaḥ 'keśa'-śabdaḥ; no, avilupta-sarva-śaktitvena sāksād ādi-puruṣatvasyaiva niścetum śakyatvāt kṛṣṇa-viṣṇu-ādi-śabdānām aviśeṣataḥ paryāyatva-pratīteś ca. naivam avatārāntarasya kasya vānyasya janma-dinam jayanty-ākhyayāti-prasiddham.

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

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

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

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

To this I reply: Actually Kṛṣṇa is specifically described as the Original Personality of Godhead, and the day when He appeared in this world is especially famous, more famous than the appearance-day of any other form of the Lord.

Text 63

ata evoktam mahābhārata

bhagavān vāsudevaś ca
kīrtiyate 'tra sanātanaḥ
śāsvatam brahma paramam
yogi-dhyeyam nirañjanam.

ataḥ eva-therefore; uktam-explained; mahābhārata-in the Mahābhārata; bhagavān-the Original Personality of Godhead; vāsudevaḥ-Kṛṣṇa, the son of Vasudeva; ca-and; kīrtiyate-is glorified; atra-in this connection; sanātanaḥ-eternal; 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 yogīs' meditation. He is glorified in the pages of this book."

Text 64

tasyākāla-kalitatvam

yo 'yaṁ kālas tasya te 'vyakta-bandho
ceṣṭām āhuḥ

ity ādau devakī-devī-vākye.

tasya-of Him; akāla-kalitatvam-the state of being beyond the influence of time; yaḥ ayam kālaḥ tasya te 'vyakta-bandho ceṣṭām āhuḥ iti ḍau-the verse from Śrīmad-Bhāgavatam 10.3.26 ("yo 'yaṁ kālas tasya te 'vyakta-bandho ceṣṭām āhuḥ ceṣṭate yena viśvam nimeśādir vatsarānto mahīyāṁs taṁ tveśānaṁ kṣema-dhāma prapadye"); devakī-devī-by Devakī; vākye-in the statement.

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

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

Text 65

natāḥ sma te nātha sadāṅghri-pankajam
viriñca-vairiñcya-surendra-vanditam
parāyaṇam kṣemam icchatām param
na yatra kālaḥprabhavet paraḥ prabhuḥ

ity ādau śrī-dvārakā-vāsi-vākye ca prasiddham

natāḥ-bowed down; sma-we had done so; te-unto You; nātha-O Lord; sadā-always; āṅghri-pankajam-the lotus feet; viriñca-Brahmā , the first living being; vairiñcya-sons of Brahmā like Sanaka and Sanātana; sura-indra-the King of heaven; vanditam-worshiped by; parāyaṇam-the supreme; kṣemam-welfare; iha-in this life; icchatām-one who so desires; param-the highest; na-never; yatra-wherein; kālaḥ-inevitable time; prabhavet-can exert its

influence; paraḥ-transcendental; prabhuḥ-the Supreme Lord; iti-thus; ādau-in the passage beginning; śrī dvārakā-of Dvarakā; vāsi-of the residents; vākye-in the statement; ca-also; prasiddham-celebrated.

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

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

Text 66

ato yat prabhāsa-khaṇḍe keśasya bālatvam eva ca tat sitimnaḥ kāla-kṛta-palita-lakṣaṇatvam eva ca darśitam, tasya śarīriṇām śuṣka-vairāgya-pratipādana-prakaraṇa-patitvatena sura-mātra-nirjaratā-prasiddhatvena cāmukhyārthatvān na svārthe prāmāṇyam.

ataḥ-therefore; yat-because; prabhāsa-khaṇḍe-in the Prabhāsa-khaṇḍa; keśasya-of hair; bālatvam-youthfulness; eva-certainly; ca-also; tat-that; sitimnaḥ-whiteness; kāla-by time; kṛta-produced; palita-white hair of old-age; lakṣaṇatvam-characteristic; eva-certainly; ca-and; darśitam-is revealed; tasya-of Him; śarīriṇām-of the embodied living entities; śuṣka-dry; vairāgya-renunciation; pratipādana-prakaraṇa-explanation; patitvatena-by the fallen status; sura-of the demigods; mātra-even; nirjaratā-the state of freedom from old-age; prasiddhatvena-by the fame; ca-also; amukhya-arthatvāt-because of accepting the secondary meaning; na-not; sva-arthe-in the connection; prāmāṇyam-evidence.

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

Text 67

brahmā yena ity ārabhya

viṣṇur yena daśāvatāra-gahane kṣipto mahā-saṅkaṭe
rudro yena kapāla-pāṇir abhito bhikṣāṇam kāritaḥ ity ādau.

tasmai namaḥ karmaṇe iti garuḍa-vacanāt. kim ca tat-pratipādanāya matsyādy-avatārāṇām matsyādi-śabda-samyena chaloktir eveyam.

brahmā yena iti ārabhya-in the passage beginning "brahmā yena"; viṣṇuḥ-Viṣṇu; yena-because of which; daśa-ten; avatāra-of incarnations; gahane-in the dark abyss; kṣiptaḥ-thrown; mahā-great; saṅkaṭe-difficulty; rudraḥ-Śiva; yena-by which; kapāla-carrying a skull; pāṇiḥ-in His hand; abhitaḥ bhikṣa-aṭanam kāritaḥ-begging alms; iti-thus; ādau-in the passage beginning; tasmai-to that; namaḥ-I offer my respectful obeisances; karmaṇe-unto karma; iti-thus; garuḍa-of the Garuḍa Purāṇa; vacanāt-from the statement; kim ca-furthermore; tat-that; pratipādanāya-to establish; matsya-Lord Matsya; ādi-beginning with; avatārāṇām-of the incarnations of Godhead; matsya-ādi-śabda-of the words "matsya-ādi"; samyena-the same; chala-false; uktiḥ-statement; eva-certainly; iyam-this.

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

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

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

Text 68

yathā

aho kanaka-daurātmyam
nirvāktum kena śakyate
nāma-sāmyād asau yasya
dhusturo 'pi mada-pradaḥ.

yathā-just as; aho-Oh; kanaka-of gold; daurātmyam-the wickedness; nirvaktum-to be described; kena-by whom; śakyate-is possible; nāma-by name; sāmyāt-because of equality; asau-this; yasya-of which; dhusturaḥ-dhustura poison; api-even; mada-pradaḥ-intoxicating.

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

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

Text 69

iti śiva-śāstrīyatvāc ca nātra vaiṣṇava-siddhānta-viruddhasya tasyopayogaḥ. yata uktam
skānda eva ṣaṇmukham prati śrī-śivena

śiva-śāstre 'pi tad grāhyam
bhagavac-chāstra-yogi yat iti

anya-tātparyakatvena svatas tatrāpramāṇyād yuktam caitat yathā paṅkena paṅkāmbhaḥ itivat.

iti-thus; śiva-śāstrīyatvāt-the status of being confirmed in the Śaivite scriptures; ca-and;
na-not; atra-here; vaiṣṇava-in relation to Lord Viṣṇu; siddhānta-the conclusion;
viruddhasya-opposing; tasya-of that; upayogaḥ-suitability; yataḥ-because; uktam-spoken;
skānde-in the Skānda Purāṇa; eva-certainly; ṣaṇmukham-to Kārttikeya; prati-to; śrī-śivena-
by Lord Śiva; śiva-śāstre-in the Śaivite scriptures; api-although; tat-that; grāhyam-
acceptable; bhagavat-śāstra-in the Vaiṣṇava scriptures; yogi-found; yat-which; iti-thus;
anya-another; tātparyakatvena-by interpretation; svataḥ-in their own scripture; tatra-there;
apramāṇyāt-because of not being established; yuktam-suitable; ca-and; etat-this; yathā-just
as; paṅkena-by mud; paṅka-ambhaḥ-muddy water; iti-thus; 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 (Skānda Purāṇa) where Lord
Śiva says to Kārttikeya:

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

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

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

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

Text 70

pādmottara-khaṇḍe ca śiva-pratipādakānām purāṇānām api tāmasatvam eva darśitam.
mātsye 'pi tāmasa-kalpa-kathāmayatvam iti.

pādma-uttara-khaṇḍe-in the Uttara Khaṇḍa of the Padma Purāṇa; ca-also; śiva-pratipādakānām-of the followers of Lord Śiva; purāṇānām-of the Purāṇas; api-also; tamasatvam-ignorance; eva-certainly; darśitam-is delineated; 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 vṛddha-sūtasya śrī-bhāgavatam apaṭhitavataḥ śrī-baladevāvajñātuḥ śrī-bhagavat-tattvāsamyag-jānajaṁ vacanam

evam vadanti rājarṣe
ṛṣayaḥ kecanānvitāḥ. itivat.

etādṛśa-śrī-bhāgavata-vākyena sva-viruddha-purāṇāntara-vacana-bādhanam ca.

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

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

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

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

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

Text 72

yatheha karma-jito lokaḥ kṣiyate ity-ādi-vākyena.

apāma somam amṛtā abhūma ity-ādi-vacana-bādhanavāj jeyam.

atrāpi yat svavāco virudhyeta nūnaṁ te na smaranty uta iti yukti-sad-bhāvo dṛśyate.

yathā-just as; iha-here in the earthly planetary system; karma-jitaḥ-performing the karma-kāṇḍa regulations; lokaḥ-persons; kṣiyate-become destroyed; iti-ādi-beginning with these words; vākyena-by the statement; apāma-drinking; somam-soma; amṛtāḥ-immortal; abhūma-we become; iti-ādi-beginning with these words; vacana-statement; bādhanavāt-contradicting; jñeyam-should be understood; atra-here; api-also; yat-what; sva-own; vacaḥ-statement; virudhyate-is contradicted; nūnam-certainly; te-they; na-do not; smaranti-remember; uta-indeed; iti-thus; yukti-of logic; sat-bhāvaḥ-good condition; dṛśyate-is seen.

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

"By performing the karma-kāṇḍa rituals of the Vedas one becomes ruined."

-Chāndogya Upaniṣad 8.1.6

"By performing the karma-kāṇḍa rituals of the Vedas we have become demigods eligible to drink soma-rasa."

-Ṛg-mantra 8.48.3

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

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

-Śrīmad-Bhāgavatam 10.77.30

Text 73

tatraivātmanaḥ sandigdhatvam eva tena sūtena vyañjitam

acintyāḥ khalu ye bhāvā

na tāṁs tarkeṇa yojayet ity ādinā

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

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

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

Text 74

kim ca, tatraivottara-granthe candrasya kalaṅkāpatti-kāraṇa-kathane śrī-kṛṣṇāvatāra-prasaṅge svayaṁ viṣṇur evety uktatvāt svenaiva virodhaś ca.

kim ca-furthermore; tatra-there; uttara-granthe-in the Prabhāsa Khaṇḍa of the Skānda Purāṇa; candrasya-of the moon-god; kalaṅka-of the spots; āpatti-misfortune; kāraṇa-cause; kathane-in the description; śrī-kṛṣṇa-of Śrī Kṛṣṇa; avatāra-appearance; prasaṅge-in that connection; svayaṁ-personally; viṣṇuḥ-Lord Viṣṇu; eva-certainly; iti-thus; uktatvāt-from the statement; svena-by using the word "sva"; virodhaḥ-contradiction; ca-also.

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

Text 75

tasmān na keśāvatāratve 'pi tātparyam, keśa-śabdasya bālatva-vacanāṁ ca.

tasmāt-for this reason; na-not; keśa-of a hair; avatāratve-as an incarnation; api-and; tātparyam-the proper understanding; keśa-śabdasya-of the word "keśa"; bālatva-of foolish and childish persons;{.fn [2]} vacanam-the statement; ca-also.

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

Text 76

chalato bhagavat-tattvājñānato veti sthitam.

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

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

Text 77

ato vaiṣṇavādi-padyānām śabdottham artham eva paśyāmaḥ

aṁśavo ye prakāśante
mama te keśa-samjñitāḥ
sarvajñāḥ keśavam tasmān
nāmāhur muni-sattama

iti sahasra-nāma-bhāṣyotthāpita-bhārata-vacanāt keśa-śabdenāmśur ucyate.

ataḥ-therefore; vaiṣṇava-of the Viṣṇu Purāṇa; ādi-and other Vedic literatures; padyānām-of the verses; śabda-the word; uttham-appearing; eva-certainly; paśyāmaḥ-we see; aṁśavaḥ-rays of light; ye-which; prakāśante-are manifest; mama-My; te-they; keśa-samjñitāḥ-known as "keśa"; sarvajñāḥ-omniscient; keśavam-Keśava; tasmāt-therefore; nāma-the name; āhuḥ-speak; muni-sattama-O best of the sages; iti-thus; sahasra-nāma-of the Viṣṇu-sahasra-nāma-stotra; bhāṣya-in the explanation; utthāpita-spoken; bhārata-of the Mahābhārata; vacanāt-from the statement; keśa-śabdena-by the word "keśa"; aṁśuḥ-ray of light; ucyate-is spoken.

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

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

Text 78

tatra ca sarvatra keśetara-śabda-prayogān nānā-varṇāṁśūnām śrī-nārada-dṛṣṭatayā mokṣa-dharma-prasiddheś ca. tathā cāṁśutve labdhe tau cāṁsū vāsudeva-saṅkarṣaṇāvatāra-sūcakatayā nirdiṣṭāv iti tayor eva syātām iti gamyate. tadyayor api tayor aniruddhe 'bhivyaktiś ca yujyata eva.

tatra-in this place; ca-and; sarvatra-throughout the Vedic literatures; keśa-itarā-śabda-prayogāt-because of the use of other words; nānā-various; varṇa-colors; aṁśūnām-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; aṁśutve-in the effulgence; labdhe-attained; tau-two; ca-also; aṁśu-splendors; vāsudeva-Vāsudeva; saṅkarṣaṇa-Saṅkarṣaṇa; avatāra-incarnations; sūcakatayā-by indicating; nirdiṣṭau-indicated; iti-thus; tayor-of Them; eva-certainly; syātām-may be; iti-thus; gamyate-is approached; tadyayor-of Their expansions; api-also; tayor-of Them; aniruddhe-in Lord Aniruddha; abhivyaktiḥ-manifestation; yujyate-is suitable; eva-certainly.

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

Text 79

avatāri-tejo-'ntarbhūtatvād avatārasya. evam eva sattvam rajas tamaḥ iti ādi prathama-skandha-padya-prāptam aniruddhākhyā-puruṣāvatāratvam

avatāri-of the Original Source of all Incarnations; tejaḥ-the effulgence; antarbhūtatvāt-because of being situated within; avatārasya-of the incarnation; evam-in this way; eva-certainly; sattvam rajas tamaḥ iti ādi-in the verse beginning "sattvam rajas tamaḥ"; prathama-skāndha-of the First Canto of Śrīmad-Bhāgavatam; padya-prāptam-in the verse; aniruddha-ākhyā-known as Aniruddha; puruṣa-avatāratvam-as a puruṣa-incarnation.

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

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

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

Text 80

bhavānī-nāthaiḥ ity ādi pañcama-skandha-gadya-prāptam saṅkarṣaṇāvātāratvam ca bhavasya saṅgacchate.

bhavānī-nāthaiḥ iti ādi-in the verse beginning "bhavānī-nāthaiḥ" "bhavānī-nāthaiḥ strī-gaṇārbuda-sahasrair avarudhyamāno bhagavataś catur-mūrter mahā-puruṣasya turīyām tāmasīm mūrtim prakṛtim ātmanaḥ saṅkarṣaṇa-saṁjñām ātma-samādhi-rūpeṇa sannidhāpyaitad abhigrṇan bhava upadhāvati"; pañcama-skandha-of the Fifth Canto of Śrīmad-Bhāgavatam; gadya-prāptam-in the prose passage; saṅkarṣaṇa-of Lord Saṅkarṣaṇa; avātāratvam-the status of an incarnation; ca-and; bhavasya-of Śiva; saṅgacchate-is manifested.

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

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

Text 81

tataś ca ujjahāra ity asyāyam arthaḥ. ātmanaḥ sakāśāt śrī-vāsudeva-saṅkarṣaṇāmśa-bhūtau keśau amśū ujjahāra uddhṛtavān prakāṭi-kṛtya darśitavān ity arthaḥ.

tataḥ-therefore; ca-also; ujjahāra iti-of the word "ujjahāra"; asya-of it; ayam-this; arthaḥ-the meaning; ātmanaḥ-the word "ātmanaḥ"; sakāśāt-understood in the sense of "from Himself; śrī-vāsudeva-Vāsudeva; saṅkarṣaṇa-and Saṅkarṣaṇa; amśa-bhūtau-plenary expansions; keśau-by the word "keśau"; amśū-two splendid appearances; ujjahāra-the word "ujjahāra"; uddhṛtavān prakāṭi-kṛtya darśitavān-manifested; iti-thus; arthaḥ-the meaning.

Therefore the statement of the Viṣṇu Purāṇa (ujjahārātmanaḥ keśau sita-kṛṣṇau mahā-mune) should be understood in the following way: The word "ātmanaḥ" means "from

Himself", the word "keśau" means the two incarnations Vāsudeva and Saṅkarṣaṇa, who have black and white complexions, and the word "ujjahāra" means "manifested." The entire statement means "The Lord then appeared as Vāsudeva and Saṅkarṣaṇa, who have black and white complexions."

Text 82

atrāyaṁ sumerur ity eka-deśa-darśanenaivākhaṇḍa-sumeru-nirdeśavat tad-darśanenāpi pūrṇasyaivāvīrbhāva-nirdeśo jeyaḥ.

atra-here; ayam-this; sumeruḥ-Mount Sumeru; iti-thus; eka-deśa-one side; darśanena-by seeing; eva-certainly; akhaṇḍa-the entire; sumeru-Mount Sumeru; nirdeśavat-like the revelation; tat-of that; darśanena-by the sight; api-also; pūrṇasya-of the whole; eva-certainly; āvīrbhāva-appearance; nirdeśaḥ-indication; jeyaḥ-should be known.

Just as by seeing one face of the Mountain Sumeru, one can understand the nature of the entire mountain, in the same way, by properly understanding this verse from Viṣṇu Purāṇa, one will be able to know the actual nature of Lord Kṛṣṇa's appearance in the material world.

Text 83

atha sa cāpi keśau ity ādikā-vyākhyā.

udvavarhe yoga-balenātmanaḥ sakāśād vicchidya darśayām āsa. sa cāpi iti ca-śabdaḥ pūrvam uktam deva-kartṛkam nivedana-rūpam artham samuccinoti.

atha-now; sa cāpi keśau iti ādika-on the verse beginning "sa cāpi keśau"; vyākhyā-commentary; udvavarhe-the word "udvavarhe"; yoga-balena-by mystic potency; sakāśāt-near; ātmanaḥ-from Himself; sakāśāt-near; vicchidya-separating; darśayām āsa-revealed; saḥ ca api iti-the words "sa cāpi"; ca-śabdaḥ-the word "ca"; pūrvam-formerly; uktam-spoken; deva-by the demigods; kartṛkam-done; nivedana-of an appeal; rūpam-in the form; artham-meaning; samuccinoti-refers.

An explanation of the verses from Mahābhārata quoted in Text 56 follows:

In these verses the word "udvavarhe" means that the Lord appears by His own mystic potency. The word "ca" (also) refers the reader to the demigods' prayers recorded in the previous verses.

Text 84

api-śabdas tad-udvarhane śrī-bhagavat-saṅkarṣaṇayor api hetu-kartṛtvam sūcayati.

api-śabdaḥ-the word "api"; tat-udvarhane-in connection with the word "udvavarhe"; śrī-bhagavat-of Lord Vāsudeva; saṅkarṣaṇayoḥ-and Lord Saṅkarṣaṇa; api-also; hetu-kartṛtvam-the condition of being the cause; sūcayati-indicates.

The word "api" (even) in connection with the word "udvavarhe" (manifested) ("Even if Kṛṣṇa and Balarāma had appeared from Lord Viṣṇu") indicate that in reality Vāsudeva and Saṅkarṣaṇa are emanations of Kṛṣṇa and Balarāma.

Text 85

tau cāpi iti ca-śabdo 'nukta-samuccayārthatvena bhagavat-saṅkarṣaṇau svayam āviviśatuḥ. paścāt tau ca tat tadātmyenāviviśatur iti bodhayati. api-śabdo yatrānusyūtāv amū, so 'pi tad-amīśa apīti gamayati. tayor eko balabhadro babhūva ity ādikam tu nara-nārāyaṇo bhavet. hariḥ eva bhaven naraḥ ity ādivat tad-aikyāvāpty-apekṣayā.

tau capi iti-the words tau capi"; ca-śabdaḥ-the word "ca"; anukta-unspoken; samuccaya-arthatvena-with additional meanings; bhagavat-Vāsudeva; saṅkarṣaṇau-and Saṅkarṣaṇa; svayam-personally; āviviśatuḥ-entered; paścāt-afterwards; tau-the two; ca-also; tat-therefore; tad-ātmyena-in Their original forms; āviviśatuḥ-entered; iti-thus; bodhayati-teaches; api-śabdaḥ-the word "api"; yatra-where; anusyūtau-joined; amū-the two; saḥ api-the same person; tat-His; amīśaḥ-expansions; api-also; iti-thus; gamayati-causes to go; tayor-from the two; ekaḥ-one; balabhadraḥ-Balarāma; babhūva-became; iti adikam-etc.; tu-also; nara-nārāyaṇaḥ-Nara and Nārāyaṇa Ṛsis; bhavet-became; hariḥ-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 Saṅkarṣaṇa (the puruṣa-incarnations) entered the wombs of Devakī and Rohiṇī. Then: Kṛṣṇa and Balarāma (the original forms of Vāsudeva and Saṅkarṣaṇa) entered the wombs of Devakī and Rohiṇī "also". Then, within the womb of Devakī, Vāsudeva and Kṛṣṇa joined to become a single Kṛṣṇa, and within Rohiṇī's womb Saṅkarṣaṇa and Balarāma joined to become a single Balarāma. In this way the word "api" (also) refers to the joining of Kṛṣṇa-Vāsudeva and Balarāma-Saṅkarṣaṇa. In other words, Lord Kṛṣṇa sent His immediate viṣṇu-tattva expansions into the material world before He personally came, and when He personally came, He and His viṣṇu-tattva forms became united into a single form. This is confirmed in the following statements:

1. "tayor eko balabhadro babhūva" (the two of Them then became one Balarāma).

2. "nara-nārāyaṇo bhavet. harir eva bhaven naraḥ" (Nara-Nārāyaṇa Ṛṣis joined to become a single Lord Hari).

Text 86

keśavaḥ śrī-mathurāyām keśava-sthānākhyā-mahā-yoga-pīṭhādhipatvena prasiddhaḥ, sa eva kṛṣṇa iti.

keśavaḥ-Kesava; śrī-mathurāyām-in Mathurā; keśava-of Lord Keśava; sthāna-the abode; ākhya-known as; mahā-great; yoga-pīṭha-sacred place; adhipatvena-as the ruler; prasiddhaḥ-famous; saḥ-He; eva-certainly; kṛṣṇaḥ-Kṛṣṇa; iti-thus.

Another meaning of this passage from the Mahābhārata which explains that Kṛṣṇa appears as a "keśa" is that "Keśava" is specifically the name of Lord Kṛṣṇa when He appears as the monarch of Mathurā. In this way, the passage from the Mahābhārata may be paraphrased: "The original Kṛṣṇa then appeared in His feature as Keśava (the monarch of Mathurā)."

Text 87

ata evodāhariṣyate bhūmeḥ suretara ity ādi. śrī-nṛsimha-purāṇe tu sita-kṛṣṇe ca mac-chakti ity tat-tad-varṇa-nirdeśenāmśu-vācaka eva śakti-śabda ity tat-tulya-tātparyopekṣayā.

ataḥ eva-therefore; udahariṣyate-it may be said; bhūmeḥ suretara ity ādi-the verse beginning "bhūmeḥ suretara"; śrī-nṛsimha-purāṇe-in the Nṛsimha Purāṇa; tu-but; sita-white; kṛṣṇe-and black; ca-and; mat-my; śakti-potencies; tat-tad-various; varṇa-colors; nirdeśena-by describing; amśu-the effulgence; vācakaḥ-describing; eva-certainly; śakti-śabdaḥ-by the word "śakti"; iti-thus; tat-with that; tulya-equal; tātparya-understanding; upekṣayā-with reference to this.

In the Śrīmad-Bhāgavatam (2.7.26) Lord Kṛṣṇa is described as "sita-kṛṣṇa-keśa". This does not mean that Kṛṣṇa is an incarnation of a black hair from Lord Viṣṇu. The actual explanation of this word is found in the Nṛsimha Purāṇa, where the Lord explains: "sita-kṛṣṇe ca mac-chakti" (I appear in many viṣṇu-tattva forms, which have complexions of white, black, and many other colors).

Text 88

śrīmad-bhāgavatasya tu naiṣā prakriyāvakalitā. tasmāt evaṁ vadanti rājarse ity ādivad eva sābhimatā. kadācid ātma-gopanāya bhagavān yad anyathā darśayati, tad eva ṛṣayo yathā-mati prastuvantīti. tad etad anuvādakasya bhūmeḥ suretara-varūtha-ity ādau kalayā sita-kṛṣṇa-keśaḥ ity asya ca yojanā.

śrīmad-bhāgavatasya-of the Śrīmad-Bhāgavatam; tu-but; na-not; eṣa-this; prakriyā-avakalitā-fault; tasmāt-therefore; evam vadanti rājarṣe iti ādivat-just as the verse beginning with "evam vadanti rājarṣe"; eva-certainly; sa-it; abhimatā-may be considered; kadācit-sometimes; ātma-Himself; gopanāya-for concealing; bhagavān-the Original Personality of Godhead; yat-because; anyathā-otherwise; darśayati-displays Himself; tat-for this reason; eva-certainly; ṛṣayaḥ-the sages; yatha-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 bewilderment when Śālva tricked Him (evam vadanti rājarṣe) is described as an explanation given by some sages. In other words, although Kṛṣṇa is never actually bewildered, some sages said that He was bewildered on that occasion. Therefore the statements of the Bhāgavatam sometimes contain the opinions of certain sages according to their partial understanding. Sometimes the Original Personality of Godhead chooses to conceal Himself and He appears to be something that He actually is not. Because the Lord sometimes does not reveal His actual nature, therefore it is said that the sages describe Him according to their realization. In other words, the opinions of the sages sometimes present an incomplete view of the Supreme Lord. It is possible to interpret this Bhāgavatam verse (2.7.26) (which describes the "sita-kṛṣṇa-keśaḥ") as such a partial understanding, even though it is recorded in the Bhāgavatam.

Text 89

kalayā amśena yaḥ sita-kṛṣṇa-keśaḥ, sita-kṛṣṇau keśau yatra tathā-vidhaḥ, sa eva sākṣād bhagavān jāta ity evaṁ kartavyeti.

kalayā-the word "kalayā"; amśena-means "with His expansions; yaḥ-who; sita-kṛṣṇa-keśaḥ-the phrase "sita-kṛṣṇa-keśaḥ"; sita-kṛṣṇa keśau yatra tathā-vidhaḥ-who expands as the white and black puruṣa incarnations (Saṅkarṣaṇa and Vāsudeva); saḥ eva-that very same person; sākṣāt-directly; bhagavān-the Original Personality of Godhead; jātaḥ-appeared; iti-thus; evaṁ kartavya iti-in this way it should be understood.

Lord Kṛṣṇa is therefore the Original Personality of Godhead, and the phrase "kalayā sita-kṛṣṇa-keśaḥ" means "The Supreme Personality of Godhead, who expands as the white and black puruṣa-incarnations (Lord Saṅkarṣaṇa and Lord Vāsudeva)."

Text 90

ata eva puruṣa-nārāyaṇasya tathāgamana-pratipādaka-śrī-hari-vamśi-vākyam api tat-tejasām ākarṣaṇa-vivakṣayaivoktam. sarveṣām praveśaś ca tasmin sayuktikam evodāharaṇīyaḥ.

ataḥ eva-therefore; puruṣa-nārāyaṇasya-of Lord Nārāyaṇa; tathā-in the same way; āgamana-Kṛṣṇa's arrival; pratipādaka-describing; śrī-hari-vamśa-vākyam-statement of the Hari-vamśa; api-and; tat-His; tejasam-potency; ākarṣaṇa-taking; vivakṣayā-with an intention to describe; uktam-spoken; sarveṣām-of all; praveśaḥ-entrance; ca-also; tasmin-within Him; sa-yuktikam-with good reason; eva-certainly; udāharaṇīyaḥ-should be described.

According to the description of Lord Kṛṣṇa's advent found in the Hari-vamśa (and quoted in Text 59 of this anuccheda), all the potencies of Lord Nārāyaṇa are present within the form of Lord Kṛṣṇa. Actually, all the forms of the Personality of Godhead are present within the original form of Kṛṣṇa.

Text 91

ataḥ pādmottara-khaṇḍe nṛsimha-rāma-kṛṣṇeṣu ṣaḍ-guṇya-paripūraṇam ity avatārāntara-sādhāraṇyam api mantavyam. kintv avatārāṇām prasaṅge teṣu śreṣṭhe vividīṣite sāmānyatas tāvat sarva-śreṣṭhas traya uktāḥ. teṣv apy uttarottaratrādhikya-kramābhiprāyeṇa śrī-kṛṣṇe śraīṣṭhyam vivakṣitam. ata eva śrī-viṣṇu-purāṇe maitreyena hiraṇyakaśipuṭvādiṣu jaya-vijayayos tayor amukti-mukti-kāraṇe pṛṣṭe śrī-parāśaro 'pi śrī-kṛṣṇasyaivāty-udbhataiśvarya-prakāśam āha.

ataḥ-therefore; padma-uttara-khaṇḍe-in the Uttara Khaṇḍa of the Padma Purāṇa; nṛsimha-in Lord Nṛsimha; rāma-in Lord Rāma; kṛṣṇeṣu-and in Lord Kṛṣṇa; ṣaḍ-guṇya-of the six opulences; paripūraṇam-fullness; iti-thus; avatāra-antara-for all the incarnations of Godhead; sādhāraṇyam-universal feature; api-although; mantavyam-should be considered; kintu-however; avatārāṇām prasaṅge-among all the incarnations of Godhead; teṣu-among them; śreṣṭhe-best; vividīṣite-desired to be known; sāmānyataḥ-generally; tāvat-to that extent; sarva-of all; śreṣṭhaḥ-best; trayaḥ-three; uktāḥ-are described; teṣu-among them; api-even; uttara-uttaratra-ādhikya-krama-of each one superior to the preceding one; abhiprāyeṇa-with the intention; śrī-kṛṣṇe-for Lord Kṛṣṇa; śraīṣṭhyam-superiority; vivakṣitam-is desired to be spoken; ataḥ eva-therefore; śrī-viṣṇu-purāṇe-in the Viṣṇu Purāṇa; maitreyena-by Maitreya; hiraṇyakaśipuṭva-ādiṣu-in the condition of accepting the forms of Hiraṇyakaśipu and other demons; jaya-of Jaya; vijayoḥ-and Vijaya; tayor-of them; amukti-without liberation; mukti-of liberation; kāraṇe-when the cause; pṛṣṭe-was asked; śrī-parāśaraḥ-Parāśara Muni; api-also; śrī-kṛṣṇasya-of Lord Kṛṣṇa; eva-certainly; ati-great; udbhata-extraordinary; aiśvarya-opulence and prowess; prakāśam-manifestation; āha-described.

The Padma Purāṇa Uttara-khaṇḍa explains:

nṛsimha-rāma-kṛṣṇeṣu
śāḍ-guṇya-paripūraṇam

"The six opulences of wealth, strength, fame, [] beauty, knowledge and renunciation are fully present in the forms of Lord Nṛsimha, Rāma, and Kṛṣṇa."

Although all the forms of the Personality of Godhead fully display these six opulences, these three forms are singled out as especially displaying them. Because the most significant word "nṛsimha-rāma-kṛṣṇeṣu" is a dvandva-compound, and because the most important word is generally placed at the end of a compound-word, we may conclude that because Kṛṣṇa is placed at the end of this compound, He is the most important of all the forms of the Lord.

This is confirmed in the Viṣṇu Purāṇa, where Maitreya Muni asks Parāśara Muni why Jaya and Vijaya, although killed by the hands of Lord Nṛsimha, Lord Varāha, and other forms of the Lord, did not attain liberation, although they both became liberated when killed by the hand of Lord Kṛṣṇa. To answer this question, Parāśara Muni described Lord Kṛṣṇa's supreme position among all the forms of the Personality of Godhead, and His supreme opulence and power.

Text 92

kim ca śrī-kṛṣṇam aprāpyānyatra tv asurāṇām muktir na sambhavati.

kim ca-furthermore; ca-also; śrī-kṛṣṇam-Lord Kṛṣṇa; aprāpya-without attaining; anyatra-otherwise; tu-but; asurāṇām-of demons; muktiḥ-liberation; na-not; sambhavati-is possible.

Generally speaking, demons cannot attain liberation unless they attain the personal association of Lord Kṛṣṇa.

Text 93

eva-kāra-dvayena svayam eva śrī-gītāsu tathā sūcanāt

eva-kāra-the word "eva"; dvayena-by twice repeating; svayam-personally; eva-certainly; śrī-gītāsu-in the Bhagavad-gītā; tathā-in this way; sūcanāt-from the indication.

This is described in the following verses of Bhagavad-gītā (16.19-20), where Lord Kṛṣṇa repeats the word "eva" (certainly) twice to emphasize the point:

Text 94

tān ahaṁ dviṣataḥ krūrān
samsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu

tān-those; aham-I; dviṣataḥ-envious; krūrān-mischievous; samsāreṣu-into the ocean of material existence; narādhamān-the lowest of mankind; kṣipāmi-put; ajasram-innumerable; aśubhān-inauspicious; āsurīṣu-demoniac; eva-certainly; yoniṣu-in the wombs.

"Those who are envious and mischievous, who are lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life.

Text 95

āsurīm yonim āpannā
mūḍhā janmani janmani
mām aprāpyaiva kaunteya
tato yānti adhamām gatim

āsurīm-demoniac; yonim-species; āpannāh-gaining; mūḍhāh-the foolish; janmani janmani-in birth after birth; mām-unto Me; aprāpya-without achieving; eva-certainly; kaunteya-O son of Kuntī; tataḥ-thereafter; yānti-goes; adhamām-condemned; gatim-destination.

"Attaining repeated birth amongst the species of demoniac life, such persons can never approach Me. Gradually they sink down to the most abominable type of existence."

Text 96

kutracid bhagavad-dveṣiṇām tat-smaraṇādi-prabhāvena śrūyatām vā muktiḥ. sarveṣām api tad-dveṣiṇām tu mukti-pradatvam anyatrāvatāre 'vatāriṇi vā na kaccic ca śrūyate. tasmāt teṣām api mukti-datṛtvāya śrī-kṛṣṇa evaiśvarya-prakāśādhikyam darśayati. yuktam eva varṇayām āsa sa śrī-parāśaraḥ.

kutracit-sometimes; bhagavat-of the Lord; dveṣiṇām-of the enemies; tat-of the Lord; smaraṇa-ādi-by remembrance, or by otherwise rendering service; prabhāvena-by the strength; śrūyatām-is heard; vā-or; muktiḥ-liberation; sarveṣām-of all; api-however; tat-dveṣiṇām-of the Lord's enemies; tu-but; mukti-liberation; pradatvam-the status of granting; anya-other; avatāre-during the incarnation; avatāriṇi-the source of incarnations; vā-or; na-not; kaccit-some; ca-and; śrūyate-is heard; tasmāt-for this reason; teṣām-of them; api-even; mukti-datṛtvāya-for granting liberation; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; aiśvarya-

opulence; prakāśa-manifestation; adhikyam-superiority; darśayati-reveals; yuktam-properly; eva-certainly; varṇayām āsa-described; saḥ-he; śrī-parāśaraḥ-Parāśara Muni.

According to the descriptions of the Vedic literatures, although the enemies of the Supreme Lord attain liberation by constantly thinking of the Lord or by inadvertently serving Him in some capacity, generally they do not all become liberated simply by associating with the Lord or being killed by Him. By killing and liberating these demons, Lord Kṛṣṇa reveals His transcendental opulence, greater than the opulences of any other form of the Personality of Godhead. These statements are all confirmed by the explanations spoken by Parāśara Muni and recorded in the Viṣṇu Purāṇa.

Text 97

ata eva sarvam aiśvarya-sākṣāt-kārasya mukti-hetutvam uktvā punaś ca pūtanādi-mokṣam vicintya kālanemi-ādihām ca tad-abhāvam āśaṅkya tad apy asahamānaḥ tasya tu śrī-kṛṣṇākhyasya bhagavataḥ paramādbhuta-svabhāva evāyam ity uvāca sarvāntima-gadyena

ataḥ eva-therefore; sarvam-completely; aiśvarya-opulence; sākṣāt-kārasya-manifesting; mukti-liberation; hetutvam-the condition of being the cause; uktvā-having described; punaḥ-again; ca-also; pūtanā-of Pūtanā; ādi-and others; mokṣam-the liberation; vicintya-considering; kālanemi-of Kālanemi; ādīnām-and others; ca-also; tat-abhāvam-the position of not being liberated; āśaṅkya-suspecting; tat-that; api-also; asahamānaḥ-not tolerating; tasya-of Him; tu-but; śrī-kṛṣṇa-ākhyasya-named Śrī Kṛṣṇa; bhagavataḥ-of the Original Personality of Godhead; parama-supreme; adbhuta-astonishing; svabhāvaḥ-nature; eva-certainly; ayam-this; iti-thus; uvāca-said; sarva-all; antima-at the end; gadyena-by the prose statement.

When Lord Kṛṣṇa considered how Pūtanā and other demons had already become liberated, He began to suspect that perhaps Kālanemi and the other remaining demons would not attain liberation. This possibility became completely intolerable for the Lord. This astonishing transcendental nature of the Supreme Personality of Godhead, Lord Kṛṣṇa, is described by Parāśara Muni at the end of his prose description of the Lord's opulence. Parāśara said (Viṣṇu Purāṇa 4.15.9):

Text 98

ayam hi bhagavān kīrtitaḥ saṁsmṛtaś ca dveṣānubandhenāpy akhila-surāsurādi-durlabham phalaṁ prayacchati, kim uta samyag-bhaktimatām ity anena.

ayam-He; hi-certainly; bhagavān-the Supreme Personality of Godhead; kīrtitaḥ-glorified; saṁsmṛtaḥ-remembered; ca-and; dveṣa-anubandhena-with hatred; api-even; akhila-by all; sura-the demigods; asura-demons; ādi-and others; durlabham-difficult to attain; phalam-

result; prayacchati-grants; kim uta-what to speak?; samyak-bhaktimatām-of the pure devotees.

"The Supreme Personality of Godhead, Lord Kṛṣṇa, freely gave liberation to the demons who, although full of hatred for Him, somehow became immersed in remembering Him or talking about Him. If the Lord gave to these demons liberation, which is ordinarily very difficult for them, or even for the demigods or anyone else to achieve, then how shall we be able to describe the benediction He gave to the pure devotees full of love for Him?"

Text 99

ataḥ śrī-bhāgavata-mate tayor janma-traya-niyamaś ca śrī-kṛṣṇād eva tan-mokṣaḥ sambhaved ity apekṣayaiveti jñeyam.

ataḥ-therefore; śrī-bhāgavata-of the Śrīmad-Bhāgavatam; mate-in the opinion; tayor-of Jaya and Vijaya; janma-traya-niyamaḥ-punishment of taking three births as demons; ca-and; śrī-kṛṣṇāt-from Śrī Kṛṣṇa; eva-certainly; tat-their; mokṣaḥ-liberation; sambhaved-became possible; iti-thus; apekṣayā-in this regard; eva-certainly; iti-thus; jñeyam-it should be understood.

The Śrīmad-Bhāgavatam explains that Jaya and Vijaya were cursed to take three births as demons. We may note in this connection that they were ultimately liberated by Kṛṣṇa. Their liberation was possible only from the hand of Kṛṣṇa and not from any other form of the Lord.

Text 100

ata eva śrī-nāradeṇāpi tam uddiṣyaivoktam vaireṇa yam nṛpatayaḥ ity ādinā, śrī-brahmaṇā ca ye ca pralamba-khara-durdara ity ādinā sarveṣāṃ muktivatvam ca tasya śrī-kṛṣṇasya nija-prabhāvātiśayena yathā kathañcit smartṛ-cittākaraṇātiśaya-svabhāvāt. anyatra tu tathā svabhāvo nāstīti nāsti muktivatvam. ata eva veṇasyāpi viṣṇu-dveṣiṇas tadvad āveśābhāvān mukty-abhāva ity.

ataḥ eva-therefore; śrī-nāradena-by Nārada Muni; api-also; tam uddiṣya-in this connection; eva-certainly; uktam-is explained; vaireṇa yam nṛpatayaḥ iti ādinā-by the verse (Bhāg. 11.5.48) "vaireṇa yam nṛpatayaḥ śiśupāla-pauṇḍra-śālvādayo gati-vilāsa-vilokanādyaiḥ dhyāyanta ākṛta-dhiyaḥ śayanāsanādau tat-sāmyam āpur anurakta-dhiyāṃ punaḥ kim"; śrī-brahmaṇā-by Lord Brahmā ; ca-also; ye ca pralamba-khara-durdara ity ādinā-by the verse (Bhāg. 2.7.34-35) "ye ca pralamba-khara-dardura-keśy-ariṣṭa-mallebha-kāmsa-yavanāḥ kapi-pauṇḍrakādyāḥ anye ca śālva-kuja-balvala-dantavakra-saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ"/"ye vā mṛdhe samiti-śālina ātta-cāpāḥ kāmboja-matsya-kuru-srjaya-kaikayādyāḥ yāsyanty adarśanam alam bala-pārtha-bhīma-vyājāhvayena hariṇā nilayam tadīyam"; sarveṣāṃ-of all; muktivatvam-the position of granting liberation; ca-and; tasya-of Him; śrī-kṛṣṇasya-Śrī Kṛṣṇa; nija-prabhava-atiśayena-by His great potency; yathā-just as; kathañcit-in every way; smartṛ-of the meditator; citta-the mind; ākaraṇa-attracting; atiśaya-great;

svabhāvāt-because of nature; anyatra-otherwise; tu-but; tathā-in that way; sva-own; bhāvaḥ-nature; na-not; asti-is; na-not; asti-is; muktivatvam-the position of granting liberation; ataḥ eva-for this reason; veṅasya-of King Veṅa; api-also; viṣṇu-for Lord Viṣṇu; dveṣiṇaḥ-full of hatred; tadvat-in that way; āveśa-entrance; abhāvāt-because of the non-existence; mukti-of liberation; abhāvaḥ-non-existence; iti-thus.

Even demons who are killed by Lord Kṛṣṇa, or who think of Him at the time of death in a spirit of enmity, attain liberation. This is confirmed by Nārada Muni in the following verse of Śrīmad-Bhāgavatam (11.5.48):

"Kings like Śiśupāla, Pauṇḍraka and Śālva meditated in envy upon the movements, playful gestures, glances and other attractions displayed by Lord Kṛṣṇa. Thus fixing their minds while engaged in lying down, sitting, and in all activities, they attained a status equal to His. How then to compare with those whose minds are naturally attached to Him in a favorable mood?"*

It is also confirmed by Lord Brahmā in these words (Śrīmad-Bhāgavatam 2.7.34):

"All demonic personalities like Pralamba, Dhenuka, Baka, Keśī, Ariṣṭa, Cāṇūra, Muṣṭika, Kuvalayāpīḍa elephant, Kaṁsa, Yavana, Narakāśura and Pauṇḍraka, great marshals like Śālva, Dvidida monkey and Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmī, as also great warriors like Kāmboja, Matsya, Kuru, Sṛñjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuṅṭha planets."*

By His own transcendental potency, Lord Kṛṣṇa can grant liberation to anyone, regardless of how they think of Him. It is only Lord Kṛṣṇa who will always grant liberation to the demons killed by Him. If one is thinking of Lord Kṛṣṇa, even adversely, at the time of death, he will certainly become liberated. If one hatefully thinks of any other form of the Lord at the time of death, he may not necessarily become liberated. For example, the demon Veṅa was unable to think of the form of Śrī Kṛṣṇa at the time of his death, and therefore the demon did not attain liberation. One who, at the time of his death meditates on the Personality of Godhead in a spirit of animosity is only assured of liberation if the object of his meditation is specifically the form of Śrī Kṛṣṇa.

Text 101

ata evoktam tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet iti.

ataḥ eva-therefore; tasmāt-therefore; kenāpi-by any; upāyena-means; manaḥ-the mind; kṛṣṇe-in Kṛṣṇa; niveśayet-one should fix.

Because liberation is attainable even for one who remembers the form of Śrī Kṛṣṇa even in a spirit of animosity, it is said in the Śrīmad-Bhāgavatam (7.1.33):

"Therefore one must somehow think of Kṛṣṇa, whether in a friendly way, or inimically."

Text 102

tasmād asty eva sarvato 'py āścaryatamā śaktiḥ śrī-kṛṣṇasyeti siddham.

tasmāt-from this evidence; asti-there is; eva-certainly; sarvataḥ-completely; api-also; āścaryatama-most astonishing; śaktiḥ-potency; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; iti-thus; siddham-the conclusion.

From these statements we may conclude that Lord Kṛṣṇa is the master of the most wonderful transcendental potency.

Text 103

tad evaṁ virodha-parihāreṇa viruddhārthānām apy arthānukūlyena śrī-kṛṣṇasya svayam-bhagavattvam eva dṛḍhī-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-kṛṣṇa-of Śrī Kṛṣṇa; svayam-bhagavattvam-the status of the Original Personality of Godhead; eva-certainly; dṛḍhī-kṛtam-is conclusively proven.

By answering all objections and by giving the proper interpretation of those scriptural passages, which when misinterpreted cover the actual meaning of the Vedic literatures, I have firmly established the fact that Lord Kṛṣṇa is the Original Form of the Personality of Godhead.

Text 104

tatra ca vedānta-sūtrādāv apy ekasya mahā-vākyasya nānā-vākya-virodha-parihāreṇaiva sthāpanāya darśayan nāpy atraivedṛśam ity aśraddheyam. vākyaṇām durbala-balitvam eva vicaraṇīyam, na tu bahv-alpatā. dṛśyate ca loke-ekenāpi yuddhe sahasra-parājaya iti. evam ca bahu-virodha-parihāreṇaiva svasmin śrī-kṛṣṇākhye para-brahmaṇi sarva-vedābhidheyam āha

tatra-in this connection; ca-also; vedānta-sūtra-in the Vedānta-sūtra; ādau-and other Vedic literatures; api-also; ekasya-of one; mahā-vākyasya-great statement; nānā-various; vākya-statements; virodha-opposition; parihāreṇa-by removing; eva-certainly; sthāpanāya-of establishing; darśayan-showing; na-not; api-but; atra-here; eva-certainly; idṛśam-in this

way; iti-thus; āsraddhā-lack of faith; iyam-this; vākyānām-of statements; durbala-of the weak; balitvam-strength; eva-certainly; vicaraṇīyam-to be established; na-not; tu-but; bahu-of many statements; alpatā-weakness; dṛśyate-is observed; ca-also; loke-in the world; ekena-by one; api-even; yuddhe-in battle; sahasra-of thousands; parajayaḥ-victor; iti-thus; evam-in the same way; ; ca-also; bahu-many; virodha-objections; parihāreṇa-by removing; eva-certainly; svasmin-in Himself; kṛṣṇa-ākhye-named Kṛṣṇa; para-brahmaṇi-the Supreme Personality of Godhead; sarva-all; veda-of the Vedas; abhidheyam-name-āha-says.

Someone may object: By speaking only a few arguments, you have attempted to refute the great mass of evidence against your theory. I cannot believe your conclusion.

To this I reply: In the Vedānta-sūtra and other Vedic literatures many lengthy arguments are refuted in a few words. The length of an argument is not the criterion of whether it is true or not. Even in the material world we may see an example of this, for sometimes a single strong fighter may defeat a thousand soldiers in the battle. In the same way a single strong argument may defeat thousands of illogical words. All of your arguments are defeated by Lord Kṛṣṇa Himself, for He describes Himself as the ultimate meaning of all the Vedic literatures in the following words (Śrīmad-Bhāgavatam 11.21.42-43):

Text 105

kiṁ vidhatte kiṁ ācaṣṭe
kiṁ anūdya vikalpayet
ity asyā hṛdayam loke
nānyo mad veda kaścana

mām vidhatte 'bhidhatte mām
vikalpyāpohyate hy aham

kim-what; vidhatte-direct; kim-what; ācaṣṭe-declare; kim-what; anūdya-taking as the object; vikalpayet-may conjecture; iti-thus; asyāḥ-of the Vedic literature; hṛdayam-intention; loke-in this world; na-not; anyaḥ-other; mat-than Me; veda-knows; kaścana-anyone; mām-Me; vidhatte-they ordain; abhidhatte-set forth; mām-Me; vikalpya-speculating; apohyate-am fixed; hi-certainly; aham-I.

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of Vedic literature is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me."

Sarva-samvadini Comment

kim vidhatte iti; asya cūrṇika-praghaṭṭake keśa"-śabda-vyākhyāne śrī-hari-varṇa-vākyaṇi

tatra sā pārvatī nāma
guhā devaiḥ sudurgamā
tribhis tasyaiva vikrantair
nityam parvasu pūjitā

purāṇam tatra vinyasya
deham hariḥ udāra-dhīḥ
ātmānam yojayām āsa
vasudeva-grhe prabhuḥ iti.

kim vidhatte iti-Śrīmad-Bhāgavatam 11.21.42-43 quoted on @ page 234; asya-of this verse; cūrṇika-praghaṭṭake-in the style of composition known as "cūrṇika"; keśa-śabda-of the word "keśa"; vyākhyāne-in the explanation; śrī-hari-varṇa-of the Hari-varṇa; vākyaṇi-the statements; tatra-there; sā-that; pārvatī-of the mountain; nāma-indeed; guhā-the cave; devaiḥ-by the demigods; sudurgamā-very difficult to be approached; tribhiḥ-by three; tasya-of Him; eva-certainly; vikrantaiḥ-powerful; nityam-eternally; parvasu-in that place; pūjitā-worshipped; purāṇam-existing from time immemorial; tatra-there; vinyasya-placing; deham-form; hariḥ-Lord Hari; udāra-dhīḥ-magnanimous; ātmānam-Himself; yojayām āsa-manifested; vasudeva-of Mahārāja Vasudeva; 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-varṇa:

"The Supreme Personality of Godhead, Lord Hari, Whom even the demigods cannot approach, then appeared in that mountain cave in His primeval original transcendental form. After being worshipped by Brahmā , Śiva, and Viṣṇu, the magnanimous Supreme Lord appeared within the home of Mahārāja Vasudeva."

Anuccheda 30

Text 1

ṭad evam, kṛṣṇas tu bhagavān svayam ity etat-pratijā-vākyaṇa mahā-vīra-rājāyevātmanaiva
nirjityātmasāt-kṛta-virodhi-śatārthāyāpi śobhā-viśeṣeṇa prekṣāvātām ānandanārtham
caturāṅgiṇīm senām ivānyām api vacana-śreṇīm upaharāmi. tatra tasya līlāvatāra-kartṛtvam
āha

tat-therefore; evam-in this way; kṛṣṇaḥ tu bhagavān svayam iti-the statement "kṛṣṇas tu
bhagavān svayam (Bhāg. 1.3.28); etat-of this; pratijā-assertion; vākyaṇa-for statement;

mahā-great; vīra-of heros; rājāya-for the ruler; iva-just as; ātmanā-personally; iva-just as; nirjitya-having defeated; ātmasat-kṛta-brought under subjugation; virodhi-of those attempting to refute the arguments; śata-of hundreds; arthāya-meanings; api-even; śobhā-with a beauty; viśeṣeṇa-specific; prekṣāvātām-of the observers; ānandana-artham-for the delight; caturaṅgiṇīm-consisting of four parts (footsoldiers, cavalry, chariot warriors, and warriors riding elephants); senām-army; iva-just like; anyām-the other; api-even; vacana-of words; śreṇim-multitude; upharāmi-I bring; tatra-in this connection; tasya-of Lord Kṛṣṇa; līlā-avatāra-of pastime incarnations; kaṛṭṛtvam-the status as the original source.

Our paribhāṣā-sūtra (kṛṣṇa tu bhagavān svayam) now appears as a great heroic king who has just defeated hundreds of enemies in the form of opposing arguments and completely brought them under his submission to the great delight of all onlookers. I shall now bring into view the multitude of arguments that forms the footsoldiers, cavalry, chariot warriors and elephant-riding warriors of his army. The first division of that army consists of the arguments to prove that Śrī Kṛṣṇa is the origin of all līlā-avatāras (pastime incarnations). At the beginning of this division is the following verse spoken by the demigods to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.2.40):

Text 2

matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-
 rājanya-vipra-vibudheṣu kṛtāvātāraḥ
 tvam pāsi nas tri-bhuvanāṁ ca yathādhuneśa
 bhāraṁ bhuvo hara yadūttama vandanāṁ te
 ity ādi spaṣṭam devāḥ śrī-bhagavantam.

matsya-the fish incarnation; āśva-the horse incarnation; kacchapa-the tortoise incarnation; nṛsimha-the Narasimha incarnation; varāha-the Varāha incarnation; haṁsa-the swan incarnation; rājanya-incarnations as Lord Rāmacandra and other kṣatriyas; vipra-incarnations as brāhmaṇas like Vāmanadeva; vibudheṣu-among the demigods; kṛta-avatāraḥ-appeared as incarnations; tvam-Your Lordship; pāsi-please save; naḥ-us; tri-bhuvanāṁ ca-and the three worlds; yathā-as well as; adhunā-now; īśa-O Supreme Lord; bhāraṁ-burden; bhuvaḥ-of the earth; hara-please diminish; yadu-uttama-O Lord Kṛṣṇa, best of the Yadus; vandanāṁ te-we offer our prayers unto You; iti-thus; ādi-beginning; spaṣṭam-the meaning is clear; devāḥ-the demigods; śrī-bhagavantam-to Lord Kṛṣṇa.

"O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You."*

Anuccheda 31

tathā, sureṣv ṛṣīṣv īśa tathaiva ity ādi. spaṣṭam, brahmā tam.

tathā-in the same way; sureṣu ṛṣīṣu īśa tathā eva iti ādi-the Śrīmad-Bhāgavatam 10.14.20 ("sureṣv ṛṣīṣv īśa tathaiva nṛṣv api, tiryakṣu yadaḥsv api te 'janasya, janmāsātām curmadanigrahāya, prabho vidhātaḥ sad-anugrahāya"); spaṣṭam-clear; brahma-Brahmā ; tam-to Lord Kṛṣṇa.

This is confirmed in the following verse spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.20):

"O Original Personality of Godhead, O creator of the entire cosmic manifestation, although You never take birth You nevertheless appear among the demigods, sages, human beings, animals, and aquatics, in order to crush the false pride of the demons, and bestow Your mercy to the saintly devotees."*

Anuccheda 32

tathā, bahūni santi nāmāni rūpāṇi ca sutasya te ity ādi. spaṣṭam. gargaḥ śrī-vraja-rājam.

tathā-in the same way; bahūni santi nāmāni rūpāṇi ca sutasya te iti ādi-the Śrīmad-Bhāgavatam (10.8.15) ("bahūni santi nāmāni rūpāṇi ca sutasya te, guṇa-karmānurūpāṇi tāny ahaṁ veda no janaḥ"); spaṣṭam-clear; gargaḥ-Gargācārya; śrī-vraja-rājam-to the king of Vrajabhūmi.

This is also confirmed in the following verse (Śrīmad-Bhāgavatam 10.8.15) spoken by Gargācārya to Nanda Mahārāja:

"For this son of yours (Kṛṣṇa) there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them."*

Anuccheda 33

Text 1

evam yasyāvatāra jñāyante śarīreṣv aśarīriṇaḥ ity ādi. śarīriṣv aśarīriṇa ity api jñāne hetu-garbha-viśeṣaṇam. śarīriṣu madhye 'py avatīrṇasya sataḥ svayam aśarīriṇaḥ.

evam-in the same way; yasya avatāraḥ jñāyante śarīreṣu aśarīriṇaḥ iti ādi-in the Śrīmad-Bhāgavatam 10.10.34 ("yasyāvatārā jñāyante śarīrṣve aśarīriṇaḥ, tais tair atulyātīśayair vīryair dehiṣv asaṅgataiḥ"); śarīreṣu-among the conditioned souls who have material bodies; aśarīriṇaḥ-without a material body; iti-thus; api-although; jñāne-in knowledge; hetu-of

causes; garbha-the origin; viśeṣaṇam-distinguishing characteristic; śarīriṣu-among embodied beings; madhye-in the midst; api-although; avatīrṇasya-incarnated; sataḥ-of the Absolute Truth; svayam-personally; aśarīriṇaḥ-without a material body.

This is also confirmed in the following verse spoken by Nalakūvara and Maṇigrīva to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.10.34):

"Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform: extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality."*

This statement explains that the forms of Lord Kṛṣṇa are always spiritual.

Text 2

nātaḥ paraṁ parama yad bhavataḥ svarūpam ity ādi dvitīya-sandarbhodāhāraṇa-praghaṭṭaka-dṛṣṭyā jīvavad deha-dehi-pārthākyaābhāvena mukhyamatvārthayogāt. kuverātmajau śrī-bhagavantam.

nataḥ paraṁ parama yad bhavataḥ svarūpam iti ādi-Śrīmad-Bhāgavatam 3.9.3; dvitīya-sandarbha-in the second Sandarbha; udāharaṇa-praghaṭṭaka-dṛṣṭyā-by the description; jīvavat-like an ordinary conditioned soul; deha-of the body; dehi-and the possessor of the body; pārthākya-of separateness; ābhāvena-because of non-existence; mukhyamatvārthayogāt-because of the inappropriateness; kuvera-ātmajau-the two sons of Kuvera; śrī-bhagavantam-to the Supreme Lord.

This is also confirmed in the following verse spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 3.9.3):

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

In the verse beginning "yasyāvatāraḥ" (Śrīmad-Bhāgavatam 10.10.34) we should not interpret the word "aśarīriṇaḥ" to mean "formless". The actual meaning is that because the Supreme Lord does not manifest an external material body different from Himself, He is therefore called "aśarīriṇaḥ". This has already been explained in the second (Bhagavat) sandarbha. Someone may argue that the word "aśarīriṇaḥ" should be interpreted as "formless" because that is the direct meaning of the word. To this objection I reply: Because this interpretation ("formless") is contradicted in many Vedic literatures, and the Supreme Lord is affirmed to possess an eternal transcendental form, therefore the primary meaning ("formless") should be rejected, and the secondary meaning of the word ("without an external material body") should be accepted.

Anuccheda 34

aparam

yat-pāda-pañkaja-rajah śirasā bibharti
śrīr abjajah sagiriśah saha loka-pālaiḥ
līlā-tanuḥ sva-kṛta-setu-parīpsayā yaḥ
kālo 'dadhāt sa bhagavān mama kena tuṣyet.

spāṣtam. nagnajit śrī-bhagavantam.

aparam-further; yat-whose; pāda-feet; pañkaja-lotus; rajah-dust; śirasā-on the head; bibharti-carries; śrīr-Lakṣmī; abjajah-Brahmā; sagiriśah-with Śiva; saha-with; loka-pālaiḥ-the protectors of the planets; līlā-for pastimes; tanuḥ-form; sva-kṛta-accepted; setu-principles of religion; parīpsayā-with a desire; yaḥ-who; kālah-time; adadhāt-placet; saḥ-He; bhagavān-the Supreme Lord; mama-my; kena-by what?; tuṣyet-may please; spāṣtam-clear; nagnajit-Nagnajit; śrī-bhagavantam-to the Supreme Personality of Godhead.

This is also confirmed in the following verse (Śrīmad-Bhāgavatam 10.58.37) spoken by King Nagnajit to Lord Kṛṣṇa:

"O Lord who accepts the form of the various pastime-incarnations in order to protect the principles of religion, O Lord, the dust of whose lotus feet is reverentially placed by Lakṣmī, Brahmā, Śiva, and all the demigods upon their heads, O Supreme Personality of Godhead, what may I do to please You?"

Anuccheda 35

Text 1

param ca

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

param-in another place (Bhāg. 10.87.46); ca-also; namaḥ-I offer my respectful obeisances; tasmai-to Him; bhagavate-the Original Personality of Godhead; kṛṣṇāya-Lord Kṛṣṇa; akuṅṭha-medhase-omniscient; yaḥ-who; dhatte-accepts; sarva-of all; bhūtānām-living entities; abhavāya-for the liberation; uṣatīḥ-auspicious; kalāḥ-forms of His plenary expansions.

This is also confirmed in the Śrīmad-Bhāgavatam (10.87.46), where Nārada Muni offers the following prayer:

"I offer my respectful obeisances to Lord Kṛṣṇa, the all-knowing Original Personality of Godhead who, in order to liberate the conditioned souls, accepts the auspicious forms of His many incarnations."

Text 2

ṭikā namaḥ iti śrī-kṛṣṇāvatāratayā nārāyaṇam stauti, ete cāmsa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam, ity ukteḥ ity eṣā. ata eva śruti-stava-śravaṇānantaram tasmā eva namaskārāt śruti-stutāv api śrī-kṛṣṇa eva stutya ity āyātam.

ṭikā-commentary; ca-also; namaḥ iti-this verse, which begins with the word "namaḥ"; śrī-kṛṣṇa-avatāratayā-the appearance of Lord Kṛṣṇa; nārāyaṇam-Nārāyaṇa Rṣi; stauti-glorifies; ete cāmsa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam iti ukteḥ-from the statement "Kṛṣṇas tu bhagavān svayam"; iti eṣā-the same; ataḥ eva-therefore; śruti-of the personified Vedas; stava-of the prayers; sravaṇā-hearing; anantaram-after; tasmai-to Him; eva-certainly; namaskārāt-because of obeisances; śruti-of the personified Vedas; stutau-in the prayers; api-also; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; stutyaḥ-glorified; iti-thus; āyātam-concluded.

Śrīdhara Svāmī explains in his commentary on this verse:

"Speaking to Nārāyaṇa Rṣi, Nārada glorified the appearance of Lord Kṛṣṇa by speaking this verse, which confirms the truth of the statement "ete cāmsa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam". In this way, at the end of the Prayers of the Personified Vedas, Nārada Muni affirmed that Lord Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations.

Text 3

tathaiva śrutibhir api nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujaḥ ity ādi padye nijāri-mokṣa-pradatvādy-asādhāraṇa-liṅgena sa eva vyañjitaḥ. spaṣṭam. śrī-nāradaḥ.

tathā-in the same way; eva-certainly; śrutibhiḥ-by the Personified Vedas; api-also; nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujaḥ iti ādi padye-in the Śrīmad-Bhāgavatam 10.87.23 "nibhṛta-marun-mano 'kṣa-dṛḍha-yoga-yujo hṛdi yan munaya upāsate tad arayo 'pi yayuḥ smaraṇāt striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo vāyam api te samāḥ samadṛṣo 'ṅghri-saroja-sudhāḥ"; nija-own; ari-enemies; mokṣa-liberation; pradatva-giving; asādhāraṇa-extraordinary; liṅgena-by the quality; saḥ-He; eva-certainly; vyañjitaḥ-characterized; spaṣṭam-the rest of the verse is clear; śrī nāradaḥ-Nārada Muni.

Because Lord Kṛṣṇa grants liberation even to the enemies killed by Him, He is unique among all the forms of the Personality of Godhead. This is confirmed by the following statement spoken by the Personified Vedas and repeated by Nārada Muni in Śrīmad-Bhāgavatam (10.87.23):

"By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord."*

Anuccheda 36

Text 1

tathā guṇāvatāra-kartṛtvam āha

ity uddhavenāty-anurakta-cetasā
prṣṭo jagat-kṛīḍanakaḥ sva-śaktibhiḥ
grhīta-mūrti-traya īśvareśvaro
jagāda saprema-manohara-smitaḥ

tathā-in the same way; guṇa-of the modes of material nature; avatāra-incarnations; kartṛtvam-the state of accepting; āha-describes; iti-thus; uddhavana-by Uddhava; ati-anurakta-cetasā-in a spirit of unalloyed devotional service; prṣṭaḥ-inquired; jagat-for whom the universe; kṛīḍanakaḥ-is just like a toy; sva-with His own; śaktibhiḥ-potencies; grhīta-accepted; mūrti-trayaḥ-the three forms of the guṇa-avatāras; īśvara-īśvaraḥ-the supreme controller of all controllers; jagāda-spoke; sa-prema-affectionate; manohara-enchanted; smitaḥ-with a smile; spaṣṭam-the meaning of the verse is clear.

That Lord Kṛṣṇa is the source of all the guṇa-avatāras (Viṣṇu who controls the mode of goodness, Brahmā who controls the mode of passion, and Śiva who controls the mode of ignorance) is confirmed in the following verse from Śrīmad-Bhāgavatam (11.29.7):

"When the great pure devotee Uddhava had asked this question, Lord Kṛṣṇa, who accepts the forms of the three guṇa-avatāras (Viṣṇu, Brahmā and Śiva), who controls the universe with His various potencies just as a child controls a toy, and who is the supreme controller of all the demigods, smiled in a charming and affectionate way and replied to His devotee's question in the following words."**

Text 2

atra ajānatām tvat-padaṅvīm ity udāhṛtaṁ vacanam apy anusandheyam. śrī-śukaḥ.

atra-in this connection; ajānatām tvat-padaṅvīm-Śrīmad-Bhāgavatam 10.14.19 ("ajānatām tvat-padaṅvīm anātmany ātmātmā bhāsi vitatya māyām sṛṣṭāv ivāham jagato vidhāna iva tvam eṣo 'nta iva tri-netraḥ."); iti-thus; udāhṛtaṁ-said; vacanam-statement; api-also; anusandheyam-should be considered; śrī-śukaḥ-Śrī Sukadeva Gosvāmī.

In this connection we may note the following statement spoken by Brahmā to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.14.19):

"O Lord Kṛṣṇa, persons who are unaware of Your inconceivable energy cannot understand that You alone expand Yourself as the creator Brahmā, maintainer Viṣṇu, and annihilator Śiva. Persons who are not in awareness of things as they are contemplate that I, Brahmā, am the creator, Viṣṇu is the maintainer, and Lord Śiva is the annihilator. Actually You are alone everything: creator, maintainer and annihilator."*

Anuccheda 37

Text 1

atha puruṣāvatāra-kartṛtvam apy āha

iti matir upakalpita vitṛṣṇā

bhagavati sātṛvata-puṅgave vibhūmni
sva-sukham upagate kvacid vihartum
prakṛtim upeyuṣi yad-bhava-pravāhaḥ

śrī-bhīṣmaḥ uvāca-Śrī Bhīṣmadeva said; iti-thus; matiḥ-thinking, feeling and willing; upakalpita-invested; vitṛṣṇā-freed from all sense desires; bhagavati-unto the Personality of Godhead; sātṛvata-puṅgave-unto the leader of the devotees; vibhūmni-unto the great; svasukham-self-satisfaction; upagate-unto He who has attained it; kvacit-sometimes; vihartum-out of transcendental pleasure; prakṛtim-in the material world; upeyuṣi-do accept it; yat-bhava-from whom the creation; pravāhaḥ-is made and annihilated.

That Lord Kṛṣṇa is the origin of the puruṣa-avatāras, who are the creators of the material universes, is confirmed in the following prayer spoken by Bhīṣmadeva to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 1.9.32):

"Let me now invest my thinking, feeling and willing, which were so long engaged in different subjects and occupational duties, in the all-powerful Lord Śrī Kṛṣṇa. He is always self-satisfied, but sometimes, being the leader of the devotees, He enjoys transcendental

pleasure by descending on the material world, although from Him only the material world is created."*

Text 2

ṭikā ca parama-phala-rūpaṁ śrī-kṛṣṇa-ratiṁ prārthayitum prathamam svakṛtam arpayati iti
iti vigato bhūma yasmāt tasmin. yam apekṣyānyatra mahattvaṁ nāstīty arthaḥ. tad eva
paramaiśvaryaṁ āha sva-sukham svarūpa-bhūtaṁ paramānandaṁ upagate prāptavaty eva.
kvacit kadācid vihartum kṛḍitum prakṛtim upeyuṣi svīkṛtavati, na tu svarūpa-tirodhanena
jīvat pāratantryam ity arthaḥ. vihartum ity uktaṁ prapañcayati yad yato bhava-pravāhaḥ
sṛṣṭi-paramparā bhavati ity eṣā.

ṭikā-commentary; ca-and; parama-ultimate; phala-result; rūpaṁ-form; śrī-kṛṣṇa-for
Lord Kṛṣṇa; ratiṁ-attraction; prārthayitum-to pray; prathamam-first; svakṛtam-accepted;
arpayati-offers; iti-thus; iti-thus; vigato-gone; bhūma-the Lord; yasmāt-from whom;
tasmin-in Him; yam-whom; apekṣya-in relation; anyatra-in someone else; mahattvaṁ-
greatness; na-not; asti-is; iti-thus; arthaḥ-meaning; tad-this; eva-certainly; parama-
supreme; aiśvaryaṁ-opulence; āha-said; sva-sukham-own happiness; svarūpa-own form;
bhūtaṁ-manifested; parama-supreme; ānandaṁ-bliss; upagate-attained; prāptavati-gives;
eva-indeed; kvacit-somewhere; kadācid-sometime; vihartum-to play; kṛḍitum-to play;
prakṛtim-nature; upeyuṣi-attains; svīkṛtavati-accepted; na-not; tu-indeed; svarūpa-own
form; tirodhanena-by disappearance; jīv-a jīva; vat-like; pāratantryam-independence; iti-
thus; arthaḥ-the meaning; vihartum-to enjoy pastimes; iti-thus; uktaṁ-said; prapañcayati-
creates; yad-which; yataḥ-from which; bhava-pravāhaḥ-material world; sṛṣṭi-paramparā-
creation; bhavati-is; iti-thus; eṣā-this.

The following explanation of this verse is found in Śrīdhara Svāmī's commentary:

"In this verse Bhīṣmadeva prays for attraction to Lord Kṛṣṇa, which he considers the
supreme goal of life, and aside from which there is nothing worth praising. Bhīṣma also
describes the transcendental opulences of the Lord by using the words `sva-sukham upagate'
(full of all transcendental bliss). Bhīṣma says `kvacid vihartum prakṛtim upeyuṣi' (The Lord
sometimes descends to this material sphere to display His transcendental pastimes). The Lord
appears in this world and again disappears from it according to His own desire. He is
completely independent, and He is not forced to enter the material sphere, as the conditioned
souls are. Indeed, Lord Kṛṣṇa is actually the creator of the cosmic manifestation (`yad-bhava-
pravāhaḥ')."

Text 3

evam eva tam pratyuktaṁ devair apy ekādaśe tvattaḥ pumān samādhigatya yayāsyā vīryam,
dhatte mahantam iva garbham amogha-vīryaḥ. iti.

evam-in this way; eva-certainly; tam-He; pratyuktam-answered; devaiḥ-by the demigods; api-also; ekādaśe-in the Eleventh Canto (Bhāg. 11.6.16); tvattaḥ-from You; pumān-the puruṣa-avatāra; samadhigatya-having attained; yayā-by the material potency; asya-of the universe; vīryam-potency; dhatte-places; mahantam-the mahat-tattva; iva-like; garbham-the womb; amogha-infallible; vīryaḥ-power.

This is also confirmed in the following prayer spoken by the demigods and recorded in Śrīmad-Bhāgavatam (11.6.16):

"O Lord Kṛṣṇa, You are the origin of the puruṣa-incarnation who is like the father who impregnates the womb of material nature."

Text 4

ṭikā ca tvattaḥ puruṣaḥ vīryam śaktim samādhigatya prāpya yayā māyayā saha mahantaṁ dhatte. kam iva asya viśvasya garbham iva ity eṣā. bhīṣmaḥ śrī-bhagavantam.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; tvattaḥ-the word "from You"; puruṣaḥ-the puruṣa-incarnation; vīryam-the word vīryam; śaktiḥ-means "potency"; samadhigatya-"samadhigatya"; prāpya-means "having attained"; yayā-"by which"; māyayā-means "by maya"; saha-with; mahantam dhatte-creates the material world; kam iva-to what may it be compared?; asya-of this; viśvasya-universe; garbham iva-like the womb; iti-thus; eṣā-the commentary; bhīṣmaḥ-Bhīṣma; śrī-bhagavantam-to the Supreme Personality of Godhead.

This verse is explained by Śrīdhara Svāmī in the following way:

"In this verse the word 'tvattaḥ' means 'the puruṣa-avatāra is manifested from You', and the word 'vīryam' means 'potency'. 'Samādhigatya' means 'having attained' and 'yayā' means 'by the material creative potency māyā'. In this way the Lord manifests the material creation ('mahantaṁ dhatte'). To what may this material world be compared? It may be compared to 'asya garbham iva' (like a womb impregnated by the Supreme Lord)."

Anuccheda 38

ata eva bhava-bhayam apahantum ity ādau tasyādi-puruṣatvaṁ śreṣṭhatvam apy āha, puruṣam ṛṣabham ādyam kṛṣṇa-saṁjñam nato 'smi iti. kṛṣṇeti saṁjñā tan-nāmatvenāti-prasiddhir yasyeti mūrty-antaram niśidhyate. tan-mūrter namaskriyamānatvena ca nitya-siddhatvaṁ darśyate. tatraiva ṭikā-kṛdbhir api tam vande paramānandaṁ nandanandana-rūpiṇam ity uktam. śrī-śukaḥ.

ataḥ eva-therefore; bhava-of material existence; bhayam-the fear; apahantum-to remove; iti-thus; ādau-beginning; tasya-of Him; ādi-puruṣatvaṁ-the position of being the Original

Personality of Godhead; śreṣṭhatvam-the position of being the best; api-also; āha-describes; puruṣam-person; ṛṣabham-best; ādyam-original; kṛṣṇa-samjñam-named Kṛṣṇa; nataḥ asmi-I offer my respectful obeisances to Him; iti-thus; kṛṣṇa-Kṛṣṇa; iti-thus; samja-name; tat-nāmatvena-by this name; ati-great; prasiddhiḥ-fame; yasya-of whom; iti-thus; mūrti-forms; antaram-other; niṣidhyate-are eclipsed; tat-mūrteḥ-of that form; namaskriyamānatvena-by offering obeisances; ca-also; nitya-siddhatvam-eternal perfection; darśyate-is revealed; tatra-there; eva-certainly; ṭikā-kṛdbhiḥ-by the author of the commentary; api-also; tam-to Him; vande-I offer my respectful obeisances; paramānandam-full of transcendental bliss; nanda-of Nanda Mahārāja; nandana-the son; rūpiṇam-with the form; iti-thus; uktam-described; śrī-śukaḥ-Śrī Śukadeva Gosvāmī.

Śukadeva Gosvāmī clearly explains that Lord Kṛṣṇa is the Supreme Original Personality of Godhead in the Śrīmad-Bhāgavatam (11.29.49), where he says:

"I offer my respectful obeisances to Lord Kṛṣṇa, the Original form of the Personality of Godhead."

From this it may be observed that Kṛṣṇa is the most important name of the Lord, and His two armed form as Kṛṣṇa is His most important form. This eternal supreme status of Lord Kṛṣṇa is revealed in this verse where Śukadeva Gosvāmī offers His respects to the Lord. This is also confirmed by Śrīdhara Svāmī, the foremost commentator on Śrīmad-Bhāgavatam in the following words:

"I offer my respectful obeisances unto the supremely blissful Original Personality of Godhead, who is known as the son of Mahārāja Nanda."

Anuccheda 39

Text 1

tad evam jagṛhe ity ādi-prakarāṇe yat svayam utprekṣitam tac ca śrī-svāmi-sammatyāpi dṛḍhī-kṛtam.

tat-therefore; evam-in this way; jagṛhe iti adi prakarane-in the chapter beginning jagṛhe" (Bhāgavatam, Canto One, Chapter Three); yat-which; svayam-directly; utprekṣitam-indicated; tat-that; ca-also; śrī-svāmi-of Śrīdhara Svāmī; sammatya-by the opinion; api-also; dṛḍhī-kṛtam-confirmed.

In this way Śrīdhara Svāmī has confirmed the statement of Śrīmad-Bhāgavatam (Canto One, Chapter Three) that Śrī Kṛṣṇa is the Original Personality of Godhead.

Text 2

punar api tat-sammatir abhyasyate yathā

śrutvājitam jarāsandham
nṛpater dhyāyato hariḥ
ahopāyam tam evādya
uddhavo yam uvāca ha.

ṭikā ca ādyaḥ hariḥ śrī-kṛṣṇaḥ ity eṣā. śrī-śukaḥ.

punaḥ-again; api-also; tat-that; sammatih-opinion; abhyasyate-is repeated; yatha-for example; śrutva-having heard; ājitam-undefeated; jarāsandam-Jarāsandha; nṛpateḥ-of King Yudhiṣṭhira; dhyāyataḥ-meditating; hariḥ-Hari; aha-spoke; upāyam-plan; tam-that; eva-certainly; ādyaḥ-the Original Personality of Godhead; uddhavaḥ-Uddhava; yam-which; uvāca-spoke; ha-certainly; ṭikā-Śrīdhara Svāmī's commentary; ca-also; ādyaḥ-the Original Personality of Godhead; hariḥ-Hari; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; iti-thus; eṣā-the commentary; śrī-śukaḥ-spoken by Śukadeva Gosvāmī.

That Śrī Kṛṣṇa is the Original Personality of Godhead is also confirmed in the following verse of Śrīmad-Bhāgavatam (10.72.15):

"When Śrī Kṛṣṇa, the Original Personality of Godhead, heard from King Yudhiṣṭhira that the enemy Jarāsandha was almost impossible to defeat, Lord Kṛṣṇa proposed the following plan, which had already been suggested by Uddhava."

Śrīdhara Svāmī explains in his commentary that the word "ādyaḥ" (Original Personality of Godhead) clearly refers to Lord Kṛṣṇa.

Anuccheda 40

Text 1

kiṁ ca

athāham aṁśa-bhāgena
devakyāḥ putratam śubhe
prāpsyāmi iti.

kim ca-furthermore; athā-therefore; aham-I; amśa-bhāgena-by My plenary expansion; devakyāḥ-of Devakī; putratam-the son; śubhe-O all-auspicious Yogamāyā; prāpsyāmi-I shall become; iti-thus.

This is also confirmed by the following statement spoken by Lord Kṛṣṇa to His internal potency Yogamāyā (Śrīmad-Bhāgavatam 10.2.9):

"O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī."*

Text 2

amśa-bhāgena ity atra pūrṇatocitam evārtham bahudhā yojayadbhir madhye amśena puruṣa-rūpeṇa māyayā bhāgo bhajanam ikṣaṇam yasya teneti ca vyācakṣāṇair ante sarvathā paripūrṇa-rūpeṇeti vivakṣitam, kṛṣṇas tu bhagavān svayam ity uktatvāt, ity evam hi tair vyākhyātam. śrī-bhagavān yogamāyām.

amśa-bhāgena-by the phrase "amśa-bhāgena"; iti-thus; atra-in this connection; pūrṇata-fullness; ucitam-is described; eva-certainly; ārtham-the meaning; bahudhā-in many ways; yojayadbhiḥ-explaining the meaning of this verse; madhye-in the midst; amśena-by the word "amśena-"; puruṣa-rūpeṇa-in the form of a person; māyayā-of material energy; bhāgaḥ-opulence; bhajanam-possession; ikṣaṇam-appearance; yasya-of whom; tena-by this; iti-thus; ca-also; vyācakṣāṇaiḥ-by various explanations; ante-at the conclusion; sarvathā-in all respects; paripūrṇa-perfect and complete; rūpeṇa-with a form; iti-thus; vivakṣitam-intended to be described; kṛṣṇaḥ tu bhagavān svayam iti uktatvāt-because of the statement "Kṛṣṇas tu bhagavān svayam"; iti-thus; evam-in this way; hi-certainly; taiḥ-by them; vyākhyātam-explained; śrī-bhagavān-the Supreme Personality of Godhead; yogamāyām-to Yogamāyā.

Śrīdhara Svāmī explains that in this verse the word "amśa-bhāgena" means "accompanied by His expansions, the puruṣa-incarnations". This description confirms the statement of Śrīmad-Bhāgavatam (1.3.38): "Kṛṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead).

Anuccheda 41

Text 1

evam

yasyāmśāmsāmśa-bhāgena
viśvotpatti-layodayāḥ
bhavanti kila viśvātmaṁs

tam tvādyāham gatiṁ gatā

evam-in the same way; yasya-of whom; aṁśa-of a portion; aṁśa-of a portion; aṁśa-of a portion; bhāgena-by a tiny fragment; viśva-of the universe; utpatti-creation; laya-annihilation; udayāḥ-mannifestation; bhavanti-comes into being; kila-certainly; viśvā-ātman-O all-pervading Supersoul; tam-to Him; tva-unto You; ādya-O Original Personality of Godhead; āham-I; gatiṁ gatā-take shelter.

This is also confirmed in the following statement spoken by Devakī to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 10.85.31):

"O Lord Kṛṣṇa, O all-pervading Supersoul, You are the Original Personality of Godhead. By a tiny fragment of a part of a part of a portion of Your potency the material universes are created and again annihilated. I surrender unto You and take shelter of You."*

Text 2

ṭikā ca yasyāṁśaḥ puruṣas tasyāṁśo mayā tasyā aṁśā guṇās teṣāṁ bhāgena paramāṇu-mātra-leśena viśvotpatty-ādayo bhavanti tam tvā tvam gatiṁ śaraṇam gatāsmi ity eṣā. śrī-devakī-devī śrī-bhagavantam.

ṭikā-the commentary; ca-also; yasya-of whom; āṁśaḥ-the portion; puruṣaḥ-puruṣa-āvatara; tasya-of Him; āṁśaḥ-the portion; māyā-the māyā potency; tasyāḥ-of that; āṁśaḥ-the parts; guṇāḥ-the three modes of nature; teṣāṁ-of them; bhāgena-by a part; paramāṇu-mātra-leśena-by an atomic fraction; viśva-utpatti-ādayaḥ bhavanti-the creation, maintenance and destruction of the universes is manifested; tam-to Him; tvā-to You; tvam-to You; gatiṁ-the word "gatiṁ"; śaraṇam gata āsmi-I shall take shelter; iti-thus; eṣā-the commentary; śrī-devakī-devī-spoken by Devakī-devī; śrī-bhagavantam-to the Supreme Personality of Godhead.

Śrīdhara Svāmī explains in his commentary:

"In this verse the first "aṁśa" (portion) referred to is the puruṣa-avatāra. The portion of the puruṣa-avatāra is the illusory potency māyā, and the portion of māyā is the three modes of material nature. By an atomic fragment of the modes of nature, the material universes are created, maintained and destroyed. In this way, by a portion of a portion of a portion of a portion of the Lord's potency the material world is created. In this verse the word `tva' means `unto You' and the phrase `gatiṁ gatāsmi' means `I take shelter'".

Anuccheda 42

Text 1

yathā ca

nārāyaṇas tvam na hi sarva-dehinām. ity ādau.
nārāyaṇo 'ṅgam nara-bhū-jalāyanāt. iti.

yathā-just as; ca-also; nārāyaṇaḥ tvam na hi sarva-dehinām iti ādau nārāyaṇaḥ aṅgam nara-bhū-jalāyanāt iti-the following verse from Śrīmad-Bhāgavatam (10.14.14)- "nārāyaṇas tvam na hi sarva-dehinām ātmāsy adhīśākhila-loka-sākṣī nārāyaṇo 'ṅgam nara-bhū-jalāyanāt tac cāpi satyaṁ na tavaiva māyā

That Lord Kṛṣṇa is the origin of the Nārāyaṇa feature of Godhead is confirmed in the following statement spoken to Lord Kṛṣṇa by Brahmā (Śrīmad-Bhāgavatam 10.14.14):

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to one whose abode is in the water born from Nara (Garbhodakaśāyī Viṣṇu), and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."*

Text 2

ṭikā ca narād udbhutā ye 'rthāḥ, tathā narāj jātam yaj jalam tad āyanat yo nārāyaṇaḥ prasiddhaḥ so 'pi tavāṅgam mūrṭiḥ ity eṣā. atra sa tavāṅgam, tvam punar aṅgīty asau tu viśado 'rthaḥ; na tu stuti-mātram idam.

ṭikā-in the commentary of Śrīdhara Svāmī; ca-also; narāt-from Nara; udbhutāḥ-born; ye-those who; arthāḥ-the meanings; tathā-in the same way; narāt-from Nara; jātam-born; yat-which; jalam-water; tat-that; āyanat-due to the place of refuge; yaḥ-who; nārāyaṇaḥ-as Nārāyaṇa; prasiddhaḥ-famous; saḥ api-that same person; tavā-Your; aṅgam-part; mūrṭiḥ-form; iti-thus; eṣā-the commentary; atra-in this explanation; sa-He; tava-Your; āṅgam-part; tvam-You; punaḥ-again; aṅgī-from whom the portion is expanded; asau-He; tu-also; viśadaḥ-clear; arthaḥ-meaning; na-not; tu-but; stuti-praise; mātram-only; idam-this.

Śrīdhara Svāmī explains in his commentary:

"This verse explains that Lord Nārāyaṇa rests on the Garbhodaka Ocean which was manifested from His own body. It is further explained that that Nārāyaṇa is a plenary portion of Lord Kṛṣṇa."

In this way the meaning of this verse is clear: Kṛṣṇa is the source of the incarnations of Godhead. Brahmā is speaking correctly, and not simply speaking flattering lies.

Text 3

dr̥ṣṭvāghāsura-mokṣaṇaṁ prabhavataḥ prāptaḥ paraṁ vismayam ity ukta-rītyā kvacid apy avatāry-avatārāntareṣu tādr̥śasyāpi mokṣaṇam adr̥ṣṭa-caraṁ dr̥ṣṭvā vismayam praptavān brahmā.

dr̥ṣṭvā-was observing; aghāsura-mokṣaṇaṁ-the wonderful killing and deliverance of Aghāsura from material tribulation; prabhavataḥ-of the all-potent Supreme Person; prāptaḥ paraṁ vismayam-had become extremely astonished; iti-thus; ukta-rītyā-by this explanation; kvacid-somewhere; api-and; avatāri-of the source of all incarnations; avatāra-āntareṣu-among the incarnations; tādr̥śasyā-of someone like Aghāsura; api-even; mokṣaṇam-liberation; adr̥ṣṭa-caraṁ-unprecedented; dr̥ṣṭvā-having seen; vismayam-amazement; prāptavān-attained; brahmā-Brahmā.

That Kṛṣṇa is the Original Personality of Godhead is also confirmed in the following statement of Śrīmad-Bhāgavatam (10.13.15):

"Brahmā had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāsura, and he was astonished."*

Brahmā became amazed when he saw that the sinful demon Agha 𑀧 had become liberated by the mercy of Kṛṣṇa. The liberation of Agha could not have been performed by any other form of the Lord. Only the Original Personality of Godhead, Lord Kṛṣṇa, could have liberated such a sinful person.

Text 4

draṣṭuṁ mañju mahitvam anyad api tad-vatsān ito vatsapān nītvānyatra kurūdvahāntaradhāt.

ity ukta-rītyā tasyāparam api mähātmyaṁ didṛkṣus tathā-mähātmyaṁ dadarseti prakaraṇa-svārasyenāpi labdham. na cāpara-mähātmya-darśanaṁ sambhavati-mātram.

draṣṭuṁ-just to see; mañju-very pleasing; mahitvam anyat api-other glories of the Lord also; tat-vatsān-their calves; itaḥ-than that place where they were; vatsapān-and the cowherd boystaking care of the calves; nītvā-bringing them; anyatra-to a different place; kurūdvaha-O Mahārāja Parīkṣit; antaradhāt-kept hidden and invisible for some time; iti-thus; ukta-rītyā-by this description; tasya-of Him; aparam-superexcellent; api-also; mähātmyam-glory; didṛkṣuḥ-desiring to see; tathā-in the same way; mähātmyam-glory;

dadarśa-saw; iti-thus; prakaraṇa-of this chapter; svārasyena by the superexcellence; labdham-attained; na-not; ca-also; अपरा-ordinary; mähātmya-glory; darśanam-sight; sambhavati-comes into existence; māttram-only.

Kṛṣṇa's supremacy is also described in the following verse (Śrīmad-Bhāgavatam 10.13.15):

"Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore in Kṛṣṇa's absence, Brahmā took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Kṛṣṇa was."*

This verse describes Brahmā's desire to see more excellent pastimes of the Lord. This chapter (Canto 10, Chapter 13) describes how Brahmā actually saw the Lord's extraordinary opulence and glory.

Text 5

tāvat sarve vatsa-pālāḥ
paśyato 'jasya tat-kṣaṇāt
vyadrśyanta ghana-śyāmāḥ
pīta-kaūśeya-vāsaḥ

tāvat-so long; sarve-all; vatsa-pālāḥ-both the calves and the boys tending them; paśyataḥ-while he was watching; ajasya-of Lord Brahmā ; tat-kṣaṇāt-immediately; vyadrśyanta-were seen; ghana-śyāmāḥ-as having a complexion resembling bluish rainclouds; pīta-kaūśeya-vāsaḥ-and dressed in yellow silk garments.

After Brahmā had stolen the boys and calves, Kṛṣṇa personally expanded to become the boys and calves Himself. The following verse (Śrīmad-Bhāgavatam 10.13.46) describes Brahmā's eventual perception that the boys and calves were actually personal expansions of Kṛṣṇa:

"Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments."*

Text 6

ity ādinā śaktibhir ajādyābhir aiśvaryair aṇimādyaiś catur viṃśāti-saṅkhya-tattvair mahad-ādibhis tat-sahakāribhiḥ kāla-svabhāvādyais tat-sambhūtaiḥ brahmāṇḍair tad-antar-bhūta-sraṣṭrbhir brahmādibhir ijvais ca stamba-paryantaiḥ pṛthak pṛthag upāsītās tādrśa-

brahmāṇḍeśvara-koṭayaḥ śrī-kṛṣṇenaiva tat-tad-amśenaivāmśenāvīrbhāvya brahmāṇam prati sākṣād eva darśitā ity uktam.

iti ādinā-by the passage beginning with this verse; śaktibhiḥ-by potencies; aja-ādyabhiḥ-beginning with aja; aiśvaryaḥ-by various opulences; animādyaiḥ-by Animā and the other mystic perfections; catuḥ-vimśati-sāṅkhya-tattvaiḥ-by the 24 elements enumerated in the Sāṅkhya philosophy; mahat-ādibhiḥ-even by the mahat-tattva and other potencies of the Lord; tat-sahakāribhiḥ-by the Lord's assistants; kāla-svabhāva-ādyaiḥ-by personified time and other potencies; tat-sambhūtaiḥ-created by the Lord; brahmāṇḍaiḥ-by universes; tat-antaḥ-bhūta-within them; sraṣṭṛbhiḥ-by the creators; brahma-ādibhiḥ-headed by Brahmā ; jīvaiḥ-by the living entities; ca-and; stamba-paryantaiḥ-down to the blades of grass; pṛthak pṛthak-by each of them; upāsītāḥ-worshipped; tādrśa-like this; brahmāṇḍa-of universes; īśvara-of controllers; koṭayaḥ-millions; śrī-kṛṣṇena-by Śrī Kṛṣṇa; eva-certainly; tat-tad-amśena eva amśena-by portions of portions; āvirbhāvya-manifesting; brahmāṇam prati-to Brahmā ; sākṣāt-directly; eva-darśitāḥ-revealed; iti-thus; uktam-described.

This passage from Śrīmad-Bhāgavatam describes how millions of Lord Kṛṣṇa's viṣṇu-tattva expansions were shown to Brahmā by Lord Kṛṣṇa, who manifested Them as merely a portion of a portion of His potency. These viṣṇu-tattva expansions were all the masters of all the material universes and they were being worshiped by the Lord various potencies, headed by Ajā, by all personified opulences, by the mystic perfections, headed by Anima, by the 24 material elements enumerated by the Sāṅkhya philosophy, by the mahat-tattva and other potencies, by the Lord's assistants and associates, by personified time and other potencies of the Lord, by the various material universes manifested by the time potency, by innumerable Brahmās and other demigods entrusted with the details of universal creation, and by all the individual living entities (jīvas), even down to the blades of grass.

Text 7

tad īdṛśam eva kṛṣṇas tu bhagavān svayam ity atra viṣkṛta-sarva-śaktitvād ity etat svāmi-vyākhyānasyāsādhāraṇam bijam bhavet.

tat-that; īdṛśam-in this way; eva-certainly; kṛṣṇaḥ tu bhagavān svayam-Śrī Kṛṣṇa is the Original Personality of Godhead; iti-thus; atra-in this context; viṣkṛta-sarva-śaktitvāt-because of being the original source of all potencies; iti-thus; etat-that; svāmi-vyākhyānasya-of the commentary of Śrīdhara Svāmī; asādhāraṇam-extraordinary; bijam-source; bhavet-is.

In His commentary on this verse, Śrīla Śrīdhara Svāmī confirms that all transcendental potencies are manifested from Lord Kṛṣṇa, and Lord Kṛṣṇa is the original source of everything. In order to substantiate these points, Śrīdhara Svāmī quotes the "kṛṣṇas tu bhagavān svayam (Śrī Kṛṣṇa is the Original Personality of Godhead) statement of Śrīmad-Bhāgavatam (1.3.28).

Text 8

viśva-rūpa-darśanādīnām tat-tad-brahmāṇḍāntaryāmi-puruṣāṅām ekatareṇāpi śakyatvāt.
tasmād virāṭ-puruṣayor iva puruṣa-bhagavator api jagṛhe pauruṣam rūpam ity ādāv
upāsanārtham eva tair abheda-vyākhyā kṛteti gamyate. vastutas tu paramāśrayatvena śrī-kṛṣṇa
eva tair aṅgī-kṛto 'sti; yathā

viśva-rūpa-of the Universal Form; darśana-of the sight; ādīnām-and other extraordinary activities; tat-tat-of the various; brahmāṇḍa-universes; antaryāmi-puruṣāṅām-of the all-pervading Supersouls; ekatareṇa-as one; api-also; śakyatvāt-because of being the master of all potencies; tasmāt-therefore; virāṭ-of the Universal Form; puruṣayoḥ-and the puruṣa-avatāras; iva-just like; puruṣa-of the Puruṣa-avatāras; bhagavatoḥ-and of the Supreme Personality of Godhead; api-also; jagṛhe pauruṣam rūpam-"The Supreme Personality of Godhead accepted the form of the puruṣa-avatāra"; iti-thus; ādau-in the passage beginning; upāšana-worshipping; artham-for the purpose; eva-certainly; taiḥ-by the learned commentator; abheda-being non-different; vyākhyā-explanation; kṛtā-is done; iti-thus; gamyate-is understood; vastutaḥ-actually; tu-but; parama-supreme; āśrayatvena-as the shelter of everything; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; taiḥ-by him; aṅgī-kṛtaḥ-accepted; asti-is; yathā-just as.

Śrī Kṛṣṇa is the all-powerful master of all potencies, and He is not different from His manifestations as the Universal Form and as the all-pervading Supersoul who is manifested everywhere throughout the expanse of innumerable material universes. In his commentary on the verse "jagṛhe pauruṣam rūpam (The Original Personality of Godhead then accepted the form of the puruṣa-avatāra) (Śrīmad-Bhāgavatam 1.3.1), Śrīdhara Svāmī explains that the puruṣa-avatāra is actually not different from the Universal Form, and the Original Personality of Godhead is also not different from the puruṣa-avatāra. Actually, Lord Kṛṣṇa is the shelter upon whom everything rests. Śrīdhara Svāmī confirms this in the introductory verses of his commentary on the Tenth Canto of Śrīmad-Bhāgavatam (Bhāvārtha-dīpikā 10.1.1-2) in the following words:

Text 9

viśva-sarga-visārgādi-
nava-lakṣaṇa-lakṣitam
śrī-kṛṣṇākhyam param dhāma
jagad-dhāma namāmi tat

viśva-of the material universes; sarga-primary creation; visārga-secondary creation; ādi-beginning with; nava-nine; lakṣaṇa-characteristics; lakṣitam-characterized; śrī-kṛṣṇa-Śrī Kṛṣṇa; ākhyam-named; param-the supreme; dhāma-abode; jagat-of the universe; dhāma-the abode; namāmi-I offer my respectful obeisances; tat-to Him.

"I offer my respectful obeisances to Śrī Kṛṣṇa, the Supreme Personality of Godhead, the ultimate source of all the universes. That Śrī Kṛṣṇa is described in the first nine Cantos of Śrīmad-Bhāgavatam (which contain descriptions of nine subjects, beginning with primary and secondary creation of the material universes).

Text 10

daśame daśamaṁ lakṣyam
āśritāśraya-vigrahaṁ
krīḍat-yadu-kulāmbhodhau
parānandam udīryate. iti.

daśame-in the Tenth Canto; daśamam-the tenth subject matter; lakṣyam-to be seen; āśrita-of the sheltered; āśraya-of the shelter; vigrahaṁ-who is the form; krīḍāt-playing; yadu-kula-of the Yadu dynasty; ambhodhau-in the ocean; para-supreme; ānandam-bliss; udīryate-is describd.

"The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead who is the shelter of the surrendered souls. He is known as Śrī Kṛṣṇa, and He enjoyed transcendental bliss, performing pastimes in the ocean known as the family of Mahārāja Yadu."*

Text 11

yady anyeṣāṁ api paramāśrayatvaṁ tan-matam, tadā daśama ity anarthakaṁ syāt. tasmāt nārāyaṇo 'ṅgam iti yuktam evoktam. brahmā śrī-bhāgavantam.

yadi-if; anyeṣāṁ-of other forms of the Supreme; api-also; parama-āśrayatvam-the ultimate shelter; tat-of them; matam-is considered; tadā-then; daśamaḥ iti-Śrīdhara Svāmī's introduction to the Tenth Canto beginning with the word "daśame"; anarthakam-useless; syāt-may be; tasmāt-from this; nārāyaṇaḥ aṅgam; the phrase "nārāyaṇo 'ṅgam" from Brahmā 's prayers (10.14.14); iti-thus; yuktam-properly; eva-certainly; uktam-spoken; brahmā-Brahmā ; śrī-bhagavantam-to the Supreme Personality of Godhead.

In these verses Śrīdhara Svāmī clearly describes Lord Kṛṣṇa as the Original Personality of Godhead, the supreme shelter of everyone. If one wishes to consider another form of God as the original form, then he must reject these verses of Śrīdhara Svāmī as useless and without meaning. That Kṛṣṇa is the Original Form of the Godhead is confirmed in the following words of Lord Brahmā:

nārāyaṇo 'ṅgam

"O Kṛṣṇa, Lord Nārāyaṇa is Your plenary portion)."

Anuccheda 43

Text 1

avtāra-prasaṅge 'pi tathaiva spaṣṭam.

avatāra-of the incarnations; prasaṅge-in connection; api-also; tathā-in the same way; eva-certainly; spaṣṭam-clearly.

That Śrī Kṛṣṇa is the Original source of all the incarnations of Godhead is confirmed in the following description found in Śrīmad-Bhāgavatam (10.1.21-23):

Text 2

giram samādhau gagane samīritām
niśamya vedhās tridaśān uvāca ha
gām pauraṣīm me śṛṇutāmarāḥ punar
vidhīyatām āśu tathaiva mā ciram

giram-a vibration of words; samādhau-in trance; gagane-in the sky; samīritām-vibrated; niśamya-hearing; vedhāḥ-Lord Brahmā ; tridaśān-unto the demigods; uvāca-said; ha-oh; gām-the order; pauraṣīm-received from the Supreme Person; me-from me; śṛṇuta-just hear; amarāḥ-O demigods; punaḥ-again; vidhīyatām-execute; āśu-immediately; tathā eva-just so; mā-do not; ciram-delay.

"While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.*

Text 3

puraiva puṁsāvadhṛto dharā-jvaro
bhavadbhir amśair yaduṣūpajanyatām
sa yāvad urvyā bharam īsvareśvaraḥ
sva-kāla-śaktyā kṣapayamś cared bhuvi

purā-even before this; eva-indeed; puṁsā-by the Supreme Personality of Godhead; avadhṛtaḥ-was certainly known; dharā-jvaraḥ-the distress on the earth; bhavadbhiḥ-by your good selves; amśaiḥ-expanding as plenary portions; yaduṣu-in the family of King Yadu; upajanyatām-take your birth and appear there; saḥ-He (the Supreme Personality of Godhead); yāvat-as long as; urvyāḥ-of the earth; bharam-the burden; īsvara-īsvaraḥ-the

Lord of lords; sva-kāla-śaktyā-by His own potency the time factor; kṣapayan-diminishing; caret-should move; bhuvī-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-gṛhe sākṣād
bhagavān puruṣaḥ paraḥ
janiṣyate tat-priyārtham
sambhavantu sura-striyaḥ

vasudeva-gṛhe-in the house of Vasudeva (who would be the father of Kṛṣṇa when the Lord appeared); sākṣāt-personally; bhagavān-the Supreme Personality of Godhead, who has full potency; puruṣaḥ-the original person; paraḥ-who is transcendental; janiṣyate-will appear; tat-priya-artham-and for His satisfaction; sambhavantu-should take birth; sura-striyaḥ-all the wives of the demigods.

"The Original Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him."*

Text 5

"pauruṣīm puruṣeṇa sṛjāmi tan-niyukto 'ham ity ādy anusārāt puruṣābhinnena viṣṇu-rūpeṇa kṣīrodaśāyinā svayam evoktam gām vācam. puruṣasyaiva vācam anuvadati. puraiveti.

pauruṣīm-the word "pauruṣīm"; puruṣeṇa-means "by the puruṣa-avatāra; sṛjāmi tan-niyuktaḥ aham iti ādi-the following verse from Śrīmad-Bhāgavatam (2.6.32)- sṛjāmi tan-niyukto 'ham haro harati tad-vaśaḥ viśvaṁ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk; anusarat-from this; puruṣa-from the Puruṣa-avatāra; abhinnena-non-different; viṣṇu-rūpeṇa-in the form of Lord Viṣṇu; kṣīrodasayina-resting on the Causal Ocean; svayam-personally; eva-certainly; uktam-spoken; gam vacam-the word (instruction); puruṣasya-of the puruṣa-avatāra; eva-certainly; vacam-statement; anuvadati-repeats; pura iti-beginning with the word "pura".

In this verse (Text 2) the word "pauruṣīm" means "by the puruṣa-avatāra". In the passage beginning with the word "purā" (Texts 3 and 4) Brahmā repeats the message originally spoken by the puruṣa-avatāra. That Śrī Kṛṣṇa appears as the puruṣa-avatāra Lord Viṣṇu is confirmed in the following statement of Lord Brahmā (Bhāg. 2.6.32):

"By Kṛṣṇa's will, I create, and Lord Śiva destroys. Kṛṣṇa Himself, in His eternal form as the puruṣa-incarnation maintains everything. He is the powerful controller of these three energies."*

Text 6

pumsā ādi-puruṣeṇa kṛṣṇaḥ svayam samabhavat paramaḥ pumān yaḥ ity anusārāt svayam-bhagavatā śrī-kṛṣṇenety arthaḥ. amśaiḥ śrī-kṛṣṇāmśa-bhūtais tat-pārṣadaiḥ śrīdāma-sudāma-śrīmad-uddhava-satyaky-ādibhiḥ saha. ittham eva pracuryeṇoktam

pumsā-the word "pumsā"; ādi-puruṣeṇa-Original Person; kṛṣṇaḥ-Kṛṣṇa; svayam-personally; samabhavat-is; paramaḥ pumān-the Supreme Personality of Godhead; yaḥ-who; iti anusārāt-from this passage; svayam-bhagavatā-the Original Personality of Godhead; śrī-kṛṣṇena-by Śrī Kṛṣṇa; iti-thus; arthaḥ-the meaning; amśaiḥ-śrī-kṛṣṇa-of Śrī Kṛṣṇa; amśa-bhūtaiḥ-portions of the portions; tat-pārṣadaiḥ-His associates; śrīdāma-Śrīdhāma; sudāma-Sudāmā; śrīmat-uddhava-Uddhava; satyaki-Satyaki; ādibhiḥ-and others; saha-along with; ittham-thus; pracuryeṇa-elaborately; uktam-described.

We may note, however, that the word "pumsā" in verse 22 means "by Śrī Kṛṣṇa, the Original Supreme Personality of Godhead". This is confirmed in the words of Brahmā-samhitā (5.39): "Śrī Kṛṣṇa is the Original Supreme Personality of Godhead".

The word "amśaiḥ" used in Text 3 may be understood to mean that Śrīdāmā, Sudāmā, Uddhava, Satyaki, and other associates of the Lord are all actually demigods, who are considered to be like the limbs of the Supreme Personality of Godhead. This is elaborately explained in the following verse (Śrīmad-Bhāgavatam 10.1.62-63):

Text 7

nandādyā ye vraje gopā
yās cāmīṣām ca yoṣitaḥ
vṛṣṇayo vasudevādyā
devaky-ādyā yadu-striyaḥ

sarve vai devatā-prāyā
ubhayor api bhārata
jñātayo bandhu-suhṛdo
ye ca kaṁsam anuvratāḥ

nanda-ādyāḥ-beginning from Nanda Mahārāja; ye-all of which persons; vraje-in Vṛndāvana; gopāḥ-the cowherd men; yāḥ-which; ca-and; amīṣām-of all those (inhabitants of Vṛndāvana); ca-as well; as; yoṣitaḥ-the women; vṛṣṇayaḥ-members of the Vṛṣṇi family;

vasudeva-ādyāḥ-headed by Vasudeva; devakī-ādyāḥ-headed by Devakī; yadu-striyaḥ-all the women of the Yadu dynasty; sarve-all of them; vai-indeed; devatā-prāyāḥ-were inhabitants of heaven; ubhayoḥ-of both Nanda Mahārāja and Vasudeva; api-indeed; bhārata-O Mahārāja Parīkṣit; jñātayaḥ-the relatives; bandhu-friends; suhṛdaḥ-well-wishers; ye-all of whom; ca-and; kaṁsam anuvratāḥ-even though apparently followers of Kaṁsa.

"The inhabitants of Vṛndāvana, headed by Nanda Mahārāja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Mahārāja Parīkṣit, best of the descendants of Bharata, and so too were the descendants of the Vṛṣṇi dynasty, headed by Vasudeva, and Devakī and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva and even those who externally appeared to be followers of Kaṁsa were all demigods."*

Text 8

adi-puruṣatvam eva vyanakti sa iti, sarvāntaryāmitvāt. puruṣaḥ tāvad īśvaraḥ, tasyāpy amṣitvāt sa ādi-puruṣaḥ śrī-kṛṣṇaḥ punaḥ īśvareśvaraḥ, tryadhīśa-śabdāt. tathā ca daśamasya pañcāsītītama eva śrīmad-anakadundubhinoktam

adi-puruṣatvam-the position as the Original Supreme Personality of Godhead; eva-certainly; vyanakti-reveals; saḥ iti-in the passage beginning with the word "saḥ (Chapter 85 of the Tenth Canto of Śrīmad-Bhāgavatam); sarva-antaryāmitvāt-because of being the all-pervading Supersoul; puruṣaḥ-Supreme Lord; tāvat-to that extent; īśvaraḥ-controller; tasya-of Him; api-also; amṣitvāt-because of being the origin of all expansions; saḥ-He; ādi-puruṣaḥ-the Original Personality of Godhead; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; punaḥ-again; īśvara-īśvaraḥ-the controller of all controllers; tri-adhīśa-śabdāt-from the word "tryadhīśa (master of the three planetary systems)"; tathā-in the same way; ca-also; daśamasya-of the Tenth Canto; pañcāsītītame-in the 85th Chapter; eva-certainly; śrīmat-anakadundubhinā-by Vasudeva; uktam-spoken.

In the 85th Chapter of the Tenth Canto of Śrīmad-Bhāgavatam, Śrī Kṛṣṇa is described as the all-pervading Supersoul. He is addressed as "puruṣa" and "tryadhīśa" which indicate that He is the Personality of Godhead, and He is also addressed as "īśvareśvara" which indicates that He is the original source of all incarnations of Godhead. This is summarized in the following statement of Mahārāja Vasudeva (Śrīmad-Bhāgavatam 10.85.18):

Text 9

yuvām na naḥ sutau sākṣāt
pradhāna-puruṣeśvarau. iti

yuvām na naḥ sutau sākṣāt pradhāna puruṣeśvarau iti-the verse "yuvām na naḥ sutau sākṣāt pradhāna-puruṣeśvarau bhū-bhāra- kṣatra-kṣapaṇa avatīrṇau tathāttha ha.

"My dear Kṛṣṇa and Balarāma, I know that neither of You are my sons; You are the original chief and progenitor, the Original Personalities of Godhead, known as Pradhāna and Puruṣa. But You have appeared on the surface of this globe in order to minimize the burden of the world by killing the kṣatriya kings who are unnecessarily increasing their military strength."*

Text 10

sva-kāla-śaktyā sva-śaktyā kāla-śaktyā ca; īsvareśvaratve ca hetuḥ sāksāt svayam eva bhagavān iti. tad alam mayi tat-prārthanāyeti bhāvaḥ.

sva-kāla-śaktyā-the phrase "sv-kāla-śaktyā"; sva-śaktyā-His own potency; kāla-śaktyā-the time-potency; ca-also; īsvara-īsvaratve-in the state of being the supreme controller; ca-also; hetuḥ-the reason; sāksāt-the word "sāksāt"; svayam-directly; bhagavān-the Supreme Personality of Godhead; iti-thus; tat-therefore; alam-there is no need; mayi-to me; tat-prārthanāya-for this appeal; bhāvaḥ-the meaning.

In the quote from Śrīmad-Bhāgavatam (10.1.22) found in Anuccheda 43, the word "sva-kāla-śaktyā" means "by His own potency the time-factor". In that same verse the word "īsvareśvaraḥ" means "the Original Personality of Godhead." By repeating the Supreme Lord's instructions in these verses, Brahmā intends to say to the demigods: "There is no need to make any further request in this matter, because the Personality of Godhead will solve the difficulty."

Text 11

tat-priyārtham tat-prītyai; sura-striyaḥ śrīmat-upendra-preyasya-ādi-rūpāḥ kāścit sambhavantu militā bhavantu, sāksād avatārataḥ śrī-bhagavato nityānapāyi-mahā-śakti-rūpāsu tat-preyasīṣv apy avatarantīṣu śrī-bhagavati tad-amśāntaravat tā api praviśantv ity arthaḥ. tat-priyāṇām tāsām eva dāsyādi-prayojanāya jāyantām iti vā.

tat-priyārtham-the word "tat-priyārtham"; tat-prītyai-for His satisfaction; sura-striyaḥ-the word "sura-striyaḥ"; śrīmat-upendra-preyasī-ādi-rūpāḥ-The consorts of the Supreme Lord's various incarnations, such as the incarnation of Upendra; kāścit-some; sambhavantu-the word "sambhavantu"; militāḥ-assembled; bhavantu-should be; sāksāt-directly; avatārataḥ-incarnating; śrī-bhagavataḥ-of the Supreme Personality of Godhead; nitya-eternal; anapāyi-consort; mahā-great; śakti-potencies; rūpāsu-in the forms of; tat-preyasīṣu-His consorts; api-also; avatarantīṣu-incarnating; śrī-bhagavati-when the Supreme Lord; tat-amśa-antara-vat-just as His plenary portions; tāḥ-they; api-also; praviśantu-should enter; iti-thus; arthaḥ-the meaning; tat-priyāṇām tāsām-of the Lord's consorts; eva-certainly; dāsyā-ādi-of various services; prayojanāya-for the purpose; jāyantām-should take birth; iti-thus; vā-or.

The word "tat-priyārtham" used in Śrīmad-Bhāgavatam 10.1.23 (quoted in Anuccheda 43) means "for the Supreme Lord's satisfaction". The word "sura-striyaḥ" in this verse refers to the eternal consorts of the various incarnations (such as Lord Vāmana and others) of the Supreme Personality of Godhead. When Lord Kṛṣṇa, the Original form of the Personality of Godhead appears, then all the plenary expansions of Godhead also appear along with Him, and all the goddesses of fortune, who are the consorts of the Lord's various incarnations also appear along with Him. The word "sura-striyaḥ" may also refer to the wives of the demigods who accompany the Supreme Lord's consorts in order to serve them in various ways.

Text 12

anena tair aprārthitasyaḥ asyārthasyādeśena parama-bhaktābhiḥ tābhir līlā-viśeṣa eva bhagavataḥ svayam avatitīrṣāyām kāraṇam. bhārāvatarāṇam tv anuṣaṅgikam eva bhaviṣyatīti vyajitam.

anena-by this; taiḥ-by them; aprārthitasya-not requested; api-although; asya-of Him; arthasya-of the purpose; adeśena-by the order; parama-bhaktābhiḥ-great devotees; tābhiḥ-with them; līlā-viśeṣaḥ-a specific pastime; eva-certainly; bhagavataḥ-of the Supreme Personality of Godhead; svayam-personally; avatitīrṣāyām-in the desire to descend to the material world; kāraṇam-the cause; bhāra-the burden of the earth; avatāraṇam-removal; tu-also; anuṣaṅgikam-in connection; eva-certainly; bhaviṣyati-will be; iti-thus; vyajitam-manifested.

The actual reason for the Supreme Lord's appearance in this world is not the reason expressed by the demigods in their prayers. The Lord actually appeared to perform certain specific pastimes with His great devotees, the gopīs, and His activity of rescuing the earth from the burden of so many demonic kings was merely incidental to that primary reason for His descent.

Text 13

tad evam śrutīnām ca daṇḍakāraṇya-vāsi-munīnām cāgni-putrāṇām śrī-gopikāditva-prāptir yat śrūyate, tad api pūrvavad eva mantavyam iti.

tat-that; evam-in the same way; śrutīnām-of the Personified Vedas; ca-and; daṇḍakāraṇya-vāsi-residing in the Daṇḍakāraṇya forest; munīnām-of the sages; ca-and; agni-of Agni; putrāṇām-of the sons; śrī-gopikāditva-the state of beingn gopīs in Vṛndāvana; prāptiḥ-attainment; yat-which; śrūyate-is heard; tat-that; api-also; pūrvavat-as before; eva-certainly; mantavyam-should be considered; iti-thus.

The Personified Vedas, the sages residing at Daṇḍakāraṇya, and the sons of the demigod Agni, all became gopīs in Vṛndāvana.

Text 14

atra prasiddhārthe

nāyam śriyo 'nga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ

iti virudhyeta.

atra-in this matter; prasiddha-perfect; arthe-in the meaning; na-not; ayam-this; śriyaḥ-of the goddess of fortune; aṅge-on the chest; u-also; nitānta-rateḥ-who is very intimately related; prasādaḥ-the favor; svaḥ-of the heavenly planets; yoṣitām-of women; nalina-of the lotus flower; gandha-having the aroma; rucam-and bodily luster; kutaḥ-much less; anyāḥ-others; iti-thus; virudhyeta-praised.

The actual meaning of this phrase (sura-striyaḥ) is explained in the following verse (Śrīmad-Bhāgavatam 10.47.60) which describes the exalted position of the gopīs in Vṛndāvana:

"When Lord Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a thing imagined by the most beautiful girls in the heavenly planets whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to the material estimation."*

Text 15

na ca sura-strīṇām sambhava-vākyam śrī-mahiṣī-vṛnda-param tāsām api tan nija-śakti-rūpatvena darśayiṣyamānatvāt. śrī-śukaḥ.

na-not; ca-also; sura-strīṇām-the women of the heavenly planets; sambhava-vākyam-description; śrī-mahiṣī-vṛnda-than the goddesses of fortune; param-superior; tāsām-of them; api-also; tat-His; nija-own; śakti-potency; rūpatvena-in the form; darśayiṣyamānatvāt-because of revealing; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvāmī.

We may therefore understand that the phrase "sura-striyaḥ" refers neither to the wives of the demigods, nor the goddesses of fortune, nor the queens of Dvārakā, but to the gopīs, who are the internal potencies of Lord Kṛṣṇa.

Anuccheda 44

Text 1

tad evam avatāra-prasaṅge 'pi śrī-kṛṣṇasya svayaṁ bhagavattvam evāyātam. yasmād evaṁ tasmād eva śrī-bhāgavate mahā-sroṭṛ-vaktrṇām api śrī-kṛṣṇa eva tātparyam lakṣyate. atra śrī-vidurasya

tat-that; evam-in this way; avatāra-prasaṅge-in the context of the incarnations of Godhead; api-also; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svayaṁ bhagavattvam-the position as the Original Personality of Godhead; eva-certainly; āyātam-is attained; yasmāt-because; evam-in this way; tasmāt-therefore; eva-certainly; śrī-bhāgavate-in the Śrīmad-Bhāgavatam; mahā-great; śroṭṛ-of hearers; vaktrṇām-and or speakers; api-also; śrī-kṛṣṇa; tātparyam-explanation; lakṣyate-is observed; atra-in this connection; śrī-vidūrasya-the statement of Śrī Vidura (Śrīmad-Bhāgavatam 4.17.6-7).

Because Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations, His glories are heard and described throughout the Śrīmad-Bhāgavatam. This is described in the following statement of Śrī Vidura (Śrīmad-Bhāgavatam 4.17.6-7):

Text 2

yac cānyad api kṛṣṇasya
bhavān bhagavataḥ prabhoḥ
śravaḥ suśravaḥ puṇyam
pūrva-deha-kathāśrayam

bhaktāya me 'nuraktāya
tava cādhokṣajasya ca
vaktum arhasi yo 'duhyad
vainya-rūpeṇa gām imām

pūrva-dehaḥ pṛthv-avatāra; loka-dṛṣṭabhivyakti-rītyā pūrvatvam, tat-kathaivāśrayo yasya tat. viduraḥ.

yat-which; ca-and; anyat-other; api-certainly; kṛṣṇasya-of Kṛṣṇa; bhavān-your good self; bhagavataḥ-of the Supreme Personality of Godhead; prabhoḥ-powerful; śravaḥ-glorious activities; su-śravaḥ-who is very pleasing to hear about; puṇyam-pious; pūrva-deha-of His previous incarnation; kathā-āśrayam-connected with the narration; bhaktāya-unto the devotee; me-to me; anurak-tāya-very much attentive; tava-of you; ca-and; adhokṣajasya-of the Lord, who is known as Adhokṣaja; ca-also; vaktum arhasi-please narrate; yaḥ-one who; aduhyat-milked; vaijnaya-rūpeṇa-in the form of the son of King Vena; gām-cow, earth; imām-this; pūrva-dehaḥ-the word "pūrva-dehaḥ"; pṛthu-of King Pṛthu; avatāraḥ-incarnation; loka-by the people; 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; viduraḥ-spoken by Vidura.

"Pṛthu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies; consequently any narration concerning his activities is surely very pleasing to hear, and it produces all good fortune. As far as I am concerned, I am always your devotee as well as a devotee of the Lord, who is known as Adhokṣaja. Please therefore narrate all the stories of King Pṛthu, who, in the form of the son of King Vena, milked the cow-shaped earth."*

In this verse the word "pūrva-deha" refers to the incarnation of Pṛthu Mahārāja. The word "pūrva" means that He was previously seen by by the people of the world. This verse is spoken by Vidura, who here takes shelter of the description of Pṛthu Mahārāja.

Anuccheda 45

Text 1

atha śrī-maitreyasya tad anantaram eva

codito vidureṇaivam
vāsudeva-kathām prati
praśasya taṁ prīta-manā
maitreyaḥ pratyabhāṣata

atha-then; śrī-maitreyasya-of Śrī Maitreya; tat-anantaram-after tht; eva-certainly; coditaḥ-inspired vidureṇa-by Vidura; evam-thus; vāsudeva-of Lord Kṛṣṇa; kathām-narration; prati-about; praśasya-praising; tam-him; prīta-manāḥ-being very pleased; maitreyaḥ-the siant Maitreya; pratyabhāṣata-replied.

This is also confirmed by the following verse from Śrīmad-Bhāgavatam (4.17.8) describing a conversation between Maitreya and Vidura:

"When Vidura became inspired to hear of the activities of Lord Kṛṣṇa in His various incarnations, Maitreya, also being inspired and being very pleased with Vidura, began to praise him. Then Maitreya spoke as follows."*

Text 2

tat-praśamsayā prīta-manastvena cāsyāpi tathaiva tātparyam labhyate. ata evātra śrī-vasudeva-nandanatvenaiva vāsudeva-śabdaḥ prayuktaḥ śrī-sūtaḥ.

tat-Him; praśamsaya-by praise; prīta-pleased; manastvena-with the mind; ca-also; asya-of Him; api-even; tathā-in the same way; eva-certainly; tātparityam-meaning; labhyate-is attained; ataḥ eva-therefore; atra-in this connection; śrī-vasudeva-of Mahārāja Vasudeva; nandanatvena-because of being the son; vāsudeva-śabdaḥ-the name "Vāsudeva"; prayuktaḥ-proper; śrī-sūtaḥ-spoken by Sūta Gosvāmī.

In connection with this verse we may note that by hearing the glorification of the Supreme Lord, Maitreya Muni became pleased at heart. We may also observe that Lord Kṛṣṇa is known by the name Vāsudeva because He is the son of Mahārāja Vasudeva.

Anuccheda 46

Text 1

atha śrī-parīkṣitaḥ

atho vihāyemam amuñ ca lokam
vimarśitau heyatayā purastāt
kṛṣṇāṅghri-sevām adhimanyamāna
upāviśat prāyam amartya-nadyām

atha-now; śrī-parīkṣitaḥ-of King Parīkṣit; atho-thus; vihāya-giving up; imam-this; amuñ-and the next; ca-also; lokam-planets; vimarśitau-all of them being judged; heyatayā-because of inferiority; purastāt-hereinbefore; kṛṣṇa-aṅghri-the lotus feet of the Lord, Śrī Kṛṣṇa; sevām-transcendental loving service; adhimanyamānaḥ-one who thinks of the greatest of all achievements; upāviśat-sat down firmly; prāyam-for fasting; amartya-nadyām-on the bank of the transcendental river (the Ganges or the Yamunā).

That Śrī Kṛṣṇa is described throughout Śrīmad-Bhāgavatam is confirmed in the following statement about King Parīkṣit (Śrīmad-Bhāgavatam 1.19.5):

"Mahārāja Parīkṣit sat down firmly on the banks of the Ganges to concentrate his mind in Kṛṣṇa consciousness, rejecting all other practices of self-realization, because transcendental loving service to Kṛṣṇa is the greatest achievement, superseding all other methods."*

Text 2

ṭikā ca śrī-kṛṣṇāṅghri-sevām adhimanyamānaḥ sarva-puruṣārthādhikam janān. ity eṣā. śrī-sūtaḥ.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; śrī-kṛṣṇāṅghri-sevām abhimanyamānaḥ-the phrase "śrī-kṛṣṇāṅghri-sevām adhimanyamānaḥ"; sarva-puruṣa-artha-adhikam-the greatest achievement; jānan-understanding; iti-thus; eṣā-the commentary; śrī-sūtaḥ-spoken by Sūta Gosvāmī.

Śrīdhara Svāmī comments in the following way:

"The phrase `śrī-kṛṣṇāṅghri-sevām adhimanyamānaḥ' indicates that Mahārāja Parīkṣit understood that service to Lord Kṛṣṇa's lotus feet is the real goal of life."

Anuccheda 47

Text 1

na vā idam rājarṣi-varya citram
bhavatsu kṛṣṇam samanuvrateṣu
ye 'dhyāsanam rāja-kirīṭa-juṣṭam
sadyo jahur bhagavat-pārśva-kāmāḥ

na-neither; vā-like this; idam-this; rājarṣi-saintly king; varya-the chief; citram-astonishing; bhavatsu-unto all of you; kṛṣṇam-Lord Kṛṣṇa; samanuvrateṣu-unto those who are strictly in the line of; ye-who; adhyāsanam-seated on the throne; rāja-kirīṭa-helmets of kings; juṣṭam-decorated; sadyaḥ-immediately; jahuḥ-gave up; bhagavat-the Personality of Godhead; pārśva-kāmāḥ-desiring to achieve association.

That Śrī Kṛṣṇa is the subject of the entire Bhāgavatam is also confirmed in the following verse spoken by the sages of Naimiṣāraṇya to King Parīkṣit (Śrīmad-Bhāgavatam 1.19.20):

"O chief of all the saintly kings of the Pāṇḍu dynasty who are strictly in the line of Lord Śrī Kṛṣṇa! It is not at all astonishing that you give up your throne, which is decorated with the helmets of many kings, to achieve eternal association with the Personality of Godhead."*

Text 2

bhavatsu pāṇḍor vaṁśeṣu ye jahuḥ iti śrī-yudhiṣṭhirādy-abhiprāyena. ata eva tatra sthitānām sarva-śrotṛṇām api śrī-kṛṣṇam eva tātparyam āyāti. śrī-maharṣayaḥ śrī-parīkṣitam.

bhavatsu-the word "bhavatsu"; pāṇḍoḥ-of Mahārāja Pāṇḍu; vaṁśyeṣu-in the dynasty; ye jahuḥ-the phrase "ye jahuḥ"; iti-thus; śrī-yudhiṣṭhira-Mahārāja Yudhiṣṭhira; ādi-and others; abhiprāyena-with the intention; ataḥ eva-therefore; tatra-there; sthitānām-staying; sarva-of all; śrotṛṇām-the speakers; api-also; śrī-kṛṣṇam-Śrī Kṛṣṇa; eva-certainly; tātparyam-meaning; āyāti-attain; śrī-maharṣayaḥ-spoken by the great sages; śrī-parīkṣitam-to Mahārāja Parīkṣit.

In this verse the word "bhavatsu" refers to the kings in the Pāṇḍu dynasty, and the phrase "ye jahuh" refers to Mahārāja Yudhiṣṭhira and other great devotees of the Lord. By speaking this verse the great sages explained the truth about Lord Kṛṣṇa to Mahārāja Parīkṣit.

Anuccheda 48

Text 1

api me bhagavān prītaḥ
kṛṣṇaḥ pāṇḍu-suta-priyaḥ
paitṛ-ṣvaseya-prīty-artham
tad-gotrasyāṭta-bāndhavaḥ

api-definitely; me-unto me; bhagavān-the Personality of Godhead; prītaḥ-pleased; kṛṣṇaḥ-the Lord; pāṇḍu-suta-the sons of King Pāṇḍu; priyaḥ-dear; paitṛ-in relation with the father; svaseya-the sons of the sister; prīti-satisfaction; artham-in the matter of; tat-their; gotrasya-of the descendant; āṭta-accepted; bāndhavaḥ-as a friend.

In this connection King Parīkṣit spoke the following words to Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 1.19.35-36):

"Lord Kṛṣṇa, the Personality of Godhead, who is very dear to the sons of King Pāṇḍu, has accepted me as one of those relatives just to please His great cousins and brothers.*

Text 2

anyathā te 'vyakta-gateḥ
darśanam naḥ katham nṛṇām
nitarām mriyamāṇānām
saṁsiddhasya vanīyasaḥ

anyathā-otherwise; te-your; avyakta-gateḥ-of one whose movements are invisible; darśanam-meeting; naḥ-for us; katham-how; nṛṇām-of the people; nitarām-specifically; mriyamāṇānām-of those who are about to die; saṁsiddhasya-of one who is all-perfect; vanīyasaḥ-voluntary appearance.

"Otherwise [without being inspired by Lord Kṛṣṇa] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?"*

Text 3

teṣām paitṛ-svasrīyāṇām pāṇḍu-sutānām gotrasya me āttam svī-kṛtaṁ bāndhavam bandhu-kṛtya yena. te tava śrī-kṛṣṇaika-rasikasya. vanīyaso 'ty-udāratayā mām yācotha iti pravarttakasyety arthaḥ. rājā śrī-śukam.

teṣām-of them; paitṛ-svasrīyāṇām-of cousins; pāṇḍu-sutānām-of the sons of Pāṇḍu; gotrasya-of the family; me-my; āttam-the word "āttam"; svī-kṛtaṁ-means "accepted"; bandhavam-family relation; bandhu-kṛtya-making a family relation; yena-by whom; te-the word "te"; tava-means "Your"; śrī-kṛṣṇa-Śrī Kṛṣṇa; eka-rasikasya-always relishing Godhead; vanīyasaḥ-the word "vanīyasaḥ"; ati-udaratayā-with great magnanimity; mam-me; yācothaḥ-please ask; iti-thus; pravarttakasya-urging; iti-thus; arthaḥ-the meaning; rājā-spoken by Mahārāja Parīkṣit; śrī-śukam-to Śukadeva Gosvāmī.

This verse explains that Lord Kṛṣṇa became the paternal cousin of the Pāṇḍavas. The word "te" (Your) in this verse refers to Śukadeva Gosvāmī, who is always relishing the nectar of Kṛṣṇa consciousness. The word "vanīyasaḥ" indicates that Śukadeva Gosvāmī is very generously inviting Mahārāja Parīkṣit to ask questions about Kṛṣṇa consciousness.

Anuccheda 49

Text 1

sa vai bhāgavato rājā
pāṇḍaveyo mahā-rathaḥ
bāla-kṛīḍanakaiḥ kṛīḍan
kṛṣṇa-kṛīḍām ya ādade

saḥ-he; vai-certainly; bhāgavataḥ-a great devotee of the Lord; rājā-Mahārāja Parīkṣit; pāṇḍaveyaḥ-grandson of the Pāṇḍavas; mahā-rathaḥ-a great fighter; bāla-while a child; kṛīḍanakaiḥ-with play dolls; kṛīḍan-playing; kṛṣṇa-Lord Kṛṣṇa; kṛīḍām-activities; yaḥ-who; ādade-accepted.

Mahārāja Parīkṣit is described in this verse (Śrīmad-Bhāgavatam 2.3.15):

"Mahārāja Parīkṣit, the grandson of the Pāṇḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity. "*"

Text 2

yā yā śrī-kṛṣṇasya vṛndāvanādau bāla-kṛīḍā śrutāsti, tat-premāveśena tat-sakhyādi-
bhāvanān tām tām eva kṛīḍām yaḥ kṛtavān ity arthaḥ. śrī-śaunakaḥ.

yā yā-whatever; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; vṛndāvana-ādau-in Vṛndāvana and other places;
bāla-kṛīḍā-childhood pastimes; śrutā asti-were heard; tat-for Lord Kṛṣṇa; prema-āveśena-
full of love; tat-of Him; sakhya-friendship; ādi-beginning with; bhāvanān-meditations; tām
tām-them; eva-certainly; kṛīḍām-playing; yaḥ-who; kṛtavān-performed; iti-thus; arthaḥ-
the meaning; śrī-śaunakaḥ-spoken by Śrī Śaunaka Ṛṣi.

In this verse Śaunaka Ṛṣi 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 Parikṣit would act out the Lord's pastimes as his childhood play.

Anuccheda 50

Text 1

evam-jātyāni bahūny eva vacanāni virājante. tathā kathito vaṁśa-vistāraḥ ity ārabhya
naiṣati-duḥsahā kṣun mām ity antam daśama-skandha-prakaraṇam apy anusandheyam. kim
ca

evam-jātyāni-in the same way; bahūni-many; eva-certainly; vacanāni-statements;
virājante-are; tathā-in the same way; kathitaḥ vaṁśa-vistāraḥ iti ārabhya na eṣā ati-duḥsahā
kṣut mām iti antam daśama-skandha-prakaraṇam-the following passage from Śrīmad-
Bhāgavatam (10.1.1-13):

kathito vaṁśa-vistāro
bhavatā soma-sūryayoḥ
rājñām cobhaya-vaṁśyānām
caritaṁ paramādbhutam

yadoś ca dharma-śīlasya
nitarām muni-sattama
tatrāmśenāvatīrṇasya
viṣṇor vīryāni śamsa naḥ

avatīrya yador vaṁśe
bhagavān bhūta-bhāvanah
kṛtavān yāni viśvātmā
tāni no vada vistarāt

nivṛtta-tarṣair upagīyamānād
bhavauśadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt

pitāmahā me samare 'marañjayair
devavratādyātirathais timiṅgilaiḥ
duratyayaṁ kaurava-sainya-sāgarāṁ
kṛtvātaraṁ vatsa-padaṁ sma yat-plavāḥ

drauṇy-astra-vipluṣṭam idaṁ mad-aṅgam
santāna-bījaṁ kuru-pāṇḍavānām
jugopa kuḥṣiṁ gata ātta-cakro
mātuś ca me yaḥ śaraṇāṁ gatāyāḥ

vīryāṇi tasyākhila-deha-bhājām
antar bahiḥ pūruṣa-kāla-rūpaiḥ
prayacchato mṛtyum utāmṛtaṁ ca
māyā-manuṣyasya vadasva vidvan

rohinyās tanayaḥ prokto
rāmaḥ saṅkarsaṇas tvayā
devakyā garbha-sambandhaḥ
kuto dehāntaraṁ vinā

kasmān mukundo bhagavān
pitur gehād vrajaṁ gataḥ
kva vāsaṁ jñātibhiḥ sārdhaṁ
kṛtavān sātvatām patih

vraje vasan kim akaron
madhupuryām ca keśavaḥ
bhrātaraṁ cāvadhīt kaṁsam
mātur addhātad-arhaṇam

dehaṁ mānuṣam āśritya
kati varśāṇi vṛṣṇibhiḥ
yadu-puryām sahāvātsit
patnyaḥ katy abhavan prabhoḥ

etad anyac ca sarvaṁ me
mune kṛṣṇa-viceṣṭitam
vaktum arhasi sarvajña
śraddadhānāya viśṛtam

naiṣātiduḥsahā kṣun mām
tyaktodam api bād hate
pibantam tvan-mukhāmbhoja-
cyutam hari-kathāmṛtam.

Many statements of Śrīmad-Bhāgavatam may be quoted to describe the glories of Mahārāja Parīkṣit, and the following questions spoken by Mahārāja Parīkṣit himself at the beginning of Śrīmad-Bhāgavatam's Tenth Canto (10.1.1-13) may be quoted to show the greatness of his devotion to Lord Kṛṣṇa:

"King Parīkṣit said: My dear Lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.*

"O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.*

"The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.*

"Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?*

"Taking the boat of Kṛṣṇa's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembled great fish that could very easily have swallowed them. By the mercy of Lord Kṛṣṇa, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Kṛṣṇa's lotus feet, the Lord, Sudarśana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pāṇḍavas, which was almost destroyed by the fiery weapon of Aśvatthāmā. Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time—that is, as Paramātmā and as virāṭ-rūpa-gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.*

"My dear Śukadeva Gosvāmī, you have already explained that Saṅkarṣaṇa, who belongs to the second quadruple, appeared as the son of Rohiṇī named Balarāma. If Balarāma was not

transferred from one body to another, how is it possible that He was first in the womb of Devakī and then in the womb of Rohiṇī? Kindly explain this to me.*

"Why did Kṛṣṇa, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vṛndāvana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vṛndāvana?*

"Lord Kṛṣṇa lived both in Vṛndāvana and in Mathurā. What did He do there? Why did He kill Kāṁsa, His mother's brother? Such killing is not at all sanctioned in the śāstras.*

"Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vṛṣṇi? How many wives did He marry, and for how many years did He live in Dvārakā?*

"O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.*

"Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me."*

Text 2

itthaṁ divijā yādavadeva-dattaḥ ity ādi. yena śravaṇena nitarāṁ gr̥hītaṁ vaśī-kṛtaṁ ceto yasya saḥ. śrī-sutaḥ.

itthaṁ divijā yādavadeva-dattaḥ ity ādi-the verse (Śrīmad-Bhāgavatam 10.12.40):

itthaṁ divijā yādavadeva-dattaḥ
śrutvā sva-rātuś caritaṁ vicitraṁ
papraccha bhūyo 'pi tad eva puṇyaṁ
vaiyāsakim yan nigr̥hīta-cetaḥ;

yena-by which; śravaṇena-by hearing; nitarāṁ-constantly; gr̥hītaṁ-accepted; vaśī-kṛtaṁ-enchanted; cetaḥ-mind; yasya-of whom; saḥ-he; śrī-sutaḥ-spoken by Sūta Gosvāmī.

Mahārāja Parīkṣit became intently attracted to hearing the glories of Lord Kṛṣṇa. This is described in the following verse (Śrīmad-Bhāgavatam 10.12.40):

"Śrī Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Kṛṣṇa are very wonderful. Mahārāja Parīkṣit, after hearing about those pastimes of Kṛṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities."*

Anuccheda 51

Text 1

tathā yena yenāvatāreṇa ity ādi; yac-chṛṇvato 'paity aratiḥ ity ādi ca.

tathā-in the same way; yena yena avatāreṇa iti adi yat-śṛṇvataḥ apaiti aratiḥ iti ādi ca-in the following verses from Śrīmad-Bhāgavatam (10.7.1-2):

yena yenāvatāreṇa
bhagavān harir īśvaraḥ
karoti karṇa-ramyāṇi
mano-jñāni ca naḥ prabho

yac-chṛṇvato 'paity aratir vitṛṣṇā
sattvaṁ ca śuddhyaty acireṇa puṁsaḥ
bhaktir harau tat-puruṣe ca sakhyaṁ
tad eva hāraṁ vada manyase cet.

This is also described in the following passage from Śrīmad-Bhāgavatam (10.7.1-2):

"King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord."*

Text 2

ṭikā ca

kṛṣṇārbhaka-sudhā-sindhu-
samplavānanda-nirbharaḥ
bhūyas tad eva sampraṣṭum
rājāyad abhinandati.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; kṛṣṇa-Śrī Kṛṣṇa; arbhaka-child; sudhā-of nectar; sindhu-in the ocean; samplava-inundation; ānanda-bliss; nirbharaḥ-great; bhūyaḥ-again; tat-that; eva-certainly; sampraṣṭum-to ask; rājā-the King; anyat-another; abhinandati-greeted.

Śrīdhara Svāmī explains this verse in the following way:

"By hearing the childhood pastimes of Śrī Kṛṣṇa, Mahārāja Parīkṣit felt as if he were inundated by a great nectarean ocean of transcendental bliss. In this condition he again questioned Śukadeva Gosvāmī by speaking these verses.

Text 3

yena yena matsyādy-avatāreṇāpi yāni yāni karmāṇi karoti, tāni naḥ karṇa-sukhāvahāni
manaḥ-prīti-karāṇi ca bhavanty eva. tathāpi yac-chṛṇvataḥ puṁsaḥ pum-mātrasy aratiḥ
mano-glānis tan-mūla-bhūta-vividhā tṛṣṇā cāpagacchati, tathā sattva-śuddhi-hari-bhakti-hari-
dāsyā-sakhyāni ca bhavanti acireṇaiva tadeva haram hareś caritram manoharam vā vada,
anugrahaṁ yadi karoṣiity eṣā. rājā.

yena yena-the words "yena yena"; matsya-with Matsya; ādi-beginning; avatāreṇa-by
incarnation; api-even; yāni yāni-whatever; karmāṇi-activities; karoti-performs; tāni-they;
naḥ-of us; karṇa-to the ears; sukha-happiness; avahāhi-carrying; manaḥ-of the mind; prīti-
delight; karāṇi-causing; ca-and; bhavanti-are; eva-certainly; tathā api-nevertheless; yat-
śṛṇvataḥ-of one who simply hears these narrations of the Lord; puṁsaḥ-of the word
"puṁsaḥ"; pum-mātrasya-of any person; aratiḥ-the word "aratiḥ"; manaḥ-of the mind;
glāniḥ-disinterest; tat-of that; mūla-at the root; bhūta-born; vividha-various; tṛṣṇā-thirst;
ca-also; apagacchati-goes away; tathā-in the same way; sattva-of existence; śuddhi-
purification; hari-of Lord Hari; bhakti-devotion; hari-to Lord Hari; dāsyā-service;
sakhyāni-friendship; ca-also; bhavanti-are; acireṇa eva tat eva haram-the phrase acireṇa eva
tat eva haram; hareḥ-of Lord Hari; caritram-pastimes; manoharam-enchanting to the mind;
vā-or; vada-please speak; anugrahaṁ-mercy; yadi-if; karoṣi-you would perform; iti-thus;
eṣā-the commentary; rājā-spoken by Mahārāja Parīkṣit.

"The phrase `yena yena' means `by Lord Matsya and the other incarnations of the Supreme Personality of Godhead'. The word `karoti' refers to the Lord's activities, which are described as bringing joy to the ears and the mind. The phrase `yac-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 kṛṣṇaḥ pāṇḍu-suta-priyaḥ ity ādinā śrī-kṛṣṇa eva sva-ratiṁ vyajya mriyamāṇānām śrotavyādi-praśnenaivānta-kāle śrī-kṛṣṇa eva mayy apy upadiśyatām iti rājābhiprāyānantaram.

atha-now; śrī-śukadevasya-of Śrī Śukadeva Gosvāmī; api me bhagavān prītaḥ kṛṣṇaḥ pāṇḍu-suta-priyaḥ ity ādinā-the passage beginning with Śrīmad-Bhāgavatam 1.19.35; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; sva-own; ratim-attraction; vyajya-manifesting; mriyamāṇānām śrotavyādi-praśnena-by the question in Śrīmad-Bhāgavatam 2.1. ; anta-kale-at the time of death; mayi-to me; api-also; upadiśyatam-should instruct; iti-thus; rāja-abhiprāya-anantaram-the intention of Mahārāja Parīkṣit. (The verses referred to in this passage follow (Śrīmad-Bhāgavatam 1.19.35-38):

api me bhagavān prītaḥ
kṛṣṇaḥ pāṇḍu-suta-priyaḥ
pāṇḍu-svaseya-prīty-artham
tad-gotrasyāta-bāndhavaḥ

anyathā te 'vyakta-gater
darśanam naḥ katham nṛṇām
nitarām mriyamāṇānām
saṁsiddhasya vanīyasaḥ

ataḥ pṛcchāmi saṁsiddhim
yoginām paramam gurum
puruṣasyeha yat kāryam
mriyamāṇasya sarvathā

yac chrotavyam atho japyam
yat kartavyam nṛbhiḥ prabho
smartavyam bhajanīyam vā
brūhi yadvā viparyayam.

Mahārāja Parīkṣit was intently attracted to hearing the glories of Lord Kṛṣṇa and he wanted to hear about the Lord up until the time of his death. This is described in his words to Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 1.9.35-38):

"Lord Kṛṣṇa, the Personality of Godhead, who is very dear to the sons of King Pāṇḍu, has accepted me as one of those relatives just to please His great cousins and brothers.*

"Otherwise [without being inspired by Lord Kṛṣṇa] how is it that you have voluntarily appeared here, though you are moving incognito to the common man and are not visible to us who are on the verge of death?*

"You are the spiritual master of great saints and devotees. I am therefore begging you to show the way of perfection for all persons, and especially for one who is about to die.*

"Please let me know what a man should hear, chant, remember and worship, and also what he should not do. Please explain all this to me."*

Text 2

varīyān eṣa te praśnaḥ
kṛto loka-hitam nṛpa
ātmavit-sammataḥ puṁsām
śrotavyādiṣu yaḥ paraḥ

śrī-śukaḥ uvāca-Śrī Śukadeva Gosvāmī said; varīyaṅ-glorious; eṣaḥ-this; te-your; praśnaḥ-question; kṛtaḥ-made by you; loka-hitam-beneficial for all men; nṛpa-O King; ātmavit-transcendentalist; sammataḥ-approved; puṁsām-of all men; śrotavya-ādiṣu-in all kinds of hearing; yaḥ-what is; paraḥ-the supreme.

Śukadeva Gosvāmī then glorified Mahārāja Parīkṣit in the following words (Śrīmad-Bhāgavatam 2.1.1.):

"Śrī Śukadeva Gosvāmī said: My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."*

Text 3

"te tvayā puṁsām śrotavyādiṣu madhye yaḥ paraḥ śrī-kṛṣṇa-śravaṇābhiprāyena paramaḥ praśnaḥ kṛtaḥ. eṣa varīyān sarvāvatārāvatāri-praśnebhyaḥ parama-mahān, sa ca loka-hitam yathā syāt tathaiiva kṛtaḥ. tv astu tathā-bhūta-śrī-kṛṣṇaika-nirbandha-prematvāt kṛtārtha eveti bhāvaḥ. tad uktam

te-the word "te"; tvayā-means "by you"; puṁsām-of all men; śrotavya-ādiṣu-in all kinds of hearing; madhye-in the midst; yaḥ-what is; paraḥ-supreme; śrī-kṛṣṇa-about Śrī Kṛṣṇa; śravaṇa-hearing; abhiprāyena-with the intention; parama-supreme; praśnaḥ-question; kṛtaḥ-made; eṣaḥ-this; varīyān-glorious; sarva-all; avatāra-incarnations of Godhead; avatāri-the original source of all incarnations; praśnebhyaḥ-for questions; parama-mahān-topmost; saḥ-that; ca-also; loka-hitam-beneficial for all men; yathā-just as; syāt-may be; tathā-in the same way; eva-certainly; kṛtaḥ-done; tu-also; astu-there may be; tathā-bhūta-in that way; śrī-kṛṣṇa-to Śrī Kṛṣṇa; eka-nirbandha-exclusively in relation to; prematvāt-

because of pure love; kṛtārthaḥ-successful; eva-certainly; iti-thus; bhāvaḥ-the meaning; tat-therefore; uktam-it is said.

In this verse the word "te" means "by you", and the phrase "pumsām śrotavyādiṣu" means "among the varieties of subject matters sought to be heard in human society". We may note in this connection that Mahārāja Parīkṣit asked this specific question because he was eager to hear about Lord Kṛṣṇa, and he wanted to elicit a reply containing descriptions of Lord Kṛṣṇa. Mahārāja Parīkṣit's question is glorious because it asks about the Original Personality of Godhead Lord Kṛṣṇa and His many incarnations, and also because it is "loka-hitam", or beneficial for all kinds of people. Because in asking this question Mahārāja Parīkṣit was motivated by pure unalloyed love of Kṛṣṇa, he became perfectly successful in attaining the actual goal of human life. This is described in the following words (Śrīmad-Bhāgavatam 2.4.1):

Text 4

vaiyāsaker iti vacas
tattva-niścayam ātmanaḥ
upadhārya matim kṛṣṇe
auttareyaḥ satim vyadhāt

satī vidyamāhā kṛṣṇe yā matis tām eva viśeṣeṇa dhṛtavān ity arthaḥ. etad eva vyaktī-kariṣyati rājñā

sūtaḥ uvāca-Sūta Gosvāmī said; vaiyāsakeḥ-of Śukadeva Gosvāmī; iti-thus; vacaḥ-speeches; tattva-niścayam-that which verifies the truth; ātmanaḥ-in the self; upadhārya-just having realized; matim-concentration of the mind; kṛṣṇe-unto Lord Kṛṣṇa; auttareyaḥ-the son of Uttarā; satim-chaste; vyadhāt-applied; satī-chaste; vidyamānā-being; kṛṣṇe-upon Kṛṣṇa; yā-which; matiḥ-mind; tām-that; eva-certainly; viśeṣeṇa-specifically; dhṛtavān-manifesting; iti-thus; arthaḥ-the meaning; etad-that; eva-certainly; vyaktī-kariṣyati-will be manifested; rājñā-by the king.

"Sūta Gosvāmī said: Mahārāja Parīkṣit, the son of Uttarā, after hearing the speeches of Śukadeva Gosvāmī, which were all about the truth of the self, applied his concentration faithfully upon Lord Kṛṣṇa."*

The words "matim satim" in this verse indicate the purity of Mahārāja Parīkṣit. This purity was manifested in the next quotation (Śrīmad-Bhāgavatam 2.8.2):

Text 6

harer adbhuta-vīryasya
kathā loka-sumaṅgalāḥ

kathayasva mahābhāga
yathāham akhilātmani
kṛṣṇe niveśya niḥsaṅgam
manas tyakṣye kalevaram. iti. śrī-śukaḥ

hereḥ-of the Lord; adbhuta-vīryasya-of the one who possesses wonderful potencies; kathāḥ-narrations; loka-for all planets; su-maṅgalāḥ-auspicious; kathayasva-please continue speaking; mahābhāga-O greatly fortunate one; yathā-as much as; aham-I; akhila-ātmani- unto the Supreme Soul; kṛṣṇe-unto Lord Śrī Kṛṣṇa; niveśya-having placed; niḥsaṅgam-being freed from material qualities; manaḥ-mind; tyakṣye-may relinquish; kalevaram-body; iti-thus; śrī-śukaḥ-Śrī Śukadeva Gosvāmī.

"Narrations concerning the Lord, who possesses wonderful potencies, are certainly auspicious for living beings in all planets. O greatly fortunate Śukadeva Gosvāmī, please continue narrating Śrīmad-Bhāgavatam so that I can place my mind upon the Supreme Soul, Lord Kṛṣṇa, and, being completely freed from material qualities, thus relinquish this body."*

Anuccheda 53

Text 1

evam eva-"kathito vaṁśa-vistāraḥ ity ādy-anantaram.
samyag vyavasito buddhiḥ ity ādi.

evam-in the same way; eva-certainly; kathitaḥ vaṁśa-vistāraḥ iti ādi anantaram-Śrīmad-Bhāgavatam 10.1.1-13; samyak vyavasitaḥ buddhiḥ ity ādi-Śrīmad-Bhāgavatam 10.1.15.

samyag vyavasitā buddhis
tava rājarṣi-sattama
vāsudeva-kathāyām te
yaj jātā naiṣṭhikī ratiḥ

A description of the Mahārāja Parīkṣit's purity of mind may be found in the Śrīmad-Bhāgavatam 10.1.1-13 (quoted in Anuccheda 50, Text 1) and also in the following verse (Śrīmad-Bhāgavatam 10.1.15):

"Śrīla Śukadeva Gosvāmī said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vāsudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime."*

Text 2

pūrvam mayā nānāvātārādi-kathābhir abhinanditasyāpi yac chrī-vasudevanandanasyaiva kathāyām naiṣṭhikī sthaya-rūpā ratir jātā, eṣā buddhiḥ tu samyag vyavasitā parama-rasa-vidagdhety arthaḥ. śrī-śukaḥ.

pūrvam-formerly; mayā-by me; nānā-various; avatāra-incarnations; ādi-beginning with; kathābhiḥ-by discussions; abhinanditasya-delighted; yat-because; śrī-vasudevanandanasya-of Śrī Kṛṣṇa, the son of Mahārāja Vasudeva; eva-certainly; kathāyām-in the discussion; sthaya-rūpa-undeviating; ratiḥ-attraction; jātā-was manifest; eṣā-this; buddhiḥ-intelligence; tu-also; samyak vyavasitā-completely fixed; parama-transcendental; rasa-mellows; vidagdhā-expert at relishing; iti-thus; arthaḥ-the meaning; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvāmī.

These words spoken by Śukadeva Gosvāmī may be paraphrased in the following way: "O Your Majesty, you are certainly pleased by hearing what I have described about the incarnations of the Lord, and you are steadily attracted to hearing the descriptions of Lord Kṛṣṇa, the son of Mahārāja Vasudeva. This is because you are expert at relishing the mellows of spiritual life."

Anuccheda 54

tathā

ittham dvijā yādavadeva-dattaḥ
śrūtvā svarātuś caritaṁ vicitraṁ ity anantaram.

ittham sma prṣṭaḥ sa tu bādarāyaṇis
tat-smāritānanta-hṛtākḥilendriyaḥ
kṛcchrāt punar labdha-bahir-dṛṣiḥ śanaīḥ
pratyāha taṁ bhāgavatottamottama

anantaḥ prakāṣita-pūrṇaiśvarya-śrī-kṛṣṇaḥ sarvadā tena smaryamāṇe 'pi tasmin pratikṣaṇa-navyatvenaiva tat-smāritety uktam. śrī-sūtaḥ.

tathā-in the same way; ittham dvijaḥ yadavadeva-dattaḥ śrūtvā svarātuś caritaṁ vicitraṁ-iti ādi anantaram-Śrīmad-Bhāgavatam 10.12.40 (which was quoted in Anuccheda 50, Text 2), and the following verses (41, 42 and 43)

brahman kālāntara-kṛtaṁ
tat-kālīnaṁ kathaṁ bhavet
yat kaumāre hari-kṛtaṁ
jaguḥ paugaṇḍake 'rbhakāḥ

tad brūhi me mahā-yogin
param kautūhalaṁ guro
nūnam etad dharer eva
māyā bhavati nānyathā

vayaṁ dhanyatamā loke
guro 'pi kṣatra-bandhavaḥ
vayaṁ pibāmo muhus tvattaḥ
puṇyaṁ kṛṣṇa-kathāmṛtam;

śrī-sūtaḥ uvāca-Śrī Sūta Gosvāmī said; ittham-in this way; sma-in the past; prṣṭaḥ-being inquired from; saḥ-he; tu-indeed; bādarāyaṇiḥ-Śukadeva Gosvāmī; tat-by him (Śukadeva Gosvāmī); smārīta-ananta-as soon as Lord Kṛṣṇa was remembered; hr̥ta-lost in ecstasy; akhila-indriyaḥ-all actions of the external senses; kṛcchrāt-with great difficulty; punaḥ-again; labdha-bahiḥ-dṛśiḥ-having revived his external sensory perception; śanaiḥ-slowly; pratyāha-replied; tam-unto Mahārāja Parīkṣit; bhāgavata-uttama-uttama-O great saintly person, greatest of all devotees (Śaunaka); anantaḥ-unlimited; prakāṣita-manifested; pūrṇa-complete; aiśvarya-opulence; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; sarvadā-always; tena-by him; smaryamāṇaḥ-remembered; api-also; tasmin-in that; pratikṣaṇa-at every moment; navyatvena-with fresh interest; eva-certainly; tat-of Him; smāritā-remembrance; iti-thus; uktam-spoken; śrī-sūtaḥ-by Śrī Sūta Gosvāmī.

With unfaltering fresh interest Mahārāja Parīkṣit constantly meditated upon Lord Kṛṣṇa, the unlimited Supreme Personality of Godhead, who is full of all opulences. This may be seen in the following words of Śrīmad-Bhāgavatam (10.12.40-44):

"Śrī Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Kṛṣṇa are very wonderful. Mahārāja Parīkṣit, after hearing about those pastimes of Kṛṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities.*

"Mahārāja Parīkṣit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His paugāṇḍa age, could the boys have described this incident as having happened recently?*

"O greatest yogī, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Kṛṣṇa.*

"O my lord, my spiritual master, although we are the lowest of kṣatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.*

"Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīkṣit about kṛṣṇa-kathā."*

Anuccheda 55

Text 1

ata eva sa vai bhāgavato rājā ity ādy anantaram rājñā samāna-vāsanatvenaiva tam āha

vaiyāsakīś ca bhagavān
vāsudeva-parāyaṇaḥ
urugāya-guṇodārāḥ
satām syur hi samāgame

ataḥ eva-therefore; saḥ vai bhāgavataḥ rājā iti ādi anantaram-Śrīmad-Bhāgavatam 2.3.15 (This verse is quoted on page 296 of this book); rājñā-with the king; samāna-equal; vāsanatvena-state of consciousness; eva-certainly; tam-to him; āha-said; vaiyāsakīḥ-the son of Vyāsadeva; ca-also; bhagavān-full in transcendental knowledge; vāsudeva-Lord Kṛṣṇa; parāyaṇaḥ-attached to; urugāya-of the Personality of Godhead Śrī Kṛṣṇa, who is glorified by great philosophers; guṇa-udārāḥ-great qualities; satām-of the devotees; syuḥ-must have been; hi-as a matter of fact; samāgame-by the presence of.

Mahārāja Parīkṣit and Śukadeva Gosvāmī were both great devotees of the Lord. They are described in the following verses (Śrīmad-Bhāgavatam 2.3.15-16):

"Mahārāja Parīkṣit, the grandson of the Pāṇḍavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls he used to worship Lord Kṛṣṇa by imitating the worship of the family Deity.

"Śukadeva Gosvāmī, the son of Vyāsadeva, was also full in transcendental knowledge and was a great devotee of Lord Kṛṣṇa, son of Vasudeva. So there must have been discussion of Lord Kṛṣṇa, who is glorified by great philosophers and in the company of great devotees."*

Text 2

ca-śabdaḥ prāg varṇitena samāna-vāsanatvam bodhayati. tasmāc chrī-vasudevanandanenaivatrāpi vāsudeva-śabdo vyākhyeyaḥ. anyeṣām api satām samāgame tāvad urugāyasya guṇodārāḥ kathā bhavanti. tayos tu śrī-kṛṣṇa-carita-pradhānā eva tā bhaveyur iti bhāvaḥ. śrī-śaunakaḥ.

ca-śabdaḥ-the word "ca (also)"; prāk-formerly; varṇitena-described; samāna-equal; vāsanatvam-position; bodhayati-explains; tasmāt-therefore; śrī-vasudevanandanena-as the son of Mahārāja Vasudeva; eva-certainly; atra-here; api-also; vāsudeva-śabdaḥ-the word "vāsudeva"; vyākhyeyaḥ-may be described; anyeṣām-of others; api-also; satām-of devotees; samāgame-by the presence; tāvat-to that extent; urugāyasya-of the Personality of Godhead, Śrī Kṛṣṇa, who is glorified by great philosophers; guṇa-udārāḥ-great qualities; kathāḥ-

discussions; bhavanti-are; tayoh-of the two of them; tu-also; śrī-kṛṣṇa-of Śrī Kṛṣṇa; carita-about the pastimes; pradhānaḥ-mainly; eva-te-they; bhavyuḥ-may be; iti-thus; bhāvaḥ-the meaning; śrī-śaunakaḥ-spoken by Śaunaka Ṛṣi.

The word "ca" (also) in this verse refers the reader to the description of Mahārāja Parīkṣit in the previous verse, and establishes that both Mahārāja Parīkṣit and Śukadeva Gosvāmī are both equally exalted devotees of the Lord. We may also note that the word "vāsudeva" used in this verse means "Śrī Kṛṣṇa, the son of the Mahārāja Vasudeva". The words "satām samāgame" and "urugāyasya guṇodārāḥ" indicate that although great devotees are generally engaged in glorifying the various forms of the Supreme Lord, Mahārāja Parīkṣit and Śukadeva Gosvāmī will converse specifically about the transcendental pastimes of Lord Kṛṣṇa.

Anuccheda 56

Text 1

kim bahunā, śrī-śukadevasya śrī-kṛṣṇa eva tātparye tad-eka-caritamayau
granthārdhāyamānau daśamaikādaśa-skandhāv eva pramāṇam. skandhāntareṣv anyeṣām
caritaṁ sankṣepenaiva samāpya tābhyām tac-caritasyaiva vistāritatvāt. ata evārambhata eva
tat-prasādam prārthayate

kim-what is the need?; bahunā-of further elaborate explanations; śrī-śukadevasya-of Śrī Śukadeva Gosvāmī; śrī-kṛṣṇe-about Śrī Kṛṣṇa; eva-certainly; tātparye-explanation; tat-to that; eka-only; caritamayau-consisting of the pastimes; grantha-ardhāyamānau-consisting of half of the book; daśama-the Tenth; ekadaśa-and Eleventh; skandhau-Cantos; eva-pramāṇam-evidence; skandha-antareṣu-in the other Cantos; anyeṣām-of others; caritaṁ-the pastimes; sankṣepena-in condensed form; eva-certainly; samāpya-completing; tābhyām-by the two of them; tat-of Śrī Kṛṣṇa; caritasya-of the pastimes; eva-certainly; vistāritatvāt-because of the elaborate explanation; ataḥ eva-therefore; ārambhate-begins; eva-certainly; tat-of Śrī Kṛṣṇa; prasādam-for mercy; prārthayate-appeals.

What is the need to explain this point any further? Lord Kṛṣṇa's pastimes are described, to the exclusion of any other topic, in the Tenth and Eleventh Cantos of Śrīmad-Bhāgavatam, which constitute half of the entire book. Other forms of the Lord are summarily described in the first Nine Cantos, whereas the pastimes of Lord Kṛṣṇa are elaborately described in the Tenth and Eleventh Cantos. We may therefore conclude that the description of Lord Kṛṣṇa is the principal subject matter of the Bhāgavatam. We may also note that Śukadeva Gosvāmī begins the teaching of the Bhāgavatam by appealing for the mercy of Śrī Kṛṣṇa (Śrīmad-Bhāgavatam 2.4.20) in the following words:

Text 2

śriyaḥ patiḥ ity ādau patir gatiś candhaka-vṛṣṇi-sātvatām prasīdatām me bhagavān satām gatiḥ. spaṣṭam. śrī-śukah.

śriyaḥ patiḥ iti ādau patiḥ gatiḥ cāndhaka-vṛṣṇi-sātvatām prasīdatām me bhagavān satām gatiḥ-the following verse from Śrīmad-Bhāgavatam (2.4.20):

śriyaḥ patir yajña-patiḥ prajā-patir
dhiyām patir loka-patir dharā-patiḥ
patir gatiś cāndhaka-vṛṣṇi-sātvatām
prasīdatām me bhagavān satām patiḥ;

spaṣṭam-the meaning is clear; śrī-śukadeva-spoken by Śrī Śukadeva Gosvāmī.

"May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

Anuccheda 57

Text 1

atha śrī-vyāsadevasya

anarthopaśamaṁ sāksād
bhakti-yogam adhoḥṣaje
lokasyājānato vidvānś
cakre sātvata-saṁhitām

atha-now; śrī-vyāsadevasya-of Śrīla Vyāsadeva; anartha-things which are superfluous; upaśamaṁ-mitigation; sāksāt-directly; bhakti-yogam-the linking process of devotional service; adhoḥṣaje-unto the Transcendence; lokasya-of the general mass of men; ajānataḥ-those who are unaware of; vidvān-the supremely learned; cakre-compiled; sātvata-in relation with the Supreme Truth; saṁhitām-Vedic literature.

Śrīla Vyāsadeva also says that Śrī Kṛṣṇa is the primary subject of Śrīmad-Bhāgavatam (Śrīmad-Bhāgavatam 1.7.6-7):

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know

this, and therefore the learned Vyāsadeva compiled this Vedic literature, which is in relation to the Supreme Truth.*

Text 2

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

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

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

Text 3

adhokṣaje śrī-kṛṣṇe

adho 'nanena śayānena
śakāṭāntara-cāriṇā
rakṣasī nihatā raudrā
śakuni-veśa-dhāriṇī

pūtanā nāma ghorā sā
mahā-kāyā mahā-balā
viṣa-digdhaṁ stanam kṣudrā
prayacchanti janārdane

dadṛśur nihatām tatra
rakṣasīm vana-gocarāḥ
punar jāto 'yam ity āhur
uktas tasmād adhokṣajaḥ

iti hari-vaṁśe vāsudeva-māhātmye tan-nāmaḥ śrī-kṛṣṇa-viṣayatayā prasiddhaḥ.

adhokṣaje-by the name Adhokṣaja; śrī-kṛṣṇe-Śrī Kṛṣṇa; adhaḥ-beneath; anena-with this; śayānena-bed; śakāṭa-antara-cāriṇā-in the cradle; rakṣasi-demonness; nihata-killed; raudra-terrible; śakuni-veśa-dhāriṇī-disguised as a beautiful woman; pūtanā-Pūtanā; nāma-named;

ghora-ugly; sa-she; mahā-with a gigantic; kāya-body; mahā-bala-and very strong; viṣa-with poison; digdham-anointed; stanam-breast; kṣudra-base; prayacchanti-janārdane-to Kṛṣṇa; dadṛśuḥ-saw; nihatam-killed; tatra-at that place; rākṣasīm-the demonness; vana-gocaraḥ-the cowherd men and gopis; punaḥ-again; jātaḥ-born; ayam-He; iti-thus; āhuḥ-they said; uktaḥ-spoken; tamsāt-because of this; adhokṣajaḥ-the name Adhokṣaja; iti-thus; hari-vaṁśe-in the Hari-vaṁśa; vasudeva-māhātmye-in the section containing the glorification of Lord Vāsudeva; tat-nāmaḥ-of this name; śrī-kṛṣṇa-viṣayatayā-in relation to Lord Kṛṣṇa; prasiddhaḥ-celebrated.

The name "Adhokṣaja" in this verse (Śrīmad-Bhāgavatam 1.7.6 second line) is specifically a name of Lord Kṛṣṇa. The derivation of this name is given in the following words of the Vāsudeva-māhātmya section of the Hari-vaṁśa (Viṣṇu-parva 101.30-32):

"When infant Kṛṣṇa was resting in His cradle, a powerful, gigantic and terrible demonness named Pūtānā disguised herself as a beautiful young woman and attempted to kill Kṛṣṇa by offering her breast, which had been smeared with poison, for the tiny child to suck. When the cowherd men and gopīs saw that the gigantic demoness had instead been killed by the tiny child Kṛṣṇa, they exclaimed: 'Our child is rescued! It is as if He has attained another birth (ja) unseen by us (adhokṣa)!' Because of this exclamation by the cowherd men, Lord Kṛṣṇa is known as 'Adhokṣaja' (He who, unseen by the cowherd men, was born again)."

Text 4

ata evottara-padye sāksāt kṛṣṇa ity evoktam. śrī-bhagavan-nāma-kaumudī-kāraś ca kṛṣṇa-śabdasya tamāla-śyāmala-tviṣi yaśodā-stanandhaye para-brahmaṇi rudhiḥ iti prayoga-prācuryāt tatraiva prathamata eva pratīter udaya iti cuktavantaḥ.

ataḥ eva-therefore; uttara-padye-in another verse; sāksāt-directly; kṛṣṇaḥ-Kṛṣṇa; iti-thus; uktam-described; śrī-bhagavat-of the Supreme Personality of Godhead; nāma-name; kaumudī-the moonlight; kāraḥ-the author; ca-also; kṛṣṇa-Kṛṣṇa; śabdasya-of the word; tamāla-as a Tamāla tree; śyāmala-black; tviṣi-splendor; yaśodā-stanāndhaye-the tiny infant who drank the breast-milk of Mother Yaśodā; para-brahmaṇi-the Supreme Brahman; rūḍhiḥ-fame; iti-thus; prayoga-pracuryeṇa-by elaborate explanations; tatra-there; eva-certainly; prathamataḥ-from the beginning; eva-certainly; pratiteḥ-of fame; udaye-in the arisal; iti-thus; ca-also; uktavantaḥ-described.

The author of the Śrī-Bhagavan-nāma-kaumudī glorifies the Lord by giving the following elaborate derivation of the name "Kṛṣṇa (Bhagavan-nāma-kaumudī 3.6):

"The name 'Kṛṣṇa' may mean: 1. He whose complexion is blackish as a tamāla tree, 2. the small child who drank the breast milk of Mother Yaśodā, or 3. the Supreme Brahman."

Text 5

sāmopaniṣadi ca kṛṣṇāya devakīnandanāya iti. atra grantha-phalatvam tasyaiva vyaktam iti caikenaivāhena tat-paripūrṇatā sidhyati. śrī-sūtaḥ.

sāma-upaniṣadi-in the Upaniṣad of the Sāma Veda (Chāndogya Upaniṣad); kṛṣṇāya devakīnandanāya-I offer my respectful obeisances to Śrī Kṛṣṇa, the son of Devakī; iti-thus; atra-there; grantha-of the scripture; phalatvam-the benefit; tasya-of that; eva-certainly; vyaktam-manifest; iti-thus; ca-also; ekena-by one; eva-certainly; anena-by this; tat-of that; paripūrṇatā-perfection; sidhyati-becomes completed; śrī-sūtaḥ-spoken by Sūta Gosvāmī.

The name Kṛṣṇa is also mentioned in the Chāndogya Upaniṣad of the Sāma Veda, which says:

"I offer my respectful obeisances to Śrī Kṛṣṇa, the son of Devakī."

As previously mentioned (in Śrīmad-Bhāgavatam 1.7.7, quoted in Anuccheda 57, Text 2), simply by hearing the message of Śrīmad-Bhāgavatam, one attains devotional service to Lord Kṛṣṇa, the actual perfection of life.

Anuccheda 58

Text 1

atha śrī-nāradasya

tatrānvaham kṛṣṇa-kathāḥ pragāyatām
anugraheṇāśṛṇavam manoharāḥ
tāḥ śraddhayā me 'nupadam viśṛṇvataḥ
priyaśravasy aṅga mamābhavad ruciḥ

atha-now; śrī-nāradasya-the statement of Śrī Nārada; tatra-thereupon; anu-every day; aham-I; kṛṣṇa-kathāḥ-narration of Lord Kṛṣṇa's activities; pragāyatām-describing; anugraheṇa-by causeless mercy; aśṛṇavam-giving aural reception; manaḥ-harāḥ-attractive; tāḥ-those; śraddayā-respectfully; me-unto me; anupadam-every step; viśṛṇvataḥ-hearing attentively; priyaśravasi-of the Personality of Godhead; aṅga-O Vyāsadeva; mama-mine; abhavad-it so became; ruciḥ-taste.

Nārada Muni explains the benefit of hearing Śrīmad-Bhāgavatam in the following words (Śrīmad-Bhāgavatam 1.5.26):

"O Vyāsadeva, in that association and by the mercy of those great Vedāntists, I could hear them describe the attractive activities of Lord Kṛṣṇa. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step."*

Text 2

yena yenāvātāreṇa ity etac chrī-parīkṣid-vacana-padya-dvayam apy atra śrī-yaśodā-stanandhayatve sādhakam śruti-sāmānya-nyāyena. śrī-nāradaḥ śrī-vedavyāsam.

yena yenāvātāreṇa iti-Śrīmad-Bhāgavatam 10.7.1-2, quoted on page 305 of this book; etat-that; śrī-parīkṣit-of Mahārāja Parīkṣit; vacana-statement; padya-verses; dvayam-two; api-also; atra-here; śrī-yaśodā-stanāndhāyatve-the son of Yaśodā; sādhakam-eligible; śruti-by hearing; samāhya-equality; nyāyena-by the example; śrī-nāradaḥ-spoken by Nārada; śrī-vedavyāsam-to Vedavyāsa.

This benefit of hearing Śrīmad-Bhāgavatam is described by Mahārāja Parīkṣit in the following words (Śrīmad-Bhāgavatam 10.7.1-2, also quoted in Anuccheda 51, Text 1):

"King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord."*

We may also note in this connection that Mahārāja Parīkṣit and Śukadeva Gosvāmī were both situated on the same exalted devotional platform, for Śukadeva Gosvāmī was as eager to speak the glories of Lord Kṛṣṇa as Mahārāja Parīkṣit was eager to hear them.

Anuccheda 59

Text 1

tac-chabdasyaivābhyāso 'pi dr̥śyate evaṁ kṛṣṇa-mateḥ ity ādau. anyatra ca

tat-śabdasya-of that sound; eva-certainly; abhyāsaḥ-continual practice; api-also; dr̥śyate-is seen; evaṁ kṛṣṇa-mateḥ iti ādau-the following verses (Śrīmad-Bhāgavatam 1.6.27-28):

evaṁ kṛṣṇa-mater brahman
nāsaktasyāmalātmanaḥ
kālaḥ prādurabhūt kāle
taḍit saudāmanī yathā

prayuḡyamāne mayi tāṁ
śuddhāṁ bhāḡavatīm tanuṁ
ārabdhā-karma-nirvāṇo
nyapatat pāñca-bhautikāḡ;

anyatra-another place (Śrīmad-Bhāḡavatam 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-Bhāḡavatam 1.6.27-28):

"And so, O Brāhmaṇa Vyāsadeva, in due course of time I, who was fully absorbed in thinking of Kṛṣṇa and who therefore had no attachments, being completely freed from all material taints, met with death, as lightning and illumination occur simultaneously.*

"Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped."*

The transcendental benefit attained by the devotees of the Lord is further described in the following verses (Śrīmad-Bhāḡavatam 7.10-48-50) spoken by Nārada Muni to Mahārāja Yudhiṣṡhira:

Text 2

yūyam ṅ-loke bata bhūri-bhāḡā
lokam punānā munayo 'bhiyanti
yeṣāṁ ḡḡhān āvasatīti sāksāḡ
ḡḡḡham param brahma manuṣya-liṅgam

yūyam-all of you (the Pāṅḡavas); ṅ-loke-within this material world; bata-however; bhūri-bhāḡāḡ-extremely fortunate; lokam-all the planets; punānāḡ-who can purify; munayaḡ-great saintly persons; abhiyanti-almost always come to visit; yeṣāṁ-of whom; ḡḡhān-the house; āvasati-resides in; iti-thus; sāksāt-directly; ḡḡḡham-very confidential; param brahma-the Supreme Personality of Godhead; manuṣya-liṅgam-appearing just like a human being.

"Nārada Muni continued: My dear Mahārāja Yudhiṣṡhira, all of you [the Pāṅḡavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.*

Text 3

sa vā ayam brahma mahad-vimṛgya-
kaivalya-nirvāṇa-sukhānubhūtiḥ
priyaḥ suhrd vaḥ khalu mātuleya
ātmārhaṇīyo vidhi-kṛd guruś ca

saḥ-that (Supreme Personality of Godhead, Kṛṣṇa); vā-also; ayam-this; brahma-the impersonal Brahman (which is an emanation from Kṛṣṇa); mahat-by great personalities; vimṛgya-searched for; kaivalya-oneness; nirvāṇa-sukha-of transcendental happiness; anubhūtiḥ-the source of practical experience; priyaḥ-very, very dear; suhrd-well-wisher; vaḥ-of you; khalu-indeed; mātuleyaḥ-the son of a maternal uncle; ātmā-exactly like body and soul together; arhaṇīyaḥ-worshipable (because He is the Supreme Personality of Godhead); vidhi-kṛt-(yet He serves you as) an order carrier; guruḥ-your supreme advisor; ca-as well.

"The impersonal Brahman is Kṛṣṇa Himself because Kṛṣṇa is the source of the impersonal Brahman. He is the origin of the transcendental bliss sought by great saintly persons, yet He, the Supreme Person, is your most dear friend and constant well-wisher and is intimately related to you as the son of your maternal uncle. Indeed, He is always like your body and soul. He is worshipable, yet He acts as your servant and sometimes as your spiritual master.*

Text 4

na yasya sāksād bhava-padmajādibhī
rūpaṁ dhiyā vastutayopavarṇitam
maunena bhaktyopāśamena pūjitaḥ
prasīdatām eṣa sa sātvatām patiḥ

na-not; yasya-of whom; sāksāt-directly; bhava-Lord Śiva; padma-ja-Lord Brahmā (born from the lotus); ādibhiḥ-by them and others also; rūpaṁ-the form; dhiyā-even by meditation; vastutayā-fundamentally; upavarṇitam-described and perceived; maunena-by samādhi, deep meditation; bhaktyā-by devotional service; upāśamena-by renunciation; pūjitaḥ-worshiped; prasīdatām-may He be pleased; eṣaḥ-this; saḥ-He; sātvatām-of the great devotees; patiḥ-the master.

"Exalted persons like Lord Śiva and Lord Brahmā could not properly describe the truth of the Supreme Personality of Godhead, Kṛṣṇa. May the Lord, who is always worshiped as the protector of all devotees by great saints who observe vows of silence, meditation, devotional service and renunciation, be pleased with us."*

Text 5

ṭikā ca aho prahlādasya bhāgyam yena devo dr̥ṣṭaḥ; vayam tu manda-bhāgyā iti viṣīdantaṁ rājānam praty āha yūyam iti tribhiḥ ity eṣā. manuṣyasya dr̥ṣyamāna-manuṣyasyaiva liṅgam kara-caraṇādi-sanniveśo yasya tam rūpam śrī-vigrahaḥ; vastutayā nopavarṇitam tad-rūpasyaiva para-brahmatvena kim idam vastu iti nirdeṣṭum āśakyatvāt; yathoktam sahasra-nāma-stotre anirdeśya-vapuḥ iti. eṣāṁ eva padyānām saptamānte 'pi paramāmodakatvāt punar āvṛttir dr̥ṣyate. sa yudhiṣṭhiram.

ṭikā-the commentary of Śrīdhara Svāmī; ca-also; aho-Oh; prahlādasya-of Prahlāda Mahārāja; bhāgyam-good-fortune; yena-by which; devaḥ-the Supreme Personality of Godhead; dr̥ṣṭaḥ-was seen; vayam-we; tu-on the other hand; manda-bhāgyāḥ-unfortunate; iti-thus; viṣīdantaṁ-lamenting; rājānam-to the king; prati āha-replied; yūyam iti tribhiḥ-in these three verses which begin with the word "yūyam"; iti-thus; esa-the commentary; manuṣyasya-of a human being; dr̥ṣyamāna-appearing; manuṣyasya-like a human being; liṅgam-form; kāra-hands; caraṇa-feet; ādi-and other parts of the body; sanniveśaḥ-touching; yasya-of whom; tam-the; rūpam-form; śrī-vigrahaḥ-form; vastutayā-fundamentally; upavarṇitam-described and perceived; para-brahmatvena-because of being the supreme spirit; kim-what; idam-this; vastu-substance; iti-thus; nirdeṣṭum-to describe; āśakyatvat-because of inability; yathā-as; uktam-said; sahasra-nāma-stotre-in the Viṣṇu-sahasra-nāma-stotra; anirdeśya-which cannot be properly described; vapuḥ-whose form; iti-thus; eṣāṁ-of these; eva-certainly; padyānām-verses; saptama-ante-in the Seventh Canto of Śrīmad-Bhāgavatam; api-also; parama-transcendental; amodakatvāt-because of bliss; punaḥ-again; avṛttiḥ-repetition; dr̥ṣyate-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 'Prahlāda Mahārāja is so fortunate because he directly saw the Personality of Godhead, and we are so unfortunate in comparison to him.'"

We may also note in this verse that even though Lord Kṛṣṇa is described as "manuṣya-liṅgam", which means "appearing just like a human being," He is also "vastutayā nopavarṇitam", which means "Even Lord Śiva and Lord Brahmā cannot properly describe Him." Because the Lord's form is spiritual, it cannot be completely described. This is also mentioned in the Viṣṇu-sahasra-nāma-stotra, where the Lord is described as "anirdeśya-vapuḥ", which means "He whose form cannot be completely described." Nārada Muni and King Yudhiṣṭhira were so pleased by this description of Lord Kṛṣṇa, that we find these same verses (7.10.48-50) repeated again at the end (7.15.15-17) of the Seventh Canto of Śrīmad-Bhāgavatam.

Text 1

atra ca spaṣṭam

deva-dattām imām vīṇām
svara-brahma-vibhūṣitām
mūrcchayivā hari-kathām
gāyamānaś carāmy aham

atra-here; ca-also; spaṣṭam-clearly; deva-the Supreme Personality of Godhead (Śrī Kṛṣṇa); dattām-gifted by; imām-this; vīṇām-a musical stringed instrument; svara-singing meter; brahma-transcendental; vibhūṣitām-decorated with; mūrcchayivā-vibrating; hari-kathām-transcendental message; gāyamānaḥ-singing constantly; carāmi-do move; aham-I.

Although the Lord cannot be completely described, Nārada Muni glorifies Him as far as possible (Śrīmad-Bhāgavatam 1.6.33-34):

"And thus I travel, constantly singing the transcendental message of the glories of the Lord, vibrating this instrument called a vīṇā, which is charged with transcendental sound and which was given to me by Lord Kṛṣṇa.*

Text 2

pragāyataḥ sva-vīryāṇi
tīrtha-pādaḥ priya-śravāḥ
āhūta iva me śīghram
darśanam yāti cetasi

pragāyataḥ-thus singing; sva-vīryāṇi-own activities; tīrtha-pādaḥ-the Lord, whose lotus feet are the source of all virtues or holiness; priya-śravāḥ-pleasing to hear; āhūtaḥ-called for; iva-just like; me-to me; śīghram-very soon; darśanam-sight; yāti-appears; cetasi-on the seat of the heart.

"The Supreme Lord Śrī Kṛṣṇa, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I began to chant His holy activities."*

Text 2

devāḥ śrī-kṛṣṇa eva liṅga-purāṇa upavibhāge tenaiva svayaṁ tasya vīṇā grāhanam hi prasiddham. atra yad-rūpeṇa vīṇā grāhitā, tad-rūpeṇaiva ca cetasi darśanam svāryasya labdham; devadattam iti kṛtopakāratāyāḥ smāryamānatvena taṁ anusandhāyaiva tad-ukteḥ. śrī-nāradaḥ śrī-vedavyāsam.

devaḥ-Personality of Godhead; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; liṅga-purāṇe-in the Liṅga Purāṇa; upavibhage-in a chapter; tena-by him; eva-certainly; svayam-directly; tasya-of Him; vīṇā-of the vina; grahanam-acceptance; hi-certainly prasiddham-celebrated; atra-here; yat-rūpeṇa-by the form of whom; vīṇā-the vina; grahita-taken; tat-of Him; rūpeṇa-by the form; eva-certainly; cetasi-in the heart; darśānām-sight; svarasya-of sound; labdham-is attained; devadattam iti-given by the Personality of Godhead; kṛta-upakāratāyāḥ-with the assistance; smāryamānatvena-by the meditation; taṁ-Him; anusandhaya-for contact; eva-certainly; tat-of him; ukteḥ-from the statement; śrī-nāradaḥ-spoken by Śrī Nārada; śrī-vedavyāsam-to Śrī Vedavyāsa.

We may note that the word "deva" used in this verse refers to Śrī Kṛṣṇa. This same account of Nārada's acceptance of a vīṇā from Śrī Kṛṣṇa is also related in the Liṅga Purāṇa. Lord Kṛṣṇa, who personally gave the vīṇā to Nārada, assumes the form of transcendental sound and appears in the heart of Nārada, who is engaged in continually remembering the Lord's glories, and chanting them accompanied by this musical instrument.

Anuccheda 61

Text 1

ata etad evam eva vyākhyeyam

tvam ātmanātmānam avehy amogha-dṛk
parasya puṁsaḥ paramātmanaḥ kalām
ajam prajātam jagataḥ śivāya tan
mahānubhāvābhyudayo 'dhigaṇyatām

ataḥ-therefore; etat-this; evam-in this way; eva-certainly; vyākhyeyam-may be explained; tvam-yourself; ātmanā-by your own self; ātmānam-the Supersoul; avehi-search out; amogha-dṛk-one who has perfect vision; parasya-of the Transcendence; puṁsaḥ-the Personality of Godhead; paramātmanaḥ-of the Supreme Lord; kalām-plenary part; ajam-birthless; prajātam-have taken birth; jagataḥ-of the world; śivāya-for the well-being; tat-that; mahā-anubhāva-of the Supreme Personality of Godhead Śrī Kṛṣṇa; abhyudayaḥ-pastimes; adhigaṇya-tām-describe most vividly.

Vyāsa glorifies Nārada in the following words (Śrīmad-Bhāgavatam 1.5.21):

"Your Goodness has perfect vision. You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord. Although you are birthless, you have appeared on this earth for the well-being of all people. Please, therefore, describe the transcendental pastimes of the Supreme Personality of Godhead Śrī Kṛṣṇa more vividly."*

Text 2

he amogha-dṛk tvam ātmanā svayam ātmānam svam parasya puṁsaḥ kalām amśa-bhūtam avehi anusandhehi punaś ca jagataḥ śivāya adhunaiva śrī-kṛṣṇa-rūpeṇa yaś cājo 'pi prajātas tam avehi. tad etad dvayam jñātvā mahānubhāvasya sarvāvatārāvatāri-vṛndebhyo 'pi darśita-prabhāvasya tasya śrī-kṛṣṇasyaiva abhyudayaḥ līlā adhi adhikam gaṇyatām nirūpyatām. svayam īśvaro 'pi bhavān nijājñāna-rūpām māyām na prakāṣyatv iti bhāvaḥ. sa tam.

he-O; amogha-dṛk-one who has perfect vision; tvam-yourself; ātmanā-by your own self; svayam-personally; ātmānam-the Supersoul; svam-personally; parasya-of the transcendence; puṁsaḥ-the Personality of Godhead; kalām-plenary part; amśa-bhūtam-plenary part; avehi-search out; anusandhehi-search out; punaḥ-again; ca-also; jagataḥ-of the world; śivāya-for the well-being; adhunā-now; eva-certainly; śrī-kṛṣṇa-rūpeṇa-in the form of Śrī Kṛṣṇa; yaḥ-who; ca-and; ajaḥ-unborn; api-although; prajātaḥ-born; tam-Him; avehi-search out; tat-that; etad-this; dvayam-two; jñātvā-having understood; mahā-anubhāvasya-if the Supreme Personality of Godhead, Śrī Kṛṣṇa; sarva-all; avatāra-incarnation; avatāri-source of the incarnations; vṛndebhyaḥ-multitudes; api-although; darśita-revealed; prabhāvasya-opulence and power; tasya-of Him; śrī-kṛṣṇasya-Śrī Kṛṣṇa; eva-certainly; abhyudayaḥ-the word "abhyudayaḥ"; līlā-means "pastimes"; adhi-the word "adhi"; adhikam-means "greatly"; gaṇyatām-the word "gaṇyatām"; nirūpyatām-means "describe"; svayam-personally; īśvaraḥ-Supreme Controller; api-although; bhavān-you are; nija-your own; ajñāna-rūpam-form of ignorance; māyām-known as the illusory potency māyā; na-not; prakāṣyatv-do manifest; iti-thus; bhāvaḥ-the meaning; saḥ-Vedavyasa; tam-to Nārada Muni.

In this verse the word "amogha dṛk" means "One who has perfect vision", the word "ātmanā" means "by your own self", and the phrase "ātmānam parasya puṁsaḥ kalām avehi" means "You yourself can know the Supersoul Personality of Godhead because you are present as the plenary portion of the Lord." The phrase "jagataḥ śivāya" means "Although you are birthless you have appeared on this earth for the well-being of all people." The phrase "mahānubhāvābhyudayaḥ adhigaṇyatām" means "Please therefore, describe more vividly the pastimes of Śrī Kṛṣṇa, the Supreme Personality of Godhead, who manifests all the powers and opulences of all the innumerable incarnations of Godhead." It is understood from this verse that Nārada Muni may be counted among the incarnations of the Supreme Lord, and for this reason Vyāsadeva is praying that Nārada withdraw the bewildering potency of the illusory energy māyā.

Anuccheda 62

Text 1

ata eva purāṇa-prādurbhāvāya śrī-vyāsaṁ prati śrī-nāradeṇa caturvyūhātmaka-śrī-kṛṣṇa-mantra evopadiṣṭas tad upāsakasya sarvottamatvaṁ ca; yathā

ataḥ eva-therefore; purāṇa-of the Purāṇa; prādurbhāvāya-for the manifestation; śrī-vyāsaṁ-prati-to Vyāsa; śrī-nāradeṇa-by Nārada; caturvyūha-ātmakā-consisting of the four primary Viṣṇu-expansions; śrī-kṛṣṇa-Śrī Kṛṣṇa; mantraḥ-mantra; eva-certainly; upadiṣṭaḥ-instructed; tat-of the Lord; upāsakasya-of the worshiper; sarva-uttamatvam-superiority; ca-also; yathā-just as.

In order to invoke the Lord's mercy, in the beginning of Śrīmad-Bhāgavatam, Nārada teaches Vyāsa a prayer to the four primary Viṣṇu-expansions. Nārada also explains the most exalted position of the devotees of the Lord (Śrīmad-Bhāgavatam 1.5.37-38):

Text 2

om̐ namo bhagavate tubhyaṁ
vāsudevāya dhīmahi
pradyumnāyaniruddhāya
namaḥ saṅkarṣaṇāya ca

om̐-the sign of chanting the transcendental glory of the Lord; namaḥ-offering obeisances unto the Lord; bhagavate-unto the Personality of Godhead; tubhyaṁ-unto You; vāsudevāya-unto the Lord, the son of Vasudeva; dhīmahi-let us chant; pradyumnāya, aniruddhāya and saṅkarṣaṇāya-all plenary expansions of Vāsudeva; namaḥ-respectful obeisances; ca-and.

"Let us all chant the glories of Vāsudeva along with His plenary expansions Pradyumna, Aniruddha and Saṅkarṣaṇa.*

Text 3

iti mūrty-abhidhānena
mantra-mūrtim amūrtikam
yajate yajña-puruṣaṁ
sa samyag darśanaḥ pumān.

spaṣṭam. sa tam.

iti-thus; mūrty-representation; abhidhānena-in sound; mantra-mūrtim-form representation of transcendental sound; amūrtikam-the Lord, who has no material form;

yajate-worship; yajña-Viṣṇu; puruṣam-the Personality of Godhead; saḥ-he alone; samyak-perfectly; darśanaḥ-one who has seen; pumān-person; spaṣṭam-the meaning is clear; saḥ-Nārada; tam-to Vyāsa.

"Thus he is the actual seer who worships, in the form of transcendental sound representation, the Supreme Personality of Godhead, Viṣṇu, who has no material form."*

Anuccheda 63

Text 1

atha śrī-brahmaṇaḥ

bhūmeḥ suretara-varūtha-vimarditāyāḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ
jātaḥ kariṣyati janānupalakṣya-mārgaḥ
karmāṇi cātma-mahimopanibandhanāni

atha-now; śrī-brahmaṇaḥ-the statement of Lord Brahmā; bhūmeḥ-of the entire world; sura-itarā-other than godly persons; varūtha-soldiers; vimarditāyāḥ-distressed by the burden; kleśa-miseries; vyayāya-for the matter of diminishing; kalayā-along with His plenary expansion; sita-kṛṣṇa-not only beautiful but also black; keśaḥ-with such hairs; jātaḥ-having appeared; kariṣyati-would act; jana-people in general; anupalakṣya-rarely to be seen; mārgaḥ-path; karmāṇi-activities; ca-also; ātma-mahimā-glories of the Lord Himself; upanibandhanāni-in relation to.

Now let us consider the following statement of Lord Brahmā (Śrīmad-Bhāgavatam 2.7.26):

"When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is."*

Text 2

asura-senā-nipīditāyā bhuvāḥ kleśam apahartuṁ paramātmāno 'pi paratvāj janair asmābhiḥ
anupalakṣya-mārgaḥ api prādurbhūtaḥ san karmāṇi ca kariṣyati. ko 'sau kalayā amśena sita-
kṛṣṇa-keśaḥ yaḥ. yatra sita-kṛṣṇa-keśau devair dṛṣṭāv iti śāstrāntara-prasiddhiḥ, so 'pi
yasyāmśena, sa eva bhagavān svayam ity arthaḥ. tad-avinā-bhāvatvāt śrī-baladevasyāpi
grahaṇam dyotitam. nanu puruṣād api paro 'sau bhagavān katham bhū-bhārāvatarāṇa-
mātrārtham svayam avatariṣyatīty āśaṅkyāha ātmano mahimānaḥ parama-mādhurī-sampada

upanibadhyante nija-bhaktair adhikam varṇyante yeṣu tāni karmāṇi ca kariṣyati. yadyapi nijāmśenaiva va nijecchābhāseṇaiva va bhū-bhāra-haraṇam iṣat karam, tathāpi nija-caraṇāravinda-jīvātu-vṛndam ānandayann eva līlā-kādambinīr nija-mādhurī-varṣaṇāya vitarīṣyamāṇo 'vatarīṣyatīty arthaḥ.

asura-of the demons; sena-by the armies; nipīḍitāyāḥ-troubled; bhuvāḥ-of the earth; kleśam-suffering; apahartum-to remove; parama-ātmanaḥ-the Supersoul; api-even; paratvāt-because of being above; janaiḥ-by persons; asmābhiḥ-by us; anupalakṣya-mārgaḥ-not understandable; api-even; pradurbhūtaḥ-manifest; san-being; karmaṇi-activities; ca-also; kariṣyati-will perform; kaḥ-who?; asau-is this person; kalayā-by the word "kalayā"; amśena-is meant "along with His plenary expansion"; sita-kṛṣṇa-keśau-who both have beautiful black hair; yatra-where; sita-kṛṣṇa-keśau-who both have beautiful black hair; devaiḥ-by the demigods; dṛṣṭau-seen; iti-thus; śāstra-antara-in other scriptures (such as Viṣṇu Purāṇa and Mahābhārata); prasiddhiḥ-fame; saḥ api-that same person; yasya-of whom; amśena-by a plenary portion; saḥ eva-that same person; bhagavān-the Original Personality of Godhead; svayam-directly; iti-thus; arthaḥ-the meaning; tat-Him; avina-bhāvatvāt-because of not appearing without; śrī-baladevasya-of Balarāma; api-also; grahānām-acceptance; dyotitam-revealed; nanu-why is it then?; puruṣāt-to the Puruṣa-avatāras; api-even; paraḥ-superior; asau-this; bhagavān-Original Personality of Godhead; katham-how is it possible; bhū-of the earth; bhara-the burden; avatāraṇa-removal; matra-only; artham-for the purpose; svayam-personally; avatarīṣyati-will incarnate; iti-thus; āśaṅkya-doubting; āha-said; ātmanaḥ-His own; mahimanaḥ-glories; parama-mādhurī-sampadaḥ-very sweet; upanibadhyante-promised; nija-bhaktaiḥ-by His devotees; adhikam-greatly; varṇyante-described; yeṣu-among them; tānni-these; karmāṇi-pastimes; ca-also; kariṣyati-will perform; yadi api-although; nija-amśena-by His own plenary portion; vā-or; nija-icchā-ābhāseṇa-by a dim reflection of His desire; eva-certainly; vā-or; bhū-of the earth; bhāra-the burden; haraṇam-removal; iṣat-kāram-is made insignificant; tathā api-nevertheless; nija-caraṇa-aravinda-jīvātu-vṛndam-the devotees, for whom the Lord's lotus feet are more dear than life; ānandayan-delighting; eva-certainly; līlā-kadambinīḥ-many pastimes; nija-His own; mādhurī-transcendental sweetness; varṣaṇāya-for showering; vitarīṣyamāṇaḥ-granting; avatarīṣyati-will incarnate; iti-thus; arthaḥ-the meaning.

In this verse Lord Brahmā says: "The Supreme Personality of Godhead, who is superior to everyone, including even the all-pervading Supersoul, and who cannot be perfectly understood by me or by anyone else, will appear in this material world and perform many transcendental activities in order to lessen the burden of the earth." Lord Brahmā also says: "The Lord, who has beautiful black hair, is accompanied by His plenary portion." That the demigods were able to see the Lord and His plenary portion, who both have beautiful black hair is confirmed in the verses from Viṣṇu Purāṇa and Mahābhārata previously quoted. We may also note in this connection that the "plenary portion" mentioned in this verse refers to Lord Balarāma, the Supreme Lord's constant companion.

In this connection someone may raise the following doubt: If Śrī Kṛṣṇa is the Original Personality of Godhead, superior even to the puruṣa-incarnations, then why does He descend to the material world to perform such an insignificant activity as the removal of the earth's burden?

To this I reply: Lord Kṛṣṇa does not appear in this world simply to lessen the earth's burden. The earth's burden may be removed by the Lord's plenary incarnation, or simply by the Lord's wishing it. He does not have to appear in this world to lessen the earth's burden.

Śrī Kṛṣṇa appears in this world in order to manifest His pastimes, with the devotees, which are full of transcendental sweetness. Lord Kṛṣṇa appears to delight the devotees for whom the Lord's lotus feet are more dear than life, and to shower His own transcendental sweetness in this world.

Text 3

etat eva vyakti-kṛtam-"tokena jīva-haraṇam ity ādau.

etat-this; eva-certainly; vyakti-kṛtam-is manifested; tokena jīva-haraṇam iti ādau-in Śrīmad-Bhāgavatam 2.7.27:

tokena jīva-haraṇam yad ulūki-kāyās
traī-māsikasya ca padā śakaṭo 'pavṛttaḥ
yad riṅgatāntara-gatena divi-spr̥ṣor vā
unmūlanam tv itarathārjunayor na bhāvyaṃ.

Some of these transcendental pastimes are described in the following verse (Śrīmad-Bhāgavatam 2.7.27):

"There is no doubt about Lord Kṛṣṇa's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Pūtanā when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself."*

Text 4

itarathā svayaṃ sva-mādhurī-sampat-prakāśaneccam antareṇa madhurataram tokādi-
bhāvaṃ dadhatā tena pūtanādīnām jīva-haraṇādikam karma na bhāvyaṃ na sambhāvanīyam.
tad-amśa-tad-icchābhāsādi-mātreṇaiva tat-siddhir iti vākyārthaḥ.

itarathā-the word "itaratha"; svayaṃ-means "personally performed by Him"; sva-own; mādhurī-of sweetness; sampat-opulence; prakāśana-manifestation; icchām-desire; antareṇa-without; madhurataram-extremely sweet; toka-of a child; ādi-and other; bhāvaṃ-natures; dadhata-manifesting; tena-by Him; pūtanā-of Pūtanā; ādīnām-and others; jīva-life; haraṇa-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; ādi-beginning with; mātrena-by merely; eva-certainly; tat-His; siddhiḥ-perfection; iti-thus; vākya-of the statement; artha-the meaning.

Lord Kṛṣṇa's plenary portion could have performed these actions, or the Lord could have performed them simply by wishing them to be done. He did not have to personally perform them. The charm of these pastimes lies in the fact that although these extraordinary activities cannot be performed by any ordinary person, the Lord performed them as a tiny child. If the Lord had not wished to charm and delight His devotees, He would not have personally performed such activities as a small child. This is the actual reason the Lord performed these pastimes.

Text 5

tathā ca tathāyaṁ cāvatāras te ity ādau tair eva vyākhyātam kim bhū-bhāra-haraṇam mad-icchā-mātrena na bhavati. tatrāha svānām iti iti.

tathā-furthermore; ca-also; tathā ayam ca avatāraḥ te iti ādau-in the verse (Śrīmad-Bhāgavatam 1.7.25):

tathāyaṁ cāvatāras te
bhūvo bhāra-jihīṣayā
svānām cānanya-bhāvānām
anudhyānāya cāsakṛt;

taiḥ-by Śrīdhara Svāmī; eva-certainly; vyākhyātam-explained; kim-is it not?; bhū-of the earth; bhāra-burden; haraṇam-removal; mat-My; icchā-by the desire; mātrena-simply; na-not; bhavati-will be; tatra-in this connection; āha-he said; svānām-the word "svanam"; iti-thus; thus the commentary.

That Lord Kṛṣṇa incarnates for the devotees' benefit is confirmed by Arjuna in the following words (Śrīmad-Bhāgavatam 1.7.25):

"O Lord Kṛṣṇa, You descend as an incarnation to remove the burden of the world and to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You."*

In commenting on this verse Śrīdhara Svāmī says:

"Lord Kṛṣṇa does not need to personally appear in this world to remove the earth's burden, for He can do that simply by wishing it to be done. The actual reason for the Lord's appearance is given in this verse: 'You descend to benefit Your friends, especially those who are Your exclusive devotees and are rapt in meditation upon You.'"

Text 6

jayati jana-nivāsaḥ ity atra ceccha-mātreṇa nirasana-samartho 'pi krīdārtham dorbhir adharmam asyann iti tad evam ādibhiḥ śrī-kṛṣṇasyaiva sarvādbhutatā-varṇanābhiniveśa-prapañco brahmaṇi spaṣṭa eva.

jayati jana-nivāsaḥ iti-Śrīmad-Bhāgavatam 10.90.48:

jayati jana-nivāso devakī-janma-vādo
yadu-vara-parīṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam;

atra-here; ca-also; iccha-mātreṇa-simply by desiring; nirasana-to kill the demons; samarthaḥ-able; api-although; krīdā-artham-for performing pastimes; dorbhiḥ-with His arms; adharmam-irreligiosity; asyan-routed; iti-thus; tat-therefore; evam-in this way; adibhiḥ-beginning with; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; sarva-adbhutatā-great wonder; varṇana-description; abhiniveśa-attentive; prapañcaḥ-manifestation; brahmaṇi-in Lord Brahmā; spaṣṭaḥ-the remainder of the verse is clear; eva-certainly.

The following verse (10.90.48) may also be quoted as a summary of Lord Kṛṣṇa's pastimes:

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and who is also known as Devakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy!"*

We may note in this verse that although Lord Kṛṣṇa could have killed the demons simply by willing their death, He personally killed them with His own arms in the sporting spirit of His pastimes. We may also note that this verse was spoken by Lord Brahmā, who was filled with devotion at hearing the narration of the Lord's astonishing pastimes.

Text 7

astu tāvat tad-bhūri-bhāgyam iha janma kim apy aṭavyām ity ādi. śrī-brahmā śrī-nāradam.

astu-let there be; tāvat-in that way; tat bhūri-bhāgyam iha janma kim api aṭavyām-Śrīmad-Bhāgavatam 10.14.34:

tad-bhūri-bhāgyam iha janma kim apy aṭavyām

yad gokule 'pi katamānghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavan mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva";

śrī-brahmā-spoken by Brahmā; śrī-nāradam-to Nārada Muni.

The following statement of Lord Brahmā (Śrīmad-Bhāgavatam 10.14.34) confirms the extraordinary nature of Lord Kṛṣṇa's pastimes and intimate associates:

"My dear Lord Kṛṣṇa, I am therefore not interested in material opulences or liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that will be very glorious for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet. I can see that everyone here is simply full of Kṛṣṇa consciousness; they do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Kṛṣṇa."*

Anuccheda 64

Text 1

evam catuḥ-ślokī-vaktuḥ śrī-bhagavato 'pi śrī-kṛṣṇatvam eva; tathā hi tat-pūrvastham
vākyam

dadarśa tatrākhila-sātvatām patim
śriyaḥ patim yajña-patim jagat-patim
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pārśadāgraiḥ parisevitam vibhum

vyākhyā ca akhila-sātvatām sarveṣām śatvatānām yādava-vīraṇām patim.

evam-in this way; catuḥ-ślokī-of the four most important verses of Śrīmad-Bhāgavatam (2.9.33-36); vaktuḥ-of the speaker; śrī-bhagavataḥ-of the Original Personality of Godhead; api-also; śrī-kṛṣṇatvam-the state of being Śrī Kṛṣṇa; eva-certainly; tathā-in the same way; hi-certainly; tat-pūrvastham-situated previously; vākyam-statement; dadarśa-Brahmā saw; tatra-there (in Vaikuṇṭhaloka); akhila-entire; sātvatām-of the great devotees; patim-the Lord; śriyaḥ-of the goddess of fortune; patim-the Lord; yajña-of sacrifice; patim-the Lord; jagat-of the universe; patim-the Lord; sunanda-Sunanda; nanda-Nanda; prabala-Prabala; arhaṇa-Arhaṇa; ādibhiḥ-by them; sva-pārśada-own associates; agraiḥ-by the foremost; parisevitam-being served in transcendental love; vibhum-the great Almighty; vyākhyā-the commentary of Śrīdhara Svāmī; ca-also; akhila-sātvatām-the phrase "akhila-sātvatām";

sarveṣām-of all; sātvatānām-of the Sātvata dynasty; yādava-of the Yadu dynasty; vīrāṇām-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 Vaikuṅṭha planets Lord Kṛṣṇa, the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the Yadu dynasty, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhaṇa, His immediate associates in Dvārakā."*

In this verse the words "akhila-sat_tvatām patim" mean "the Lord of all the heroes in the Yadu dynasty."

Text 2

śriyaḥ patir yajña-patiḥ prajā-patir
dhiyām patir loka-patir dharā-patiḥ
patir gatiś cāndhaka-vṛṣṇi-sātvatām
prasīdatām me bhagavān satām patiḥ

ity etad-vākya-samvāditatvāt.

śriyaḥ-all opulence; patiḥ-the owner; yajña-of sacrifice; patiḥ-the director; prajā-patiḥ-the leader of all living entities; dhiyām-of intelligence; patiḥ-the master; loka-patiḥ-the proprietor of all planets; dharā-earth; patiḥ-the supreme; patiḥ-head; gatiḥ-destination; ca-also; andhaka-one of the kings of the Yadu dynasty; vṛṣṇi-the first king of the Yadu dynasty; sātvatām-the Yadus; prasīdatām-be merciful; me-upon me; bhagavān-Lord Śrī Kṛṣṇa; satām-of all devotees; patiḥ-the Lord; iti-thus; etad-of this; vākya-of the statement; samvāditatvāt-because of corroborating.

That Śrī Kṛṣṇa, the master of the Yadu dynasty, is the Supreme Personality of Godhead is confirmed in the following verse spoken by Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 2.4.20):

"May Lord Śrī Kṛṣṇa, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vṛṣṇi of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me."*

Text 3

purā mayā proktam ajāya nābhye
padme niṣaṅṅāya mamādi-sarge
jñānam param man-mahimāvabhāsam
yat sūrayo bhāgavatam vadanti.

iti tṛtīye uddhavam prati śrī-kṛṣṇa-vākyaṅanusāreṇa ca.

purā-in the days of yore; mayā-by Me; proktam-was said; ajāya-unto Brahmā; nābhye-out of the navel; padme-on the lotus; niṣaṅṅāya-unto the one situated on; mama-My; ādi-sarge-in the beginning of creation; jñānam-knowledge; param-sublime; mat-mahimā-My transcendental glories; avabhāsam-that which clarifies; yat-which; sūrayaḥ-the great learned sages; bhāgavatam-Śrīmad-Bhāgavatam; vadanti-do say; iti-thus; tṛtīye-in the Third Canto of Śrīmad-Bhāgavatam; uddhavam prati-to Uddhava; śrī-kṛṣṇa-vākya-anusāreṇa-in connection with the words of Śrī Kṛṣṇa.

Lord Kṛṣṇa personally revealed that He is the Supreme Personality of Godhead in the following words (Śrīmad-Bhāgavatam 3.4.13):

"O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahmā, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Śrīmad-Bhāgavatam."*

Text 4

yo brāhmaṇam vidadhāti pūrvam
yo vai vidyās tasmai gapayati sma kṛṣṇaḥ
tam ha devam ātma-buddhi-prakasam
mumuknur vai śaraṇam amum vrajet.

iti śrī-gopāla-tāpāny-anusāreṇa ca tasyaivopadeṣṭva-śruteu.

yah-who; brāhmaṇam-to Brahmā; vidadhāti-gave; pūrvam-previously; yaḥ-who; vai-certainly; vidyāḥ-transcendental knowledge; tasmai-to him; gapayati sma-instructed; kṛṣṇaḥ-Kṛṣṇa; tam-to Him; ha-certainly; devam-the Supreme Personality of Godhead; ātma-buddhi-spiritual knowledge; prakasam-manifesting; mumukṣuḥ-one who desires liberation; vai-certainly; śaraṇam-shelter; amum-this; vrajet-should go; iti-thus; śrī-gopāla-tāpānī-anusāreṇa-by the statement of the Gopāla-tāpānī Upaniṣad (1.29); ca-also; tasya-of Him; eva-certainly; upadeṣṭva-śruteḥ-described as the original teacher.

In the following verse from the Gopāla-tāpānī Upaniṣad (1.29), Lord Kṛṣṇa is described as the Supreme Personality of Godhead and the original teacher of Vedic knowledge:

"It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past. Those who aspire to become liberated surrender to Him, the Supreme Personality of Godhead who grants transcendental knowledge to His devotees."

Text 5

tad u hovaca brāhmaṇaḥ asāv anavaratam me dhyātaḥ stutaḥ parārdhante so 'budhyata. gopa-veśo me purastād āvirbabhūva. iti śrī-gopāla-tāpany-anusāreṇaiva kvacit kalpe śrī-gopāla-rūpeṇa sṛṣṭy-ādāv ittham eva brahmaṇe darśita-nija-rūpatvāt tad-dhāmno mahā-vaikuṅṭhatvena sādhaiṣyamānatvāc ca.

tat-then; u-certainly; ha-indeed; uvāca-replied; brahmāṇaḥ-Brahmā; asau-He; anavaratam-continually; me-by me; dhyātaḥ-remembered; stutaḥ-glorified; parārdhante-at the conclusion of the parārdha; saḥ-He; abudhyata-became perceived; gopa-veśaḥ-in the form of a cowherd boy; me-me; purastāt-in the presence; āvirbabhūva-became manifested; tataḥ-then; iti-thus; śrī-gopāla-tāpaṇī-anusāreṇa-in conformity with the Gopāla-tāpaṇī Upaniṣad; kvacit-kalpe-during a certain kalpa; śrī-gopāla-rūpeṇa-in the form of a cowherd boy; sṛṣṭi-ādau-in the beginning of creation; ittham-in this way; eva-certainly; brahmaṇe-to Lord Brahmā; darśita-revealed; nija-own; rūpatvāt-because of the form; tat-His; dhāmnaḥ-of the abode; mahā-vaikuṅṭhatvena-as Mahā-vaikuṅṭha; sādhaiṣyamānatvāt-because of demonstrating; ca-also.

At the beginning of a certain kalpa, Lord Kṛṣṇa revealed His original form as cowherd boy, and His original abode, the best of Vaikuṅṭha planets, to Lord Brahmā. This is confirmed in the following verse from the Gopāla-tāpaṇī Upaniṣad:

"Brahmā replied: I continually glorified the Lord and meditated upon Him for millions of years, and at last I was able to understand the transcendental form of the Lord as Śrī Kṛṣṇa, who appeared before me in the dress of a cowherd boy."*

Text 6

tathā ca brahma-saṁhitāyām

tatra brahmābhavad bhūyaś
catur-vedī catur-mukhaḥ

tathā-in the same way; ca-also; brahma-saṁhitāyām-in the Brahma-saṁhitā; tatra-there; brahmā-Brahmā; abhavat-was born; bhūyaś catuḥ-vedī-versed in the four Vedas; catuḥ-mukhaḥ-four-faced.

The spiritual practices followed by Lord Brahmā, which enabled him to personally meet Lord Kṛṣṇa, are described in the following verses (22-26) of Brahma-saṁhitā:

"The divine lotus which springs from the navel-pit of Viṣṇu is in every way related by the spiritual tie with all souls and is the origin of four-faced Brahmā versed in the four Vedas.**

Text 7

sañjāto bhagavac-chaktyā
tatkāla kila coditaḥ
siṣṛkṣāyām matim cakre
pūrva-saṁskāra-saṁskṛtaḥ
dadarśa kevalam dhvāntam
nānyat kim api sarvataḥ

sañjātaḥ-born; bhagavat-of the Lord; śaktyā-by the potency; tat-kāla-at that time; kila-certainly; coditaḥ-impelled; siṣṛkṣāyām-in the matter of creation; matim-his mind; cakre-placed; pūrva-saṁskāra-saṁskṛtaḥ-under the impulse of previous impressions; dadarśa-saw; kevalam-only; dhvāntam-darkness; na-not; anyat-other; kim api-anything; sarvataḥ-in every direction.

"On coming out of the lotus, Brahmā, being guided by the Divine potency, turned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction.**

Text 8

uvāca puratas tasmai
tasya divyā sarasvatī
kāma-kṛṣṇāya govinda
he gopī-jana ity api
vallabhāya priyā vahner
mantram te dāsyati priyam

uvāca-said; pūrataḥ-in the presence; tasmai-to him; tasya-of him; divya-divine; sarasvatī-Sarasvatī; kāma-kṛṣṇāya govinda he gopī-jana-iti api vallabhāya priya vahneḥ mantram-this mantra "klīm kṛṣṇāya govindāya gopījana-vallabhāya svāhā"; te-your; dāsyati-will grant; priyam-desire.

"Then the goddess of learning, Sarasvatī, the divine consort of the Supreme Lord, said this to Brahmā, who saw nothing but gloom in all directions: O Brahmā this mantra (klīm kṛṣṇāya govindāya gopījana-vallabhāya svāhā) will assuredly fulfill your heart's desire.***

Text 9

tapas tvam tapa etena
tava siddhir bhaviṣyati

tapah-austerity; tvam-you; tapa-should perform; etena-by this; tava-your; siddhiḥ-fulfillment of desire; bhaviṣyati-will be; iti-ādi-in the passage thus beginning.

"O Brahmā, do thou practice spiritual association by means of this mantra; then all your desires will be fulfilled.**

Text 10

atha tepe sa suciram prīnam govindam avyayam.

atha-then; tepe-performed austerities; saḥ-he; suciram-for a long time; prīnam-satisfying; govindam-Lord Govinda; avyayam-the eternal Personality of Godhead.

"Brahmā, being desirous of satisfying Govinda, practiced the cultural acts for Kṛṣṇa in Goloka.**

Text 11

sunanda-nanda-prabalārhanādibhiḥ ity atra tu dvārakāyām prākṛtyāvasare śruta-sunanda-nandādi-sāhacaryeṇa prabalādayo 'pi jñeyāḥ.

sunanda-nanda-prabalārhanādibhiḥ iti-Śrīmad-Bhāgavatam 2.9.14-(this verse is quoted in full on page 355 of the present book); atra-here; dvārakāyām-at Dvārakā; prakṛtya-having manifested; avasāre-for a time; śruta-with Śruta; sunanda-Sunanda; nanda-Nanda; ādi-and others; sāhacaryeṇa-as servants and companions; prabala-Prabala; ādayaḥ-and others; api-also; jñeyāḥ-should be understood.

After performing austerities, Lord Brahmā was able to see Kṛṣṇa as He appears in the spiritual realm of Dvārakā. This is described in the following verse (Śrīmad-Bhāgavatam 2.9.14):

"Lord Brahmā then saw in the Vaikuṅṭha planets Lord Kṛṣṇa, the Personality of Godhead who is the Lord of the entire devotee community, the Lord of the Yadu dynasty, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala, and Arhaṇa, His immediate associates in Dvārakā.**

Text 12

yathoktam prathame

sunanda-nanda-śirṣaṇyā
ye cānye sātvarṣabhāḥ iti.

yathā-just as; uktam-the description; prathame-in the First Canto of Śrīmad-Bhāgavatam; sunanda-nanda-śirṣaṇyāḥ ye ca anye sātvara-ṣabhāḥ iti-Śrīmad-Bhāgavatam 1.14.32: sunanda-nanda-śirṣaṇyā ye cānye sātvarṣabhāḥ.

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, nānāvatārāvatāriṣv api satsu mahā-purāṇa-prārambha eva śrī-śaunakādinām tad eka-tātparyam idam. atra pūrvam sāmānyato 'smābhir ekānta-śreyastvena sarva-śāstra-sāratvenātma-sukha-prasāda-hetutvena ca yat pṛṣṭam tad etad evāsmākam bhāti. yat śrī-kṛṣṇasya līlā-varṇanam ity abhipretyāhuḥ

kim bahunā-what is the need of further explanation?; nānā-of various; avatāra-incarnations of Godhead; avatāriṣu-of the source of incarnation; api-also; satsu-eternal; mahā-purāṇa-of the Śrīmad-Bhāgavatam; prārambhe-in the beginning (the Third Chapter of the First Canto); eva-certainly; śrī-śaunaka-ādīnām-of Śrī Śaunaka Ṛṣi and the other sages assembled at the forest of Naimiśāraṇya; tat-that; eka-sole; tātparyam-meaning; idam-this; atra-here; pūrvam-before; sāmānyataḥ-in a general way; asmābhiḥ-by us; ekānta-sreyastvena-as the supreme benediction; sarva-of all; śāstra-the Vedic literatures; sāratvena-as the essence; ātmā-of the spirit soul; sukha-happiness; prasāda-mercy; hetutvena-as the cause; ca-also; yat-which; pṛṣṭam-inquired; tat-that; etad-this; eva-certainly; asmākam-of us; bhāti-is manifested; yat-which; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; līlā-of the pastimes; varṇanam-description; iti-thus; abhipretya-intending; āhuḥ-said.

What need is there to present more evidence that Śrī Kṛṣṇa is the Original Form of the Personality of Godhead? In the First Canto, Third Chapter of Śrīmad-Bhāgavatam this has been clearly explained to Śaunaka Ṛṣi and the sages assembled at Naimiśāraṇya. In the beginning of the Bhāgavatam Śrī Kṛṣṇa has been described as the essence of all the Vedic literatures, and the merciful source of all spiritual happiness and benediction. Because

Śaunaka Ṛṣi desired to hear about Kṛṣṇa's transcendental pastimes, he asked the following question of Sūta Gosvāmī (Śrīmad-Bhāgavatam 1.1.12):

Text 14

sūta jānāsi bhadraṁ te
bhagavān sātvatām patiḥ
devakyām vasudevasya
jāto yasya cikīrṣayā

sūta-O Sūta Gosvāmī; jānāsi-you know; bhadraṁ te-all blessings upon you; bhagavān-the Personality of Godhead; sātvatām-of the pure devotees; patiḥ-the protector; devakyām-in the womb of Devakī; vasudevasya-by Vasudeva; jātaḥ-born of; yasya-for the purpose of; cikīrṣayā-executing.

"All blessings upon you, O Sūta Gosvāmī. You know for what purpose the Personality of Godhead appeared in the womb of Devakī as the son of Vasudeva."*

Text 15

bhadraṁ te iti śrī-kṛṣṇa-līlā-praśna-sahodarautsukyenāśīr-vādaḥ. bhagavān svayam avatāri sampūrṇaiśvarya-yaḥ; sātvatām sātvatānām patiḥ nuḍa-bhāva arṣaḥ; yādavānām ity arthaḥ. jātaḥ jagat-dṛśyo babhūva.

bhadraṁ te iti-the words "bhadraṁ te"; śrī-kṛṣṇa-of Śrī Kṛṣṇa; līlā-of the pastimes; praśna-questions; sahodara-produced at the same time; autukyena-with eagerness; āśīr-vādaḥ-words of benediction; bhagavān-the word "bhagavān"; svayam-personally; avatāri-the source of all incarnations of Godhead; sampūrṇa-aiśvarya-ādi-yukteḥ-full of all powers and opulences; sātvatām-the word "sātvatām"; sātvatānām-means "of the Sātvata dynasty; patiḥ-the Lord; nuḍa-bhavaḥ arṣaḥ-poetic license; yādavānām-of the Yadu dynasty; iti-thus; arthaḥ-the meaning; jātaḥ-the word "jātaḥ"; jagat-dṛśyaḥ-means "visible to the residents of the material universe; babhūva-became.

In this verse the words "bhadraṁ te" (all blessings upon you) indicate that the sages of Naimiṣāraṇya, who were very eager to inquire about Śrī Kṛṣṇa's pastimes, offered blessing to Sūta Gosvāmī with these words. The word "bhagavān" indicates the Original Personality of Godhead, who is full of all powers and opulences, and who is the original source of all incarnations of Godhead. The phrase "sātvatām patiḥ" means "the Lord of the Yadu dynasty". The unusual grammatical form here is a use of poetic license (arṣa). The word "jātaḥ" means "became visible to the residents of the material universe."

Anuccheda 65

Text 1

tan naḥ śuśrūṣamāṇānām
arhasy aṅgānuvarṇitum
yasyāvatāro bhūtānām
kṣemāya ca bhavāya ca

tat-those; naḥ-unto us; śuśrūṣamāṇānām-those who are endeavoring for; arhasi-ought to do it; aṅga-O Sūta Gosvāmī; anuvarṇitum-to explain by following in the footsteps of previous ācāryas; yasya-whose; avatāraḥ-incarnation; bhūtānām-of the living beings; kṣemāya-for good; ca-and; bhavāya-upliftment; ca-and.

Śaunaka Ṛṣi continued (Śrīmad-Bhāgavatam 1.1.13):

"O Sūta Gosvāmī, we are eager to learn about the Personality of Godhead and His incarnations. Please explain to us those teachings imparted by previous masters [ācāryas], for one is uplifted both by speaking them and by hearing them."*

Text 2

ṭīkā ca aṅga he sūta. tan no nuvarṇayitam arhasi. sāmānyatas tāvad yasyāvatāra-mātram kṣemāya pālanāya bhavāya samṛddhaye ca iti.

ṭīkā-in the commentary of Śrīdhara Svāmī; ca-also; aṅga-the word "aṅga"; he sūta-means "O Sūta Gosvāmī"; tat naḥ anuvarṇayitum arhasi-this phrase; sāmānyataḥ-in a general way; tāvat-to that extent; yasya-whose; avatāra-incarnation; mātram-only; kṣemāya-the word "kṣemāya"; pālanāya-means "for protection"; bhavāya-the word "bhavāya"; samṛddhaye-means "for the upliftment; ca-also; iti-thus.

Śrīdhara Svāmī explains this verse in his commentary:

"In this verse the word `aṅga' means `O Sūta Gosvāmī'. The phrase `tan no nuvarṇayitum arhasi' means `please explain them in a general way', and the phrase `yasyāvatāraḥ' means `only with the relation to the Lord and His incarnations'. The word `kṣemāya' means `for the good', and the word `bhavāya' means `for the upliftment'."

Anuccheda 66

Text 1

tat-prabhāvam anuvarṇayantas tad-yaśaḥ-śravaṇa utsukyam āviṣkurvanti.

tat-the Lord's; prabhāvam-power and opulence; anuvarṇayantaḥ-describing; tat-His; yaśaḥ-glory; śravaṇa-to hear; autsukyam-eagerness; aviṣkurvanti-manifest.

The sages at Naimiṣāranya began to describe the power and opulence of the Supreme Personality of Godhead, for they were □ very eager to hear His glories. In this connection they said (Śrīmad-Bhāgavatam 1.1.14):

Text 2

āpannaḥ saṁsṛtiṁ ghorām
yan-nāma vivaśo gr̥ṇan
tataḥ sadyo vimucyeta
yad bibheti svayam bhayam

āpannaḥ-being entangled; saṁsṛtiṁ-in the hurdle of birth and death; ghorām-too complicated; yat-what; nāma-the absolute name; vivaśaḥ-unconsciously; gr̥ṇan-chanting; tataḥ-from that; sadyaḥ-at once; vimucyeta-gets freedom; yat-that which; bibheti-fears; svayam-personally; bhayam-fear itself.

"Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified."*

Text 3

vivaśaḥ api viśeṣeṇa parādhīnaḥ sann api yasya śrī-kṛṣṇasya nāma, tasya sarvāvatāritvād avatāra-nāmnām api. tatraiva paryavasānāt. ata eva sāksāt śrī-kṛṣṇād api tan-nāma-pravṛttiḥ prakāraṅtarena śrūyate śrī-viṣṇu-purāṇe. tatra tv akhilānām eva bhagavan-nāmnām kāraṇāny abhavann iti. hi tadīyam gadyam. tad idam ca vāsudeva-dāmodara-govinda-keśavādi-nāmavaj jñeyam. tataḥ saṁsṛteḥ. tatra hetuḥ yat yato nāmnāḥ; bhayam api svayam bibheti".

vivaśaḥ-the word "vivaśaḥ"; api-even though; viśeṣeṇa-specifically; para-adhīnaḥ-attached to other things; san-being; api-although; yasya-of whom; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; nāma-the holy name; tasya-of Him; sarva-avatāritvāt-because of being the source of all incarnations of Godhead; avatāra-of the incarnations; nāmnām-of the names; api-also; tatra-there; eva-certainly; paryavasānāt-ataḥ eva-therefore; sāksāt-directly; śrī-kṛṣṇāt-from Śrī Kṛṣṇa; api-also; tat-His; nāma-name; pravṛttiḥ-chanting; prakāra-antareṇa-in another way; śrūyate-is heard; śrī-viṣṇu-purāṇe-in the Viṣṇu Purāṇa; tatra-there; tu-also; akhilānām-of all; eva-certainly; bhagavat-of the Supreme Personality of Godhead; nāmnām-of the names; kāraṇāni-causes; abhavan-became; iti-thus; hi-certainly; tadīyam-of the Viṣṇu Purāṇa; gadyam-prose passage; tat-therefore; idam-this; ca-also; vāsudeva-Vāsudeva; dāmodara-Dāmodara; govinda-Govinda; keśava-Keśava; nāmavaj-with the names; jñeyam-should be known; tataḥ-the word "tataḥ"; saṁsṛteḥ-means "from the cycle of birth and

death; tatra-in this connection; hetuḥ-the cause; yat-the word "yat"; yataḥ nāmaḥ-means "which holy name"; bhayam-fear; svayam-personified; bibheti-fears.

In this verse the word "vivaśaḥ" means "even though absorbed in thinking of other things". Because Śrī Kṛṣṇa is the origin of all the incarnations of Godhead, all the holy names of God actually refer to Him. This is confirmed in the Viṣṇu Purāṇa, which states:

"Lord Kṛṣṇa is the origin of all the holy names of God."

For this reason, all the Lord's holy names, such as Vāsudeva, Dāmodara, Govinda, Keśava, and all other names of the Lord should be understood as names of Śrī Kṛṣṇa. In this verse the word "tataḥ" means "from the cycle of birth and death." The chanter of Lord Kṛṣṇa's holy name becomes free from the complicated meshes of birth and death because even fear personified fears the holy name of the Lord.

Anuccheda 67

Text 1

kiṁ ca

yat-pāda-saṁśrayāḥ sūta
munayaḥ praśamāyanāḥ
sadyaḥ punanty upaspr̥ṣṭāḥ
svardhuny-āpo 'nusevayā

kiṁ ca-furthermore; yat-whose; pāda-lotus feet; saṁśrayāḥ-those who have taken shelter of; sūta-O Sūta Gosvāmī; munayaḥ-great sages; praśamāyanāḥ-absorbed in devotion to the Supreme; sadyaḥ-at once; punanti-sanctify; upaspr̥ṣṭāḥ-simply by association; svardhunī-of the sacred Ganges; āpaḥ-water; anusevayā-bringing into use.

Śaunaka Ṛṣi continued (Śrīmad-Bhāgavatam 1.1.15):

"O Sūta, those great sages who have completely taken shelter of the lotus feet of the Lord can at once sanctify those who come in touch with them, whereas the waters of the Ganges can sanctify only after prolonged use."*

Text 2

yasya śrī-kṛṣṇasya-pādaḥ saṁśrayau yeṣāṁ, ata eva praśamāyanāḥ, śamo bhagavan-niṣṭhā-buddhitā, śamo man-niṣṭhatā buddheḥ iti svayaṁ śrī-bhagavad-vākyāt, sa eva prakṛṣṭaḥ śamaḥ praśamaḥ sāksāt pūrṇa-bhagavat-śrī-kṛṣṇa-sambandhitvāt, praśama evāyanam vartma āśrayo vā yeṣāṁ te śrī-kṛṣṇa-līlā-rasākṛṣṭa-citta munayaḥ śrī-śukadevādayaḥ, upaspr̥ṣṭāḥ

sannidhi-mātreṇa sevitaḥ sadyaḥ punanti savāsana-pāpebhyaḥ śodhayanti. svardhunī gaṅgā tasyā āpaḥ tu.

yasya-of whom; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; pādaḥ-two lotus feet; samśrayau yeṣām-those who have taken shelter; ataḥ eva-therefore; praśamāyanāḥ-absorbed in devotion to the Supreme; samaḥ-equiposed; bhagavat-towards the Supreme Personality of Godhead; niṣṭhā-buddhitā-fixed concentration; samaḥ-equiposed; mat-towards Me; niṣṭhatā buddheḥ-fixed concentration; iti-thus; svayam-directly; śrī-bhagavat-of the Supreme Personality of Godhead; vākyāt-from the statement; saḥ-He; eva-certainly; prakṛṣṭaḥ-elevated; śamaḥ-equiposed; praśamaḥ-devoted to the Lord; sāksāt-directly; pūrṇa-bhagavat-the Original Personality of Godhead; śrī-kṛṣṇa-Śrī Kṛṣṇa; sambandhitvāt-because of contact; praśamaḥ-devoted; eva-certainly; ayanam-abode; vartma-path; āśrayaḥ-shelter; vā-or; yeṣām-of whom; te-they; śrī-kṛṣṇa-of Śrī Kṛṣṇa; līlā-of the pastimes; rasa-by the nectar; ākṛṣṭa-attracted; cittaḥ-minds; munayaḥ-sages; śrī-sukadeva-ādayaḥ-Śukadeva Gosvāmī and others; upasprṣṭaḥ-touched; sannidhi-mātreṇa-simply by nearness; sevitaḥ-served; sadyaḥ-at once; punanti-sanctify; savāsana-pāpebhyaḥ-from the sins of material contamination; śodhayanti-purify; svardhunī-the word "svardhunī"; gaṅgā-means "the Ganges river"; tasyāḥ-of that; āpaḥ-the water; tu-also.

In this verse the word "yat" means "of Śrī Kṛṣṇa" and the word "pāda-samśrayāḥ" means "they who have taken shelter of the lotus feet". The word "praśamāyanāḥ" means "they whose minds are fixed on the Supreme Lord". That one should continually meditate on Lord Kṛṣṇa is confirmed in the Śrīmad-Bhāgavatam (11.19.36) by the Lord Himself, who says:

"Always fix your consciousness upon Me."

Because Śukadeva Gosvāmī and the other great sages at Naimiṣāranya had fully taken shelter of Lord Kṛṣṇa and were greatly attracted to hearing Lord Kṛṣṇa's pastimes, simply by a little direct service to them, one may become immediately purified from all the sinful contamination of material existence. We may also note that the word "svardhunī-āpaḥ" in this verse means "the water of the Ganges." The Ganges river is actually an incarnation of Lord Kṛṣṇa. This is confirmed in the following verse from the Vedic literatures:

Text 3

yo 'sau nirañjano devas
cit-svarūpī janārdanaḥ
sa eva drava-rūpeṇa
gaṅgāmbho nātra samśayaḥ.

yaḥ-who; asau-He; nirañjanaḥ-free from all material contact; devaḥ-the Supreme Personality of Godhead; cit-svarūpī-who possesses a spiritual form; janārdanaḥ-Janārdana; saḥ-He; eva-certainly; drava-rūpeṇa-in the form of water; gaṅgā-of the Ganges river; ambhaḥ-the water; na-not; atra-in this connection; samśayaḥ-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 svayaṁ tathāvidha-rūpā api, sākṣāc chrī-vāmanadeva-caraṇān niḥsṛtā api, anusevayā sākṣāt sevābhyāsenaiiva tathā śodhayanti, na sannidhi-mātreṇa sevayā. sākṣāt sevayā api na sadyaḥ iti tasyā api śrī-kṛṣṇāśritānām utkarṣāt tasyotkarṣaḥ. evam eva tatas tad yaśaso 'py ādhikyam varṇyate tīrtham cakre nṛponam yad ajāni yaduṣu svaḥ-sarit-pāda-śaucam.

iti-thus; svayam-personally; tathā-vidha-in this way; rūpaḥ-in the form; api-although; sākṣāt-directly; śrī-vāmanadeva-of Lord Vāmanadeva; caraṇāt-from the lotus feet; niḥsṛtaḥ-flowing; api-although; anusevayā-by service; sākṣāt-directly; seva-abhyāsenā-by continual service; eva-certainly; tathā-in that way; śodhayanti-purifies; na-not; sannidhi-by contact; mātreṇa-only; sevayā-by service; sākṣāt-directly; sevayā-by service; api-although; na-not; sadyaḥ-immediately; iti-thus; tasyaḥ-of that service; api-even; śrī-kṛṣṇa-āśritānām-of those who have taken shelter of Lord Kṛṣṇa; utkarṣāt-excellence; tasya-of that; utkarṣaḥ-excellence; evam-in the same way; eva-certainly; tataḥ-therefore; tat-of them; yaśasaḥ-of the same; api-even; ādhikyam-superiority; varṇyate-is described; tīrtham-sacred place; cakre-made; nṛpa-O king; ūnam-insignificant; yat-which; ajāni-was manifested; yaduṣu-among the members of the Yadu dynasty; svaḥ-sarit-of the Ganges river; pāda-feet; śaucam-washed.

Even though the Ganges river is personally the form of the Supreme Personality of Godhead, and even though it flows from the lotus foot of the Supreme Lord Vāmanadeva, one must repeatedly bathe in its waters in order to become purified. However if one once contacts a pure devotee who has taken complete shelter of Lord Kṛṣṇa, one becomes immediately purified. The pure devotees of the Lord are therefore more glorious even than the Ganges river. This superexcellent quality of the devotees is described in the following verse from Śrīmad-Bhāgavatam (10.90.47):

"O king, because of Lord Kṛṣṇa's intimate association with the Yadu dynasty, the whole family not only became very famous, but also became more effective in purifying others than the water of the Ganges."*

Text 5

ṭikā ca itaḥ pūrvam svaḥ-sarid eva sarvato 'dhikam tīrtham ity āsīt, idānīm tu yaduṣu yad ajāni jātam tīrtham śrī-kṛṣṇa-kīrti-rūpam etat svaḥ-sarit-rūpam pāda-śaucam tīrtham ūnam alpaṁ cakre ity eṣā.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; itaḥ-from this; pūrvam-previously; svaḥ-sarit-the Ganges river; eva-certainly; sarvataḥ-of all; adhikam-the best; tīrtham-sacred place; iti-thus; āsīt-was; idānīm-now; tu-however; yaduṣu yat ajāni-what was manifested among the members of the Yadu dynasty; jātam-manifested; tīrtham-sacred place; śrī-kṛṣṇa-of Śrī Kṛṣṇa; kīrti-the glories; rūpam-consisting of; etat-that; svaḥ-sarit-the Ganges; rūpam-in the form of; pāda-śaucam-water used to wash the feet; tīrtham-sacred place; ūnam-the word "ūnam"; alpam-means "insignificant"; cakre-made; iti-thus; eṣā-the commentary.

Śrīdhara Svāmī comments on this verse:

"Although formerly the Ganges river was considered the foremost of all holy places, the holy place of the glorification of Śrī Kṛṣṇa which has now appeared in the Yadu dynasty makes the Ganges appear insignificant."

Anuccheda 68

etasya daśama-skandha-padyasyaiva samvāditām vyanakti

ko vā bhagavatas tasya
 puṇya-ślokeḍya-karmaṇaḥ
 śuddhi-kāmo na śṛṇuyād
 yaśaḥ kali-malāpaham.

śuddhi-kāmo 'pi. yataḥ kali-yugasyāpi malāpaham. yasmād eva tasmāt.

etasya-of this; daśama-skandha-padyasya-of the verses of the Tenth Canto; eva-certainly; samvāditam-commentary; vyanakti-reveals; kaḥ-who; vā-rather; bhagavataḥ-of the Lord; tasya-His; puṇya-virtuous; śloka-īḍya-worshipable by prayers; karmaṇaḥ-deeds; śuddhi-kāmaḥ-desiring deliverance from all sins; na-not; śṛṇuyāt-does hear; yaśaḥ-glories; kali-of the age of quarrel; mala-apaham-the agent for sanctification; śuddhi-kāmaḥ-desiring deliverance from all sins; api-also; yataḥ-because; kali-yugasya-of the kali-yuga; malā-apaham-the agent of sanctification.

Śaunaka Ṛṣi's next statement (Śrīmad-Bhāgavatam 1.1.16) may be taken as an explanation of the Śrīmad-Bhāgavatam's Tenth Canto:

"Who is there, desiring deliverance from the vices of the age of quarrel, who is not willing to hear the virtuous glories of the Lord?""*

Anuccheda 69

Text 1

tasya karmāṇy udārāṇi
parigītāni sūribhiḥ
brūhi naḥ śraddadhānānām
līlayā dadhataḥ kalāḥ

tasya-His; karmāṇi-transcendental acts; udārāṇi-magnanimous; parigītāni-broadcast; sūribhiḥ-by the great souls; brūhi-please speak; naḥ-unto us; śraddadhānānām-ready to receive with respect; līlayā-pastimes; dadhataḥ-advented; kalāḥ-incarnations.

Śaunaka Ṛṣi further explains (Śrīmad-Bhāgavatam 1.1.17):

"Lord Kṛṣṇa's transcendental acts are magnificent and gracious, and great learned sages like Nārada sing of them. Please, therefore, speak to us, who are eager to hear about the adventures He performs in His various incarnations."*

Text 2

udārāṇi paramānanda-dātṛṇi janmādīni. svayam paripūrṇasya līlayā anyāḥ api kalāḥ
puruṣādi-lakṣaṇā dadhataḥ; tat-tad-amśān apy ādāya tasyāvātīrṇasya sata ity arthaḥ.

udārāṇi-generous; parama-transcendental; ānanda-bliss; dātṛṇi-giving; janma-ādīni-beginning with His birth; svayam-personally; paripūrṇasya-perfect and complete; līlayā-pastimes; anyāḥ-other; api-and; kalāḥ-incarnations; puruṣa-the puruṣa-avatāras; ādi-beginning with; lakṣaṇāḥ-consisting of; dadhataḥ-advented; tat-tad-amśān-various incarnations; api-also; ādāya-accepting; tasya-of Him; avātīrṇasya-incarnated; sataḥ-of the Absolute Truth; iti-thus; arthaḥ-the meaning.

In this verse the Lord's pastimes are described as "udāra" (gracious) because, from the very beginning of the Lord's appearance in this world, His pastimes give transcendental bliss to the devotees. This verse explains that although Lord Kṛṣṇa is the perfect and complete Original Personality of Godhead, He performs pastimes in the forms of the puruṣa-avatāras and other incarnations also.

Anuccheda 70

Text 1

athākhyāhi harer dhīmann
avatāra-kathāḥ śubhāḥ

lilā vidadhataḥ svairam
īśvarasyātma-māyayā

atha-therefore; ākhyāhi-describe; hareḥ-of the Lord; dhīman-O sagacious one; avatāra-incarnations; kathāḥ-narratives; śubhāḥ-auspicious; lilā-adventures; vidadhataḥ-performed; svairam-pastimes; īśvarasya-of the supreme controller; ātma-personal; māyayā-energies.

The sages continue (Śrīmad-Bhāgavatam 1.1.18):

"O wise Sūta, please narrate to us the transcendental pastimes of the Supreme Godhead's multi-incarnations. Such auspicious adventures and pastimes of the Lord, the supreme controller, are performed by His internal powers."*

Text 2

śrī-kṛṣṇasya tāvat mukhyatvena kathaya. atha tad-anantaram anuṣaṅgikatayai vety arthaḥ. hareḥ śrī-kṛṣṇasya; prakaraṇa-balāt avatārāḥ puruṣāvatārā gūṇāvatārāḥ lilāvatārāś ca, teṣāṃ kathā; lilāḥ sṛṣṭi-ādi-karma-rūpā bhū-bhāra-haraṇādi-rūpāś ca. autsukyena punar api tac-caritāny eva śrotum icchantas tatrātmanas tṛpty-abhāvam āvedayanti.

śrī-kṛṣṇasya-of Lord Kṛṣṇa; tāvat-to that extent; mukhyatvena-principally; kathaya-please narrate; atha-therefore; tat-anantaram-afterwards; anuṣaṅgikatayā-in relation to Him; eva-certainly; iti-thus; arthaḥ-the meaning; hareḥ-of Lord Hari; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; prakaraṇa-balāt-because of the description; avatārāḥ-incarnations; puruṣa-avatārāḥ-puruṣa-incarnations; guṇa-avatārāḥ-incarnations who control the modes of material nature; lilā-avatārāḥ-pastimes-incarnations; ca-also; teṣāṃ-of them; kathāḥ-narratives; lilāḥ-adventures; sṛṣṭi-creation of the material world; ādi-beginning with; karma-activities; rūpāḥ-consisting of; bhū-of the earth; bhāra-the burden; haraṇa-removing; ai-beginning with; rūpāḥ-consisting of; ca-also; autsukyena-with eagerness to hear; punaḥ-again; api-also; tat-His; caritāni-activities; eva-certainly; śrotum-to hear; icchantaḥ-desiring; tatra-there; ātmanaḥ-of the self; tṛpti-satisfaction; abhāvam-lack; āvedayanti-appeal.

In this verse the word "atha" may be interpreted to mean "afterwards". In this way the verse means: "First describe to us the pastimes of Lord Kṛṣṇa, the Original Personality of Godhead. After He has been completely described, you may describe the pastimes of His many incarnations." In this verse the word "avatārāḥ" refers to the puruṣa-avatāras, guṇa-avatāras (the controllers of the modes of material nature), and 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 Naimiṣāraṇya appeal to Sūta Gosvāmī, explaining that their desire to hear about the Lord is still unsatisfied. They said (Śrīmad-Bhāgavatam 1.1.19):

Anuccheda 71

Text 1

vayaṁ tu na vitṛpyāma
uttama-śloka-vikrame
yac-chṛṇvatām rasa-jñānām
svādu svādu pade pade

vayam-we; tu-but; na-not; vitṛpyāmaḥ-shall be at rest; uttama-śloka-the Personality of Godhead, who is glorified by transcendental prayers; vikrame-adventures; yat-which; śṛṇvatām-by continuous hearing; rasa-jñānām-those who are conversant with; svāda-relishing; svādu-palatable; pade pade-at every step.

"We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment."*

Text 2

yoga-yogādiṣu tṛptaḥ smaḥ; bhagavad-vikrama-mātre tu na tṛpyāma eva. tatrāpi tīrthaṁ cakre nṛponam ity ādy ukta-lakṣaṇasya sarvato 'py uttama-ślokasya śrī-kṛṣṇasya vikrame viśeṣeṇa na tṛpyāmaḥ, alam iti na manyāmahe. tatra hetuḥ yad-vikramaṇaṁ śṛṇvatām yad vā, anye tu tṛpyantu nāma, vayaṁ tu neti tu-śabdasyānvayaḥ.

yoga-yoga-ādiṣu-beginning with yoga; tṛptaḥ-pleased; smaḥ-we are; bhagavad-vikrama-mātre-in the power of the Lord; tu-indeed; na-not; tṛpyāmaḥ-we are satisfied; eva-indeed; tatrāpi-there; tīrthaṁ-holy place; cakre-creates; nṛpānām-of kings; iti-thus; ādy-beginning; ukta-said; lakṣaṇasya-of the characteristics; sarvataḥ-all; api-even; uttama-ślokasya-of the Lord who is glorified in beautiful poetry; śrī-kṛṣṇasya-of Lord Kṛṣṇa; vikrame-in the prowess; viśeṣeṇa-specifically; na-not; tṛpyāmaḥ-we are satisfied; alam-sufficiently; iti-thus; na-not; manyāmahe-we consider; tatra-there; hetuḥ-reason; yad-of whom; vikramaṇaṁ-prowess; śṛṇvatām-we would hear; yad-which; vā-or; anye-others; tu-indeed; tṛpyantu-may be satisfied; nāma-indeed; vayaṁ-we; tu-indeed; na-not; iti-thus; tu-tu; śabdasya-of the word; anvayaḥ-the meanings of the words.

In this verse the sages of 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

kṛtavān kila karmāṇi
saha rāmeṇa keśavaḥ
atimartyāni bhagavān
gūḍhaḥ kapaṭa-mānuṣaḥ

kṛtavān-done by; kila-what; karmāṇi-acts; saha-along with; rāmeṇa-Balarāma; keśavaḥ-Śrī Kṛṣṇa; atimartyāni-superhuman; bhagavān-the Personality of Godhead; gūḍhaḥ-masked as; kapaṭa-apparently; mānuṣaḥ-human being.

The sages continued (Śrīmad-Bhāgavatam 1.1.20):

"Lord Śrī Kṛṣṇa, the Personality of Godhead, along with Balarāma, played like a human being, and so masked He performed many superhuman acts."*

Text 2

ṭikā ca ataḥ śrī-kṛṣṇa-caritāni kathayety āśayenāhuḥ kṛtavān iti. ati-martyāni martyān ati-krāntāni govardhanoddharaṇādīni, manuṣyesv asambhāvitānīty arthaḥ. ity eṣā.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; ataḥ-therefore; śrī-kṛṣṇa-of Śrī Kṛṣṇa; caritāni-the pastimes; kathaya-please describe; iti-thus; āśayena-with the intention; āhuḥ-they said; kṛtavān iti-this verse which begins with the word "kṛtavān"; ati-martyāni-superhuman; martyān-human powers; ati-krāntāni-surpassing; govardhana-of Govardhana Hill; uddharaṇa-the lifting; adini-beginning with; manuṣyeṣu-among human beings; asambhāvitāni-impossible to be performed; iti-thus; arthaḥ-the meaning; ity eṣā-the commentary.

Śrīdhara Svāmī explains this verse in his commentary:

"The sages of Naimiṣāraṇya spoke this verse to encourage Sūta Gosvāmī to describe the transcendental pastimes of Lord Kṛṣṇa. The word 'ati-martyāni' in this verse means 'superhuman acts, such as the lifting of Govardhana Hill, which can never be performed by ordinary human beings.'"

Text 3

nanu katham mānuṣaḥ sann ati-martyāni kṛtavān. tatrāhuḥ kapaṭa-mānuṣaḥ pāṛthiva-deha-viśeṣa eva mānuṣa-śabdaḥ pratītaḥ, tasmāt kapaṭenaivāsau tathā bhātīty arthaḥ; vastutas tu narākṛter eva para-brahmatvenāsaty api prasiddha-mānuṣatve narākṛti-nara-līlātvena labdham aprasiddha-mānuṣatvam asty eva. tat punar aiśvarya-vyaghātākatvān na pratyākhyāyata iti bhāvaḥ.

nanu-someone may object; katham-how is it possible?; mānuṣaḥ-human; san-being; ati-martyāni-superhuman acts; kṛtavān-performed; tatra-in this connection; āhuḥ-they said;

kapaṭa-apparently; mānuṣaḥ-a human being; pāṛthiva-material; deha-body; viśeṣa-specific; eva-certainly; mānuṣa-śabdaḥ-the word "mānuṣa"; pratītaḥ-celebrated; tasmāt-therefore; kapaṭena-deceptively; eva-certainly; asau-He; tathā-in the same way; bhāti-is manifested; iti-thus; arthaḥ-the meaning; vastutaḥ-actually; tu-but; nara-of a human being; ākṛteḥ-of □

the form; eva-certainly; para-brahmatvena-as the Supreme Personality of Godhead; asati-in the material world; api-even; prasiddha-famous; mānuṣatve-the status of a human being; nara-of a human being; ākṛti-in the form; nara-of a human being; līlātvena-with the pastimes; labdham-attained; aprasiddha-incomplete; mānuṣatvam-human nature; asti-there is; eva-certainly; tat-that; punaḥ-again; aiśvarya-of transcendental power and opulences; vyaghātākatvāt-because of obstructing; na-not; pratyākhyāyataḥ-denied; iti-thus; bhāvaḥ-the meaning.

Considering that someone may raise the objection "If Kṛṣṇa is an ordinary human being, how was it possible for him to perform remarkable superhuman acts?", the sages of Naimiṣāraṇya specifically used the words "kapaṭa-mānuṣaḥ (disguised as a human being)". Lord Kṛṣṇa is the Supreme Spirit, and His form is eternal and full of knowledge and bliss. He never accepts a material body. Therefore He simply appeared to be a human being with a body made of the five gross material elements. He did not always appear or act like a human being, however, for at certain times He would display His divine powers and opulences.

Text 4

ata eva syamantaka-haraṇe puruṣam prākṛtam matvā ity anena jāmbavato 'nyathājñāna-vyañjakena vākyena tasya prākṛtatvam niṣidhya puruṣatvam sthāpyate.

ataḥ eva-therefore; syamantaka-haraṇe-in the story of the taking of the Syamantaka jewel; puruṣam prākṛtaṁ matvā iti anena-in Śrīmad-Bhāgavatam 10.56.22: "sa vai bhagavatā tena yuyudhe svāminātmanḥ puruṣaṁ prākṛtaṁ matvā kupito nānubhāva-vit"; jambavataḥ-of Jambavān; anyathā-otherwise; jñāna-conception; vyañjakena-by the sign; vākyena-by speech; tasya-His; prākṛtatvam-humanity; niṣidhya-rejecting; puruṣatvam-divinity; sthāpyate-in established.

This is described in the story of the Syamantaka jewel recorded in the Śrīmad-Bhāgavatam. When he first met Lord Kṛṣṇa, "Jāmbavān thought the Lord to be an ordinary human being" (Śrīmad-Bhāgavatam 10.56.22). When Jāmbavān saw the Lord's superhuman prowess, however, he understood that Lord Kṛṣṇa was not an ordinary human being, but the Supreme Person. Jāmbavān explained this in the many prayers he spoke to the Lord.

Text 5

evam māyā-manuṣyasya vadasva vidvān ity ādiṣv api jeyam. yasmāt kapaṭa-manuṣaḥ tasmād eva gūḍhaḥ svatas tu tad-rūpatayaiva bhagavān iti. śrī-śaunakaḥ.

evam-in the same way; māyā-manuṣyasya-of the Lord, who appeared as an ordinary human being by His own potency; vadasva-kindly describe; vidvan-O learned speaker (Śukadeva Gosvāmī); iti-thus; ādiṣu-in the passage beginning; api-also; jñeyam-may be known; yasmāt-because; kapaṭa-manuṣaḥ-disguised as a human being; tasmāt-therefore; gūḍhaḥ-hidden; svataḥ-personality; tu-also; tat-His; rūpatayā-by His transcendental form; bhagavān-the Original Personality of Godhead; iti-thus; śrī-śaunakaḥ-spoken by Śaunaka Ṛṣi.

That Kṛṣṇa appears as an ordinary human being is also described in the following words spoken by Mahārāja Parīkṣit to Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.1.7):

"O learned Śukadeva Gosvāmī, please describe to us the transcendental characteristics of Lord Kṛṣṇa, the Supreme Personality of Godhead, who appeared as an ordinary human being by His own potency."*

This is the actual meaning of the words "kapaṭa-manuṣaḥ" and "gūḍhaḥ" in this verse (Śrīmad-Bhāgavatam 1.1.20).

Anuccheda 73

Text 1

atha śrī-sūtasyāpi iti sampraśnaḥ samhr̥ṣṭaḥ ity ādy antaram nārāyaṇaṁ namaskṛtya ity ādy
ante purāṇam upakramyaivāha
munayaḥ sādhu pr̥ṣṭo 'haṁ
bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno

yenātmā suprasīdati

atha-now; śrī-sūtasya-of Śrī Sūta Gosvāmī; api-also; iti sampraśnaḥ samhr̥ṣṭaḥ iti ādi
antaram nārāyaṇam namaskṛtya iti ādi ante purāṇam upakramya-Śrīmad-Bhāgavatam 1.2.1-4:

vyāsa uvāca
iti sampraśna-samhr̥ṣṭo
viprāṇāṃ raumahaṛṣaṇiḥ
pratipūjya vacas teṣāṃ
pravaktum upacakrame

sūta uvāca

yaṃ pravrajantam anupetam apeta-kṛtyaṃ
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo 'bhinedus
taṃ sarva-bhūta-hṛdayaṃ munim ānato 'smi

yaḥ svānubhāvam akhila-śruti-sāram ekam
adhyātma-dīpam atititīrṣatāṃ tamo 'ndham
saṃsāriṇāṃ karuṇayāha purāṇa-guhyāṃ
taṃ vyāsa-sūnum upayāmi guruṃ muninām

nārāyaṇaṃ namaskṛtya
naraṃ caiva narottamam
devīm sarasvatīm vyāsaṃ
tato jayam udīrayet; "

eva-certainly; āha-said; munayaḥ-O sages; sādhu-this is relevant; pṛṣṭaḥ-questioned;
aham-myself; bhavadbhiḥ-by all of you; loka-the world; maṅgalam-welfare; yat-because;
kṛtaḥ-made; kṛṣṇa-the Personality of Godhead; sampraśnaḥ-relevant question; yena-by
which; ātmā-self; suprasīdati-completely pleased.

After these questions were spoken by the sages of Naimiṣāraṇya, Śrīla Sūta Gosvāmī glorified Śukadeva Gosvāmī in the following words (Śrīmad-Bhāgavatam 1.2.1-5):

"Ugraśravā [Sūta Gosvāmī], the son of Romaharṣaṇa, being fully satisfied by the perfect questions of the brāhmaṇas, thanked them and thus attempted to reply.*

"Śrīla Sūta Gosvāmī said: Let me offer my respectful obeisances unto that great sage [Śukadeva Gosvāmī] who can enter the hearts of all. When he went away to take up the renounced order of life [sannyāsa], leaving home without undergoing reformation by the sacred thread or the ceremonies observed by the higher castes, his father, Vyāsadeva, fearing separation from him, cried out, 'O my son!' Indeed, only the trees, which were absorbed in the same feelings of separation, echoed in response to the begrieved father.*

"Let me offer my respectful obeisances unto him [Sūta], the spiritual master of all sages, the son of Vyāsadeva, who, out of his great compassion for those gross materialists who

struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.*

"Before reciting this Śrīmad-Bhāgavatam, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author.*

"O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's welfare. Only questions of this sort are capable of completely satisfying the self."*

Text 2

ṭikā ca teṣāṃ vacaḥ pratipūjya iti yad uktam tat-pratipūjanam karoti he munayaḥ sādhu yathā bhavati tathāham pṛṣṭhaḥ, yato lokānām maṅgalam etad, yad yataḥ śrī-kṛṣṇa-viṣayaḥ sampraśnaḥ kṛtaḥ. sarva-śāstrārtha-sāroddhāra-praśnasyāpi kṛṣṇe paryavasānād evam uktam ity eṣā.

ṭikā-Śrīdhara Svāmī's commentary; ca-also; teṣāṃ vacaḥ pratipūjya-"thanking them for their words" (a reference to Śrīmad-Bhāgavatam 1.2.1-quoted on page 394 of this book); iti-thus; yat-which; uktam-spoken; tat-of that; prati-pūjanam-words of thanks; karoti-did; he-O; munayaḥ-sages; sādhu-justly; yathā bhavati-as it is proper; tathā-in that way; aham-I; pṛṣṭhaḥ-questioned; yataḥ-from which; lokānām-of the worlds; maṅgalam-welfare; etad-that; yat-which; yataḥ-from which; śrī-kṛṣṇa-viṣayaḥ-in relation to Lord Kṛṣṇa; sampraśnaḥ-relevant question; kṛtaḥ-made; sarva-of all; śāstra-Vedic literatures; artha-meaning; sāra-essence; udhāra-bringing out; praśnasya-of the question; api-also; kṛṣṇe-in the subject of Śrī Kṛṣṇa; paryavasānāt-from the conclusion; evam-in this way; uktam-spoken.

Śrīdhara Svāmī explains these verses in the following way:

"The phrase `teṣāṃ vacaḥ pratipūjya' in verse 1.2.1 means `thanking them for their words'. In verse 1.2.5, the word `munayaḥ' means `O sages', and the word `sādhu' means `justly' or `properly'. The word `loka-maṅgalam' means `which bring about the world's welfare', and the phrase `yat kṛtaḥ kṛṣṇa-sampraśnaḥ' means `questions in relation to Lord Kṛṣṇa'. The sages at Naimiṣāraṇya had previously asked Sūta Gosvāmī to explain the essential truth described in all Vedic scriptures. In this verse Sūta Gosvāmī replies that the description of Lord Kṛṣṇa is the essence of the Vedic scriptures, and these questions about Lord Kṛṣṇa directly relate to that essence of all the Vedas.

Text 3

ata evottareṣv api padyeṣv adhokṣaja-vāsudeva-sātvatāmpati-kṛṣṇa-śabdāḥ tat-prādhānya-vivakṣayaiva paṭhitaḥ. atra śreyaḥ-prāśnasyāpy uttaram loka-maṅgalam ity anenaiva tāvad dattam bhavati, tathātma-suprasāda-hetoḥ ca yenātmā suprasīdati ity anena. śrī-sūtaḥ.

ataḥ eva-therefore; uttareṣu-in the answers; api-also; padyeṣu-in the verses; adhokṣaja-vāsudeva-sātvatāmpati-kṛṣṇa-śabdāḥ-the holy names of Lord Kṛṣṇa, such as Adhokṣaja, Vāsudeva, and Sātvatāmpati; tat-them; prādhānya-principally; vivakṣayā-with a desire to describe; eva-certainly; paṭhitaḥ-are read; atra-in this connection; śreyaḥ-best; prāśnasya-of the question; uttaram-answer; loka-maṅgalam iti anena-beneficial for the entire world; tāvat-to that extent; dattam-given; bhavati-is; tathā-in the same way; ātma-of the self; suprasāda-of the happiness; hetoḥ-the cause; ca-also; yena-by which; ātmā-self; suprasīdati-completely pleased; iti-thus; anena-by this; śrī-sūtaḥ-spoken by Sūta Gosvāmī.

The verses that form Sūta Gosvāmī's answer to the sages' questions are filled with the description of Lord Kṛṣṇa and in these verses the Lord's holy names, such as Vāsudeva, Adhokṣaja, and Sātvatāmpati, are repeatedly invoked. In this way the "best-question" is answered by Sūta Gosvāmī, and that answer is "loka-maṅgalam" (relevant to the world's welfare). Such questions and answers are capable of completely satisfying the self (yenātmā suprasīdati).

Text 4

tad evam śrotṛ-vaktrṇām aika-matyena ca tātparyam siddham. kim caitasyām aṣṭadaśa-sahasryām samhitāyām śrī-kṛṣṇasyaivābhyāsa-bāhulyām dṛśyate. tatra prathama-daśamaikadaśeṣv ati-vistareṇaiva. dvitīye śrī-brahma-nārada-samvāde, tṛtīye śrī-viduroddhava-samvāde, caturthe tāv imau vai bhagavato harer aṁśāv ihāgatāv ity ādau yac cānyad api kṛṣṇasyety ādau ca. pañcame rājan patir gurur alam ity ādau. ṣaṣṭhe mām keśavo gadayā pratar avyād govinda āśāngava ātta-veṇur ity atra. saptame nārada-yudhiṣṭhira-samvāde. aṣṭame tan-mahima-viśeṣa-bijāropa-rūpe kālanemi-vadhe tādrśa-śrīmad-ajita-dvārāpi tasya mūrtir nābhavat kintu punaḥ kaṁsatve tad-dvāraiveti tan-mahima-viśeṣa-kathana-prathamāṅgatvāt. navame sarvānte dvādaśe ca □
śrī-kṛṣṇa kṛṣṇa-sakha-vṛṣṇy-rsabhāvani-dhruḡ rājānya-vaṁśa-dahanānapavarga-vīryety ādau. śrī-bhāgavatānukramaṇikāyām ca.

tat-therefore; evam-in this way; śrotṛ-of the hearers; vaktrṇām-and of the speakers; aika-matyena-with the same conception; ca-also; tātparyam-explanation; siddham-is established; kim ca-furthermore; etasyām-in this; aṣṭadaśa-sahasryām-in 18,000 verses; samhitāyām-poem; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; abhyāsa-bāhulyam-repeated description; dṛśyate-is seen; tatra-there; prathama-in the First; daśama-Tenth; ekadaśeṣu-and Eleventh Cantos; ati-vistareṇa-very elaborately; dvitīye-in the Second Canto; śrī-brahma-between Lord Brahmā; nārada-and Nārada Muni; samvāde-in the conversation; tṛtīye-in the Third Canto; śrī-vidura-between Vidura; uddhava-and Uddhava; samvāde-in the conversation; caturthe-in the Fourth Canto; tau-both; imau-These; vai-certainly; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-of Hari; aṁśau-part and parcel expansion; iha-here (in this

universe); āgatau-has appeared; iti ādau-in the verse beginning with these words (Śrīmad-Bhāgavatam 4.1.59); yat-which; ca-and; anyat-other; api-certainly; kṛṣṇasya-of Kṛṣṇa; iti ādau-in the verse beginning with these words (Śrīmad-Bhāgavatam 4.17.6); ca-also; pañcame-in the Fifth Canto; rājan-O my dear king; paṭiḥ-maintainer; guruḥ-spiritual master; alam-certainly; iti ādau-in the verse beginning with these words (Śrīmad-Bhāgavatam 5.6.18); ṣaṣṭhe-in the Sixth Canto; mām-me; keśavaḥ-Lord Keśava; gadayā-by His club; prātaḥ-in the morning hours; avyāt-may He protect; govindaḥ-Lord Govinda; asaṅgavam-during the second part of the day; atta-veṇuḥ-holding His flute; iti atra-in the passage beginning with these words (Śrīmad-Bhāgavatam 6.8.20); saptame-in the Seventh Canto; nārada-between Nārada Muni; yudhiṣṭhira-and Mahārāja Yudhiṣṭhira; samvāde-in the conversation; tat-of Lord Kṛṣṇa; mahima-of the glories; viśeṣa-specific; bīja-of the seed; āropa-planting; rūpe-in the form; kalnemi-of the demon named Kalanemi; vadhe-in the killing; tāḍṣa-like this; śrīmat-ajita-dvara-by the unconquerable Original Personality of Godhead; tasya-His; mūrṭiḥ-form; na-not; abhavat-was; kintu-but; punaḥ-again; kamsatve-in the condition of being King Kamsa; tat-dvārā-by that; eva-certainly; iti-thus; tat-His; mahima-glories; viśeṣa-specific; kathana-description; prathama-forest; aṅgatvāt-because of possessing a body; navame-in the ninth Canto; sarva-ante-at the end; ca-also; śrī-kṛṣṇa kṛṣṇa-sakha-vṛṣṇi-ṛṣabhāvani-dhruk rājanya-vaṁśa-dahanānapavarga-vīrya iti ādau-in the verse (Śrīmad-Bhāgavatam 12.11.26):

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy ṛṣabhāvani-dhruk
 rājanya-vaṁśa-dahanānapavarga-vīrya govinda gopa-vanitā-vraja-bhṛtya-gīta
 tīrtha-śravam śravaṇa-maṅgala pāhi bhṛtyān;

śrī-bhāgavata-of the Śrīmad-Bhāgavatam; anukramaṇikāyām-in the brief table of contents; ca-also.

The many exalted hearers and speakers quoted in the verses of Śrīmad-Bhāgavatam present a single, unified conclusion: Śrī Kṛṣṇa is the Original Personality of Godhead. Śrī Kṛṣṇa is repeatedly described in the 18,000 verses of Śrīmad-Bhāgavatam and He is described at great length in the First, Tenth, and Eleventh Cantos. In the Second Canto, Lord Kṛṣṇa is described as the Supreme Personality of Godhead in the account of the conversation between Brahmā and Nārada. In the Third Canto, Lord Kṛṣṇa is also described in the account of the conversation between Vidura and Uddhava. In the Fourth Canto, Lord Kṛṣṇa is elaborately described, and the following verses: "That Nara-Nārāyaṇa Ṛṣi, who is a partial expansion of Kṛṣṇa, has now appeared in the dynasties of Yadu and Kuru in the forms of Kṛṣṇa and Arjuna respectively, in order to mitigate the burden of the world."* (Śrīmad-Bhāgavatam 4.1.59), and "Pṛṥu Mahārāja was a powerful incarnation of Lord Kṛṣṇa's potencies; consequently any narration concerning His activities is surely very pleasing to hear, and it produces all good fortune".* (Śrīmad-Bhāgavatam 4.17.6) may be presented as evidence to show that Śrī Kṛṣṇa is the actual subject described in the verses of the Bhāgavatam.

In this connection we may also quote the following verse from the Fifth Canto of Śrīmad-Bhāgavatam (5.6.18):

"My dear king, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of Your activities."*

The description of Śrī Kṛṣṇa is also found in the Sixth Canto. The following verse (Śrīmad-Bhāgavatam 6.8.20) may be quoted in this connection:

"May Lord Keśava protect me with His club in the first portion of the day, and may Govinda, who is always engaged in playing His flute, protect me in the second portion of the day."*

That Śrī Kṛṣṇa is the Supreme Personality of Godhead is also described in the conversation between Nārada Muni and Mahārāja Yudhiṣṭhira recorded in the Seventh Canto of Śrīmad-Bhāgavatam.

The unequalled power and opulence of Śrī Kṛṣṇa is described in the Eighth Canto of the Bhāgavatam. In this Canto we find the story of Kālanemi, a demon killed by Lord Viṣṇu, who is never defeated by anyone. When killed by Lord Viṣṇu, the demon Kālanemi did not attain liberation, but again appeared in the material world as King Kāmsa. 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 yasyaivābhyāsaś tad eva śāstre pradhānam ity ānandamayo 'bhyāsād ity atrāparair
api samarthitavād ihāpi śrī-kṛṣṇa eva pradhānam bhaved itīti tasyaiva mūla-bhagavattvam
sidhyati.

tathā-in the same way; ca-also; yasya-of whom; eva-certainly; abhyāsaḥ-by repeated study; tat-therefore; eva-certainly; śāstre-in this scripture; pradhānam-most significant; iti-thus; ānandamayaḥ-blissful; abhyāsāt-continually; iti-thus; atra-here; aparaiḥ-by many elevated saintly persons; api-also; samarthitvāt-because of being considered; iha-here; api-also; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; pradhānanam-most important; bhavet-may be; iti-thus; iti-thus; tasya-of Him; mūla-bhagavattvam-the state of being the Original Personality of Godhead; sidhyati-is proved.

By careful study of Śrīmad-Bhāgavatam, and also by study of the other Vedic literatures (such as Vedānta-sūtra which explains "ānandamayo 'bhyāsāt"-The Supreme is by nature eternally full of bliss without any interruption), one cannot avoid concluding that Śrī Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations.

Text 6

yat-pratipādatkatvenāsya śāstrasya bhāgavatam ity ākhyā. api ca na kevalam bahutra sūcana-mātram atrābhyāsanam api tv ardhād apy adhiko granthas tat-prastāvako dṛśyate. tatrāpi sarvāścaryatayā. tasmāt sadhūktam ete cāmsa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam iti. tad evam asya vacana-rājasya senā-saṅgraho nirūpitaḥ.

yat-pratipādatkatvena-because of this explanation; asya-of this; śāstrasya-scriptures; bhāgavatam-Śrīmad-Bhāgavatam; iti-thus; ākhyā-named; api-ca-furthermore; na-not; kevalam-in a few isolated quotations; bahutra-in many places; sūcana-mātram-indications; atra-here; abhyāsanam-repetition; api-also; tu-but; ardhāt-than half; api-even; adhikaḥ-more; granthaḥ-scripture; tat-prastavakaḥ-describing Kṛṣṇa; dṛśyate-is seen; tatra api-nevertheless; sarva-to everyone; āścaryatayā-amazing; tasmāt-therefore; sādhu-well; uktam-said; ete ca amśa-kalāḥ puṁsaḥ kṛṣṇaḥ tu bhagavān svayam-iti-Kṛṣṇa is the Original Supreme Personality of Godhead; tat-therefore; evam-in this way; asya-of this; vacana-of explanations; rājasya-of the monarch; sena-
saṅgrahaḥ-the multitude of armies; nirūpitaḥ-is described.

This scripture is known as the "Śrīmad-Bhāgavatam" because it specifically explains that Śrī Kṛṣṇa is the Original Personality of Godhead (svayaṁ-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 puṁsaḥ kṛṣṇas tu bhagavān svayam (1.3.28)

The verses of the Bhāgavatam may be compared to an army, and this verse (kṛṣṇas tu bhagavān svayam) may be considered to be the monarch who commands that army. In this way I have described the army of Śrīmad-Bhāgavatam and it's commander.

Anuccheda 74

Text 1

tathā tasya pratinidhi-rūpāṇi vākyāntarāṇy api dṛśyante. yathā
aṣṭamaḥ tu tayor āsīt
svayam eva hariḥ kila iti.

tathā-in the same way; tasya-of the Bhāgavatam; pratinidhi-rūpāṇi-subordinate commanders; vākyā-statements; antarāṇi-others; api-also; dṛśyante-are seen; yathā-just as; aṣṭamaḥ-the eighth one; tu-but; tayor-of both (Devakī and Vasudeva); āsīt-appeared; svayam-directly, personally; hariḥ-the Supreme Personality of Godhead; kila-what to speak of; iti-thus.

Many other quotations serve as subordinate generals under the jurisdiction of that supreme commander. One of those subordinate generals is the following quotation (Śrīmad-Bhāgavatam 9.24.55):

"The eighth son of Vasudeva and Devakī was the Supreme Personality of Godhead Himself-Kṛṣṇa."*

Text 2

kila-śabdena kṛṣṇas tu iti prasiddhiḥ sūcyate. tato harir atra bhagavān eva. yathoktam.
vasudeva-gr̥he sākṣād bhagavān puruṣa eva iti ca. śrī-śukaḥ.

kila-śabdena-by using the word "kila (certainly)"; kṛṣṇaḥ tu iti-the statement "kṛṣṇas tu bhagavaṇ svayam"; prasiddhiḥ-fulfillment; sūcyate-is indicated; tataḥ-for this reason; hariḥ-Lord Hari; atra-here; bhagavān-means "The Supreme Personality of Godhead"; eva-certainly; yathā-just as; uktam-spoken; vasudeva-of Vasudeva; gr̥he-in the home; sākṣāt-directly; bhagavān-the Supreme Personality of Godhead; puruṣaḥ-the Supreme Person; eva-certainly; iti-thus; ca-also; śrī-śukaḥ-spoken by Śukadeva Gosvāmī.

The use of the word "kila (certainly)" to emphasize the statement of this verse perfectly corroborates the statement of our paribhāṣā-sūtra (kṛṣṇas tu bhagavān svayam-Śrī Kṛṣṇa is the Original Personality of Godhead). Our paribhāṣā-sūtra is also corroborated by the following statement of Śrīmad-Bhāgavatam (10.1.23):

"The Original Personality of Godhead appeared in the home of Vasudeva."*

Anuccheda 75

yathā vā aho bhāgyam aho bhāgyam ity adi. brahmatvenaiva bṛhattamatve labdho 'pi pūrṇam ity adhikam viśeṣaṇam atropajīvyate. brahmā śrī-bhagavantam.

yathā-just as; vā-or; aho-bhāgyam aho bhāgyam iti ādi-the following verse (Śrīmad-Bhāgavatam 10.14.32):

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām yan-mitraṁ paramānandaṁ
pūrṇam brahma sanātanam

brahmatvena-by the position of the Supreme Spirit; bṛhattamatve-in the status of being the greatest; labdhaḥ-attained; api-even; pūrṇam iti adhikam-the phrase beginning with the word "pūrṇam" ("purnam brahma sanatanam"); viśeṣaṇam-describing; atra-in this connection; upajīvyate-is substantiated; brahmā-spoken by Lord Brahmā; śrī-bhagavantam-to Lord Kṛṣṇa.

Lord Brahmā also confirms that Lord Kṛṣṇa is the Supreme Personality of Godhead in the following words (Śrīmad-Bhāgavatam 10.14.32):

"How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

That Śrī Kṛṣṇa is the Original Personality of Godhead is especially confirmed by the phrase "pūrṇam brahma sanātanam" (Lord Kṛṣṇa is the Absolute Truth, the eternal Supreme Brahman).

Anuccheda 76

Text 1

ata eva
svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ balim haradbhiḥ cira-loka-pālaiḥ
kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ

ataḥ eva-therefore; svayaṁ-Himself; tu-but; asāmya-unique; atiśayaḥ-greater; tri-
adhīśaḥ-Lord of the three; svārājya-independent supremacy; lakṣmī-fortune; āpta-achieved;
samasta-kāmaḥ-all desires; balim-worshiping paraphernalia; haradbhiḥ-offered by; cira-
loka-pālaiḥ-by the eternal maintainers of the order of creation; kirīṭa-koṭi-millions of
helmets; eḍita-pāda-pīṭhaḥ-feet honored by prayers.

That Śrī Kṛṣṇa is the Original Personality of Godhead is again confirmed in the following verse (Śrīmad-Bhāgavatam 3.2.21):

"Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."*

Text 2

na samyātiśayau yasya; yam apekṣyāṅy asya samyam atiśayas ca nāstīty arthaḥ. tatra hetavaḥ tryadhīśaḥ trīṣu saṅkaraṇa-pradyumnāniruddheṣv apy adhīśaḥ, sarvāṁsītvāt. ata eva sva-rājya-lakṣmyā sarvādhika-paramānanda-rūpa-sampattyaiḥ prāpta-samasta-bhāgaḥ. balim tad-icchānūsaraṇa-rūpam arhaṇam haradbhiḥ samarpayadbhiḥ, cira-loka-pālaiḥ bhagavad-dṛṣṭy-apekṣayā brahmādayas tāvad acira-loka-pālāḥ, anityatvāt, tataś ca cira-kalinair lika-pālair ananta-brahmāṇḍāntaryāmi-puruṣaiḥ kirīṭa-koṭi-dvārā iḍitam stutam pāda-pīṭham yasya saḥ. atyanta-tiraskṛta-vācya-dhvāninā parama-śreṣṭha ity arthaḥ. samasta-paṭhe 'pi sa evārthaḥ. śrī-kṛṣṇa iti prakaraṇa-labdham viśeṣya-padam. atra svayam tu svayam eva tathā tathāvidha iti kṛṣṇas tu bhagavān svayam itivat svayam-bhagavattam eva vyanakti. śrīmad-uddhavo viduram.

na-not; samya-equal; atiśayau-or greater; yasya-of whom there is; yam-whom; apekṣyāṅi-in relation to; asya-of Him; samyam-equality; atiśayaḥ-greater; ca-also; na-not; asti-is; iti-thus; arthaḥ-the meaning; tatra-in this matter; hetavaḥ-the causes; tryadhīśaḥ-Lord of the three; trīṣu-among the three; saṅkaraṇa-Lord Saṅkaraṇa; pradyumna-Lord Pradyumna; aniruddheṣu-and Lord Aniruddha; api-even; adhīśaḥ-the Lord; sarva-āṁsītvāt-because He is the origin of all forms of Godhead, as well as the origin of all individual living entities; atah eva-therefore; sva-rājya-independent supremacy; lakṣmyā-fortune; sarva-than all; akhika-greater; parama-transcendental; ānanda-bliss; rūpa-form; sampattyā-with the opulence; eva-certainly; prāpte-achieved; samasta-all; bhāgaḥ-fortune; balim-worshiping paraphernalia; tat-His; icchā-desires; anusāraṇa-in accordance to; rūpam-in the form of; arhaṇam-worship; haradbhiḥ-offered by; samarpayadbhiḥ-offered by; cira-loka-pālaiḥ-by the eternal maintainers of the order of the creation; bhagavat-of the Supreme Lord; dṛṣṭi-the glance; apekṣayā-in reference to; brahma-ādayaḥ-Brahmā and the other demigods; tāvat-to that extent; acira-loka-pālāḥ-temporary bureaucrats; anityatvāt-because of limited duration of life; tataḥ-therefore; ca-also; cira-kalinair-actually eternal; loka-pālaiḥ-maintainers of the order of creation; ananta-of unlimited; brahmāṇḍa-universes; antaryāmi-puruṣaiḥ-by the Supreme Lord's expansions as the all-pervading Supersoul; kirīṭa-koṭi-dvārā-by millions of helmets; eḍitam-the word "eḍitam"; stutam-means "honored by prayers"; pāda-pīṭham yasya saḥ-whose feet; atyanta-tiraskṛta-vācya-dhvāninā-by indirect statement; parama-śreṣṭhaḥ-the greatest of all; iti-thus; arthaḥ-the meaning; samasta-paṭha-in every statement of this verse; api-even; saḥ-that; eva-certainly; arthaḥ-the meaning; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; iti-thus; prakaraṇa-labdham-the subject under discussion; viśeṣya-padam-described in this verse; atra-here; svayam-Himself; tu-but; svayam-Himself; eva-certainly; tathā-in that way;

tathāvidhaḥ-in that way; iti-thus; kṛṣṇaḥ tu bhagavān svayam-the statement "Śrī Kṛṣṇa is the Original Personality of Godhead (Śrīmad-Bhāgavatam 1.3.28); itivat-just like; svayam bhagavattām-status as the Supreme Personality of Godhead; eva-certainly; vyanakti-reveals; śrīmad-uddhavaḥ-Uddhava; viduram-spoken by Vidura.

In this verse the word "asamyātiśayaḥ" means "He, than whom no one is superior and to whom no one is equal". This Supreme Person has no equal or superior because He is the origin of all living entities and all forms of Godhead also, and for this reason He is called "Tryadhīśa", which means "The master of Lord Saṅkarṣaṇa, Lord Pradyumna, and Lord Aniruddha."

This Supreme Person is described as: "He who has achieved all kinds of fortune". The fortune referred to may be understood to begin with the opulence of possessing a form of transcendental bliss, greater than all other forms. This verse explains:

"That Supreme Person is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."*

The "eternal maintainers of the creation" described in this verse cannot refer to Lord Brahmā and the other temporary demigods who, in the eyes of the Lord, live for a only short time. The "eternal maintainters" must therefore refer to the innumerable forms of the all-pervading Supersoul (antaryāmī). In an indirect way this verse describes Śrī Kṛṣṇa as the Supreme Personality of Godhead, just as He was more directly described in our paribhāṣā-sūtra (Kṛṣṇas tu bhagavān svayam).

Anuccheda 77

tad etat pūrṇatvaṁ dṛṣṭānta-dvārāpi darśitam asti. yathā

devakyām deva-rūpiṇyām
viṣṇuḥ sarva-guhā-śayaḥ āvirāsīd yathā prācyām
diśindur iva puṣkalaḥ
yathā yathāvat svarūpeṇaivety arthaḥ. śrī-śukaḥ.

tat-etat-pūrṇatvaṁ-this perfection; dṛṣṭānta-dvāra-by an example; darśitam asti-is shown; yathā-just as; devakyām-in the womb of Devakī; deva-rūpiṇyām-who was in the same category as the Supreme Personality of Godhead (ānanda-cinmaya-rasa-pratibhāvitābhīḥ); viṣṇuḥ-Lord Viṣṇu, the Supreme Lord; sarva-guhā-śayaḥ-who is situated in the core of everyone's heart; āvirāsīt-appeared; yathā-as; prācyām diśi-in the east; induḥ iva-like the full moon; puṣkalaḥ-complete in every respect; yathā-the word "yathā"; yathāvat-just as; svarūpeṇa-by her own form; eva-certainly; iti-thus; arthaḥ-the meaning; śrī-śukaḥ-Śrī Śukadeva Gosvāmī.

In the following verse Śukadeva Gosvāmī uses an elegant metaphor to explain that Śrī Kṛṣṇa is the Original Personality of Godhead (Śrīmad-Bhāgavatam 10.3.8):

"Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa."*

Anuccheda 78

yathā ca

akhaṇḍa-maṇḍala-vyomni
rarajoḍu-gaṇaiḥ śaśī yathā yadu-patiḥ kṛṣṇo
vṛṣṇi-cakrāvṛto bhuvi
spaṣṭam. śrī-śukaḥ.

yathā-just as; ca-also; akhaṇḍa-maṇḍalaḥ-full; vyomni-in the sky; rarāja-shines; uḍu-gaṇaiḥ-with the stars; śaśī-the moon; yathā-just as; yadu-patiḥ-the master of the Yadu dynasty; kṛṣṇaḥ-Lord Kṛṣṇa; vṛṣṇi-cakra-āvṛtaḥ-surrounded by the Vṛṣṇi dynasty; bhuvi-on the earth; spaṣṭam-the meaning is clear; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvāmī.

That Lord Kṛṣṇa is the Supreme Personality of Godhead is also confirmed by the following statement of Śukadeva Gosvāmī (Śrīmad-Bhāgavatam 10.20.44):

"During autumn the moon looks very bright along with the stars in the clear sky. The Supreme Personality of Godhead, Lord Kṛṣṇa Himself, appeared in the sky of the Yadu dynasty, and He was exactly like the moon surrounded by the stars, or the members of the Yadu dynasty."*

Anuccheda 79

tathā śrī-kṛṣṇa-pratinidhi-rūpatvād asya mahā-purāṇasya śrī-kṛṣṇa eva mukhyam
tātparyam ity apy āha
kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ saha kalau naṣṭa-dr̥śām eṣa
purāṇārko 'dhunoditaḥ
spaṣṭam. śrī-śukaḥ.

tathā-in the same way; śrī kṛṣṇa-Śrī Kṛṣṇa; pratinidhi-resembling; rūpatvāt-because of the form; asya-of this; mahā-purāṇasya-Mahā-Purāṇa; śrī-kṛṣṇa-Śrī Kṛṣṇa; eva-certainly; mukhyam-principal; tātparyam-meaning; iti-thus; api-also; āha-said; kṛṣṇe-in Kṛṣṇa's; sva-dhāma-own abode; upagate-having returned; dharma-religion; jñāna-knowledge; ādibhiḥ-combined together; saha-along with; kalau-in the Kali-yuga; naṣṭa-dr̥śām-of persons who have lost their sight; eṣaḥ-all these; purāṇa-arkaḥ-the Purāṇa which is brilliant

like the sun; adhunā-just now; uditah-has arisen; spaṣṭam-the meaning is clear; śrī-śukaḥ-spoken by Śrī Śukadeva Gosvāmī.

Śrīmad-Bhāgavatam affirms that Śrī Kṛṣṇa is the Original Personality of Godhead. The Bhāgavatam is primarily devoted to describing Śrī Kṛṣṇa, and indeed, the Bhāgavatam is itself considered one of the forms of Śrī Kṛṣṇa. This is confirmed by Śukadeva Gosvāmī in the following words (Śrīmad-Bhāgavatam 1.3.43):

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

Anuccheda 80

Text 1

tad evaṁ śrī-kṛṣṇasya svayaṁ-bhagavattvaṁ darśitam. tat tu gati-sāmānyenāpi labhyate;
yathā mahābhārata

sarve vedāḥ sarva-vidyāḥ sa-śāstrāḥ
sarve yajñāḥ sarva idyās ca kṛṣṇaḥ
viduḥ kṛṣṇaṁ brāhmaṇās tattvato ye
teṣāṁ rājan sarva-yajñāḥ samāptāḥ. iti.

atra sarva-samanvaya-siddheḥ pūrṇatvam eva labhyate.

tat-therefore; evaṁ-in this way; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svayaṁ-personally; bhagavattvaṁ-the status of the Supreme Personality of Godhead; darśitam-is revealed; tat-that; tu-also; gati-sāmānyena-as the goal of living beings; api-even; labhyate-is attained; yathā-just as; mahābhārata-in the Mahābhārata; sarve-all; vedāḥ-the Vedas; sarva-all; vidyāḥ-knowledge; sa-śāstrāḥ-and all scriptures; sarve-all; yajñāḥ-sacrifices; sarve-all; idyāḥ-worthy of glorification and worship; ca-also; kṛṣṇaḥ-Kṛṣṇa; viduḥ-understand; kṛṣṇaṁ-Kṛṣṇa; brāhmaṇāḥ-Brāhmaṇas; tattvataḥ-in truth; ye-those who; teṣāṁ-of them; rājan-O king; sarva-yajñāḥ-all sacrifices; samāptāḥ-are completed; iti-thus; atra-in this verse; sarva-samanvaya-siddheḥ-because of possessing all perfections; pūrṇatvam-perfection and completeness; eva-certainly; labhyate-is attained.

Śrī Kṛṣṇa is the perfect and complete Personality of Godhead described in all Vedic literatures. This is explained in the following verse from Mahābhārata:

"Śrī Kṛṣṇa is the Supreme worshipable Personality of Godhead, the ultimate goal of all knowledge, all Vedic literatures and all sacrifices. O King, they who understand Śrī Kṛṣṇa in

truth are automatically brāhmaṇas, and they obtain the pious results of performing all varieties of Vedic sacrifices, without having to endeavor for them."

Text 2

evam śrī-bhagavad-upaniṣatsu ca

vedaiḥ ca sarvair aham eva vedyo
vedānta-kṛd veda vid eva cāham. iti.

brahmaṇo hi pratiṣṭhāham, ity ādi ca.

evam-in the same way; śrī-bhagavat-upaniṣatsu-in the Bhagavad-gītā; ca-also; vedaiḥ-by the Vedas; ca-also; sarvaiḥ-all; aham-I am; eva-certainly; vedyaḥ-knowable; vedānta-kṛt-the compiler of the Vedānta; veda-vit-the knower of the Vedas; eva-certainly; ca-and; aham-I; iti-thus; brahmaṇaḥ-of the impersonal brahmajyoti; hi-certainly; pratiṣṭhā-the rest; aham-I am; iti ādi-in the verse beginning with these words; ca-also.

In the following verses from Bhagavad-gītā, Lord Kṛṣṇa affirms that He is the Original Personality of Godhead. The Lord says:

"By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas."* -15.15

"I am the basis of the impersonal Brahman."*
-14.27

Text 3

brahma-saṁhitāyām

cintāmaṇi-prakara-sadmasu kalpa-vlkna-
laknāvltenu surabhir abhipālayantam ity ādikam upakramya.
yasyaika-niśvasita-kālam athāvalambya
jivanti loma-vilajā jagad-aṇṇa-nāthāu
vinṇur mahān sa iha yasya kalā-viśeno
govindam ādi-purunar tam ahar bhajāmi

brahma-sarhitāyām-in the Brahma-sarhitā; cintāmaṇi-prakara-sadmasu kalpa-vlkna-laknāvltenu surabhīu abhipālayantam iti ādikam upakramya-the 29th verse of Brahma-sarhitā:

cintāmaṇi-prakara-sadmasu kalpa-vlkna-
laknāvltenu surabhīr abhipālayantam
laknmī-sahasra-śata-sambhrama-sevyamānar
govindam ādi-purunar tam ahar bhajāmi;

yasya-whose; eka-one; niśvasita-of breath; kālam-time; atha-thus; avalambya-taking
shelter of; jīvanti-live; loma-vilajāḥ-grown from the hair holes; jagat-aṇḍa-nāthāḥ-the
masters of the universes (the Brahmās); viṣṇuḥ mahān-the Supreme Lord Mahā-Viṣṇu; saḥ-
that; iha-here; yasya-whose; kalū-viśeṣaḥ-particular plenary portion or expansion;
govindam-Lord Govinda; ādi-puruṣam-the original person; tam-Him; aham-I; bhajāmi-
worship.

That Śrī Kṛṣṇa is the Original Personality of Godhead is also confirmed in the following
statements of Brahma-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-khaṇḍāḍau sarvāvatārī paramavyomādhipatir nārāyaṇa eveti śrūyate;
pañcarātrāḍau tu vāsudevaḥ; na ca sa śrī-kṛṣṇa eveti vaktavyam, tat-tat-sthāna-parikara-
nāma-rūpāṇām bhedāt; tarhi katham śrī-kṛṣṇasyaiva sarvāvatāritvam svayam-bhagavattvam
vā. atrocyate śrī-bhāgavatasya sarva-śāstra-cakravartitvam prathama-sandarbhe
praghaṭṭakenaiva darśitam. pūrṇa-jñāna-prādurbhāvānantaram eva śrī-veda-vyāsenā tat
prakāśitam iti ca tatraiva prasiddham. sphuṭam eva drśyate cāsminn apara-
śāstropamārdakatvam

nanu-someone may object, saying "Is it not so..."; padma-of the Padma Purāṇa; uttara-
khaṇḍa-āḍau-in the passage taken from the Uttara-khanda; sarva-avatāri-the source of all
incarnations of Godhead; paravyoma-of the spiritual world; adhipatiḥ-the supreme
monarch; nārāyaṇaḥ-Lord Nārāyaṇa; eva-certainly; iti-thus; śrūyate-it is heard; pañcarātra-
āḍau-in a passage taken from the Pañcarātras; tu-also; vāsudevaḥ-Lord Vāsudeva; na-not;
ca-also; saḥ-He; saḥ-He; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; eva-certainly; iti-thus; vaktavyam-is
described; tat-tat-of various; sthāna-abodes; parikara-associates; nāma-names; rūpāṇām-
and forms; bhedāt-because of difference; tarhi-therefore; katham-how is it possible?; śrī-
kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; sarva-avatāritvam-the source of all incarnations of
Godhead; svayam-bhagavattvam-the Supreme Personality of Godhead; vā-or; atra-to this

objection; ucyate-it may be replied; śrī-bhāgavatasya-of the Śrīmad-Bhāgavatam; sarva-śāstra-of all scriptures; cakravartitvam-the status of supreme monarch; prathama-sandarbhā-in the First Sandarbha (Tattva-sandarbhā); praghaṭṭakena-as the first thing to be explained; eva-certainly; darśitam-is shown; pūrṇa-complete and perfect; jñāna-knowledge; pradurbhāva-revelation; anantaram-afterwards; eva-certainly; śrī-veda-vyāseṇa-by Vedavyāsa; tat-that; prakāśitam-is revealed; iti-thus; ca-also; tatra-there; eva-certainly; prasiddham-celebrated; sphuṭam-clearly; eva-certainly; dṛśyate-is seen; ca-also; asmin-in this; apara-of other; śāstra-scriptures; upamardakam-refutation of an contradictory statements.

Someone may object: The Uttara-khaṇḍa of the Padma Purāṇa says: "Lord Nārāyaṇa is the supreme monarch of the spiritual world, and the source of all incarnations of Godhead," and the Pañcarātra-śāstra says that Lord Vāsudeva is the origin of all incarnations. These scriptures do not say that Kṛṣṇa is the origin of all incarnations and the Supreme Personality of Godhead. Kṛṣṇa is certainly different from Nārāyaṇa and Vāsudeva. His abode, associates, names, and form are all different from those of Nārāyaṇa. How is it possible, then, that Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead? This doctrine is certainly refuted in these quotes from the Padma Purāṇa and the Pañcarātra-śāstra.

To this I reply: In the first sandarbha (Tattva-sandarbhā), I have already demonstrated that Śrīmad-Bhāgavatam is the most important of all scriptures. The Bhāgavatam contains the ultimate perfection of complete transcendental knowledge revealed by Śrīla Vyāsadeva, and therefore any scriptural statement contradicting the version of the Bhāgavatam should be rejected by the wise.

Fallacious conceptions sometimes presented in the scriptures, and the supremacy of the Bhāgavatam, are both described in the following verse (Śrīmad-Bhāgavatam 10.57.31):

Text 5

ity aṅgopadiśanty eke
vismṛtya prāg udāhṛtam
munivāsa-nivāse kim
ghātetāriṣṭa-darśanam. ity āḍau.

iti-thus; aṅga-O king; upadiśanti-instructed; eke-some people; vismṛtya-forgetting; prak-formerly; udāhṛtam-what was spoken; munivāsa-nivāse-in the departure of Akrūra; kim-how is it possible?; ghaṭeta-there may be; ariṣṭa-of calamity; darśanam-the occurrence; iti-thus; āḍau-in the passage beginning.

"The citizens of Dvārakā felt themselves threatened with pestilence and natural disturbances due to the absence of Akrūra from the city. This was a kind of superstition because while Lord Kṛṣṇa was present there could not be any pestilence, famine, or natural disturbances."*

This misconception thought by the residents of Dvārakā may be taken as an example of the false ideas which may sometimes find their way into the Vedic literatures. For this reason, the supreme Vedic literature, Śrīmad-Bhāgavatam, should be always taken as the final authority, and any statement contradicting the Bhāgavatam should be rejected.

Text 6

evam vadanti rājarṣe ity ādau ca.

evam vadanti rājarṣe iti ādau ca-the verse (Śrīmad-Bhāgavatam 10.77.30):

evam vadanti rājarṣe
ṛṣayaḥ ke ca nānvitah
yat svavāco virudhyeta
na nyūnar te smaranty amū

This is also described in the following verse (Śrīmad-Bhāgavatam 10.77.30):

"O King Parīkṣit, although Kṛṣṇa lamented when Śālva attempted to trick Him into thinking that His father Vasudeva was killed, we should understand that an actuality, Lord Kṛṣṇa was not at all fooled, and He did not lament. Although some sages may say that the Lord lamented, such statements are not fit to be accepted as truth."*

This verse clearly describes how untrue statements may sometimes be found in the Vedic literatures. The careful reader must be prepared, therefore, to sometimes reject scriptural quotations. The guideline for accepting and rejecting such statements should be the authority of Śrīmad-Bhāgavatam.

Text 7

ata eva navame 'py uktam

hitvā sva-śiṣyān pailādīn
bhagavān bādarāyaṇaḥ
mahyam putrāya śāntāya
param guhyam idaṁ jagau

tad evam sarva-śāstroparicāratvaṁ siddham.

ataḥeva-therefore; navame-in the Ninth Canto; apy-also; uktam-said; hitvā-rejecting; sva-śiṣyān-his disciples; paila-ādīn-headed by Paila; bhagavān-the incarnation of the Lord; bādarāyaṇaḥ-Vyāsadeva; mahyam-unto me; putrāya-a son; śāntāya-who was truly controlled from sense gratification; param-the supreme; guhyam-the most confidential;

idam-this Vedic literature (Śrīmad-Bhāgavatam); jagau-instructed; tat-therefore; evam-in this way; sarva-śāstra-over all Vedic literatures; uparicāratvam-superiority; siddham-is proved.

That Śrīmad-Bhāgavatam is the best of all Vedic literatures is confirmed in the following verse (Śrīmad-Bhāgavatam 9.22.22-23):

"From Vyāsadeva, I [Śukadeva Gosvāmī] was born, and from him I studied this great work of literature, Śrīmad-Bhāgavatam. The incarnation of Godhead Vedavyāsa, rejecting his disciples, headed by Paila, instructed Śrīmad-Bhāgavatam to me because I was free from all material desires."*

Vyāsadeva had instructed the Four Vedas and the Purāṇas to His disciples, but He did not teach them the Bhāgavatam. Only Śukadeva was qualified to study the Bhāgavatam, because he was free from all material desires. This shows the superiority of the Bhāgavatam to all Vedic literatures.

Text 8

tatra śrī-kṛṣṇasyaiva svayam-bhagavattvam nirūpitam. dṛśyate ca praśamsitur vaiśiṣṭyena praśamsyasyāpi vaiśiṣṭyam. yathā grāmādhyakṣa-rāja-sabhayoḥ sarvottamatvena praśamsyamānau vastu-viśeṣau tāratamyam āpadyete. tad evam satsv apy anyeṣu teṣv anyatra praśasteṣu śrī-bhāgavata-praśamsyamānasya śrī-kṛṣṇasyaiva paramādhikyam sidhyati. ata eva kṛṣṇas tu bhagavān svayam iti sāvadhāraṇā śrutir anya-śruti-bādhiketi yuktam eva vyākhyātām pūrvam api.

tatra-there; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; svayam-bhagavattvam-the status as the Original Personality of Godhead; nirūpitam-is described; dṛśyate-in seen; ca-also; praśamsituh-of the praiser; vaiśiṣṭyena-by the superiority; praśamsyasya-of the praised; api-also; vaiśiṣṭyam-the superiority; yathā-just as; grāma-adhyakṣa-of a village chief; rāja-of the king; sabhayoḥ-in the two assembly halls; sarva-uttamatvena-as the best of all; praśamsyamānau-praised; vastu-viśeṣau-two things; tāratamyam-gradations of excellence; āpadyete-attain; tat-therefore; evam-in the same way; satsv-transcendental; api-even; anyeṣu-among others; teṣu-among them; anyatra-in other places; praśastesu-glorified; śrī-bhāgavata-by the Śrīmad-Bhāgavatam; praśamsyamānasya-glorified; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; parama-adhikyam-superiority; sidhyati-is proved; ataḥ eva-therefore; kṛṣṇaḥ tu bhagavān svayam iti-the quote "Śrī Kṛṣṇa is the Original Personality of Godhead" (Śrīmad-Bhāgavatam 1.3.28); sāvadhāraṇā-exclusively correct; śrutiḥ-statement; anya-śruti-with other scriptural statements; bādhikā-contradiction; iti-thus; yuktam-proper; eva-certainly; vyākhyātām-may be said; pūrvam-formerly; api-also.

Because Śrīmad-Bhāgavatam is the best of all Vedic literatures, the statement of the Bhāgavatam, that Śrī Kṛṣṇa is the Supreme Personality of Godhead, should be accepted as the actual truth. In this context the example of the village-chief and the king may be given. In the

village chief's assembly hall a certain thing may be praised as the best of all, and in the king's assembly hall a different thing may be praised as the best of all. The standards of the village chief and the king are not on the same level. What is considered best by the king may be accepted as superior to what is praised by the village chief. In the same way, the Śrīmad-Bhāgavatam is the best of all scriptures, and because in the verses of the Bhāgavatam Śrī Kṛṣṇa is glorified as the Original Personality of Godhead, this must be accepted as truth, even if someone may be able to find some evidence to contradict it in some other Vedic literatures. Any scriptural statement contradicting the Bhāgavatam's affirmation "Kṛṣṇas tu bhagavān svayam" (Śrī Kṛṣṇa is the Original Personality of Godhead) should therefore be rejected, and there is no impropriety in this.

Text 9

tataś ca tu te paramavyomādhipa-nārāyaṇa-vāsudevādayaḥ śrī-kṛṣṇasyaiva mūrtir viśeṣa bhaveyuḥ, svayaṁ śrī-kṛṣṇas tu, nārāyaṇas tvam ity ādy uktau mahā-nārāyaṇo dvārakādi-prasiddho mahā-vāsudevaś ca bhavet. ata eva nārāyaṇa-vāsudevopaniṣadoḥ sa eva vyaktaḥ brahmaṇyo devakī-putraḥ iti; devakī-nandano 'khilam ānandayat iti ca. tad ittham eva tam vāsudevam api vibhūti-nirviśeṣatayā svayam eva spaṣṭam āha vāsudevo bhagavatām iti, spaṣṭam.

tataḥ-therefore; ca-also; tu-but; te-they; paramavyoma-of the Vaikuṅṭha planets; adhipa-monarch; nārāyaṇa-Lord Nārāyaṇa; vāsudeva-and Lord Vāsudeva; ādayaḥ-beginning with; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; mūrtiḥ-form; viśeṣaḥ-specific; bhaveyuḥ-may be; svayam-directly; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; tu-but; nārāyaṇaḥ-Nārāyaṇa; tvam-You are; iti-thus; ādi-in the verse beginning (Śrīmad-Bhāgavatam 10.14.14); uktau-in the statement; mahā-nārāyaṇaḥ-Mahā-Nārāyaṇa; dvārakā-ādi-in Dvārakā and other places; prasiddhaḥ-famous; mahā-vāsudevaḥ-Mahā-Vāsudeva; ca-also; bhavet-may be; ataḥ eva-therefore; nārāyaṇa-vāsudeva-upaniṣadoḥ-in the Nārāyaṇa Upaniṣad and the Vāsudeva Upaniṣad; saḥ-He; eva-certainly; vyaktaḥ-is revealed; brahmaṇyaḥ-the Supreme Personality of Godhead; devakī-of Devakī; putraḥ-the son; iti-thus; devakī-nandanaḥ-the son of Devakī; akhilam-the entire world; ānandayat-delights; iti-thus; ca-also; tat-therefore; ittham-in this way; eva-certainly; tam-Him; vāsudevam-Vāsudeva; api-even; vibhūti-of powers and opulences; nirviśeṣatayā-without distinction; svayam-personally; eva-certainly; spaṣṭam-clearly; āha-said; vāsudevaḥ-I am Vāsudeva; bhagavatām-among those who possess opulence and power; iti-thus; spaṣṭam-clearly.

In truth these two quotations from the Uttara-khaṇḍa of the Padma Purāṇa and from the Mahābhārata do not contradict the version of the Bhāgavatam, because the forms of Nārāyaṇa and Vyāsadeva are manifestations of the original form of Kṛṣṇa. This is confirmed in the Bhāgavatam (10.14.14) where Lord Brahmā says:

"O Kṛṣṇa, You are actually Nārāyaṇa, for Nārāyaṇa is expanded from You."

Originally the names "nārāyaṇa" and "vāsudeva" refer to Lord Kṛṣṇa, who is famous for His pastimes in Dvārakā-purī and other places. Both Nārāyaṇa and Vāsudeva are names of the Supreme Lord Kṛṣṇa.

The Nārāyaṇa Upaniṣad says:

"The son of Devakī, Śrī Kṛṣṇa, is the Supreme Personality of Godhead."

and the Vāsudeva Upaniṣad says:

"Śrī Kṛṣṇa, the son of Devakī, fills the entire world with transcendental bliss."

That Śrī Kṛṣṇa is not actually different from Vāsudeva, and that Vāsudeva is simply another name of Śrī Kṛṣṇa, is confirmed by Lord Kṛṣṇa Himself, who said in the Śrīmad-Bhāgavatam (11.16.29):

"Among those possessing remarkable power and opulence I appear as Vāsudeva."***

Anuccheda 81

Text 1

tathā

sātvatām nava-mūrtīṇām
ādi-mūrtir ahaṁ parā. iti

tathā-in the same way; sātvatām-of the Lord; nava-nine; mūrtīṇām-of forms; ādi-original; mūrtiḥ-form; aham-I am; parā-the best.

That "Vāsudeva" is simply another name of Lord Kṛṣṇa is confirmed by Lord Kṛṣṇa Himself in the following statement found in Śrīmad-Bhāgavatam (11.16.32):

"Among the nine most prominent forms of the Personality of Godhead, I am the most important form, known as Vāsudeva."***

Text 2

ṭikā ca sātvatām bhāgavatānām nava-vyūhārcane vāsudeva-saṅkarṣaṇa-
pradyumnāniruddha-nārāyaṇa-hayagrīva-varāha-nṛsimha-brāhmaṇā iti yā nava-mūrtayaḥ,
tāsām madhye vāsudevākhyā ity eṣā.

ṭikā-Śrīdhara Swāmī explains in his commentary; ca-also; sātvatām-the word "sātvatām"; bhāgavatānām-means "of the Personality of Godhead"; nava-vyūha-arcane-in the matter of the worship of the nine prominent forms of the Lord; vāsudeva-Vāsudeva; saṅkarṣaṇa-Saṅkarṣaṇa; pradyumna-Pradyumna; aniruddha-Aniruddha; nārāyaṇa-Nārāyaṇa; hayagrīva-Hayagrīva; varāha-Varāha; nṛsimha-Nṛsimha; brāhmaṇāḥ-Brahmā; iti-thus; yāḥ-which; mūrtayaḥ-forms; tāsām madhye-among them; vāsudeva-as Vāsudeva; ākhyā-known; iti-thus; eṣā-the commentary.

Śrīdhara Svāmī explains this verse in the following way:

"In this verse the word 'sātvatām' means 'of the Personality of Godhead'. The nine forms of the Lord referred to in this verse are Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Hayagrīva, Varāha, Nṛsimha, and Brahmā. Amongst all these forms, Lord Kṛṣṇa declares that He is Vāsudeva."

Text 3

ata eva dṛśyate cādvaita-vādinām api sannyāsinām vyāsa-pūjā-paddhatau śrī-kṛṣṇasya madhya-simhāsana-stha-tvam vāsudevādinām vyāsādinām cāvaraṇa-devatātvam iti. tathaiva krama-dīpikāyām aṣṭākṣara-patale śrī-vāsudevādayas tad-āvaraṇatvena śrūyate.

ataḥ eva-for this reason; dṛśyate-it may be seen; ca-also; advaita-vādinām-among the impersonalists; api-even; sannyāsinām-sannyāsīs; vyāsa-pūjā-paddhatau-according to the regulations for the worship of Śrīla Vyāsadeva; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; madhya-simhāsana-stha-tvam-the condition of sitting on the throne; vāsudeva-ādinām-of Vāsudeva and the other deities; vyāsa-ādinām-of Śrīla Vyāsadeva and others; ca-also; āvaraṇa-devatātvam-deity; iti-thus; tathā-in the same way; eva-certainly; krama-dīpikāyām-in the Krama-dīpikā; aṣṭākṣara-patale-in the Aṣṭākṣara-patala; śrī-vāsudeva-ādayaḥ-of Vāsudeva and the other deities; tat-āvaraṇatvena-with the state of being worthy of accepting worship; śrūyante-are understood.

Following the principles of the Vyāsa-pūjā-paddhati, even the māyāvādī sannyāsīs place the forms of Vāsudeva and other forms of the Lord on Lord Kṛṣṇa's throne, and worship Lord Vāsudeva as identical with Lord Kṛṣṇa. In the Aṣṭākṣara-paṭala of the Krama-dīpikā, it is also explained that Lord Vāsudeva and other forms of the Lord are worshipable, just as Lord Kṛṣṇa Himself is.

Text 4

yat tu vṛṣṇīnām vāsudevo 'smi iti śrī-bhagavad-upaniṣadas tatra vāsudeva-śabdena vāsudevāpatyarthena śrī-baladeva atrocitate. vaktā hi tatra śrī-kṛṣṇa eva.

yat-because; tu-indeed; vṛṣṇīnām-of the descendants of Vṛṣṇi; vāsudevaḥ-Baladeva; asmi-I am; iti-thus; śrī-bhagavat-upaniṣadaḥ-from the Bhagavad-gītā (10.37); tatra-there;

vāsudeva-śabdena-by the word "Vāsudeva"; vāsudeva-of Mahārāja Vāsudeva; apatya-the son; arthena-by the meaning; śrī-baladevaḥ-Śrī Baladeva; atra-in this connection; ucyate-is described; vaktā-the speaker; hi-certainly; tatra-here; śrī-kṛṣṇaḥ-is Śrī Kṛṣṇa; eva-certainly.

In the Bhagavad-gītā (10.37) Lord Kṛṣṇa identified Himself as "Vāsudeva". The Lord said:

"Of the descendants of Vṛṣṇi I am Vāsudeva."*

In this statement the word "Vāsudeva" means "the son of Mahārāja Vasudeva," and refers to the Lord's elder brother Baladeva.

Text 5

tataś ca sva-vibhūtiṁ kathayati tasminn api vibhūtitvāropo na yjyate, vaktur anyatraiva śrotṛbhis tat-pratīteḥ. tato mukhyārtha-bādhe tathaiva vyākhyā samūcita. tasmāt sādhu vyākhyātām vāsudevo bhagavatām ity ādi. śrī-bhagavān.

tataḥ-therefore; ca-also; sva-own; vibhūtim-opulences; kathayati-describes; tasmin-in Him; api-even; vibhūtitva-opulence; āropaḥ-imposition; na-not; yujyate-is appropriate; vaktuḥ-of the speaker; anyatra-otherwise; eva-certainly; śrotṛbhiḥ-by the hearers; tat-of that; pratīteḥ-from the conviction; tataḥ-therefore; mukhya-principal; artha-meaning; bādhe-contradicted; tathā-in the same way; eva-certainly; vyākhyā-explanation; samūcita-is appropriate; tasmāt-therefore; sādhu-properly; vyākhyātām-it should be explained; vāsudevaḥ-I am Vāsudeva; bhagavatām-among the forms of the Personality of Godhead; iti-thus; ādi-in the verse beginning; śrī-bhagavān-spoken by the Supreme Personality of Godhead.

In the verses of the Tenth Chapter of Bhagavad-gītā, Lord Kṛṣṇa describes the manifestation of His opulences. In this verse "Vāsudeva" is counted among Lord Kṛṣṇa's opulences, and therefore this word cannot refer to Lord Kṛṣṇa directly, but must refer to Lord Balarāma, who is also a son of Mahārāja Vasudeva.

Anuccheda 82

Text 1

yasmād evaṁ sarvato 'pi tasyotkarṣas tasmād evānyatas tadīya-nāmādīnām api mahimādhikyam iti gati-sāmānyāntaram ca labhyate. tatra nāmno yathā brahmāṇḍa-purāṇe śrī-kṛṣṇaṣṭottara-śata-nāmāmṛta-stotre

sahasra-nāmnām puṇyānām
trir āvṛtya tu tat-phalam
ekāvṛtya tu kṛṣṇasya

nāmaikam tat prayacchati

iti vyakti-kriyate cādhikam phalatvam kṛṣṇa-nāmaḥ.

yasmāt-because; evam-in this way; sarvataḥ-completely; api-also; tasya-His; utkarṣaḥ-superiority; tasmāt-therefore; eva-certainly; anyataḥ-otherwise; tādīya-His; nāma-ādinām-name, form, pastimes, etc.; api-also; mahima-of glory; adhikyam-superiority; iti-thus; gati-sāmānya-antaram-the ultimate goal of all living beings; ca-also; labhyate-is attained; tatra-there; nāmaḥ-of the holy name; yathā-just as; brahmāṇḍa-purāṇe-in the Brahmāṇḍa Purāṇa; śrī-kṛṣṇa-aṣṭottara-nāma-amṛta-stotre-in the Śrī Kṛṣṇāṣṭottara-nāmāmṛta-stotra; sahasra-of thousands; nāmnām-of the Lord's holy names; puṇyānām-purifying; triravṛitya-reciting thrice; tu-but; tat-that; phalam-result; 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-nāmaḥ-of the holy name of Kṛṣṇa.

Lord Kṛṣṇa is the Supreme Personality of Godhead, and His holy names, qualities, and pastimes are sublime and unequalled. That no other holy name of the Lord is equal to the name of Kṛṣṇa is confirmed in the following verse from the Śrī Kṛṣṇāṣṭottara-śata-nāma-stotra, found in the Brahmāṇḍa Purāṇa:

"By chanting the holy name of Lord Kṛṣṇa only once one achieves the same purifying effect obtained by chanting other names of the Supreme Lord three thousand times."*

Sarva-samvadini Comment

Text 1

sātvatām iti. etad-antaram gati-sāmānya-prakarāṇe śrī-kṛṣṇa-nāma-māhātmye sahasra-nāmnām ity ādi brahmāṇḍa-vākyaṅnantaram evam vyākhyeyam. yathā

sarvārtha-śakti-yuktasya
deva-devasya cakriṇaḥ
yac cābhirucitaṁ nāma
tat sarvārtheṣu yojayet

iti viṣṇu-dharma-dṛṣṭyā.

sātvatām iti-the verse quoted on page 429; etad-antaram-afterwards; gati-sāmānya-prakarāṇe-in the same place; śrī-kṛṣṇa-nāma-māhātmye-in the Śrī-Kṛṣṇa-nāma-māhātmya; sahasra-nāmnām iti adi-in the quote on pages 433-434; brahmāṇḍa-of the Brahmāṇḍa Purāṇa; vākya-the statement; anantaram-after; evam-in this way; vyākhyeyam-may be explained; yathā-in the following way; sarva-artha-śakti-with all potencies; yuktasya-

endowed; deva-devasya-of the supreme master of the demigods; cakriṇaḥ-of Lord Hari who holds the Sudarśana-cakra; yat-when; ca-also; abhirucitam-chanted; nāma-the holy name; tat-then; sarva-all; artheṣu-benefits; yojayet-are attained; iti-thus; viṣṇu-dharma-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

sarveṣām eva bhagavan-nāmnām niraṅkuṣa-mahimatve sati samahṛtānām uccaraṇam api nānārthaka-saṁskāra-pracaya-hetutvād ekasyaivoccāra-pracaya-vat iti nāma-kaumudī-karair aṅgī-kṛtam. tathā samahṛta-sahasra-nāma-trīṅ avṛtti-śakteḥ kṛṣṇa-nāmoccaraṇam avaśyam mantavyam.

sarveṣām-of all; eva-certainly; bhagavat-of the Supreme Personality of Godhead; nāmnām-of the holy names; niraṅkuṣa-without being dependent on anything else; mahimatve-in the glory; sati-being so; samahṛtānām-of those who have accepted; uccaraṇam-an utterance of the Lord's holy name; api-even; nānā-various; arthaka-granting benefits; saṁskāra-of saṁskāras (purificatory rituals); pracaya-of a multitude; hetutvāt-because of being the origin; ekasya-of one; eva-certainly; ucara-utterance; pracaya-vat-like a multitude; iti-thus; nāma-kaumudī-of the book Nāma-kaumudī; karaiḥ-by the words; aṅgī-kṛtam-accepted; tathā-in the same way; samahṛta-assembled; sahasra-nāma-trīḥ-three thousand holy names of the Lord; avṛtti-śakteḥ-of the transcendental potency; kṛṣṇa-of Lord Kṛṣṇa; nāma-of the name; uccaraṇam-the utterance; avaśyam-inevitable; mantavyam-is considered.

That the chanting of any of the Supreme Lord's names brings all good results and does not depend on any other process for its effectiveness is confirmed in the following statement of the Nāma-kaumudī:

"If one once chants the holy name of the Supreme Personality of Godhead, he attains all the benefits attained by performing a multitude of purificatory rituals."

Text 3

atra deva-devasya yad-abhirucitam priyam nāma, tat sarvārtheṣu yojayet ity ādi, kecid vyacakṣate; yathā hareḥ priyeṇa, govinda-nāmnā nihatāni sadyaḥ iti.

atra-in this connection; deva-devasya-of the master of the demigods; yat-which; abhirucitam-pleased; priyam-dear; nāma-name; tat-then; sarva-all; artheṣu-in good results; yojayet-made possible; iti-thus; ādi-in the passage beginning; kecit-some persons; vyacakṣate-say; yathā-just as; hareḥ-of Lord Hari; priyeṇa-by the dear; govinda-Govinda; nāmnā-name; nihatāni-spoken; sadyaḥ-immediately; iti-thus.

We may note that in the verse quoted in Text 1, the word "abhirucitam" means "dear". In some manuscripts the second half of this verse reads:

hareḥ priyeṇa govinda-
nāmnā nihatāni sadyaḥ

"By chanting the name Govinda, the favorite name of Lord Hari, one immediately attains the ultimate benefit of life."

Text 4

nanu bṛhat-sahasra-nāma-stotram nityam eva paṭhantīm devīm prati

sahasra-nāmabhis tulyam
rāma-nāma varānane

ity ady upapattya rāma-nāmnaiva sahasra-nāma-phalam bhavātīti bodhayan śrī-mahā-devas tat-sahasra-nāmāntar-gata-śrī-kṛṣṇa-nāmnām api gaṇatvam bodhayati. tarhi katham brahmāṇḍa-vacanam aviruddham bhavati. ucyate prastutasya tasya bṛhat-sahasra-nāma-stotrasyaivaikayavṛtṭyā yat phalam, tad bhavātīti rāma-nāmni prauḍhiḥ.

nanu-is it not so?; bṛhat-sahasra-nāma-stotram-the Bṛhat-sahasra-nāma-stotra; nityam-repeatedly; eva-certainly; paṭhantīm-reads; devīm-to Pārvatī; prati-in relation; sahasra-nāmabhiḥ-with thousands of names of Lord Viṣṇu; tulyam-equal; rāma-nāma-the holy name of Lord Rāma; vara-ānane-O beautiful-faced Pārvatī; iti ādi-in this passage; upapattya-by the explanation; rāma-nāmnā-by the name of Lord Rāma; eva-certainly; sahasra-nāma-of one thousand names of Lord Viṣṇu; phalam-the result; bhavati-is produced; iti-thus; bodyayan-explaining; śrī-mahā-devaḥ-Lord Śiva; tat-of the Lord; sahasra-nāma-thousand names; antaḥ-gata-within; śrī-kṛṣṇa-of Lord Kṛṣṇa; nāmnām-of the names; api-even; gaṇatvam-a secondary position; bodhayati-reveals; tarhi-then; katham-how is it; brahmāṇḍa-of the Brahmāṇḍa Purāṇa; vacanam-the statement; aviruddham-not contradicting; bhavati-is; ucyate-to this it may be answered; prastutasya-glorified; tasya-of this; bṛhat-sahasra-nāma-stotrasya-of the Bṛhat-sahasra-nāma-stotra; eva-certainly; ekayā-by one; vṛtṭyā-activity; yat-which; phalam-result; tat-that; bhavati-is; iti-thus; rāma-nāmni-in the holy name of Rāma; prauḍhiḥ-the greatness.

Someone may present the following objection: Is it not so that the Br̥hat-sahasra-nāma-stotra in the 96th Chapter of the Uttara-khaṇḍa of the Padma Purāṇa, Lord Śiva says to Pārvatī:

"O beautiful goddess, a single utterance of the holy name of Rāma is equal to a thousand utterances of these other names of the Supreme Lord."*

From this we should certainly understand that Rāma is the most important name of the Supreme Personality of Godhead, and the name of Kṛṣṇa is only secondary. Furthermore this same explanation may be found also in the Brahmāṇḍa Purāṇa.

To this objection we reply: This statement of Lord Śiva certainly explains the superior position of the name of Rāma, but it does not specifically state that the name of Kṛṣṇa is secondary. We may also note that in other verses from the Vedic literature the primary importance of the name of Kṛṣṇa is revealed.

Text 5

kṛṣṇa-nāmnī tu dvi-gāv asambhavāt sahasra-nāmnām iti bahu-vacanāt tadṛṣānām bahūnām sahasra-nāma-stotrānām trīr avṛtṭya tu yat phalam, bhavati tato 'pi mahatī prauḍhiḥ. ata eva tatraiva

samasta-japa-yajñānām
phala-dam pāpa-nāśanam
śṛṇu devi pravakṣyāmi
nāmnām aṣṭottaram śatam

ity uktvānyeṣām api japānām vedādy-uktānām phalam antarbhavitam.

kṛṣṇa-nāmnī-in the holy name of Kṛṣṇa; tu-but; dvi-gau-in a dvigu-samāsa; asambhavāt-because of not being possible; sahasra-nāmnām iti-of the word "sahasra-nāmnām"; bahu-vacanāta-because of being in the plural number; tadṛṣānām-like that; bahūnām-of many; sahasra-nāma-stotrānām-of prayers containing a thousand names of the Supreme Lord; trīḥ avṛtṭya-reciting three times; tu-but; yat-which; phalam-result; bhavati-is; iti-thus; tataḥ-than that; api-even; mahatī prauḍhiḥ-great importance; ataḥ eva-therefore; tatra-in this connection; eva-certainly; samasta-of all; japa-yajñānām-of the chanting of the holy names of the Lord; phala-dam-giving the result; pāpa-sins; nāśanam-destroying; śṛṇu-please hear; devi-O goddess; pravakṣyāmi-I shall now explain; nāmnām-of the names; aṣṭa-uttaram śatam-one hundred and eight; iti-thus; uktvā-having spoken; anyeṣām-of others; api-even; japānām-chanting of the names; veda-ādi-beginning with the Vedas; uktānām-of the statements; phalam-the result; antarbhavitam-contained within.

We may note that because the word "sahasra-nāmnām" is in the plural, we cannot interpret it to be a dvigu-samāsa, and thus mean "of thousands of names of Kṛṣṇa". For this

reason the word "sahasra-nāmnām" should be interpreted to mean "of those prayers containing a thousand names of the Lord". Simply by chanting the holy name of Rāma three times, one gets the same benefit of chanting a thousand other names of the Lord, as contained in these groups of a thousand names. One also gets, in the same way, the same result of chanting many Vedic hymns. This is confirmed in the following verse from the Rāmacandra-sahasra-nāma-stotra found in the 96th Chapter of the Uttara-khaṇḍa of the Padma Purāṇa:

"O goddess, please listen, and I shall speak to you one hundred and eight names of the Lord. The chanting of these names purifies one of all sins, and gives the same results which are obtained by reciting all the sets of one thousand names of the Lord."

Text 6

tataś ca prauḍhyādhikyād uttarasya purvasmād balavattve sati pūrvasya mahimāpi tad-aviruddha eva vyākhyeyaḥ. tathā hi yadyapy evam eva śrī-kṛṣṇavat tan-nāmnō 'pi sarvataḥ pūrṇa-śaktitayā sarveṣām api nāmnām avayavitvam eva, tathāpy avayava-sādhāraṇyena prayoga-lakṣaṇam asamañjasam eva. tatas tādr̥śa-phala-lābhe bhavati pratibandhakam.

tataḥ-therefore; ca-also; prauḍhya-ādhikyāt-from the greatness; uttarasya-of the last; pūrvasmāt-from the former; balavattve-in the strength; sati-being so; pūrvasya-of the former; mahima-the glory; api-also; tat-aviruddhaḥ-not refuting; eva-certainly; vyākhyeyaḥ-may be explained; tathā hi-moreover; yadyapi-although; evam-in this way; eva-certainly; śrī-kṛṣṇavat-as Śrī Kṛṣṇa; tat-nāmnāḥ-of His holy name; api-also; sarvataḥ-in all respects; pūrṇa-śaktitayā-as full of all potencies; sarveṣām-of all; api-even; nāmnām-of the holy names of the Lord; avayavitvam-as the complete whole; eva-certainly; tathāpi-nevertheless; avayava-sādhāraṇyena-as a part of the whole; prayoga-lakṣaṇam-usage; asamañjasam-improper; eva-certainly; tataḥ-therefore; tādr̥śa-like that; phala-result; lābhe-in the attainment; bhavati-is; pratibandhakam-refutation.

As Lord Kṛṣṇa is the Original Personality of Godhead, from whom the various viṣṇu-tattva expansions of the Lord emanate, so Kṛṣṇa is the original name of the Lord, and all other names are simply part and parcel of that original name Kṛṣṇa. The original name Kṛṣṇa is more powerful than the other names, and the result of chanting the name of Kṛṣṇa is greater than that of chanting the other names of the Lord.

Text 7

tato nāmāntara-sādhāraṇam eva phalaṁ bhavet; yathā sākṣān-mukter api dātuḥ śrī-viṣṇv-ārādhanasya yajñāṅgatvena kriyamānasya svarga-mātra-pradatvam; yathā va veda-japatā tad-antargata-bhagavan-māntreṇāpi na brahmalokādhika-phala-prāptiḥ. yathātraiva tāvat kevalam rāma-nāmaiva sakṛd-vadato 'pi bṛhat-sahasra-nāma-phalam antar-bhūta-rāma-nāmnaikona-sahasra-nāmakam sampūrṇam, bṛhat-sahasra-nāmāpi paṭhato bṛhat-sahasra-nāma-phalam, na

tv adhikam ekona-sahasra-nāma-phalam iti. ata eva sādharmaṇānām keśavādi-nāmnām api tadīyatā-vailakṣaṇyenāgrhyamānānām avatārāntara-nāma-sādharmaṇa-phalam eva jñeyam.

tataḥ-therefore; nāma-names; antara-other; sādharmaṇam-generally; eva-certainly; phalam-result; bhavet-may be; yathā-just as; sāksāt-directly; mukteḥ-of liberation; api-even; dātuḥ-the giver; śrī-viṣṇu-of Lord Viṣṇu; ārādhanasya-the worship; yajña-aṅgatvena-as the parts of sacrifices; kriyamānasya-performed; svarga-svargaloka; mātra-only; pradatvam-granting; yathā-just as; vā-or; veda-of the Vedas; japataḥ-from the chanting; tat-antaḥ-gata-within which; bhagavat-the Personality of Godhead; mantreṇa-with mantras glorifying; api-even; na-not; brahmaloka-than Brahmaloaka; adhika-greater; phala-result; prāptiḥ-attainment; □

yathā-just as; atra-in this connection; eva-certainly; tāvat-in that way; kevalam-only; rāma-nāma-the holy name of Lord Rāma; sakṛt-once; vadataḥ-of the speaker; api-even; bṛhat-sahasra-nāma-of the Bṛhat-sahasra-nāma-stotra; phalam-the result; antaḥ-bhūta-within which; rāma-Rāma; nāma-the name; eka-una-minus one; sahasra-thousand; nāmakam-names; sampūrṇam-complete; bṛhat-sahasra-nāma-the Bṛhat-sahasra-nāma; api-even; paṭhataḥ-of one who is reading; bṛhat-sahasra-nāma-of reading the Bṛhat-sahasra-nāma; phalam-the result; na-not; tu-but; adhikam-greater; eka-una-minus one; sahasra-nāma-of the thousand names; phalam-the result; ataḥ eva-therefore; sādharmaṇānām-equal; keśava-Keśava; ādi-beginning with; nāmnām-of the names; api-even; tadīyatā-vailakṣaṇyena-as distinctly different; āgrhyamānānām-accepted; avatāra-incarnations; antara-other; nāma-the names; sādharmaṇa-in common; phalam-result; eva-certainly; jñeyam-may be understood.

The result obtained by chanting the name of Kṛṣṇa is different from that obtained by chanting any other name of the Lord. As by the worship of Lord Viṣṇu one obtains liberation, and by performing the rituals of the Vedas one only obtains the upper material planets of Svargaloka, and as by chanting the mantras of the Vedas, even though they may sometimes contain prayers to the Supreme Personality of Godhead, one cannot obtain a result greater than residence on the Brahmaloaka planet, so, by chanting the holy name of Lord Rāma, one obtains only the same result obtained by chanting the prayers known as the Bṛhat-sahasra-nāma (assuming one omits the name of Lord Rāma, which is included within the Bṛhat-sahasra-nāma prayers). The result obtained by chanting the names of the incarnations of the Supreme Personality of Godhead is not equal to the result of chanting the names (such as Kṛṣṇa and others) that directly refer to the original form of the Lord as Śrī Kṛṣṇa.

Text 8

nāma-kaumudyām tu sarvānārtha-kṣaya eva jñānā jñāna-viśeṣo niśiddhaḥ. na tu premādi-phala-tāratamye. tad evam tatra kṛṣṇa-nāmaḥ sādharmaṇa-phaladatve sati

sahasra-nāmabhis tulyam
rāma-nāma varānane

ity api yuktam evoktam. vastutas tv evam sarvāvatārāvatāri-nāmabhyaḥ śrī-kṛṣṇa-nāmno 'bhyadhikam phalam svayam-bhagavattvāt tasya.

nāma-kaumudyām-in the Nāma-kaumudī; tu-also; sarva-all; anartha-unwanted things; kṣayaḥ-destruction; eva-certainly; jñāna-knowledge; ajñāna-and ignorance; viśeṣaḥ-specific; niṣiddhaḥ-prevented; na-not; tu-but; prema-pure love of God; ādi-beginning with; phala-results; tāratamye-in the series of gradations; tat-therefore; evam-in this way; tatra-there; kṛṣṇa-nāmnaḥ-of the holy name of Kṛṣṇa; sādharāṇa-in general; phalatve-giving results; sati-being so; sahasra-nāmabhiḥ-with the thousand names; tulyam-equal; rāma-nāma-the name of Rāma; vara-anane-O beautiful-faced Pārvatī; iti-thus; api-also; yuktam-proper; eva-certainly; uktam-said; vastutaḥ-in truth; tu-but; evam-in this way; sarva-all; avatāra-incarnations of Godhead; avatāri-and the origin of the incarnations; nāmabhyaḥ-of the names; śrī-kṛṣṇa-nāmnaḥ-of the name of Kṛṣṇa; abhyadhikam-superior; phalam-result; svayam-bhagavattvāt-because He is the Original Personality of Godhead; tasya-of Him.

The Nāma-kaumudī explains that, in general, the removal of ignorance and unwanted materialistic habits are the results obtained by chanting the holy name of the Lord. Lord Śiva refers to these results when He says to Pārvatī:

"O beautiful goddess, by once chanting the holy name of Rāma, one obtains the results of chanting the thousand names of the Lord found in the Bṛhat-sahasra-nāma-stotra."

Chanting these names of the Supreme Lord, however does not bring to the chanter the state of exalted pure love of God attained by those who chant the name of Kṛṣṇa. Because the chanting of Kṛṣṇa brings pure love of God, it gives the best results among all the names of the Lord. We may also understand that because Lord Kṛṣṇa is the Original Personality of Godhead, the source of all incarnations of Godhead, the chanting of His name brings a better result than the chanting of the names of the various incarnations manifested from Him.

Text 9

nanu yathā darśa-paurṇamāsyādy-aṅga-bhūṭayā pūrṇāhūtyā sarvān kāmān avāpnotīty ādāv artha-vādatvaṁ tathāivātrobhayātrāpi bhaviṣyati cet. na. bṛhat-sahasra-nāma-stotraṁ paṭhitvaiva bhojana-kāriṇīm devīm prati rāma-nāmaiva sakṛt kīrtayitvā kṛta-kṛtyā satī mayā saha bhunḁkṣva iti sākṣād bhojane śrī-mahādevena pravartanāt. atas tato 'pi prauḁhyādhikyāt kṛṣṇa-nāmni tu tathārtha-vādatvaṁ dūrotsāritam eveti.

nanu-is it not so?; yathā-just as; darśa-the ritual performed on the new-moon day; paurṇamāsi-the ritual performed on the full-moon day; ādi-beginning with; aṅga-bhūṭayā-rituals; pūrṇa-ahutya-perfectly offering sacrifice; sarvān-all; kāmān-material desires; āvapnoti-one obtains; iti-thus; ādau-beginning with; artha-vādatvam-speaking this; tathā-in the same way; eva-certainly; atra-here; ubhayatra-in both places; api-also; bhaviṣyati-will be; cet-if; na-no; bṛhat-sahasra-nāma-stotraṁ-the Bṛhat-sahasra-nāma prayers; paṭhayitvā-

having recited; eva-certainly; bhोजना-kariṇīm-bringing sense-gratification; devīm-prati-to the goddess; rāma-nāma-the name of Rāma; eva-certainly; sakṛt-once; kīrtayitvā-having chanted; kṛta-kṛtya-successful and perfect; satī-pure; mayā saha-with me; bhukṣva-you may enjoy; iti-thus; sāksāt-directly; bhojane-in enjoyment; śrī-mahādevena-by Lord Śiva; pravartanāt-by establishing; ataḥ tataḥ-therefore; api-also; prauḍhya-adhikyāt-because of superiority; kṛṣṇa-nāmni-in the name of Kṛṣṇa; tu-also; tatha-artha-vādatvam-this kind of explanation; dūra-utsaritam-cast far away; eva-certainly; iti-thus.

Someone may argue: By performing various Vedic sacrifices such as the dārśa and paurṇamāsa, one may obtain all material desires. For this reason, these should be performed, and not the chanting of the holy names of Kṛṣṇa and Rāma.

This argument is answered in the following explanation of the Bṛhat-sahasra-nāma prayers, where Lord Śiva says to Pārvatī:

"My dear Pārvatī, by chanting the holy name of Rāma even once, you will become successful, pure and perfect. By thus chanting the holy names, you will be able to enjoy transcendental bliss in My association."

The paltry material benefits so eagerly sought by our opponent are thus completely rejected by the chanters of the holy name of Lord Kṛṣṇa, the best of the Lord's holy names.

Text 2 (Main text of Kṛṣṇa-sandarbhā is again resumed at this point)

pādme pātāla-khaṇḍe śrī-mathurā-māhātmye śrī-mahādevasyaiva vākye tārakāj jāyate muktiḥ prema-bhaktis tu pāvakāt iti. pūrvam atra mocakatva-prema-datvābhyām tāraka-pāvaka-samjñe rāma-kṛṣṇa-nāmnor hi vihite. tatra ca rāma-nāmni mocakatva-śaktir evādhika. śrī-kṛṣṇa-nāmni tu mokṣa-sukha-tiraskāri-premānanda-datṛtva-śaktiḥ samādhiketi bhavaḥ.

pādme-in the Padma Purāṇa; pātāla-khaṇḍe-in the Pātāla Khaṇḍa; śrī-mathurā-māhātmye-in the Mathurā-māhātmya; śrī-mahādevasya-of Lord Śiva; eva-certainly; vākye-in the statement; tārakāt-from the liberator; jāyate-is generated; muktiḥ-liberation; prema-bhaktiḥ-devotional service in pure love of God; tu-but; pāvakāt-from the purifier; iti-thus; pūrvam-previously; atra-here; mocakatva-prema-datvābhyām-of the liberator and the giver of pure love of God; tāraka-as the liberator; pāvaka-and the purifier; samjñe-with the names; rāma-of Rāma; kṛṣṇa-and Kṛṣṇa; nāmnoḥ-of the two names; hi-certainly; vihite-ascertained; tatra-there; ca-also; rāma-nāmni-in the holy name of Rāma; mocakatva-śaktiḥ-the potency for liberation; eva-certainly; adhika-is greater; śrī-kṛṣṇa-nāmni-in the holy name of Śrī Kṛṣṇa; tu-but; mokṣa-sukha-the happiness of liberation; tiraskāri-eclipsing; prema-of pure love of God; ānanda-bliss; datṛtva-giving; śaktiḥ-potency; samādhikā-greater; iti-thus; bhavaḥ-the meaning.

In the Mathurā-māhātmya section of the Pātāla Khaṇḍa of the Padma Purāṇa, in the description of the holy names of Kṛṣṇa and Rāma, Lord Śiva says:

"From one holy name liberation is obtained, and from the other holy name purification and love of God are obtained."

In other words, by chanting the holy name of Lord Rāma, one attains liberation, and from chanting the holy name of Lord Kṛṣṇa, one attains pure love of God, which makes the happiness of liberation seem very insignificant.

Text 3

itthaṁ evoktaṁ viṣṇu-dharmottarre

yac chakti nāma yat tasya
tasminn eva ca vastuni
sādhakam puruṣa-vyaghra
saumya-krūreṣu vastuṣu. iti.

ittham-in this way; eva-certainly; uktam-said; viṣṇu-charma-uttare-in the Viṣṇu-dharmottara Purāṇa; yat-which; śakti-potent; nāma-holy name; yat-which; tasya-of Him; tasmin-in Him; eva-ca-also; vastuni-real; sādhakam-equally effective; puruṣa-vyaghra-O best of men; samya-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 mukhyatvaṁ nigadenaiva śrūyate prabhāsa-purāṇe śrī-nārada-kuśadhvaja-saṁvāde śrī-bhagavad-uktau

nāmnām mukhyatamaṁ nāma
kṛṣṇākhyam me parantapa iti.

kim ca-furthermore; śrī-kṛṣṇa-nāmnaḥ-the holy name of Kṛṣṇa; mukhyatvam-state of being the most important; nigadena-by description; eva-certainly; śrūyate-is heard; prabhāsa-purāṇe-in the Prabhāsa Purāṇa; śrī-nārada-between Nārada; kuśadhvaja-and Kuśadhvaja; saṁvāde-in the conversation; śrī-bhagavat-of the Supreme Lord; uktau-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 evaṁ gati-sāmānyena nāma-mahima-dvārā tan -mahimātiśayaḥ sādhitāḥ. tathā tadiya-guṇa-rūpa-lilā-mathurādi-sthānānām api tac-chāstra-pratipadyamānaiḥ sarvādhika-mahimabhir apy asāv anusandheyaḥ, vistāra-bhiyā tu nodāhriyate.

ittham eva śrī-kṛṣṇasyaivāsamordhva-mahimatvāt svayam eva tenāpi sakala-bhakta-vṛnda-vandita-bhagavat-praṇayam śrīmad-arjunam prati sarva-śāstrārtha-sāra-bhūta-śrī-gītopasāmhāra-vākye nijākhila-prādurbhāvāntara-bhajānām atikramya svabhajanam eva sarva-guhyatamatvenopadiṣṭam.

tat-therefore; evam-in this way; gati-sāmānyena-superexcellent; nāma-of the holy name; mahima-glories; dvārā-by; tat-His; mahima-of othe glories; atiśayaḥ-superior position; sādhitāḥ-is demonstrated; tathā-in the same way; tadiya-His; guṇa-qualities; rūpa-form; lilā-pastimes; mathurā-ādi-sthānānām-and of Mathurā and other places of His transcendental pastimes; api-also; tat-śāstra-by the Vedic literatures; pratipadyamānaiḥ-described; sarva-adhika-superexcellent; mahimabhiḥ-by the glories; api-also; asau-this; anusandheyaḥ-should be considered; vistāra-bhiyā-with fear of an overly elaborate presentation; tu-but; na-not; udahriyate-is described; ittham-thus; eva-certainly; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; asama-ūrdhva-without equal or superior; mahimatvāt-because of possessing glories; svayam-personally; eva-certainly; tena-by Him; api-even; sakala-by all; bhakta-vṛnda-the devotees; vandita-worshiped; bhagavat-of the Supreme Personality of Godhead; praṇayam-devotional love; śrīmat-arjunamprati-to Arjuna; sarva-śāstra-of all Vedic literatures; artha-of the meaning; sāra-bhūta-the essence; śrī-gīta-of Bhagavad-gītā; upasāmhāra-conclusion; vākye-in the statements; nija-of His own; akhila-of all; pradurbhāva-antara-of other incarnations; bhajanam-worship; atikramya-surpassing; svabhajanam-the direct worship of Śrī Kṛṣṇa; eva-certainly; sarva-guhyatamatvena-as the most intimate of all kinds of confidential knowledge; upadiṣṭam-is instructed.

That Śrī Kṛṣṇa is the Supreme Personality of Godhead, worthy of the worship and glorification of all living entities is proved by this description of the superexcellent glories of His holy name. His holy transcendental qualities, form, pastimes, and abodes (such as Mathurā and other places where He enjoyed pastimes), are also glorified in the same way in all the Vedic literatures, and they are described as superior to the qualities, pastimes, forms, etc. of any incarnation of the Lord. Afraid of unnecessarily increasing the size of this book, we will not present all these quotations now.

At the conclusion of Bhagavad-gītā, which is the essence of all Vedic literatures, Lord Kṛṣṇa, whose glories are unequalled, and who is worshiped by all the devotees, instructed Arjuna, who was full of love for Him, to neglect the worship of the various incarnations of Godhead, and simply worship Śrī Kṛṣṇa. The Lord said that this direct worship of Him is the

most confidential of all knowledge. This explanation is recorded in the following verses of Śrīmad Bhāgavad-gītā (18.60-66) where Lord Kṛṣṇa says:

Text 7

tathā

kartum necchasi yan-mohāt
karinyasy avaśo 'pi tat ity anantaram

tathā-in the same way; kartum-to do; na-not; icchasi-like; yat-that; mohāt-by illusion; kariṣyasi-you will act; avaśaḥ-imperceptibly; api-even; tat-that; iti-thus; anantaram-afterwards.

"Under illusion you are now declining to work according to My direction. But, compelled by your own nature, you will act all the same, O son of Kuntī.*

Text 8

īśvaraḥ sarva-bhūtānām
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

īśvaraḥ-the Supreme Lord; sarva-bhūtānām-of all living entities; hṛd-deśe-in the location of the heart; arjuna-O Arjuna; tiṣṭhati-resides; bhrāmayan-causing to travel; sarva-bhūtāni-all living entities; yantra-machine; arūḍhāni-being so placed; māyayā-under the spell of material energy.

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.*

Text 9

tam eva śaraṇam gaccha
sarva-bhāvena bhārata
tat prasādāt parām śāntim
sthānam prāpsyasi śāśvatam

tam-unto Him; eva-certainly; śaraṇam-surrender; gaccha-go; sarva-bhāvena-in all respects; bhārata-O son of Bharata; tat-prasādāt-by His grace; parām-transcendental; śāntim-peace; sthānam-abode; prāpsyasi-you will get; śāśvatam-eternal.

"O scion of Bharata, surrender unto Him utterly. By His grace you will attain transcendental peace and the supreme and eternal abode.*

Text 10

iti te jñānam ākhyātam
guhyād guhyataram mayā
vimṛśyaitad aśeṣeṇa
yathēcchasi tathā kuru

iti-thus; te-unto you; jñānam-knowledge; ādhyātam-described; guhyāt-confidential; guhyataram-still more confidential; mayā-by Me; vimṛśya-by deliberation; etat-that; aśeṣeṇa-fully; yathā-as you; icchasi-you like; tathā-that; kuru-perform.

"Thus I have explained to you the most confidential of all knowledge. Deliberate on this fully, and then do what you wish to do.*

Text 11

sarva-guhyatamam bhūyaḥ
śṛṇu me paramam vacaḥ
iṣṭo 'si me dṛḍham iti
tato vaksyāmi te hitam

sarva-guhyatamam-the most confidential; bhūyaḥ-again; śṛṇu-just hear; me-from Me; paramam-the supreme; vacaḥ-instruction; iṣṭaḥ asi-you are very dear to Me; me-of Me; dṛḍham-very; iti-thus; tataḥ-therefore; vaksyāmi-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 evaiśyasi satyam te
pratijāne priyo 'si me

man-manāḥ-thinking of Me; bhava-just become; mat-bhaktaḥ-My devotee; mat-yājī-My worshiper; mām-unto Me; namaskuru-offer your obeisances; mām-unto Me; eva-certainly; eṣyasi-come; satyam-truly; te-to you; pratijane-I promise; prijaḥ-dear; asi-you are; me-My.

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.*

Text 13

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ

sarva-dharmān-all varieties of religion; parityajya-abandoning; mām-unto Me; ekaṁ-only; śaraṇam-surrender; vraja-go; ahaṁ-I; tvām-you; sarva-all; pāpēbhyaḥ-from sinful reactions; mokṣayiṣyāmi-deliver; mā-not; śucaḥ-worry.

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."*

Sarva-samvādinī Comment (Part 2)

Text 1

atha īśvaraḥ sarva-bhūtānām ity adi śrī-gītā-padya-ṣaṭkasya kṛta-vyākhyānantaram evaṁ vyākhyeyam. tathā hi atra kaścīd vadati īśvaraḥ sarva-bhūtānām ity ādau sarvam evedam īśvaraḥ iti bhāvena yad bhajanam, tatra jñānāmśa-sparśaḥ. iha tu man-manā bhava ity adi śuddhaiva bhaktir upadiṣṭety ata eva sarva-guhyatamatvam. kim vā, pūrveṇa vākyena parokṣatayaiveśvaram uddiṣyapāreṇa tam evaparokṣatayā nirdiṣṭavān ity ata eva na ca vāktavyam.

atha-now; īśvaraḥ sarva-bhūtānām iti ādi-beginning with 18.61; śrī-gītā-of Bhagavad-gītā; padya-of the verses; ṣaṭkasya-six; kṛta-done; vyākhyāna-antaram-explanation; eva-in this way; vyākhyeyam-may be explained; tathā hi-moreover; atra-here; kaścīd-Lord Kṛṣṇa; vadati-says; īśvaraḥ sarva-bhūtānām iti ādau-verse 18.61; sarvam-everything; eva-certainly; idam-this; īśvaraḥ-supreme controller; iti-thus; bhāvena-with the conception; yat-which; bhajanam-worship; tatra-there; jñāna-of actual knowledge; amśa-of a particle; sparśaḥ-the touch; iha-here; tu-but; mat-manāḥ bhava iti ādi-in verse 18.65; śuddhā-pure; eva-certainly; bhaktiḥ-devotional service; upadiṣṭā-indicated; iti-thus; ataḥ eva-therefore; sarva-guhyatamatvam-the status of being the most secret of all secrets; kim vā-or; pūrveṇa-with the previous; vākyena-statement; parokṣatayā-as being difficult to perceive; eva-

certainly; īśvaram-the Supreme Personality of Godhead; uddiśya-indicating; apareṇa-by another; tam-Him; eva-certainly; aparokṣatayā-as easy to perceive; nirdiṣṭavān-indicated; iti-thus; ataḥ eva-therefore; na-not; ca-also; vaktavyam-may be said.

In these six verses from Bhagavad-gītā, Lord Kṛṣṇa explains the worship performed by one situated in a little transcendental knowledge (in verse 18.61, beginning with the words "īśvaraḥ sarva-bhūtānām"), and he openly states the supreme secret of pure devotional service (in verse 18.65, beginning with the words "man-manā bhava"). In the first quote the reference to Lord Kṛṣṇa is remote, but in the second quote the reference to Him is obvious.

Text 2

pūrvam api

man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiśyasi yuktaivam
ātmānam mat-parāyaṇaḥ

ity ādibhiḥ śuddha-bhajanasyoktatvāt.

pūrvam-previously (Bhagavad-gītā 9.34); api-also; mat-manāḥ-always thinking of Me; bhava-become; mat-My; bhaktaḥ-devotee; mat-My; yājī-worshiper; mām-unto Me; namaskuru-offer obeisances; mām-unto Me; eva-completely; eśyasi-come; yuktvā evam-being absorbed; ātmānam-your soul; mat-parāyaṇaḥ-devoted to Me; iti-thus; ādibhiḥ-in the words beginning; śuddha-pure; bhajanasya-of devotional service; uktatvāt-from the description.

This same description of pure devotional service was also given previously in almost the same words in the following verse (Bhagavad-gītā 9.34):

"Engage your mind always in thinking of Me, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."*

Text 3

tathāpi

adhiyajño 'ham evatra
dehe deha-bhṛtām varaḥ

ity ādau ca svasyāntaryāmitvena coktatvāt.

tathā api-moreover; adhiyajñāḥ aham eva atra dehe deha-bhṛtām varaḥ iti ādau-Bhagavad-gītā 8.4; ca-also; svasya-of Him; antaryāmitvena-position as the Supersoul residing in the hearts of all living entities; ca-also; uktatvāt-because of the statement.

Lord Kṛṣṇa also describes Himself as the all-pervading Supersoul present in the hearts of all living entities (Bhagavad-gītā 8.4):

"Physical nature is known to be endlessly mutable. The universe is the cosmic form of the Supreme Lord, and I am that Lord represented as the Supersoul, dwelling in the heart of every embodied being."*

Text 4

sarva-guhyatamatva-guhyataratvayor anupapattir iti yad yad eva pūrvam sāmānyatayoktam, tasyaivante vivicya nirdiṣṭatvāt.

sarva-guhyatamatva-as the most confidential; guhyataratvayoḥ-and as more confidential; anupapattiḥ-no logical connection; iti-thus; yat yat-whatever; eva-certainly; pūrvam-previously; sāmānyatayā-in general; uktam-said; tasya-of that; ante-in the end; vivicya-deliberating; nirdiṣṭatvāt-because of indicating.

Someone may question: Lord Kṛṣṇa explains (18.63-64) that the last verses of Bhagavad-gītā are the most confidential part of knowledge. This last part of Bhagavad-gītā, however simply restates what has already been stated in a general way in the previous verses of the Gītā. Why does Lord Kṛṣṇa say that this last part is more confidential?

Text 5

ucyate na tāvad bhajana-tāratamyam; atra bhajānīya-tāratamyasyāpi sambhave gaṇa-mukhya-nyāyena bhajānīyā evārtha-sampratīteḥ. mukhyatvam ca, tasya phalam ata upapatteḥ iti nyāyena, viśeṣatas tu tac-chabdena na svayam eva tad-rūpa iti mat-śabdena svayam evaitad-rūpa iti ca bhedasya vidyamānatvād upadeśa-dvaye nijenaudāsīnyenāveśena ca līngenāpūrṇatvopalambhāt.

ucyate-to this I reply; na-not; tāvat-in that way; bhajana-of worship; tāratamyam-higher and lower; atra-here; bhajānīya-of the worshipable object; tāratamyasya-of the higher and lower; api-even; sambhave-in the manifestation; gaṇa-most important; mukhya-and lesser important; nyāyena-by the example bhajānīye-in the worshipable object; eva-certainly; artha-of the meaning; sampratīteḥ-because of the conviction; mukhyatvam-the most important; ca-also; tasya-of that; phalam-the result; ataḥ-from Him; upapatteḥ-because of the manifestation; iti-thus; nyāyena-by the example; viśeṣataḥ-specifically; tu-but; □ tat-śabdena-by the word "tat (His)"; na-not; svayam-personally; eva-certainly; tat-His; rūpaḥ-form; iti-thus; mat-śabdena-by the word "mat (My)"; svayam-personally; eva-

certainly; etat-this; rūpaḥ-form; iti-thus; ca-and; bhedasya-of the division; vidyamānatvāt-because of being so; upadeśa-of instructions; dvaye-two; nijena-by His own; udāsīnyena-nuetrality; āveśena-by the entrance; ca-also; liṇena-by the sign; apūrṇatva-incompleteness; upalambhāt-because of the direct perception.

I answer: It is not that in the later part of Bhagavad-gītā Lord Kṛṣṇa explains a higher method of worship, but rather, in the last part of the Gītā He explains a higher object of worship. Earlier in the Gītā, the Lord describes the all-pervading Supersoul, the neutral observer of all living entities (8.4) ("tat=Him), and later the Lord describes Himself as the Original Supreme Person ("mat=Me). In this way Lord Kṛṣṇa is described as the ultimate object of worship, just as in the Vedānta-sūtra (3.2.39), the Personality of Godhead (and not the demigods) is described as the ultimate bestower of the results of sacrifice.

Text 6

phala-bheda-vyapadeśena eva-karaṇe ca tat-tad-arthasyaiva puṣṭatvāc ca, sāksād eva bhajānīya-tāratamyam upalabhyate. vastutas tu sarva-bhāvena ity asya sarvendriya-pravaṇatayety arthaḥ. gaṇa-mukhya-nyāyenaiva jñāna-miśrasya sarvātmā-bhavana-lakṣaṇa-bhajana-rūpārthasya bādhitvāt, sthānam prāpsyasi śāśvatam iti loka-viśeṣa-prāpter eva nirdiṣṭatvāt.

phala-of results; bheda-difference; vyapadeśena-by the delineation; eva-karaṇe-in the word "eva"; ca-also; tat-tad-various; arthasya-of meanings; eva-certainly; puṣṭatvāt-because of the increase; ca-also; sāksāt-directly; eva-certainly; bhajānīya-of the object of worship; tāratamyam-higher and lower; upalabhyate-may be understood; vastutah-in fact; tu-but; sarva-bhāvena-in all respects; iti-thus; asya-of Him; sarva-of all; indriya-the senses; ; pravaṇatayā-in a favorable attitude; iti-thus; arthaḥ-the meaning; gaṇa-secondary; mukhya-and primary; nyāyena-by the example; jñāna-with knowledge; miśrasya-mixed; sarva-ātmā sarva-bhāvena"; bhavana-lakṣaṇa-meditation; rūpa-arthasya-consisting of; bādhitvāt-because of the refutation; sthānam prāpsyasi śāśvatam-"You will attain the eternal abode"; iti-thus; loka-of a planet; viśeṣa-specific; prapteḥ-of the attainment; eva-certainly; nirdiṣṭatvāt-because of the indication.

That pure devotional service was described by the Lord before 18.63 is confirmed by verse 18.62 ("O scion of Bharata, surrender to Him utterly. By His grace you will attain transcendental peace, and the supreme and eternal abode"*). In this verse the word "eva (certainly)" emphasizes the meaning, and the phrase "sarva-bhāvena" should be interpreted according to the primary meaning of the words ("in all respects"). The secondary meaning of the words ("by accepting the process of meditation") should not be accepted here. We may also note that the Lord's own planet in the spiritual world is also described in the words "You will attain the supreme and eternal abode."* In this way it should be understood that the great secret revealed after verse 18.64 is not the process of pure devotional service, but rather, the ultimate object of that service: Śrī Kṛṣṇa.

Text 7

tasmān na ca bhajanāvṛtti-tāratamyāvakāśaḥ. na ca bhajanīyasyaiva parokṣāparokṣatayā nirdeśayos tāratamyam. tadaiva tayā pracīnayā canayā gati-kriyayā saṅkoca-vṛttir iyam kalpanīyā. yady antaryāmināḥ sakāśād anyāparāvasthā na śrūyate śāstre, śrūyate tu tad-avasthataḥ parā, tato 'pi parā ca sarvatra.

tasmāt-therefore; na-not; ca-and; bhajana-of worship; āvṛtti-activity; tāratamya-gradations of higher and lower; avakāśaḥ-occasion; na-not; ca-and; bhajanīyasya-of the object of worship; eva-certainly; parokṣa-directly; aparokṣatayā-or indirectly revealed; nirdeśayoḥ-of the indication; tāratamyam-higher and lower; tadā-then; eva-certainly; tayā-by this; pracīnaya-previous; ca-and; anayā-by this; gati-kriyayā-by the action; saṅkocavṛttiḥ-abridgement; iyam-this; kalpanīya-should be considered; yadi-if; antaryāmināḥ-of the Supersoul; sakāśāt-from the presence; anyā-another; aparā-different; avasthā-situation; na-not; śrūyate-is heard; śāstre-in the Vedic literature; śrūyate-is heard; tu-but; tad-avasthataḥ-from that situation; parā-higher; tataḥ-from that; api-also; parā-higher; ca-also; sarvatra-everywhere.

It is not, therefore, that in the earlier portions of Bhagavad-gītā, the Lord describes an inferior process of worship, and neither does He describe the object of worship in a more indirect way in that portion of the Gītā. In the beginning portion of the Gītā, therefore, the Lord describes the all-pervading Supersoul, and afterwards He describes Himself as the Original Personality of Godhead, above the Supersoul.

Text 8

atraiva tāvat

sādhibhūtādhidaivam mām
sādhiya jñam ca ye viduḥ

ity ādau bheda-vyapadeśāt tatra saha-yukte 'pradhāne iti smaraṇenādhiyajñasyāntaryāmināḥ sahārtha-tṛtīyāntatayā labdha-samāsa-padasya svasmad-aprādhānatvoktes tataḥ paratvaṁ śrī-kṛṣṇasya vyaktam eva.

atra-in this connection; eva-certainly; tavat-to that extent; sādhibhūta-adhidaivam mām sa-adhiyajñam ca ye viduḥ iti-ādau-in the passage beginning with these words; bheda-of the distinction; vyapadeśāt-from the indication; tatra-there; saha-yukte-in the use of the word "saha"; apradhāne-as not the most important; iti-thus; smaraṇena-by remembrance; adhiyajñasya-of the object of sacrifice; antaryāmināḥ-of the Supersoul; saha-of the word "saha"; artha-the meaning; tṛtīya-antataya-in the instrumental case; labdha-samāsa-padasya-as a compound word; svasmat-than Himself; aprādhānatva-as not the most important;

ukteḥ-from the statement; tataḥ-from that; paratvam-superiority; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; vyaktam-manifested; eva-certainly.

That the form of Śrī Kṛṣṇa is more important than the form of the Supersoul is confirmed in the following verse of Bhagavad-gītā (7.30), where Lord Kṛṣṇa says:

"The Supersoul form of Mine is the governing principle of the material manifestation, the one underlying all the demigods, and the one sustaining all sacrifices. The devotees know that I am the Original Supreme Lord, and that My form as Śrī Kṛṣṇa is more important than My form as the Supersoul."

We may note the use of the word "sa" (with) in the words "sādhibhūtādhidaivam" and "sādhiyajam" in this verse. The word "sa" in these compound words indicates that the word understood to be in the instrumental case in these compounds is considered secondary, and the word expressed by the whole compound is considered primary. This is confirmed in the following sūtra of Panini (Aṣṭādhyāyī 2.3.19): "saha-yukte 'pradhāne". From this we may understand that the form of Śrī Kṛṣṇa is most important, and the form of the Supersoul is only secondary.

Text 9

adhiyajño 'ham evatra ity ādau ca tad eva vyajyate
sa eṣa bhagavān droṇaḥ
prajā-rūpeṇa vartate

itivat. tasmād bhajānīya-tāratamya-vivaksayaivopadeśa-tāratamyam siddham.

adhiyajñaḥ aham evatra iti ādau-in Bhagavad-gītā 8.4:

adhiyajño 'ham evatra
dehe deha-bhṛtām varaḥ
ca-also; tat-that; eva-certainly; vyajyate-is manifested; saḥ eṣaḥ-he; bhagavān-lord;
droṇaḥ-Droṇācārya; prajā-rūpeṇa-in the form of his son Aśvatthāmā; vartate-is existing;
itivat-in the same way; tasmāt-therefore; bhajānīya-of the object of worship; tāratamya-
gradations of higher and lower; vāvaksaya-with the intention to describe; eva-certainly;
upadeśa-of instructions; tāratamyam-gradations of higher and lower; siddham-are
established.

Someone may object to our interpretation of this verse, and claim that Lord Kṛṣṇa described Himself as the Supersoul present in the hearts of all living entities. This is described in the following words spoken by Lord Kṛṣṇa Himself (Bhagavad-gītā 8.4):

"I am the Supreme Lord, represented as the Supersoul, dwelling in the heart of every embodied being."*

This should be understood to mean that Lord Kṛṣṇa expands Himself to appear as the all-pervading Supersoul. This does not mean that the original form of Śrī Kṛṣṇa is present as the all-pervading Supersoul. This is something like the following explanation of Droṇācārya found in the Śrīmad-Bhāgavatam (1.7.45):

"He (Droṇācārya) is certainly still existing, being represented by his son."*

As Droṇācārya was present in his son, so Lord Kṛṣṇa is present in His personal expansion as the Supersoul.

In this way we have conclusively demonstrated that the latter part of Bhagavad-gītā explains a more advanced stage of spiritual life not because of the superiority of the form of worship described there, but because a superior object of worship (the original form of Śrī Kṛṣṇa) is described there.

Text 10

eṣā tu va ativadati yaḥ satyenātivadati itivat. yaḥ satyena brahmaṇaiva pratipadya-bhūtena sarvaṃ vādinam atikramya vadati, eṣa eva sarvaṃ atikramya vadatīty arthaḥ.

eṣaḥ-He; tu-certainly; vai-indeed; ativadati-surpasses; yaḥ-who; satyena-Brahman; ativadati-surpasses; itivat-in that way; yaḥ-who; satyena-the word "satya"; brahmaṇā-Brahman; eva-certainly; pratipadya-bhūtena-established; sarvaṃ-all; vādinam-speaker; atikramya-surpassing; vadati-speaks; eṣaḥ-He; eva-certainly; sarvaṃ-everything; atikramya-surpassing; vadati-speaks; iti-thus; arthaḥ-the meaning.

That Śrī Kṛṣṇa is the ultimate object of worship is also hinted in the following explanation of Chāndogya Upaniṣad (7.16.1):

"The ultimate feature of the Supreme surpasses everything."

Text 11

tad evam arthe yathā tatra vadasyāti-śāyita-liṅgena nāmādi-prāṇa-paryantāni tat-prakarāṇa uttarottara-bhūmatayopadiṣṭāny api sarvāṇi vastūny atikramya brahmaṇa eva bhūmatvaṃ sādhyate, tadvad atrāpy upadeśādhikyena pratipadyādhikyam iti. ataḥ śrī-kṛṣṇasyaivādhikyam ity ante 'py uktaṃ dik.

tat-therefore; evam-in this way; arthe-when the meaning; sati-is established; yathā-just as; tatra-there; vādasya-of the statement; ati-śāyita-situated beyond; liṅgena-by the characteristic; nāma-the name; ādi-beginning with; prāṇa-life; paryantāni-culminating in; tat-prakarāṇe-in that explanation; uttara-uttara-higher and lower; bhūmatayā-with superiority; upadiṣṭāni-delineated; api-even; sarvāṇi-all; vastūni-truths; atikramya-

surpassing; brahmaṇaḥ-of Brahman; eva-certainly; bhūmatvam-superiority; sādhyate-is established; tadvat-in that way; atra-here; api-also; upadeśa-of instruction; adhikyena-with the superiority; pratipadya-of that which is to be established; adhikyam-superiority; iti-thus; ataḥ-from this; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; adhikyam-superiority; iti-thus; ante-at the conclusion; api-also; uktam-described; dik-direction.

This statement of Chāndogya Upaniṣad explains that the Absolute Godhead is beyond everything existing in the world of material names and forms. The Supreme Godhead is described in His most confidential feature as Śrī Kṛṣṇa. This truth is revealed at the very end of Bhagavad-gītā (18.65-66).

Text 14

eṣām arthaḥ aśocyan anvaśocas tvam ity ādi grantho na yuddhābhidāyakaḥ, yataḥ kartum ity ādi tataḥ paramārthābhidhāyaka evāyam.

eṣām-of these verses; arthaḥ-the meaning; aśocyan-that which is not worthy of lamentation; anvaśocaḥ-you are lamenting; tvam-you; iti-thus; ādi-beginning with; granthaḥ-book; na-not; yuddha-abhidhāyakaḥ-for inciting Arjuna to fight; yataḥ-because; kartum iti adi-in the explanation of Chapter 18, verse 60 of the Gītā; tataḥ-therefore; parama-artha-abhidhāyakaḥ-for teaching about the ultimate goal of life; eva-certainly; ayam-this.

An explanation of these verses follows:

Firstly, although Kṛṣṇa (beginning with Chapter 2, verse 11: "While speaking learned words you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead"*) appears to be speaking the Bhagavad-gītā in order to incite Arjuna to fight, this is not Kṛṣṇa's actual purpose. Kṛṣṇa does not need to convince Arjuna to fight, for Arjuna will fight anyway (Chapter 18, verse 60: "Under illusion you are now declining to act according to My direction. But, compelled by Your own nature, you will act all the same, O son of Kuntī."*). Kṛṣṇa's actual intention in speaking the Gītā was to teach the ultimate goal of life.

Text 15

tatrāpi guhyataram sarva-guhyatamaṁ bhūyaḥ śṛṇu ity āha īśvaraḥ ity ādi.

tatra api-nevertheless; guhyataram-very confidential; sarva-guhyatamaṁ-the most confidential; bhūyaḥ-again; śṛṇu-just hear; iti-thus; āha-said; īśvaraḥ iti ādi-beginning with Chapter 18, verse 61.

The ultimate goal of life, which is the actual message of Bhagavad-gītā, is described as a great secret. Lord Kṛṣṇa says (18.64):

"Because you are my very dear friend, I am speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit."*

Text 16

ya ekaḥ sarvāntaryāmī īśvaraḥ, sa eva sarvāṇī saṁsāra-yantrārūḍhāni bhūtāni māyayā bhramayan teṣāṁ eva hṛd-deśe tiṣṭhati, sārva-bhāvena puruṣa evedaṁ sarvam iti bhāvanayā sarvendriya-preraṇatayā va parām śāntim tadyām paramām bhaktim samo man-niṣṭhatā buddheḥ ity ukteḥ. sthānam tadyam dhāma, guhyāt. brahma-jñānād api, guhyataram" dvayoḥ prakāṣe tarap.

yaḥ-who; ekaḥ-sole; sarva-antaryāmi-all-pervading Supersoul; īśvaraḥ-denoted by the word "īśvaraḥ"; saḥ-He; eva-certainly; sarvāṇī-all; saṁsāra-made of material energy; yantra-machine; arūḍhāni-being so placed; bhūtāni-living entities; māyayā-under the spell of material energy; bhramayan-causing to travel; teṣāṁ-of them; eva-certainly; hṛt-deśe-in the location of the heart; puruṣaḥ-the Supreme Personality of Godhead; eva-certainly; idam-this; sarvam-everything; iti-thus; bhāvanayā-with the conception; sarva-indriya-all the senses; preraṇatayā-engaging; vā-or; parām-transcendental; śāntim-peace; tadyām-His; paramām-transcendental; bhaktim-devotional service; śamaḥ-peace; mat-niṣṭhatā-faith in Me; buddheḥ-of intelligence; iti-thus; ukteḥ-from the statement (Śrīmad-Bhāgavatam 11.19.36); sthānam-abode; tadyam-His; dhāma-abode; guhyāt-confidential; brahma-jñānāt-than knowledge of Brahman; api-even; guhyataram-still more confidential; dvayoḥ-of the two; prakāṣe-superior; tarap-by use of the affix "tara".

The word "īśvaraḥ" in Chapter 18, verse 61, refers to the all-pervading Supersoul, who is situated in everyone's heart and is directing the wanderings of all living entities, who are seated as on a machine, made of material energy.

In verse 62, Lord Kṛṣṇa says "O scion of Bharata, surrender unto Him utterly."* In this verse "utterly" means: 1. understanding that "the Supreme Personality of Godhead is everything" (Śvetāśvatara Upaniṣad 3.15), and 2. wholeheartedly engaging all the senses in the service of the Lord.

Lord Kṛṣṇa says (in verse 62):

"By His grace you will attain transcendental peace and the supreme and eternal abode."*

It is understood that one attains transcendental peace by engaging in devotional service to Lord Kṛṣṇa. This is confirmed in the Śrīmad-Bhāgavatam (11.19.36), where Lord Kṛṣṇa says: "By placing one's faith in Me, one attains transcendental peace." The word "guhyāt" (in verse 63) refers to knowledge of impersonal Brahman, and the word "guhyataram" refers to the more confidential knowledge of the all-pervading Supersoul.

Text 17

athedam api nijaikānta-bhakta-varāya tasmai na paryāptam ity avadhāya svayam eva mahā-kṛpā-bhāreṇodghāṭita-parama-rahasyaḥ śrī-bhagavān anyam api pradyumna-saṅkarṣaṇa-vāsudeva-paramavyomādhipa-lakṣaṇa-bhajanīya-tār atamya-gāmyam bhajana-krama-bhūmikam atikramyaiva sarvato 'py upadeyam eva sahasopadiśati sarva-guhyatāmām bhūyaḥ iti.

atha-now; idam-thus; api-even; nija-ekānta-bhakta-varāya-to His pure devotee; tasmai-to him; na-not; paryāptam-fully understood; iti-thus; avadhāya-determining; svayam-personally; eva-certainly; maha-kṛpā-bhāreṇa-with great mercy; udghāṭita-unlocked; parama-supreme; rahasyaḥ-secret; śrī-bhagavān-the Supreme Personality of Godhead; anyam-other; api-even; pradyumna-Pradyumna; saṅkarṣaṇa-Saṅkarṣaṇa; vāsudeva-Vāsudeva; paramavyoma-adhipa-Nārāyaṇa, the ruler of Vaikuṅṭha; lakṣaṇa-characterized; bhajanīya-worshipable; tāratamya-gamyam-gradations of value; bhajana-of worship; krama-bhumikam-steps; atikramya-surpassing; eva-certainly; sarvataḥ-completely; api-even; upadeyam-should be given; eva-certainly; sahasā-emphatically; upadiśati-explains; sarva-guhyatamam-the most confidential; bhūyaḥ-again; iti-thus.

At this point in the Gītā (18.64), Lord Kṛṣṇa considered that the actual truth of spiritual life had not yet been completely revealed to His pure devotee Arjuna. Being very merciful to Arjuna, the Lord then unlocked the actual mystery of the Gītā by explaining the varying gradations of the forms of the Personality of Godhead (such as Nārāyaṇa, Pradyumna, Saṅkarṣaṇa, Vāsudeva, etc.) and the corresponding varying levels of worship. After considering these different levels of approaching the Personality of Godhead, Lord Kṛṣṇa said (18.64):

"Because you are My very dear friend, I am speaking to you the most confidential part of all knowledge. Hear this from Me, for it is for your benefit."*

Text 18

yady api guhyatamatvenokter eva guhya-guhyatarābhyām api prakṛṣṭam idam ity āyāti, tathāpi sarva-śabda-prayogo guhyatamam api paramavyomādhipādi-bhajanārtha-śāstrāntarāyākya-matyeti, tasya yāvad artha-vṛttikatvāt. bahūnām prakarṣe tamap, ata eva paramam. svakṛta-tādṛśa-hitopadeśa-śravaṇe hetum āha iṣṭo 'si me dṛḍham iti. iti. paramāptasya mama etādṛśam vākyam tvayāvaśyam śrotavyam ity arthaḥ. svasya ca tādṛśa-rahasya-prakāśane hetum āha tataḥ iti. tatas tādṛśeṣṭatvād eva hetoḥ.

yadi api-although; guhyatamatvena-as the most confidential of secrets; ukteḥ-from the statement; eva-certainly; guhya-as secret; guhyatarābhyām-and more secret; api-even; prakṛṣṭam-best; idam-this; iti-thus; āyāti-attains; tathā api-nevertheless; sarva-śabda-prayogaḥ-the use of words; guhyatamam-the most confidential; api-even;

paramavyopādhipa-ādi-of Nārāyaṇa, and other forms of Godhead; bhajana-of worship; artha-for the purpose; śāstra-of the Vedic literatures; antara-vākya-matya-by the instructions; iti-thus; tasya-of that; yāvat-from what extent; artha-vṛttikāt-from the meaning of the words; bahūnām-of many; prakarṣe-in superiority; tamap-the affix "tama"; ataḥ eva-therefore; paramam-supreme; sva-by Himself; kṛta-done; tādrśa-of this nature; hita-auspicious; upadeśa-of instructions; śravaṇe-in the matter of hearing; hetum-the cause; āha-said; iṣṭaḥ asi-you are very dear to Me; me-of Me; dṛḍham-very; iti-thus; iti-thus; parama-āptasya-about to speak the most important instructions; mama-My; etādrśam-like this; vākya-statement; tvayā-by you; avaśyam-certainly; śrotavyam-should be heard; iti-thus; arthaḥ-the meaning; svasya-His own; ca-also; tādrśa-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; tādrśa-like this; iṣṭatvāt-because of being dear; eva-certainly; hetoḥ-from the cause.

In these verses Kṛṣṇa describes "guhya" (confidential), "guhyatara" (more confidential) and "guhyatama" (most confidential) knowledge. The worship of Lord Nārāyaṇa and other forms of the Personality of Godhead, as recommended in the Vedic literatures, are described as "more confidential". After describing this "more confidential" knowledge, Lord Kṛṣṇa proceeds to describe the "most confidential" knowledge. Kṛṣṇa also explains the reason He is instructing this most confidential knowledge to Arjuna, by saying:

"Because you are my very dear friend, I am speaking to you the most confidential part of all knowledge. Hear this from Me, for it is for your benefit."*

Text 19

tad evam autsukyam ucchalaḥ kim tad ity apekṣāyām sapraṇayāśru-kṛtāñjalim etāṁ pratyāha man-manāḥ iti. mayi tvan-mitratayā sākṣād asmin sthite śrī-kṛṣṇe mano yasya tathā-vidho bhava. evam mad-bhaktāḥ" mad-eka-tātparyakaḥ bhava ity ādi. sarvatra mac-chabdāvṛtṭyā mad-bhajanasyaiva nānā-prakāratayāvṛtṭiḥ kartavyā, na tv īśvara-tattva-mātra-bhajanasyeti bodhyate. sādhanānurūpam eva phalam āha mām evaiśyasi iti. anenaiva kareṇāpy ātmanaḥ sarva-śreṣṭhatvaṁ sūcitam. anyasya kā vārtā, mām eva iti. etad eva phalam śrī-parīkṣitā ca vyaktī-kariṣyate kalim prati

tat-therefore; evam-in this way; autsukyam-eagerness; ucchalaḥ-manifesting; kim-what?; tat-that; iti-thus; apekṣāyām-in reference to; sa-praṇaya-with love; āśru-with tears; kṛta-añjalim-folding His hands; etam-this; pratyāha-said; mat-manāḥ-thinking of Me; iti-thus; mayi-in Me; tvan-mitratayā-with friendship for you; sākṣāt-directly; asmin-here; sthite-situated; śrī-kṛṣṇe-in Śrī Kṛṣṇa; manaḥ-mind; yasya-of whom; tathā-vidhaḥ-in that way; bhava-just become; evam-in this way; mat-bhaktāḥ-My devotee; mat-eka-tātparyakaḥ-exclusively devoted to Me; bhava-just become; iti ādi-in the verse beginning; sarvatra-everywhere; mat-śabda-āvṛtṭyā-by use of the word "mat (My)"; mat-bhajanasya-of worship directed to Me; nānā-prakāratayā-in many ways; āvṛtṭiḥ-activity; kartavya-should be performed; na-not; tu-but; īśvara-tattva-the Supreme Lord; mātra-only; bhajanasya-of the

worship; eva-certainly; bodhyate-is understood; sādhanā-anurūpam-appropriate for this process of worship; eva-certainly; phalam-result; āha-describes; mām-to Me; eva-certainly; eṣyasi-come; iti-thus; anena-by this; eva-certainly; kareṇa-activity; api-even; ātmanaḥ-of Himself; sarva-śreṣṭhatvam-ultimate superiority; sūcitam-is indicated; anyasya-of someone else; kā-what?; vārtā-the news; mām-to Me; eva-certainly; iti-thus; etat-this; eva-certainly; phalam-result; śrī-parīkṣitā-by Mahārāja Parīkṣit; ca-also; vyaktī-kariṣyate-will manifest; kalim-Kali personified; prati-to.

Very eager to explain this supreme secret of the Bhagavad-gītā, His eyes full of tears of love for His devotee, Lord Kṛṣṇa, with folded hands, instructed Arjuna (18.65):

"Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend."*

By repeatedly using the word "mām" (unto Me), Lord Kṛṣṇa has emphasized that we should not just worship the Supreme Lord in a general way, but specifically the Original Form of Kṛṣṇa should be worshiped. The result of 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 Parīkṣit in the following words spoken to the personified Kali (Śrīmad-Bhāgavatam 1.17.6):

Text 20

yas tvam kṛṣṇe gate dūram
saha-gāṇḍīva-dhanvanā
śocyo 'sy aśocyān rahasi
praharan vadham arhasi iti

yaḥ-on account of; tvam-you rogue; kṛṣṇe-Lord Kṛṣṇa; gate-having gone away; dūram-out of sight; saha-along with; gāṇḍīva-the bow named Gāṇḍīva; dhanvanā-the carrier, Arjuna; śocyāḥ-culprit; asi-you are considered; aśocyān-innocent; rahasi-in a secluded place; praharan-beating; vadham-to be killed; arhasi-deserve; iti-thus.

"You rogue, do you dare beat an innocent cow because Lord Kṛṣṇa and Arjuna, the carrier of the Gāṇḍīva bow, are out of sight? Since you are beating the innocent in a secluded place, you are considered a culprit and therefore deserve to be killed."*

Text 21

satyaṁ te ity anenātrārthe tubhyam eva śāpo 'ham iti praṇaya-viśeṣo darśita satyaṁ śapatha-tathyayoḥ ity amaraḥ. punar apy ati-kṛpayā sarva-guhyatamam ity ādi vākya-rthānām puṣṭy-artham āha pratijāne iti.

satyam-truly; te-to you; iti-thus; anena-by this; atra-here; arthe-in the meaning; tubhyam-to you; eva-certainly; śāpaḥ aham-I vow; iti-thus; praṇaya-viśeṣaḥ-specific affection; darśitaḥ-is revealed; satyam-the word "satyam"; śapatha-the meaning of "vow"; tathyayoḥ-or "truth"; iti-thus; amaraḥ-the "Amara-kośa" dictionary; punaḥ api-again; ati-kṛpayā-with great mercy; sarva-guhyatamam-the most confidential; iti ādi-in the verse beginning (18.64); vākya-of the words; arthānām-of the meaning; puṣṭi-artham-for explanation; āha-said; pratijāne-I promise; iti-thus.

In this verse (18.65) Lord Kṛṣṇa shows His special love for Arjuna, and vows (satyam te) that they who become His devotees will return to the spiritual world.

The Amara-kośa dictionary confirms this meaning for the word "satyam". The dictionary says: "the word `satyam' means `vow', or `truth'".

The Lord repeatedly encourages Arjuna, saying: "Because you are my very dear friend, I am speaking to you the most confidential part of knowledge."* (18.64).

The Lord also says: "Thus you will come to Me without fail. I promise you this because you are My very dear friend."* (18.65).

Text 22

nanu nānā-pratibandha-vikṣiptasya mama katham tvan-manas tv ādikam eva sidhyet. tatrāha sarva iti. sarva-śabdena nitya-paryanta dharma vivakṣitaḥ. pari-śabdena teṣāṁ svarūpato 'pi tyāgaḥ samarthitaḥ. pāpāni pratibandhaḥ. tad-ājñayā parityāge pāpānutpatteḥ. tad eva vyatirekeṇa drāḍhayati mā śucaḥ iti. atra

nanu-someone may object; nānā-various; pratibandha-obstacles; vikṣiptasya-cast aside; mama-of me; katham-how is it possible?; tvat-manaḥ-mind fixed upon You; tu-but; ādikam-beginning with; eva-certainly; sidhyet-may be successful; tatra-to answer this question; āha-He said; sarvaḥ iti-verse 18.66; sarva-śabdena-by the word "sarva (all)"; nitya-paryantaḥ dharmāḥ-prescribed duties according to the varṇāśrama system; vivakṣitaḥ-are intended; pari-śabdena-by the word "pari"; teṣāṁ-of them; svarūpataḥ-according to their own natures; api-even; tyāgaḥ-renunciation; samarthitaḥ-is intended; pāpāni-sins; pratibandhaḥ-are obstacles; tat-ājñayā-by His order; parityāge-in renunciation; by exclusion; drāḍhayati-confirms; mā-not; śucaḥ-worry; iti-thus; atra-in this connection.

Someone may say: "O Lord, how can it be possible for me to give up all obstacles on the path of spiritual realization, and fix my mind upon You, and become Your unalloyed devotee? Surely this is not possible for me."

To answer this objection, Śrī Kṛṣṇa spoke the next verse (18.66):

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear."*

The word "sarva-dharmān" in this verse refers to the duties prescribed by the varṇāśrama system, and the word "parityajya" means "having renounced". Sins are considered stumbling blocks on the spiritual path. Lord Kṛṣṇa reassures Arjuna by saying: "I shall deliver you from all sinful reaction. Do not fear."*

Text 23

atra

aśocyān anvaśocas tvam
prajñā-vādānś ca bhāṣase
gatāsūn agatāsūnś ca
nānuśocanti paṇḍitāḥ

atra-in this connection; aśocyān-that which is not worthy of lamentation; anvaśocaḥ-you are lamenting; tvam-you; prajñā-vādān-learned talks; ca-also; bhāṣase-speaking; gata-lost; asūn-life; agata-not past; asūn-life; ca-also; na-never; anuśocanti-lament; paṇḍitāḥ-the learned.

In the very beginning of the Gītā (2.11), Śrī Kṛṣṇa also instructed Arjuna not to fear or lament. The Lord said:

"While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead."*

Text 24

ity upakrama-vākye tasyāpaṇḍitatvam svasya ca paṇḍitatvam vyajya śoka-parityāgena mat-kṛtopadeśam eva grhāṇeti vivakṣitam. tataś ca tāratamya-jñānārtham eva bahudhopadiśyāpi mahopasamhāra-vākya-sthasya tasyopadeśasya paramatvam nirdiśya śoka-parityāgena tam eva tam etaṁ evopadeśam tvam grhāṇeti dvayor vākyayor ekārtha-pravṛttatvam api spaṣṭam. tataḥ śrī-kṛṣṇasyaivādhikyaṁ siddham.

iti-thus; upakrama-vākye-in the beginning statement; tasya-his (Arjuna's); apaṇḍitatvam-ignorance; svasya-His own (Kṛṣṇa's); ca-also; paṇḍitatvam-learning; vyajya-displaying; śoka-of lamentation; parityāgena-by renunciation; mat-kṛta-spoken by Me; upadeśam-instruction; eva-certainly; bahudhā-in many ways; upadiśya-instructing; api-even; mahā-

upasañhāra-vākya-sthasya-of the concluding statement; tasya-His; upadeśasya-of the instruction; paramatvam-superiority; nirdīśya-revealing; śoka-of lamentation; parityāgena-by renunciation; tam-that; eva-certainly; tam-that; grhāna-please accept; iti-thus; dvayoh-of the two; vākya-yoh-statements; eka-one; artha-meaning; pravṛttatvam-determination; api-even; spaṣṭam-clearly; tataḥ-from this; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; adhikyam-superiority; siddham-is proven.

In this verse Śrī Kṛṣṇa simultaneously describes His own transcendental enlightenment, and Arjuna's condition of material ignorance. The Lord says to Arjuna: "Please accept My instructions, and give up this lamentation." Someone may argue that Bhagavad-gītā presents many different paths of spiritual realization. To this I reply: The Lord describes higher and lower levels of knowledge, in order to distinguish the higher from the lower. The concluding words of a book are understood to contain the essence of the book's instruction, and are the most significant part of it's content. In the conclusion of Bhagavad-gītā, Kṛṣṇa instructs Arjuna to become a Kṛṣṇa-devotee, and give up all fear and lamentation. This instruction should be taken as the essence of Bhagavad-gītā. We may also note that the Lord's instruction to give up all fear is also repeated at the very beginning of His instructions (2.11). In this way the opening and concluding statements both present the same message.

Text 25

ata eva asad-vyāpadeśān neti cen na dharmāntareṇa vākya-śeṣāt iti nyāyād
upasañhārasyaivopakramārtha-nirṇayakatvād upakramopasañhārārthasya ca sarva-
śāstrārethatvāt tatroktaṁ viśva-rūpam api tad-adhīnam eva. tac ca yuktaṁ, tenaiva
darśitatvāt. tatra ca

ity arjunam vāsudevas tathoktvā
svakam rūpam darśayām āsa bhūyaḥ

iti narākāra-caturbhūja-rūpasyaiva svakatva-nirdeśāt. tad viśva-rūpam na tasya sākṣāt
svarūpam iti spaṣṭam.

ataḥ eva-therefore; asat-false; vyāpdeśāt-because of instruction; na-not; iti-thus; cet-if; na-not; dharmā-truth; antareṇa-without; vākya-śeṣāt-because of the concluding words; iti-thus; nyāyāt-from the Vedānta-sūtra (2.1.17); upasañhārasya-of the concluding statement; eva-certainly; upakrama-of the opening statements; artha-the meaning; nirṇayakatvāt-because of conclusively establishing; upakrama-of the opening statement; upasañhāra-of the concluding statement; arthasya-of the meaning; ca-also; sarva-śāstra-of all Vedic literatures; arthatvāt-from the meaning; tatra-there; uktaṁ-described; viśva-rūpam-Universal Form; api-tat-adhīnam-subordinate to the Original form of Kṛṣṇa; eva-certainly; tat-that; ca-also; yuktaṁ-proper understanding; tena-by this; eva-certainly; darśitatvāt-because of manifesting; tatra-there; ca-and; iti-thus; arjunam-unto Arjuna; vāsudevaḥ-Kṛṣṇa; tathā-that way; uktvā-saying; svakam-His own; rūpam-form; darśayām āsa-showed; bhūyaḥ-again; iti-thus; nara-ākāra-human-like form; catuḥ-bhūja-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; spaṣṭam-the meaning is clear.

That the concluding portions of a book are the most important part of its contents, and present the author's opinions in a definitive form, is confirmed in the following statement of Vedānta-sūtra (2.1.17):

"In the exposition of philosophy false statements must first be stated, in order that they be refuted in the remainder of the explanation."

From this we may understand that the beginning and concluding statements of scripture present the actual truth, and false conclusions are often given in the midst of the book's contents, only to be refuted later. An example of this may be found in the Eleventh Chapter of Bhagavad-gītā, where Śrī Kṛṣṇa reveals His Universal Form to Arjuna, only to disclose later that this Universal Form is not His actual form. This is described in the following words, which conclude the Gītā's description of the Universal form (11.50):

"The Supreme Personality of Godhead, Kṛṣṇa, while speaking thus to Arjuna, displayed His four-armed form, and at last He showed him His real two-armed form, thus encouraging the fearful Arjuna."*

We may note in this connection that by identifying His human-like form as "svakaṁ 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-abhīṣṭam, kintu tadīyam svakaṁ rūpam evābhīṣṭam

adr̥ṣṭa-pūrvam hr̥ṣito 'smi dr̥ṣṭvā
bhayena ca pravyathitam manaḥ ity ādy-ukteḥ.

atah eva-therefore; parama-bhaktasya-by the great devotee; arjunaysa-Arjuna; api-even; na-not; tat-that Universal Form; abhīṣṭam-very much liked; kintu-but; tadīyam-His; svakaṁ-own; rūpam-form; eva-certainly; abhīṣṭam-liked; adr̥ṣṭa-pūrvam-never seen before; hr̥ṣitaḥ-gladdened; asmi-I am; dr̥ṣṭvā-by seeing; bhayena-out of fear; ca-also; pravyathitam-perturbed; manaḥ-mind; iti-thus; ādi-beginning; ukteḥ-from the passage.

Even though Arjuna was a great devotee of the Lord, he did not appreciate the revelation of the Universal Form. Arjuna preferred to see the Lord's original, humanlike form. This is described in the following words spoken by Arjuna after Śrī Kṛṣṇa had revealed the Universal Form (11.45):

"After seeing this Universal Form, which I have never seen before, I am gladdened, but at the same time, my mind is disturbed by fear. Therefore please bestow Your grace upon me, and reveal again Your form as the Personality of Godhead, O Lord of Lords, O abode of the universe."*

Text 27

tad-darśanārtham arjunam prati divya-dṛṣṭi-dāna-liṅgena tasyaiva mähātmyam iti tu bāla-kolāhalaḥ. narākṛti param brahma iti. tad amitam brahmādvyaṃ śiṣyate iti, yan-mitram paramānandam iti, sa eva nityātma-sukhānubhūty-abhivyudaṣṭa-mayaḥ iti, sa tvam vibho katham ihākṣapathaḥ pratītaḥ iti ca, tatha brahmaṇo hi pratiṣṭhāham iti, nāham prakāśaḥ sarvasya iti ca śravaṇena prakṛta-dṛṣṭas tatrāpy ākāraṇatvāt, bhagavac-chakti-viśeṣa-samvalita-dṛṣṭer eva tatra kāraṇatvāt.

tat-the Universal Form; darśana-artham-in order to enable him to see; arjunam prati-to Arjuna; divya-transcendental; dṛṣṭi-eyes; dāna-liṅgena-by the gift; tasya-of the Universal Form; mähātmyam-glorification; iti-thus; tu-but; bāla-of foolish critics; kolāhalaḥ-uproar; nara-humanlike; ākṛti-whose form; param-the Supreme; brahma-Brahman; iti-thus; tat-that; amitam-unlimited; brahma-Brahman; advayam-non-dual; śiṣyate-remains; iti-thus; yat-of whom; mitram-friend; parama-ānandam-the supreme bliss; iti-thus; saḥ-He (the Supreme Personality of Godhead); eva-indeed; nitya-always; sukha-anubhūti-anyone thinking of Him immediately enjoys transcendental pleasure; abhivyudaṣṭa-mayaḥ-because all illusion is completely removed; saḥ-He; tvam-Your; vibho-O all-powerful Lord; katham-how is it possible?; iha-here; akṣa-of the eyes; pathaḥ-on the path; pratītaḥ-entered; iti-thus; ca-also; tathā-in the same way; brahmaṇaḥ-of the impersonal brahmajyoti; hi-certainly; pratiṣṭhā-the rest; aham-I am; iti-thus; na-nor; aham-I; prakāśaḥ-manifest; sarvasya-to everyone; iti-thus; ca-also; śravaṇena-by the statements of smṛti-sastra; prakṛta-by the material senses; dṛṣṭaḥ-seen; tatra-there; api-although; ākaraṇatvāt-because of not being so; bhagavat-of the Supreme Lord; śakti-by the potency; viśeṣa-specifically; samvalita-endowed; dṛṣṭeḥ-from the vision; eva-certainly; tatra-there; kāraṇatvāt-because of being so.

At this point a host of foolish critics will certainly raise a great childish commotion as they insist that the Universal Form is the original feature of the Absolute Truth. These critics will support their claim with the explanation that Śrī Kṛṣṇa gave Arjuna divine eyes to enable him to see the Universal Form (11.8). For this reason, they will say, the Universal Form is the original feature of the Godhead.

To answer these objections, I shall now list some verses from the Vedic literature that explain that Śrī Kṛṣṇa is the Original Feature of the Absolute Truth.

narākṛti param brahma

"The original feature of the Absolute Truth is His humanlike form."

-Padma Purāṇa

tad amitam 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 Vrajabhūmi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

- Śrīmad-Bhāgavatam 10.14.32

sa eva nityātma-sukhānubhūty-abhivyūdasta-māyaḥ

"If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead Kṛṣṇa enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?"*

10.12.39

-Śrīmad-Bhāgavatam

"sa tvam vibho katham ihākṣa-pathaḥ pratītaḥ

"My dear Lord Kṛṣṇa, You are the Supersoul seated in everyone's heart. There are many great mystic yogīs who have eyes to see You through the Vedas and Upaniṣads. In order to achieve the elevated position of being equal in quality with You, they always meditate on You within their hearts. Although such exalted saintly persons may see You constantly within their hearts, they still can not see You eye to eye; therefore I am very much surprised that I am able to see You personally. Although I was in the midst of luxury and opulence, and was subjected to so much of the happiness and misery of material existence, I am so fortunate to be seeing You personally. As far as I know, when one becomes liberated from material existence, he can see You in this way."*

-Śrīmad-Bhāgavatam 10.64.26

"brahmaṇo hi pratiṣṭhāham

"I am the basis of the impersonal Brahman."*

-spoken by Lord Kṛṣṇa (Bhagavad-gītā 14.27)

Actually one cannot see Lord Kṛṣṇa with material eyes. The sight must be specifically empowered by the Lord's grace before one may be able to see Him in His original form as Kṛṣṇa. This is confirmed by Lord Kṛṣṇa Himself in the following words:

nāham prakāśaḥ sarvasya

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yoga-māyā]; and so the deluded world knows Me not, who am unborn and infallible)."*

-Bhagavad-gītā 7.25

Text 28

tatas tasyā dr̥ṣṭer divyatvam dānam ca narākāra-brahma-darśana-hetu-lakṣaṇāyās tat-svabhāvika-dr̥ṣṭer anyāsau deva-vapur-darśana-hetur ity apekṣayaiva. tac ca narākṛti para-brahma divya-dr̥ṣṭibhir api durdarśam ity uktam

tataḥ-therefore; tasyāḥ-of that; dr̥ṣṭeḥ-of the sight; divyatvam-divine position; dānam-gift; ca-also; nara-human; ākāra-form; brahma-Absolute Truth; darśana-sight; hetu-cause; lakṣaṇāyāḥ-with the characteristic; tat-that; svabhāvika-natural; dr̥ṣṭeḥ-sight; anya-other; asau-that; deva-of the Supreme Lord; vapuḥ-form; darśana-sight; hetuḥ-cause; iti-thus; apekṣayā-in reference to; eva-certainly; tat-that; ca-also; nara-human; ākṛti-with a form; para-brahma-Absolute Truth; divya-with divine; dr̥ṣṭibhiḥ-eyes; api-even; durdarśam-difficult to see; iti-thus; uktam-described.

With his ordinary vision Arjuna was able to see Lord Kṛṣṇa, the humanlike Supreme Person. Arjuna required "divine" eyes (Bhagavad-gītā, Chapter 11) to see the Universal Form, although with his own natural vision he was perfectly able to see Lord Kṛṣṇa, the humanlike Supreme Personality of Godhead. Actually, it is more difficult to see the humanlike Lord Kṛṣṇa than it is to see the universal form of the Lord. The form of Lord Kṛṣṇa cannot be seen merely with the "divine" eyes given to see the Universal Form. This is confirmed in the following quote (Bhagavad-gītā 11.52) where Lord Kṛṣṇa again reveals His original humanlike form to Arjuna and says:

Text 29

sudurdarśam idam rūpam
dr̥ṣṭavān asi yan mama
devā apy asya rūpasya
nityam darśana-kāṅkṣiṇaḥ. ity ādinā.

sudurdarśana-very difficult to be seen; idam-this; rūpam-form; dr̥ṣṭavān asi-as you have seen; yat-which; mama-of Mine; devāḥ-the demigods; api asya-also this; rūpasya-of the form; nityam-eternally; darśana-kāṅkṣiṇaḥ-always aspire to see; iti-thus; ādinā-in the passage beginning.

"My dear Arjuna, the form which you are now seeing is very difficult to behold. Even the demigods are ever seeking the opportunity to see this form which is so dear."*

Text 30

kintu bhaktyaika-sudarśatvam ity apy uktam

bhaktyā tv ananyayā śakya
aham evaṁ-vidho 'rjuna
jñātum draṣṭum ca tattvena
praveṣṭum ca parantapa. ity ādinā

kintu-but; bhaktyā-by devotional service; eka-alone; sudarśatvam-the sight of the Lord; iti-thus; api-also; uktam-spoken; bhaktyā-by devotional service; tu-but; ananyayā-without being mixed with fruitive activities or speculative knowledge; śakyaḥ-possible; aham-I; evaṁ-vidhaḥ-like this; arjuna-O Arjuna; jñātum-to know; draṣṭum-to see; tattvena-in fact; praveṣṭum-and to enter into; ca-also; parantapa-O mighty-armed one; iti-thus; ādinā-beginning.

The humanlike Supreme Personality of Godhead may be seen only by devotional service. This is confirmed in the Bhagavad-gītā (11.54), where Lord Kṛṣṇa says:

"My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding."*

Text 31

na ca sudurdarśanam idam ity ādikam viśva-rūpa-param. drṣṭvedaṁ manuṣaṁ rūpam ity āder evāvyavahita-pūrvoktatvāt viśva-rūpa-prākaraṇasya tad vyavadhānāc ca. tathā caikādaśe sarveṣāṁ devādīnāṁ āgamane vyacākṣatāvitrptākṣāḥ kṛṣṇam adbhuta-darśanam iti. tatraivānyatra govinda-bhuja-guptāyām ity ādi. saptame yūyaṁ nṛ-loke ity ādi ca. tṛtīye ca vismāpanaṁ svasya ca iti. ata upasaṁhārānubodhena sva-vākya-tātparyena cāsyāpi prākaraṇasya śrī-kṛṣṇa-paramatvam eva. tasmāt śrī-kṛṣṇa-gītāsu ca śrī-kṛṣṇasyaiva svayam bhagavattvaṁ sidhyeta.

na-not; ca-also; sudurdarśanam-very difficult to be seen; idam-this; iti ādikam-in the passage thus beginning; viśva-rūpa-Universal Form; param-superior; drṣṭvā-seeing; idam-this; mānuṣam-human; rūpam-form; iti ādeḥ-from the passage thus beginning; eva-certainly; avyavahita-not interrupted; pūrvoktatvāt-from the previous statement; viśva-rūpa-of the Universal Form; prakaraṇasya-of the description; tat-from that; tyavadhānāt-because of separation; ca-also; tathā-in the same way; ca-also; ekādaśe-in the Eleventh Canto of Śrīmad-Bhāgavatam; sarveṣāṁ-all; deva-ādīnām-of the demigods and other exalted

persons; āgamane-during the arrival; vyacakṣata-saw; avitr̥pta-with unsatiated; akṣaḥ-eyes; kṛṣṇa-Śrī Kṛṣṇa; adbhuta-who was wonderful; darśanam-to behold; iti-thus; tatra-there; eva-certainly; anyatra-in another place; govinda-of Lord Govinda; bhuja-by the arms; guptāyām-protected; iti ādi-in the passage thus beginning; saptame-in the Seventh Canto of Śrīmad-Bhāgavatam; yūyam-all of you (the Pāṇḍavas); nṛ-loke-within this material world; iti ādi-in the passage beginning; ca-also; tṛtīye-in the Third Canto of Śrīmad-Bhāgavatam; ca-also; viśmāpanam-wonderful; svasya-of His own; ca-and; iti-in the passage beginning; ataḥ-from this; upasamhāra-of the conclusion; anubodhena-by recognition; sva-vākya-of His own words; tātparyeṇa-carrying the meaning; ca-and; asya-of that; api-even; prakaraṇasya-chapter; śrī-kṛṣṇa-of Śrī Kṛṣṇa; paramatvam-superiority; eva-certainly; tasmāt-therefore; śrī-kṛṣṇa-gītāsu-in the Bhagavad-gītā; ca-also; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; svayam bhagavattvam-the status of the Original Personality of Godhead; sidhyate-may be concluded.

By explaining how the humanlike form of Lord Kṛṣṇa is so rare and difficult to see, the Lord explains that His Original form as Lord Kṛṣṇa is superior to the Universal Form. This is also confirmed in the following verse (Bhagavad-gītā 11.51):

"When Arjuna thus saw Kṛṣṇa in His original form, he said: seeing this humanlike form, so very beautiful, my mind is now pacified, and I am restored to my original nature."*

We may also note in this connection that these verses immediately follow the Lord's revelation of His original humanlike form, and are distinctly apart from the revelation of the Universal Form. For this reason no one may interpret these verses as descriptions of the Universal Form. The supremacy of the form of Lord Kṛṣṇa among all the forms of the Personality of Godhead is also described in the following verses from Śrīmad-Bhāgavatam:

"When Lord Brahmā and all the demigods and sages arrived they became astonished to see the wonderfully beautiful form of Lord Kṛṣṇa, and they constantly gazed upon Him with unsatiated eyes."***

-11.6.5

"Very eager to see Lord Kṛṣṇa, Nārada Muni continually remained in the city of Dvārakā."***

-11.2.1

"My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house."*

-7.10.48

"The Lord appeared in the mortal world by His internal potency, yogamāyā. He came in His eternal form which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His

form as the Lord of Vaikuṅṭha. Thus His (Śrī Kṛṣṇa's) transcendental body is the ornament of all ornaments."*

-3.2.12

These statements of Śrīmad-Bhāgavatam, along with Lord Kṛṣṇa's concluding statements in Bhagavad-gītā (18.55-66) clearly show that Lord Kṛṣṇa is the Original Personality of Godhead.

Text 32

ata evoktam

ekam śāstram devakī-putra-gītam
eko devo devakī-putra eva
karmāpy ekām devakī-putra-sevā
mantra py eko devakī-putra-nāma

ataḥ eva-therefore; uktam-it is said; ekam-one; śāstram-scripture; devakī-putra-of Lord Kṛṣṇa; gītam-the song; ekaḥ-one; devaḥ-deity; devakī-putraḥ-Kṛṣṇa; eva-certainly; karma-work; api-also; ekam-one; devakī-putra-of Kṛṣṇa; sevā-the service; mantraḥ-hymn; api-also; ekaḥ-one; devakī-putra-of Kṛṣṇa; nāma-the holy name.

Because Bhagavad-gītā thus contains the most essential message of spiritual life (that Śrī Kṛṣṇa is the Supreme Personality of Godhead), it is glorified in the following way in the Gītā-māhātmya:

"Let there be one scripture only, one common scripture for the whole world-Bhagavad-gītā. Let there be one God for the whole world: Śrī Kṛṣṇa, and one hymn, one mantra, one prayer-the chanting of His name: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and let there be one work only-the service of the Supreme Personality of Godhead."*

Text 33

tathā śrī-gopāla-pūrva-tāpanī-śrutāv api munayo ha vai []
brahmānam ucuḥ kaḥ paramo devaḥ ity ādy anantaram. tad u hovāca brāhmaṇaḥ kṛṣṇo vai-
paramam daivatam ity ādi. upasamhāre ca tasmāt kṛṣṇa eva paro devas taṁ dhyāyet taṁ
rasayet taṁ yajed ity om tat sat iti.

tathā-in the same way; śrī-gopāla-pūrva-tāpanī-śrutau-in the First Chapter of the Gopāla-tāpanī Unapniṣad; api-also; paramaḥ devaḥ-is the Supreme Personality of Godhead; kaḥ-who?; iti ādi-anantaram-in the passage thus beginning; tat-to them; u-certainly; ha-indeed; uvāca-said; brahmaṇaḥ-Brahma; kṛṣṇaḥ-Kṛṣṇa; vai-certainly; paramam-the Supreme;

daivatam-Personality of Godhead; iti ādi-in the passage thus beginning; upasamhāre-in the concluding statement; ca-also; tasmāt-therefore; kṛṣṇaḥ-Lord Kṛṣṇa; eva-certainly; paraḥ devaḥ-the Supreme Personality of Godhead; tam-upon Him; dhyāyet-one should meditate; tam-Him; raset-one should glorify; tam-Him; bhajet-one should serve; tam-Him; yajet-one should worship; iti-thus; om tat sat iti-pronouncing the sacred syllables om tat sat.

That Śrī Kṛṣṇa is the Supreme Personality of Godhead is also confirmed in the First Chapter of the Gopāla-tāpanī Upaniṣad. We find the following verses in the beginning and end of that scripture:

"The four Kumāras once approached their father, Lord Brahmā, and asked: Please tell us who is the Supreme Personality of Godhead? Whom does death fear? By knowing whom does everything else become known? Who created the spiritual and material worlds? (1.2)

"Brahmā replied to them: Kṛṣṇa is the Supreme Personality of Godhead. Death is afraid of Govinda. By understanding Gopījanavallabha everything becomes known.

-1.2-3

"Therefore, because Lord Śrī Kṛṣṇa is the Original Supreme Personality of Godhead, one should always meditate upon Him. One should glorify Him, serve Him and worship Him always. Pronouncing the sacred syllables om tat sat, the first chapter of Śrī Gopāla Tāpanī Upaniṣad is concluded."

-1.54

Text 34

kim bahunā. sarvāvatārāvatāri-lakṣaṇa mahā-bhāgavattā-mudrāḥ sāksād eva tatra vartanta iti śrūyate padmādhyāya-trayena. yathā tadyāḥ kiyantaḥ ślokāḥ

kim bahunā-what need is there of further explanations; sarva-of all; avatāra-incarnations of Godhead; avatāra-the origin; lakṣaṇaḥ-with the characteristics; mahā-bhāgavattā-mudraḥ-the signs of the Original Personality of Godhead; sāksāt-directly; eva-certainly; tatra-there; vartante-are; iti-thus; śrūyate-is confirmed in the scriptures; padma-adhyāya-trayena-in three chapters of the Padma Purāṇa; yathā-just as; tadyāḥ kiyantaḥ ślokāḥ-the following verses.

What need is there to provide any further evidence to prove that Śrī Kṛṣṇa is the Supreme Personality of Godhead? Śrī Kṛṣṇa has all the attributes of the Supreme Godhead, and even the markings on His hands and feet confirm this. This is described in the following verses from the Padma Purāṇa:

Text 35

brahmovāca

śṛṇu nārada vakṣyāmi

padayoś cihna-lakṣaṇam
bhagavat-kṛṣṇa-rūpasya
hy ānandaika-ghanasya ca

brahmā-uvāca-Brahmā said; śṛṇu-just hear; nārada-O Nārada; vaksyāmi-I shall describe; pādayoḥ-of the lotus feet; cihna-lakṣaṇam-the signs; bhagavat-full of all opulences; kṛṣṇa-rūpasya-in the form of Kṛṣṇa; hi-certainly; ānanda-of transcendental bliss; eka-ghanasya-full of intense; ca-and.

"Brahmā said: O Nārada, please listen, and I shall describe to you the transcendental symbols on the lotus feet of the supremely blissful Supreme Personality of Godhead, Lord Kṛṣṇa.

Text 36

avatārā hy asaṅkhyātāḥ
kathitā me tavāgrataḥ
param samyak pravakṣyāmi
kṛṣṇas tu bhagavān svayam

avatārah-incarnations of Godhead; hi-certainly; asaṅkhyātāḥ-innumerable; kathitāḥ-have been described; me-by me; tava agrataḥ-to you; param-supreme; samyak-truely; pravakṣyāmi-I shall say; kṛṣṇaḥ-Śrī Kṛṣṇa; tu-but; bhagavān-the Original Personality of Godhead; svayam-personally.

"Now that I have described the uncountable incarnations of Godhead, I shall say to you that Śrī Kṛṣṇa is the Original Form of the Personality of Godhead.

Text 37

devānām kārya-siddhārtham
ṛṣiṇām ca tathaiiva ca
āvirbhūtas tu bhagavān
svānām priya-cikīrṣayā

devānām-of the demigods; kārya-of the work; siddha-perfection; artham-for the purpose; ṛṣiṇām-of the sages; ca-also; tathā-in the same way; eva-certainly; ca-also; āvirbhūtaḥ-appeared; tu-also; bhagavān-the Original Personality of Godhead; svānām-His pure devotees; priya-cikīrṣayā-desiring to please.

"Śrī Kṛṣṇa is the Original Personality of Godhead, who has descended to this material world in order to please His devotees and fulfill the desires of the sages and demigods.

Text 38

yair eva jñāyate devo
bhagavān bhakta-vatsalaḥ
tāny ahaṁ veda nānyo 'sti
satyam etan mayoditam

yaiḥ-by which; eva-certainly; jñāyate-is known; devaḥ-as the Personality of Godhead; bhagavān-full of all transcendental opulences; bhakta-vatsalaḥ-very affectionate to His devotees; tāni-them; ahaṁ-I; veda-know; na-not; anyaḥ-another; asti-there is; satyam-truthfully; etat-this; mayā-by me; uditam-is spoken.

"Please know that I am speaking the truth when I say to you that there is no one who is equal to Lord Kṛṣṇa. I know very well the transcendental markings on Lord Kṛṣṇa's lotus feet which reveal Him to be the supremely opulent Original Personality of Godhead, who is very dear to His devotees.

Text 39

ṣoḍaśaiva tu cihnāni
mayā dṛṣṭāni tat-pade
dakṣiṇe cāṣṭa-cihnāni
itare sapta eva ca

ṣoḍaśa-sixteen; eva-certainly; tu-also; cihnāni-marks; mayā-by me; dṛṣṭāni-observed; tat-pade-on His lotus feet; dakṣiṇe-on the right; ca-and; aṣṭa-eight; cihnāni-marks; itare-on the other; saptaḥ-seven; eva-certainly; ca-also.

"I have personally seen sixteen auspicious markings on Lord Kṛṣṇa's lotus feet. Eight marks are on His right foot and seven on His left.

Text 40

dhvajam padmam tathā vajram
aṅkuśo yava eva ca
svastikam cordhvarekhā ca
aṣṭa-koṇam tathaiva ca

dhvajam-a flag; padmam-lotus flower; tathā-in the same way; vajram-thunderbolt; aṅkuśaḥ-rod for controlling elephants; yavaḥ-barleycorn; eva-certainly; ca-also; svastikam-svastika; ca-and; ūrdhva-rekhā-an auspicious line going from bottom to top; ca-and; aṣṭa-koṇam-eight pointed star; tathā-in the same way; eva-certainly; ca-also.

"On Lord Kṛṣṇa's right foot there are the signs of a flag, lotus, thunderbolt, rod for controlling elephants, barleycorn, svastika, ūrdhva-rekhā line, and an eight-pointed star.

Text 41

saptānyāni pravakṣyāmi
sāmpratam vaiṣṇavottama
indracāpaṁ trikoṇaṁ ca
kalaśaṁ cārdha-candrakam

ambaraṁ matsya-cihnaṁ ca
goṣpadaṁ saptamaṁ smṛtam
ankāny etāni bho vidvan
dṛśyante tu yadā kadā

sapta-seven; anyāni-others; pravakṣyāmi-I shall describe; sāmpratam-now; vaiṣṇava-uttama-O best of the Vaiṣṇavas; indracāpaṁ-rainbow; trikoṇaṁ-triangle; ca-also; kalaśaṁ-water-pot; ca-and; ardha-candrakam-half-moon; ambaraṁ-sky; matsya-cihnaṁ-the mark of a fish; ca-and; goṣpadaṁ-the hoofprint of a cow; saptamaṁ-seventh; smṛtam-is remembered; ankāni-signs; etāni-these; bho-O; vidvan-learned devotee; dṛśyante-are seen; tu-and; yadā kadā-whensoever.

"O best of the Vaiṣṇavas, on Lord Kṛṣṇa's left lotus foot there are the marks of a rainbow, triangle, water-pot, half-moon, sky, fish, and cow's hoofprint.

Text 42

kṛṣṇākhyam tu param brahma
bhuvī jātam na saṁśayaḥ
dvayam vātha trayam vātha
catvaraḥ pañca caiva ca
dṛśyante vaiṣṇava-śreṣṭha
avatāre kanthañcana. ity ādi

kṛṣṇa-Kṛṣṇa; ākhyam-named; tu-but; param-supreme; brahma-Godhead; bhuvī-on the earth; jātam-born; na saṁśayaḥ-without any doubt; dvayam-two; vā-or; atha-now; trayam-three; vā-or; atha-now; catvaraḥ-four; pañca-five; ca-and; eva-certainly; ca-also; dṛśyante-are observed; vaiṣṇava-śreṣṭha-O best of the Vaiṣṇavas; avatāre-on the incarnation of the Personality of Godhead; kathañcana-from time to time; iti-thus; ādi-in the passage beginning.

"O best of the Vaiṣṇavas, Lord Kṛṣṇa is the Original feature of the Personality of Godhead. Of this there is no doubt. On the lotus feet of the many incarnations of the Lord two, three, four, or five of these auspicious signs may be present, but all sixteen signs are present only on the feet of Lord Kṛṣṇa.

Text 43

ṣoḍaśam ca tathā cihnam
śṛṇu devarṣi-sattama
jambuphala-samākāram
dṛśyate yatra kutracit. ity uktam.

ṣoḍaśam-sixteen; ca-and; tathā-in the same way; cihnam-marks; śṛṇu-please hear; devarṣi-sattama-O best of the sages; jambu-phala-gold; sama-equal; ākāram-form; dṛśyate-are seen; yatra-where; kutracit-at certain times.

"O best of the sages, please hear me: On the lotus feet of a certain incarnation of the Lord, who bears a golden complexion, all sixteen signs are also present."

Text 44

tasmād asty eva svayam-bhagavattvam śrī-kṛṣṇasyaiva. tathā ca brahma-vaivarte bhagavad-avatāra-prasaṅge sūta-vākyam

tasmāt-therefore; asti-there is; eva-certainly; svayam-bhagavattvam-the status as the Original Personality of Godhead; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; eva-certainly; tathā-in the same way; ca-also; brahma-vaivārte-in the Brahma-vaivārta Purāṇa; bhagavat-of the Personality of Godhead; avatāra-of the incarnations; prasaṅge-in the context; sūta-of Sūta Gosvāmī; vākyam-the statement.

That Śrī Kṛṣṇa is the Original Personality of Godhead is confirmed both in this passage and in the following passage spoken by Sūta Gosvāmī in the Brahma-vaivārta Purāṇa:

Text 45

avatārā hy asaṅkhyeyā
asan sattva-svabhāvinaḥ
viṁśatis teṣu mukhyān yān
śrūtvā mucyen mahāmhasaḥ

avatārāḥ-the incarnations of Godhead; hi-certainly; asaṅkhyeyāḥ-innumerable; asan-are; sattva-svabhāvinaḥ-with spiritual forms; viṁśatiḥ-twenty; teṣu-among them; mukhyān-

most important; yān-which; śrūtvā-hearing about; mucyēt-one may become free; mahā-amhasaḥ-from the greatest sins.

"The innumerable incarnations of the Supreme Lord all manifest eternal spiritual forms, and among them twenty incarnations are most prominent. If one hears the glories of these twenty incarnations, he will become freed from the most abominable sins."

Sarva-samvādinī Comment 82 (Part 3)

Text 1

atha śṛṇu nārada vakṣyāmi ity ādi caraṇa-cihna-pratipādaka-padma-vacanānte ādi-śabdā
etāny api padyāni jñeyāni

atha-now; śṛṇu nārada vakṣyāmi iti adi-the quotation which begins on page 476; caraṇa-of the Lord's lotus feet; cihna-the markings; pratipādaka-describing; padma-of the Padma Purāṇa; vacana-the statement; ante-at the conclusion; ādi-śabdāt-from the word "ādi" etāni-these; api-also; padyāni-verses; jñeyani-may be understood.

The following verses from the Vedic literatures may be appended to this description of Lord Kṛṣṇa's lotus feet.

Text 2

madhye dhvajā tu vijñeyā
padmaṁ tryāṅgula-mānataḥ
vajraṁ vai dakṣiṇe parśve
aṅkuśo vai tad-agrataḥ

madhye-in the middle; dhvajā-a flag; tu-also; vijñayā-should be understood; padma-a lotus flower; tri-āṅgula-mānataḥ-the measurement of 3 fingers; vajra-a thunderbolt; vai-certainly; dakṣiṇe-on the right; parśve-side; aṅkuśaḥ-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 from the front of the foot. On the left side of His foot there is the mark of a thunderbolt and before that there is the mark of a rod for controlling elephants.

Test 3

yavo 'py aṅgustha-mūle syāt
svastikaṃ yatra kutracit
ādim caraṇam ārabhya
yāvad vai madhyamā sthitā

yavaḥ-a barleycorn; api-also; aṅgustha-of the big toe; mūle at the base; syāt-is; svastikaṃ-a svastika; yatra-where kutracit-somewhere; ādim-beginning; caraṇam-foot; ārabhya- having begun; yāvat-to which extent; vai-certainly; madhyamā-in the middle; sthitā-situated.

"At the base of the Lord's big toe there is the mark of a barleycorn and also the mark of a svastika.

Text 4

tāvad vai ūrdhva-rekhā ca
kathitā padma-sāmjñake
aṣṭa-koṇam tu bho vatsa
mānam cāṣṭāṅgulaiś ca tat

tāvat-in that way; vai-certainly; ūrdhva-rekhā-an auspicious line going from top to bottom; ca-also; kathitā-is described; padma-sāmjñake-in the Padma Purāna; aṣṭa-koṇam-an eight-pointed str; tu-also; bho-oh; vatsa-o son; mānam- measurement; ca-also; aṣṭa-eight; āṅgulaiḥ-with fingers; ca-also; tat-that.

"There is also an ūrdhva-rekhā line beginning at the junction of the big-toe and fore-toe and extending to the middle of the Lord's lotus feet. This ūrdhva-rekhā line is also described in the Padma Purāna. Eight fingers away from the middle toe there is the mark of an eight-pointed star.

Text 5

nirdiṣṭam dakṣiṇe pāde
ity āhur munayaḥ kila
evam pādasya cihnāni
tāny eva vaiṣṇavottama

nirdiṣṭam-described; dakṣiṇe-on the right; pāde-foot; iti-thus; āhuh-they have explained; munayaḥ-the sages; kila-certainly; evam-thus; pādasya-of the foot; cihnani-the marks; tāni-they; eva-certainly; vaiṣṇava-of the devotees; uttama-o best.

"O best of the Vaiṣṇavas, the great sages have described the markings on Lord Kṛṣṇa's right foot in this way.

Text 6

daksinetara-sthānāni
sāṃvadāmīha sāmpratam
catur-aṅgula-mānena
tv aṅgulīnām samīpataḥ

indra-cāpaṃ tato vidyād
anyatra na bhavet kvacit
tri-konaṃ madhyaṇirdiṣṭam
kalaśo yatra kutracit

dakṣiṇa-of the right foot; itara-other; sthānāni- places; sāṃvadāmi-I am explaining; ina- here; sāmpratam-now; catuḥ-aṅgula-of four finger; mānena-with the measurement; tu-also; aṅgulīnām samīpataḥ-near the toes; indra-cāpaṃ-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-konaṃ-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-pramāneṇa
tad bhaved ardha-candrakam
ardha-candra-samākāraṃ
nirdiṣṭam tasya su-vrata

aṣṭa-eight; aṅgula-fingers; pramāneṇa-in measurement; tat-that; bhavet-is; ardha-candrakam-half-moon; ardha-candra-half-moon; sama-ākāraṃ-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 -cihnam ca
hy ādy-ante vai nirūpitam
gośpadam teṣu vijñeyam
ādy-aṅgula-pramānataḥ ity ādi

binduḥ-a drop; vai-certainly; matsya-of a fish; cihnam-the mark; ca-also; hi-certainly; ādi-from beginning; ante-to end; vai-certainly; nirūpitam-described; gośpadam-a cow's hoofprint; teṣu-among them; vijñeyam-may be known; ādi-one; aṅgula-finger; pramānataḥ-in measurement; iti-thus; ādi-in the passage beginning.

"There are also a kuṅkuma spot, the mark of a fish, and the mark of a cow's hoofprint, one finger in diameter. In this way I have completely described the markings on the lotus feet of Lord Kṛṣṇa."

Text 9

tad-agre ca

śoḍaśam tu tathā cihnam
śṛṇu devarṣi-sattama
jambu-phala-samākāram
dṛśyate yatra kutracit
tac-cihnam śoḍaśam proktam
ity āhur munayo 'naghaḥ iti

tad-agre-in the preceding passage; ca-also; śoḍaśam- 16; tu-but; tathā-in that way; cihnam-signs; śṛ_ṇu-please hear; deva-ṛṣi-of the great sages; sattama-O best; jambu-phala-samākāram-with a form like a jambu fruit; dṛśyate-is seen; yatra-where; kutracit-somewhere; tac-cihnam-those signs; śoḍaśam-16; proktan-described; iti-thus; āhuḥ-describe; munayaḥ-sages; anaghaḥ-pure; iti-thus.

This description of the Lord's lotus feet begins with the following statement:

"O Nārada, O best of the sages, please hear from me about the sixteen markings on the lotus feet of Lord Kṛṣṇa. These markings are as beautiful as a graceful jambu fruit, and I shall now describe them as they have been previously been described by the pure-hearted devotees."

Text 10

atra vaiṣṇavottama ity ādikam śrī-nārada-sambodhanam. yadā kadā iti yadā kadācid evety arthaḥ. madhyama-pārṣṇi-paryantayoḥ sama-deśo madhyaḥ tatra dhvajā dhvajaḥ.

atra-in these verses; vaiṣṇava-of the devotees; uttama-O best; iti-thus; ādikam-in the passage beginning; śrī-nārada-Śrī Nārada; sambodhanam-addressed in the vocative case; yadā kadā-the words "yadā kḍā; iti-thus; yadā kadācit-"whenever"; eva-certainly; iti-thus; arthaḥ-the meaning; madhyama-the word "madhyama"; pārṣṇi-paryantayoh- means "culminating in the heel; sama-deśaḥ-middle part; madhyaḥ-"madhyaḥ"; tatra-there; dhvajaḥ-the mark of the flag.

In these verses the word "vaiṣṇavottama" is used in the vocative case to address Nārada Muni. The words "yadā kadā" mean "whenever", "madhyama" means "that part culminating in the heel", "madhyaḥ" means "the middle part", and "dhvajā" means "flag".

Text 11

try-aṅgula-mānataḥ pādāgre try-aṅgula-pramana-deśam parityajyety arthaḥ

padmasyādho dhvajam dhatte
sarvānartha-jaya-dhvajam

iti skānde-vacanāt.

tri-aṅgula-mānataḥ-the word "try-aṅgula-mānataḥ" pāda-of the foot; agre-at the front; tri-for three; aṅgula- fingers; pramāna-the measurement; deśam-place; parityajya- having left; iti-thus; arthaḥ-the meaning; padmasya-the lotus; adhaḥ-below; dhvajam-the flag; dhatte-is placed; sarva-all; anartha-unwanted material tendencies; jaya-for defeating; dhvajam-the flag; iti-thus; skānda-of the Skanda Purana; vacanāt-from the statement.

The word "try-aṅgula-mānataḥ" means "three fingers in distance from the front part of the foot". This is corroborated by the following description of the Lord's lotus feet in the Skanda Purāṇa:

"Below the mark of the lotus is the mark of a flag. This flag represents victory over all that is unwanted."

Text 12

yatra kutracit parita ity arthaḥ. ādim aṅguṣṭha-tarjani-sandhim ārabhya madhyama-madhyam yāvat tāvad ūrdhva-rekṣa vyavasthitā padma-samjñake puṇe kathitā ity arthaḥ.

yatra kutracit-the words "yatra kutracit"; paritaḥ-mean "everywhere"; iti-thus; arthaḥ-the meaning; ādim-beginning; aṅguṣṭha-tarjani-sandhim-the junction of the big-toe and the fore-toe; ārabhya-beginning; ; madhyama-madhyam-in the middle; yāvat-from there; tāvad-to there; ūrdhva-rekṣa-ūrdhva-rekhā line; vyavasthitā-situated; padma-samjñake-the words "padma-samjake; puṇe-in the Purāṇa; kathitā-spoken; iti-thus; arthaḥ-the meaning.

The words "yatra kutracit" mean "everywhere". The word "ādim" means "the junction of the big toe and the fore-toe". The "ūrdhva-rekhā" line begins at that point and extends to the middle of the Lord's foot. The words "kathitā padma-samjñake" mean "described in the Padma Purāṇa".

Text 13

Aṣṭaṅgulair mānam tat iti madhyamāṅguly-agnāḍ aṣṭāṅgula-mānam parityajyety arthaḥ.

aṣṭa-of eight; aṅgulaiḥ-fingers; mānam-measurement; tat-that; iti-thus; madhyama-middli; aṅguli-toe; agrāt-from the beginning; aṣṭa-eight; aṅgula-fingers; mānam-measurement; parityajyety-going away; iti-thus; arthaḥ-the meaning.

The phrase "aṣṭāṅgulaiḥ mānam tat" means "eight fingers away from the middle toe".

Text 14

tāvad vistāratvena vyākhyāyam sthānāsamāveśaḥ ata eva pūrvam api tathā vyākhyātam. evam uttaratrāpi jñeyam.

tāvat-in that way; vistāratvena-with all details; vyākhyāyam-in the explanation; sthāna-places; asama- extraordinary; āveśaḥ-entrance; ataḥ eva-therefore; pūrvam-previously; api-also; tathā-in the same way; vyākhyātam-described; evam-in this way; uttaratra-in the next; api-also; jñeyam-may be understood.

In this way the elaborate description of the markings on Lord Kṛṣṇa's right lotus foot is concluded. The description of the left lotus foot follows.

Text 15

indra-cāpa-tri-koṇārdha-candrakāṇi" kramād adho-'dho-bhāga-sthāni. anyatreti śrī-kṛṣṇād anyatrety arthaḥ.

indra-cāpa-rainbow; trikoṇa-triangle; ardhha-candrakāṇi-and half moon; kramāt-in sequence; adhaḥ adhaḥ-bhāga-sthāni-situated one beneath the other; anyatra-in another place; śrī-kṛṣṇāt- except for Śrī Kṛṣṇa; anyatra-any other place; iti-thus; arthaḥ-the meaning.

On the Lord's left foot, first there is the mark of the rainbow. Below that is the mark of the triangle, and below that is the mark of half-moon. The word "anyatra" means "any place other than the lotus feet of Śrī Kṛṣṇa."

Text 16

binduḥ ambaram. ādau caraṇasyādi-deśe tad-aṅguli-samīpe binduḥ. ante pārṣṇi-deśe matsya-cihnam. ṣoḍaśam cihnam ubhayor api jñeyam. dakṣiṇādyā-niyamenoktatvāt. atra dakṣiṇāṅguṣṭhādhas cakram, vāmṅguṣṭhādhas tanmukham", darām ca skāndoktānusāraṇa.

binduḥ- the word "bindu"; ambaram-kumkuma; ādau-in the beginning; caraṇasya-of the foot; ādi-deśe-in the fore-part; tad-aṅguli-the toes; samīpe-near; binduḥ-the bindu mark; ante-at the end; pārṣṇi-deśe-at the heel; matsya-of a fish; cihnam-the mark; ṣoḍaśam-16; cihnam-marks; ubhayor-of the two feet; api-also; jñeyam-may be understood; dakṣiṇā-ādyā-niyamena-by the description of the right and left feet of the Lord; aṅguṣṭha-big toe; adhaḥ-below; tat-mukham-tanmuha; darām-dara; ca-also; skānda-of the Skānda Purāṇa; ukta-the statement; anusāraṇa-according to.

The word "bindu" means "kuṅkuma spot."

This mark is found at the front part of the Lord's sole near the toes. At the Lord's heel there is the mark of a fish. In this way there are sixteen auspicious marks on the right and left feet of the Lord.

The Skānda Purāṇa further describes:

"beneath the big toe of the Lord's right foot there is the mark of a cakra, and beneath the big toe of the Lord's left foot there are the marks of a tanmukha and dara."

Text 17

te hi śrī-Kṛṣṇe 'py anyatra śrūyete. yathādi-varāhe mathurā-maṇḍala-māhātmye
yatra Kṛṣṇena sañcīṭnam

krīḍitam ca yathā-sukham
cakrāṅkita-padā tena
sthāne brahmamaye śubhe iti.

te-the two lotus feet; hi-certainly; Śrī-Kṛṣṇe-of Śrī Kṛṣṇa; api-also; anyatra-in other Vedic literatures; śrūyete-are heard; yathā-just as; ādi-varāhe-in the Ādi-varāha Purāṇa; mathurā-maṇḍala-of Mathurā maṇḍala; mähātmye-in the glorification; yatra-where; kṛṣṇena-by Śrī Kṛṣṇa; sañcīrṇam krīḍitam-pastimes were performed; ca-also; yathā-sukham-as He wished; cakra-with the disc; āṅkita-marked; padā-with the foot; tena-by Him; sthāne-in the place; brahmamaye-spiritual; śubhe-auspicious; iti-thus.

The two lotus feet of Lord Kṛṣṇa are described in many places in the Vedic literatures. For example in the Mathurā-maṇḍala-mähātmya section of the Purāṇa we find the explanation:

"Lord Kṛṣṇa, whose lotus foot is marked with the sign of the cakra, performed pastimes according to His own desire in the auspicious transcendental place known as Mathurā-maṇḍala."

Text 18

śrī-gopāla-tāpanyām

śaṅkha-dhvajātapatras tu
cīhñitar ca pada-dvayam iti.

ātapatram idam cakrādhasṭāy jḍeyam. dakṣiṇasya prādhanyat tatraiva sthāna-samāveśāc ca. aṅguli-parimāṇa-mātra-dairghyāc-caturdaśārsena tad-vistārāy śaṅtārsena jḍeyam. anyatra dairghye caturdaśāṅguli-parimāṇātvena vistāre śaṅ-aṅguli-parimāṇsatvena pradiddher iti.

śrī-gopāla-tāpanyām-in the Gopāla-tāpanī Upaniṣad (2.62); śaṅkha-with the conch-shell; dhvaja-flag; ātapatras-and umbrella; tu-also; cīhñitam-marked; ca-also; pada-lotus feet; dvayam-pair; iti-thus; ātapatram-umbrella; idam-this; cakra-the disc; adhasṭā-beneath; jḍeyam-should be understood; dakṣiṇasya-of the right foot; prādhanyāt-primarily; tatra-there; eva-certainly; sthāna-samāveśāt-from the place; ca-also; aṅguli-of the fingers; parimāṇa-mātra-measurement; dairghyāt-by length; caturdaśa-fourteen; aṅsena-by part; jḍeyam-should be known; anyatra-otherwise; dairghye-in length; caturdaśa-fourteen; aṅguli-fingers; parimāṇātvena-by measurement; vistāre-in extent; śaṅ-six; aṅguli-fingers; parimāṇātvena-by measurement; pradiddheḥ-celebrated; iti-thus.

The markings of the Lord's lotus feet are also described in Gopāla-tāpanī Upaniṣad (2.62):

"Lord Kṛṣṇa's lotus feet are marked with the signs of the conchshell, flag, and parasol."

The sign of the umbrella is situated fourteen āṅgulis beneath the cakra and six āṅgulis to the right on the Lord's right foot.

(At this point the Sarva-samvādinī ends and the Kṛṣṇa-sandarbhā continues.)

Text 46

ity ādiā prāyaśaḥ śrī-bhāgavatavat śrī-Kṛṣṇa-sahitāms tān gaṇayitvā punar āha

narasimhādayo 'nye 'pi
sarva-pāpa-vināśanaḥ
yad-vibhūti-viśeṣeṇā-
laṅkṛtaṁ bhuvi jāyate
tat sarvam avagantavyaṁ
kṛṣṇāmsāmsa-samudbhavam. iti

iti-thus; ādinā-in the passage beginning; prāyaśaḥ- for the most part; śrī-bhāgavatavat-like the bhāgavatam; śrī-kṛṣṇa-Śrī Kṛṣṇa; sahitān-including; tān-them; gaṇayitvā-enumerating; punaḥ-again; āha-says; narasimha- Narasimha; ādayaḥ-beginning with; anye-others; api-also; sarva-all; pāpa-sins; vināśanaḥ-removing; yat-whose; vibhūti-opulence and power; viśeṣeṇa-specifically; alaṅkṛtam-decorated; bhuvi-on the earth; jāyate-is produced; tat-them; sarvam-all of; avagantavyam-should be known; kṛṣṇa-of Śrī Kṛṣṇa; amsa-of the planetary portion; amsa-of a part; samudbhavam-produced; iti-thus.

After saying these words, Sūta Gosvāmī gave a brief description of the Lord's various incarnations, much like the list found in the First Canto of Śrīmad-Bhāgavatam, and included Kṛṣṇa among the incarnations. When the description of the incarnations was completed, Sūta Gosvāmī explained the special position of Kṛṣṇa in the following words:

"The incarnations of the Lord, including Lord Narasimha and many others, are full of all transcendental opulences and powers, and they appear in this material world to remove the sinful reactions of the conditioned souls. One thing, however, should be carefully understood about them: all the incarnations are simply parts of the plenary portions of Lord Kṛṣṇa, the Original Personality of Godhead."

Text 47

tad itthaṁ sarvam abhipretya mahapakrama-ślokaṁ eva śrī-viṣṇu-purāṇīya-bhagavac-
chabda-niruktivāt sākṣaḥ śrī-kṛṣṇābhidheyatvenāpi yojayati: janmady asya iti; narākṛti param
brahma iti purānā-vargāt. tasmāt kṛṣṇa eva paro devaḥ iti śrī-gopāla-tapanī-śruteś ca. param

kṛṣṇa dhīmahī. asya svarūpa-lakṣaṇam āha satyam iti satya-vratam satya-param tri-satyam iti ādau.

tat-therefore; ittham-in this way; sarvam-all; abhipretya-intending; mahā-upakrama-slokaṁ-invocation; eva-certainly; śrī-viṣṇu-purāṇīya-from the Viṣṇu Purāṇa; bhagavat-"Bhagavān"; śabda-of the word; niruktivat-like the definition; sāksāt-directly; śrī-kṛṣṇa-ahidheyatvena-by the name "kṛṣṇa"; yojayati-is employed; janmādi asya iti- Śrīmad-Bhagavatam 1.1.1: nara-of a human being; ākr̥ti-with the form; param-the supreme; brahma-Brahman; iti-thus; purnā-vargāt-from the Purāṇas; tasmāt-therefore; kṛṣṇaḥ-Kṛṣṇa; eva-certainly; paraḥ-the Supreme; devaḥ-Personality of Godhead; iti-thus; śrī-gopāla-tāpanī-śruteḥ-from the Gopāla-tāpanī Upaniṣad; ca-also; param-by the word "param"; kṛṣṇam-"kṛṣṇa" is intended; intended; dhīmahī- I do meditate upon; asya-of Him; svarūpa-the original form; lakṣaṇam-the description; āha-speaks; satyam iti-with the word "satyam"; satya-vratam satya-param tri-satyam iti-ādau: Śrīmad-Bhāgavatam (10.2.26)

That Śrī Kṛṣṇa is the Supreme Personality of Godhead is also described in the very beginning of Śrīmad-Bhāgavatam (1.1.1), where Śrī Vyāsadeva says:

om̐ namo bhagavate vāsudevāya

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

"O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

These words of Vyāsa are also corroborated by the definition of the word "bhagavān" found in the Viṣṇu Purāṇa ("The Supreme Personality of Godhead, Bhagavān, is He who possesses unlimited wealth, strength, fame, knowledge, beauty, and renunciation"), and they are also corroborated by the following quotations from Vedic literatures:

narākṛti param brahma

"The Supreme Godhead has a humanlike form."
-The Purāṇas

tasmād kṛṣṇa eva paro devaḥ

"Śrī Kṛṣṇa is the Supreme Personality of Godhead."
-Gopāla-tāpanī Upaniṣad

We may note that the word "param" in the last lise of the invocation of Śrīmad-Bhāgavatam certainly refers fo Śrī Kṛṣṇa. and that the word "satyam (Absolute Truth) gives us the description of Śrī Kṛṣṇa actual nature. This word "satyam" is described in the following verse of Śrīmad-Bhāgavatam (10.2.26):

satya-vratam satya-param tri-satyam
satyasya yonim nihitam casaty
satyasya satyam ṛta-satya-netram
satyātmakam tvām śaraṇam 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 acheived by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force. You are equal to everyone, and the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."*

Text 48

satye pratiṣṭhitāḥ kṛṣṇaḥ
satyam atra pratiṣṭhitam
satyāt satyam ca govindas
tasmāt satyo hi nāmataḥ

ity udyama-parvaṇi sañjaya-kṛta-śrī-kṛṣṇa-nāma-niruktau ca tathā śrutatvāt. etena tad-ākārasyaḥvyabhicāritvaṁ darśitam.

satye-in truth; pratiṣṭhitāḥ-fixed; kṛṣṇaḥ-Śrī Kṛṣṇa; satyam-truth; atra-in Him; pratiṣṭhitam-is situated; satyāt-from the truth; satyam-the truth; ca-and govindaḥ-Govinda; tasmāt-therefore; satyaḥ-the truth; hi- certainly; nāmataḥ-by name; iti-thus; udyama-pravaṇi-in the Udyama Parva of the Mahābhārata; sañjaya-by Sajaya; kṛta- spoken; śrī-kṛṣṇa-of Śrī Kṛṣṇa; nāma-of the holy names; niruktau-in the definitions; ca-also; tathā-in

the same way; śrutatvāt-because of being heard in the scriptures; etena-by this statement; tat-His; ākārasya-of the form; avyabhicāritvam-eternality; darśitam-is revealed.

In the Dictionary of Śrī Kṛṣṇa's Names in the Udyama Parva of the Mahābhārata, Sañjaya gives us the definition of the word "satya" as a name of Kṛṣṇa:

"Śrī Kṛṣṇa is the Supreme Reality, and all reality has emanated from Him and is situated within Him. For this reason, He is called 'satya', The Supreme Reality, or the Absolute Truth."

In these words Sañjaya clearly explained that the form of Śrī Kṛṣṇa is eternal and unchanging: the Absolute Truth.

Text 49

taṭastha-lakṣaṇam āha dhāmnā svena ity ādi. svena sva-svarūpeṇa dhāmnā śrī-mathurākhyena sadā nirastaṁ kuhakam māyā-kārya-lakṣaṇam yena tam

taṭastha-lakṣaṇam-as aloof from the material world; āha-describes; dhāmnā svena iti ādi-in the phrase beginning with the words "dhāmnā" in the last line of Śrīmad-Bhagavatam 1.1.1 quoted on page 486-487 of this book; svena-the word "svena"; sva-svarūpeṇa-means "with His original transcendental form; dhāmnā-the word "dhāmnā"; śrī-mathurākhyena-means with His abode, known as Mathurā; sadā-always; nirasta- negation by absence; kuhakam-illusion; māyā-of illusion; kārya-activities; lakṣaṇam-characterized by; yena-by whom; tam-unto Him.

In the invocation of Śrīmad-Bhāgavatam (1.1.1), quoted in Text 47, Śrī Kṛṣṇa is described as being free from all material illusion. This is described in the following words:

dhāmnā svena sadā nirasta-kuhakam param dhīmaḥi

"I therefore meditate upon Him, Lord Śrī Kṛṣṇa, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

In this phrase the word "svena" means "His own transcendental form, the word "dhāmnā" means "with His abode, known as Mathurā", and the word "kuhakam" means "the illusory activities of the material world."

Text 50

mathyate tu jagat sarvaṁ
brahma-jñānena yena vā
tat-sāra-bhūtaṁ yad yasyām
msthutā sa nigadyate

iti śrī-gopālottara-tāpanī-prasiddheḥ.

mathyate-is churned; tu-also; jagat-universe; sarvam- entire; brahma-the absolute Truth; jñānena-by transcendental knowledge; yena-by which; vā-or; tat-sāra-bhūtam-butter; yat-because; yasyām-in which; mathurā-Mathurā; sā-it; nigadyate-is named.

iti-thus; śrī-gopāla-uttara-tāpanī-in the description of the Second Chapter of the Gopala-tāpanī Upaniṣad; prasiddheḥ-famous.

Mathurā, the transcendental abode of Lord Kṛṣṇa, is described in the following verse of Gopāla-tāpanī Upaniṣad (2.79):

When the entire universe is churned (mathyate) by the churning rod of transcendental knowledge, the butter produced is the Supreme Personality of Godhead in Mathurā. That is why it is called Mathurā."

Text 51

līlām āha ādyasya nityam eva śrīmad-ananakadundubhi-vrajeśvara-nandanatayā śrī-mathurā-gokuleṣu virājamānasyaiva svasya kasmaicid arthāya loke prādurbhāvāpekṣayā yataḥ śrīmad-ananakadundubhi-grhāt janma tasmād yaḥ putra-bhāvatas tad-anugayatvenāgacchat.

līlām-pastimes; āha-describes; ādyasya-by the word "ādyasya"; nityam-eternally; eva - certainly; śrīmat- ananāka dundubhi-of Vasudeva; vraja-īśvara-and of Nanda, the king of Vraja; nandanatayā-as the son; śrī-mathurā-in Mathurā; dvārakā-Dvārakā; gokuleṣu-and Gokula; virājamānasya-manifested; eva-certainly; svasya-for His own; kasmaicit-particular; arthāya-purpose; loke-in the material world; prādurbhava-appearance; apekṣayā-with reference; yataḥ-by the word "yataḥ"; śrīmat-ānanakadundubhi-of Vasudeva; grhāt-from the home; janma-birth; tasmāt- therefore; yaḥ-who; itarataḥ ca-by the words "itarataḥ ca"; itaratra-in another place; śrī-vraja-īśvara-of the king of Vraja; grhe-in the home; api-even; anvayāt-by the word "anvayāt"; putra-bhāvataḥ-as the son; tat-anugatatvena- appearing as; agacchat-arrived.

The first verse of the Bhāgavatam, quoted in Text 47, gives us a summary description of Lord Kṛṣṇa's pastimes on this earth. This may be explained in the following way: The word "ādyasya" means "the Supreme Lord who eternally remains in Mathurā, Dvārakā, and Gokula as the son of Vasudeva and Nanda Mahārāja". The word "janma" means that the Supreme Lord appears in the material world to accomplish a specific purpose. The words "yataḥ anvayāt itarataḥ ca" mean that the Lord was carried from the home of Vasudeva to the home of Nanda, the king of Vraja, who accepted the Lord as his own son.

Text 52

uttarenā ya iti padenānvayaḥ. yataḥ iti anena tasmād iti svayam eva labhyate.

uttareṇa-by the first; yaḥ iti-beginning with the word "yataḥ"; padena-line of the verse; anvayaḥ-sequence of words; yataḥ iti-the word "yataḥ"; anena-by that; taāmsat-the word "tasmāt (from Him)"; iti-thus; svayam-by itself; eva- certainly; labhyate-is obtained.

That is the meaning of the first line of the verse. We may also note in this connection that the word "yataḥ" (from whom) implies the use of an appropriate co-relative pronoun, which need not be expressed, but may be simply understood. In this sentence the pronoun "tasmāt" (from Him) is understood although not expressed.

Text 53

kasmād anvayāt. tatrāha artheṣu kaṁsa-vacana-ādīṣu tādrśa-bhāvavadbhiḥ śrī-gokula-vāsibhir eva sarvānanda-kadamba-kādambinī-rūpa sā sā kāpi līlā sidhyatīti tallakṣaṇeṣu vā artheṣv abhijñāḥ. tataś ca svarāt svair gokula-vāsibhir eva rājata iti.

kasmāt-from what? anvayāt-reason; tatra-in this connection; āha-he says; artheṣu-in the purposes; kaṁsa-of Kāṁsa; vacana-deception; ādīṣu-and other reasons; tādrśa-bhāvavadbhiḥ-full of intense devotional love; śrī-gokula-vāsibhiḥ-with the residents of Gokula; sarva-all; ananda-transcendental pastimes; sidhyati-perfectly manifested; iti-thus; tat-lakṣaṇeṣu-in the characteristics of which; vā-or; artheṣu abhijñāḥ-by the words 'artheṣu abhijñāḥ'; tataḥ-from that; ca-also; svarāt"; svaiḥ-with His own friends and relatives; gokula-vāsibhiḥ-the residents of Gokula; eva-certainly; rājate-appeared very splendid. iti-thus.

The question may be raised: Why was the Lord carried from Vasudeva's home to the home of Nanda Mahārāja in Vraja? The answer is given in the words "artheṣv abhijñāḥ" in this verse from the Bhāgavatam. These words indicate that Lord Kṛṣṇa knew very well the purpose of His being carried to Vraja. The Lord was carried to Vraja in order to deceive Kāṁsa, and also to perform various transcendental pastimes with the residents of Gokula, who were all full of great love for Him. These pastimes seemed like a host of dark monsoon clouds that showered transcendental bliss upon everyone. The word "svarāt" in this verse means that the Lord always remained with His own friends and relatives, the residents of Gokula.

Text 54

tatra teṣaṃ prema-vasatām apannasyāpy avyahataiśvaryam āha tene iti. yaḥ ādi-kavaye brahmaṇe brahmaṇam vismāpayitum hṛdā saṅkalpa-mātreṇaiva brahma satya-jñānānantānanda-mātraika-rasa mūrtimāyāṃ vaibhavam tene" vistāritavān.

tatra-in this connection; teṣāṃ-of the residents of Vraja; prema-by the love; vaśatām-the state of being □

controlled; apannasya-attained; avyahata-unimpeded; aiśvaryam- power and opulence; āha-describes; tene iti-with the passage beginning with the word "tene"; yaḥ-who; ādi-kavaye-the word "ādi-kavaye"; brahmaṇe-means "to Brahmā"; brahmaṇam- Brahmā; Vismāpayitum-to bewilder and amaze; hṛdā-the word "hṛdā"; saṅkalpa-mātreṇa-means "simply by willing"; brahma-the word "brahma"; satya-transcendental; jñāna-full of knowledge; ananta-and unlimited; ānanda-bliss; mātra- consisting of; eka-rasa-eternal and unchanging; mūrti-mayam- forms; vaibhavam-opulence and power; tene-the words "tene"; 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-līlā-hetoḥ sūrayaḥ tat-tad-bhaktā muhyanti premātiśāyodayena vaivaśyam apnuvanti. yad ity uttarenāpy anvayāt. yad yata eva tādrśa-līlātaḥ tejo-vāri-mṛdam api yathā yathāvat vinimayaḥ bhavati. tatra tejasā candrāder vinimayo nistejo-vastubhiḥ saha dharma-parivartaḥ; tac-chrī- mukhādirucā candrāder nistejastvābhidhānān nikatastha-nistejo-vastunaḥ sva-bhāsā tejasvīta-padanāc ca, tathā vāri dravas ca kathinaṃ bhavati, veṇu-vādyena mṛt-paśaṇāḍis ca dravatīti. yatra śrī-kṛṣṇaḥ tri-sargaḥ śrī-gokula-mathurā-dvārakā-vaibhava-prakāśaḥ amṛṣā satya eveti. śrī-veda-vyāsaḥ.

yat-the word "yat"; yataḥ-means "because of"; tathā-vidha-like this; laukika-ordinary; alaukika-and extraordinary; samucita-appropriate; līlā-pastimes; hetoḥ-because of; sūrayaḥ-the word "sūrayaḥ"; tat-tad-bhaktāḥ-means "the devotees of the lord"; muhyanti-the word "muhyanti"; prema-atiśāyā-udayena-because of great love; vaivaśyam- helplessness; apnuvanti-attained; yat ity uttarena-by the phrase following the word "yat" anvayāt-series of words; yat- the word "yat"; yataḥ-means "because of"; eva-certainly; tādrśa-līlātaḥ-because

of these pastimes; tejaḥ-vāri-mṛdam-the word "tejo-vāri-mṛdam"; api-even; yathā-the word "yathā"; yathāvat-means "just like" vinimayaḥ- transformation; bhavati-becomes; tatra-in this connection; tejasaḥ-of the splendor; candra-ādeḥ-of the moon and other luminous objects; vinimayaḥ-transformation; nistejo-vastubhiḥ saha-without splendor; candra-ādeḥ-of the moon and other luminous objects; vinimayaḥ-transformation; nistejo-vastubhiḥ saha-without splendor; dharma-of their natures; parivartaḥ- transformation; tat-His; śrī-of beauty; mukha-of the face; rucā-by the splendor; candra-ādeḥ-of the moon and other luminous splendor; abhidhānāt-because of the description; nikaṭastha-nearby; nistejaḥ-dull; vastunaḥ-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"; dravaḥ-means "liquid"; ca-also; kaṭhiṇam-solid; bhavati-becomes; veṇu-of the flute; vādyena-by the music; mṛt-earth; paśāna-stones; ādhiḥ-and other solids; ca-also; dravati-become melted; iti-thus; yatra-where; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; tri-sargaḥ-the word "tri-sargaḥ"; śrī-gokula-Gokula; mathurā-Mathurā; dvārakā-and Dvārakā; vaibhava-opulence; prakāsaḥ-manifestation; anṛśa-the word "anṛśa" satyaḥ- means "reality"; eva-certainly; iti-thus; śrī-veda-vyāsaḥ- spoken by Vedavyāsa.

The phrase "muhyanti sūrayaḥ" means "the devotees become overwhelmed with love when they hear about the pastimes of Lord Kṛṣṇa, which are sometimes wonderful and extraordinary, and which sometimes appear like the activities of an ordinary human being. The phrase "tejo-vāri-mṛdam yathā vinimayaḥ" means, "liquids, solids, and effulgent substances all change their natures when the Lord enjoys pastimes. This means that in comparison to the splendor of the Lord's beautiful face, the shining of the moon and other bright things becomes dull. Also, when Lord Kṛṣṇa plays His flute, the water of the Yamunā river becomes solid, and the earth and rocks begin to melt in ecstasy."

The phrase "yatra tri-sarga "mṛśā" means "from Lord Kṛṣṇa are manifested the eternal, opulent, transcendental abodes of Gokula, Mathurā, and Dvārakā."

This concludes the explanation of the first verse of Śrīmad-Bhāgavatam.

Anuccheda 83

Text 1

evam sarvopasasamhāra-vākyaṁ api tatraiva saṅgacchate

kasmai yena vibhāsīto yam ity ādi

evam-in this way; sarva-of everything; upasamhāra- concluding; vākya-statement; api-even; tatra-there; eva- certainly; saṅgacchate-is assembled; kasmai yena vibhāsitaḥ ayam iti ādi- Śrīmad-Bhāgavatam 12.13.19:

kasmai yena vibhāṣito 'yam atula-jñāna-pradīpaḥ purā
tad-rūpenā ca nārādāya munaya kṛṣṇāya tad-rūpiṇā
yogīndrāya tad-ātmanā ca bhagavad-rātāya kārūṇyatas
tac-chuddhaṁ vimalaṁ viśokam amṛtāṁ satyaṁ paraṁ dhīmahi.

The explanation given in the first verse of the Bhāgavatam, is repeated again at the end in these words (Śrīmad-Bhāgavatam 12.13.19):

"Formerly Kṛṣṇa mercifully gave the lamp of transcendental knowledge to Nārada, Vyāsa Muni, and Śukadeva Gosvāmī, a great devotee and the best of yogīs. I meditate on the Supreme Lord, Kṛṣṇa, the eternal Absolute Truth, supremely pure, and free from all suffering and lamentation."

Text 2

yo brahṇaṇaṁ vidādhati pūrvam
yo vai vidyās tasmai gāpayati sma kṛṣṇaḥ
taṁ ha devam ātma-buddhi-prakāśam
mumuksur vai śaraṇam amuṁ vrajet

iti-śrī-gopāla-purva-tāpanī-śruteḥ. vyākṛtaṁ ca dvitīya-sandarbhe tasyaiva catuḥ-ślokī-vakṛtvam api. śrī-sūtaḥ.

yah-Who; brahṇaṇam-to Brahmā; vidādhati-gave; pūrvam-previously; yah-who; vai-certainly; vidyāḥ- transcendental knowledge; tasmai-to him; gāpayati-sma- instructed; kṛṣṇaḥ-Kṛṣṇa; taṁ-to Him; ha-certainly; devam-the Supreme Personality of Godhead; ātma-buddhi-spiritual knowledge; prakāśam-manifesting; mumuṣuḥ-onw who desires liberation; vai-certainly; śaraṇam-shelter; amuṁ-this; vrajet-should go.

iti-thus; śrī-gopāla-pūrv-tāpanī-śruteḥ-from the First Chapter of the Gopāla-tāpanī Upaniṣad (1.26); vyākṛtam-explained; ca-also; dvitīya-sandarbhe-in the Second (Bhagavat-) sandarbha; tasya-of Lord Kṛṣṇa; eva-certainly; catuḥ-ślokī-of the four most important verses of Śrīmad-Bhāgavatam (2.9.33-36); vakṛtvam-status as the speakers; api-also; śrī-sūtaḥ-spoken by Sūta Gosvāmī.

We have already discussed in the second (Bhagavat) sandarbha how Lord Kṛṣṇa spoke the four essential verses of Śrīmad-Bhāgavatam (2.9.33-36) to Brahmā. That Lord Kṛṣṇa is the original instructor of Vedic knowledge is also described in Gopāla-tāpanī Upaniṣad (1.23):

"It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past. * They who desire liberation surrender to Him, the Supreme Personality of Godhead, who grants transcendental knowledge to His devotees."

Anuccheda 84

Text 1

tad evam abhyāsādīny api tasmin vispaṣṭāny eva pūrvodāhṛta-vākyeṣu. tad etac chrīmad-gītā-gopāla-tāpany-ādi-śāstra-gaṇa-sahāyasya nikhiletara-śāstra-śata-praṇata-caraṇasya śrī-bhāgavatasyābhiprāyena śrī-kṛṣṇasya svayam-bhagavattam karatāla iva darśitam. śrī-bhāgavatasya sa eva parama-pratipadya iti purāṇāntareṇaiva svayam vyākhyātam. yathā brahmāṇḍa-purāṇe śrī-kṛṣṇaṣṭottara-śata-ṇamāmṛta-stotre śrī-kṛṣṇasya nāma-viśeṣa eva-
"śukavāg-amṛtābdhīnduḥ iti.

tat-therefore; evam-in this way; abhyāsa-ādīni- beginning with careful and repeated scrutiny; api-even; tasmin- in this matter; vispaṣṭāni-clear meaning; eva-certainly; pūrvaprevious; udāhṛta-spoken; vākyeṣu-in the statements; tat-therefore; śrīmat-gītā-Bhagavad-gītā; gapāla-tāpanī-Gopāla-tāpanī Upaniṣad; ādi-beginning with; śāstra-gaṇa-in Vedic literatures; saḥayasya-with the assistant; nikhila-all; itara-other; śāstra-Vedic literatures; śata-hundreds; praṇata-offering obeisances; caraṇasya-to His feet; śrī-bhāgavatasya-of Śrīmad Bhāgavatam; abhiprāyena-by the actual meaning; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; svayambhagavattvam-the status as the Original Personality of Godhead; kara-tale-in the palm of the hand; iva-as it were; darśitam-is revealed; śrī-bhāgavatasya-of Śrīmad-Bhāgavatam; saḥ-He; eva-certainly; parama-supreme; pratipadyaḥ-subject of discussion; iti-thus; purāṇāntareṇa-by other Puranas; svayam-directly; vyākhyātam-is described; yathā-just as; brahmāṇḍa-purāṇe-in the Brahmāṇḍa Purāṇa; śrī-kṛṣṇa-ṣṭottara-śata-nāma-amṛta-stotre-in "The Nectar of 108 Names of Śrī Kṛṣṇa" prayers; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; nāma-viśeṣaḥ-specific name; eva-certainly; śuka-ak-of the words of Śukadeva Gosvāmī; amṛta-nectar; abdhī-from the ocean; indūḥ-the moon; iti-thus.

By repeatedly studying these scriptural quotations, the actual truth (that Śrī Kṛṣṇa is the Original Personality of Godhead) will become clear to the reader. The actual purport of Śrīmad-Bhāgavatam. (which has Bhagavad-gītā and Gopāla-tāpanī Upaniṣad as 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, Brahmāṇḍa Purāṇa explains in the Śrī-Kṛṣṇa-nāmāṣṭottara-śata-nāmāmṛta Prayers:

śuka-vāg-amrtābdhīnduḥ

"Śrī-Kṛṣṇa is a moon risen from the nectar ocean of Śrīmad-Bhāgavatam, which was spoken by Śukadeva Gosvāmī."

Text 2

atha tasya mahā-vāsudevatve siddhe śrī-baladevādīnam api mahā-saṅkarśaṇāditvam svata eva siddham. yad-rūpāḥ svayam-bhagavān tad-rūpa eva te bhavitum arhantīti. ataḥ śrī-baladevasya yat kaścīd aveśāratvam manyate, tad asat. dṛśyate ca śrī-kṛṣṇa-rāmayor yugalatayā varṇanena sama-prakāśatvam: tāv aṅghri-yugman anukṛśya sarīspantau, yad viśveśvarayor yacñām, dadarśa kṛṣṇām rāmam ca, tau rejatū raṅga-gatau mahā-bhujau ity ādau.

atha-now; tasya-of Śrī Kṛṣṇa; mahā-vāsudevatve-the status of being the original Vāsudeva; siddhe-has been proven; śrī-baladeva-ādīnām-of Śrī Baladeva and other forms of Godhead; api-also; mahā-saṅkarśaṇā-āditvam-the status of the Original Saṅkarśaṇa and other forms of Godhead; svataḥ- automatically; eva-certainly; siddham-is proved; yat-rupāḥ- whose form; svayam bhagavān-the Original Personality of Godhead; tat-rūpāḥ-His expansions; eva-certainly; te-the other forms of Godhead; bhavitum arhanti-are; iti-thus; ataḥ- therefore; śrī-baladevasya-of Śrī Baladeva; yat-which; kaścīd-someone; āveśa-avatāratvam-the status of an āveśa-avatāra (empowered living entity); manyate-may consider; tat- that; asat-is not true; dṛśyate-may be seen; ca-also; śrī kṛṣṇa-of Śrī Kṛṣṇa; rāmayoḥ-and of śrī Rāma; yagalatayā-by the description; sama-equal; prakāśatvam- manifestation; tauaṅghri-yugman anukṛśya sarīspantau-the verse (Śrīmad-Bhāgavatam 10.8.22):

tāv aṅghri-yugman anukṛśya sarīspantau
ghoṣa-praghoṣa-ruciram vraja-kardameṣu
tan-nāda-hṛṣṭa-manasāv anusṛtya lokam
mugdha-prabhītavat upeyatur anti mātroh

yad viśveśvarayoḥ yacnam-the verse (Śrīmad-Bhāgavatam 10.23.38):

athānusrītya te viprā
anvatapyān kṛtāgasāḥ
yad viśveśvarayor yacñām
ahanma nṛ-vidambayoḥ

dadarśa kṛṣṇām rāmam ca-the verse (Śrīmad-Bhāgavatam 10.38.28):

dadarśa kṛṣṇam rāmaṁ ca
vraje go-dohanam gatau
pīta-nīlāmbara-dhārau
sārad-amburuheksaṇau

tau rejatūḥ raṅga-gatau mahā-bhujau iti adau- the verse (Śrīmad-Bhāgavatam 10.43.19):

tau rejatū raṅga-gatau mahā-bhujau
vicitra-veśābharaṇa-srag-ambarau
yathā naṭāv uttama-veśa-dhārināu
manaḥ kṣipantau prabhayā nirīkṣatam.

Now that it is clearly proven that Śrī Kṛṣṇa is the Supreme Personality of Godhead, the origin of Lord Vā_sudeva, it should also be accepted that Lord Balarāma is the origin of the Lord Saṅkarṣaṇa, and other associates of the Lord are the origins of Lord Pradyumna, Lord Aniruddha, and other incarnations. Śrī Kṛṣṇa is the Original Personality of Godhead, and His associates are, in some way or other, His expansions.

Although someone may think that Lord Balarāma is an āveśa-avatāra (empowered living entity), this is not true. Lord Balarāma is repeatedly described as equal to Lord Kṛṣṇa. This is explained in the following quotes:

"When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī."*

-Śrīmad-Bhāgavatam 10.8.22

"The brāhmaṇas engaged in the performance of sacrifices began to regret their sinful activities in refusing food to the Supreme Personalities of Godhead. They said: We are now certainly undone, for we have offended Lord Kṛṣṇa and Balarāma, who are the Supreme Controllers of all the universes, although They appear to be only ordinary human children."*

-Śrīmad-Bhāgavatam 10.23.38

"When Akrūra entered Vṛndāvana he saw Kṛṣṇa and Balarāma engaged in supervising the milking of the cows. Kṛṣṇa was dressed in yellow garments and Balarāma in bluish. Akrūra also saw that Kṛṣṇa's eyes were exactly like the beautifully grown lotus flower of the autumn season."*

-Śrīmad-Bhāgavatam 10.38.28

"Kṛṣṇa entered the wrestling arena with Balarāma. They both had long hands. They were beautifully dressed, and They were attractive to all the people assembled there. They were

dressed as if They were going to act on the dramatic stage, and They drew the attention of all people."*

-Śrīmad-Bhāgavatam 10.43.19

Text 3

loke 'pi hi sūrya-candra-samāv eva yugalatayā varṇyete, na tu sūrya-śukrau. ata eva hari-vaṁśe'pi vāsudeva-māhātmye rāma-kṛṣṇayor dṛṣṭāntaḥ: sūrya-candra-samāv iva iti; tathā dhvaja-vajrāṅkuśambho cihnitair aṅghribhir vrajam, śobhayantau mahātmānau ity evāṁ bhagaval-lakṣaṇāny api tatra śrūyante. na tv evam pṛthv-ādiṣu.

loke-in this world; api-also; sūrya-to the sun; candra- and moon; samau-equal; eva-certainly; yugalatayā-as a pair; varṇyete-are described; na-not; tu-but; sūrya-as the sun; śukrau-and venus; ataḥ eva-therefore; hari-vaṁśe-in the Hari-Vaṁśa; api-also; vāsudeva-māhātmye-in the glorification of Lord Vāsudeva; rāma-kṛṣṇayoḥ-of Kṛṣṇa and Balarāma; dṛṣṭāntaḥ-an example; sūrya-the sun; candra-and moon; samau-equal; iva-as if; iti-thus; tathā-in the same way; dhvaja-vajra-aṅkuśa-ambhojaiḥ cihnitaiḥ aṅghribhiḥ vrajam śobhayantau mahātmānau iti-the verse (Śrīmad-Bhāgavatam 10.38.30):

dhvaja-vajrāṅkuśambhojaiś
cihnitair aṅghribhiḥ vrajam
śobhayantau mahātmānau
sānukrośa-smitekṣaṇau;

evam-in this way; bhagavat-of the Supreme Personality of Godhead; lakṣaṇāni-marks; api-even; tatra-in this quotation; śrūyate-are heard; na-not; tu-but; evam-in this way; pṛthv-ādiṣu-Pṛthv Mahārāja and other incarnations.

Kṛṣṇa and Balarāma are described as equals and compared to the sun and moon. We may note that They never are compared to unequal things, as for instance the sun and the planet Venus (which is much smaller than the sun, and less prominent in the sky). This comparison of Lord Kṛṣṇa and Balarāma to the sun and moon is given in the following quote from the Hari-vaṁśa:

sūrya-candra-samāv iva

"Kṛṣṇa and Balarāma were like the sun and the moon."

That Kṛṣṇa and Balarāma were equals is also confirmed in the following verse of Śrīmad-Bhāgavatam (10.38.30):

"The two great personalities, Kṛṣṇa and Balārāma, had both made the land of Vraja extremely beautiful by decorating it with Their footprints, which had many auspicious markings, such as the flag, thunderbolt, rod for controlling elephants, and lotus flower. With great mercy, They cast Their smiling glance upon Akrūra."*

We may note in this verse that both Kṛṣṇa and Balarāma are described as having the markings of the Supreme Personality of Godhead on the soles of Their feet. These auspicious markings are seen only on the feet of the Supreme Personality of Godhead Himself. They are never seen on the feet of śakty-āveśa incarnations (empowered living entities) such as Pṛthu Mahārāja and others.

Text 4

tasmād eṣa tan-mahimāpi varṇyate

naitac citraṁ bhagavati
hy anante jagad-īśvare
otaṁ protaṁ idaṁ yasmin
tantuṣv aṅga yathā paṭaḥ

etat hetuka-bādhātmakam karma. śrī-śukaḥ.

tasmāt-therefore; eṣaḥ-this; tat-His; mahimā-glory; api-also; varṇyate-is described; na-not; etat-this; citraṁ- wonderful; bhagavati-in the Supreme Personality of Godhead; hi-certainly; anante-in the unlimited; jagat-īśvare-the master of the universe; otaṁ-lengthwise; protaṁ-breadthwise; idaṁ- this universe; yasmin-in whom; tantuṣu-in the threads; aṅga- O king; yathā-as much as; paṭaḥ-a cloth; etat-this; hetuka-bādhā-cause; ātmakam-self; karma-action; śrī-śukaḥ-spoken by Śukadeva Gosvāmī.

Recounting the story of Balarāma's killing of the demon Dhenuka, Śukadeva Gosvāmī specifically praised Lord Balarāma, and clearly described Him as the Personality of Godhead in the following words (Śrīmad-Bhāgavatam 10.15.35):

"As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in Lord Balarāma, the Supreme Personality of Godhead. This is not very wonderful for Him."*

Anuccheda 85

kiṁ ca

saptamo vaiṣṇavaṁ dhāma
yam anantaṁ pracakṣate

garbho babhūva devakyā
harṣa-śoka-vivardhanaḥ

garbhe babhūva na tu garbhe babhūveti saptamy-antānuktyā sākṣād devāvatāratvam
sūcitam. sa eva.

kim ca-furthermore; saptamaḥ-the seventh; vaiṣṇavam-of Lord Viṣṇu; dhāma-a plenary expansion; yam-unto whom; anantam-by the name Ananta; pracakṣate-is celebrated; garbhaḥ-embryo; babhūva-there was; devakyāh-of Devaki; harṣa-śoka-vivardhanaḥ-simultaneously arousing pleasure and lamentation; garbhe babhūva-appeared in the womb; na-not; tu-but; garbhe-in the womb; babhūva-appeared; iti-thus; saptamī-seventh; anta-after; anuktyā-not describing; sākṣāt-directly; deva=of the Supreme Personality of Godhead; avarāratvam-appearance; saḥ-He; eva-certainly.

Lord Balarāma, The seventh son of Devakī, is described as a viṣṇu-tattva plenary portion of Lord Kṛṣṇa in the following quote from Śrīmad-Bhāgavatam (10.2.5) describing His appearance in Devakī's womb:

"Some of their relatives, however, began to follow Kāṁsa's principles and act in his service. After Kāṁsa, the son of Ugraasena, killed the six sons of Devakī, a plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa's second quadruple expansion."

About the Translator

Peter Viggiani, an accomplished Sanskrit and Bengali scholar, is an initiated disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, Founder/Acharya of the International Society for Krishna Consciousness. Peter took the spiritual name “Kusakratha dasa” in 1971 spending many years thereafter constantly studying the ancient Vedic scriptures of India, learning the Sanskrit and Bengali languages the literatures are written in. Even before coming to Krsna Consciousness, Peter had been voracious reader of philosophy, studying the Bhagavad-gita and other spiritual literatures even as a young boy.

His spiritual master, Srila Prabhupada, had translated and published between the years of 1965 and 1977, the most important Vedic texts, namely Bhagavad-gita, Bhagavata-Purana, Bhakti-rasamrta-sindhu, Chaitanya-Caritamrta, and many others establishing the “Bhaktivedanta Book Trust” for their distribution.

Srila Prabhupada on several occasions expressed his intention to translate all the Vaisnava writings for the benefit of mankind, and it is to the credit of Kusakratha dasa, in service to his spiritual master, that he has so far translated dozens of these ancient spiritual texts set down by the chief Vedic scholars and spiritual leaders of India’s past. We are most indebted to Kusakratha das for his prodigious output, he has rendered a great service to all devotees of God through his sublime Krsna Bhakti.

His Divine Grace A.C Bhaktivedanta Swami Prabhupada *Founder/Acharya of the International Society for Krsna Consciousness*

Srila Prabhupada appeared in Calcutta, India in 1896. Meeting his own spiritual master His Divine Grace Srila Bhaktisiddhanta Sarasvati in 1922 he took formal initiation in 1933. At the very first meeting, Srila Bhaktisiddhanta requested Srila Prabhupada to broadcast Vedic knowledge in the English language.

In the years that followed Srila Prabhupada took up that desire, writing a commentary on Bhagavad-gita and founding a fortnightly magazine, “Back to Godhead”, in 1944. Actively endeavoring to teach Krsna Consciousness while in household life, Srila Prabhupada retired in 1954 to devote more time to his studies and spiritual master’s service. Residing in the holy city of Vrndavana for some 11 years, he formally took to the renounced order of life, sannyasa, in 1959. Constantly pursuing his spiritual masters request to broadcast the Vedic knowledge, Srila Prabhupada began planning a world-wide movement, and started the translation work of his life’s opus, Srimad Bhagavatam, revered in the Vedas as the essence of all Vedic knowledge.

Srila Prabhupada struggled against many obstacles, and in 1965 left India for America, carrying very little money, the first three volumes of Srimad-Bhagavatam he had published, and the order of his spiritual master in his heart. The rest is history. Within eleven years, up to 1977, a world-wide movement dedicated to exemplifying and broadcasting the Vedic spiritual knowledge sprouted up, comprising over 200 temples in fifty countries, a dozen farming communities, and several publishing houses and schools.

Srila Prabhupada initiated some 5,000 disciples, circled the globe fourteen times, and spoke with countless world leaders, all the while continuing to translate the Vedic texts into English just exactly in pursuance of his spiritual master's original instruction way back in 1926.

The spiritual society Srila Prabhupada founded goes on to this day having distributed over 500 million literatures in 50 languages, blooming into a world-wide movement known for its purity, dedication, and international welfare activities of food distribution.

These writings comprise a veritable library of Vedic philosophy, religion, and culture and the reader is heartily encouraged to please examine these literatures, they are meant to offer a clue for the re-spiritualization of the entire human society, which although having made rapid material progress, seems to be so much disturbed with unwanted quarrels and discord.

Readers are heartily encouraged to explore these writings at: <http://krishna.com>